IDEATIONAL AND INTERPERSONAL ANALYSIS OF INSTRUCTIONS TO SONS-IN-LAW DURING IGALA TRADITIONAL MARRIAGE

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Abstract
This study analyzes the ideational and interpersonal function of language in the instruction from fathers-in-law to sons-in-law during Igala traditional marriage. The study is premised on the theory of determinism by Yule (1996). The researchers used participant observation and interviews as means of data collection. The data collected were analyzed using ideational and interpersonal metafunction as an aspect of Systemic Functional Linguistics (SFL). After the analysis, the findings of the study show that the examination of linguistic features of a text not only helps in understanding the structure of the text but also the deep meanings of it. This reveals the hidden-self of the characters bringing out their intentions behind the utterances which may appear difficult for a non-native. The study equally reveals that the interpersonal metafunction's contextual analysis demonstrates how situational context, particularly the variable register of tenor, plays a significant role in determining interactants' lexical choices appearing in the clauses used in communication to display their social role relationships. The work concludes that marriage institution is a fundamental Micro Social Component of the Society that requires linguistic attention.

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Introduction

Different speech communities in the world have different languages as well as different cultures. It is note-worthy that linguistic variation is tied substantially to the existence of different cultures. This different languages and cultures of groups of people necessitate their having different worldviews; and meanings. Their worldviews are, in turn, reflected in their languages. This is because language reflects culture. Abochol (20) is supportive of the relations between language and culture as he expresses their interwovenness in three ways:

> Language is connected to culture in three major ways: first, it is an aspect of culture – one of the very many objects and institutions of culture. Second, language is an instrument of thought. It helps to concretize thought and also to explore, discover, extend and record the experiences in a culture. Third, language expresses culture. It is the only way by which the social experiences and values of a group of people are perceived and understood.

Like every other languages of the world, the foremost function of Igala language is communication which manifests in its ideational function, interpersonal meanings, transmission of knowledge, language of child-rearing, connections with cultural outfit among the Igala as a people, etc. According to Halliday (43), "a language user falls on the ideational function of language when he is expressing his experience of the real world, including the inner world of his consciousness. When language is used to give structure to experience, it is ideational function that is being performed.

In Systemic Functional Linguistics, Halliday identifies three meta-functions of language. The ideational function is the

'content function of language' (Halliday, 183). It is realized in transitivity and serves to represent situations and events in the world and the entities, actions and processes involved. It is in the ideational function that the text-producer embodies in language their experience of the phenomena of the real world (Halliday, 106). The interpersonal function is the 'participatory function of language' (Halliday, 184). It allows for the expression of attitudes and evaluations and is realised by mood and modality. It also allows the expression of a relation set up between the text-producer and the text-consumer (Halliday and Matthiessen, 7). The textual function of language is an enabling one (Halliday and Matthiessen, 7-8). It is in the textual function that ideational and interpersonal meanings are actualized (Halliday, 184). The textual function is realised in information structure and cohesion. A key concept in Halliday's approach is the "context of situation" which obtains "through a systematic relationship between the social environment on the one hand, and the functional organization of language on the other" (Halliday, 11).

The marriage institution is a fundamental Micro Social Component of the Society. It is a global (universal) phenomenon which can be conducted traditionally, legally and on the platform of religion. The product of marriage has the potential to contribute either positively or negatively to the macro or larger society. Both the Christian, Muslim, traditional and Nigerian legal codes have common instructional patterns such as 'charge and declaration', 'taking the marriage vows', exchange of rings, signing of marriage registers, presentation of certificate to attest to the genuineness of the social contract, etc. This pattern is adhered to by Igala tradition and transmitted by means of culture from generation to generation. Similarly, Igala traditional marriage has some required procedures through which moral consciousness is rejuvenated in the society, especially among the youths (couples) for the survival of the newly instituted home.

Theoretical Base

This study adopts "linguistic determinism" as a theoretical framework. In 1996, George Yule proposed "linguistic

determinism" which holds that "language determines thought", meaning that you can only think in the categories which your language allows you to think in. Yule opines that different groups of people not only have different languages, they have different world views which are reflected in their languages. The theory of linguistic determinism looks critically at the connection(s) between language and world view. For instance, if two languages appear to have very different ways of describing the way the world is, then it may be that as you learn one of those languages, the way your language is organized will determine how you perceive the world being organized. That is, your language will give you a ready-made system of categorizing what you perceive, and as a consequence, you will be led to perceive the world around you only in those categories. An example used to support this view is based on the (claimed) number of words the Eskimos have for what, in English, is described as "snow". When an English speaker, looks at wintry scenes, he sees a single white entity called "snow". The Eskimo viewing similar scenes may see a large number of different entities, and he does so because his language allows him to categorize what he sees differently from the English speaker (Yule, 246-247).

