

**TEXT MOOD IN WAIJEWA LANGUAGE:
A SISTEMIC FUNCTIONAL LINGUISTIC ANALYSIS**

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Abstract

This paper is based on Hallidayan systemic-functional grammar (1985,1994, 2004) focusing on mood that realizes interpersonal metafunction of meaning. This paper provides answers to the questions, namely (1) how is mood of text using Waijewa language, and (2) how does mood realize metafunction of interpersonal meaning in text? Based on Systemic Functional Linguistic (SFL) theory, the mood text in this paper is viewed from mood system, modality, mood structure, and interpersonal metafunction of meaning. This paper used spoken data collected from the observation of four sessions of proposing to a girl or in Waijewa language called *Kette Katonga Weri Kawendo* hereon abbreviated to KKWK, practiced in Wewewa society. Based on the data analysis, it is found out that mood system in text consists of indicative and imperative. The indicative covers declarative and interrogative. The declarative consists of exclamation and affirmative. The affirmative type is the most used which consisted of 2.596 (83%) use. This is caused by clauses repetition used by tenors. Whereas, exclamative is the least used which consists of 37 (1.2%) use. This fact indicates that the tenor should keep his background social prestige. The predicate are either followed or preceded by modality. Modalisation were used by groom's parents, whereas modulation were used by bride's parents. Mood structure of affirmative is S^P; exclamative is EW^S^P; imperative is P^C/ C^P; yes/no interrogative is P^S)/ (P^C)/ (S^P); and wh-interrogative is QW^ P^S. Interpersonal metafunction of meaning aims to get information, give information, and to state opinion of decision made, such as choosing mediators, stating and requesting the amount of dowries, stating time for completing dowries, time to take the bride to groom's place, and time for bride and groom to get marry.

Key words : mood, tenor, text, Waijewa, SFL

1. Introduction

Mood, based on systemic functional linguistics is included in the level of lexico-grammar. It directly realizes interpersonal meaning that realizes tenor in text. One of the

function of language is to exchange experience among tenors. As regard to the exchange of experience, there are two basic types of speaking, namely giving information and demanding information (Halliday, 1994:69; Halliday and Matthiessen,2004). Moreover, it is stated that in giving information tenor will offer or state something; and in demanding speaker/ tenor will ask something or ask someone to do something. Therefore in exchanging experience, speaker does not just offer or state information but also asks some information and ask other speakers to do something. Offering and stating something imply that speaker will ask something as response to his statements. The clauses below show the role in exchanging information’.

- | | |
|---|--|
| <p>(1) <i>Mu bei ngge ne katopo?</i>
 S P C
 Mood Residue
 you like this short machete
 ‘Do you like this short machete?’</p> | <p>3 <i>Ya na ne katopo .</i>
 P C C
 Residue
 Give him this short machete
 ‘Give him this short machete.’</p> |
| <p>(2) <i>Ka ta ya wi katopo</i>
 S P C C
 Mood Residue
 we give him short machete
 ‘We give him short machete.’</p> | <p>(4) <i>Appa pa-ya mi ndi?</i>
 WH P S C
 Mood Residue
 what give you them
 ‘What do you give them ?’</p> |

The four clauses concern giving and demanding information. Clause (1) and (2) are demanding or giving information, especially offering information, *beingge ne katopo* ‘do you like this short machete’ (1) and stating information, *ta ya wi katopo* ‘we give him short machete’ (2). Clauses (3) and (4) are asking information, in which the clause (3) is asking someone to do something, *ya na ne katopo* ‘give him this short machete’ and clause (4) is asking information, *Appa pa-ya mi ndi* ‘what do you give them’. The interaction in those clauses concern giving and demanding.

This paper is aimed at answer the problems relating to (1) how is the text mood in Waijewa language, and (2) how does the mood realize metafunction of interpersonal meaning in text? In order to discuss these two problems, Systemic Functional Linguistics (SFL) theory proposed by Halliday is applied.

2. Theoretical Basis

The theory of Systemic Functional Linguistics (SFL) is applied to discuss what are the mood text and how mood realizes interpersonal metafunction of meaning in text. This theory has centered on the lexico-grammatical study of the three metafunctions of ideational meaning, interpersonal meaning and textual meaning by taking clauses as representation (Halliday, 1985, 1994, and 2004). The SFL conception of language is a set of resources that enable speakers to exchange meanings. Context of situation that is obtained through a systematic relationship between the social environment on the one hand, and the functional organization of language on the other (Halliday, 1985:11) is the key concept in Halliday's approach. Therefore, mood is a part of lexico-grammatical study that relates to interpersonal meaning. The choice of language used is influenced by its context of situation and in this case the tenor has to do with who are taking part in the transaction as well as the "nature of the participants, their status and roles (Hasan and Halliday, 1985:12). In Halliday's term, the relationship between the language components, especially interpersonal and the context variables, especially tenor is called "realisation," i.e. "the way in which different types of tenor and interpersonal meaning" from the perspective of context (Eggins and Martin, 1997:241). To be specific, differences in tenor are realised through mood and subject, and modality, which in turn construct the social relationships played by interactants, i.e. the interpersonal metafunction. This interpersonal metafunction of meaning is realized by mood.

3. Research Method

The method of KKWK text is descriptive in nature. The oral data were obtained through observation, and interview method. Observation was done by recording four sessions of KKWK (proposing to a girl) at Wewewa society. The collected data were then analyzed by applying descriptive qualitative method of analysis, especially by following analytical procedure techniques. The results of the analysis is presented by using formal, informal method, and the combination of them.

4. Findings and Discussion

4.1 Text Mood System

Based on the analysis of the four texts, mood system of the text realizes interpersonal metafunction of meaning. It is generally known that the view of mood relates to verb form stating a fact or an action, such as, indicative, declarative, interrogative, imperative, and subjunctive. Therefore, the kinds of clause in mood system are declarative, interrogative and imperative. Whereas, mood type consists of two main types, namely, indicative and imperative. Indicative type consists of declarative and interrogative. Declarative sub-type consists of exclamative and affirmative. Interrogative type consists of yes/no question and wh- interrogative. By adapting mood system proposed by Halliday and Matthiessen (2004:134-135), mood types of text in Wajewa language are presented in the following diagram.

