The Grammar of Interpersonal Meaning: A Content Analysis of a Selected Extract from Helon Habila's the Chibock Girls: *the Boko Haram Kidnappings and Islamist Militancy in Nigeria*

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ABSTRACT

Human language in its creative feature is mostly characterised by a constant alignment to the state of the mind and social relations impacted communications. This study has applied this linguistic pattern to an extract of Helon Habila's The Chibock Girls through the grammar of interpersonal meaning within Halliday's Systemic functional perspective. The analysis of mood choices (88.95% declaratives and 11.05% interrogatives) modality patterns (66.66% epistemic modality and 33.34% deontic modality) and adjunctive orientations (49.35% of circumstantial 35.89% of conjunctive, 6.41% of Mood 5.76% of continuity and 2.56% of Polarity adjuncts) has uncovered an overall tenor dimension of equal power, free talk and solidarity between the narrator, Ladi, the Chibock girls, Ruth and her husband.

Keywords: *Interpersonal meaning; mood, modality, adjunct, tenor dimension*

INTRODUCTION

The core characteristic of language as a means of communication finds its mirror image and ground of application in human societies through daily interactions. Language thus avails itself as a creative resource for people to interrelate within and across social hierarchies, in many different contexts. Thompson (2004) construes this interactive tool pattern of language as he explains that "we use language to interact with other people, to establish and maintain relations with them, to influence their behaviour, to express viewpoints on things in the world, or to elicit and change them''. As Cullip (2000: 76) puts it, "Texts are a form of technology: they do things. What they do is construct meanings for social purposes. Language thus thoroughly bears its appellation of "the most common form social behaviour" (Fairclough, 1989) used to simultaneously construe meaning on the ideational, textual and interpersonal strands within the Systemic Functional Linguistics framework. A focus on the specific aspect of language use in terms of interactive linguistic activity brings the interpersonal metafunction to the fore with a lexicogrammatical system built out of Mood, modality, evaluation and negotiation. Actually, this inherently two-way meaning exchange metafunction sets the focus on social

relationships through the different forms that language may take while people take turns (Bloor and Bloor, 1995), though the ways in which speech roles and attitudes may be expressed. In other words, considering social relations in this linguistic perspective equates to checking on five basic conversational features such as "*who* is saying *what* to *whom* using what *medium* with what *effects* (Nur, 2019)?" Actually, social identities such as 'friends', 'strangers', 'male', 'female', 'bossy', 'effusive' are not categorised by holding up a sign with a role label on it. Instead, it is done through talk (Eggins, 2004).Indeed, the dialogic structure of language gets enacted as the interactants take the floor one after the other to express such roles and attitude while they challenge each other, assert standpoints, agree or disagree through language, or make offers. This research work uses an extract from Helon Habila's *The Chibock Girls* as an application text for the analysis, discussion and interpretation of interpersonal meaning based on Mood, Modality, Adjuncts and tenor functional patterns.

THEORETICAL FRAMEWORK AND LITERATURE REVIEW

The Systemic Functional perspective of language as developed by Halliday and other scholars view language in its triadic construct

though the clause as a message [in the textual metafunction], as an exchange [in the interpersonal metafunction] and as a representation [in the experiential meta function]. This research work concentrates on the interpersonal strand with the meaning of the clause as exchange with Mood as the grammatical system as revealed through the Subject and Finite part of the clause. In the exchange process as displayed through the dialogic structure, two main moves, [[1]*giving and* [2]*demanding*] function in pair with two types of commodity [[a]*goods & services and* [b]*information*] as the basic speech roles. Goods and services are thus given as an *offer* or demanded as a *command* on the first hand while information is given as a *statement* or demanded as a *question* (Eggins, 2004, pp. 144-145). Through the initiation and responding moves of the interactants, the structural wording of three among these four basic speech functions [*statement, question, command*] is achieved through the three mood choices of the clause available in the English language: statement: declarative clause (he is coming tomorrow); question: interrogative clause (Is the man around?); command: imperative clause (clean the yard). As Halliday and Matthiessen (2014: 139) cited by Thompson (2014) indicate, the left out offers as a speech function are not closely associated with a specific mood choice because in this case, 'language is functioning simply as a means towards achieving what are essentially non-linguistic ends'. In other words, an offer speech function may be successfully achieved without being verbalised, i.e. through body language for example.

As a purposeful meaning exchange tool, language offers a particular opportunity to express interpersonal social distance meaning through Modality. In the words of Halliday and Matthiessen (2014) cited by Fontaine (2013: 120) Modality is a rich resource for speakers to intrude their own views into the discourse: their assessments of what is likely or typical, their judgments of the rights and wrongs of the situation and of where other people stand in this regard'.

Speakers achieve such an assessment goal by loading onto the Mood element of the clause, various attitudinal and judgemental patterns by means modal verbs (*can, could, shall, should, will, would, may, might, must*) or a host of modal operators or modal adjuncts. In a schematic manner, Halliday and Matthiessen (2014: 143) draw a direct link between modality and polarity. Actually, whereas the "yes" and "no" polarity adjuncts indicate the two positive and negative extremes respectively, modality stands in between, at intermediate nuances toward either of both poles, depending on the speaker's optional choice (Koussouhon, Koutchadé and Amoussou, 2016). The experience in actual communicative exchange displays two broad possibilities whereby speakers' linguistic assessment into their own turn during a dialogue can be made: propositions and proposals. Firstly, in the case of a proposition, modality is expressed either *by assertion or denial as a way* of indicating (i) degrees of probability: ('possibly/probably/certainly') or (ii) degrees of usuality: 'sometimes/usually/ always', which is known as modalization. Secondly, as far as proposals are concerned, construing the nuances toward the extreme positive or the extreme negative pole is achieved through prescribing or proscribing respectively. The speaker thus has the possibility of expressing (i) a command through various degrees of obligation ('allowed to/supposed to/required to') or (ii) in an offer, with degrees of inclination ('willing to/anxious to/determined to') (idem).This is known as modulation.

