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POWER RELATIONS IN PADRE CÍCERO'S EPISTOLARY POLITICAL DISCOURSE: AN INVESTIGATION IN THE LIGHT OF SYSTEMIC-FUNCTIONAL GRAMMAR AND CRITICAL DISCOURSE ANALYSIS

VILMAR FERREIRA DE SOUZA

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ABSTRACT

The 'Phenomenon of Juazeiro' has fascinated the academic world as Braga (2008) in anthropology, Araujo (2007) in economics, and della Cava (1970) in history attest. Nevertheless, research from a linguistic and discourse perspective has lagged far behind. To tap this gap, the present work looks at Padre Cícero's epistolary political discourse on the fight for Juazeiro's independence from Crato, by drawing on concepts and categories from systemic-functional grammar (SFG) and critical discourse analysis (CDA) with a view to analyzing power relations among the social actors involved in the fight. From SFG, I utilized the systems of transitivity, speech function, mood, and modality for the descriptive and interpretative stages of analysis; from CDA, I borrowed the concepts of ideology (Fairclough, 1989, 2003) and hegemony (Gramsci, 1971, Fairclough, 2003, Laclau & Mouffe, 1985). Five research questions were posed: The first looks at how Padre Cícero represents himself and the other political actors of the social practice of fighting for Juazeiro's independence. The second asks how he construes, for himself and for the other social actors, their social roles. The third and the fourth questions inquire how the concepts of ideology and hegemony assist in the

explanatory analytical stage. The last one looks at the kinds of power relations originated from the previous analyses. To answer the research questions, I analyzed four letters written by Padre Cícero in 1910 and published in *O* Rebate, with my access to them having been through Guimarães and Dumoulin (1983). The first two ones were addressed to the Governor of Ceará – Col. Nogueira Accioly (L1 & L2) –, and the latter two, to the Mayor of Crato – Col. Antônio Luís (L3 & L4). The letters were broken down into clauses, which were analyzed in relation to the categories of transitivity, speech function, mood, and modality. The transitivity results showed that two macro-figures emerged from the data, the first being of Padre Cícero as a powerful political actor – as realized by his taking up prominent transitivity roles such as Actor in material processes, for instance –, and the second being of him as a conciliatory political player – as realized by, for example, his use of relational processes for the purpose of representing his relationship with Col. Antônio Luís as friendly. These macro-figures were reinforced by the results generated from the speech function, mood, and modality analyses. Padre Cícero construes his social role as a powerful politician by engendering his political world as a place of little space for uncertainty by using little modality. Parallel to this, his image of a conciliatory political player emerges as he struggles to reinforce his friendship with the Mayor of Crato and to show a disposition to help with the independence project on many occasions. Additionally, he construes Col. Antônio Luís's social role as equally powerful as the transitivity analysis of L3 and L4 shows. As for Col. Nogueira Accioly and Juazeiro and/or its people, Padre Cícero maintains the same passive pattern that characterized them throughout the analyses. The data were then analyzed for the concepts of ideology and hegemony, giving rise to three hegemonic lines and to three power relations. Next, the limitations of the present study were discussed, which were followed by suggestions for future research. Finally, two pedagogical implications were discussed, and the presentation of

a sketchy model for analyzing political discourse proper was put forward.

Key words: CDA; SFG; Padre Cícero's epistolary political discourse; ideology; hegemony, power relations.

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RESUMO

O "Fenômeno de Juazeiro" tem fascinado o mundo acadêmico, como atestam Braga (2008) na antropologia, Araujo (2007) na economia e della Cava (1970) na história. Entretanto, a pesquisa do ponto de vista linguístico e discursivo não acompanhou as outras áreas. Para explorar essa lacuna, o presente trabalho analisa o discurso político epistolar de Padre Cícero produzido durante a luta de Juazeiro por sua independência em relação a Crato. Vale-se de conceitos e categorias da Gramática Sistêmico-Funcional (GSF) e da Análise Crítica do Discurso (ACD), com vista a analisar as relações de poder entre os atores sociais envolvidos na luta. Da GSF, utilizei os sistemas de transitividade, função discursiva, modo e modalidade nas fases descritiva e interpretativa da análise; da ACD, apropriei-me dos conceitos de ideologia (Fairclough, 1989, 2003) e de hegemonia (Gramsci, 1971, Fairclough , 2003, Laclau & Mouffe, 1985). Cinco perguntas de pesquisa foram feitas. A primeira interroga sobre como Padre Cícero representa a si mesmo e aos outros atores sociais da prática social de lutar pela independência de Juazeiro. A segunda indaga como ele constrói, para si e para os outros atores, seus papéis sociais. A terceira e quarta inquirem como os conceitos de ideologia e de hegemonia ajudam na fase explicativa da análise. A última questão aborda os tipos de relações de poder que emergiram das análises anteriores. Para responder as perguntas, analisei quatro cartas, coletadas em Guimarães e Dumoulin (1983), escritas por Padre Cícero em 1910 e publicadas em O Rebate. As duas primeiras foram endereçadas ao Governador do Ceará, Cel. Nogueira Accioly (L1 e L2); e as outras duas, ao Prefeito de Crato, Cel. Antônio Luís (L3 e L4). As cartas foram segmentadas em orações, que foram analisadas em relação às categorias de transitividade, função discursiva, modo e modalidade. Os resultados de transitividade mostraram que duas macro-figuras surgiram a partir dos dados. A