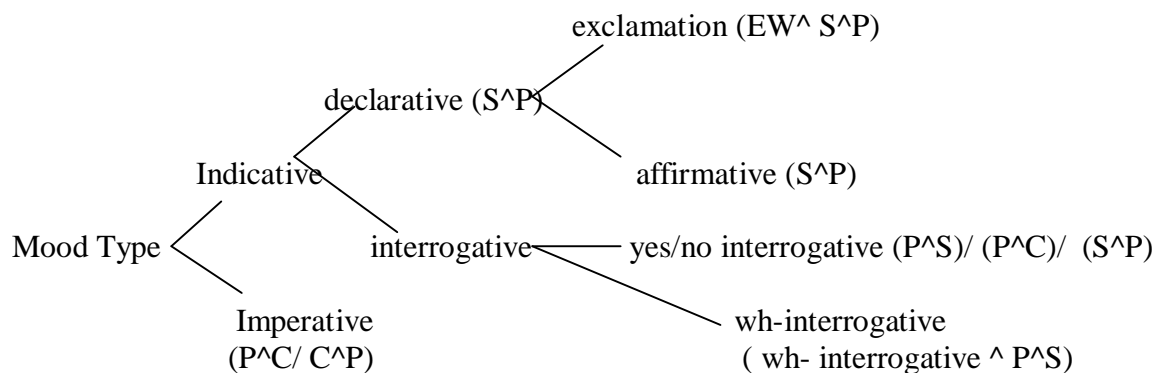


Diagram 1: Mood Type of Wajewa Language

Diagram (1) shows mood system in text that has been explained before. This table also shows mood structure of text in which in affirmative type, subject precedes predicate, and in exclamation type, exclamation word precedes subject, then followed by predicate. In imperative, the position of predicate is followed by complement. In yes/no question, subject can be preceded or followed by predicate. In wh-question, predicate and subject are preceded by question words. The number of mood clauses type used in each text of KKWK are presented in the table (1) as follows.

Table 1 : Text Mood of Clause

Mood Type	Text I	Text II	Text III	Text IV	Total	%
Affirmative	1.068	355	465	708	2.596	83
Yes/No Interrogative	32	16	11	15	74	2.4
WH-Interrogative	16	22	25	30	93	3
Imperative	119	76	39	86	320	10.4
Exclamative	15	3	4	15	37	1.2
Total of clauses	1.250	472	544	854	3.120	100
Total of sentences	524	259	270	436	1.489	

Table (1) shows mood type of clauses used in the texts. Affirmative is the most used, totalling 2.596 (83%), and it is followed by imperative which is 320 (10.4%), wh-interrogative, 93 (3%), yes/no interrogative, 74 (2.4%), and exclamative, 37 (1.2%). The most used of affirmative type indicates that the tenor in text exchanged their experiences by repetition either by stating, giving, restating, or reporting information directly and indirectly. This makes KKWK text be different from other texts.

The use of imperative is 320 (10.4%) in number . It indicates that tenors in text do not always order to do something. This type is used by tenor as mediators from bride's party to the mediators from groom's party, and vice versa, such as *papala belli ndi hida pateki* 'retell/inform these information'. This clause is imperative clause in which mediator from groom's party is ordered to retell an information to the bride's party, and vice versa.

The use number of wh-interrogative is 93 (3%). It indicates that this mood type is only used if tenors need clear information relating to information that has been mentioned before. For example, *pirra ndara, pirra karambo pangindi-mi?* 'how many horses and buffalos do you bring?' This type is used by mediators from both parties. Whereas, the use of 74 (2.4%) yes/no interrogative indicates that tenor rarely used that type because generally the stated information have been understood. Tenor just used that type of question whenever they wanted to ensure the statement that had been explained before. Yes/no interrogative type was especially used by mediator from bride's party, such as, *duka ba na?* 'Is that all?'. The needed information is yes or no. or restate a clause or verb by using falling intonation like in affirmative type.

The use of exclamative is 37 (1.2%) in number. It indicates that tenors want to keep his social prestige. This type is only used by tenor as groom's parents, such as. *ia-ngge hetingge ba ku kaweda* 'It is a pity I am old'. This clause is exclamative type that indicates sigh, that tenor was old. According to cultural context of Wewewa, exclamative, such as, sigh is not allowed to be used. It is not good to show someone/people background status. Tenor should keep their social prestige. Tenor perfoced to use that type whenever their demand is not accepted by bride's parent. More explanation about clause types in text are as follows.

4.1.1 Declarative Type - S^P

Clauses of declarative type in text of KKWK can be seen in the following data.

(II:3) //... ///*Kabaku du ole dadi minggi// kata matu mata tanga wiwi wanda ne bahina// orona hidati a hina ananda Adi Ama// mono Ike batya teki we ne hinana na lara pali da ne lodo// nyaka ka ta mandii na teppe// mono kata mama///. ///*

(5)

<i>Ka ta</i>	<i>mandii</i>	<i>na teppe</i>	<i>mono</i>	<i>ka ta</i>	<i>mama</i>
we	sit	this plaited mat	and	we	have betel nut and vine
S	P	C	Conj	S	P
Mood	Residue			Mood	Residue

'We sit this plaited mat and we have betel nut and betel vine.'

Clause (5) is an affirmative type. This clause has an interpersonal meaning, that is stating or giving fact or action. The speaker in clause (5) states a fact, that is *ka ta mandii na teppe mono ka ta mama* 'we sit this plaited mat and we have betel nut'. The subject in that clause is personal pronoun *itto/ta* 'we'. The role of subject in that clause is both speaker and listener.

4.1.2 Interrogative Type

(1) **Wh-interrogative:** QW^S^P / QW^P^S

Wh-interrogative type in the text can be shown in the following data.