The application of these foundational lexicogrammatical patterns have been contributory for many different scholars, undergraduate and graduate authors in getting valuable insights from various fictional and authentic linguistic productions. While investigating the "Interpersonal Function in Chinua Achebe's *Arrow of* God (1964), Adjassaho and Houenon (2009) carried out a descriptive analysis and interpersonal meaning interpretation of the social ties, the levels of power relations through the interactive lexicogrammatical constructions used by the interactants. This has led them to infer the existence of frequent contact, and high affective relations between Ezeulu and Nwaka for example, which was not the case between Ezeulu and Clark. In the same line, Koutchadé, Akpaka and Awoyodo (2021) achieved ground-breaking insights from Helon Habila's *Waiting for an Angel* (200) through a functional scrutiny and application of the grammar of clause as exchange. Their systemic functional analyses framed on mood,

modality and adjuncts patterns as used by the novelist, resulted in the discovery of instances of language shifts between the partakers in the conversations as commanded by contextual waves in discourse (Halliday, 1985/1989; 2002). The most amazing illustration is the shift of power and tenor of discourse with the superintendent depending on whether he views Lomba as a new coming inmate or a skilful writer whose service he needs. In a rather investigative perspective, Nur (2012) has embarked on an analysis of interpersonal Metafunction in public speeches with a case study of Mandela's presidential inaugural speech. In her research deliverables, the author pinpointed the noticeable relevance of interpersonal meaning analysis in uncovering the way the president elect used mood, modality and personal pronouns to give information and require service from the citizenry for a successful governance geared at paradigm changes in a new apartheid-free South Africa. Among other noticeable interactive discourse patterns and strategies from the president elect, the pervasive use of the pronoun "we" has helped the audience to understand that Mandela considered himself as an ordinary citizen, thus encoding a social role relation [tenor] of equal power through his language.

MATERIAL AND METHODOLOGY OF THE STUDY

An efficient application of the grammar of the clause as exchange is characteristically best applied to an interactive text in which participants take turns to construe both meaning and social relations. The chapter entitled "The Day They Took Us" in Helon Habila's *The Chibock Girls; the Boko Haram Kidnapping and Islamist Militancy in Nigeria* has thus been selected for an interpersonal meaning analysis through Mood, Modality, Adjuncts and Tenor patterns. This specific excerpt has been selected because of its representative quality regarding the event that is dealt with in the novel on the one hand (the kidnapping of the girls) and both the presence and direct or indirect turn-taking or mention of the major actors (kidnappers, the girls themselves, the writer, some assistance providing people). As a matter of fact, the selected text presents a conversation between a Narrator, a girl named Ladi, Chibock girls, Ruth, and Ruth's husband. These selection

criteria have served as the tool for setting workable boundaries and parameters in retaining the corpus. Actually, the relevance of this text lies in the fact that it offers an opportunity for integrating, as Stacks and Hocking (1992) suggest, the antecedent of the message, the effects of the message, the message itself and the inferences one can make about their creators or the circumstances under which they were created.

Taking into account the social feature of the study and the requirement to pair up and compare variables, this researcher has deemed it expedient to combine both quantitative and qualitative methods. The use of quantitative tools (counting, ratings, synoptic tables, and charts) has contributed in providing a rapid assessment of the state of role relationships in the extract under study. As far as qualitative analysis is concerned, its use has made it possible to explore, analyse and interpret ideas, thoughts and meanings expressed by the participants in the conversation, through the lexicogrammatical choices they made to keep the dialogue going. Within the larger frame of qualitative analysis, this researcher has adopted the more specific method of content analysis because it gives precedence to description and explanation. The unit of analysis adopted in the frame of this content analysis is the set of clauses that have been identified, and numbered throughout the text, together with the identification and coding of the interpersonal meaning patterns (mood, Modality and adjuncts).

MOOD, MODALITY AND ADJUNCT ANALYSIS

This section of the work covers the breaking of the extract into clauses and embedded clauses as a preliminary step in the identification of the MOOD elements (Subject, Finite and Fused Finite/Predicators) as well as the Mood types therein contained (Declarative, Interrogative, Imperative Mood and Minor clauses) and Adjunct types (Eggins, 2004; Koutchadé, 2016). The various keys used in this identification process are listed below:

Keys

S = Subject; **F** = Finite; **Fn** = Finite negative; **Fms** = Finite modalised; **Fml** = Finite modulated; **P** = Predicator; **Pml** = modulated predicator; **Pms** = modalized predicator; **F/P** = fused Finite and Predicator; **C** = Complement;

Ca = Attribute complement; **A** = Adjunct; **Ac** = Circumstantial adjunct; **Am** = mood adjunct; **Ao** = Comment Adjunct; **Ap** = Polarity adjunct; **Av** = Vocative Adjunct; **Exp** = Expletive; **Aj** = Conjunctive adjunct; **At** = Continuity Adjunct; **Wh** = Wh element; **Wh/S** = Wh Subject; **Wh/C** = Wh Complement; **Wh/AC** = Wh-Complement fused with Wh element; **Mn** = Minor clause; **Fd** = Full declarative; **Ed** = Elliptical declarative; **FPI** = Full polar interrogative; **EPI** = Elliptical polar interrogative; **WHI** = Wh Interrogative; **EWHI** = Elliptical Wh interrogative; **FWHI** = Full Wh Interrogative; **I** = Imperative; **Ex** = Exclamative

The day they took us(pp. 54 – 57)

Narrator: $^{1-}$Nkeki's rescue **(S)** was **(F)** still **(Aj)** over a month **(Ac)** $^{Fd}_{1}$ $^{2-}$the day **(Ac)** I **(S)** waited **(F/P)** for the Chibok girls **(C)** in Ruth's room **(Ac)** $^{Fd}_{2}$. $^{3-}$At last **(Aj)**, three of them **(S)** arrived **(F/P)** $^{Fd}_{3}$, $^{4-}$dressed **(P)** in their best wrappers, blouses, and head-ties **(C)** $^{Ed}_{1}$. $^{5-}$They **(S)** leaned **(F/P)** their bicycles **(C)** against the wall **(Ac)** $^{Fd}_{4}$ $^{6-}$and **(Aj)** entered **(F/P)** the house **(C)** one after the other **(Ac)** $^{Ed}_{2}$. $^{7-}$I **(S)** watched **(F/P)** them **(C)** $^{Fd}_{5}$ kneel **(P)** $^{Ed}_{3}$ [[to greet **(P)** Ruth **(C)**//, speaking **(P)** in the Kibaku language **(Ac)** $^{Ed}_{4}$]]]], $^{8-}$and **(Aj)** then **(At)** they **(S)** sat **(F/P)** on the floor **(Ac)** $^{Fd}_{6}$. $^{9-}$It **(S)** was **(F)** good **(Ca)** $^{Fd}_{7}$ [[to see **(P)** them **(C)** face to face **(Ac)** finally **(Ao)** $^{Ed}_{5}$]]. $^{10-}$"So," I **(S)** said **(F/P)** in Haussa **(Ac)** $^{Fd}_{8}$, $^{11-}$"You **(S)** are **(F)** the Chibok girls **(C)** $^{Fd}_{9}$." $^{12-}$The girls, Hauwa, Ladi, and Juliana **(S)**, looked **(F/P)** at one another **(C)** $^{Fd}_{10}$, $^{13-}$confused **(P)** $^{Ed}_{6}$. $^{14-}$One **(S)** mumbled **(F/P)** something **(C)** $^{Fd}_{11}$ [[about not being from Chibok **(C)**]] $^{Ed}_{7}$. $^{15-}$"But **(Aj)** the world **(S)** only **(Ao)** knows **(F/P)** you **(C)** as the Chibok girls **(C)** $^{Fd}_{12}$, [[the ones **(S)** that escaped **(F/P)**]] $^{Fd}_{13}$, $^{16-}$" I **(S)** said **(F/P)** $^{Fd}_{14}$. $^{17-}$Hauwa, Ladi, and Juliana **(S)** were **(F)** actually **(Ao)** fromthe nearby village of Mife **(Ac)** $^{Fd}_{15}$. $^{18-}$They **(S)** had **(F)** started **(P)** school **(C)** in Chibok **(Ac)** three years before the kidnapping **(Ac)** $^{Fd}_{16}$, $^{19-}$and **(Aj)** they all **(S)** belong **(F/P)** to the same residence hall **(Ac)** $^{Fd}_{17}$. $^{20-}$They **(S)** had **(F)** shared **(P)** so much **(C)** together **(Ac)** $^{Fd}_{18}$, $^{21-}$and **(Aj)** were **(F)** still **(Aj)** sharing **(P)** $^{Ed}_{8}$. $^{22-}$They **(S)** sat **(F/P)** in a companionable huddle **(Ac)** $^{Fd}_{19}$. $^{23-}$As **(Aj)** they **(S)** talked **(F/P)** $^{Fd}_{20}$, $^{24-}$one **(S)** would **(Fms)** occasionally **(Ao)** interrupt **(Pms)** $^{Fd}_{21}$ [[to add **(P)** something **(C)** $^{Ed}_{9}$// or **(Aj)** correct **(P)** a particular point **(C)** $^{Ed}_{10}$]]. $^{25-}$I **(S)**