Similarly, the Igala language provides impetus (tools) for its speakers to describe traditional marriage proceedings ideationally and interpersonally, taking into cognizance the moral consciousness rejuvenated in the proceedings. The communicative events in the marriage union are didactive; they are meant to take the Igala as a people to their linguistic traditional base.

Ideational function of language
The ideational function of language is concerned with building and maintaining a theory of experience. It includes the experiential function and the logical function. According to Ezeifeka (166) ideational meaning In Systemic Functional Grammar has two facets; namely, experiential and logical meaning. Experiential meaning relates to how language represents experiences; the doings, happenings, states of being and other locutions that relate to, we do things in the world. Logical metafunction, on the other hand, is related to how language structures these experiences, the

interdependencies of clause nexuses that construe these experiences. Halliday (192) states that experiential function refers to the grammatical choices that enable speakers to make meanings about the world around them and inside them.

Most obviously, perhaps, when we watch little children interacting with the objects around them we can see that they are using language to construe a theoretical model of their experience. This is language in the experiential function; the patterns of meaning are installed in the brain and continue to expand on a vast scale as each child, in cahoots with all those around, builds up, renovates and keeps in good repair the semiotic "reality" that provides the framework of day – to – day existence and is manifested in every moment of discourse, spoken or listened to. We should stress, I think, that the grammar is not merely annotating experience; it is construing experience. Halliday (220) argues that it was through this process of humans making meaning from experience that language evolved. Thus, the human species had to "make sense of the complex world in which it evolved: to classify, or group into categories, the objects and events within its awareness". These categories are not given to us through our senses; they have to be "construed". In taking this position on the active role of grammar in construing "reality", Halliday was influenced by Whorf. Halliday (232) describes logical systems under ideational function of language as those systems "which set up logical - semantic relationships between one clausal unit and another". The systems which come under the logical function are taxis and lexico – semantic relations. When two clauses are combined, a speaker chooses whether to give both clauses equal status, or to make one dependent on the other. In addition, a speaker chooses some meaning relation in the process of joining or binding clauses together. Halliday argues that the meanings we make in such processes are most closely related to the experiential function. For this reason, he puts the experiential and logical functions together into the ideational function.

Interpersonal Function of Language

To study interpersonal relationships in society including this specific type of relationship that communicates via verbal communication, a strand of linguistics, SFL offers detailed systematic analytical tools to help explain the social role relationship between communicative interactants (Halliday and Matthiessen, 24; Eggins, 14). Systemic Functionalists state that language simultaneously performs three social functions, or "metafunctions" which consist of ideational, interpersonal and textual metafunctions. Firstly, language represents the knowledge and experience about and of the world of the language user through text (both spoken and written) or the ideational function. The meaning generated from this function is called ideational meaning. Secondly, language engages in expressing social role relationships between communicative partners or the interpersonal function. This particular function constructs interpersonal meaning. Thirdly, language constructs and organises the text according to the requirements and conventions and relates the text to the relevant social context, or the textual function. This last function creates textual meaning. To examine power relations that mark a type of interpersonal relationship, the interpersonal metafunction thus seems to be the most relevant and will be applied in this study.

In order to explain the interpersonal meaning simultaneously occurring on the textual plane, it is necessary to explore further to the lexico-grammatical layer of text where words and structures in text are constructed. SFL refers to this specific configuration as mood which is defined as "the organization of a set of functional constituents" Eggins (147) consisting of *Mood* (the essential part of the clause) and *Residue* (the part that can be left out). The necessary component of a clause, or *Mood*, is referred to as the main point of argument that is repeatedly mentioned between communicative participants. The *Mood* component consists of Subject (a nominal-type element) and Finite (a verbal-type element). The less important clause component, or *Residue*, consists of Predicator (content parts of the verbal elements), Complement (a nominal participant in the clause) and Adjuncts (adverbial and prepositional elements which add extra information

to the clause consisting of Circumstantial Adjuncts which add ideational content to the clause; Modal Adjuncts which add interpersonal meanings to the clause; and Textual Adjuncts which deal with the organisation of the clause, respectively).

This particular lexico-grammatical pattern of mood suggests how the text producer establishes his or her relationship with the text receiver through four basic "speech functions", namely, statements, questions, offers and commands. These four types of speech functions are presented in three structural mood types: the declarative clause (to make a statement), the interrogative clause (to question or offer) and the imperative clause (to command).

