RILLiCC

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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

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Ligne éditoriale

Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots. Format: papier A4, Police: Times New Roman, Taille: 11,5, Interligne 1,15.

Ordre logique du texte

Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

- un titre en caractère d'imprimerie ; il doit être expressif et d'actualité, et ne doit pas excéder 24 mots ;
- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusiment à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
- des mots clés en français, en anglais, en allemand et en espagnol : entre 5 et 7 mots clés ;
- une introduction (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
- un développement dont les différents axes sont titrés. Il n'est autorisé que trois niveaux de titres. Pour le titrage, il est vivement recommandé d'utiliser les chiffres arabes ; les titres alphabétiques et alphanumériques ne sont pas acceptés ;
- une conclusion (rappel de la problématique, résumé très bref du travail réalisé, résultats obtenus, implémentation) en 400 mots au maximum ;
- liste des références : par ordre alphabétique des noms de familles des auteurs cités.

Références

Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

plus, consultez ces normes sur Internet.

Présentation des notes référencées

Le comité de rédaction exige APA (Auteur, année : page). L'utilisation des notes de bas de pages n'intervient qu'à des fins d'explication complémentaire. La présentation des références en style métissé est formellement interdite.

La gestion des citations :

Longues citations : Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

Les citations courtes : les citations d'un (1) à quarante (40) mots sont considérées comme courtes ; elles sont mises entre guillemets et intégrées au texte de l'auteur.

Résumé :

✓ Pour Pewissi (2017), le Womanisme trenscende les cloisons du genre.
✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

  ↓ **Pour un livre**

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.

  ↓ **Pour un article tiré d'un ouvrage collectif**

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.

  ↓ **Utilisation de Ibid., op. cit, sic entre autres**

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : ibid., ou ibidem, p. x. **Op. cit.** signifie 'la source pré-citée'. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l'usage de op. cit. suivi de la page si cette dernière diffère de la précédente.

Typographie

-La *Revue Internationale de Langue, Littérature, Culture et Civilisation* interdit tout soulignement et toute mise en gras des caractères ou des portions de textes.

-Les auteurs doivent respecter la typographie choisie concernant la ponctuation, les abréviations…

Tableaux, schémas et illustrations

Pour les textes contenant les tableaux, il est demandé aux auteurs de les numéroter en chiffres romains selon l'ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l'ordre d'apparition dans le texte.

La lageur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

SOMMAIRE

319

LINGUISTIQUE ET TRADUCTION

Exploring the Language of Conflict Rise and Conflict Resolution in Elechi Amadi's *The Great Ponds*: A Systemic Functional Perspective

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Abstract

This study investigates language use in an extract from *The Great Ponds* through the Transitivity analysis, within the lens of Halliday's Systemic Functional Linguistics. The Transitivity analysis applied to a selected corpus from Elechi Amadi's *The Great Ponds* shows the use of Material processes [95 (45%)], Mental processes [42 (20%)], Verbal processes [39 (18%)], Relational processes [30 (14%)] together with Existential and Behavioural processes in much lesser proportions. The mixed method analysis used in this paper served as a scientific ground to unveil and discuss the use of language to represent initiative takers, participants, circumstances of conflict rise and perpetuation. The work concluded on the major importance of language as a tool for peace construction and conflict resolution when used with care.

Key words: Conflict, conflict rise, conflict resolution, leadership, interpersonal relations

Résumé

La présente étude explore l'utilisation de la langue à travers un extrait du roman *The Great Ponds* par le biais d'une analyse de la Transitivité, dans l'optique de la Linguistique Systémique Fonctionnelle de Halliday. L'analyse de la Transitivité appliquée au corpus a montré l'utilisation de systèmes matériels [95 (45%)], systèmes mentaux [42 (20%)], systèmes verbaux [39 (18%)], systèmes relationnels [30 (14%)] ainsi que les systèmes existentiels et comportementaux dans des proportions beaucoup moins importantes. L'utilisation de la méthode mixte dans cet article a servi de base scientifique pour pour mettre en exergue les initiateurs, les participants, les circonstances de survenance et de perpétuation d'un conflit. Ce travail a conclu sur l'importance majeure de la langue comme outil pour la construction de la paix et la résolution des conflits lorsqu'il est utilisé à bon escient.

Mots-clés: Conflit, naissance de conflit, résolution de Conflit, leadership, relations interpersonnelles

Introduction

The involvement of language in all human activities makes it a pervasive tool to the extent that its very importance and impact may be overlooked at times. However, when language is considered in its composite aspect, from the individual sound to the largest paragraph and the wide varieties of contexts in which it is used, one becomes more mindful of its multifaceted patterns and the need for a careful scrutiny. In actual fact, language is always used to make meaning, i.e. to represent the world in a way that is never neutral, whatever be the circumstances. As Suleiman (2004) postulates, when language is used in situations of conflict [for example], it can emerge as a loaded weapon: it can motivate people to act in pursuit of particular goals to deadly effect, or it can dissuade them from doing so by appealing to their better natures. This two-edged perspective to language is actually a socio semantic roundup which depicts the basic ideological pattern of language. In this respect, Beaugrande (1980) claims, that the word is fundamental in the study of ideology. He stresses the importance of lexical choices in revealing ideology; lexical choices carry the speaker's negative or positive evaluation of the people, events, or actions (Fairclough, 1995).

Stepping further from the word as the nucleus of the text, the choice concept that is key to Halliday's (2004) Systemic Functional Linguistics (henceforth SFL) sheds more light on its presence and influence on the audience through the experiential, interpersonal and textual meanings strands. Indeed, as the basics of SFL suggests, these three layers of meaning occur not one after the other, but rather simultaneously. Whenever language is used to mean, the speaker/writer gives a content on three layers, that is, (1) s/he is speaking/writing about something in a given sociocultural environment [experiential meaning]; (2) s/he is addressing a specific interlocutor, an audience or readers within a certain social distance ecology with various ways of intruding his/her own views into the discourse [interpersonal meaning] (3) and frames these two previous strands of meaning in a given form of oral/written message depending on what is put first and second, and so forth [textual meaning]. In the light of the way it is used to frame and channel meaning on a daily basis, language thus appears to be at the very core of how human

reciprocal social relationships are built, preserved or threatened. These rather versatile and sensitive aspects of language make it really worthy to investigate the way it contributes, through different paradigmatic and syntagmatic selections, to conflict rise or resolution. This is the reason why, through this scientific work, I wish to bring some more insight in this striking social concern by answering the question relating to the way language can be said to contribute in any manner to conflict rise or its resolution. This question actually clarifies two aspects; the first relates to how language can be used in many different ways to construe the same situation and the second one focuses on how these different uses can contribute to conflict rise or its resolution.

