Exploring the Textual Metafunction in a Biblical-Fictional Parable in Ngũgĩ wa Thiong’o’s Devil on the Cross

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Abstract
This paper explores the textual metafunctional patterns in two fictional versions of a Biblical Parable in Ngũgĩ wa Thiong’o’s novel Devil on the Cross (1982) in order to find the similarities and differences between their compositional features. It critically draws on the theory of systemic functional linguistics expounded by specialists like Halliday (1994), Halliday and Matthiessen (2004) and Eggins (2004) to overview the theoretical background to the study, with focus on the grammar of textual meaning, proposes a new Theme classification and uses it to analyze the Thematic structure and taxis system of the two extracts. The researcher has come to the conclusion that, though they are initially spoken, these texts show such interesting textual-meaning properties as the density of ellipsis, of circumstantial and interpersonal thematization, of taxis and rank shift that they should be qualified to belong to both spoken and written mode of discourse.

Keywords: textual metafunction, Theme, ellipsis, foregrounding, parataxis, hypotaxis

1. Introduction
It is well-known that the Kenyan writer Ngũgĩ wa Thiong’o heavily draws on the Bible for his literary composition, namely in terms of characterization by description and speech (Ngara, 1985; Amoussou, 2011, 2015). Indeed, in most of his novels, the writer enrolls his characters after figures from the Bible and Kenyan politics by making them talk or think the Bible without any forewarning to the readers. This is exactly what happens in his fifth novel Devil on the Cross (1982) when two fictional characters, a socialist-inclined one (text1) and a capitalist-inclined one (text2), draw on Matthew 25: 14-46 to speak, first to a group taxi-boarders and then to an assembly of ‘robbers’ or ‘capitalists’. While text1 is a near word-for-word reproduction of the source text, text2 is a fictional adaptation of it.

This article analyses the Theme patterns and logical relations in the two texts in order to reveal their major characteristics. Such an endeavor falls within the realm of Systemic Functional Linguistics (SFL)– the experiential, the interpersonal, and the textual – advocated in Systemic Functional Linguistics (SFL)– the last one plays a vital part in the expression of the first two. Matthiessen (1995) alludes to this hinge role of the textual metafunction in writing:

The textual metafunction allows the ideational and interpersonal features of a text to be understood by the speaker/writer and listener/reader: It has a distinctive part to play in the overall creation of meaning –one that is oriented specifically towards the creation of meaning in the realm of semiotics (p.20).

In fact, the textual meaning refers to the one that comes from the way a piece of writing or speech is organized or structured; it is the meaning about how what is being said hangs together and relates to what has been said before and the context around the interactants. In short, it basically has to do with Thematic structure, cohesion and coherence, as opined by Wang (2010: 256):

The textual function refers to the fact that language has mechanisms to make any stretch of spoken or written discourse into a coherent and unified text and make a living passage different from a random list of sentences. Although two sentences may have exactly the same ideational and interpersonal functions, they may be different in terms of textual coherence” (my emphasis).
This function relates to the register variable of ‘mode/mode of discourse’, a term used to designate the role language plays in an interaction and the amount of feedback: whether it is spoken or written; if it is spoken, it is either formal or casual conversation, and if written, it either every day or technical language. This influences language use as it is not used in the same way to speak as to write. The grammar of textual meaning or THEME (Eggs, 2004: 296) or ‘the grammar of the clause as a message’ (Halliday & Matthiessen, 2004: 64) has thus to do with the structuring of the message in terms of what is its departure point – the Theme, and what is being said/done about that departure point—the Rheme. Eggs (2004: 298) argues that this function is expressed through two key systems: ‘Thematic Structure and Information Structure’, the former having to do with the organization/division of the clause into its Theme-Rheme constituents and the latter with its organization into its Given-New ones drawing on intonation choices (Halliday & Matthiessen, 2004: 87-92).

The ‘Theme-Rheme’ distinction is often blurred for its relation to the traditional grammarians’ division of the sentence into ‘subject + predicate’ on the one hand (Walsh & Walsh, 1966; Quirk, et al., 1972) and the functional structuralists’ practice of breaking information structure into ‘Given-New’ on the other (Brown & Yule, 1988; Martin, 1992; Matthiessen, 1995; Eggs, 2004; Halliday & Matthiessen, 2004). While the existence of three different types of subjects (grammatical, logical and psychological) can lead to the ‘Subject-Theme’ confusion (Hasan & Fries, 1995; Halliday & Matthiessen, 2004: 53-62; Eggs, 2004: 136), the habitual occurrence of both the ‘Theme’ and the ‘Given’ in the initial position makes the ‘Theme-Given’ distinction much fuzzier (Brown and Yule, 1988; Halliday & Matthiessen, 2004). Brown and Yule (1988: 154) simply argue that ‘Given’ refers to what is already known or predictable by the reader/listener while ‘New’ refers to what is not”. Halliday and Matthiessen (2004) offer a definition that can help to distinguish between the information structure, i.e., ‘Given+ New’, and Thematic structure, i.e., ‘Theme+ Rheme’:

Though they are related, ‘Given + New’ and ‘Theme+ Rheme’ are not the same thing. The Theme is what I, the speaker, choose to take as my point of departure. The Given is what you, the listener, already know or have accessible to you. ‘Theme+ Rheme’ is speaker-oriented, whereas ‘Given + New’ is listener-oriented (p. 93, my emphasis).

Even then, both the ‘Given’ and the ‘Theme’ largely depend on the writer’s/speaker’s assumption as to what reader/listener already knows or can easily recuperate from the context. Indeed, both are selected by the speaker/writer depending on his/her particular psychological concern or angle of vision (Brown & Yule, 1988). That is certainly why Halliday and Matthiessen (2004: 55) see the Theme in terms of ‘psychological subject’.

In addition, there is some confusion from one scholar to another regarding the ‘Theme-Given’ hierarchy and the ‘Theme-New’ one. For instance, Halliday and Matthiessen (2004: 93) argue that ‘the Theme falls within the Given and the New within the Rheme” while Eggs (2004: 229, 300) contends that ‘the Theme typically contains familiar, or ‘given’ information and that “the Rheme typically contains unfamiliar, or ‘new’, information” (my emphasis). Even the conceptual definitions cannot at times help to clear the fog. Such definitions of ‘the Theme’ as ‘the point of departure of the sentence’, ‘the left-most constituent of the clause or sentence’, ‘the starting point of the utterance’ and ‘the constituent which is ‘the concern of the message’(Halliday, 1967: 212; Brown & Yule, 1988: 126, 135; Halliday & Matthiessen 2004: 55; Eggs, 2004: 136 ) fail to define the boundary of the Theme, especially when the concept of ‘left-most constituent’ becomes difficult to apply to such functional morphemes as conjunctions which often occur in initial positions to play a more cohesive/non-structural function between clauses than a structural/grammatical one within a single clause (Eggs, 2004: 47-51; Halliday & Matthiessen, 2004: 538-59). There also is no way to clearly cut the Theme from the Rheme in this definition by Halliday and Matthiessen (2004: 64): “the Theme is the element which serves as the point of departure of the message; it is that which locates and orients the message within its context. The Rheme is the remainder of the message, the part in which the Theme is developed”. It thus emerges that determining what stands for the ‘Theme’ is not an easy task. Fortunately, Halliday (1994: 53) offers a definition that can serve as the linchpin for Theme analysis: “the Theme extends from the beginning of the clause up to (and including) the first element that has a function in transitivity”. In other words, Halliday and Matthiessen (2004: 79) specify that: “the Theme of a clause ends with the first constituent that is participant, circumstance or process. We refer to this constituent in the textual function as topical theme”. This means that a transitivity-labeled item is the obligatory constituent in the structure/composition of Theme: “every clause must contain one and only one topical Theme” (Eggs, 1994:277; 2004: 302).