primeira é a do Padre Cícero como um ator político poderoso, evidenciada por papéis relevantes de transitividade, tais como Ator em processos materiais, por exemplo. A segunda mostra-o como um político conciliador, o que é percebido, por exemplo, no uso que ele faz de processos relacionais com a finalidade de forjar uma relação amigável com o Cel. Antônio Luís. Essas macro-figuras foram reforçadas pelos resultados oriundos da análise da função discursiva, do modo e da modalidade. Padre Cícero, ao usar pouca modalidade, interpreta seu papel social como um político poderoso, construindo seu mundo político como um lugar com pouco espaço para incertezas. Paralelamente a isso, sua imagem de político conciliador emerge quando ele se empenha para reforçar sua amizade com o Prefeito do Crato e mostrar disposição, em muitas ocasiões, para ajudar com o projeto de independência. Além disso, ele representa o Cel. Antônio Luís como igualmente podero, tal como evidenciado pela análise de transitividade de L3 e L4. Quanto ao Cel. Nogueira Accioly e a Juazeiro e/ou ao seu povo, Padre Cícero mantém o mesmo padrão passivo que os caracterizou ao longo das análises. Esses resultados foram confrontados com os conceitos de ideologia e hegemonia. Como resultado, o confronto mostrou a existência de três linhas hegemônicas e três relações de poder. Em seguida, as limitações do presente estudo foram analisadas e foram dadas sugestões para futuras pesquisas. Finalmente, duas implicações pedagógicas foram discutidas e um modelo esquemático para a análise do discurso político propriamente dito foi apresentado.

Palavras-chave: ACD; GSF; discurso político epistolar de Padre Cícero; ideologia; hegemonia, relações de poder.

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LIST OF ABBREVIATIONS

C ....clause
Circ.: ..... Circumstance
CC .....clause complex
Cong .....Congruent
CDA .....Critical Discourse Analysis
EnC (a,b…) .....Enclosed clause a, b…
Incong ....Incongruent
L (1,2,3,4) .... Letter 1, …
Proc. ....Process
X .....does not apply
[…] .....text missing
Ø .....retrievable material

LIST OF COLOR CONVENTIONS

(This list is based on Halliday's (1985) work)

Red	Material process or clause.
Blue	Mental process or clause.
Yellow	Relational process or clause.
Green	Verbal process or clause.

CHAPTER 1
INTRODUCTION

1.1 Opening lines

The present piece of research aims to investigate how power is linguistically realized in Padre Cícero's epistolary political discourse, and, in order to pursue this broad objective, I will utilize the theoretical framework composed of critical discourse analysis (CDA) and systemic-functional grammar (SFG).

Thus, the body of the present doctoral dissertation is organized as follows: Chapter 1 presents the setting of the scene by examining the relationship between Padre Cícero and Juazeiro do Norte, via the religious and political issues, between Padre Cícero and, between Padre Cícero and the academia and finally, between Padre Cícero and linguistic studies. Chapter 2 brings in the theoretical rationale: From SFG, I focus mainly on the systems of transitivity and modality; from CDA, I borrow the central concepts of ideology and hegemony. The remainder of the chapter discusses political discourse proper, for it constitutes the core of the present work. Chapter 3 lays down the methododological rationale, with the research objectives and questions, the criteria for corpus selection, the procedures for categorization of the data and the procedures for analysis. Chapter 4 portrays and discusses the results. Its major subsections, each of which relating to a specific objective as laid down in chapter 3, deal with: (a) the experiential meanings of Padre Cícero's epistolary political discourse; (b) the interpersonal

meanings of Padre Cícero's epistolary political discourse; (c) the critical discourse analysis of Padre Cícero's epistolary political discourse and the remainder sketches a tentative model for analyzing political discourse proper. Finally, chapter 5 concludes the present work by providing an overview of the results in order to justify its shortcomings, by suggesting avenues for future research and by revisiting political discourse. The exposition to follow will obey this order.[1]

1.2 Padre Cícero and Juazeiro do Norte

In September 1998, when I first set foot in Juazeiro do Norte as a permanent resident, one of the most striking views, whose memory has followed me ever since, was the 25-meter high statue of Padre Cícero standing aloft at the top of the *Horto* hill as if it were blessing and protecting the entire Cariri Valley, in southern Ceará.

It took me several years to gain some understanding of that statue's magnitude as representative of what has become widely accepted to be called the "Phenomenon of Juazeiro", from which emerged the figures of its major protagonist – Padre Cícero, the "Saint of Northeastern Brazil" – and of its place, Juazeiro do Norte – the "Holy City". This phenomenon has attracted an incredible amount of interest from both the mundane and the academic worlds, a fact exemplified by (a) the official estimate of approximately 1.2 million people who visited, in 2005 alone, the city of Juazeiro do Norte attracted by the life and death of Padre

[1] This organizing structure constitutes a conscious break of the standard pattern of doctoral dissertations because it is motivated by the nature of the present piece of research, which is grounded in history - a particular history of a particularly eminent figure in the political and religious setting of Juazeiro do Norte in the 1910s. Accordingly, I chose to formulate this introduction with the present configuration in response to and in tune with the context of situation of the research being presented here.

Cícero, according to the Tourism Development Plan of the state of Ceará; (b) the publication of a number of works in different fields of knowledge (e.g. Santana, 2009; Walker, 2009; Lira Neto, 2009; Braga, 2008; Barros, 2008; Barbosa, 2007; Rocha, 2006; Araujo, 2005; Teixeira, 2004; Granjeiro, 2002; Guimarães & Dumoulin, 1983, and della Cava, 1970) and (c) the publication of the annals of the III International Symposium on Padre Cícero, in 2004.

In addition to all this, probably the greatest bibliographical work on Padre Cícero was launched by Lira Neto (2009) in São Paulo, and its copyright has already been sold to a moviemaker who has promised to film Padre Cícero's story in early 2011. The lines to come aim to provide historical and sociological basis to explain such a huge interest in the story of a poor priest from the impoverished backlands of Northeastern Brazil who has become the most celebrated ecclesiastical member of the Brazilian clergy, despite his having been suspended from the Roman Catholic Church.