was **(F)** speaking **(P)** Haussa **(C)** $^{Fd}_{22}$, $^{26-}$and **(Aj)** whenever **(Ac)** I **(S)** asked **(F/P)** something complex **(Ca)** $^{Fd}_{23}$, $^{27-}$Ruth **(S)** would **(Fms)** step in **(Pms)** $^{Fd}_{24}$ [[to translate **(P)** it **(C)** into the local language, Kibaku **(C)** $^{Ed}_{11}$//, in which **(Ac)** the girls **(S)** were **(F)** more fluent **(Ca)**]]]]. $^{28-}$It **(S)** took **(F/P)** a while **(Ac)** $^{Fd}_{25}$, $^{29-}$but **(Aj)** gradually **(Ao)**, they **(S)** relaxed **(F/P)** $^{Fd}_{26}$. $^{30-}$That day **(Ac)** they **(S)** went **(F/P)** to school **(Ac)** together from Mife **(Ac)**, all three of them **(S)** on the same motorbike **(Ac)** $^{Fd}_{27}$. $^{31-}$They **(S)** arrived **(F/P)** at around 8:00 in the morning **(Ac)** $^{Fd}_{28}$ $^{32-}$and **(Aj)** took **(F/P)** their exams **(C)** $^{Ed}_{12}$, [[which was on geography **(C)** $^{Ed}_{13}$]]. $^{33-}$Afterward **(Ac)** Ladi **(S)** wanted **(F/P)** to go **(P)** home **(Ac)** $^{Fd}_{29}$. $^{34-}$"There **(S)** was **(F)** a wedding **(C)** $^{Fd}_{30}$, $^{35-}$"Ladi **(S)** remembered **(F/P)** $^{Fd}_{31}$. **Ladi**: $^{36-}$"I **(S)** knew **(F/P)** the people **(C)** $^{Fd}_{32}$ [[getting **(P)** married **(P)** $^{Ed}_{14}$]]. $^{37-}$But **(Aj)** the security **(S)** at the gate **(Ac)** said **(F/P)** $^{Fd}_{33}$ [[I **(S)** couldn't **(Fml/n)** go **(P)** $^{Ed}_{15}$]]. $^{38-}$The vice principal **(S)** was **(F)** also **(Aj)** there **(Ac)** $^{Fd}_{34}$. $^{39-}$No one **(S)** was **(F)** allowed **(P)** $^{Fd}_{35}$ [[to go out **(P)** that day **(Ac)** $^{Ed}_{16}$]]."**Narrator:** $^{40-}$That night **(Ac)** the girls **(S)** were **(F)** sleeping **(P)** out in the yard **(Ac)** because **(Aj)** of the heat **(Ac)** $^{Fd}_{36}$ $^{41-}$when **(Wh/Ac)** they **(S)** heard **(F/P)** the gunshots **(C)** $^{Fd}_{37}$. $^{42-}$Some **(S)** said **(F/P)** $^{Fd}_{38}$ [[they **(S)** should **(Fml)** run away **(Pml)** $^{Fd}_{39}$]], $^{43-}$others **(S)** said **(F/P)** no **(C)** $^{Fd}_{40}$. $^{44-}$At first, when **(Wh/Ac)** the Boko Haram men **(S)** came **(F/P)** into dorms **(Ac)** $^{Fd}_{41}$, $^{45-}$the girls **(S)** had **(F)** thought **(P)** $^{Fd}_{42}$ [[they **(S)** were **(F)** parts of the school security **(C)**because **(Aj)** of their military uniforms **(Aj)**]]. **Narrator:** $^{46-}$"There **(S)** were **(F)** soldiers **(C)** usually **(Ao)** guarding **(P)** the school? **(C)** $^{FPI}_{1}$" **Chibock girls:** $^{47-}$"Yes **(Ap)**, but **(Aj)** not that many **(C)** $^{Fd}_{43}$. $^{48-}$About five or so **(C)** $^{Ed}_{17}$."**Narrator:** $^{49-}$"What **(Wh/C)** did **(F)** they **(S)** do **(P)** first **(Ac)** $^{FWHI}_{1}$ $^{50-}$when **(Wh/Ac)** they **(S)** came? **(F/P)** $^{FWHI}_{2}$" **Chibock girls:** $^{51-}$"They **(S)** took away **(F/P)** our cell phones **(C)** $^{Fd}_{44}$. $^{52-}$Then **(At)** they **(S)** asked **(F/P)** $^{Fd}_{45}$, [["where **(Wh/Ac)** are **(F)** the boys **(C)**? $^{FWHI}_{3}$]]" $^{53-}$But **(Aj)** we **(S)** told **(F/P)** them **(C)** $^{Fd}_{46}$ [[the boys **(S)** were **(F)** day students **(C)** $^{Fd}_{47}$]]." $^{54-}$"Then **(At)** they **(S)** told **(F/P)** us **(C)** $^{Fd}_{48}$ [[to gather **(P)** in one place **(Ac)** $^{Ed}_{18}$]]. $^{55-}$They **(S)** said **(F/P)** $^{Fd}_{49}$ [[they **(S)** were **(F)** there **(Ac)** $^{Fd}_{50}$ //to protect **(P)** us **(C)** from Boko Haram **(Ac)** $^{Ed}_{19}$,//who **(Wh/S)** were **(F)** attacking **(P)** the town **(C)** $^{Fd}_{51}$]]. $^{56-}$Then **(At)** some of them **(S)** started saying **(P)**, 'Allahu Akbar **(C)** $^{Fd}_{52}$.' $^{57-}$That **(S)** was **(F)** $^{Ed}_{20}$ $^{58-}$when **(Ac)** we **(S)**