One important aspect that grounds the birth and development of language in both kids and adults is that they all have something to speak about. Such things have all to do with the physical environment that surrounds them - the outer world - on the first hand and their feelings, views, cognitions, perceptions, willingness, love, hate and the like - the inner world - on the other. Halliday's SFL provides a tool here through the metafunction that expresses the content of what is being said. This is the experiential metafunction whereby Halliday (1978) views 'language as the expression of the processes and other phenomena of the external world including thoughts, feelings, and so on'. In a lexico-grammatical parlance, the analysis of the content of language use is made possible through the system of Transitivity with the selection of the available choices or options with respect to processes and the participants in these processes, together with the associated circumstances. This research work develops through a description of the theoretical foundation that sustains it, the depiction of the way data have been collected, the investigative methodology applied, the discussion of findings and a concluding part.

1. Theoretical background

This research work mainly grounds on experiential meaning as theorised by Halliday (2004) because it offers the opportunity to take a close look at the ways in which entities participate in the situation (Fontaine, 2013). The experiential function refers to the grammatical choices that enable speakers to make meanings about the world around and inside them. In

other words, the available choices or options with respect to processes in terms of the representation of experience (experiential meaning) are organized in a system, and this system is termed the Transitivity system (Fontaine, 2013). Transitivity has special meaning in SFL. It is a very important concept which often works as the foundation for any analysis within a SFL framework; that is, from the analysis perspective, it is through the Transitivity of a clause that the full analysis is derived (idem). Transitivity covers three components that interact simultaneously within the clause boundaries for meaning construction (Halliday, 1994). The first one is the process itself which expresses the kind of event, activity or state that is being described, the second one covers the participants that represent the entities (human, non-human, anthropomorphized) involved in the process such as the Actor, Goal, Senser, Sayer, Beneficiary and the third one that includes the set of Circumstances associated with the process by specifying the when, how, how often, where and why of the process. There are six process types in the Transitivity system (Halliday, 1994) as summarized in Table 1.

Table 1: Process types, their meanings and key participants, (Source: Halliday, 1994: 143)

Process type	Category meaning	Participants
Material (Action, Event)	Doing, Happening. (build, go, write, drive)	Actor, Goal, Beneficiary (Recipient, Client)
Behavioural	Behaving	Behaver
Mental (Perception, Affection, Cognition)	Sensing, Seeing, Feeling, Thinking (see, know, hear, want)	Senser, Phenomenon
Verbal (Saying, asking, swearing)	Saying (say, ask, tell, argue)	Sayer, Verbiage
Relational (being, possessing, or becoming)	Being, Attributing, Identifying (be, have, become)	Carrier, Attribute, Identifier, Identified, Token, Value)
Existential (existing)	Existing (be)	Existence

2. Materials and Method

This paper was prompted by my participation in a colloquium on the contribution of science to sustainable development and peace. It then proved to be a valuable opportunity to bring in a presentation on the role of language in conflict rise and resolution, which matches quite well with the main topic developed by the Nigerian writer Elechi Amadi in his novel entitled *The Great Ponds* (1976). The reading of this novel guided me into selecting some specific extracts on a judgemental basis in relation to the specific aspect of the researched topic. For the scientific grounding of this research work, the selected corpus has been analysed within the SFL background through the Transitivity system. The selected corpus was broken into clauses, with the specification of the three components of the Transitivity system: the process, the participants and the circumstances. With the identified and labelled process types, a statistical table was drawn and a qualitative analysis carried out in order to reach an insightful understanding of the way language was used by the novelist and the influence it could generate in terms of conflict rise and conflict resolution. The subsequent step in the development of this work was the discussion of the findings and some recommendations applied in a practical way along the paradigmatic axis. The aim of this study is to show how creative language is used in context to suggest paradigms for peace preservation and conflict resolution.

3. Transitivity Analysis of the Selected Extracts

In the explorationof the corpus Transitivity analysis was made in order to find out the way the author has represented experience in his writing. This analysis has been done through the identification of the processes used in clauses, the participants involved and the associated circumstances along the meaning construction string in Elechi Amadi's *The Great Ponds*. As in the words of Fowler (1991), Transitivity is the foundation of representation: it is the way the clause is used to analyze events and situations as being of certain types. Taking the same perspective as for the way Transitivity provides a holistic system for the construing of reality from various standpoints depending on choice, Beard (2000) cited in Ong'onda (2016) specifies that language is used in

this way to describe what happens, who the participants are [both those who do something and those affected by what is done] and what the circumstances are. The following keys as suggested by Eggins (2004) have been useful in such analytic task.

TMP= Transitive Material Process; **IMP**= Intransitive Material Process; **MeP**= Mental Process; **BeP**= Behavioural Process; **VP**= Verbal Process; **EP**= Existential Process; **ARP**= Attributive Relational Process; IRP= Identifying Relational Process; **CRP**= Circumstantial Relational Process; **PRP**= Possessive Relational Process; **CaRP**= Causative Relational Process. **A**= actor; **G**= goal; **B**= beneficiary;**R**= range; **Rcp** = Recipient; S= senser; **Ph**= phenomenon; **Sy**= sayer; **Rv**= receiver; **Vb**= verbiage; **X**= existent; **T**= token; **V**= value; **Cr**= carrier; **At**= attribute; **Pr**= possessor; **Pd**= possessed; **C**= circumstance. **Cl**= location; **Cx**= extent; **CM**= manner; **Cc**= cause; **Ca**= Accompaniment; **Ct**= matter; **Co**= role; **Ag**= agent; **Be**= behaver; **Bh**= behaviour