1.2.1 Padre Cícero and the religious question

At the time of Padre Cícero's arrival in Juazeiro do Norte, in April 1872, the hamlet, according to della Cava (1970), ". . . boasted [a] chapel, one schoolhouse, and thirty-two one-story dwellings of thatched roofs" (p. 27). The village - the corner stone of what today is the prosperous Juazeiro do Norte -, had been settled by Fr.[2] Pedro Ribeiro da Silva, in 1827, who maintained a sugar mill in the place and ordered the construction of the rustic chapel to Our Lady of Sorrows.

On the first day of March 1889, Padre Cícero, a recently ordained priest, had been sent to that hamlet to help the poor community through his religious services. It is widely documented that, while saying Mass to the villagers, the Holy

[2] This is the title used before the name of Catholic priests.

Host was allegedly transformed into blood in the mouth of *beata*[3] Maria de Araújo, a religious and poor woman from that hamlet. This supposedly supernatural event was considered a "miracle" and soon echoed in the highest ranks of the Roman Catholic Church, culminating with the formation of two fronts: on the one hand, the defenders of the miracle and, on the other hand, its detractors, including the summit of the Roman Church itself, which, on the last day of July 1894, condemned the miracle thoroughly and prohibited Padre Cícero from saying Mass in the village and whereabouts.

After the first occurrence of the reputed miracle, the life of Padre Cícero and, by expansion, of Juazeiro, experienced both anything but peace, given the amount of facts that unfolded because of the miracle. For instance, while the miracle was spreading high among the neighborhoods, with village priests starting to visit the hamlet to see, with their very eyes, the miraculous place and the miracles' protagonists, the official ecclesiastical authorities started to move fast to discredit it. The first move towards this intent was taken by Dom Joaquim, the then bishop of Ceará, who summoned Padre Cícero to Fortaleza to convince him that the miracle, seen from any angle of catholic theology, could not have occurred because of the basic theological teaching that reads that Redemption is a unique historic event and as such could never recur. As a consequence, the bishop also advised Padre Cícero and all religious authorities of the Cariri Valley to avoid disseminate word that Juazeiro was a site of miraculous deeds.

Against Dom Joaquim's expectations, the haste over the miracle and its main protagonists, namely Padre Cícero and beata Maria de Araujo, did not stop or showed any trace of wary, which forced the bishop to install the First Commission of Enquiry to investigate the facts of Juazeiro *in loco*. This commission had two main objectives: first, to witness the host being transformed into

[3] *Beata*/*Beato* is the name given to the pious and religious persons who dedicated their lives to religious causes.

blood in the mouth of Maria de Araújo and, second, to interview the leading figures associated with the so-called miracle. The commission members - Fr. Clycério da Costa Lôbo, the chief commissioner, and Fr. Francisco Ferreira Antero, the secretary, alongside their qualifications for the job -, are summarized in della Cava's words like this: ". . . it is clear that Dom Joaquim had appointed two competent men whose piety, learning and service to the church were beyond reproach. Any irregularity in the 'facts of Joaseiro' "would not escape them" (della Cava, 1970, p. 43).

From early September 1891 to mid-October, the two trusted men conducted a number of interviews and accompanied a number of religious services to verify the occurrence of the miraculous events, producing, at the end of their work, a heavy report entitled "The Proceedings of the Inquiry", in which the miracle of Juazeiro was proclaimed to be of a divine origin. Moreover, the commissioners affirmed that the miracle had occurred six times before their very eyes and that it had occurred in Padre Cícero's absence, a fact which excluded any possible influence of the priest's presence. The bishop in Fortaleza could not believe his eyes when he read the report. Nothing in the commissioners' personalities nor in their religious training was to justify such a report, and Dom Joaquim feared that, as he had already suspected, " . . . a potential schism was in the offing, the evident defection of the diocese's two ablest priests further reinforced the certainty of that dreaded perspective" (della Cava, 1970, p. 45).

Dismayed by the first report, Dom Joaquim decided to organize another Comission of Inquiry, this time headed by someone distant enough from Juazeiro and as such less vulnerable to be influenced by the miracle's defenders. The chosen commissioner now was Msgr.[4] Antonio Alexandrino de Alencar, a dedicated pastor from the distant city of Quixadá, who

[4] This is della Cava's (1970, p. 57) short form for Monsignor, a title used for priests of a high rank within the Roman Church.

had taken post in Crato in early 1892. In April that year, the new commissioner invited a number of highly-reputed priests and of non-believing laymen from Crato who repudiated the miracle, to conduct, following Dom Joaquim's orders, the second Inquiry. Over three interminable days, Msgr Alexandrino administered communion to beata Maria de Araújo during mass and on no occasion did the host turn into blood in her mouth, a fact that totally discredited the miracle of Juazeiro before the Holy See.

In the face of such discrepant findings, Dom Joaquim issued, on 5 August 1892, the first public attack to Padre Cícero and to all defenders of the miracle: he suspended the priest from all his ecclesiastical duties except the faculty to celebrate mass. One year later, the bishop published his first public announcement on the matter by issuing the Pastoral Letter of 1893. In it, the bishop not only discredited the miracle but also exhorted all members of his diocese to follow him.

Even after these severe measures had been taken, the facts of Juazeiro seemed to unfold unaffected by them, for the pilgrims still amounted to Juazeiro and the veneration for the reputed miracle enjoyed no setback because of such measures. When all forces of the bishop proved to have failed, the only procedure left for him was to dispatch the case to the Holy Inquisition in Rome, which he did in May, 1893.

After a long and anxious wait, the Holy See finally issued its verdict on the extraordinary facts of Juazeiro on the last day of July, 1894, which, given its relevance to the present research, is reproduced here:

> [t]he most Eminent and most Reverend Fathers of Holy Roman Church, the Cardinal Inquisitors -General, proclaimed, rejoined and decreed the following: – that the sham miracles and similar supernatural facts that were made known by Maria de Araújo are vain and superstitious prodigies and imply a most grave and most detestable irreverence and impious affront to the Most Holy Eucharist therefore, the Apostolic Judge damns them and all must damn them and as damned and

> condemned so let them be acknowledged (cited in della Cava, 1970, p. 63).