realised (**F/P**) $^{Fd}_{53}$ [[they (**S**) were (**F**) not soldiers (**C**) $^{Fd}_{54}$]]. **59-**They (**S**) were (**F**) Boko Haram (**C**) $^{Fd}_{55}$." **Narrator:**^{60}"What (**Wh/C**) else (**C**) did (**F**) they (**S**) do (**P**)? $^{FWHI}_4$" **Chibock girls:**^{61}"They (**S**) asked (**F/P**) us (**C**) for the engine block (brick making machine) (**C**) $^{Fd}_{56}$. **62-**We (**S**) said (**F/P**) [[there (**S**) wasn't (**Fn**) one (**C**) $^{Fd}_{57}$]], **63-**and (**Aj**) they (**S**) said (**F/P**)[[they (**S**) 'd (**Fms**) search (**Pms**) $^{Fd}_{58}$]], **64-**and (**Aj**) if (**Aj**) they (**S**) found (**F/P**) it (**C**) $^{Fd}_{59}$ **65-**they (**S**)'d (**Fms**) shoot (**Pms**) us (**C**) $^{Fd}_{60}$. **66-**Next (**At**) they (**S**) asked (**F/P**) for the admin office (**C**) $^{Fd}_{61}$. **67-**Then (**At**) they (**S**) marched (**F/P**) us (**C**) out of the hostel (**Ac**) to the gate"(**Ac**) $^{Fd}_{62}$**Narrator:**^{68}"Where (**Wh/Ac**) did (**F**) they (**S**) say(**P**) $^{FWHI}_5$ [[they(**S**) were (**F**) taking (**P**) you (**C**)?" $^{FWHI}_6$]] **Chibock girls:**^{69}"Well (**At**), they (**S**) said (**F/P**) [[we (**S**) were not (**Fn**) students (**C**) $^{Fd}_{63}$]], **70-**we (**S**) were (**F**) just (**Ao**) prostitutes (**C**) $^{Fd}_{64}$. **71-**They (**S**) called (**F/P**) us (**C**) kafirai (infidels) (**Ca**) $^{Fd}_{65}$**72-**and (**Aj**) said (**F/P**) [[we (**S**) ought to be (**Fml**) married (**Pml**) $^{Fd}_{66}$]]. **73-**They (**S**) said (**F/P**) [[they (**S**)'d (**Fms**) take (**P**) us (**C**) somewhere near Maiduguri (**Ac**) $^{Fd}_{67}$**74-**and (**Aj**) dump (**P**) us (**C**) there (**Ac**) $^{Ed}_{21}$." **Narrator:**^{75}They (**S**) had (**F**) taken (**P**) some foodstuffs (**C**) and (**Aj**) pots (**C**) and (**Aj**) pans (**C**) from the store (**Ac**) $^{Fd}_{68}$, **76-**then (**At**) set (**P**) the school buildings (**C**) on fire (**Ac**) $^{Ed}_{22}$. **77-**They (**S**) led (**F/P**) the girls (**C**) to a nearby village, Mboa (**Ac**) $^{Fd}_{69}$, [[where (**Wh/Ac**) cars and trucks (**S**) were (**F**) parked (**P**) $^{Fd}_{70}$]]. **Chibock girls:**^{78}"They (**S**) told (**F/P**) us (**C**) $^{Ed}_{23}$ [[to get in (**P**) $^{Ed}_{24}$]]."**Narrator:**^{79}"Did (**F**) they (**S**) talk (**P**) to you (**C**) in the truck (**Ac**)?$^{FPI}_2$"**Chibock girls:**^{80}"No (**Ap**), they (**S**) kept calling (**P**) us (**C**) infidels (**Ca**) $^{Fd}_{71}$, **81-**that (**S**)'s (**F**) all (**C**) $^{Fd}_{72}$." **Narrator:**^{82}"Did (**F**) they (**S**) talk (**P**) amongst themselves (**C**)?$^{FPI}_3$"**Chibock girls:** **83-**"They (**S**) spoke (**F/P**) Hausa (**C**) to us (**C**) $^{Fd}_{73}$, **84-**but (**Aj**) to each other (**C**) they (**S**) were (**F**) speaking (**P**) a strange language (**Ca**) $^{Fd}_{74}$ [[we (**S**) didn't (**Fn**) know (**F/P**) $^{Fd}_{75}$."]]**Ruth**: **85-**"Kanuri (**C**), " Ruth said $^{Fd}_{76}$. **Chibock girls:** **86-**On the way (**Ac**), the men (**S**) stopped (**F/P**) $^{Fd}_{77}$**87-**and (**Aj**) set (**P**) on fire the foodstuffs (**C**) and (**Aj**) the pots (**C**) and (**Aj**) the pans (**C**) $^{Ed}_{25}$ [[they (**S**) had (**F**) taken (**P**) from the school store (**Ac**) $^{Fd}_{78}$]].**Narrator:**^{88}"Why? (**Wh**)" $^{EWHI}_1$**Chibock girls:**^{89}"We (**S**) don't (**Fn**) know (**P**) $^{Fd}_{79}$" **Narrator:**^{90}The girls (**S**) began (**F/P**) throwing (**P**) their shoes (**C**) and (**Aj**) scarves (**C**) off the truck (**Ac**) $^{Fd}_{80}$, **91-**hopping to mark (**P**) a trail (**C**) $^{Ed}_{26}$ [[that would (**Fms**) lead (**Pms**) a rescue party