Part of the confusion is due to the fact that constituents with different lexicogrammatical labels (experiential, interpersonal, and textual) can function as Theme, giving rise to three major types of Theme: topical, interpersonal and textual Theme. The topical Theme is the constituent which serves as the departure point and to which a transitivity label (participant, process, or circumstance) can be assigned (Halliday, 1994; Eggs, 1994/2004). The interpersonal theme is the one to which a mood label (subject, finite, vocative…etc) can be assigned while the textual theme is the one bearing neither transitivity nor mood label, but which does a rather cohesive work by relating a whole clause to its context.

It must also be pointed out that, in addition to these three general categories of ‘Theme’, other specific types can be distinguished. For example, a topical Theme can be ‘unmarked’ or ‘marked’. A topical Theme is said to be ‘unmarked’ when it is used in its normal or expected subject position. However, when such an item occurs in a position that is not normally its, then it becomes used as ‘a marked topical theme’. Even the other two types of Theme (interpersonal and
textual) can be marked. In (1b), (2b) and (3b) in Table 1, below, the item ‘in this country’ is a circumstantial adjunct used as a ‘marked topical Theme’, ‘never again shall’ are modal locutions used as ‘marked interpersonal Themes’ and ‘thus’ is a conjunction used as a ‘marked textual Theme’.

Table 1. Unmarked vs. Marked Themes: inspired from Eggins (2004: 301-308)

| n° | unmarked Theme | marked Theme |
|----|----------------|--------------|
| (5) | (a) Most people eat rice in this country. | (b) In this country, most people eat rice. |
| (6) | (a) I shall never bow down to the lifeless god of money again. | (b) Never again shall I bow down to the lifeless god of money. |
| (7) | (a) I was thus left the only child of my mother. | (b) Thus was I left the only child of my mother. |

There also is what is known as a ‘multiple Theme’. Indeed, Eggins (2004: 307) argues that when several textual Themes or/and interpersonal Themes occur before the obligatory topical Theme, the combination is known as a ‘multiple Theme’. Distinction should also be made between ‘a textual Theme’ and ‘a structural one’. While the former is generally a coordinating conjunction (and, then, but, yet, however, etc.), a subordinating conjunction (when, before, after, how, etc) or a continuity adjunct (oh, yes/yea, no, well, etc.), the latter has to do with the use of relative pronouns such as ‘who, which, that, etc.’ to introduce embedded clauses.

The foregoing entails that exploring the textual metafunction should involve, in addition to the analysis of Thematic and Information Structures, that of taxis and rankshift, as Matthiessen, Teruya & Lam (2015: 221) argue that the textual metafunction includes such systems as "THEME, INFORMATION, CONJUNCTION, SUBSTITUTION-ELLIPSIS, REFERENCE and LEXICAL COHESION" (authors’ capitals). In fact, the tactic system describes the kind of interdependency relationship between clauses linked together into complexes. This involves parataxis/coordination, when clauses are related as equal, independent entities, and hypotaxis/subordination, when clauses relate to a main clause through a dependency relationship (Eggins, 2004: 258). Interestingly, Halliday (1994: 224) describes parataxis and hypotaxis as “the two basic forms taken by logical relations in natural language”. The tactic system is somehow opposed to rankshift/embedding. While taxis, through coordination and subordination (addition, contrast, variation, temporality, causality, etc.), involves expansion, rankshift implies compression, packing more meanings into units by bundling a whole clause into a unit of a lower rank (Eggins, 2004: 269).

Finally, it is worth noting that Thematic Structure analysis is particularly interested in such deviations from the normal patterning that convey particular messages. A key step in the exploration of the textual metafunction is thus to observe such deviations in theme-patterns as the inversion of word-order, logical connectors and the construction involved in the hierarchies of clauses, all of which must serve some aesthetic function such as emphasis or explicitness, or their opposites – the aesthetically justified blurring of distinctions or obscurity. As Martin (1992: 12) puts it, “the different patterns and meanings made by the choice of Theme can be manipulated and exploited, consciously or subconsciously, by the writer in order to convey their ‘angle’ or viewpoint”.

3. Methodological Perspective

For the purpose of this analysis, each of the two texts is divided in its constituent clauses. Each clause is numbered and each Theme-type is underlined, labeled and quantified (see the appendix). Plain numbers – i.e. (1) (2)– show ranking clauses while these numbers followed by a dot and other numbers – i.e. (1.1) (2.1.2)– indicate rankshifted clauses, a rankshifted clause being a complete clause carrying out the function of a noun phrase or of just a word acting either as complementiser or modifier within the noun phrase. In addition, as different lexico-grammatical labels (experiential, interpersonal, and textual) can coexist within the Theme, I propose the structure-oriented classification summed up in Table 2:

Table 2. The researcher’s proposed Theme classification

| Theme classes | structure/composition of the Theme |
|---------------|-----------------------------------|
| (a)           | ‘only a transitivity-label item or topical Theme’ |
| (b)           | ‘textual element+ topical theme’ |
| (c)           | ‘Interpersonal element+ topical theme’ |
| (d)           | ‘textual element + Interpersonal element+ topical Theme’/ ‘Interpersonal element+ Textual element + topical theme’ |
| (e)           | ‘structural element’ |
| (f)           | ‘textual element+ structural element/structural element+ Topical theme’ |

This classification offers a big advantage: it makes Theme-identification within the clause less cumbersome, as it helps to avoid using many theme-labels in the same clause. In addition, it helps to clearly show the hierarchy between the
invocations (Genesis 1: 3, 6, 9, 14, 20, 24, 26, etc.; Psalms 25: 21; 31: 17, 18, 21; 32: 8; 33: 22; 34: 3; 35: 4, 5, 8, 25, 26, 27, etc.). Moreover, Halliday and Matthiessen (2004: 513) consider the use of ‘let’ in such a causative-like structure as a form of verbal modulation. The same applies for such praise-laden phrases like ‘long live’ (i.e. may...live long) in text2, which are thus treated as class (c) Theme: ‘interpersonal +topical items’.

The first section of the analysis looks into the Thematic structure in terms of Theme classes and structures while the second deals with Taxis and Rankshift.

4. Analysis of Theme Types and Thematic Structure in the texts.

As the parenthetical sequences provided by the analyst in the appendix show, both texts exhibit a significant number of elliptical items, which has made Theme identification a real challenge, as the omitted strings sometimes include the obligatory component of Theme, the experiential Theme. While text1 contains 40 elliptical clauses (28.57%)—3, 4, 5, 6, 8, 9, 12, 13, 17, 26, 33, 34.2, 34.3, 36, 37, 40, 41.2, 52, 58, 70, 76, 78, 79, 80, 81, 82, 84, 85, 87, 97, 99, 101, 102, 106, 107, 108, 109, 110, 111, 117 – text2 has 43 (15.47%) – (2, 4, 5, 6, 8, 9, 12, 13, 17, 26, 33, 34.2, 34.3, 36, 37, 40, 41.2, 52, 58, 70, 76, 78, 79, 80, 81, 84, 86.2, 91, 96, 97, 98, 100.1, 102.1, 104, 120, 138, 143, 149, 151, 153, 165.1, 169, 176, 184, 203, 213, 218, 219, 220. In particular, the absence of the ‘vocative +topical Theme’ ‘Lord, when’ (83) from clauses ‘85, 87, 89, 91, and 92’ (text1) is due to the use of this combination as a common factor for them, which is why they are taken to belong to the same class (c), despite the conjunction ‘or’. The same combination is used in (112) to cover clauses ‘113, 114, 115, 116 and 117’, which are thus categorized accordingly. It must be pointed out that ellipsis is an indication of ‘given-ness’; i.e., the elided item has always appeared earlier in the text and is being zero-reiterated or is presented as such based on the writer’s presupposition about the reader’s/listener ability to recuperate it. Halliday and Matthiessen (2004: 535) put it this way: “Ellipsis makes it possible to leave out parts of a structure when they can be presumed from what has gone before. Ellipsis indicates continuity, allowing speaker and addressee to focus on what is contrastive”.