From this moment on, the relationship between Padre Cícero and the hierarchy of the Roman Catholic Church was to be characterized by conflict and contradiction until his very death, in 1934, and curiously enough, even further away, as Rome has only quite recently given the first steps towards a probable rehabilitation of Padre Cícero.

One of the contradictions that marked this relationship was the fact that, against the official expectation that the highest verdict on the condemnation of the miracles would put an end to the spread of the pilgrimages to Juazeiro, the pilgrims doubled their visits to the hamlet and their origins now spanned across nearly all the Northeastern states. Another contradiction was that - also against the official expectation that, in being suspended from his ecclesiastical duties Padre Cícero would soon become an ordinary and well-behaved priest causing, this way, no threat to the Church -, the priest, from the window of his house, continued to preach, to counsel, and to be the spiritual guide to a growing crowd that gathered every day to listen to him. Needless to say, he had also to endure, until the very last day of his life, the envy and the incomprehension of the official clergy, who never missed a turn to make his life even more difficult.

Nonetheless, time has come to show that the apparently irrevocable 1894 decree of the Inquisition lost its force and significance seven decades after the death of Padre Cícero. In 2001, the same Inquisition which had issued the 1894 decree was in the hands of the German cardinal Joseph Ratzinger, who wrote a letter to the CNBB[5] in Brasília to demand further investigation into the mysterious and controversial facts of Juazeiro and its main protagonist, Padre Cícero. With this apparently simple act,

[5] CNBB stands for Conferência Nacional dos Bispos do Brasil (National Conference of Brazilian Bishops), and it is the hierarchically highest entity of the Roman Church in Brazil.

the Pope-to-be Benedict XVI, reopened the case that had been sleeping for decades and could lead, depending on how it unfolds, to Padre Cícero's rehabilitation, beatification, and, finally, canonization.

It may sound a great coincidence that, concomitant with this new Roman approach to the case, a new bishop was appointed to take post at the diocese of Crato in 2001, and, soon after his arrival in the region, he made clear the mission he was most willing to pursue: to reopen the process towards Padre Cícero's rehabilitation, to provide evidence that he had been victim of a number of injustices and to emphasize that the Church itself had misinterpreted the facts of Juazeiro. To carry out this plan, Dom Fernando Panico organized a multidisciplinary commission composed of anthropologists, philosophers, theologians, psychologists, historians and sociologists to investigate every little detail connected with the miracle. The resulting work of such a highly qualified commission was, according to Lira Neto (2009), "eleven thick volumes with red covers and identified with golden letters" (p. 18).[6] This material, alongside 150 thousand signatures of sympathizers of the rehabilitation cause and a document signed up by 253 favorable Brazilian bishops, was personally delivered, on May 30, 2006, to Joseph Ratzinger, now Pope Benedict XVI, by Dom Fernando Panico, who was accompanied by a large committee of sons and friends of Juazeiro's cause.

The first question that arises from this sudden and unpredictable turnabout of Rome towards the religious question of Juazeiro is: For what reason did the Vatican decide to reconsider a suspended priest who had been accused of having comitted ecclesiastical disobedience, of having manufactured a hoax, of having benefited from the ignorance of thousands of miserable men and women to become one of the richest men in

[6] ". . . onze grossos volumes encadernados em capa vermelha e identificados com letras gravadas em dourado" (Lira Neto, 2009, p. 18).

his time, and of having comitted other supposed crimes? The answer to this question may involve a number of variables, but certainly Dom Panico himself made one aspect of the answer crystal clear when he was interviewed by the American newspaper The New York Times in 2005. When discussing his struggle for Padre Cícero's rehabilitation and trying to justify it, Dom Panico stated that "Thanks to the pilgrims and their faith, the evangelical churches are not making many inroads here" , to later conclude that "Father Cícero is like an antivirus**"** (Rother, 2005, p. 2).

Given the facts that the Vatican surely knows that crowds of pilgrims flock to Juazeiro each year to visit every single site related to Padre Cícero and pray for him, and, that Brazil is the country with the world's largest Catholic population, and that the dissemination of evangelical churches is spreading over all quarters of the country, the significance of those faithful people and of Padre Cícero is hard to be ignored, a fact that alone more than justifies Rome's sudden reconsideration of Padre Cícero's suspension.

Only time can tell the outcome of this religious ever-lasting struggle. In the meantime, at least, two aspects of this struggle seem to have remained unaltered: the first refers to the fact that the pilgrims are coming to Juazeiro in growing numbers each year and the second relates to the conclusion that the image of Padre Cícero has never been more celebrated.

1.2.2 Padre Cícero and his entry into politics

Barred from his priestly duties since the excommunication from Rome in 1894, the then acclaimed "Saint of the Northeast of Brazil" had not only become the target of the fury of the Roman Church but also of regional political forces that, given the economic and political transformation undergone by Juazeiro, were now moving to revindicate political standing. In order to better understand Padre Cícero's entry into politics, it is compulsory to first analyze two aspects of this new chapter in the

history of Juazeiro: first, the unprecedented economic growth experienced by the hamlet and, second, the population boom that followed the miracle.

As for the first aspect, della Cava (1970) informs that the economic growth of Juazeiro was clearly visible in the increasing amount of taxes that it paid to the federal and state governments. In his words, "[f]ederal taxes grew from 2 444 milréis in 1916 to 36 contos 550 milréis in 1923. State taxes, from 29:800$000 in 1912 to 52: 100$000 in 1922" (p. 92). This huge economic growth partly explains why another type of resident was attracted to Juazeiro, namely, the prominent businessmen in search of their share of this economic oasis craved in the farthest corners of Northeastern Brazil.

As for the population boom that followed the spread of the reputed miracle, della Cava (1970) neatly summarizes it in these words: "Between 1890 and 1898, Joaseiro's[7] population more than doubled to over 5,000 inhabitants; by 1905 it rose to 12,000; by 1909 to about 15,000" (p. 84).