<u>**Table 2**</u>: Transitivity Analysis

Pages	Extracts
3 & 5	'$^{(1)}$**Are**$_{(IRP)}$ you$_{(Cr)}$ excited'$_{(At)}$? $^{(2)}$**Asked**$_{(VP)}$Olumba$_{(Sy)}$ $^{(3)}$'I$_{(S)}$ **think**$_{(MeP)}$ $^{(4)}$you$_{(Cr)}$ are $_{(IRP)}$,' $^{(5)}$said$_{(VP)}$ Olumba$_{(Sy)}$ $^{(6)}$'You$_{(S)}$ **hope**$_{(MeP)}$ $^{(7)}$you$_{(A)}$ **are going to fight**$_{(IMP)}$ $^{(8)}$'People of Chiolu,$_{(Vb)}$' **said**$_{(VP)}$ the Chief, Eze Diali$_{(Sy)}$, $^{(9)}$we$_{(S)}$ **have heard**$_{(MeP)}$ $^{(10)}$that poachers from the next village of Aliakoro$_{(A)}$ **will go**$_{(IMP)}$ to the Great Ponds tonight$_{(Cl)}$ $^{(11)}$Tonight$_{(Cl)}$, he$_{(Sy)}$ **said**$_{(VP)}$, $^{(12)}$'we$_{(A)}$ **must capture**$_{(TMP)}$ some of these poachers$_{(G)}$ $^{(13)}$and bring them$_{(G)}$ back$_{(TMP)}$ to Chiolu$_{(Cl)}$. $^{(14)}$Then we$_{(A)}$ **can sell**$_{(TMP)}$ these thieves$_{(G)}$ back to their own village$_{(Rcp)}$. $^{(15)}$If we$_{(A)}$ **capture**$_{(TMP)}$ some of these poachers$_{(G)}$, $^{(16)}$then perhaps the men of Aliakoro$_{(A)}$ **will stop stealing**$_{(TMP)}$ fish$_{(G)}$ from our ponds$_{(Cl)}$. $^{(17)}$We$_{(S)}$ **want**$_{(MeP)}$ seven men$_{(Ph)}$ $^{(18)}$**to go**$_{(IMP)}$ to the Ponds$_{(Cl)}$ tonight$_{(Cl)}$. $^{(19)}$And we$_{(S)}$ **must choose**$_{(MeP)}$ a leader$_{(Ph)}$.
	$^{(20)}$'Eze Diali$_{(Vb)}$, **said**$_{(VP)}$ one of the old men$_{(Sy)}$, $^{(21)}$'we$_{(A)}$ **don't want to spend**$_{(TMP)}$ a lot of time$_{(Sc)}$ $^{(22)}$**choosing**$_{(MeP)}$ a leader$_{(Ph)}$. $^{(23)}$Olumba$_{(Cr)}$ **is**$_{(IRP)}$ the strongest man$_{(At)}$. $^{(24)}$He$_{(Cr)}$ **is**$_{(IRP)}$ the best leader$_{(At)}$. $^{(25)}$Everyone$_{(S)}$ **agreed**$_{(MeP)}$ $^{(26)}$that Olumba$_{(A)}$ **should lead**$_{(TMP)}$ the men$_{(G)}$ that night$_{Cl}$ $^{(27)}$'We$_{(S)}$ still **need**$_{(MeP)}$ six men$_{(Ph)}$,' $^{(28)}$the Chief$_{(Sy)}$ **said**$_{(VP)}$ again$_{Cx}$.
	$^{(29)}$'I$_{(S)}$ **think**$_{(MeP)}$ $^{(30)}$Olumba$_{(S)}$ **should choose**$_{(MeP)}$ the six men$_{(Ph)}$ $^{(31)}$he$_{(A)}$ **wants to take**$_{(TMP)}$ with him'$_{Ca}$ $^{(32)}$**said**$_{(VP)}$ another man$_{(Sy)}$. $^{(33)}$'Olumba$_{(S)}$ **knows**$_{(MeP)}$ the young men$_{(Ph)}$ well$_{(CM)}$.' $^{(34)}$'I$_{(S)}$ **agree**'$_{(MeP)}$ $^{(35)}$**said**$_{(VP)}$ Eze Diali$_{(Sy)}$. $^{(36)}$'Olumba$_{(S)}$, **choose**$_{(MeP)}$ your six

236

	men_(Ph) ⁽³⁷⁾and **tell**_(VP) them [[what_(G) to do_(TMP)]] ⁽³⁸⁾I_(S) **hope**_(MeP) that tomorrow_{Circ} ⁽³⁹⁾we_(Pr) **shall have**_(PRP) two prisoners_(Pd) ⁽⁴⁰⁾**captured**_(TMP) from Aliakoro_(Cl).
13-17	⁽⁴¹⁾'we_(A) **will go**_(IMP) to the pond of Wagaba_{Cl} on the rafts_{CM},' ⁽⁴²⁾**said**_(VP) Olumba_(Sy). ⁽⁴³⁾Olumba_(A) **divided**_(TMP) the men_(Sc) into three groups_(CM).
	⁽⁴⁴⁾Eze Diali_(S) **was going to agree**_(MeP) ⁽⁴⁵⁾when Olumba_(A) jumped forth_(IMP) ⁽⁴⁶⁾to speak_(VP). ⁽⁴⁷⁾"The men of Aliakoro_(Sy) **must say**_(VP) ⁽⁴⁸⁾that the pond of Wagaba_(Pd) **belongs**_(PRP) to Chiolu_(Pr). ⁽⁴⁹⁾Then, perhaps, we_(A) **will take**_(TMP) only five manillas_(G). ⁽⁵⁰⁾But they_(Sy) **must stop saying**_(VP) ⁽⁵¹⁾that the pond of Wagaba_(Pd) **belongs**_(PRP) to them_(Pr).'
	⁽⁵²⁾Wago, the leopard killer_(A) **jumped forward**_(IMP). ⁽⁵³⁾I_(Sy) **swear**_(VP) by Ogbunabali, the god of the night_{Ccs}, ⁽⁵⁴⁾that if anyone_(A) **pays**_(TMP) eight hundred manillas_{Scope}, ⁽⁵⁵⁾I_(A) **will cut off**_(TMP) his head_(G) immediately_(Cl), ⁽⁵⁶⁾he_(Sy) **shouted**_(VP)
	⁽⁵⁷⁾**Listen**_(MeP), everybody_(S), ⁽⁵⁸⁾**said**_(VP) Eze Diali_(Sy),in a quiet voice_{CM}. ⁽⁵⁹⁾'**Take**_(TMP) your hands_(Sc) from your matchets_(Cl). ⁽⁶⁰⁾We_(Cr) **are**_(CRP) here_(At) ⁽⁶¹⁾**to agree**_(MeP) peacefully_(CM). ⁽⁶²⁾If we_(S) **don't agree**_(MeP) today_{Cl}, ⁽⁶³⁾perhaps we_(Pr) **can have**_(PRP) another meeting_(Pd) later_(Cl).
	⁽⁶⁴⁾Before Olumba_(A) **left**_(TMP) his house_(Sc) in the morning_{Cl}, ⁽⁶⁵⁾his wives_(A) **came**_(IMP) ⁽⁶⁶⁾**to say**_(VP) goodbye_(Vb) to him. ⁽⁶⁷⁾They_(A) **knelt down**_(IMP) in front of him_(Cl) ⁽⁶⁸⁾and **wished**_(VP) him luck_(Vb). ⁽⁶⁹⁾They_(S) **tried**_(MeP) ⁽⁷⁰⁾**not to cry**_(BeP) ⁽⁷¹⁾since they_(S) **believed**_(MeP) ⁽⁷²⁾their tears_(S) **would make**_(MeP) their man_(Ph) weak_{CM}. ⁽⁷³⁾But Oda, Olumba's third and youngest wife_(A), **came in**_(IMP) ⁽⁷⁴⁾**carrying**_(TMP) their little son_(G) in her arms_(Cl). ⁽⁷⁵⁾She_(A) **started to cry**_(IMP).
18	⁽⁷⁶⁾Suddenly, more attackers_(A) **came running up** ⁽⁷⁷⁾to **help**_(TMP) the men of Aliakoro_(G). ⁽⁷⁸⁾Olumba_(A) **fought**_(IMP) like a mad man_(CM). ⁽⁷⁹⁾Slowly_(CM), the men of Chiolu_(A) **drove**_(TMP) the attackers_(G) back. ⁽⁸⁰⁾Olumba_(S) thought_(MeP) ⁽⁸¹⁾he_(A) was winning_(IMP).
	⁽⁸²⁾Then, more attackers_(A) **arrived**_(IMP). ⁽⁸³⁾Olumba_(S) **thought**_(MeP) ⁽⁸⁴⁾that Chiolu_(A) **was not fighting**_(TMP) only the men from Aliakoro_(G). ⁽⁸⁵⁾Wago_(Sy) had asked_(VP) other villages ⁽⁸⁶⁾**to help** him **fight**_(TMP) Chiolu_(Sc).
20	⁽⁸⁷⁾A loud bang_(A) **woke**_(TMP) her_(G) up. ⁽⁸⁸⁾She_(A) **sat up**_(IMP) in her bed_{Cl} ⁽⁸⁹⁾and **saw**_(MeP) a wide hole_(Ph) in the wall_(Cl) ⁽⁹⁰⁾where the door_{Existent} **had been**_(ExP) ⁽⁹¹⁾Somebody_(A) **had kicked**_(TMP) the door_(G) down. ⁽⁹²⁾Two men_(A) **ran**_(IMP) into her room_(Cl). ⁽⁹³⁾They_(A) **put**_(TMP) a piece of cloth_(G) into her mouth_(Cl) ⁽⁹⁴⁾and they_(A) **tied**_(TMP) her hands_(G) together_{CM}. ⁽⁹⁵⁾Quickly, the men_(A) **carried**_(TMP) her_(G) away from her hut_(Cl).
22-23	⁽⁹⁶⁾"Men of Aliakoro, we_(A) **will leave**_(TMP) you_(G) now_{Cl}", ⁽⁹⁷⁾he_(Sy) **said**_(VP) ⁽⁹⁸⁾"We_(A) **will come**_(IMP) to your village_{Cl} tomorrow_(Cl) ⁽⁹⁹⁾**to see**_(MeP) your chief, Eze Okehi_(Ph). ⁽¹⁰⁰⁾We_(A) **will take**_(TMP) these four women_(G) with us_(Ca)"
	⁽¹⁰¹⁾The men of Aliakoro_(S) **did not want**_(MeP) ⁽¹⁰²⁾Elendu_(A) **to take**_(TMP) the four women_(G). ⁽¹⁰³⁾But they_(S) **had to agree**_(MeP). ⁽¹⁰⁴⁾They_(Cr) **were**_(IRP) afraid_(At) ⁽¹⁰⁵⁾that Elendu_(A) **might attack**_(TMP) them_(G) ⁽¹⁰⁶⁾if they_(A) **tried to stop**_(TMP) him_(G).
25	⁽¹⁰⁷⁾The men of Chiolu_(Cr) **were**_(IRP) very surprised_(At) ⁽¹⁰⁸⁾when Okehi_(Sy) **said**_(VP) this_(Vb). ⁽¹⁰⁹⁾Never before **had** women_(G) **been taken away**_(TMP) as