From the SFL perspective, the metafunctions of language operate within the realm of two contexts: the immediate context of situation and the larger context of culture. The first context occurring next to text is the context of situation. It operates through the construct of register, consisting of three register variables: *field* (the topic of the text or what the text is about), *tenor* (the relationship of the text communicators) and *mode* (the type of language used and role the language plays).

Proceedings of Igala Traditional Marriage

The Igala people have several cultural ceremonies namely "oya", (marriage) Ogani", (masquerade dance) "Ubi", (remembrance) "Ogbadu" (generational display), among others. "Oya" (marriage rites) is a traditional marriage ceremony, and it has some proceedings which vary from one dialectal environment to another in Igala land. This variation could be minimal in some places.

Normally, girls are said to be ready for marriage between age fifteen to eighteen (15-18). Adejoh, (16) in his write-up on "Marriage in Igala land" stated that courtship begins among individuals during a trip to the river or stream, farm, or during moonlight play. Sometimes, parents go out to look for wife or husband for their children; even brothers and sisters do same for their siblings. These kinds of steps usually lead to engagement. "Engagement" in Ibaji dialect is called "Ote Uma", in Olamaboro Local Government Area, it is known as "Oko Utowo Oya", in

Ankpa, Idah, Dekina, Ofu local government areas and others it is called "Ugwa Oya". Engagement is established when the parents of a suitor have, by use of money or gift, indicated their interest to marry a girl and the parents of the girl have consented. With this arrangement on ground, no any other man is allowed to approach such a girl for marriage because she had already been betrothed to a man. He also observed that sometimes, when a baby girl is born, parents of a potential suitor will approach the parents of the girl by sending firewood or a bundle of yams or even a pot of water saying "anami de" (which means this is my in-law).

A period of courtship starts as soon as a mature male and a mature female have secretly agreed to marry each other. Next to this is engagement, a stage where both parents carry out investigations to inquire if there is any disease, scandals or criminal tendencies that could mar their prestige or bring shame to them. In the absence of such suspected anomalies, the parents of the groom pays the first visit to the family of the girl on an appointed day with gifts of kolanuts and palm wine to declare their intention for marriage.

The next step is tagged "Unyo Nwe Emugba" (interpreted as "if you like me, then accept my gift".). This first visit by the parents of the groom to the family of the girl is called "Ale-Ka-go" (which is interpreted as "let us go and see"). There could be other several visits by the parents of the groom but the most prominent and eventful is on the day of payment of dowry or bride-price. Close to this ceremony which is the grand finale, the groom is expected to send food stuffs or money to buy food stuffs meant for the occasion to the family of the bride. This amount of money is called "Oko Ugb'Ojo" (money for the collection of date). Thereafter, a date is jointly picked by both parents for payment of dowry. The bride-price is named variously in different geographical or dialectal locations. In Ogugu District of Olamaboro Local Government Area, it is called "Oko Oya", in Dekina, Idah, Ankpa Local Government Areas, it is called "Ebi Oya", in Ibaji Local Government Area, it is called "Ed' Obi Oji Oma". At this occasion the service of "a go-between" (Atogba-Oya) is employed because he takes stock of all the events or proceedings.

Methodology

Participant observation and interviews were the major data gathering techniques for this study. The researchers are both married indigenes of Ogugu community, one of the several communities that make up the Igala Kingdom. The researchers have good firsthand knowledge of how Igala traditional marriage is conducted and transmitted, having previously given out daughters in marriage. Ogugu community as a study area cherishes the traditional marriage as the community sees as an opportunity to transmit an aspect of her culture to the younger generation and a rare privilege to teach their sons – in-law the acceptable and non-acceptable practices that are/not required of them as they give their daughters in marriage. The researchers thus selected samples of data, presented their English versions for ideational and interpersonal analyses.

Data Presentation and Analysis

The interesting aspect of Igala traditional marriage is that it is a social phenomenon that is practical. However, this does not mean that it is very easy to analyze. In fact, because marriage is practiced everywhere, it is possible to find contradictions. A tabular procedural format was used for data presentation.