(III:6) //Nyaka bahinako ne a nee na ponu mareda byali// mono byali ba garraku ndi a nee na katuku tana rara// mono a nee na lenango pamareda// pakako lolongge//

(7)

<i>Garraku</i>	<i>ndi ata panewe</i>	<i>pa-</i>	<i>pende</i>	<i>mi?</i>
who	they person speaker	that	choose	you

WH	S	Conj	P	S
	Mood			Mood
Residue				

‘who are the speakers (mediators) you choose?’

(I:173) //Ia teki ba hina ko//. //Ka pirra ba ami nggi ponu ranga// ba aminggi lili wa kaleku deke wa kadanu?//

(8)

Pirra	ba ammi	mi-nggi	ba deke	wa k adanu	lili	wa kaleku
when	come	you	take	that wallet	carry	that handbag
WH	P	S	P	C	P	C
		Mood				
Residue						

‘When do you come to take that wallet, to carry that handbag?’

Clauses (7--8) are wh-interrogative. The speaker wants an information relating to subject (who) *garra*, and Adjunct (when) *pirra*. Clause (7) has information that is directly understood by every native speaker of Wajewa. Clause (8) is different from clause (7). Clause (8) has a phrase that has a metaphorical meaning. So, this clause is just understood by native speaker who understand tradition of Wajewa language. The phrase *deke wa kadanu lili wa kaleku* has metaphorical, that is, to take and bring the bride to groom’s place/house.

(2) Yes/no interrogative Type : P^C

(II:73) //Nyaka dappa tau we ne// pabei ate mi ba peina//. //Neme nikah pirra pangindi mi//, pirra paya mi neme hina ne onda//, teki we//. //Peina patangge lawi na?//

(9)

Peina	patanga-ngge	lawi na ?
How	set	end its
WH	P	K
Residue		

‘How, does it’s end set?’

(II:53) ///Keto ullu lele pateki na kaweda nena// **deimba dommo?///** //Deimba we lunggu?//.... //Ba yodi kyaki hida bana// a jadi dai hida onda//. //Hina wi hida ka ounda//, ne balangge nguru-nguru wa na kaweda// ./Nyaka yawwa ku teki//

//Deimba we ne keto ullu lele lunggungge?// //

(10)

<i>Deimba</i>	<i>we ne keto ullu</i>	<i>lele</i>	<i>lung</i>	<i>nggu-ngge</i>
accept	this short machete	ivory	say	I
P	C		P	S
Residue				Mood

‘Do I say, accept this ivory short machete?’

In clauses (9--10), the speaker needs information whether yes/no to the question offered. The clause is directly preceded by predicate *patanga* ‘set’ as in clause (9), and *deimba* ‘accept’ in clause (10), and they are followed by complements *lawi-na* ‘its end’ as in clause (9), *keto ullu lele* ‘ivory short machete, in clause (10). The intonation is exactly raising intonation and in question form at the end of the clause. The answer of that question is *oo* ‘yes’ or *indaki* ‘no’. *Yes* answer can also be restated by the verb using falling intonation as in affirmative. The answer of interrogative ‘no’ always occurs in the text, such as, *indaki* ‘no’ *nda hina-ki*. ‘not be like that’. This kind of clauses uses double negative form, namely, *inda*. ‘no, and *nda* ‘no’. This kind of polarity indicates refusal stressing of something.

4.1.3 Imperative Type

(1) **Imperative (exclusive)** – S is none : P^C

The use of imperative type in the text can be seen in the following data.

(II:2) *//Nati kalekunggu mama belli// //Mama dobba wi kaleku ma//.*

(11)

<i>Mama dobba</i>	<i>wi kaleku-ma</i>
Eat all	this handbag (betel nut and betel vine
P	C
Residue	

‘All of you, please have betel nut and betel vine in my handbag.’

(II:84) *//Kanyado bahinaba du// ba longga bana buku //ne bahina ka dai lolo// ka ndakura wi wawi//. //Ndakura wi wawi// baba ne panewe//.*

(12)

<i>Ndakura</i>	<i>wi wawi</i>	<i>baba</i>	<i>ne panewe</i>
stab	these pigs	have end	this talking/dialog
P	C	F	S

Residue	Mood
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‘Stab these pigs, this dialog have finished/ ended.’

Clauses (11--12) are exclusive imperative type. The subject is exclusive or is not stated since it has been understood that someone who orders is the subject of that clause. Predicate precedes the complement in that clauses.

(2) Imperative (exclusive) – S: none : C^P

Examples of the imperative type can be seen in the following data.

(II:20) //Nai manu pakita ponggu ni//

(13)

<i>Nai manu</i>	<i>pakita</i>	<i>ponggu ni</i>
That chicken	continuously	combine it
C	P	
Residue		

‘That chicken (means pig) continuously combined it.’

(II:2) //Nati kalekunggu mama belli// //Mama dobba wi kaleku ma//.

(14)

<i>Nati kaleku -nggu</i>	<i>mama</i>	<i>belli</i>
This handbag my	have betel nut	dulu
C	P	AR
Residue		

‘This is my handbag, please eat betel nut and vine firstly.’

Clauses (13- 14) are also imperative type. Complements precede the predicate, namely *Nai manu* ‘that chicken’ (in clause 13), *Nati kaleku-nggu* ‘this is my handbag’ (in clause 14).

(3) Imperative (inclusive) – S : S^P^C

Data of imperative type (inclusive) are as follows.

(III:1) ...//Ba hinako ba toma data dukipongge ne pawai dobba nda ne lodo// **mainda kata paarona barra na Ama Mawolo Ama Marawi** panomba nda// kata paullu wa// gainanggu kana pamaringngi wa nda//. ///

(15)

<i>Mainda ka ta</i>	<i>dengi dobba</i>	<i>wa Ama Mawolo Ama Marawi</i>
Let’s	ask together	Farther created

S	P	C
Mood	Residue	

‘Let’s ask God together.’

Clause (15) is imperative type that is inclusive since subjects (*ta* ‘we’) is stated. The subject precedes predicate and complement.

