Mood clauses in spoken text of proposing a girl using Waijewa language: A systemic functional linguistics approach

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Abstract

This paper brings the view of Hallidayan systemic-functional grammar focused on mood that realizes interpersonal metafunction of meaning. Based on Systemic Functional Linguistic (SFL) theory, mood text in this paper 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, happened in Wewewa society. Based on the data analysis, it was found out that mood system in text consisted of indicative and imperative. Indicative covered declarative and interrogative. Declarative consisted of exclamation and affirmative. Affirmative type was the most used which consisted of 2.596 (83%) use number. This was caused by clauses repetition used by tenors. Whereas, exclamative was the least used which consisted of 37 (1.2%) use number. This fact indicated that tenor was not allowed to be opened relating to their background social status. Predicate were either followed or preceded by modality. Modalisation was used by groom's parent, whereas modulation was used by bride's parent. Mood structure of affirmative was S^P; exclamative was EW^S^P; imperative is P^C/ C^P; yes/no interrogative was P^S)/ (P^C)/ (S^P); and wh-interrogative was QW^ P^S. Interpersonal metafunction of meaning was aimed to get information, give information, and to state opinion of decision made, such as choosing mediators, stating and requesting dowries number, stating time for completing dowries, time to take the bride to groom'splace, and time to get marry.

Keywords: 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 functuion of language is to exchange ecperience among tenors/participants. Concerning to the exchange of experience, there are two basic types of speaking, namely giving information and demanding information (Halliday, 1994, p. 69; Halliday and Matthiessen, 2004; Herman, 2014). Moreover, it is stated that in giving information tenor will offer or state something; and in demanding speaker/ tenor will ask something or

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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 respond to his statements. The text below shows the role in exchanging information'.

(1) *Mu   bei   ngge ne katopo?*

S	P	C
Mood	Residue	
you	like	this short machete

'Do you like this short machete?'

(3) *Ya   na   ne katopo*

P	C	C
Residue		
Give	him	this short machete

'Give him this short machete.'

(2) *Ta   ya   wi   katopo*

S	P	C	C
Mood	Residue		
we	give	him	short machete

'We give him short machete.'

(4) *Appa   pa-ya   mi   ndi?*

QW	P	S	C
Mood	Residue		
what	give	you	them

'What do you give them ?'

The four clauses concern to giving and demanding information. In 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). Whereas, in clauses (3) and (4) are asking information, in which in clause (3) is asking someone to do something, *ya na ne katopo* 'give him this short machete' and in clause (4) is asking something/ information, *Appa pa-ya mi ndi* 'what do you give them'. The interaction in those clauses concern to giving and demanding.

This paper is aimed to answer the two problems relating to (1) how is mood in clauses of text using Waijewa language, and (2) how does mood realize metafunction of interpersonal meaning in text? In order to discuss these two problems, Systemic Functional Linguistics (SFL) theory is applied, especially mood which is one part of lexicogrammar. It realizes interpersonal metafunction of meaning. Therefore, underlying theory is the second section be discussed, and it followed by research methos as section three. The fourth section is findings and discussion that covers mood system in clauses of text, mood structure in clauses of text, modality, and interpersonal meatafunction meaning in clauses of text. Then, the last section or the fifth one is conclusion.

2. Underlying Theory

Theory of Functional Sistemic Linguistics is employed to discuss what are the mood text and how mood realizes interpersonal metafunction of meaning in text. Systemic functional linguistic theory (SFL) has centered on the lexico-grammatical study of the three metafunctions of ideational meaning, interpersonal meaning and textual meaning by taking clause as representation, exchange and message. SFL, has developed from the work of M.A.K. Halliday (1985, 1994, 2004). The SFL conception of language is a set of resources that enable speakers to exchange meanings. The relation between social context and language is conceived as 'realization', that is, social contexts are realized by language.

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, p. 11; Herman et al., 2019; Hutabarat et al., 2020) is the key concept in Halliday's approach. Therefore, mood is a part of lexico-gramatical study that relates to interpersonal meaning. The choice of language used is influenced by its context of situation and this case tenor has to do with who are taking part in the transaction as well as the "nature of the participants, their status and roles (Halliday

and Hasan, 1985, p. 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 cited in Purba and Herman, 2020). 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

Bogdan & Biklen (1982) defined that descriptive qualitative research with a multi-case type was used in this project. An approach to social science that emphasizes gathering descriptive data in natural settings, employing inductive reasoning, and emphasizing understanding the subject's point of view is known as descriptive qualitative research design (Ngongo, 2019; Herman et al., 2020; Van Thao, Herman, Ha, Thuy & Tho, 2020; Purba et al., 2022). As a result, Herman et al., (2021) explained that the term "qualitative research" refers to research that collects data in the form of words or images rather than numbers (Munte et al., 2021; Van Thao, Herman, and Tho, 2020; Van Thao et al., 2021).

The used method was descriptive in nature. The oral data were obtained through observation, and interview method. Observation done by recording four sessions of proposing to a girl texts at Wewewa society, using Waijewa language. The collected data were then analyzed by applying descriptive qualitative method of analysis, especially by following analytical procedure techniques. The results of the analysis were presented by using formal, informal method and combining formal and informal.