Table 1

	Instructions given during Igala Traditional Marriage in Igala	English Interpretation
1	**Ana Enekele:** Na kanwe oma mi eñini kakini, eki kpo igbe n. Ichewn ki f'ilefi ki nana che,jewn mi	**Father-in-law:** I advise you, my son, do not beat her. Do not turn her into a punching bag. If she commits a grievous offence,

	ma. Eche gbenwu kuka? **Oko-Omami:** Uche gbọ baba, najẹ akpo igben	let me know. This indicates that the young man should be loving, reasonable and follow traditional due process. **Son in-law:** I heard you dad, I won't beat her.
2	**Ana Enekele:** Nak'añwe eñini kakini, eki d'ọwọ gwo n. Inẹre'eju? **Oko-Omami:** Uche gbọ baba, na dọwọ gwọ n.	**Father-in-law:** I instruct you today, do not beat her with broom. This tallies with a superstitious belief that it is broom that is used to pack dirt, including bad luck from home every morning, hence it must not be used on a human being. **Son-in-law:** I heard you dad, I won't use broom to beat her.
3	**Ana Enekele:** Nak'añwe eñini kakini, eki rere do n. I nere'eju?	**Father-in-law:** I tell you today, do not kick her with leg. This indicates that it is only slaves that are kicked with leg at the provocation

	Oko-Omami: Uche gbọ baba, una rere do n.	of the owner. **Son-in-law:** I heard you dad, I won't beat her with my leg.
4	**Ana Enekele:** Nak'añwe eñini kakini, ẹki jẹ wñ t'agofo n. Ẹche gbọ? **Oko-Omami:** Uche gbọ baba, najẹ ñw ta gofo n.	**Father-in-law:** I tell you today, don't let her go naked. Literally, it means "do not allow her to be naked in any form". **Son-in-law:** I heard you dad, I won't let her go naked.
5	**Ana Enekele:** Nak'añwe eñini kakini, ẹki jẹnwu ki ra'kun. Ẹche gbọ? **Oko-Omami:** Uche gbọ baba, najẹ ñw ki ra'kun.	**Father-in-law:** On no account will you make her cry. This proves how culturally forbidden it is for a man to turn his wife into a punching bag. **Son-in-law:** I heard you dad, I won't make her cry.
6	**Ana Enekele:** Eki	**Father-in-law:** Always

	na kpe'lu kpai oñw egba duu. Inẹrẹ iju? **Oko-Omami:** Uche gbọ baba, na kpelu kpai oñw	consult her or take decisions with her. This supports the fact women are not restricted to the kitchen alone. **Son-in-law:** I heard you dad, I will take decision with her
7	**Ana Enekele:** Nak'añwe eñini kakini, ẹki chu'ukata eju a monẹn. Ẹche gbọ? **Oko-Omami:** Uche gbọ baba, na chu'ukata eju a monẹn.	**Father-in-law:** Don't wash her dirty linen in public. This shows that a man should learn to tolerate his wife. **Son-in-law:** I heard you dad, I won't disgrace her in public.

Discussion

When we look at the data from the point of "transitivity" functions included in these instructions from a father in-law to a son in-law. It tells us about the language and its reflection on processes, the major participant is the 'father in-law and most of the processes are acted by him. When we look at the instructions given, we realize his dominancy at once. The analysis is done keeping in view the 'ideational' and 'interpersonal' functions of language in order to support the objective the work.

Ideational Functions

In order to relate the cognitive realities of the instructions from the father in-law to the son in-law with its language and give the accurate meaning, it is essential to deal with the ideational functions of language of it. By this we will have a deep knowledge of how these characters are seen as what their mental process are, what about the circumstantial features and so on.

Material Processes

This has been termed, according to Ezeifeka (167) as the process of "doing" and happening" participant roles in material processes. It includes actor (the doer of the action), Goal (One to which the process is extended), Scope (typically occurs in intransitive clauses, and in clauses where the process is treated as if it were a participant.

Table 2

Actor	Process – Material	Goal	Circumstance (Time)
1	tell	you	today
1	advise	you my son	

From the data presented in table 2, the father in-law is mostly the actor while the son in-law is 'the goal' or sometimes the beneficiary recipient. In the data presented in table 2, 'I' the father in-law takes part as whereas you 'you my son' is the goal and 'tell' and 'advise' are the processes as stated by the father in-law.

Relational Processes
Relational processes are clauses that serve to characterize and identify participants (Halliday, 210). These two peculiar traits of characterizing and identifying help us to know the two types of relational processes namely:
(i)   Attributive relational clauses: (participant role: carrier – attributive).

(ii)   Identifying relational clauses: (Participant roles: - identified/taken/indentified.

Table 3

Carrier	Process/Relational	Attribute	Circumstance
You	are	my son	
He	was	instructing alone	
You	are	here to marry	today

From the data in table 3, the father in-law in many ways is presented as an active and dominant character in this discourse. His selected linguistic items are beautiful and exquisite, showing his dominance in the episode.