While this significant occurrence of elliptical topical and interpersonal Themes can well give the impression of a carefully written mode, the rate gap between the two texts in the density of these also implies that text2 is in a more carefully written more than text1. This means that even though the writer draws on Bible discourse, he somehow adjusts the mode character-wise or register-wise to reflect linguistic differences. Indeed, both the imaginary and real speaker/Lord in text1 is Christ while real speaker in text2 is a robber, speaking from the point of view of an imaginary Lord, a colonial capitalist, a master robber.

A look at the Theme-identification process (appendix) shows that text1 contains 140 clauses and thus 140 Themes, while text2 has 277. Table3 below gives a statistical account of the identified Themes on the basis of the classification proposed in table 3.

Table 3. Numerical and statistical distribution of Themes in the texts

| Theme classes | Texts | Clauses of occurrence | Quantity& rate |
|---------------|-------|-----------------------|----------------|
| (a) | Text1 | 3(n), 5(n), 10, 14(n), 20, 22, 23, 24, 25, 28, 30, 31, 39, 42, 44(n), 50, 60, 61; 64, 66, 68, 70, 72, 90, 92, 115. | 26(18.57%) |
| | Text2 | 2,3,4, 5, 6, 10, 15, 16(n), 19, 22,23,26,28,32,36,42, 44,54,57,59, 65,70(n), 71(n), 73(n), 74(n), 83, 89, 90(n), 101, 102, 106, 109, 110, 111, 112, 113(n), 116, 117, 118, 126, 127, 129, 130, 131, 132(n), 133, 134, 140, 143, 145, 146, 148, 155, 156, 158, 159, 161, 162, 164, 165, 172, 175, 177, 178, 181(n), 183, 186, 190, 191(n), 192, 194, 199, 200(n), 201, 203, 214, 215, 217. | 78(28.16%) |
| (b) | Text1 | 1, 2, 4(n), 6, 7, 8, 9, 10, 11, 12, 13, 15, 16, 17, 32, 33, 35, 36, 37, 40, 43, 45, 46(n), 47, 48(n), 49, 51, 52, 54, 55, 56, 57, 58, 62, 63, 65, 67, 69, 71, 73, 76, 78, 80, 82, 85, 86, 87, 89, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 111, 114, 116, 117. | 63(45%) |
| | Text2 | 1, 7, 9, 11, 12, 13, 14, 17, 20, 21, 25, 27, 29, 30, 31, 33, 34, 37, 40, 41, 43, 45, 46, 47, 48, 49, 50, 51, 52, 53, 55, 56, 58, 60, 61, 62, 66, 69, 72(n), 75(n), 76(n), 77, 78, 79, 80, 81, 82, 84, 85, 86, 87, 88, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 103, 104, 107, 108, 113, 115, 119, 120, 123, 124, 128, 134, 135, 137, 138, 142, 144, 149, 150, 151, 152, 154, 157, 163, 166, 169, 171, 174, 184, 185, 187(n), 188(n), 189(n), 193, 195, 198, 202, 204+, 205, 206, 207, 208, 209, 210, 211. | 107(38.63%) |
| (c) | Text1 | 18, 19, 21, 26, 27, 29, 34, 38, 41, 75, 77, 79, 81, 83, 84, 88, 105, 106, 107, 108, 109, 110, 113. | 23(16.43%) |
It must be noticed that the dominant topical-Theme function is played by participants in both texts. In text 1, IJALEL 5(5):215-227, 2016, wh-words normally require a participant. However, the use of 'can be accounted for by the fact that most sentence forms (affirmative, negative, interrogative, interrogative, etc.)

participants in 187 of the 218 ranking clauses, i.e., 84.47% of the total transitivity function in the Thematic structure. The same applies for text 2, in which the dominant experiential Theme function in the Theme structure is played by participants in 187 of the 218 ranking clauses, i.e., 85.78%. These high rates of participants in the Thematic structure can be accounted for by the fact that most sentence forms (affirmative, negative, interrogative, interrogative, etc.) normally require a participant. However, the use of 'wh-words' as topical themes signal the demand/search for the identity of some element in the content or for relatively long missing pieces of information from an addressee (Halliday & Matthiessen 2004: 75) as in clauses '75, 77, 79, 81, 83, 84, 105, 106, 107, 108, 109, 110' (text 1) and in '32, 36, 142, 147, 171, 172, 176, 192, 215' (texts), which signals a spoken face-to-face mode.

All the processes used as topical Themes, be they of class (a) or (b), are imperatives –'23, 31, 44, 45, 49, 60, 61, 92' in text 1, and '112, 113, 129, 156, 157, 183, 186, 187, 192, 193, 194, 197' in text 2. Though this front position reflects the normal structure of the imperative, the occurrence of this mood reinforces that of 'wh-questions' in signaling demand of action from a present addressee. Similarly, almost all circumstances used as topical Themes are marked/foregrounded: '2, 3, 4, 5, 14, 46, 48, 54' (text 1) and '7, 17, 49, 71, 72, 73, 74, 75, 76, 81, 90, 117, 128, 132, 163, 169, 181, 188, 189, 199, 200, 214 (texts). It must be noted that the terms ‘foregrounding’, ‘marked-ness’, ‘thematization’ and ‘topicalization’ are used as near synonyms (Brown & Yule, 1988; Eggins, 2004) to refer to “the movement of an element to the beginning of a clause/sentence so that it can act as its Theme” (Crystal, 1995: 459).

The foregrounding of circumstantial elements in the texts has three possible interpretations among others. First, it stresses not only the importance of the situational context in the description of participants and processes but also the speaker’s or writer’s psychological priority to this (Halliday & Matthiessen, 2004: 55; Eggins, 2004: 136). This thematicization of circumstances is perhaps the best illustration of the view of the Theme as ‘the psychological subject’ (Halliday & Matthiessen, 2004: 55; Eggins, 2004: 136). Secondly, this circumstantial markedness appears as a realization of a carefully-written mode as the writer must have planned the rhetorical development of the text to achieve this level of foregrounding (Eggins, 1994: 319). Finally, Eggins (2004: 339) argues that significant thematization of circumstantial adjuncts shows that the information expressed in both texts is presented as non-arguable, a strategy to express the speaker’s authority on the addressee.