	prisoners_(CM) ⁽¹¹⁰⁾and never before **had** they_(G) **been bought back**_(TMP).
34	⁽¹¹¹⁾Everyone in Aliakoro_(Cr) **was**_(IRP) very frightened and unhappy_(At). ⁽¹¹²⁾Eze Okehi_(Pr) **had**_(PRP) a pain_(Pd) in his back_(Cl), ⁽¹¹³⁾but he_(A) still **went**_(IMP) to meetings_(Cl). ⁽¹¹⁴⁾The villagers_(S) all **agreed**_(MeP) ⁽¹¹⁵⁾that they_(A) **had to fight**_(TMP) the people of Chiolu_(G). ⁽¹¹⁶⁾Eze Okehi_(Cr) **became**_(IRP) more and more worried_(At). ⁽¹¹⁷⁾Slowly Okehi_(Cr) **became**_(IRP) ill_(At) with worry and fear_{CM}. ⁽¹¹⁸⁾Most of the time he_(Cr) **stayed**_(CRP) in his bed_(V). ⁽¹¹⁹⁾As Eze Okehi _(Cr) **became**_(IRP) less powerful_(At) in the village_(Cl), ⁽¹²⁰⁾Wago_(Cr) **became**_(IRP) more important_(At). ⁽¹²¹⁾He_(Cr) **was**_(IRP) still very angry_(At) ⁽¹²²⁾because his daughter_(G) **had been stolen**_(TMP) ⁽¹²³⁾and he_(S) **wanted**_(MeP) another big fight_(Ph) with Chiolu_{Ca}. ⁽¹²⁴⁾Even Wago _(Cr) **was**_(IRP) horrified_(At) ⁽¹²⁵⁾that two men from Aliakoro_(G) **had been killed**_(TMP) so cruelly_(CM). ⁽¹²⁶⁾One of the two men_(G) **had had** his head **chopped off**_(TMP). ⁽¹²⁷⁾Wago and the people_(Cr) **became**_(IRP) very angry_(At). ⁽¹²⁸⁾They_(Cr) **were**_(IRP) so angry_(At) ⁽¹²⁹⁾they_(A) **decided to kill**_(TMP) as many people_(G) in Chiolu_{Cl} ⁽¹³⁰⁾as they_(A) they **could**_(TMP). ⁽¹³¹⁾Each village_(S) now really **hated**_(MeP) the people of the other_(Ph).
43	⁽¹³²⁾The men_(A) **took**_(TMP) Olumba_(G) inside_{Cl} ⁽¹³³⁾and **placed**_(TMP) the bed_(G) gently_{CM} on the ground_{Cl}. ⁽¹³⁴⁾The dibia_(A) **started to throw**_(TMP) the cowries_(Sc) around on the floor_{Cl}. ⁽¹³⁵⁾The cowries_(Sy) **would tell**_(VP) him [[what_(G) to do_(TMP)]]. ⁽¹³⁶⁾At last_{Circ}, Anwuanwu_(Sy) **spoke**_(VP). ⁽¹³⁷⁾'The god Ogbunabali_(A) **has not hurt**_(TMP) Olumba_(G). ⁽¹³⁸⁾But ordinary people_(A) **are hurting**_(TMP) him_(G)', ⁽¹³⁹⁾the dibia_(Sy) **said**_(VP).
48	⁽¹⁴⁰⁾Later the next day_{Cl}, the important elders of Aliakoro_(A) **met**_(TMP) in Igwu's house_{Cl}. ⁽¹⁴¹⁾Igwu_(Sy) **told**_(VP) them [[what he wanted]]. ⁽¹⁴²⁾'I_(S) **shall need**_(MeP) a small piece of Olumba's clothing_{or anything(Ph)} ⁽¹⁴³⁾that he_(A) **has touched**_(TMP),' ⁽¹⁴⁴⁾**said**_(VP) Igwu_(Sy). ⁽¹⁴⁵⁾'How_{CM} **can** we_(A) **get**_(TMP) this_(G)? ⁽¹⁴⁶⁾It_(Cr) **is**_(IRP) very important_(At) to me.'
53	⁽¹⁴⁷⁾The Chief_(A) **decided to send**_(TMP) a search party_(G) ⁽¹⁴⁸⁾**to look for**_(TMP) Oda, and Chisa, his own daughter_(Sc). ⁽¹⁴⁹⁾The search party_(S) **would** probably **not find**_(MeP) the two women_(Ph), ⁽¹⁵⁰⁾but Olumba_(Cr) **would be**_(IRP) happier_(At).
59	⁽¹⁵¹⁾Diali_(S) **blamed**_(MeP) himself_(Ph) ⁽¹⁵²⁾because he_(A) **had started**_(TMP) the war of the Great Ponds_(G). ⁽¹⁵³⁾He_(S) **remembered**_(MeP) the day_(Ph) ⁽¹⁵⁴⁾he_(A) **sent**_(TMP) Olumba and his friends_(G) ⁽¹⁵⁵⁾**to capture**_(TMP) the poachers_(G) from the Pond of Wagaba_{Cl}. ⁽¹⁵⁶⁾Now life_(Cr) **was**_(IRP) very different_(At). ⁽¹⁵⁷⁾His plans and hopes for the village_(Cr) **had all gone**_(ARP) wrong_(At).
63	⁽¹⁵⁸⁾Everyone_(Cr) **was**_(IRP) happy_(At) ⁽¹⁵⁹⁾**to hear**_(MeP) ⁽¹⁶⁰⁾that the sickness_(Cr) **was**_(CRP) in Aliakoro_(At). ⁽¹⁶¹⁾It_(T) **means**_(IdRP) ⁽¹⁶²⁾that Ogbunabali_(A) **was punishing**_(TMP) both villages_(G), and not only Chiolu. ⁽¹⁶³⁾The elders_(S) still **wanted**_(MeP) ⁽¹⁶⁴⁾Olumba_(Cr) **released**_(At) from his oath_(Cl). ⁽¹⁶⁵⁾So they_(A) **sent**_(TMP) more men_(G) to Aliakoro_(Cl). ⁽¹⁶⁶⁾The Chief_(Sy) **refused**_(VP) once again_(Cx).
65	⁽¹⁶⁷⁾It **was**_(EP) the voice again_(X). ⁽¹⁶⁸⁾He_(S) **had not heard**_(MeP) it_(Ph) for a long time_(Cx) ⁽¹⁶⁹⁾'I_(A) **shall not die**_(IMP)', ⁽¹⁷⁰⁾he_(Sy) **kept saying**_(VP) to himself. ⁽¹⁷¹⁾'You_(A) **will die**_(IMP).' ⁽¹⁷²⁾It **was**_(EP) the voice_(X) again_(Cx)