(4) Imperative (inclusive): P^C^S

(II:30) //*Deke mema nai wawi lakawa*//. //Ne hina hetu tanggu na loka na//, ba dekukongge wou bali taka gai// kana ounda mema lunggungge la//.. //..//

(16)

<i>Deke mema</i>	<i>nai wawi</i>	<i>lakawa</i>
Take ahead	that pig	children
P	K	S
Residue		Mood

‘Take ahead that pig, children.’

Clause (16) is imperative type in which subject (*lakawa* ‘children’) is stated. The position of subject in this clause is preceded by predicate (*deke mema* ‘take ahead’) and followed by complement (*nai wawi* ‘that pig’)

.4.1.4 Exclamation Type : EW^S^P

Data showing exclamation type in text are as follows.

(IV:94) //...//*Kabahinako aro! Inanggu*// ba nya kidona wotonggu hinangge lungguwangga// kaku walaka patou// kaku kapeti ndi ndara a duada//...//

(17)

<i>Aro Ina-nggu</i>	<i>ba nya kido</i>	<i>na woto-nggu</i>
<i>Oh mother my</i>	<i>she only</i>	<i>sister my</i>
EW	S	P
Residue		Mood

‘Oh, my mother, she is only my sister.’

Clause (17) is an exclamative type. This type is usually preceded by exclamative words such as, *aro ina-nggu* ‘oh my mother’ which is followed by subject *nya* ‘she’, and predicate. *na woto-nggu* ‘my sister’. This type is almost never used in texts.

4.2 Mood Structure : Grammar of Interpersonal Meaning

Interpersonal meaning is realized by mood. Grammar of interpersonal meaning relates to exchange experience among participants. It includes some elements, such as subject, predicate, complement, and adjunct. When these elements are used to exchange experience/information, this structure is called proposition. When those elements are used to exchange goods and services, this structure is called proposal. In order to have the function of exchanging experience and how clauses are arranged, the needed of subject, predicate, complements and adjunct are necessary.

The use of grammatical of proposition in the text is to exchange experiences. When tenors exchange experience, they use indicative type of mood. This type in the text can be differentiated from interrogative type by the use of intonation. From the grammatical point of view of yes/no interrogative, it can be differentiated since it is the same as affirmative type. Tenors in the texts can differentiate or understand whether it is interrogative or not by paying attention to the intonation that usually uses raising intonation. In the text, yes/no interrogative can be understood by the use of word *peina* 'how', *garra* 'who', *gei* 'when', where', *appa* 'what' (see clauses 7 and 8). This kind of exchanging experience indicates some aspects of propositional grammar.

4.2.1 Subject and Predicate Elements in the Text

Subject and predicate are two important elements in mood block. Besides subject and predicate, complement and adjunct are other elements in mood block. The element of subject enables a proposition to be affirmed or denied. The subject is an element that is responsible for the functioning of the clause as an interactive event. As regard to the mood block proposed by Halliday and Matthiessen (2004), the subject position is under mood and the predicate is under residue.

Based on the analysis of the four texts, element of subject in the text is realized by noun group or personal pronoun, Tabel (2) below presents personal pronoun functioning as a subject in the text.

Tabel 2: Personal Pronoun as Subject in Text

	Personal Pronoun	Function

I	Singular	<i>you' wa</i> 'I'
	Plural	<i>yamme/ it'to</i> 'we'
II	Singular	<i>wo'u /yo'u</i> 'you'
	Plural	<i>yemmi</i> 'you'
III	Singular	<i>nya</i> 'he/she'
	Plural	<i>hid'da</i> 'they'

Table (2) shows personal pronouns that have function as subject. Pronoun *yow'wa* 'I' refers to first singular person pronoun that functions as subject; and first plural person pronoun *yamme* 'we' and *it'to* 'we'. Pronoun *wo'u/yo'u* 'you' replaces second singular pronoun as subject; and second plural pronoun is *yemmi* 'you'. Pronoun *nya* 'he/she' is third singular person pronoun as subject, and pronoun *hid'da* 'they' is third plural pronoun.

The use of predicate in the text relates to verb group and are preceded or followed by modality. For example, modalisation concerning probability (including certainty) or usuality. *noto-ngge* 'probability' and *domma* 'usuality', and modulation concerning obligation (including permission) or inclination *enga pongngu/takka* 'obligation'. The important of subject in interpersonal meaning can be seen in the fact that every clause in the text has verb, and by analyzing the verb, subject can be identified. Besides subject and predicate, complement is also included in mood block. Complement in mood block is under residue together with predicate. Complement can be stated as non-subject participant that has potential of being subject in passive form. Other element of complement is adjunct. Adjunct gives more information added to a clause in the text. It is realized by adverb, particle and prepositional phrases.

Complement and adjunct in clauses have differences, in which complement is potential of being subject and usually realized by noun group. Whereas adjunct has not got the potential of being subject. An Adjunct is realized by an adverbial group or a prepositional phrase (rather than by a nominal group). Complement and adjunct in the text realize interpersonal meaning. Data concerning with the use of those elements (subject, predicate, complement and adjunct) are presented in the following.

(I:178) / **ne lodo** ba waingga kette katonga weri kawendo// a lima hidi pangindi nggu//
berarti kabullu lima powa nda wai na ranga kette katonga weri kawendo//. ///**Neme**
duada wulla nangge ka amiko ngga// kaku ponuku ranga kette ///.

(18)

<i>Neme duada wulla na</i>	<i>ammi</i>	<i>ngga</i>	<i>ponu</i>	<i>ranga kette</i>
Later two months	<i>come</i>	I	complete	animal bunch
Adjunct	P	S	P	C
		Mood		
Residue				

'Two months later, I come to complete KKWK animal.'