4. Findings and Discussion

4.1. Mood System in Text

Based on the four texts, it was found out that mood system of proposing a girl texts realize interpersonal metafunction of meaning. Clause was used to exchange experience among tenors. 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 were declarative, interrogative and imperative. Whereas, mood type consisted of two main types, namely, indicative and imperative. Indicative type consisted of declarative and interrogative sub-types. 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 Waijewa language be presented in the following diagram.
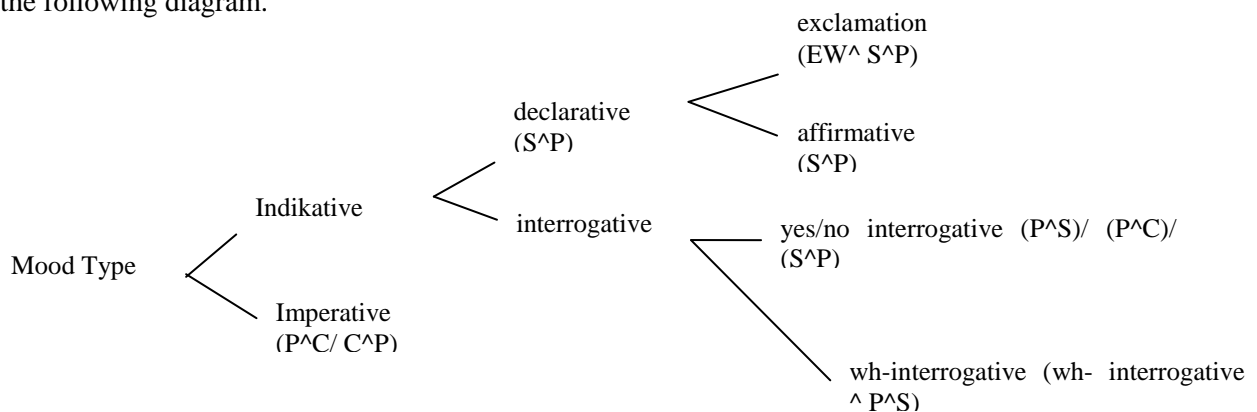
Diagram 1. Mood Type of Waijewa Language

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That diagram pictures the mood system of clause in text that consists of indicative and imperative. Declarative has two sub-types, namely exclamative and affirmative sub-type; while interrogative type consists of yes/no interrogative and WH-interrogative. Concerning with the mood structure, in affirmative type, subject preceeds predicate, and in exclamation type, exclamation word preceeds subject, and then followed by predicate. In imperative, the position of predicate is followed by complement. In yes/no question, subject can be preceeded or followed by predicate. In Wh-question, predicate and subject are preceeded by question words. The number of mood clauses type used in each text is presented in the table (1) as follows.

Table 1. Mood Text of Clause in Text

Mood Types	Text I	Text II	Text III	Text IV	Total	%
Affirmative	1 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
J Total of clauses	1 1.250	472	544	854	3.120	100
J Total of sentences	5 524	259	270	436	11.489	

Table (1) shows mood types of clauses used in texts. Declarative, especially affirmative sub-type was the most used, that the use number was 2596 (83%), and it was followed by imperative type which the use number was 320 (10.4%), wh-interrogative is 93 (3%), yes/no interrogative was 74 (2.4%), and exclamative was 37 (1.2%). The most used of affirmative type indicated that tenors in text exchanged their experiences by a repetition either by stating, giving, restating, or reporting information directly and indirectly.

The imperative used of 320 (10.4%) indicated that participants/tenors in did not always order to do something. This type was more used by tenor, especially tenor as mediators from bride's party to the mediators from groom's party, and vise versa, such as *papala belli ndi hida pateki* 'retell/inform these information'. This clause was imperative clause in which mediator from groom's party was ordered to retell an information to the bride's party, and vise versa. This type of clause had only finit or predicate *papala* 'retell/inform', and complement *ndi hida pateki*' 'them this information'.

The wh-interrogative used of 93 indicated that this type of clauses was only used if participants needed more and clear information relating to what had been mentioned before. For example, *pirra ndara, pirra karambo pangindi-mi?* 'How many horses and buffalows do you bring?' This type was more used by participants in text, especially among tenor as mediators from both parties. Whereas, the use of 74 (2.4%) yes/no interrogative indicated that participants rarely used that form because generally the stated information had been understood by other tenors. Tenor just used that type of question whenever they wanted to ensure the statement had been explained before. Yes/no interrogative type was especially used by bride's party mediators, such as, *duka ba na?* 'Is that all?'. The needed information was 'yes or no' or restated only a clause or verb by using falling intonation like in affirmative type.

The least used of exclamative type, that was 37 (1.2%) indicated that tenors in texts were least used that type since they wanted to keep the social status. This type was only used by groom's parent and groom's mediators, such as. *ia-ngge hetingge ba ku kaweda* 'It is a pity I am old'. This clause was exclamative type that indicated a sigh, that tenor was old. As it had been stated before that according

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to cultural context of Wewewa society, exclamative, such as, a sigh was not allowed to be used. It was not good to show someone's background status. Tenor should keep their social status or prestige. Tenor perfoced to use that type whenever their demand was not accepted by bride's'parent. More explanation about clause types in texts are as follows.

4.1.1. Declarative Type - S^P

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

(II:3) *///… // 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 kata mandiina teppe// mono kata mama///. ///Kata mulai //kata dengngi wa na Ama Mawolo Ama Marawi//*

(5)

Ka ta we	*mandii* sit	*na teppe* this plaited mat	*mono* and	*ka ta* *we*	*Mama* 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.'

(6)

Ka ta we	*denngi dobba* ask together	*wa Ama Mawolo Ama Marawi* him farther created
S	P	C
Mood	Residue	

'We ask God together.'