Eggins (2004: 315) suggests two levels of analysis for subordinate clauses in frontal position: first a clause-by-clause analysis in which each is taken to have its own Thematic structure; then a second level of analysis in which the first-placed dependent clause serves as the Theme for the whole complex, the main clause serving as the RHEME. The first level of analysis is thus already carried out in treating such foregrounded subordinate clauses as '51, 89, 114' (text 1) and '7, 13/14, 25, 27, 43, 93, and 164' (text 2) as any other clause in terms of their Thematic structure. At the second level, clause '51' serves as 'the Theme' for '52' which is 'the RHEME', just as '89' does for '90' and '114' for '115' (text). In texts, the same applies for '7-8', '13/14-15', '25-26', '27-28', '43-44', '93-94', '164-165' and '202-203'. These clauses must thus be seen to play the same function as marked circumstantial elements in simple clauses (Eggins, 2004: 315). Table 4.1 shows the two levels of analysis for '89-90' (text 1) and table 4.2 does for same for '43-44' (text 2), the same thing being applicable for any of the pairs listed above.

Table 4.1 two-level Thematic structure analysis of clauses ‘89-90’

| (89) | (90) |
|------|------|
| **In as much as** | **Ye have done it unto one of the least of these my brethren** | **Ye have done it unto me.** |
| **textual** | **Topical** | **Topical** |
| **THEME** | **RHEME** | **THEME** | **RHEME** |

Ye have done it unto one of the least of these my brethren.
Table 4.2 two-level Thematic structure analysis of clauses ‘43-44’

| Clause text n° | THEME | RHEME |
|----------------|-------|-------|
| (42) If        | That  | were not so |
| (43) I         | would have told you. |

(42) **textual** | **Topical**  
(43) **THEME** | **RHEME** 

Themes of classes (c) and (d) prove to be very revealing as to tenor in both texts, namely in Text 1. Indeed, most Themes of class (c) have a vocative adjunct, i.e., the item ‘Lord’ as the interpersonal Theme (19, 27, 35, 42, 76, 78, 80, 82, 84, 85, 106, 107, 108, 109, 110, and 111). Here, it is useful to point out the combination ‘vocative + topical theme’ ‘Lord, when’ used in (76) and (106) covers respectively ‘78, 80, 82, 84, 85’ and ‘107, 108, 109, 110, 111’, which is why they are taken as belonging to the same class, despite the initial conjunction ‘or’ in the last five cases. The other Themes of this class have a mood adjunct as the interpersonal part of the Theme: 20, 22, 28, 30, 39, 89, and 114, even though there is a combination of a mood adjunct and a vocative in (30). All class (d) Themes are in the form of ‘then+ shall...’ (54, 60, 75, 105, 113, and 114). The foregrounding of this strong modulator not only reinforces the third interpretation earlier provided for circumstantial markedness, but also the master-servant relationship between the speaker and his listeners, on the one hand, and the imperativeness of the judgment given to both the lawful and unlawful servants, on the other.

Text 2 contains about 27 thematically-positioned interpersonal elements, with 06 starting with ‘a Finite verbal operator’ (35, 38, 171, 178, 168, and 169), especially the strong-tenored ‘did you not....?’ (35) and the combination of a loaded vocative and a strong-tenored modulator ‘could you not’ (168, 169). The occurrence of this modulator in loaded-vocative interrogatives reinforces the hostile tenor of the imperialist lord to the rebellious-minded servant. The contribution of ‘wh-interrogatives’ (32, 33, 65, 143, 171, 175, 181, 201, and 214), especially the high-tenored ones with ‘how can you...?’ (32, 33, 36) and elliptical ones ‘143, 147, 201’, cannot be overlooked as they express the reciprocal hostile tenor between socialist-minded servant and the master. Some of the remaining interpersonal Themes are introduced by vocatives (105, 121, 138, 141, 180), others by mood adjuncts such as ‘see, let us, behold, just’ (63, 64, 67, 68, 122, 148, 172) and still others are so by praise-loaded exclamations or interjections such as ‘wonderful!, ha!, good! good!’ (125, 160, and 196). Interestingly, the Themes in ‘213, 218, 219, 220’ combine the invasive imperative mood with the exclamatory one. In fact, these praise-loaded forms can be rewritten into ‘may...live long,’ and express the speaker’s admiration for the North-South cooperation in the exploitation of Kenya’s resources.

There also are a few elements from classes ‘b, c, d’ which are qualified as ‘multiple Themes’ (Eggins, 2004: 307): the Themes in ‘10, 17, 22, 30, 42, 54, 60, 75, 92, 105, and 113’ (Text 1) and those in ‘18, 24, 77, 85, 98, 139, 148, 149, 167, 173, and 202 (Text 2). Table 5.1 and Table 5.2 below display the thematic structure of such clauses in both texts, with the first number standing for the clause and the second one after the colon standing for the text in which the clause appears.

Two major structures come up: x = ‘textual (+textual) + interpersonal + topical’ and y = ‘interpersonal (1, 2, 3, and 4) + textual + topical’. Table 5.1 and Table 5.2 respectively reflect the x-type and y-type Thematic structures.

Tabl 5.1: X-type Thematic Structure of multiple Theme-clauses in the texts

| Clause text n° | THEME | RHEME |
|----------------|-------|-------|
| (10:1) and    | Likewise | he |
| (17:1) And    | So    | he...he came.... |
| (54:1) Then   | Shall  | he sit on the throne of his glory... |
| (60:1) Then   | Shall  | the King say unto them on his right hand.... |
| (75:1) Then   | Shall  | the righteous answer him........ |
| (92:1) Then   | Shall  | he say also onto them........... |
| (105:1) Then  | Shall  | they also answer him.... |
| (113:1) Then  | Shall  | he answer them........... |
| (18:2) so that | when eventually | I go back to ........... |

| Clause text n° | THEME | RHEME |
|----------------|-------|-------|
| (24:2) And    | especially | (he taught them) the art..... |
| (77:2) and    | So     | the lord went away........ |
| (85:2) And    | So     | he made a profit...... |
| (98:2) And    | Then   | he dug a whole....... |
| (149:2) and   | So     | I Went .... |
| (204:2) because | even after | I had left.............. |
Table 5.2 Y-type Thematic Structure of multiple Theme-clauses in the texts

| clause n°: | text n° | THEME | Rheme |
|------------|---------|-------|-------|
|            |         | Interpersonal | Textual | RHEME |
|            |         | comment | vocative | Modal | topical | .......... |
| (22:1)     | (22:1)  |         |         |       |         | thou | .......... |
| (30:1)     | (30:1)  |         |         |       |         | thou | .......... |
| (139:2)    | (1) (2) | You,   | lord and | member of the | I | .......... |
|            |         |         | master,  | white race |     |       |       |
| (168:2)    | (1) (2) | You,   | bad, unfaithful | member of the | you | .......... |
|            |         |         | and lazy  | rebellious clan |    |       |       |

The contribution of the textual and structural Themes to the thematic structure is discussed in section 5.

5. Analysis of Taxis and Rankshift in the Texts

Table 6 below recapitulates and classifies the use of such textual and structural elements in the Thematic position.