(**C**) $^{Fd}_{81}$]]**92-**to wherever (**Ac**) they (**S**) were (**F**) being taken (**P**), like (**Aj**) Hansel and Gretel's white pebbles (**C**) and (**Aj**) bread crumbs (**C**)$^{Fd}_{82}$. **93-**"One girl (**S**) said (**F/P**) [[we (**S**) should (**Fml**) jump (**Fml**) $^{Fd}_{83}$]]," **94-**Ladi said $^{Ed}_{27}$. **95-**But (**Aj**) that night (**Ac**) the moon (**S**) was (**F**) shining (**P**) bright (**Ca**) $^{Fd}_{84}$, **96-**and (**Aj**) there (**S**) were (**F**) Boko Haram (**C**) on motorbikes right behind the truck (**Ac**) $^{Fd}_{85}$. **97-**But (**Aj**) as (**Aj**) they (**S**) drove (**F/P**) farther (**Ca**) $^{Fd}_{86}$**98-**the less choice (**C**) they (**S**) had (**F**) $^{Fd}_{87}$, **99-**so (**Aj**) they (**S**) started jumping (**P**) $^{Fd}_{88}$. **100-**Some girls (**S**) were (**F**) picked up (**P**) by the bikers (**C**) $^{Fd}_{89}$**101-**and (**Aj**) dumped back (**F/P**) into the truck (**Ac**) $^{Ed}_{28}$. **Ladi**: "**102-**We (**S**) jumped down (**F/P**) $^{Fd}_{90}$**103-**and (**Aj**) started running (**P**) into the bush (**Ac**) $^{Ed}_{29}$. **104-**We (**S**) ran (**F/P**) for hours (**Ac**) $^{Fd}_{91}$." **105-**"I (**S**) held (**F/P**) onto a tree (**Ac**) $^{Fd}_{92}$**106-**and (**Aj**) jumped, (**F/P**) $^{Ed}_{30}$," **107-**Ladi said $^{Ed}_{31}$. **108-**"Our parents (**S**) were (**F**) there (**Ac**) $^{Fd}_{93}$. **109-**They (**S**) took (**F/P**) us (**C**) home (**Ac**) $^{Fd}_{94}$." **Narrator:**^{110}"What (**Wh/S**) happened (**F/P**) after the escape? (**Ac**)" $^{FWHI}_7$**Ladi**: **111-**"Nothing (**S**)."$^{Ed}_{32}$**Narrator**^{112}Of the fifty-seven girls (**S**) who (**Wh/S**) escaped (**F/P**) $^{Fd}_{95}$, **113-**thirteen (**S**) were (**F**) Muslims (**C**) $^{Fd}_{96}$**114-**and (**Aj**) had (**F**) been sent (**P**) to a school in Katsina (**Ac**) $^{Ed}_{33}$, **115-**and (**Aj**) forty-one, including Hauwa, Ladi, and Juliana (**S**), were (**F**) enrolled (**P**) in a Christian secondary school in Jos (**Ac**) $^{Fd}_{97}$. **116-**But (**Aj**) ten of them (**S**) had (**F**) since (**Aj**) dropped out (**P**) $^{Fd}_{98}$. **117-**"Do (**F**) you (**S**) enjoy (**P**) school? (**C**)" $^{FPI}_4$**118-**They (**S**) looked (**F/P**) at each other (**C**) $^{Fd}_{99}$. **119-**Then (**At**) Ladi (**S**), [[who (**Wh/S**) appeared (**F/P**) to be (**P**) the boldest (**Ca**) $^{Fd}_{100}$]], said (**F/P**) $^{Fd}_{101}$, **Ladi**: **120-**"It (**S**) was (**F**) tough (**Ca**) in the beginning (**Ac**) $^{Fd}_{102}$. **121-**We (**S**) were (**F**) all scared (**Ca**) $^{Fd}_{103}$. **122-**I (**S**) usedto cry (**F/P**) all the time (**Ac**) $^{Fd}_{104}$. **123-**But (**Aj**) it (**S**) is (**F**) better (**Ca**) now (**Ac**) $^{Fd}_{105}$." **Narrator:**^{124}"Do (**F**) you (**S**) get (**P**) visitors (**C**)? Like (**Aj**) people from government (**C**)?$^{FPI}_5$" **Ladi**: **125-**"No (**Ap**), not really (**Ao**) $^{Ed}_{34}$. **126-**The principal (**S**) (from Chibok) (**Ac**) came (**F/P**) to see (**P**) us (**C**) once (**Ac**) $^{Fd}_{106}$." **Narrator:**^{127}"And (**Aj**) what(**Wh/C**) none of you (**S**) wants to become?(**P**) $^{FWHI}_8$**128-**when (**Wh**) (**Ac**) you (**S**) go (**F/P**) to university (**Ac**)? $^{FWHI}_9$" **129-**They all (**S**) wanted to become (**P**) doctors (**C**) $^{Fd}_{107}$. **Ruth:**^{130}"What (**Wh**), none of you (**S**) wants to be (**P**) a teacher (**C**)? $^{FPI}_6$" Ruth asked.Her husband, [[who had been quiet $^{Fd}_{108}$]], asked the girls $^{Fd}_{109}$, **Ruth's husband:**^{131}"Do (**F**) you (**S**) know (**P**) my brother's daughter,

Esther **(C)**? $^{FPI}7$ $^{132-}$She **(S)** had **(F)** no exam **(C)** that Monday **(Ac)**, until Tuesday **(Ac)** $^{Fd}_{110}$, $^{133-}$but **(Aj)** she **(S)** insisted on going back **(P)** to school **(Ac)** that day **(Ac)** $^{Fd}_{111}$. $^{134-}$She **(S)** was **(F)** taken **(P)** $^{Fd}_{112}$. $^{135-}$Do **(F)** you **(S)** know **(P)** her **(C)**? $^{FPI}8$**"Chibock girls:**$^{136-}$"Yes **(Ap),**" the girls **(S)** nodded **(F/P)** eagerly **(Ao)** $^{Fd}_{113}$. $^{137-}$"Esther **(S)**, short **(Ca)**, fair **(Ca)** $^{Ed}_{35}$. $^{138-}$She **(S)** was **(F)** in C class **(Ac)** with us **(Ac)** $^{Fd}_{114}$. $^{139-}$We **(S)** were **(F)** in the same class **(Ac)** $^{Fd}_{115}$."

Statistics and Analysis of Mood types

Narrator:$^{140-}$"Do **(F)** you **(S)** miss **(P)** them **(C)**? $^{FPI}9$" $^{141-}$They **(S)** nodded**(F/P)** silently**(Ao)** $^{Fd}_{116}$.

PRESENTATION AND ANALYSIS OF THE FINDINGS

This section presents the statistics and Analysis of $^{5.1}$Mood types, $^{5.2}$Modality, $^{5.3}$Adjunct functions, and $^{5.4}$Tenor dimension in the text respectively.