Clauses (5) and (6) were declarative type, especially affirmative type. Both clauses had interpersonal meaning that was stating or giving fact/action. Speaker in clause (5) stated a fact, that was *ka ta mandii na teppe mono ka ta mama* 'we sit this plaited mat and we have betel nut'. It was the same as clause (6), in which speaker asked other tenors or listeners to do something, that was *ta dengngi dobba Ama Mawolo Ama Marawi* 'we ask God together.' The subject in that clause was personal pronoun *itto/ta* 'we'. The role of subject in that clause was both speaker and listener.

4.1.2. Interrogative Type
(1) Wh-interrogative: QW^S^P / QW^P^S

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

(III:6) *///Nyaka bahinako ne a nee na ponu mareda byali// mono byali ba garraku ndi ata panewe papende mi///…*

7)

Garraku who	*ndi ata panewe* they person speaker	*pa-* that	*pende* choose	*mi?* you
WH	S	Conj	P	S
	Mood		Mood	
Residue				

'who are the speakers (mediators) you choose?'

(II:52) *//Kabullu iapo wa na ranga//, oma rara katillu wello// katillu kawana na//. Gei na*

   rapa ba ammi minggi ba dekka ndi ranga kette// mono geingge bana burru nauta//…

(8)

Gei na rapa	*ba ammi*	*mi-nggi*	*ba dekka*	*ndi ranga kette*		
When time	come	you	complete	those animal buch		
WH	P	S	P	C		
		Mood				
Residue						

'When do you come to complete those animals of proposing a girl?'

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

   deke wa kadanu?//

(9)

Pirra	*ba ammi*	*mi-nggi*	*ba deke*	*wa kadanu*	*Lili*	*wa kaleku*
'when'	'come'	'you'	*'take'*	'that walet'	'carry'	'that handbag'
WH	P	S	C	C	P	C
Residue		Mood				

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

Those clauses (7--9) were wh-interrogative type. Speaker wanted an information relating to subject (who) *garra*, and adjunct (when) *gei* and *pirra*. Clauses (7) and (8) had information that directly be understood by every native speaker of Waijewa. Clause (9) was different from other clauses. Clause (9) had a phrase that had metaphorical meaning. So, this clause was just understood by native speaker who really knew Waijewa tradition language. The phrase *deke wa kadanu lili wa kaleku* had metaphorical, that was, to take and bring the bride to groom'splace/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?**//*

(10)

Peina	*patanga-ngge*	*lawi na* ?
How	set	end its
WH	P	Adv.
	Residue	

'How, does it's end set?

(II:53)…*//Nyaka yauwa ku teki//. //**Deimba we ne keto ullu lele lunggungge?**// //Ba ne*

   onda kanda nya ka wi//.

(11)

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

'Do I say, accept this ivory short machete?'

In clauses (10--11), speaker needed information whether yes/no to the question. This clause was directly preceded by predicate *patanga* 'set' as in clause (10), *deimba* 'accept' as in clause (11), and they were followed by complements *lawi-na* 'its end' as in clause (10), *keto ullu lele* 'ivory short machete, as in clause (11). Intonation was exactly rasing intonation and in question form at the end of the clause. The answer of that question was *oo* 'yes' or *indaki* 'no'. 'Yes' answer could be restated the verb only with falling intonation. In other words, answer stated as in affirmative type. The answer of interrogative 'no' always occurred, such as, *indaki* 'no' *nda hina-ki*. 'not be like that'. This kind of clauses used double negative form, namely, *inda.* 'no' and *nda'* no'. This kind of polarity indicated refusal stressing of something.

4.1.3. Imperative Type
(1) Imperative (exclusive) – S is none: P^C

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

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

(12)

Mama dobba Eat all	*wi kaleku-ma* this handbag (betel nut and betel vine
P	C
Residue	

makan semua   ini tas (sirih pinang) kami

'All of you please have betel nut and betel vine in my handbag.'

(I:4) . ///*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*///.

(13)

Kako pass	*belli* firstly	*hida pamama* these betel nut	*pata* as	*tama wai* enter	*nda* we
P	AR	C	Conj	P	S
Residue					Mood

'Pass firstly these betel nut and vine as sign we enter/start.' (start talking)

(II:18) ///*Woro ndi itto ata enne*// // *tua bapeina kambu ate ne lodo*// *yemi bawai minggi*///

(14)

Tua ask	*ba peina* how	*kambu ate* purpose	*ne lodo* today	*yemi* you	*ba wai* present	*mi-nggi* you
P	C		Sir/AR	S	P	
				Mood		
Residue						

''Ask, what is their purpose to be present today.'

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

(15)

Ndakura	*wi wawi*	*baba*	*ne panewe*
stab	these pigs	have end	this talking/dialog
P	C	F	S
Residue		Mood	

'Stab these pigs, this dialog have finished/ ended.'

These lauses (12--15) are exclusive imperative type. Subject was exclusive or was not stated since it had been understood that someone who orders was the subject of that clause. Predicate preceded the complement in that clause.

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

Example of the imperative type can be seen in this following data.

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

(16)

Nai manu	*pakita*	*pangngu ni*
That chicken	continuosly	combine it
C	P	
Residue		

'That chicken (means pig) continuously combined it.'

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

(17)

Nati kaleku -nggu	*mama*	*belli*
This handbag my	have betel nut	dulu
C	P	Sir/AR
Residue		

 'This is may handbag, please eat betel nut and vine firstly.'

(II:29) *//Nai manu dede mema// ka tai yone//.*

(18)

Nai manu	*deke mema wa*	*ka*	*tai*	*Yone*
That chicken	take ahead it	for	put	over here
C	P	Conj	P	Adv/AR
Residue				

'That chicken(means pig), take ahead and put it over here.'