Mental Processes
Mental Processes according to Ezeifeka is the change that is brought about by the process as existing in the inner consciousness of the participant. It is also called the process of "sensing", and has two obligatory participants – sense and phenomenon.

Table 4

Senser	Processes/mental	Phenomenon	
The father in-	believer	his son-in-law	is of a mature

law			mind
1	assess	you	with my eyes
1	appreciate	your courage	

Looking at how the father – in-law sees the world around him, the researchers realize that he can mention about what he likes or dislikes and reveals his ideas directly and freely. From the data, the researchers have many verbs telling us about the father-in-law cognition and perception.

Interpersonal Function of Language
The mood is regarded as the grammar of the clause in its interpersonal aspect (Halliday, 37). The mood has a two-part structure: MOOD – Residua structure. Ezeifeka (174) confirms this by stating that mood carries the nub of the argument, the burden of the clause which cannot disappear from the clause when responding speaker take up his/her position while the residue is said to be the rest of the clause when the subject and the finite has been identified.

Looking at the data in table 4, the point of view of language use between the participants, the researchers come to term with the variability making the text closer to real authentic usage by means of questions – answers declarative, etc. to begin with turn taking between the father – in-law and his son – in-law, it is seen that there are lot of questions and answers.

Table 5

	Igala Version	English Version
1	**Father in-law:** Ẹche gbẹ̃ñwu kuka ba?	Did you hear what I said?

	Son in-law: Uche gbọ baba, naję ñw ebi kpọn	I heard you baba, I won't let her go hungry.
2	**Father in-law:** Ẹche gbẹnwu kuka? **Son in-law:** Uche gbọ baba, naję akpo igben	Did you hear what I said? I heard you baba, I won't beat her
3	**Father in-law:** Inẹrẹ'eju? **Son in-law:** Uche gbọ baba, na dọwọ gwo n.	Is it clear to you? Yes baba, I will not use broom on her.
4	**Father in-law:** I nẹre'eju? **Son in-law:** Uche gbọ baba, una rẹrẹ do n.	Is it clear to you? Yes baba, I will not use leg on her
5	**Father in-law:** Ẹche gbọ? **Son in-law:** Uche gbo baba, naję ñw ta gofo n.	Did you hear? I heard baba. I won't allow her go naked

6	**Father in-law:** Ẹche gbọ? **Son in-law:** Uche gbọ baba, najẹ ñw ki ra'kun.	Did you hear? I heard baba, I won't make her cry.
7	**Father in-law:** Ẹche gbọ? **Son in-law:** Uche gbọ baba, na kpelu kpai oñw duu	Did you hear? I heard baba, I will make her my discussion partner.
8	**Father in-law:** Inẹrẹ eju? **Son in-law:** Uche gbọ baba, na chu'ukata eju a monẹn.	Is it clear to you? I heard baba, I won't disgrace her.

This question answer pattern shows that the father – in-law is the active participant as he asks the questions and the son – in-law answers in a word or so. It is equally evident in the data that the father – in-law asks question at times not to gather information but for some other purpose and for emphasis.

1. Ẹki kpọ igben (don't beat her)
2. Ẹki jẹñwu rakun (don't make her cry)
3. Ẹki rẹrẹ dọ n (don't use leg on her)
4. Ẹki chukata n (don't disgrace her)

From the samples above, the interpersonal metafunction's contextual analysis demonstrates how situational context, particularly the variable register of tenor, plays a significant role in determining interactants' lexical choices appearing in the clauses used in communication to display their social role relationships.

Together with the textual analysis, it helps to inform readers, in great detail, how the notion of power relations is exercised. There are declaratives mood used in the interaction by the father – in-law which proves his superior role in the traditional exercise.

Conclusion

Much if not all of what is covered by the researchers in this work is contextual (Igala traditional marriage) and falls within the scope of Systemic Functional Linguistics. The work is believed to have partly broadened the scope of SFL. The analyses have shown that the examination of linguistic features of text not only helps in understanding the structure of the text but also the deep meanings of it. Such analyses reveal the hidden – self of the characters bringing out their intentions behind the utterances/instructions which may appear difficult to grasp for the non-native of Igala Language. Furthermore, linguists can use ideational function not only as a research method for investigating their own use of language but also as a tool for studying interactions among language users. Also interpersonal metafunction can be used as an effective analytical tool for analyzing interactions. Applying the mood structure helps the researchers examine, in great detail how the expression of power relations appears at the textual level. Two types of clause, imperative and declarative
clauses, are found to be used for signifying power in the instructions

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