Table1. *Mood type's statistics*

Keys: DM: Declarative Mood; Fd: Full declarative; Ed: Elliptical declarative; IM: Imperative Mood; FPI: Full polar interrogative; FWHI: Full Wh interrogative; EWHI: Elliptical Wh interrogative;

		Narrator	Lady	Chibock girls:	Ruth	Ruth's husband	Total
DM	**FD**	1; 2; 3; 5; 7; 8; 9; 10; 11; 12; 14; 15a; 15b; 16; 17; 18; 19; 20; 22; 23; 24; 25; 26; 27; 28; 29; 30; 31; 33; 34; 35; 40; 41; 42a; 42b; 43; 44; 45; 75; 77a; 77b; 90; 91; 92; 93; 95; 96; 97; 98; 99; 100; 112; 113; 115; 116; 117; 118; 119a; 119b; 120; 121; 122; 123; 129; 141 **Nb: 64 /** 37.21%)	36; 37; 38; 39; 102; 104; 105; 108; 109; 120; 122; 121; 123; 126; **Nb: 14/** (8.14%)	47; 51; 52; 53a; 53b; 54; 55a; 55b; 55c; 56; 58a; 58b; 59; 61; 62, 62b; 64; 65; 66; 67; 69; 70; 71; 72; 73; 80; 81; 83; 84a; 84b; 86; 87b; 89; 136; 138; 139; **Nb: 36** (20.93%)	85 **Nb:1** (0.58%)	132; 133; 134 **Nb:3** (1.74%)	**118(68.60%)**
	ED	4; 6; 7b; 7c; 9b; 13; 14b; 21; 23; 24b; 24c;27b; 32b; 32b; 76; 91; 94; 101; 114; **Nb: 18 /** (10.46%)	36b; 37b; 39b; 103; 106; 107; 111; 125; **Nb: 8** (4.65%)	48; 54b; 55b; 57; 74; 78a; 78b; 87; 137; **Nb: 9** (5.24%)	0 0%	0 0%	**35 (20.35%)**
IM	**FPI**	46; 79; 82; 117; 124; 140; **Nb: 06** (3.49%)	0	0	130 Nb:1 (0.58%)	131; 135 **Nb:2** (1.16%)	**9 (5.23%)**
	FWHI	49; 50; 60; 68a; 68b; 110; 127; 128; **Nb: 8**/ (4.65%)	0	52b **Nb: 1 /** (0.58%)	0	0	**9 (5.23%)**
	EWHI	88 **Nb: 1**/ (0.58%)	0	0		0	**1 (0.59%)**
Imperatives		0	0	0		0	**00**
Minor clauses		0	0	0			**00**
Totals per participant		97 / 56.39 %	22 / 12.79%	46 / 26.74%	2 / 1.16 %	5 / 2.90%	**172 100%**

The analysis carried out on the interactive text displays the presence of five participants, namely, a Narrator, Ladi, the Chibock girls, Ruth and Ruth's husband. They had various types and proportions of contributions in an informal talk that took place subsequently to the kidnapping of the girls by Boko Haram activists. The quantitative data collected exude an overall number of 172 clauses and embedded clauses expressed with declarative and interrogative mood patterns as summarised in Table 1 below. Within this general count, declarative mood clauses rank first with 153 clauses representing a proportion of 88,95 %. This large number of declaratives is distributed into 118 full declaratives occupying a proportion of 68.60% and elliptical declaratives rated at 20.35%. Declarative mood clauses are followed by interrogative mood clauses which come second with a total number of 19 clauses and a proportion of 11.04%.

Table2. *Recapitulative Mood types statistics*

Keys: Nb: Number; %: Proportion

			Narrator	Lady	**Chibock girls**	**Ruth**	**Ruth's husband**	Total
DM	Fd	Nb	64	14	36	1	3	**118**
		%	*37.21*	*8.14*	*20.93*	*0.58*	*1.74*	*68.60*
	Ed	Nb	18	8	9	00	00	**35**
		%	*10.46*	*4.65*	*5.24*	*00*	*00*	*20.35*
InM	FPI	Nb	6	00	00	1	2	**9**
		%	*3.49*	*00*	*00*	*0.58*	*1.16*	*5.23*
	FWHI	Nb	8	00	1	00	00	**9**
		%	*4.65*	*00*	*0.58*	*00*	*00*	*5.23*
	EWHI	Nb	1	00	00	00	00	**1**
		%	*0.58*	*00*	*00*	*00*	*00*	*0.58*

Apart from the fact that human communication is commonly dominated by declarative mood, the perceptible outnumbering of this mood choice (153 / 88,95 %) in the whole conversation indicates a socio semiotic environment dominated by a situation of asking and giving information. Indeed, the very happening of the kidnapping sparked an outcry worldwide which made it a high rush field for the press. The hunt for information is pervasively present in the conversation from the outset of the text in the narrator's talk launch through clauses 2 (*the day I waited for the Chibok girls in Ruth's room*), 3 (*At last three of them arrived*) and 9 (*It was good to see them face to face finally*). Furthermore, the large number of declaratives allows inferring that the corpus is mostly about statements rather questions, orders, and exclamations. Clauses 2; 3; 5; 7; 8; 9; 34; 35; 40; 41; 97; 98; 99; 100; 112 and 113 from the narrator, and 47; 51; 52; 59; 61; 62; 70; 71; 72; 73 from the Chibock girls themselves are some illustrations in this regard. The need for a scientific accuracy in this content analysis (Fowler, 1977 / 1986) requires putting quantitative variables into perspective within the identified set of declaratives. Actually, the 153 declaratives split into 118 full declaratives that hold for more than half of the whole conversation as one can see on figure 1.
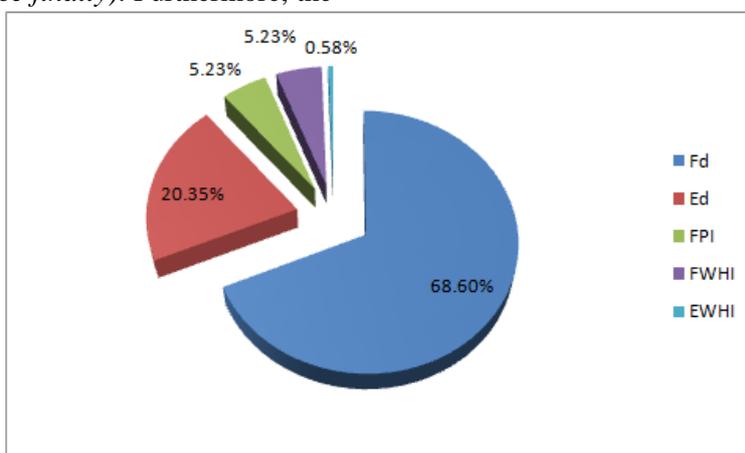
Figure1. *Graphic presentation of mood types*