These two improvements in Juazeiro help to explain why Padre Cícero entered the political arena. Among the newcomers to Juazeiro was a number of rich merchants who very early became friends to Padre Cícero and, consequently, became the envy target of the local leading figures who had not only defended the miracle but also supported the priest during the hardest times of the religious question and, according to them, they exacted the priest's attention and primacy. On the other hand, Padre Cícero could not spare his friendship with the newcomers because it could be attributed to them part of the huge economic growth of Juazeiro. Padre Cícero had to be cautious enough to move between these two important groups without losing either's respect nor political support.

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[7] This was the old spelling of Juazeiro which was the preferred of many earlier writers. In this work, the current place-name Juazeiro will be preferred throughout.

In order to avoid a political crisis between these two opposing groups, Padre Cícero decides, although for some against his own will, to give his first steps into politics, a battlefield from which he was never to depart. Della Cava (1970) contends that Padre Cícero's first correspondence to the then Governor of Ceará, the oligarch Nogueira Accioly, mark his first steps into the political arena:

> Perhaps lost upon the Patriarch was the fact that his exchange of telegrams with Gov. Accioly marked his first steps into politics. But once again, motivations other than political lay at the root of this decisive action (p. 107).

The political trajectory of Padre Cícero in the first years of the XX century and the status he had reached at the time of his death, in 1934, as "the most powerful political figure in the Brazilian North-east", is described by della Cava (1970) in these terms:

> Later, Padre Cícero - the long-time religious leader of Joaseiro - legally assumed the political office of prefect of Joaseiro [on July, 22, 1911]; in 1921, he became a vice-governor of Ceará state; in 1913-1914, he lent his prestige to an armed movement which deposed the Governor of Ceará; and, in 1926, was elected as deputy to the Brazilian federal congress. During the last two decades of his life, he was reputedly the most powerful political figure in the Brazilian North-east (p. 4).

Padre Cícero's skyrocketing career into politics was executed within the oligarchic system known as the "Politics of the Governors" or "Coffee-with-milk politics", a system of governance alternating between the politicians of the states of São Paulo (the biggest producer of coffee) and Minas Gerais (the biggest producer of milk), remaining in control of the central government for almost all the Old Republic, which lasted from 1889 until 1930. Their political strategy to rule over the whole country was the strengthening of the richest and most politically

influential groups in each state, all of them owing blind obedience to the central government (e.g. Castellucci, 2005).

At state level, this model of politics was widely known as *coronelismo*, and its scope and the central role of its main figure, the *coronel*, are better captured in della Cava's (1970) following account:

> Accioly ran the interior of Ceará much in the same fashion as the federal government did. He willingly accorded to the local coronéis or political chiefs, full control over municipal government: political recognition, fiscal control, and the distribution for the state and federal patronage. In return, he exacted electoral support and party solidarity (p. 94).

In the state of Ceará, the oligarchic group that enjoyed the central government's support was the Accioly, headed by Col. Nogueira Accioly, and – at the local level –, Padre Cícero stood alone as the most powerful political figure, and thus the official representative of Accioly. Padre Cícero's political and economic rise can be explained by the unprecedented economic growth of Juazeiro, as already mentioned, and the political developments that were forged between the two opposing groups that claimed political standing: the sons of Juazeiro, the formerly local supporters of the miracle, and the newcomers, some of them prosperous businessmen, with whom Padre Cícero would be associated for the rest of his life.

Nevertheless, these two opposing groups united around the emancipation of Juazeiro from Crato, and their first joint venture was the foundation of the newspaper *O Rebate*, whose first issue came to light on July 18, 1909. The first weekly newspaper of Juazeiro had as its editor Fr. Joaquim de Alencar Peixoto, a Crato's priest and one of the bitterest enemies of Col. Antônio Luís, representing the *filhos da terra*, and as its most enthusiastic and severest critic of Juazeiro's dependence on Crato, Dr. Floro Bartolomeu, representing the newcomers. The latter man turned the pages of the weekly publication into the first battlefield of a

huge linguistic war between Padre Cícero and his followers, on the one hand, and their greatest political enemy, Col. Antônio Luís, the Mayor of Crato and, as such, totally contrary to Juazeiro's emancipation, on the other.

Dr. Floro, as history books have coined his name, a Bahian full-time doctor, had also been a journalist and a public notary before arriving in Juazeiro in May 1908 in the company of the French nobleman, *Conde* Adolpho van den Brule, the mining engineer who was interested in Padre Cícero's allegedly copper mines in the Coxá fields, near Juazeiro. Both men soon became the priest's closest friends, but Dr. Floro, by and large, became so close to Padre Cícero that some authors have attributed to him the label of Padre Cícero's "alter ego".[8] In fact, be it a coincidence or not, the rise and fall of Padre Cícero's political race can be demarcated by Dr. Floro's arrival in Juazeiro and his subsequent fight for its independence, as the starting point, and his premature death in 1926, at the age of 50, in Rio de Janeiro, as the beginning of Padre Cícero's political decadence.

The profitable friendship between these two men was responsible for any move that took place, at the local level, in the politics of the entire Cariri Valley, during the time span of approximately 30 years, and more admirably, some of these political moves had ramifications that reached and altered, in some ways, the politics of the whole state, and even impinged on the politics of the infant Republic in Rio de Janeiro.

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[8] O seu falecimento abalou profundamente o octogenário sacerdote. Doente e não podendo mais contar com a competência e dedicação do seu alter ego, Pe. Cícero, mesmo conseguindo se reeleger prefeito de Juazeiro em 1926, começa a entrar em decadência política. (His death – Dr. Floro's – affected enormously the 80-year-old priest. Being sick and subtracted from his alter ego's competence and dedication, Pe. Cícero, even succeeding in gaining his second term as Juazeiro's Mayor, starts to face his political decadence (Arruda, 2002, pp. 182-3).