	(173)'I(A) **shall not die**(IMP).' (174)'You(A) **will die**(IMP).' (175)It **was**(EP) the voice(X) again(Cx)
76-78	(176)There **was**(EP) a loud scream(X) (177)as Ikechi's matchet(A) **made**(TMP) a big cut(G) in the animal(Cl). (178)It(A) **let**(TMP) Olumba(G) **go**. (179)Ikechi(A) **dug**(TMP) his matchet(G) into the animal(Cl) a second time(Cx). (180)The animal(Sy) **screamed out**(VP) in pain(CM). (181)It(A) **jumped**(IMP) free(CM) (182)and **disappeared**(IMP).
	(183)That morning(Cl), a search party of four men(A) **set out**(IMP) (184)to try to find out(TMP) Wago(G). (185)First, they(A) **went**(IMP) to the place(Cl) (186)where Wago(A) **had attacked**(TMP) Olumba(G). (187)From there, they(A) **followed**(TMP) a line of blood(Sc) on the ground(Cl). (188)In the evening(Cl), the search party(A) **returned**(IMP) to Chiolu(Cl). (189)"**Did you**(S) **see**(MeP) anything(Ph)?" (190)**asked**(VP) the Chief(Sy) (191)"Yes, we(S) **saw**(MeP) Wago, the leopard killer(Ph)' (192)**Tell**(VP) Eze Diali about the terrible smile on Wago's face(Vb),' (193)**said**(VP) one of the men(Sy). (194)"Yes, my lord(Vb), **said**(VP) Ichechi(Sy). (195)What(S) **frightened**(MeP) us(Ph) most (196)**was**(IdRP) the terrible smile on the dead man's face'(V) (197)"He(A) **must have killed**(TMP) himself(G),' (198)**said**(VP) Diali(Sy). (199)He(A) **bit**(TMP) his teeth(G) together with anger(CM).
79	(200)This **is**(EP) terrible news, terrible news(X), (201)Diali(Sy) **shouted out**(VP). (202)'why?'(Vb) **asked**(VP) Ikechi(Sy) (203)'We(S) have **lost**(MeP) the Pond of Wagaba(Ph), (204)cried(VP) Eze Diali(Sy). (205)'But Olumba(Cr) **is not**(IRP) dead(At) yet(Cl)' 'No'. (206)'Then why **have** we(S) **lost**(MeP) the Pond(Ph)? (207)**Asked**(VP) Ikechi(Sy). (208)'we(A) **cannot fish**(IMP) from a pond(Cl) (209)in which somebody(A) **has drowned**(TMP) himself(G). (210)The gods(A) **would not let**(TMP) us(G),' (211)**replied**(VP) the Chief(Sy).

Table 3 : Statistics of Transitivity Analysis

Processes	Number	Proportion
Material	**95**	45%
Material transitive	(65)	
Material intransitive	(30)	
Mental	42	20%
Verbal	39	18%
Relational	**30**	14%
Relational attributive	(20)	
Relational identifying	(2)	
Possessive Relational process	(5)	

Circumstantial		
	(3)	
Existential	5	2,5%
Behavioural	1	0,5%
Total	**212**	**100%**

From the above selected extracts, the Transitivity analysis carried out shows the predominance of Material processes ranking first with 95 clauses, thus representing a proportion of 45%, followed by Mental processes with 42 clauses, thus representing a proportion of 20%. The following most important two types of processes are Verbal and Relational ones with 39 and 30 clauses and propositions of 18% and 14% respectively. Existential and Behavioural processes cover the lesser parts with only 5 and 1 clauses, which correspond to 2.5 and 0.5% respectively. Table n°3 presents a summary of this statistical review.

This figure-based account of the process types provides but a superficial view of the language of the author. This makes it compulsory to search from a closer and more insightful scrutiny for a better understanding of how meaning has been loaded with linguistic means, codes and various other choices. Considering the very focus of this paper on the role of language in Conflict Rise and Conflict Resolution, not only has such a close check been necessary, but it has also been instrumental to be mindful of the tide language use takes each time in this two-edged social arena. A selection of some material process clauses helps get a deeper view of the specific kinds of actions, interactions and happenings that make up the way the author construes the external world of the clash between Aliakoro and Chiolu over the great ponds.