As the same clauses (12- 15), clauses (16- 18) are also imperative type. If the predicate, *patanga 'set', deimba* 'accept'*, tua* 'ask'*, ndakura* 'stab'*, mama* 'eat/have'*, kako* 'pass*' in clauses (12-15) are preceded by complements *kaleku ma* 'our handbag' (clause 12), *hida pamama* 'these betel nut and vine' (clause 13), *ba peina kambu ate* 'purpose' (clause 14), and *wi wawi* 'those pigs' (clause 15), these imperative as in clauses 16 to 18 complement preceds   predicate, namely *Nai manu* 'that chicken' (in clause 16), *Nati kaleku-nggu* ' this is my handbag' (in clause 17), and *nai manu 'that* chicken ' (in clause 18).

(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//* ….

(19)

Mainda ka ta Let's	*dengi dobba* ask together	*wa Ama Mawolo Ama Marawi* *Farther created*
S	P	C
Mood	Residue	

'Let's ask God together.'

(IV:3) *//Baik terima kasi//*, **mainda kata paia weki na// kata paaronnge ate nda//**

   papangedanda barra Mori*//. … //*

(20)

Mainda ka ta Let's	*paia* become one	*weki na* self	*ka ta* we	*paaro-ngge* face	*ate nda papangeda nda* heart our thought our	*barra Myori* near God
S	P	C	S	P		AR
Mood	Residue					

'Let's become one, we faced our heart, our thought to God.'

Clauses (19--20) are imperative type that are exclusive since subjects (*ta* 'we') are stated. Subjects precede predicates and complements.

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

(II:30) *//Deke mema nai wawi lakawa//. ///Ne hina heti tanggu na loka na//, ba dekukongge wou bali taka gai// kana ounda mema lunggungge la///.. ///Gaikana ounda lunggungge baba nya amiku lokana//, loka na nya olumu a tanggujawaba//, mane bahinako// neengge barra na loka na///…*

(21)

Deke mema Take ahead	*nai wawi* that pig	*lakawa* children
P	C	S
Residue		Mood

'Take ahead that pig, children.'

As the same as clauses (19- 20), clause (21) is imperative type in which subject (*lakawa* 'children') is stated. The position of subject in clause (21) 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//…///*

(22)

Aro Ina-nggu	*ba nya kido*	*na woto-nggu*

Oh mother my	*she only*	*sister my*
EW	S	P
	Mood	
Residue		

'Oh, my mother, she is only my sister.'

Clause (22) is declarative type, especially known as 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'.

4.2 Mood Structure: Grammar of Interpersonal Meaning

Interpersonal meaning is realized by mood. Grammar of interpersonal meaning relates to echange 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.

4.2.1. Element of Subject and Predicate in Text
Concerning to the mood block proposed by Halliday and Matthiessen (2004), element of subject and predicate are two important elements. Besides subject and predicate, complement and adjunct are other elements in mood block. The element of subject enabled a proposition to be affirmed or denied. The subject was that element that was responsible for the functioning of the clause as an interactive event.

Based on the analysis of the texts, element of subject in text was realized by noun group or personal pronoun, Table (2) below presents personal pronoun functioned as subject in text.

Table 2. Personal Pronoun as Subject in Text

	Personal Pronoun	Function
I	Singular	*you' wa* 'I'
	Plural	*yamme/ it'to* ' we'
II	Singular	*wo'u /yo'u* 'you'
	Plural	*yemmi* 'you'
III	Singular	*nya* 'he/she'
	Plural	*hid'da* 'they'

Table (2) shows personal pronouns that have function as subject. Pronpun *yow'wa* 'I' concerns to fisrt singular person pronoun that has function as subject; and first plural person pronoun *yamme* 'we' and *it'to* 'we'. Pronoun *wo'u/yo'u* 'you' to replace 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 text relates to verb group and they were preceded or followed by modality. For example: modalisation concerning probability (including certainty) or usuality. *noto-ngge* 'probability' and *domma* 'usuality', and modulation that concerned to obligation (including permission) or inclination *enga pongngu/takka* 'obligation'.

The important of subject in interpersonal meaning could be seen in the fact that every clause in text had verb, and by analyzing verb, subject could be identified. Besides subject and predicate, complement was also included in mood block. Complement in mood block was under residue together with predicate. Complement could be stated as non-subject participant that had potencial of being subject in passive form. Other element of complement was adjunct. Adjunct gave more information added to a clause. It was realized by adverb, particle and prepositional phrases (PP).

Complement and adjunct in clauses had differences, in which complement had potencial of being subject and usually were realized by noun group. Whereas adjunct had not got the potential of being subject. An Adjunct was realized by an adverbial group or a PP (rather than by a nominal group). Complement and adjunct in text realized interpersonal meaning. Data concerning to the use of those elements (subject, predicate, complement and adjunct) be presented as follows.

(I:178) *//Oo, … ///neme duada wulla nangge ka amiko ngga// kaku ponuku ranga kette //*

       kaku ngindi wa na kabullu lima// bolo oma rara//, hina ne pateki na///.

(23)

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

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

Clause (23) had 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'.