Table 6. Recapitulation of Taxis and Rankshift features of the texts

| Texts | Types of taxis | Sub-types of tactic relations | Clauses of occurrence | Quantity & rate |
|-------|----------------|------------------------------|-----------------------|-----------------|
| Text 1 | Parataxis: 67  
65.05% | Additive (and, then) 1.2, 2, 4, 6, 7, 9,10, 13, 14, 16, 17, 18, 33, 34, 36, 37, 38, 41, 42.2, 44, 46, 47, 48, 50, 53, 54, 55, 56, 58, 60, 64, 66, 68, 70, 72, 74, 75, 77, 79, 81, 83, 86, 87, 92, 95, 97, 99, 103, 105, 112, 113, 117. | 53(51.46%) |
|       | Adversative (but) 12, 49, 59, 118 | 04 14 13 |
| Text 1 | Variative (or) 78, 82, 84, 85, 107, 108, 109, 110, 111. | 09 |
|       | Causal (so, therefore) 17. | 01 |
|       | Hypotaxis: 14  
13. 59% | -causality (for) 1, 47, 63, 94, 96, 98, 100, 102. | 08 14 |
|       | -temporality (after, when,) 1.1.1.1, 52. | 02 |
|       | Location(where): 42.1.1, 42.2.1. | 02 |
|       | Condition (in as much as) 97, 123 | 02 |
| Rankshift: 22:21.36% | Relative clauses (who, which, that, whom, etc) 1.1, 1.2, 7.1, 10.1, 12.1, 17.1, 25.1, 33.1, 39.1, 46.1, 47.1, 59.1.; 35.1, 35.2, 35.2.1, 35.3, 35.3.1, 42.1, 42.1.1, 42.2.1, 42.2.1.1, 49.2 | 22 |
| Text 2 | Parataxis: 80  
44.20% | Additive (and, then) 7, 9, 12, 13, 14, 17, 19, 20, 21, 24, 29, 30, 31, 33, 37, 41, 48, 49, 51, 53, 55, 56, 58, 62, 69, 72, 75, 76, 77, 78, 79, 80, 81, 82, 84, 85, 87, 88, 94, 96, 97, 98, 99, 100, 103, 104, 107, 108, 110, 111, 114, 118, 119, 122, 123, 133, 136, 137, 141, 150, 157, 166, 171, 175, 186, 188, 194, 211, 212, 217; | 67 (37.02%) |
|       | Adversative (but) 17, 47, 86, 190, 209, | 05 13 |
|       | Variative (or) 92, 168. | 02 |
|       | Causal (so, therefore) 77, 85, 95, 127, 150, 207 | 06 |
It must be noted that the rates of rankshift in both texts should normally be considered instead of that of logical relations have been identified in Text 1 while Text 2 contains 181 such relations. As can be seen in Table 1, the most frequent relation between the clauses and sentences in both texts is that of coordination or parataxis—Text 1: 65.05%; Text 2: 44.20%—this entails that sequences of clauses of similar status or equal importance linked either through an additive relationship (and, then), or a contrastive one ‘but, however, yet’ or variative one ‘or, instead’ or a causal one (so, therefore, thus, then’).

Additive conjunctions appear as the most dominant in this paratactic system, accounting for 51.46% of use in text 1 and 37.02% in text 2. This involves that little contradiction is involved in the line of argument, even though all these conjunctions, be they (additive, contrastive, variative or causal) contribute to the logico-semantic expression of expansion (Halliday & Matthiessen, 2004). In addition, the pervasive use of the conjunction ‘and’ to link main clauses in both texts gives the impression of a recitation of events in the structure of a list, as much as a child might (do) in telling a story (Cummings & Simmons, 1983: 93), even though this use is more intense in text 1 than in text 2, given the rate gap between them. Interestingly, there is a case of Theme-reiteration (10a+b) in text 1, which is considered as a feature of rapid conversational speech (Eggins, 1994: 289; 2004: 312).

The use of hypotaxis is higher in text 2 than in text 1 — Text 1: 13.59%; Text 2: 22.65% — this means that the second text attaches twice more dependent clauses to main ones in a relation of unequal status than text 1. However, even though the dependent clauses appear to be structurally of lower status to the main ones, they help to expand their meanings by adding dimensions of time, place, causality, conditions, etc. to them. In fact, in most cases, the removal of the subordinating conjunction and the placement of a comma or period would make a main clause and its subordinate one appear as two independent clauses, even though the logico-semantic relationship between them would become fuzzy in the absence of the conjunction. Adding parataxis to hypotaxis, it can be said that text 1, with a tactic density of 78.64%, is tactically denser than text 2, which has 66.85% of this density.

In addition to taxis, there is a relatively significant occurrence of rankshift in both texts, which indicates a greater sense of dependency, hierarchy and value within some of the clauses. Just as for hypotaxis, text 2 has a higher rate of rankshift than text 1 [text 1: 21.36%; text 2: 33.15%]. It must be noted that the rates if rankshift in both texts should normally be equal to the sum ‘e+f’ (table 1) if the total number of clauses (t 1: 140; t 2: 277) were considered instead of that of logical relations (t 1: 103; t 2: 181) considered in Table 1.

In general, the combination of parataxis, hypotaxis and rankshift leads to complex grammatical structures resulting into the creation of depth, as Cummings & Simmons (1983: 140) claim:

> The number of nodes in a sentence is the measure of its depth, i.e., the complexity of its articulation … the more divisions in a unit complex, and the more rankshift; the more nodes occur and the greater is the depth. If the situation is a serious one, the fact that depth is intellectually demanding, and hence slows the progress of communication helps to reinforce the considered and weighty nature of what is being said … it helps to convey a serious and thoughtful tone.

This means that sentence depth is equivalent to the level of its internal grammatical complexity/articulation and is associated with the seriousness and intellectual respectability of the topic or situation. As a result, text 2 has more depth than text 1. In addition, Eggins (2004) contends that taxis is considered to be more dynamic – it involves little forward planning as the speaker can simply chain on another unit of the same type—and rankshift is more static as it requires some forethought in the construction of the clauses. That is why taxis characterizes spontaneous, spoken language or
informal written texts while rankshift is associated with formal, careful written mode. However, the higher density of hypotaxis and rankshift in text\textsubscript{1} entails that, though the writer has drawn on a more spoken mode, he has twisted it toward a more written-like one by strengthening this feature of written-ness (Cummings & Simmons, 1983; Halliday, 1994).

6. Recapitulation and Conclusion

This paper helps to reveal a few important things about the grammar of textual metafunction. First, it appears the most difficult to apply as such features as ellipsis can make Theme identification a hard labor. This is probably why less research is carried out in this area at the Maîtrise-level in our university (Benin, West Africa). However, it is a worthwhile enterprise as it helps to gauge/challenge the researcher’s knowledge of structural intricacies. Secondly, the concern of ‘Information Structure Analysis’ with intonation patterns makes it difficult to fully apply this grammar to such written-down-to-be-read texts as the present ones.

As statistics earlier show, both texts exhibit the same Theme-types and Thematic Structures, namely the significant occurrence of marked topical themes (circumstances and processes) and of interpersonal Themes to express priority, psychological concern, mode and tenor of discourse (Matthiessen, 1995:20; Eggins, 2004:339). However, drawing on the proposed Theme-classification (table\textsubscript{3}) and the statistics in table\textsubscript{3}, there is a difference in the density of these structures, leading to this quantitative Thematic characterization of the texts: a (18.57\% vs. 28.16\%); b (45\% vs. 38.63\%); c (16.43\% vs. 09.75\%); d (04.29\% vs. 01.80\%); e (10\% vs. 13.71\%); f (05.71\% vs. 07.94\%). These figures translate into this qualitative Thematic characterization: a \textsubscript{1} (t\textsubscript{1}, t\textsubscript{2}); b \textsubscript{1} (t\textsubscript{1}, t\textsubscript{2}); c \textsubscript{1} (t\textsubscript{1}, t\textsubscript{2}); d (t\textsubscript{1}, t\textsubscript{2}); e (t\textsubscript{1}, t\textsubscript{2}); f (t\textsubscript{1}, t\textsubscript{2}). The first item means that text\textsubscript{1} contains a lower rate of type-a Theme structure than text \textsubscript{2}, etc, which entails a differential Thematic focus (Eggins, 2004: 340-41).