[12]'we$_{(A)}$ **must capture**$_{(TMP)}$ some of these poachers$_{(G)}$ [13]and **bring** them$_{(G)}$ **back**$_{(TMP)}$ to Chiolu$_{(Cl)}$.
[14]Then we$_{(A)}$ **can sell**$_{(TMP)}$ these thieves$_{(G)}$ **back** to their own village$_{Recipient}$.
[39]we$_{(Pr)}$ **shall have**$_{(PRP)}$ two prisoners$_{(Pd)}$ [40]**captured**$_{(TMP)}$ from Aliakoro$_{(Cl)}$
49)Then, perhaps, we$_{(A)}$ **will take**$_{(TMP)}$ only five manillas$_{(G)}$.
[53]I$_{(Sy)}$ **swear**$_{(VP)}$ by Ogbunabali, the god of the night$_{Ccs}$, [54]that if anyone$_{(A)}$ **pays**$_{(TMP)}$ eight hundred manillas$_{Scope}$, [55]I$_{(A)}$ **will cut off**$_{(TMP)}$ his head$_{(G)}$ immediately$_{Cl}$, [56]he$_{(Sy)}$ **shouted**$_{(VP)}$
[59]'**Take**$_{(TMP)}$ your hands$_{(Sc)}$ **from** your matchets$_{(Cl)}$.
[76]Suddenly, more attackers$_{(A)}$ **came running up** [77]to **help**$_{(TMP)}$ the men of Aliakoro$_{(G)}$.

$^{(78)}$Olumba$_{(A)}$ **fought**$_{(IMP)}$ like a mad man$_{CM}$. $^{(79)}$Slowly$_{CM}$, the men of Chiolu$_{(A)}$ **drove**$_{(TMP)}$ the attackers$_{(G)}$ **back**.
$^{(82)}$Then, more attackers$_{(A)}$ **arrived**$_{(IMP)}$. $^{(83)}$Olumba$_{(S)}$ **thought**$_{(MeP)}$ $^{(84)}$that Chiolu$_{(A)}$ **was not fighting**$_{(TMP)}$ only the men from Aliakoro$_{(G)}$. $^{(85)}$Wago$_{(Sy)}$ had asked$_{(VP)}$ other villages $^{(86)}$**to help him fight**$_{(TMP)}$ Chiolu$_{(Sc)}$.
$^{91)}$Somebody$_{(A)}$ **had kicked**$_{(TMP)}$ the door$_{(G)}$ down. $^{(92)}$Two men$_{(A)}$ **ran**$_{(IMP)}$ **into** her room$_{Cl}$. $^{(93)}$They$_{(A)}$ **put**$_{(TMP)}$ a piece of cloth$_{(G)}$ into her mouth$_{(Cl)}$ $^{(94)}$and they$_{(A)}$ **tied**$_{(TMP)}$ her hands$_{(G)}$ together$_{CM}$. $^{(95)}$Quickly, the men$_{(A)}$ **carried**$_{(TMP)}$ her$_{(G)}$ **away** from her hut$_{(Cl)}$.
$^{(109)}$Never before **had** women$_{(G)}$ **been taken away**$_{(TMP)}$ as prisoners$_{(CM)}$ $^{(110)}$and never before **had** they$_{(G)}$ **been bought back**$_{(TMP)}$.
$^{(197)}$'He$_{(A)}$ **must have killed**$_{(TMP)}$ himself$_{(G)}$,'

By reading through the above selected materially processed clauses, one can identify the choices made by the author for processes of $^{(12)}$capturing (poachers), $^{(14)}$selling them back to their village, processes of $^{(55)}$cutting (people's heads), $^{(76)}$running up and $^{(77)}$helping (for attacks), $^{(78)}$fighting (like a mad man), $^{(91)}$kicking down (a woman's door), $^{(92)}$running into (her room), $^{(109)}$taking (her) away as prisoner, processes of someone $^{(197)}$killing himself in the disputed pond. Amid this way of construing experience that suggests turmoil, unrest and fear, there was only one voice suggesting a different perspective through a process of $^{(59)}$taking hands from matchets.

From the aforementioned statistical review, Mental processes rank second in the types of processes used in the selected extracts. A scrutiny of the way the inner worlds of the characters have been represented has provided some hints on how language has been used. A close check of a selected number of mental process clauses has been helpful in this regard.

$^{(3)}$'I$_{(S)}$ **think**$_{(MeP)}$
$^{(6)}$'You$_{(S)}$ **hope**$_{(MeP)}$
$^{(17)}$We$_{(S)}$ **want**$_{(MeP)}$ seven men$_{(Ph)}$
$^{(19)}$And we$_{(S)}$ **must choose**$_{(MeP)}$ a leader$_{(Ph)}$.
$^{(25)}$Everyone$_{(S)}$ **agreed**$_{(MeP)}$
$^{(27)}$'We$_{(S)}$ still **need**$_{(MeP)}$ six men$_{(Ph)}$,
$^{(33)}$''Olumba$_{(S)}$ **knows**$_{(MeP)}$ the young men$_{(Ph)}$ well$_{CM}$.'
$^{(38)}$I$_{(S)}$ **hope**$_{(MeP)}$ that tomorrow$_{Circ}$
$^{(57)}$**Listen**$_{(MeP)}$, everybody$_{(S)}$,
$^{(61)}$**to agree**$_{(MeP)}$ peacefully$_{(CM)}$.

(69)They(S) **tried**(MeP) (70)**not to** cry(BeP)

(114)The villagers(S) all **agreed**(MeP)

(123)and he(S) **wanted**(MeP) another big fight(Ph) with Chiolu(Ca).

(131)Each village(S) now really **hated**(MeP) the people of the other(Ph).

(142)'I(S) **shall need**(MeP) a small piece of Olumba's clothing or anything(Ph)

(151)Diali(S) **blamed**(MeP) himself(Ph)

(195)What(S) **frightened**(MeP) us(Ph)

(203)'We(S) have lost(MeP) the Pond of Wagaba(Ph),

A reading of the selected mental meaning constructions display the use of processes of (3)thinking and (6)hoping for fight, (17)wanting (people for fighting), (19)choosing a leader and everybody (25)agreeing for fighting, processes of Olumba (33)knowing the young men well in order to coach them for capturing poachers, (69)trying not to cry to avoid making a warrior weak. There are processes of the villagers (114)agreeing and (123)wanting another fight with Chiolu, really (131)hating the people of the other village, (142)needing a piece of cloth of someone in order to harm him, the Chief (151)blaming himself for former war-oriented decisions, processes of (195)being frightened and eventually a process of (203)loosing. Apart from the linguistic features gained from the closer appraisal of material and mental processes, there is much to gain from a closer watch over the way relational processes have been construed. Indeed, by definition, relationals are set to portray the way participants relate among themselves, and this is critically important in a situation of clash as it is the case in the novel between Chiolu and Aliakoro over the great ponds issue. The same method as previously used still applies.

(1)**Are**(IRP) you(Cr) excited'(At)?

(4)you(Cr) are (IRP),

(23)Olumba(Cr) **is**(IRP) the strongest man(At).

(24)He(Cr) **is**(IRP) the best leader(At).

(104)They(Cr) **were**(IRP) afraid(At)

(107)The men of Chiolu(Cr) **were**(IRP) very surprised(At)

(111)Everyone in Aliakoro(Cr) **was**(IRP) very frightened and unhappy(At).

(116)Eze Okehi(Cr) **became**(IRP) more and more worried(At).

Okehi(Cr) **became**(IRP) ill(At) with worry and fear(CM).