Circumstance in experiential analysis are known as adjunct in interpersonal analysis. Adjunct position in mood structure was under residue. Modal adjunct (MA) in text consisted of mood adjunct and comment adjunct. MA concerned to probability, such as *noto-ngge* 'may/might be', *wuku* 'will'; concerns to usuallity such as *domma, okkokido* 'usually'; concerns to obligation, such as *takka pongngu* 'had to', *enga takka* 'must'; concerned to polarity, such as *indaki*, 'no/not' and concers to permission, such as, *ia-ngge*, 'pity' *malla* ' so'. Coment adjunct (CA), such as *nyaka bahino ko* 'therefore', *taka nyakido*' 'but', etc. Residue adjunct (RA) was realized by circumctance or adverb. Adverb and particle were used to inform continuity of message stated before. The continuity one might relate to time, place, or manner.

4.2.2 Modality in Text

Based on the texts analysis, it can be stated that modality in text refers to degrees of indeterminacy. It refered 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 refered to modality notion that is extended to every verb. Relating to verbs, modality was manifested in two ways, namely modalisation and modulation. Modalisation relates to probability, certainty, or usuality. Whereas modulation relates to obligation, permission, or inclination. The following clauses are presented to show the use of modalisation in 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///*

(24)

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

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

(I:83) *//Ka wa'i kua **pongngu** ndi hida oma rara//.///Mi ya kua **pongngu**-ngga ndi hida*

  duada bolo oma rara //Ne maromba na kana bowo kingge//, ka na manawara ndi hitti

  tante na// nya palunggu na//. //Nyaka ne keto ullu lele na tama//.

(25)

Mi You	*ya* give	*kua* all	*pongngu* must	*ngga* me	*ndi hida dua bolo oma rara* those two piece gold red
S	P	AR	AM	C	C
Moood	Residue			Residue	

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

(III:51) *///Ndapeibana neengge, ba ne palummu pongngungge//, ba na rato olumu// ba nya a*

  *nee waina lunggu hinangge// **pakole dengngakya we wee maringngi** ba oongge// ba*

  indaki ba nyamo teki wi///.

(26)

Pakole get	*dengngado* will	*nda* we	*wee maringngi* water cool
P	Modal	S	C
	Mood		
Residue			

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

All the clauses (24—26) have modalisation, such as *notongge* 'may/might be (clause 24), *pongngu* 'must' (clause 25), and *dengnga* 'will' (clause 26). Especially clause (26), the word *wee maringngi* 'cool water' has metaphor meaning, namely 'blessing'. Modulation in text concerning to obligation, permission, or inclination, such as *takka* 'must' and *enga* 'can'. The following data are presented to show the use of modulation in text.

(I:83) ... *//Ka wa'i kua **pongngu** ndi hida oma rara//.///Mi ya kua taka **pongngu**-ngga ndi*

  hida duada bolo oma rara // //Nyaka ne keto ullu lele na tama// /// Ka enga tulu ki ngga

  ndi hina nati kaweda///

(27)

Hida duada bolo oma rara Those two piece gold	*ka*	*mi* you	*ya* give	*taka pongngu* must	*ngga ndi* me those
C	Conj	S	P	Modal	C
		Mood		Mood	
Residue					

'Those two pieces of gold, you must give them to me,'

 'You must give me those two piece of gold.'

(28)

Ka for	*enga* would	*tuluki* help	*ngga* me	*ndi* these	*hina* say	*nati kaweda* that oldman
Conj	Modal	P	C		P	S
	Mood					Mood
Residue						

'That oldman said, 'I would be helped '

In clause (27), the more information is stated by the use of modal adjunct (MA) *taka pongngu* 'must or had to. It concers to inclination or obligation. While in clause (28), it concerns to 'probability or permission' *enga*. The use of modality in text enable tenor to state or explain his message that can or can not be done. By using varieties of probability, usuality, or frequency tenor also states and explains something whether it can or cannot be done. The use modality also enabled tenor to exchange experience using varities of obligation, such as *takka pongngu*, must or had to', *okkoki* 'frequency', *notongge* 'may/might be'. These varieties of obligation are used by tenors to do what are asked or demanded. Modality was always used by tenor, 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 had inclination meaning.

The use of gramatical of proposition in text was to exchange experiences. When tenors exchange his experience they used indicative type of mood. This type of mood in text could be differenciated from interrogative type by the use of intonation. From the grammatical point of view of yes/no interrogative, it can be differenciated since it is the same as affirmative type. Tenors can differenciate or understand whether it is interrogative or not by paying attention to the intonation that usually uses raising intonation. In text, yes/no interrogative can be understood by the use of word *peina* 'how', *garra* 'who', *gei* 'when', where', *appa* 'what'.

The examples of clauses in text using wh-interrogative type of mood are presented as follows.

(III:6) *///Nyaka bahinako ne a nee na ponu mareda byali// mono byali ba garra ndi ata*

      panewe pa pede mi//

(29). *Garra ndi   ata   panewe pa-pende   mi*

    Who   these   people speaker   be choose you

    ' Who are these speakers/meditors you choose ?'

(II:70) *//Kabullu iapo wa na ranga//, neengge bara mi//, geingge ne rapa ba ammi minggi*

      ponnu wa ranga kette//, baka dekengge diki//.

(30). *Gei   na rapa ba ammi   minggi ponnu   ranga   kette*

What the time   that come   you   finish   animal   held

'When do you come to bring/complete animal of proposing to a girl?'

As it had been explained before, clause (29) was wh-interrogative type, that was *garra* 'who' and in clause (30) *gei na rapa* 'when'. More information relating to 'who' and when' was the needed answer on the interrogative grammar. This kind of exchanging experience indicated some aspects of propositional grammar. The question and answer were stated by using mood form.