Clause (18) shows the use of adjunct, *neme duada wulla na* 'two months later, and complement, *ranga kette* 'animal for KKWK'. Subject, *.ngga* 'I' is placed after predicate *ami*. 'come'. Adjunct position in mood structure is under residue. Modal adjunct in the text consists of mood adjunct and comment adjunct. Mood adjunct concerns probability, such as *noto-ngge* 'may/might be', *wuku* 'will'; concerns usuality such as *domma*, *okkokido* 'usually'; concerns obligation, such as *takka pongngu* 'had to', *enga takka* 'must'; concerns polarity, such as *indaki*, 'no/not' and concerns permission, such as, *ia-ngge*, 'pity' *malla* 'so'. Comment adjunct, such as *nyaka bahino ko* 'therefore', *taka nyakid* 'but', etc. Residue adjunct is realized by adverb.

4.2.2 Modality in Text

Based on the texts analysis, it can be stated that modality in the text refers to degrees of indeterminacy. It refers to modal verbs, such as *noto-ngge* 'may/might', *budi*, *wuku* 'will/would', *takka* 'must', and marginal modals, such as *pongngu* 'had to'. Modality also refers to modality notion that is extended to every verb. Modality is manifested in two ways, namely modalisation and modulation. Modalisation is related to probability, certainty, or usuality, whereas modulation to obligation, permission, or inclination. The following clauses are presented to show the use of modalisation in the text.

(II:85) *///Pamiyangge ba ndakura wi wawi// kata sabaya///. ///Heti toro da ata panewe// kanda pandedaka ndi ne sabayango/// //Notongge ka ta liwe bata sadeka ndi ata panewe///*

(19)

<i>Noto-ngge</i>	<i>ka</i>	<i>ta</i>	<i>liwe</i>	<i>ba</i>	<i>ta</i>	<i>sadekka</i>	<i>ndi ata panewe</i>
May be		we	discuss	that	we	once	this people speaker
F/Modal	Conj	S	P	Conj	S	AR	C
Residue							

Mood	Residue	Mood	Residue
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'May be we discussed once about mediators' awards.'

(I:83) ///.../// //Nyaka na kabullu **enga** tama na//, nyaka touda kabullu karambo//, ia mane ia bei a kondo ndi/// /...// //Ka wa'i kua **pongngu** ndi hida oma rara///.///Mi ya kua **pongngu-ngga** ndi hida duada bolo oma rara //

(20)

<i>Mi</i>	<i>ya</i>	<i>kua</i>	<i>pongngu</i>	<i>ngga</i>	<i>ndi hida dua bolo oma rara</i>
You	give	all	must	me	those two piece gold red
S	P	AR	AM	C	C
Mood	Residue			Residue	

'You must give me all two pieces of gold.'

(III:51) ///... //, ba na rato olumu// ba nya a nee waina lunggu hinangge// **pakole dengngakya** we wee maringngi ba oongge// ba indaki ba nyamo teki wi///. ///Oo bahina **pongngu** bangge na maringngingge// mono kana tulu Ama Mawolo

(21)

<i>Pakole</i>	<i>dengngado</i>	<i>nda</i>	<i>wee maringngi</i>
get	will	we	water cool
P	Modal	S	C
	Mood		
Residue			

'We will get **cool water (blessing)**.'

Clauses (19—21) have modalisation, such as *notongge* 'may/might be' (clause 19), *pongngu* 'must' (clause 20), and *dengnga* 'will' (clause 21). Especially clause (21), the word *wee maringngi* 'cool water' has metaphoric meaning, namely 'blessing'. Modulation in the text concerning obligation, permission, or inclination, such as *takka* 'must' and *enga* 'can'. The following data show the use of modulation in the text.

(I:83) ... //Nyaka hida oma rara duada bolo ku dengngi wa na ana kabinne//, umba ka **nda** kai ka ngga ndi//. //Ka wa'i kua **pongngu** ndi hida oma rara///.///Mi ya kua **pongngu-ngga** ndi hida duada bolo oma rara //.. //

(22)

<i>Hida duada bolo oma rara</i>	<i>ka</i>	<i>mi</i>	<i>ya</i>	<i>taka pongngu</i>	<i>ngga ndi</i>
Those two piece gold		you	give	must	me those

C _____	Conj	S	P	Modal	C _____
		Mood		Mood	
Residue _____					

‘You must give me those two piece of gold.’

(23)

<i>Ka</i>	<i>enga</i>	<i>tuluki</i>	<i>ngga</i>	<i>ndi</i>	<i>hina</i>	<i>nati kaweda</i>
for	would	help	me	these	say	that oldman
Conj	Modal	P	C		P	S
	Modus					Modus
Residu _____						_____

‘That oldman said, ‘I would be helped ‘

In clause (22) more information realized by modal adjunct are *taka pongngu* ‘must or had to. It concerns inclination or obligation. Clause (23) concerns ‘probability or permission’ *enga*. The use of modality in the text enables tenor to state or explain his message that can or can not be done. The use of modality enables tenor to exchange experience using varieties of obligation, such as *takka pongngu*, must or had to’, *okkoki* ‘frequency’, *notongge* ‘may/might be’. Modality is always used in the text, such as *baka ami ko-ngga dede wa kadanu lili wa kaleku* ‘I **will** come to take my wallet and carry my handbag’. The use of modality *baka* ‘will’ in that clause has an inclination meaning..

: 4.2.3 Adjunct in the Text

Adjuncts in text are usually realized by adverb or prepositional phrase. Adjunct gives more and varieties information added to clauses. Adjunct consists of adverb group, prepositional phrase, and modal adjunct. Consider the following data.

(I:4) ///.../// **nyaka bahinna kowe** / **notongge** /ka ta dukki ngge ne pamai dengnga nda ne bahinna///. ///**Nyaka** ka kako **belli** hida pamama pata patama wainda//, kata mama **belli**// **nyaka ba yodikyaki**// appa ko ne padukki dengnga nda// kata padukki ndi hiddi pateki///.

(24)

<i>Noto-ngge</i>	<i>ka</i>	<i>ta</i>	<i>duki-ngge</i>	<i>ne pamai dengnga nda</i>
May be	that	we	arrive	the come with our
AM	Conj	S	P	C
Modus			Residu	

‘ We may come to our presence.’