(119)As Eze Okehi (Cr) **became**(IRP) less powerful(At) in the village(Cl),

$^{(120)}$Wago$_{(Cr)}$ **became**$_{(IRP)}$ more important$_{(At)}$.

$^{(121)}$He$_{(Cr)}$ **was**$_{(IRP)}$ still very angry$_{(At)}$

$^{(124)}$Even Wago $_{(Cr)}$ **was**$_{(IRP)}$ horrified$_{(At)}$

$^{(127)}$Wago and the people$_{(Cr)}$ **became**$_{(IRP)}$ very angry$_{(At)}$.

$^{(128)}$They$_{(Cr)}$ **were**$_{(IRP)}$ so angry$_{(At)}$

$^{(146)}$It$_{(Cr)}$ **is**$_{(IRP)}$ very important$_{(At)}$ to me.'

$^{(150)}$but Olumba$_{(Cr)}$ **would be**$_{(IRP)}$ happier$_{(At)}$.

$^{(156)}$Now life$_{(Cr)}$ **was**$_{(IRP)}$ very different$_{(At)}$.

$^{158)}$Everyone$_{(Cr)}$ **was**$_{(IRP)}$ happy$_{(At)}$

$^{(205)}$'But Olumba$_{(Cr)}$ **is not**$_{(IRP}$ dead yet

A survey of relational processes used by the author allows no doubt on how critically important language is especially in the management of social clashes. Actually, language has been used here to superficially construe experiences of $^{(1)}$being excited, $^{(23)}$being the strongest man, $^{(24)}$being the best leader whereas the deeper and ultimate goal is to cater for fight against kinsmen. Besides this manipulative use of language, some other relational processes of being and becoming relate much predominantly to Attributes such as $^{(104)}$afraid, $^{(107)}$very surprised, $^{(111)}$very frightened and unhappy, $^{(116)}$more and more worried, $^{(121)}$very angry, $^{(124)}$horrified. As a matter of fact, this representation of reality suggests an unrestful social environment which cannot promote development.

Ranking third among the types of processes used by the author, Verbal processes have much to disclose as they are representative of the very act of taking the floor during both ordinary and sensitive times.

$^{(2)}$**Asked**$_{(VP)}$Olumba$_{(Sy)}$

$^{(5)}$said$_{(VP)}$ Olumba$_{(Sy)}$

$^{(8)}$'People of Chiolu,$_{(Vb)}$' **said**$_{(VP)}$ the Chief, Eze Diali$_{(Sy)}$,

$^{(11)}$Tonight$_{(Cl)}$, he$_{(Sy)}$ **said**$_{(VP)}$,

$^{(20)}$'Eze Diali$_{(Vb)}$, **said**$_{(VP)}$ one of the old men$_{(Sy)}$,

' $^{(28)}$the Chief$_{(Sy)}$ **said**$_{(VP)}$ again$_{(Cx)}$.

$^{(32)}$**said**$_{(VP)}$ another man$_{(Sy)}$.

$^{(35)}$**said**$_{(VP)}$ Eze Diali$_{(Sy)}$.

$^{(37)}$and **tell**$_{(VP)}$ them

$^{(42)}$**said**$_{(VP)}$ Olumba$_{(Sy)}$.

$^{(46)}$to speak$_{(VP)}$.

$^{(47)}$"The men of Aliakoro$_{(Sy)}$ **must say**$_{(VP)}$

). $^{(50)}$But they$_{(Sy)}$ **must stop saying**$_{(VP)}$

$^{(53)}$I$_{(Sy)}$ **swear**$_{(VP)}$ by Ogbunabali, the god of the night$_{Ccs}$,

), $^{(58)}$**said**$_{(VP)}$ Eze Diali$_{(Sy)}$,in a quiet voice$_{CM}$.

$^{(66)}$**to say**$_{(VP)}$ goodbye$_{(Vb)}$

$^{(68)}$and **wished**$_{(VP)}$ him luck$_{(Vb)}$.

$^{(85)}$Wago$_{(Sy)}$ had **asked**$_{(VP)}$ other villages

$^{(97)}$he (Elendu)$_{Sy)}$ **said**$_{(VP)}$

$^{(108)}$when Okehi$_{(Sy)}$ **said**$_{(VP)}$ this$_{(Vb)}$

$^{(135)}$The cowries$_{(Sy)}$ **would tell**$_{(VP)}$

$^{(136)}$At last$_{Circ}$, Anwuanwu$_{(Sy)}$ **spoke**$_{(VP)}$.

$^{(139)}$the dibia$_{(Sy)}$ **said**$_{(VP)}$.

$^{(141)}$Igwu$_{(Sy)}$ **told**$_{(VP)}$ them

Verbal processes as collected through the selected extracts show expressions of Asking, Saying, Telling, Speaking, Swearing, Shouting, Wishing, Refusing, Screaming, Crying and Replying with Eze Diali and Olumba as the first two characters who took the floor the most. Among the verbs used by the various characters, the process of swearing (by Olumba) bears the highest illocutionary force and this seems incongruous and worth investigating enough within an African environment where Eze Diali, the Chief, is present. The result achieved so far offers ground for a discussion aimed at uncovering the aggregate role played by language in the assessment of the conflict opposing Chiolu and Aliakoro villages over the great ponds.

5. Discussion of the Findings and Recommendations

The Transitivity analysis carried out with the selected corpus offeres a unique opportunity to bring to the spotlight the way language has been used through a specific way of construing experience and its eventual outcome that is social clash and unrest. The identification of the process types showed that Material, Mental, Verbal and Relational processes have been used with 45 – 20 – 18 – 14 per cent respectively with some scarce presence of Behavioural and Existential processes. The dominating rank of material processes is the proof that the author plotted

his writing in such a way to have interactions between his characters in the management of the clash between Chiolu and Aliakoro villages over the ownership and the use of the Pond of Wagaba. However, this numerical outnumbering per se verbalizes so little about the types of interactions that took place and the tide they went in terms of peace preservation or conflict rise. A close examination carried out on some striking examples displays some types of experience representations that unveil the opposing parties' promptness to choose the conflicting ways of confrontation rather than the indulgent paths of negotiation.

Table 4 : Qualitative Analysis of some material process clauses

Type of experience representation (Material processes)	Inclination of the process used	
	War	Peace
[12]capturing (poacher)	X	
[14]selling them back to their village	X	
[55]cutting (people's heads)	X	
[91]kicking down (a woman's door), [92]running into (her room), taking [109](her) away as prisoner,	X	
someone [197]killing himself	X	
[59]taking hands from matchets		X

In processes 12 and 14, Eze Diali, the Chief of Chiolu, considered and represented his kinsmen from Aliakoro as poachers to be captured and sold back for money. This connotes people's choice of war instead of negociation and so this creative instance calls for more attention. In process 95, while Eze Diali was about to accept a parties' agreed amount, Olumba who was identified as the strongest man and the best leader jumped in without being given the floor, swore by an invisible being (the god Ogbunabali) and threatened to cut heads, thereby adding fuel to the fire. Process 59, that of taking hands from matchets, did not have any influence because so many opportunities for peace construction have already been overlooked and lost so far. The way experience has been construed on the part of knowing, sensing, viewing, agreeing and feeling in the inner worlds both of the people of Chiolu and Aliakoro does not promote peace. The following table is an illustration.