With Juazeiro's economic prominence almost outweighing that of Crato and the linguistic fight almost nearing an armed conflict in the whole Cariri Valley, for some neighboring municipalities had already showed sympathy for Juazeiro's independence, Col. Antônio Luís had no other choice than to grant Juazeiro's political autonomy on July 22, 1911.

Of great relevance at this point is to remind the conflictuos relationship between the *filhos da terra* and the newcomers, as discussed previously, and their bidding for the seat of Mayor of the recently created municipality, immediately after Juazeiro's emancipation. On the one hand, the representative of the *filhos da terra* was Major Joaquim Bezerra de Menezes, a native son of Juazeiro himself and the hamlet's richest land owner, who had since long forged a hostile attitude towards the newcomers. Because they now represented the majority of the place's inhabitants and, more importantly, they enjoyed the Patriarch's preference, the Major was immediately discredited to the post.

On the other hand, Dr. Floro Bartolomeu stood alone as the most astute and closest friend to Padre Cícero of all newcomers and as such the obvious candidate for the City Hall. However, although enjoying Padre Cícero's preference, the doctor had, in the meantime, accumulated a good number of political enemies, most of whom were central figures for any good municipal administration, including his greatest opponent, Major Joaquim himself. For these reasons, the only way out of this political crossroads was to choose someone able enough to maintain the balance between these two rival groups and the only person who met this criterion was Padre Cícero himself, who became the first Mayor of Juazeiro do Norte on July 22, 1911.

Upon taking power as the Mayor of Juazeiro, Padre Cícero gave his first steps towards a successful political career which included, besides the many years of mayorship, a post as Vice-Governor of Ceará in 1921, and another, in 1926, as deputy in the Brazilian federal Congress. His political influence was so decisive that the victory of the armed movement in 1913-1914 - which was woven by Dr. Floro in the highest ranks of the

Republic in Rio de Janeiro and culminated with the deposition of the then Governor of Ceará, Franco Rabelo -, was attributed to his political prestige.

While Padre Cícero's political career was on the rise, so was Dr. Floro's. From the anonymous and poor Bahian doctor, who had arrived in Juazeiro in 1908, he became, after the victory of the 1914 armed movement, deputy in Ceará's Legislative Assembly, where he also served as its president, and later, he served as a deputy in the Brazilian federal Congress during two terms. When he died in 1926, the then President of the Republic of Brazil granted him the honors reserved for the highest ranks of the national Army. In addition to this, the aforementioned armed movement of 1913-1914, it is said, was orchestrated and executed by Dr. Floro himself upon Padre Cícero's approval and collaboration.

If conflict and contradiction have marked Padre Cícero's religious career as discussed previously, so much so has been the case as for his political trajectory. One of the most debated issues relative to Padre Cícero's political action is his role as a *coronel*, which, given its central status for this ongoing dissertation, will be considered here in some more detail.

As stated previously, the *coronel* who ruled over the whole Ceará state was Nogueira Acciolly, with whom Padre Cícero was associated throughout his life. The national system that legitimized such political practice was that of the "Coffee-with-milk" Republic, as already discussed. It was also said that Padre Cícero was the greatest political force in the Cariri region and as such was the legal representative of all *coronéis* of the entire Valley. Actually, upon taking post as the Mayor of Juazeiro in 1911, his first act was to approve, in the presence and with the acceptance of the majority of the region's *coronéis*, a document that passed into history as "the Pact of the Coronéis", from which two points deserve attention: The first refers to the prohibition of the use of physical force to depose any other *coronel* from any town subscribed to the document, and the second refers to the

blind obedience to Ceará's central government in Fortaleza, to which all politicians of the Pact were legally bound.

On the socioeconomical and political interfaces of *coronelismo*, it is timely to consider the views of two great Brazilian scholars that have widely discussed the issue - Queiroz (1976) and Leal (1997) -, in order to clarify whether or not Padre Cícero was a genuine *coronel* and in so doing, to attempt to shed some fresh light on this discussion. As for the role and scope of influence of the *coronéis*, Leal (1997) states that

> [w]ithin the scope of his influence, the *coronel* concentrated in his person, without replacing them, important social institutions. He takes on, for example, a huge responsibility for his dependents, doing and undoing political and land conflicts, eventually proclaiming official verdicts that were accepted and respected by all. Also belonging to his action scope, with or without official status, are numerous political functions which sometimes are resolved with his sole social prominence but sometimes need the help from his employees, *agregados* and *capangas***.** (p. 42)[9]

Queiroz (1976), discussing the role of the *coronel*, and more specifically, the example of Padre Cícero as the most representative of them all, does not vacillate to label Padre Cícero a *coronel.* In her words:

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[9] Leal (1997, p. 42) thus describes the figure of the coronel: "Dentro da esfera própria de influencia, o coronel como que resume em sua pessoa, sem substituí-las, importantes instituições sociais. Exerce, por exemplo, uma ampla jurisdição entre seus dependentes, compondo rixas e desavenças e proferindo, as vezes, verdadeiros arbitramentos, que os interessados respeitam. Também se enfeixam em suas mãos, com ou sem caráter oficial, extensas funções policiais, de que freqüentemente se desimbuía com a sua pura ascendência social, mas que virtualmente pode tornar efetivas com o auxilio de empregados, agregados ou capangas".