(II:30)/// /// **Taka** ndaku teki kipu ne// kana pandengge hindangu mi///...

okkokina netingge hina uma kalada baku kako **barra** da hittingge// nati ata nee ndi
Buka Bera//, Waimangura// neti ka lende zodina kaku **ngare ngare** kalete zodi// ...

(25)

<i>Okkoki na</i> rarely	<i>netti-ngge</i> even	<i>ba</i> that	<i>ku</i> I	<i>kako</i> go	<i>barra da hitti-ngge</i> to them
AM	AR	Conj	S	P	Prep
Mood			Residue		

Rarely I go to them.’/ I rarely go to them.’

(I:95) .../// /// **Hidi** oma a pata bolo oma rara// gai ka na ya taka pongngu ngga ndi//.

/// **Heti** ba lunggu ku ngge// gai **ne lodo** boro mema// mawo roo karambo ba nee ko
yodi kyaki bana bitaka tana gonggola mi donga watu// ///...///

(26)

<i>Hida oma pata bolo</i>	<i>ka</i>	<i>mi</i>	<i>ya</i>	<i>taka pongngu</i>	<i>ngga ndi</i>
These gold piece four		you	give	must	me them
C		S	P	Modal	C
	Conj	Mood		Mood	
Residue					

‘You must give me those two pieces of gold.’

(II:17) /// **Indaki ndahinaki** hida ole//, ne bara mi yemi bapaduki na lodo// nya papala belli
mu///. /// **Heti** appaku pangindi mi// hida papapalami///

(27)

<i>Indaki, nda</i> No, not	<i>hina</i> say	<i>ki</i> it	<i>hida</i> those	<i>ole</i> friend
F	P	C	C	S
Mood	Residue			

‘No, it (that saying) is not like that, friend.’

Adjunct in clauses (24--27) give or add more information to those clauses.. Additional information is realized by modal and adverbial adjunct. In clause (24), modal adjunct *noto-ngge* ‘may be’ adds more information relating to ‘probability’. In clause (25), modal adjunct *okkoki* ‘rarely’ adds information relating to usualilty, and adverbial adjunct *netti* ‘later’. Therefore, this clause has information that is realized by either modal or adverbial adjunct. In clause (26) modal adjunct *taka* ‘must’ adds information relating to obligation. Whereas, clause (27) is polarity *indaki, nda*. ‘no’. Modal adjunct adds more information relating to probability and usuality. Mood adjunct consists of modal adjunct and

comment adjunct. Mood adjunct includes probability, usuality, obligation, obviousness, intensity, and polarity. While comment adjunct consists of admmissive, desiderative, entreaty, evaluative, opinion, predictive, persuasive, and presumption. The use number of modal adjunct in texts are presented in table 3 below.

Table 3: The Use Number of Modal Adjunct in Texts

Modal Adjunct Type	Text I	Text II	Text III	Text IV	Total Adjunct	%
Mood Adjunct	158	42	71	149	420	66
Comment Adjunct	124	30	28	33	215	34
Total of clauses	1250	472	544	854	635/ 3120	100

Table 3 shows the total use of adjuncts is 635. The use of mood adjunct is 420 (66%) and comment adjunct is 215 (34%). The following data show the use of adjunct in clauses.

(IV:14) (28)

*//Ne ba wai ma ne lodo// ma tunda bana kira//. //Ka ma woro-ngge ne lodo//, **nda** pa-pande **taka** mi yemi//. //Nyawi hida ka ma kako nee ba bawai ndi ne bahina// ne padengngi na kaweda Dada// gai ka manowara-ngga //. //Nyaka waiku ndi ndapa pande ma yame ata ene// nya pahinda na kapapala ndi// kana ounda wi//. //Remangga ba lu-nggu-ngge bahina-ngge waina heti tudana ba ndappa kambu ate we//. / //Langka ndaiku taka orona ba wai ndi paworo- ma heti// nyaka ne lodo kira na//. //Nyaka teki we ka ounda// nya kaidu pakambu ate ma yame//.*

//Today we are presence, we have postponed the time// **So**, we have discussed something that you **really do not** know // **That is why** we go there and they are here now // the demand of grandma, Dada is that she was loved // **So**, if there is something that six of us do not know, I tell it now in order to be known/ understood /// **Eventhough** he is not here, we have had our discussion at that time. Therefore, to day is the time /// **So**, tell it in order to be known and it is our purpose // //

Clauses or text (28) consists of eight independent clauses and six dependent clauses. Tenor in the text gives information by using affirmative type, such as *Ne ba wai ma ne lodo ma tunda bana kira* 'To day we are present, for we have postponed the time'. Tenor also used imperative type, such as *teki we ka ounda*, 'tell them in order to be known'. Those clauses have additional information realized by modal adjunct, such as *nda pa-pande taka mi yemi* 'that you really do **not** know', and comment adjunct such as *nyaka waiku ndi ndapa pande ma yame ata enne* 'so , if there is something that six of us do not

know,’ Look at the presented data below. The clauses have additional information realized by mood adjunct and comment adjunct.

(I:45) //O...o.. **kanyado** tenababa//, ka netti banapa pillo//. //Nee bange ne **barramu** hidanggu//. //A pala bana hida ngawu//, na wawi wa’i ba ni **tyana/gyounga**//. //Ka **enga** tekkimu ne patekimu//, a limma hidangge hida umbamu//, **nda** ta dapa padekuki hidanggu//.

(29) *nda ta dapa padekuki hinda-nggu*
 AM S AR P P S
 not we just follow say I
 ‘We did not just follow, I said.’

(IV:15) //... //Malla tau wolla ingngi// wolla wee// ati ia manu//. //Enga wai gobba na ne katopo nyapo // **ongo** tunda bina ko bange **takangge** kira **lodo**//

(30) *Enga wai gobba - na ne katopo,...*
 AM P POS S
 must there was pair it this machete
 ‘This machete must have its pair.’

(I:34) ///Kanyado hinna ngge na ama// kaba **barra** du barra dadi do// nya kanda rema na parangi tilli bendo// ...// ka ... na tenawi ba hida ngge//. ///Takka ba hina wali kaia// ka mama **belli** ponggai na kaleku nggu// hina ngge pateki na ama umba mi ne olle.///.