Likewise, while both texts exhibit significant uses of parataxis and rankshift (table\textsubscript{5}), there is a significant difference in the use of parataxis (65.05\% vs. 44.20\%), hypotaxis (13.59\% vs. 22.65\% and rankshift (21.36\% vs. 33.15\%) (table\textsubscript{5}). While the first gap is earlier interpreted as an orientation of text\textsubscript{1} toward more spoken-ness than text\textsubscript{2} (Cummings & Simmons, 1983; 140; Halliday, 1994: 224), the second one can be in terms of the ‘main/dominant’ versus ‘dependent/subordinate’ hierarchy. As a fact, the lesser use of hypotaxis in text\textsubscript{1} may be due to the fact that Christ holds a near ‘equal-to-equal’ tenor with his disciples while the capitalist stresses more the ‘master-slave’ one to his servants. As for the gap in the use of rankshift, it may be interpreted, on the one hand, as the capitalist master’s stronger emphasis on the God-ordained perfect system of unequal master-slave tenor, and on the other, as the writer’s inclination toward written-ness.

On the whole, by showing that both texts blend features of both spoken and written modes, this study confirms Bakhtin’s (1981: 262-3) view of the novel as a combination of dialogism—a reproduction of the intrinsic cultural and ideological heteroglossia of language, as he writes:

The novel can be defined as a diversity of speech types (sometimes even a diversity of languages) and a diversity of individual voices, artistically organized….These distinctive links and interrelationships between utterances and languages, this movement of the theme through different languages and speech forms, its dispersion into rivulets and droplets of social heteroglossia, its dialogization—this is the basic distinguishing feature of the stylistics of the novel.

Finally, this exploration into the textual metafunction has yielded quite interesting insights into the mode variable encoded in the texts, as one of the interpersonal metafunction is likely to yield into the tenor variable, an option for future research. At any rate, the writer’s adoption of Bible topics and speech has not prevented him from manipulating Thematic structure and Taxis to convey the different ideologies expressed by the two characters or imitators of Bible discourse in the articulation of their political beliefs (Martin, 1992: 12).

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Appendices

Text:

[1] For the kingdom of heaven is as a man travelling into a far country, [1.1] who called his own servants, [1.2] and delivered unto them his goods; [1.3] And unto one he gave five talents, [1.4] to another he gave two, [1.5] and to another he gave one; [1.6] to every man according to his several ability; [1.7] and straightway took his journey. [1.8] Then he [1.9] that had received the five talents went [1.10] and traded with the same; [1.11] and he [1.12] multiplied them other five talents. [1.13] And likewise he [1.14] that had received two; [1.15] he also gained other two; [1.16] that [1.17] had received one; [1.18] went and digged in the earth, [1.19] and hid his lord's money. [1.20] After a long time the lord of those servants cometh, [1.21] and recketh with them. [1.22] And he [1.23] that had received five talents came; [1.24] and he [1.25] brought other five talents, saying, [1.26] Lord, thou [1.27] deliveredst unto me five talents; [1.28] behold, [1.29] I have gained beside them five talents more. [1.30] His lord [1.31] said unto him, [1.32] Well done, thou good and faithful servant; thou hast been faithful over a few things, [1.33] and I will make thee ruler over many things. [1.34] Enter thou into the joy of thy lord. [1.35] He that had received two talents came; [1.36] and he [1.37] said, [1.38] Lord, thou deliveredest unto me two talents; [1.39] behold, [1.40] I have gained beside them two talents more. [1.41] His lord [1.42] said unto him, [1.43] Well done, good and faithful servant; thou hast been faithful over a few things, [1.44] and I will make thee ruler over many things. [1.45] Enter thou into the joy of thy lord. [1.46] Then he [1.47] that had one talent came; [1.48] and he [1.49] said, [1.50] Lord, I knew thee that thou art an hard man; [1.51] and had no power to gather at home (in a place) [1.52] where thou [1.53] hast not sown. [1.54] And he [1.55] was afraid, [1.56] and said: [1.57] Lord, [1.58] Lord, deliver me from this bondman, [1.59] so he might not bury me, [1.60] and said unto him, [1.61] Lord, deliver me out of the lion's mouth. [1.62] And he [1.63] said, [1.64] I will deliver thee from the mouth of the lion. [1.65] In like manner shall my heavenly Father deliver thee from the devil. [1.66] [2] For with what measure ye mete, [2.1] it shall be measured unto you; [2.2] and ye shall receive [2.3] a new measure, [2.4] an abundant measure, [2.5] and pressed down, and shaken together, and running over, and shall be in your hands. [2.6] For whosoever hath, [2.7] to him shall be given, [2.8] and he shall have abundance, [2.9] but whosoever hath not, [2.10] from him shall be taken away even that which he hath. [2.11] [3] Watch therefore: for ye know not what hour your lord doth come; [3.1] be ye ready therefore, that when he cometh suddenly, he findeth ye standing. [3.2] [4] [34.1] Lord, [34.2] Lord, enter thou into the joy of thy lord. [34.3] And he [34.4] said, [34.5] Lord, [34.6] Lord, deliver me out of the lion's mouth, [34.7] so he [34.8] might not bury me, [34.9] and said unto him, [34.10] Lord, deliver me out of the mouth of the lion. [34.11] And he [34.12] said, [34.13] I will deliver thee from the mouth of the lion. In like manner shall my heavenly Father deliver thee from the devil. [34.14] [5] [36.1] Lord, Lord, deliver me out of this bondman, [36.2] so he might not bury me, [36.3] and told him, [36.4] Lord, deliver me out of the mouth of the lion.
[10] went I (40) and (10) hid thy talent in the earth: (30) to, there thou hast (38.1) (that (6) is thine). (39) His lord answered (40) and (he) said unto him, (41) Thou wicked and slothful servant, thou (10) knewest (41) that (10) reap (in a place) (41.1) where (42) isowed not; (42.1) and (that I) gather (in a place) (42.2) where (42) I have not strawed (42). Thou (42) oughtest therefore to have put my money out and to add a little more to the crumbs (46) I [here (46.1) mine own with usury]. (46) Take (46) therefore the talent from him, (46) and (he) gave it unto him. (48) (when) he (48) hath ten talents, (48.1) for unto every one that hath shall be given, (48.2) but from him (48.1) that (48.2) hath not shall be taken away even that (48.3) (which he) hath. (49) And (49) cast (49.1) by the unprofitable servant into outer darkness: (50) there (50) shall be weeping and gnashing of teeth. (51) "When the Son of man shall come in his glory (52) and all the angels shall come with him, (53) then shall he (53) sit upon the throne of his glory (54) and before him shall be gathered all nations: (55) and (he) shall separate them one from another: (56) as (56) a shepherd divideth his sheep from the goats: (57) and (he) shall set (57) the sheep on his right hand, (58) but (he) shall set (58) the goats on the left. (59) Then shall the King say unto them (59) on his right hand, (60) "Come, ye blessed of my Father (61) [here (61.1) the kingdom prepared for you from the foundation of the world]. (62) For (62) was hungry, (63) and (ye) gave me meat: (64) was thirsty, (65) and (ye) gave me drink; (66) was a stranger, (67) and (ye) took me in; (68) was Naked, (69) and (ye) clothed me; (70) was sick, (71) and (ye) visited me; (72) was in prison; (73) and (ye) came unto me. (74) Then shall the righteous answer him, saying, (75) "Lord, when (a) saw we thee hungry, (76) and (we) fed thee (77) or (when) saw we thee thirsty, (78) and (we) gave thee drink? (79) (Lord) When (a) saw we thee a stranger, (80) and (we) took thee in? (81) or (when) saw we thee naked, (82) and (we) clothed thee? (83) Or (when) saw we thee sick, (84) or (when) saw we thee in prison, (85) and (we) came unto thee? (86) And (the) King shall answer (87) and (he) shall say unto them, (88) "Verily I say unto you (89) Inasmuch as ye (89.1) have done it unto one of the least of these my brethren, (90) ye have done it unto me. (91) Then (a) he (91.1) say also unto them on the left hand, (92) "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. (93) "For (10) was hungered and (ye) gave me no meat; (95) was thirsty, (96) and (ye) gave me no drink; (97) was a stranger, (98) and (ye) took me not in; (99) (I) was naked, (100) and (ye) clothed me not: (101) (I) was sick, (102) and (I) was in prison; (103) and (ye) visited me not. (104) Then shall they (104.1) answer him, saying, (105) Lord, when (a) saw we thee hungry, (106) or (when) saw we thee thirsty, (107) or (when) saw we thee a stranger, (108) or (when) saw we thee naked, (109) or (when) saw we thee sick, (110) or (when) saw we thee in prison, (111) (and) did not minister unto me? (112) Then shall he (112.1) answer them, saying, (113) Verily I say unto you, (114) Inasmuch as ye (114.1) did it not to one of the least of these, (115) ye did it not to me. (116) And (these) shall go away into everlasting punishment: (117) But (the) righteous (117.1) shall go into life eternal. (Matthew 25:14-46)