> There are many examples of the *coronel*'s domain over his municipality and of the power of his authority. Maybe one of the most impressive is the protection dispensed by P. Cícero, in Juazeiro, to whoever asked him for help, regardless of what could the state and federal governments consider appropriate, resolving each case autocratically, according to the norms of hospitality and of honor of the *sertão*. (p. 119, italics mine, translation mine)[10]

Later on, she expands and explains the influence of Padre Cícero, by characterizing the kind of relationship that bound the pilgrims to him:

> P. Cícero, for over almost 50 years, did not have any opponent to challenge him, given his intimate and steady contact with his voters, whom were bound to him through ties of faith, of idolatry, of admiration, of gratitude, and who saw the priest as the only benefactor within the sad and impoverished northeastearn backlands. (p. 118, translation mine).[11]

Camurça (1994), upon discussing the sociopolitical phenomenon of *coronelismo*, presents violence as another

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[10] Muitos sao os exemplos do dominio do coronel no seu município e do poder de sua autoridade. Talvez um dos mais impresionantes seja a proteção dispensada pelo P. Cícero, em Juazeiro, a quem a ele recorresse, independentemente do que poderiam a respeito pensar governo estadual e governo federal, resolvendo cada caso autocraticamente, de acordo com as normas de hospitalidade e da honra do sertão. (p. 119)

[11] P. Cicero, durante perto de 50 anos, não teve quem lhe disputasse a primazia, dado seu contato íntimo e constante com os eleitores, que estavam presos a ele por laços de fé, de idolatria, de admiração, de gratidão, que o encaravam como único benfeitor dos tristes sertões nordestinos. (p. 118)

ingredient that was central to the exercise of power by the *coronéis* or political chiefs. In his words:

> Violence, taken to its extreme of arbitrarity and cruelty, constituted a valid recourse in the exercise of power for the purpose of making prevail private interest in the political field, such as occurred in Juazeiro during the events of 1914. (cited in Braga, 2008, p. 194, translation mine)[12]

If some scholars are not reticent to label Padre Cícero a *coronel* as Queiroz (1976) does, more recent interpreters of the phenomenon of *coronelismo* are not only more cautious to do so, but also offer a new perspective on the issue. This is the case, for instance, of Braga (2008), who, from an anthropological point of view, states that

> [l]abeling Padre Cícero a *coronel* – without problematizing his social trajectory, his relationship with his *afilhados*, disregarding the religious dimension that pervaded this relationship and framed his action – is to run the risk of trying to forcefully frame reality into the concept. That is, it is to run the risk of not using the concept for its most suitable objective: to be an instrument to analyze and reflect on reality. (Braga, 2008, p. 201, translation mine)[13]

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[12] A violência levada a limites extremos de arbitrariedade e crueldade constituía um recurso válido no exercício do poder e no fazer valer o interesse privado no campo político, tal qual ocorreu em Juazeiro nos eventos de 1914. (Camurça, 1994, cited in Braga, 2008, p. 194).

[13] Rotular Padre Cícero como coronel – sem problematizar sua trajetória social, sua relação com seus afilhados, desconsiderando a dimensão religiosa que atravessava esse relacionamento e orientava sua ação- é correr o risco de tentar forçosamente enquadrar a realidade dentro do conceito. Ou seja, é correr o risco de não usar o conceito para o que melhor corrrespode a sua finalidade: ser um

For the present discussion and from the above, Padre Cícero could only be labeled a *coronel*, for he fits some of the characteristics of the concept, if the religious dimension suggested by Braga could be incorporated into the concept, because, as far as the argument of that author goes, there is no record of a relationship between a *coronel* and his dependents which was based on religious grounds, as was the case of Padre Cícero.

Deriving from his role as a *coronel* and exactly because of this, another crucial accusation that falls on Padre Cícero refers to his relation to violence. Resorting again to Camurça (1994, as cited in Braga, 2008), it was at the root of the movement supposedly headed by Padre Cícero in 1914. As for this argument, Braga (2008) acknowledges that the socioeconomical environment within which Padre Cícero lived and executed his *political* plan was that of cruelty and violence. Nevertheless, the author assumes that there is no record in history that shows that on any occasion did Padre Cícero act violently towards anyone or anything, and more, that any trace of violence emanated from his person.

Apart from these ever-lasting and unresolved contradictions that marked Padre Cícero's political trajectory, as was also the case with his religious's, his political prestige may seem to have enjoyed no setback as long as 1934 when he was at the age of 90 and even after seven decades of his death, as any politician running for presidency has had to make a compulsory stop in Juazeiro in search of support from one of the largest national electoral heritages, that which is headed by the Patriarch of Juazeiro, even posthumously. At a time when the Patriarch was still living, this was the case with the presidency candidate Nilo Peçanha and his vice-candidate, José Seabra, who, in September

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instrumento para analisar e refletir acerca da realidade. (Braga, 2008, p. 201)

1921, came to Juazeiro to beg for Padre Cícero's political support. Other examples of this current "run to Juazeiro" are the visits, in late 2009, of two potential running candidates to the highest post of the Republic in October 2010: Ciro Gomes and José Serra.

It is my hope that this section has provided enough contextual elements of politics and history to carry out the investigation into how power is linguistically materialized in Padre Cícero's political discourse, in particular, the letters he exchanged with Col. Nogueira Accioly, the Governor of Ceará, and with Col. Antônio Luís, the Mayor of Crato, at the apex of the huge linguistic war that unfolded around the newspaper *O Rebate*, whose main aim was to fight for the independence of Juazeiro.

1.3 Padre Cícero and the academia

The fascination for the Phenomenon of Juazeiro – as the "miracle" entered the media – and the figure of Padre Cícero as its main protagonist has shifted from mundane and political grounds, as discussed previously, to the academic arena, with the conduction of a vast array of research projects in many fields of knowledge. This state of affairs can at least partially justify the fact that Juazeiro has already been the site of three international symposia on Padre Cícero, of which the latest took place in 2004 and attracted researchers from the USA, France, and Belgium, to name but these three participating countries.

One of the first comprehensive academic accounts of the miracle in Juazeiro is provided by the American historian Ralph della Cava, in his *Miracle at Joaseiro* (1970). Della Cava approaches the topic from a historic perspective, trying to unfold the trails of politics and religion that surround the myth of Padre Cícero. He does so by offering a thorough picture of the social, political, and historic fabric of the time when the priest lived.