Whereas the presence of full declaratives is typically viewed in mood analysis as the indication of written text, the case may appear incongruous in this corpus because the antecedent of the message and the message itself converge to suggest a context of casual talk. In actual fact, the constantly ingrained written pattern which takes over 68.60% of the overall talk may be inferred to be the influence of former journalist and current writer profession of Helon Habila himself. Understandably, the latter who is labelled in this study as the narrator might be willing both to remain faithful to the casual talk feature while still keeping his writing professional and easily accessible to an international readership. In spite of this influence, elliptical declarative come second in the overall text (35 / 20.35%) and indicate the important proportion of casual feature in the conversation. The second lexicogrammatical choice that builds up the interpersonal stand of the text is that of interrogative mood as expressed in 19 clauses with a proportion of 11.04%. These interrogative mood clauses are distributed into full polar interrogatives (9 / 5.23%); full WH interrogatives (9 / 5.23%); and elliptical WH interrogatives (1 / 0.58%). Out of the 19 interrogative mood clauses, the narrator alone used 15 of them, which shows that he has been

mostly the one in the role of initiating demands toward the other participants, and more specifically the Chibock girls. Clauses 46; 79; 82; 117; 124; 140, 49; 50; 60; 68a; 68b; 110 are illustrative in this respect. Some specific examples are [46]-"There (S) were (F) soldiers (C) usually (Ao) guarding (P) the school? (C) $^{FPI}_1$"; [79]-"Did (F) they (S) talk (P) to you (C) in the truck (Ac)? $^{FPI}_2$"; [110]-"What (Wh/S) happened (F/P) after the escape? (Ac)?"$^{FWHI}_7$; [60]-"What (Wh/C) else (C) did (F) they (S) do (P)? $^{FWHI}_4$". The absence of imperative mood in the text under study is significant enough. Actually, it allows inferring that the free and casual talk encounter was no opportunity for power exercise. Indeed, those on whom such power could have been directed were first in a situation of survivors of a tragedy and were to be addressed with care, compassion and solidarity. Secondly, they had been the eyewitnesses of an event on which they had precious first source information.

A look at the totals per participant in terms of talking time shows the narrator ranking first (97 / 56.39%), the Chibock girls second (46 / 26.74%), Ladi coming third (22 / 12.79%), Ruth's husband fourth (5 / 2.90%) and Ruth coming fifth and last (2 / 1.16%)

Statistics and Analysis of Modality

Table3. *Statistics of Modality distribution*

	Narrator	Lady	Chibock girls	Ruth	Ruth's husband	Total
Modalisation	24; 27; 91b **Nb: 4 / 44.44%**	00	65; 63b **Nb: 2 / 22.22%**	00	00	6 66.66%
Modulation	42b; 93b **Nb: 2 / 22.22**	00	68 **Nb: 1/ 11.11%**	00	00	3 33.34%
Totals per participant	6 / 66.66	00	3 / 33.33	00	00	9 / 100%

As one can see from Table 3, the statistics of Modality distribution in the extract display both the use of modalisation (epistemic modality) with 6 occurrences representing a proportion of 66.66% as well as the presence of modulation (deontic modality) with 3 instances thus representing a proportion of 33.34. These findings dovetail with the aforementioned social environment of the encounter with the escaped girls not being an opportunity for power exercise neither by the narrator, nor by Ruth and her husband. As these quantitative data exude, modalisation with the grammatical construing of

probability, possibility, and usuality represent the two thirds of the overall use of modality in the text. Examples found in the text are expressed in clauses 24-one (S) would (Fms) occasionally (Ao) interrupt (Pms); 27-Ruth (S) would (Fms) step in (Pms); 91-hopping to mark (P) a trail (C) [[that would (Fms) lead (Pms) a rescue party (C) $^{Fd}_{81}$]] ; 63-and (Aj) they (S) said (F/P)[[they (S) 'd (Fms) search (Pms)]] and 65-they (S)'d (Fms) shoot (Pms) us (C).The epistemic modality patterns displayed in these examples reveal instances of lack of certainty as in clause 91b or actions that took place intermittently as in clause 24 or

even the threats of the kidnappers against the schoolgirls that was conditioned, thus displaying probability.

The use of deontic modality expresses the possibilities the girls were examining, while on board the trucks, to find a way out. They then set their minds up that as soon as the possibility shows up, [[they **(S)** should **(Fml)** run away **(Pml)**]] **(clause 42b)** or they [[… **(S)** should **(Fml)** jump **(Fml)**]] (clause 93).

The third instance of modulated clause is the reported speech of the islamist activist's words who told the girls that instead of attending the so called white man's school, they [[… **(S)** ought to be **(Fml)** married **(Pml)**]] (clause 72b). The kidnappers said this based on their own ideological stand and they allowed no point of view discussion about it, which displays an obligation imposed on the girls.

Statistics and Analysis of Adjunct Functions

Table 4. *Statistics of Adjuncts distribution*

Adjunct types	Narrator	Ladi	Chibock girls	Ruth	Ruth's husband	Total
Circumstancial	1; 2; 2; 3; 5; 6; 7; 8; 9b; 10; 17; 18; 18; 19; 20: 22; 26; 27c; 28; 30; 30; 30; 30; 31; 33; 33; 40; 40; 40; 41; 44; 44; 49; 50; 68; 75; 76; 77; 77; 79; 90; 92 95; 96; 101; 110; 114; 115; 120; 122; 123; 128; 128; **Nb: 52**	37; 38; 39; **Nb: 3**	52;54b; 55b; 55c; 58; 67; 67; 73;74;75;76;77;77;86;87;138;138;139; Nb: 18		132; 132; 133; 133 Nb: 4	77 49.35 %
Conjunctive	1; 3; 6; 8; 15; 19; 21; 21; 23; 24c; 26; 29; 32; 40; 45b; 45b; 75; 75; 90; 92; 92; 95; 96; 97 99; 101; 114; 115; 116; 116; 123; 124; 127 **Nb: 33**	37, 38, 103 **Nb: 3**	53;63;64;64;72;74;84;87;87;87;90;929295;96;97;99;101;106; **Nb:19**		133- **Nb:1**	56 35.89 %
Mood	9b; 15;	125	70; 136		00	10

	17; 24; 29; 46; 141 **Nb: 7**	**Nb: 1**	**Nb: 2**			6.41%
Comment						0
Continuity	9; 76; 119 **Nb: 3**		52; 54; 56; 66; 67; 69 **Nb: 6**	0	0	9 5.76%
Vocative	**0**	0	0	0	0	0
Polarity	**0**	125 **Nb: 1**	136; 47; 80 **Nb: 3**	0	0	4 2.56%
Total	**95** **60.89%**	8 5.13%	48 30.77%	0 0%	5 3.21%	156 100%
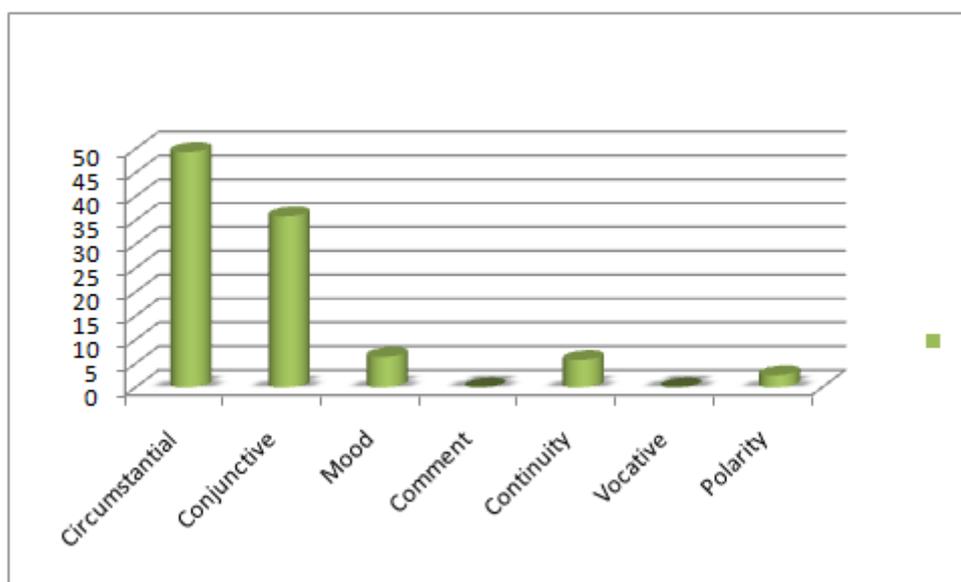
Figure2. *Graphic presentation of adjunct choices*