Table 5 : Qualitative Analysis of some mental process clauses

Type of experience representation (Mental processes)	Inclination of the process used	
	War	Peace
[3]thinking and [6]hoping for fight	X	
[17]wanting (people for fighting)	X	
[25]agreeing for fighting	X	
[33]knowing the young men well (for war)	X	
[151]blaming oneself for former war-oriented decisions	X	

In relational processes, one is surprised to notice that the motivations for happiness are bad ones as in clause 1 where there is excitement for war and in clause 158 where everybody in Chiolu was happy to hear that the sickness that was killing people in Chiolu was also in Aliakoro. Several other examples as previously indicated show the absence of peace and joy because of prevailing sickness, worry, fear, weakening of the leadership, anger, and the loss of hope for both villages. It is important here to put a stress on the weakening of the elders who are supposed to promote peace and call for wisdom and the increasing importance of the youth, represented by Olumba and Wago, who prefer to use their strength. The following selected examples are illustrative on the side of Aliakoro.

[116]Eze Okehi$_{(Cr)}$ **became**$_{(IRP)}$ more and more worried$_{(At)}$.
[117]Slowly Okehi$_{(Cr)}$ **became**$_{(IRP)}$ ill$_{(At)}$ with worry and fear($_{CM)}$.
[119]As Eze Okehi $_{(Cr)}$ **became**$_{(IRP)}$ less powerful$_{(At)}$ in the village$_{(Cl)}$,

[120]Wago$_{(Cr)}$ **became**$_{(IRP)}$ more important$_{(At)}$.

The examination of the way experience has been construed is identical with verbal processes with a clear resistance of the youth against the authority of the elderly in both villages. In situations where the two leaders were about to indulge into soft ways, they were interrupted and challenged by those they trusted at the very beginning of the crisis.

Leadership resistance in Chiolu

(44)Eze Diali(S) **was going to agree**(MeP) (45)when Olumba(A) jumped forth(IMP) (46)to speak(VP). (47)"The men of Aliakoro(Sy) **must say**(VP) (48)that the pond of Wagaba(Pd) **belongs**(PRP) to Chiolu(Pr). (49)Then, perhaps, we(A) **will take**(TMP) only five manillas(G). (50)But they(Sy) **must stop saying**(VP) (51)that the pond of Wagaba(Pd) **belongs**(PRP) to them(Pr).'

Leadership resistance in Aliakoro

(52)Wago, the leopard killer(A) **jumped forward**(IMP).
(53)I(Sy) **swear**(VP) by Ogbunabali, the god of the night(Ccs), (54)that if anyone(A) **pays**(TMP) eight hundred manillas(Scope), (55)I(A) **will cut off**(TMP) his head(G) immediately(Cl), (56)he(Sy) **shouted**(VP)
This author considers this as a much telling counter example in crisis management.

Taking from Suleiman's (2004) postulate of the possibility to use language in a way that leads people to appeal to their better natures and to Beaugrande (1999) who sets the focus on the ideological load of words choices, I have tried, as a recommendation, to explore the paradigmatic choice axis to suggest different ways of representing the same situations in order to contribute to conflict resolution. This recommendation sets on a shift in terms of ideological perspective that impacts the choice of words and subsequently the selection of processes and of the whole Transitivity system. The result of the conflict between the two villages will then undergo a paradigm turnaround. In this perspective, new processes will emerge from a new way of viewing things. Such new processes cannot then be expected to be some mechanical mirror images of the previous clash-geared ones. It is an in-depth reshuffle inspired and guided by a different ideological perspective and focused on the three components of the Transitivity system: the process, the participants and the circumstances.

Table 6 : Paradigmatic Substitution 1

Conflict perspective	(9)we(S) have heard(MeP) (10)that **poachers** from the next village of Aliakoro(A) will go(IMP) to the Great Ponds tonight(Cl)
Peace perspective	we(S) have heard that **people** from the next village of Aliakoro will go to the Great Ponds tonight
Ideological shift	In this case, Eze Diali rather views those who are going to the pond at night in a neutral way, thus labelling them as "people" rather than "poachers"

Table 7 : Paradigmatic Substitution 2

Conflict perspective	(11)Tonight(Cl), he(Sy) **said**(VP), (12)'we(A) **must capture**(TMP) some of these poachers(G) (13)and bring them(G) back(TMP) to Chiolu(Cl).
Peace perspective	Tonight, he **said**, 'we **must call** for a **meeting** with Eze Okehi and his people'.
Ideological shift	At this level, the ideological shift changes Eze Diali's perspective from "capturing poachers" to that of "calling for a meeting"

Table 8 : Paradigmatic Substitution 3

Conflict perspective	(123)and he(S) **wanted** (MeP) **another big fight**(Ph) with Chiolu(Ca). (131)Each village(S) now really **hated**(MeP) the people of the other(Ph).
Peace perspective	(123)and he(S) **wanted** (MeP) another peaceful meeting(Ph) with Chiolu(Ca). (131)Each village(S) now really **appreciated**(MeP) the people of the other(Ph).
Ideological shift	In this case, there has been a shift from "wanting another big fight" to "wanting another peaceful meeting". There has also been a shift from hating to appreciating one another.

Table 9 : Paradigmatic Substitution 4

Conflict perspective	(111)Everyone in Aliakoro(Cr) **was**(IRP) very **frightened** and **unhappy**(At).

	(116)Eze Okehi(Cr) **became**(IRP) more and more **worried**(At).
Peace perspective	(111)Everyone in Aliakoro(Cr) **was**(IRP) very **comforted** and **happy**(At). (116)Eze Okehi(Cr) **became**(IRP) more and more **reassured**(At).
Ideological shift	The change of perspective in this example has gone from a state of being "frightened and unhappy and worried" to a state of being "comforted and happy and reassured"

Conclusion

The purpose of this study has been to explore the active role language plays in the betterment of social relationships. The study has found that the language in context has raised the needs for interpersonal relations to be improved for the sake of conflict resolution and peace. The theoretical framework of Transitivity system in SFL as applied to the selected corpus has been useful in the identification of language items that are charged with the urge for peace. Indeed the lexico-grammatical components and patterns of the Experiential Meaning offered an opportunity to analyse not only the types of processes used in their absolute and relative frequencies, but also to closely consider the social relationship perspective taken by the semantic choices of the author. It was then noticed in the most used processes – Material, Mental, Verbal, Relational – that the choices made were in their largest proportion and semantic load in a direction that led to conflict rise, worsening and the loss of the very object of the conflict - the control over the pond of Wagaba - by both villages. The choice of the processes has indicated the tragedy and the way these can be avoided. This paper has suggested some cases of paradigmatic substitutions casted upon some selected clauses from the corpus and offered an opportunity to bring answers to the two sub questions that compose the general question. This includes the objective of this bid for the insight in relation to peaceful resolution as well as preventive strategies to conflicts.

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