(31) ///Takka ba hina wali kaia// ka mi mama belli na kaleku nggu
 Eventhough/now that you eat first this handbag my
 AR S P AR C POS
 ‘Now that you firstly eat my handbag.’ (It means that you firstly have betel and areca nut.’

Clauses (29--31) have comment adjunct *Takka ba hina wali kaia* ‘eventhough’. Examples of adjunct in the text are presented as follows. Other adjuncts are used in the texts can be seen in appendix 2.

Mood Adjunct		Comment Adjunct	
<i>budi, wuku</i>	will’	<i>badekuko-ngge</i>	‘according to
<i>domma</i>	‘always’	<i>’bahinako</i>	‘therefore’
<i>enga taka</i>	‘must’	<i>baka</i>	‘then, and’
<i>kali pata</i>	‘usually’	<i>balengnga</i>	‘because’
<i>noto</i>	‘may/might be’	<i>bangge</i>	‘then’
<i>okko</i>	‘rarely’	<i>bengge</i>	‘even if

Beside modal adjunct, comment adjunct that add more information in clause are found in the texts. The table (4) below shows the use of AR and prepositional phrase in the text.

Table 4: The Use Number of Adverbial Residue and Prepositional Phrase in Text

Adjunct Types	Text I	Text II	Text III	Text IV	Total	%
Adverbial	315	135	163	339	952	67
Prep. Phrase	107	48	63	88	461	33
Total adjunct	422	182	226	427	1.413	100

Table 4 shows additional information realized by adverbial and prepositional phrase. The number of adverbial adjunct use is 952 (67%). The use of prepositional phrase is 461 (33%). The adverbial is higher than prepositional phrase. This fact indicates that adverbial adjunct is important in exchanging experience. It is aimed to have other tenors ensure the stated information. Therefore, the purpose will be understood by other tenors, and some decision can together be decided. Consider the data below.

(IV:123). Mediator I (*ata panewe*) from bride's party

(32a) //Nyaka ole... neme bali tonga//, patoo baka nda na bali gollu dommo
ka ne panewe//. //Pateki da bali tonga//, tanggala enam belas wulla ka ia ...// ponu
ranga heti//, ...//. //Wale we koro dana// wulla ka ene tanggala satu// kappa malle
tanggala tiga puluh hina ka ponu ranga//. //Hina byali //mono byali// orona eta pateki
na maro bali tonga hina koro dana//. //Hinako heti ...// ka tai ma ne tillu na// katuku
tana rara// kangali dua paduana//, hina ne pateki// oro heti byali// mono byali// ba ma
eta yame a nee na tillu na// ne tanggala enam belas// wulla ka lima// ponu ranga//...

(IV:124) Groom's parent

(32b) //Nyado ku walepo yauwa bali tonga// ba lengnga limi dongge//. //Nyado nenka
ndaiki duka na// ba limiko-ngge ne bahina nee// mono ata pabeiba mi// nyaka tai
minggi tillu na ata ene// ka pawai weki na//. //Bahinako ne bahina nee ata pabei ba mi.

All underlined words in clauses (32a and 32b) are adverbial adjunct and prepositional phrases. Those adjuncts add more information to the clauses. In clauses (32a), there are five adverbial adjuncts and eleven prepositional phrases. Whereas, in clauses (32b), there are two adverbial adjuncts and two prepositional phrases. The use of adjunct in clauses (32a) is higher than in clause (32b) since tenor restates some adjuncts in clause (32a). The purpose of using repetition is to ensure other tenors to get clear information.. Based on the fact shown in clause (32b) the adjunct is less used since the tenor has understood the message. The following data are examples of adverbial adjunct and prepositional phrases in the text (more examples are presented in appendix 1)

Prepositional Phrase		Adverbial adjunct	
<i>aro umma</i>	‘in front of house’	<i>duada wulla</i>	‘two months later’
<i>balitonga</i>	‘waiting room’	<i>kapugede</i>	‘in the morning’
<i>barra</i>	‘near’, ‘closed to’	<i>kira</i>	‘time’
<i>byali</i>	‘beyond’	<i>koka</i>	‘tomorrow’
<i>dana</i>	‘inside’	<i>male</i>	‘last night’

Adverbial adjunct includes adjunct residue, such as circumstances. Adjunct position can be either at the front or the end of a clause. Consider the following data.

(I:148) //...// //Kanyado kapeinda ndi hida Ama anton?// //Ne **bahina ne’e** hida ranga enne kabullu wa//, touda kabullu karambo// touda kabullu ndara//. //Ne **toma** nda ndakurapu hida wawi// ...//

(33) //Ne **bahina ne’e** hida ranga enne kabullu wa//, touda kabullu karambo//
 Now these animal sixty them thirty buffalow
 AR S C
touda kabullu ndara
 thirty hourse
 ‘Now, these animals are sixty of them, thirty buffalows, thirty hourses.’

(IV:115) //... //.. //Yang berikut// **Nda** lakawa a dapa mawanggoki wa neti **gyounga**//, remana manairo// //Na **marro** pongngu we ne tanggala pateki mi//..

(34) *Nda lakawa a dapa mawanggo -ki wa neti gyounga*//
 Not chil that just play she out side
 AM Conj AR P S AR
 ‘She is not a child that just plays outside.’

Clauses (33--34)) have additional information relating AR. Information relating time such as *ne bahina nee* ‘now’ (clause 33) and information relating to place such as *neti gyounga* ‘out side’ clause (34). In clause (34), there are additional information relating to AM *nda* ‘not’ and AR *neti gyounga* ‘outside’.

4.3 Metafunction of Interpersonal Meaning in Text

Interpersonal metafunction in text concerns the exchange experience of tenor as speakers and listeners. Interperonal metafunction of meaning is realized by mood in the text. The included functions are giving information, stating purposes, and asking information, etc. These functions have more tendency for social interaction.