Table4 presents the statistics of the adjunct types used in the corpus in their distinctive numbers and proportions as schematised in figure 2. An Adjunct is typically an adverbial group or a prepositional phrase giving some kind of background information about the event or state expressed by the Predicator (Crewe, 1990; Thompson, 2014). Circumstantial adjuncts come first with 77 occurrences in number and a proportion of 49.35% that almost equals the half of the total number of the 156 adjunctive instances found in the text. This is a proven indication that the subject matter of the interactive encounter that is the kidnapping of the girls has constantly remained on the headlines of the discussion. These adjuncts have then been used to feed in experiential strand information about the place, the timing, the cause of events. In clauses 18 (in Chibok), 19 (the same residence hall),30 (to school),38,37 (at the gate),55 (there), 67 (out of the hostel),73 (somewhere near Maiduguri),77 (to a nearby village,

Mboa),79 (in the truck),101 (into the truck),103 (into the bush) for example, locative information is provided relating to places that matter in the occurrence of the kidnapping. In the same line of experiential meaning patterns identified through circumstantial adjuncts, clauses 18 (three years before the kidnapping), 31 (at around 8:00 in the morning), 39 (that day), 40 (that night), 95 (that night), 104 (for hours), 120 (in the beginning), 122 (all the time), 123 (now) set the focus on the temporal aspects of the happening, as a way of meeting the information longing of parents, authorities and the general public.

Conjunctive adjuncts or discourse adjuncts in their contribution to the cohesive ties within the text (Halliday and Hasan, 1976; Bolton, Nelson and Hung, 2003) come second and contribute in a significant manner as cohesive devices through a semantic and logical linking up of the text (Biber, Johansson, Leech,

Conrad & Finegan, 1998). Such adjuncts mostly appear under the semantic categories of additive, contrastive conjunctive adjuncts and thus serve as accurate gauge for an efficient snapshot of the waves and flow of both interpersonal and experiential, as well as textual meaning being conveyed. More particularly in the achievement of the semantic role, additive conjunctive adjuncts largely outnumber the other subcategories as one can see in clauses 3, 6, 8, 12, 17, 19, 21, 26, 32, 63, 64, 74, 72, 87, 96, 101, 103 and 114 through the conjunction "and". Apart from the typically casual talk pattern that this exudes, it does also inform of a context where more and more information is expected in order to sort out the kidnapping tragedy. Clauses15, 47, 37, 29, 53, 15, 84, 133 and 123 display the contrastive conjunction "but" as an expression of the semantic clashes and lack of logical flow in the recounted story.

Analysis of Tenor function in the text

The functions of tenor in the interactive text under study are viewed to tell about the participants in the discourse, their relationship to each other, the purposes they aim to achieve and the lexicogrammatical choices they make to do so. In actual fact, while describing the Mood structure of the clause, one is thereby describing the language that is used to enable the expression of interpersonal meanings through dialogue (Eggins; 2004; Fontaine, 2013). By considering how the five participants involved in the selected text use the systems of Mood and Modality to keep the dialogue going, one has a good reason to infer a context of dialogue semantics of equal power in spite of the age and social class discrepancies between the participants. Obviously, and due to the context of the kidnapping and the hunt for information by the narrator, solidarity prevailed over power. It is useful to point out that the respect and plausible frequent contact between Ruth, her husband and the Chibock girls contributed in breaking the intimacy glass between the girls and the narrator with whom they never met before. The total absence of challenge expressions, the absence of imperative mood, and of deontic modality used as a constraint or threat to anyone of the participants confirms this deductive social relation analysis.

RECAPITULATIVE DISCUSSION OF THE FINDINGS AND CONCLUSION

This research work has investigated the way the participants involved in a dialogic linguistic production used language to construe interpersonal meaning through mood, modality, adjuncts and tenor dimension choices. The excerpt selected from Helon Habila's *The Chibock girls* has offered a wide variety of lexicogrammatical constituents and a socio-semiotic context that were attuned for such interpersonal meaning analysis. The implemented methodology has adopted a mixed method analysis associating both quantitative and qualitative analyses. On the quantitative part, the applied tools such as tables and graphs have made it possible to sort out deliverables and variables such as the turn-taking quantities and proportions per participant. They also offered an opportunity to carry out a comparative assessment of the frequencies and proportions of clauses per mood types, modality types and adjunctive selections made in the text as a whole on the one hand and by each participant on the other. From this method of analysis, the findings achieved display declarative clauses as the more significant mood choice with a total of 153 clauses and a proportion of 88.95% while interrogative mood came second and last (18 / 11.05%). Modality distribution has revealed 66.66% and 33.34% for epistemic and deontic modality respectively, with adjunctive choices being mostly concentrated on circumstantials and conjunctives with respective scores of 49.35% and 35.89%. The proportions of talking time per participant understandably set the narrator and the Chibock ahead. Indeed, the first is the writer himself, in search of information on the tragedy of the kidnapping while the latter, the girls who escaped are the ones at the core of the topic and the ones providing information.

In order to achieve the aim of the research, the qualitative analysis method undertaken is that of content analysis. This specific choice is justified by the social feature of the research and the need to take into account many different subjective lexicogrammatical choices of each participant as exemplified throughout the text. The unit of analysis thus being the clause with a specific focus on the MOOD element, the creation of a reliable coding procedure has been instrumental in giving an accurate and distinctive account of mood, modality and adjunct choices with the subsequent implications on the overall tenor of

the corpus. The results that have been obtained so far have been helpful in inferring that the text is mostly about information demanding and giving within an interpersonal context of equal power and solidarity in spite of the narrator almost having the monopoly of initiating moves and information demanding. The rather atypical context of the girls being the survivors of an authentic kidnapping highly contributed to this result and interpretation. The adjunctive selection and the overall mood and modality analysis have converged to suggest a tenor dimension of equal power, free and talk and solidarity.

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