4.2.3 Adjunct in Text

Adjunct in text was an element that did not have potential of being subject. It was usually realized by adverb or preposional phrase (PP). Adjunct gave more and varieties of information that were added to clauses. Adjunct consisted of adverb group, PP, and MA. Look at the following data.

(I:4) ///***Nyado…, 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**//…*

(31)

Noto-ngge	ka	ta	duki-ngge	ne pamai dengnga nda
May be	that	we	arrive	the come with our
MA	Conj	S	P	C
Mood			Residue	

' We may come to our presence.'

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

*uma kalada//, **okkokina** netingge hina uma kalada baku kako **barra** da hittingge//*

(32)

Okkoki na	netti-ngge	ba	ku	kako	barra da hitti-ngge
rarely	even	that	I	go	to them
MA	RA	Conj	S	P	PP
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//*

(33)

Hidi oma pata bolo	ka	mi	ya	taka pongngu	ngga ndi
These gold piece four		you	give	*must*	*me them*
C		S	P	Modal	C
	Conj	Mood		Mood	
Residue					

'These two piece of gold, you must give me .' or 'You must give me those two pieces of gold.'

(IV:38/78) …// *Papala beli ndi// ba budi tekiku wi//*…

(34)

Papala	*beli*	*ndi*	*ba*	*budi*	*tekiku*	*wi*
Pass	first	them	and	will	talk	them
P	RA	C	Conj	MA	P	C
	Mood			Mood		
Residue						

'Pass/retell these (information) first and they will be discussed.'

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

(35)

Indaki, nda	*hina*	*ki*	*hida*	*ole*
No, not	say	it	those	friend
F	P	C	C	S
Mood	Residue			

'No, it is not like that, friend.'

(36)

Ka mala	*duada gazu*	*pa-*	*lu*	*nggu hina*
OK	two bar	that	say	I
RA	C	Conj	P	S
	Residue			
Mood				

'OK, I have said two bars.'.'

Adjunct in clauses (31--36) gave more information to those clauses. Additional information was realized by modal and adverbial adjunct (AA). In clause (31), MA n*oto-ngge* 'may be' gave more information relating to 'probability'. In clause (32), MA *okkoki* 'rarely' added information relating to usualilty and AA *netti* 'later' addd information relating to time. Therefore, this clause had information that was realized by either modal or AA. In clause (33) MA *taka* 'must' added information relating to obligation. In clause (34) AA *beli* 'firstly' added information relating to time, and MA *budi* 'will' added information relating to intensity. In clause (36) AA *mala* 'OK" added information relating to request. Whereas, clause (35) was polarity *indaki, nda*, 'no.'

MA gave more information relating to probability and usuality. It consisted of modal adjunct and comment adjunct. MA, for examples, probability, usuality, obligation, obviousness, intensity, and polarity. While comment adjunct consist of admissive, desiderative, entreaty, evaluative, opinion, predictive, persuasive, and presumpsion. The use number of modal adjunct in texts be presented in table 3 below.

Table 3. The Use Number of Modal Adjunct (MA) in Texts

Modal Adjunct Types	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 pictured the total use number of adjuncts in texts was 635. The use number of mood adjunct was 420 (66%).and comment adjunct (CA) was 215 (34%). The use number of mood adjunct was higher than the use number of coment adjunct. The following data can show the use of adjunct in clauses.

(IV:14)

(37) *//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 hina ne panewe//. //***Nyaka** *waiku ndi ndapa pande ma yame ata ene// nya pahinda na kapapala ndi// kana ounda wi//. //***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 ///

Looking at the text (37), we could identify that it consisted of independent clauses and dependent clauses. When tenor gave information, he used affirmative type, such as *Ne ba wai ma ne lodo ma tunda bana kira'* To day we are present, for we have postphoned the time'. Tenor also used imperative type, such as *teki we ka ounda,''*tell them in order to be known'. Those clauses had additional information that were realized by modal adjunct such as **nda** *pa- pande* **taka** *mi yemi ('nda '* not', *taka* 'really) 'that you really do not know', and CA, such as **nyaka** *waiku ndi ndapa pande ma yame ata enne* 'so , if there was something that six of us did not know,'

The clauses had additional information realized by mood adjunct and CA as be in shown data as follows.

(I:45) *//O...o.. ***kanyado*** … //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//.*

(38) *nda   ta   dapa   padekuki hinda-nggu*

    MA   S   RA   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 bangge* **takan**ge kira **lodo**//*

(39) *Enga   wai gobba - na   ne katopo,…*

    MA   P   POS   S

    must   there was pair it   this machete

    'This machete must have its pair.'

(IV:52) *//***Kanyado** *nai ranga a touda kabullu ndara// touda kabullu karambo// ka ya*

*taka*kingga ndi//, dukabana hinanggu//

(40) *Nai ranga   a touda kabullu ndara// touda kabullu karambo// ka mi ya taka ki ngga ndi*

    Those animal   that thirty   hourses thirty buffalows   you give must   me them

    C   S   P   MA   C   C

     'You had to give me those animal, thirty hourses and thirty buffalows.'

(I:34) *///**Kanyado** …. ///**Takka ba hina wali kaia**// ka mama **belli** ponggai na kaleku nggu//*
    hina ngge pateki na ama umba mi ne olle.///.