Interpersonal components are associated with mood, modality and personal. These function are realized in varieties ways, such as the use of first person, second person, or the use of different type of mood system. Therefore, the use of interpersonal metafunction of

meaning relates to interaction in exchanging experience among tenors in dialog that is realized by mood. Information that are exchanged in verbal form are spoken information. Interpersonal meaning in texts is aimed to get information, to give information, and to state purposes relating to decision of proposing to a girl, called KKWK. The decision agreed are choosing mediators, stating number of dowries either asked or accepted by two parties, stating time to fulfil dowries, stating time to take bride to groom's place, and stating time for bride and groom to get marry.

4.4 Conclusion

The text mood realizes interpersonal metafunction of meaning. Mood is used by tenors in exchanging their experience in the texts. Mood system in clauses of the texts includes indicative and imperative type. The indicative consists of declarative and interrogative types. The declarative type consists of affirmative and exclamative, whereas interrogative consists of yes/no interrogative and wh-interrogative . The number of affirmative use is 2.596 (83%). Exclamative type is the least amounting to 37 (1.2%). Affirmative type is the highest number than other types. This fact indicates that tenors in exchanging their experience always give information, restate, and report it again. The least use of exclamative type indicates that tenor should keep his prestige. This type is used whenever they could not ensure bride's parent to accept their opinion relating to the number of dowries. Therefore groom's parent has to use exclamative type since he does not have any other choices.. By using this type, bride's parent would have a pity to groom's parents.

Mood structure of affirmative is S[^]P; exclamation is EW[^]S[^]P; imperative is P[^]C/ C[^]P; yes/no question is P[^]S)/ (P[^]C)/ (S[^]P); and wh-question is QW[^] P[^]S. The elements of mood structure are subject, predicate, complement, and adjunct. In mood block, subject position is under mood and predicate is under residue together with complement and adjunct. Predicates are either followed or preceded by modality. Modalisation is used by groom's parent while modulation is used by bride's parent .

The use of interpersonal meaning in the text is to get information, to give information, to state idea/ opinion relating to decision agreed together, such as choosing and stating mediators, stating/ asking number of dowries, stating/requesting number of dowries given,

stating time for completing all dowry, stating time to take the bride to groom's place, and stating time to get marry.

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APPENDIX: 1

Adverbial adjunct and prepositional phrases in text.

Prepositional Phrase		Adverbial adjunct	
<i>aro umma</i>	'in front of house	<i>duada wulla</i>	'two months later
<i>balitonga</i>	'waiting room'	<i>kapugede</i>	'in the morning'
<i>barra</i>	'near', 'closed to'	<i>kira</i>	'time'
<i>byali</i>	'beyond'	<i>koka</i>	'tomorrow'
<i>dana</i>	'inside'	<i>male</i>	'last night'
<i>deta</i>	'on'	<i>mewa</i>	'day after tomorrow'
<i>gyounga</i>	'outside'	<i>muriwali muri wali</i>	'for ever'
<i>katonga deta</i>	'on stage'	<i>murri</i>	'following day'
<i>korodana</i>	'in bed room'	<i>ne bahina nee</i>	'now'
<i>lira</i>	'behind'	<i>ne lodo</i>	'today'
<i>lola</i>	'down'	<i>neme</i>	'later'
<i>mbondo</i>	'above'	<i>neme ndou</i>	'next year'
<i>ne'e</i>	'over there'	<i>nen</i>	'a while ago'
<i>nenna</i>	'there'	<i>sebentar</i>	'for a moment'
<i>newe</i>	'here'	<i>tanggala</i>	'date'
<i>oma dana</i>	'in the garden, field'	<i>touda dou</i>	'three years'
		<i>ullu na</i>	'last time'
<i>omba dana</i>	'in the lake'	<i>waina</i>	'last time'
		<i>wulla kaia</i>	'the first month'
<i>pandou deta</i>	'on a bed'	<i>wulla kapata</i>	'the four month'
<i>ponnu</i>	'up'	<i>yodikyaki</i>	'next time'
<i>tidi</i>	'beside'	<i>yone</i>	'over here'
<i>tillu</i>	'middle'		
<i>umma dana</i>	'upstair'		

APPENDIX 2

Mood Adjunct in Texts

<i>budi</i>	‘will’
<i>domma</i>	‘always’
<i>enga taka</i>	‘must’
<i>kali pata</i>	‘usually’
<i>nda hinaki</i>	‘not like that’
<i>nda kali wai</i>	‘not usually’
<i>nda, indaki</i>	‘no, not’
<i>noto</i>	‘may/might be’
<i>okko</i>	‘rarely’
<i>ongo</i>	‘probably’
<i>pongngu</i>	‘had to/must’
<i>sadeka</i>	‘all done’
<i>takka</i>	‘really/must’
<i>wuku</i>	‘will’

Comment Adjunct in Texts

<i>badekuko-ngge</i>	‘according to’
<i>bahinako</i>	‘therefore’
<i>baka</i>	‘then, and’
<i>balengnga</i>	‘because’
<i>bangge</i>	‘then’
<i>bengge</i>	‘even if’
<i>kalongga ate</i>	‘willingness’
<i>kanyado, nyado</i>	‘ok, surely’
<i>karoba</i>	‘surprise’
<i>langka</i>	‘though’
<i>lapata</i>	‘up to’
<i>loko hina wali kaiya</i>	‘though, eventhough’
<i>louka-louka</i>	‘even if, mainly’
<i>malla</i>	‘all right’
<i>melle</i>	‘if’
<i>na tenaba</i>	‘it is right/surely, exactly’
<i>na tenawi</i>	‘it is right/surely’
<i>nda kali waikina</i>	‘not always’
<i>nda peikina</i>	‘does not matter’
<i>ndua atedo</i>	‘kindness’
<i>nggai</i>	‘kindness’
<i>nyaka</i>	‘so’
<i>oro</i>	‘because’
<i>papangeda-nggu</i>	‘my opinion’
<i>taka nyakido</i>	‘eventhough’
<i>tutuba</i>	‘it is enough’

utuba
wali kalaki ate

'luckily'
from deeply hard'