Text:

(1) For the Kingdom of Earthly Wiles (10) can be likened unto a ruler (1) who (10) foresaw (1.1) that the day (1.1) would come. (1.2) When (a) he was thrown out of a certain country by the masses and their guerrilla freedom fighters. (2) He (2.1) was much troubled in his heart, trying to determine ways of protecting all the property (2.2) he had accumulated in that country and also ways of maintaining his rule over the natives by other means. (3) He (3.1) asked himself, (4) what (4.1) shall I do, seeing (4.2) that these people (4.3) have always tried to show them (4.4.1) over whom (4.4) I have always lorded I (4.4.2) am now about to expel me from these plantations and factories (4.4.3) that (4.4.4) I have taken from them? (4.5) I (4.5.1) can no longer cultivate the fields. (5) Can I (5.1) have no longer work with my hands. (6) And if (6.1) wait (6.2) until (6.3) am clubbed (6.4) and (6.5) amgunned out of the country, (6.6) I (6.7) will live forever in shame! (7) because all the hair-raising stories I (8) have told them about the invincible might of my armoured cars and bombs. (10) and because I (10.1) have always tried to show them (10.2) that the white race can (10.3) never be dominated by the black race. (13) And when the guerrillas (13.1) win, (14) they (14.1) seize the key of the country, (15) shall never be able to repossess these plantations and industries. (16) This tea, this rice, this cotton, this coffee, these precious stones, these hotels, these shops, these factories, these fruits of their precious sweat—these and more (a) shall be lost unto me. (17) But now (17.1) I know (17.2) what (17.3) I shall do, (18) so that when eventually I (18.1) go back to my own country through the front door, (19) I (19.1) shall be able to return here through the back door, (20) and (I) shall be well received, (21) and (I) shall be able to plant seeds (21.1) that (21.2) will take root more firmly (21.3) than the ones (21.4) I planted before. (22) I (22) called his loyalist slaves and servants to him. (23) I (23.1) taught them all the earthly wiles (23.1.1) [(that (23.1.1.1) he knew), (24) and especially (he) taught them] the trick of sprinkling theft and robbery with the sweetest-smelling perfumes, and the trick of wrapping poison in sugar-coated leaves, and many tricks for dividing the country’s workers and peasants through bribery and appeals to tribe and religion. (25) When (50) he (25) had finished, (26) he (26.1) informed them (26.2) that (26.3) he (26.4) was about to leave for his country overseas. (27) When (27.1) they (27.2) heard (27.3) that (27.4) their lord and master (27.5) was about to leave, (28) the loyalist slaves and servants (28.1) rent their clothes (29) and (29.1) smeared their bodies with ashes, (30) and (30.1) knelt down (31) and (they) cried: (32) (how) can you go away? (33) and (how) can you leave us here, mere orphans? (34) when you (34.1) know full well (34.2) how we (34.3) have persecuted the masses (34.4) and (how we) have perpetrated many other crimes in your name? (35) Did you not (35.1) vow (35.2) that (35.3) you would never leave this loan d? (36) How (a) can you leave us to the mercy of the nationalist guerrillas? (37) And (37.1) the lord, their master (37.2) told them; (38) Are you (38.1) possessed of so little faith? (39) Let not your heart (40) be troubled, (40) for you (40.1) must trust in the God (40.2) that (40.3) I have taught you to know, (41) and (41) you (41.1) should also trust in me, the interpreter of his Will. (42) I (42.1) have many ways of fulfilling my wishes in this land. (43) If (43) that (43.1) were not so, (44) would have told you, (45) so that (45.1) would have time to flee or to find ropes to hang yourselves with (46) before you (46.1) are caught by the patriots. (47) But (47.1) what (47.2) I wish to do now is to prepare positions of leadership for you and to add a little more to the crumbs (47.2) that (47.3) you have been gathering from my table. (48) And (48.1) shall return with lots of money and many banks. (49) and (49.1) shall also bring you more armoured cars and guns and bombs and aeroplanes, (50) so (50.1) that (50.2) shall be with you (50.3) and you (50.4) shall be with me, (51) so that we (51.1) may
love one another always

And he [he] spoke to him: 166 You bad, unfaithful and lazy servant, member of the rebellious clan! Could you not [he] have put the money into a bank? 168 or [Could you not] [left it in the hands of those] 168 [who] [trade in money, 169] so that on coming back 169 I would reap just a little interest? 170 [Do you [know] 176 how it hurts me to find] 178.1 [that you buried my capital in a grave, like a corpse?] 171 [And who has revealed the secret of my name?]. 172 [Who has advised you to reject me, 179 just because [reap in a place] 173.1 [where you have never sown]. 145.1 [Over which] I have never shed any sweat?

And [he] came to pass 161 that as the ruler was about to return to his home abroad, 157 he again called together all the servants. 180 and [he] gave them the key to the land, telling them: The patriotic guerrillas and the masses of this country will now be deceived, 160 because you are all black, 161 as they are, and they will chant: 'See, now our black people have the key to our country,' 164 see now our own black people hold the steering wheel.

What were we fighting for? 166 if it is not this? 157 Let us now put down our arms, 160 and [let us] sing hymns of praise to our black lords. 169 Then [he] gave them his property and goods to look after and even to increase and multiply. 179 To one [he] gave capital amounting to 500,000 shillings; 171 to another [he] gave 200,000 shillings, 172 and [to another], [he] gave 100,000 shillings, 173 to every servant (he) gave:

(70) according to how loyally he had served his master, 179 and (how loyally) he followed his faith, 179 (and how loyally) he shared his outlook.

(70) And so the lord went away, leaving by the front door. 179 [The servant] 173.1 who had received 500,000 shillings immediately set out 179 [and he] bought things cheaply from the rural peasants, 168 and [he] sold them to the urban workers at a higher price, 179 and [in this way] 173.1 [he made a profit of 500,000 shillings]. 173.1 And the one 173.1 who had received 200,000 shillings did the same: 168 [he bought cheaply from producers, 168 and [he] sold dearly to consumers, 168 and so he made a profit of 200,000 shillings.]