(41) *///Takka ba hina wali kaia// ka mi   mama   belli   na kaleku   nggu*

    Eventhough/now that   you   eat   first   this handbag my

    RA   S   P   RA   C   POS

    'Now that you firstly eat my handbag.' (It means that you firstly have betel and areca nut)

(II:38) *//O , **malla**… hina hida//. ///Nee nda dappa nangu-nangu// **nda** etakaikipo wana*
    pakambu ate kaida hida///. //Heti paya lima yemi// apaumba na hida//

(42) */Oo, malla… hina   hida//. ///Nee nda dappa nangu-nangu//*

    Yeah, ok   say   they   we   continous talk

    RA   P   S   S   MA   P

    'Yeah/ok, we are still talking/discussing.'

(II:25) *//Hinaba wi,// teki loloko pateki//.*

(43) *//Hina ba wi   teki loloko   pateki//.*

    surely it   say just speech

    MA   S   P RA   C

    'Surely it is, just say the speech.'

Clauses (38--40) had additional information that were realized by MA *nda*, 'not', *enga* 'still' and *taka* 'must/had to'. *Nda'* not' was polarity and *enga* 'still' and *taka* 'must were obviousness. Whereas, in clauses (41--43) had additional information that were realized by CA *Takka ba hina wali kaia 'eventhough', malla* 'all right', and *hina ba '* it is right'. Examples of adjunct in text are presented as follows.

Mood Adjunct		Comment Adjunct	
budi	will'	*badekuko-ngge*	'according to'
domma	'always'	*bahinako*	'therefore'
enga taka	'must'	*baka*	'then, and'
kali pata	'usually'	*balengnga*	'because'
nda hinaki	'not like that'	*bangge*	'then'
nda kali wai	'not usually'	*bengge*	'even if '
nda, indaki	'no, not'	*kalongga ate*	willingness'

Beside MA, CA adjunct that added more information in clause were found in texts. The table (4) below be presented to show the use of AR and prepositional phrase.

Table 4. The Use Number of Adverbial Residue (AR) and Preposisional Phrase (PP) in Text

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

Table four pictured additional information that was realized by AR and PP. The total use number of adverbial adjunct was 952 (67%). The total use number of PP was 461 (33%). AR was higher than PP. This fact indicated that using adverbial adjunct (AA) was more important when tenor exchange experience. It was aimed to have other tenors to ensure the information mentioned. Therefore, its aim would be understood and decision could together be decided. Look at the data below.

(IV:123). Bride's mediator:

(44 a) *//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 tahun dua ribu tiga belas// ponu ranga heti//,. //Wale we koro dana// wulla ka ene tanggala satu// kappa malle tanggala tiga puluh hina ka ponu ranga//. //Hina by ali //mono byali,// orona eta pateki na maro bali tonga hina koro dana///. //Hinako heti yame pawai da ma a ene// ka tai ma ne tillu na// katuku tana rara// kangali dua paduana//, ba hina ne pateki// oro heti byali// mono byali// ba ma eta yame neti a nee na tillu na// ne tanggala enam belas// wulla ka lima// ponu ranga///. ///Ponu ranga budi worongge kira pamalle// hina ne paworo ma //paduada ma ne tillu na// ba ma teki minggi///. ///Ata pawai ya ma //nyaka tai ma ne tillu na bali tonga// koro dana//, ….ka dukabana///. ///Garra ko a wale ullu// koro dana //bali tonga, ka wale we…/// ///Tanggala enam belas// wulla lima// ponu wi ranga//, pamalle//, hida pateki ma ata a ene///. //Garra wale ullu//, koro dana//, bali tonga?//*

(IV:124) groom's parents:

(44b) *//Nyado ku walepo yauwa bali tonga// ba lengnga limi dongge//. ///Nyado nena ka*

   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

   katorro na pamama//. //

All underlined words in clauses (44a and 44b) were AA and PP. Those adjuncts added more information to the clauses. In clauses (44a), there were 19 AA and eight PP. Whereas, in clauses (44b), there were four AA and one PP. It seems that in clauses (44a), there was restated information used by tenor. This fact caused the use number of adjunct in clauses (44a) was higher than clause (44b). The purpose of repeated adjunct by tenor was to make or ensure other tenor to get clear information. Based on the fact shown in clause (44b) adjunct were less used since tenor had understood the message, and therefore he did not need to use more adjuncts in clauses (44a). Examples of adverbial adjunct (AA) and prepositional phrases (PP) in text.

Prepositional Phrase		Adverbial adjunct	
aro umma	'in front of house	*duada wulla*	'two months later
balitonga	'waiting room'	*kapugede*	'in the morning'
barra	'near', 'closed to'	*kira*	'time'
byali	'beyond'	*koka*	'tomorrow'
dana	'inside'	*male*	'last night'
deta	'on'	*mewa*	'day after tomorrow
gyounga	'outside'	*muriwali muri wali*	'for ever'

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

(I:148, 182) *…//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// …///*

(45) *//Ne bahina ne'e   hida ranga   enne kabullu wa//, touda kabullu karambo//*

    Now   these animal   sixty   them thirty   buffalow

    RA   S   C

    touda kabullu   ndara

    thirty   hourse

    'Now, these animals are sixty of them, thirty buffalows, thirty hourses.'

(I:178) *…///**Duada wulla** nangge ka amiko ngga// kaku ponuku// kaku ngindi wa na kabullu lima// bolo oma rara//, hina ne pateki na///…///*

(46) *///Duada wulla na ka   ami ngga// ka   ku ngindi wa   na kabullu lima//*

      Two   month   that come I   in order I bring those fifteen

         RA   P   S   Conj S P   C

    'Two months later , I come to bring those fifteen.'

(IV:9) *//Heti nya ba wi// papala ndi pateki ullu na nena// //Ne pateki mu na tena we//*

(47) *//Heti nya ba wi//   papala   ndi pateki   ullu-na nena//*

    These   are they   retell   this speech   a while ago

     RA   P   C   RA

  'Here they are, retell this speech a while ago.'

(IV:115, 118) *// **Nda** lakawa a dapa mawanggoki wa neti **gyounga**// , remana manairo/// ///Na **marro** pongngu we ne tanggala pateki mi//, hinangge pateki na nati kaweda Kalli///.*

(48) *Nda lakawa a   dapa mawanggo -ki wa   neti gyounga//*

   Not chil   that just play   she   out side

    MA   Conj RA P   S   RA

    'She is not a child that just plays outside.'

(49) *Ba yodi kyaki   ka nda dappa mawewaraka na yame ata   a   nee na tillu na*

    Later   not just scaterred   we people that are middle

    RA   MA   P   S   RA

    'Later, we, the six people that are in the middle (as mediators) are not scattered.'

(IV:7) *... //**Ne byali tonga** piya lakawa//, **koro dana** piya lakawa// gainanggu **yodi kyaki** ka*

    bana kako panewe// kadana matagelaka// nyaka hina kata teki//.

(50) *//Ne byali tonga   piya   lakawa//,   koro dana   piya lakawa//*

    In living room   all   children   in bedroom all chilrdren

    RA   AR   S   RA   F   S

    'In the living room and bedroom are all children.'

        Clauses (45--50)) had additional information relating to time and place. Information relating time such as *ne bahina nee* 'now' (clause 45), *dua wulla na* 'two months later' (46), *ullu na nena* 'a while ago' (47), and information relating to place such as *neti gyounga* out side' clause 48), *ne byali tonga* 'in the living room' (clause 50). In clause (48), there are additional information relating to MA *nda* 'not' and RA *neti gyounga* 'outside'. In clause (50), there were additional information relating to RA *yodi kyaki* 'later', *tillu na* 'in the middle', and adjunct modal *nda* 'not'.

4.3. Metafunction of Interpersonal Meaning in Text

    Based on four texts analysis, interpersonal metafunction concerned to exchange tenor's experience as speakers/listeners. Those tenors sometimes had roles as speakers, listeners and vise versa. Their functions were giving information, stating purposes, and asking information, etc. These functions had more tendency for social interaction.

    Interpersonal components were associated with mood, modality and personal. These function were realized in varieties ways, such as, the use of first person, second person, or the use of different imperative mood type, indicative of mood type, or polarity. Therefore, the use of interpersonal metafunction of meaning related to interaction in exchanging experience among tenors in dialog.

    Experience or information are echanged in verbal form in text are exchanging information in spoken form. Concerning to interpersonal meaning of metafunction, it is aimed to get information, to give information, and to state purposes relating to decision that were decided in proposing to a girl. The decision that were made were choosing mediators, stating the number of dowries asked by bride's parents and how many of dowries can be accepted by bride groom's parents, stating time to fulfil dowries, stating time to take bride to groom's place, and stating time to get marry.

4.4 Conclusion

    Mood analysis of proposing a girl text relates to mood system, mood structure, and interpersonal metafunction of meaning. Mood realizes interpersonal metafunction of meaning in text. Mood is used by tenor in exchanging their experience in texts. Tenor used declarative, interrogative, and imperative type of mood system, etc.

    Mood system that was used in clauses was indicative and imperative type. Indicative consisted of declarative and interrogative types. Declarative type consisted of affirmative and exclamative sub-types, whereas interrogative type consisted of yes/no interrogative and wh-interrogative sub-types. Affirmative type, such as *Ma ya mi-nggi kalongga* 'We give you chance'. In exclamative type, such as *Aro, inna-nggu bana kaweda takkamo* 'oh my mother, she has been old'. Then exclamative word *aro*

ina-nggu' 'oh my mother' preceed subject and followed by predicate. Position of predicate in imperative type was directly followed by complement, such as *Pakako ne panewe* 'Retell this speech. Yes/no interrogative such as *Yemmi wale ba wi* 'Have you answered that?'. The position of subject in interrogative can either be preceded or followed by predicate. In wh-interrogative type such as *Gei na wulla ba ammi-nggi pala wi koro mburru wi nauta?* 'Which month do you come to take the bride to your place? question word *gei* 'which' was followed by predicate and subject.

The use number of affirmative type was 2.596 (83%). Exclamative type was the least used 37 (1.2%). Affirmative type was the highest use number than other types. This fact indicated that tenor in exchanging their experience always gave information by restating or repeating information. The least use number of eclamative type indicated that tenor almost never used this type. This type was used whenever they could not ensure bride's parent to accept their opinion relating to the number of dowry. Therefore groom's mediator perforced to use exclamative type since they did not have any other choices. By using this type, bride's parent would have a pity to groom's parents. The other reason was caused by a social context in which participants did not have to be opened everything relating to their background status.

Elements of mood structure were subject, predicate, complement, and adjunct. Subject was realized by noun and personal pronoun. Subject position in mood block was under mood. Predicate/ finit element were realized by verb. Position of predicate in mood block were under residue together with complement and adjunct. Predicate were either followed or preceded by modalisation amd modulation. Modalisation in text was always used by groom's parent and mediator. While modulation was used by bride's parent and mediator. Complement and adjunct were stated under residue in mood block. Adjuncts were used to add more information relating to modality.

The use of interpersonal metafunction of meaning in text was aimed to get information, to give information, to state idea/ opinion relating to decision made in proposing to a girl. Such as in 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'splace, and stating time to get marry.

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