But [he] 173.1 who had received only 100,000 shillings thought: 168 that he was clever, 179 and [he] reviewed his life and that of the masses of the land, and that of the master: 168 who had just left for a foreign country. 179 And [he] began to talk to himself, saying: 169 This lord and master 179 has always bragged 173.1 that he alone developed this country with the aid of the small amount of money he had come with, shouting, 'Capital! Capital!' 179.1 [Now we shall see whether capital will yield profit] 179 without buying the cheap the labour of the peasant and worker. 179 [If it produces profit by itself, 179 then] 170 shall know beyond all doubt 174.1 [that it is money] 174.1 that develops a country, 179 [So he went], 179 [and in the 200,000 shillings in a tin] 179 [and he covered it well], 179 [and then] 170 [he dug a hole by a banana plant, 179 and he buried the tin.

(100) And (he) came to pass 100.1 [that before many days had elapsed], 101 the lord 170 came back to that country, through the back door, to check on the property 101.1 [that he had left behind]. 102 [He] 170 called his servants to account for the property and the money 102.1 [that he had given to each]. 103 [And the one (101.1) who had been given 500,000 shillings came 168 and (he) said: 168 My lord and master, you left me with capital of 500,000 shillings. 166 I have doubled it.] 170 [And the lord was truly amazed, 168 and he exclaimed: 100.1 ‘100 per cent profit! A fantastic rate of profit! A stable country for investment!' 102.1 You have done well, you are good and faithful servant. 119 You have proved 119.1 [that you can be trusted with a little property, 111 shall make you an overseer of many enterprises. 112 Come, 113 and share in your lord’s happiness and prosperity. 114 I shall make you managing director of the local branches of my banks here, 119 and I shall appoint you a director of certain companies. 116 You will also acquire a few shares in the same companies. 117 From today I shall not let my face be too visible. 118 You shall represent me in this country.]

(119) And the one (117.1) who had been given 200,000 shillings came 120 and (he) told the master: 121 My lord and master, you left me with 200,000 shillings. 122 Hold, your capital has yielded another 200,000 shillings.

[123 And the lord] 124 [and he] said: 125 [Wonderful, the] 125.1 is really wonderful: such a rising rate of profit! A stable country for investment! 126 You have done well, you are good and faithful servant. 127 You have proved 127.1 [that you can be trusted with a little property, 128 I shall make you an overseer of many enterprises. 129 Share in the happiness and prosperity of your master, 130 I shall make you a sales director of the local branches of my banks, and a director of many other companies 131.1 [that I shall show you. 131 You too will also acquire a token of shares in the same companies. 132 From today I shall hide my face, 133] shall stay behind the scenes, 134 and I shall stand at the door and at the windows, 135 so that it is your face 135.1 that will always be visible. 136 You will be the watchdog of my investments in your country.]

(137) And the one (137.1) who had been given 100,000 shillings stepped forward 138 and (he) told his master: 139 You, my lord and master, member of the white race; I have discovered your trick! 140 I have also discovered your real name. 141 [The Imperialist who, that is your real name, 142 and you are a cruel master, 143 Why you are a cruel master, because you reap in a place, where you have never sown. 145 You grab things, over which you have never shed any sweat.] 146 [You have appointed yourself the distributor of things,] 146.1 [which you have never helped to produce. 147 Why? 148 Just because you are the owner of capital, 149 And so] 150 [and (I) buried your money in the ground to see] 151 [if your money would yield anything] 152 [without it being fertilized by my sweat or that of any other man, 153 Hold, here is your 100,000 shillings, 154 (as) exactly as you left it. 155 I now give you back your capital. 156 Count it] 157 and check, 157.1 [that a single cent is missing. 158 The most remarkable thing was this: 159 my own sweat provided me with food to eat, water to drink, and a shelter in which to sleep. 160 Ha! Ha! I never knew before the lifeless god of capitalism! 161 I will be a slave no more. 162 My eyes have now been opened. 163 If today I joined hands with all the others 163.1 [who] have opted to be masters over their own sweat, 164 [there would be no limit to the wealth] 164.1 (that) we could produce for our people and our country.

(165) The master looked at him with much bitterness in his eyes, with much pain in his heart. 166 [Then he] 167 spoke to him: 167 You bad, unfaithful and lazy servant, member of the rebellious clan! Could you not have put the money into a bank? 168 or [Could you not] [left it in the hands of those] 168 [who] [trade in money, 169] so that on coming back 169 I would reap just a little interest? 170 [Do you know] 176 how it hurts me to find? 178.1 [that you buried my capital in a grave, like a corpse?] 171 [And who has revealed the secret of my name?]. 172 [Who has advised you to reject me, 179 just because [reap in a place] 173.1 [where you have never sown]. 174 And (I) profit by things] 174.1 over which I have never shed any sweat? 175 [Who has told you] 175.1 [that]
harvesting and husbandry is not hard work? [174] [No! You black people are incapable of planning and working out ways of cutting the ropes] [174.1] [that tie you to your masters]. [175] [You must therefore have been misled by communists]. [176] [You must have got those dangerous thoughts from the party of workers and peasants]. [177] [Yes, your mind is poisoned with communist notions]. [178] [Communism... You have become a real threat to the peace and stability] [179] [that used to exist in this country for me and my local representatives, the local guardians of my property]. [180] [Now you are going to feel the heat of such a fire] [181] [as will make you forget my real name forever]. [182] [Arrest him, now], [183] [before he spreads these poisonous thoughts to other workers and peasants], [184] [and teaches them] [185] [that the power of organized unity is stronger] [186] [than all my bombs and armoured vehicles] (are) [187] [Take away even the little] [188] [he has], [189] [and divide it among yourselves]. [189] [For unto the man of property more will be given], [190] [but from the poor man will be taken even the little] [191] [That he has kept in reserve]. [192] [That is the most important of all my commandments]. [193] [What are you people waiting for?] [194] [Go] [195] [and get the police and the military to arrest this fellow] [196] [who has the audacity to reject slavery]. [197] [Throw him into jail or into everlasting darkness]. [198] [so that his family will harvest only tears and the gnashing of teeth!] [199] [Good! Good! You people have done a fine job]. [200] [Mete out the same treatment to all such rebels], [201] [so that the other workers will be too scared to strike for higher wages or to take up arms to smash the chains of slavery.] [202] ['As for you, from now on I shall no longer call you slaves or servants in public]. [203] [Now you are truly my friends] . [204] [Why?] [205] [Because even after I had given you back the keys to your country], [206] [you continued to fulfill my commandments and to protect my property, making my capital yield a higher rate of profit] [207] [than was the case] [208] [when myself used to carry the keys]. [209] [Therefore shall not call you servants again?] [207] [For a servant does not know the aims and thoughts of his master]. [210] [But call you my friends] [211] [because you know] [212] [and shall continue to let you know] – all my plans for this country], [213] [and shall give you some] [214] [of what I acquire], [215] [so that you will have the strength and the motivation to break the skulls of those] [216] [who talk about the “masses” with any measure of seriousness]. [217] [Long live peace, love and unity between me and my local representatives!] [218] [What is so bad about that?] [219] [You bite twice] [218] [and bite four times]. [219] [We fool the gullible masses]. [220] [Long live stability for progress!] [221] [Long live progress for profit!] [222] [Long live foreigners and foreign expatriates!] (pp. 82-86.)