Slater (1986), another American researcher, is a sociologist interested in analyzing how the pilgrims and residents of Juazeiro represent themselves and Padre Cícero in their own oral stories. To achieve her goal, she collected 73 stories and managed to examine the ways in which this representation has changed with time. The image of Padre Cícero for both groups, regardless of time, is that of "a trusted personal friend" and of "a symbol of resistance to oppression".

More recently, many Brazilian scholars have taken the floor, and the result has been a fast-growing body of studies in many fields. Barros (2008), for instance, focuses the Phenomenon from the pilgrims' point of view by using, as the methodological framework, the Gramscian concept of religion as a conception of the world, and searches for categories, in her field work, that represent popular Catholicism as ascribed to Padre Cícero and to Juazeiro.

In the same direction as Barros is Braga (2008), who – coupling the sociological dimension of the 'Phenomenon' with its interrelated anthropological dimension, and like Barros, searching for the contribution of the pilgrims in the constitution of the 'miracle' –, aims to identify, in the pilgrimages, the elements that confer to the pilgrims the active role of transformers of Padre Cícero into a saint and of Juazeiro into a holy city, a role sometimes denied by scholars like della Cava (1970), for example.

Still following Barros's (2008) focus on the pilgrims as the centrifugal force that binds Padre Cícero and Juazeiro in the creation of a holy pair, Barbosa (2007), also from an anthropological point of view, examines how the ritual of the pilgrimages helps to redesign Juazeiro as a New Jerusalem, Rome of the Poor, and the Celestial City on earth.

Another researcher who, from a socioeconomic perspective, investigates Padre Cícero is Araújo (2005). She focuses on the binomial labor and faith and aims at identifying the hidden elements associated with Padre Cícero that helped to shape the economically second largest city of the state of Ceará.

The discussion so far has meant to single out some pieces of research that are representatives of the scope of Padre Cícero's studies within the realm of academic enquiry. I now move on to an area in which the academic production on the Phenomenon of Juazeiro is incredibly lagging furthest behind: linguistic studies.

1.4 Padre Cícero and linguistic studies: The gaps and the relevance of my proposal

If research in other fields of knowledge focusing on Padre Cícero and Juazeiro abounds, there is a flagrant gap in the linguistic realm. To my knowledge, only three researchers have tackled this issue from a more linguistically oriented standpoint.

The first of them is Granjeiro (2002), who examined how Padre Cícero was represented in the mythopoetic language of string literature (*cordel*). She analyzed three string literature leaflets and employed the Greimasian semiotic analytical framework. Her conclusion was that Padre Cícero was portrayed as God's spokesman on Earth, with holy powers to help the poor.

Nascimento (2001), now moving from the representation of Padre Cícero and Juazeiro in string literature to the representation of the Patriarch in the language of the pilgrims, investigated the letters written by the pilgrims and "addressed" to *Padim Ciço,*[14] thanking him for the miracles he might have worked in their names. This researcher, also working with a semantic framework, verified the lexicogrammatical features in the letters that allowed him to identify their communicative purposes. It is worth noting that both approaches to the Phenomenon of Juazeiro were conducted indirectly, that is, the first, through the voice of the string literature writers, and the second, through the voice of the pilgrims.

[14] *Padim Ciço* is the diminutive form of Padre Cícero and is the preferred manner through which less literate pilgrims address the priest.

As far as I could research, the only work to deal with the discourse *of* Padre Cícero instead of the discourse *about* Padre Cícero, and to use a linguistic framework, is Rocha (2006). In this, the author approaches Padre Cícero's letters by using the linguistic framework as practiced by discourse analysts affiliated with the French tradition. His aim then is to identify, in consonance with the Foucaultian ideas of discourse, the said and the unsaid in Padre Cícero's written communication.

To date, and to the extent I am concerned, there is no work aimed at analyzing Padre Cícero's epistolary political discourse from a critical discourse perspective (Fairclough, 1989 and elsewhere), nor from the systemic-functional linguistics perspective (Halliday, 2004, and elsewhere). Moreover, insofar as I am aware, there has been no academic work developed by a Brazilian scholar, working in a Brazilian context, which has been written in the English language. The present work aims at tapping these gaps.

1.5 Closing Lines

In this chapter, I placed the "Phenomenon of Juazeiro" within a broad context of culture, encompassing mainly the dimensions of economics, history, politics, and religion. I spent much longer focusing on the latter two and the reason for having done so lies in the fact that, agreeing with della Cava (1970) that Padre Cícero's lifetime political project was actually towards the resolution of his situation with the Roman Church, it follows, then, that any analysis of his political power must start compulsorily from his religious background, without which his entry into politics can not be clearly understood. Moreover, as for the analysis of the political arena of his time, which ranges from the proclamation of the republic to 1910, I am convinced that nothing else than a running commentary could be made in this dissertation without a careful analysis of the social and political structures that lay far behind Padre Cícero's epistolary political discourse, because, as Fairclough (1989) puts it, any discourse is

part of a given social practice, with which it – the discourse –, maintains a two-way relationship, that is, at the same time that the discourse is determined by the social structure, it may also sustain and/or challenge that very same social practice. In chapter 4, I hope I will have shown, at least tentatively, how this intrinsic relationship could not have been understood had the religious and the political dimensions of the context of culture not been laid down in full blow as they were here. But before reaching that point, I will discuss, in the next chapter, the theoretical background that sustains that present work.

CHAPTER 2
THEORETICAL RATIONALE

2.1 Opening lines

In chapter 1, I laid down the contextual elements necessary to pursue the present investigation. I did so by discussing Padre Cícero in relation to politics, to religion, and to the academia. In the present chapter, I lay down the theoretical foundation by focusing on systemic-functional grammar (SFG) and on critical discourse analysis (CDA). From the former, I present and discuss, in some more detail, the systems of transitivity, speech function, mood and modality, the areas of SFG chosen to help answer my research questions; from the latter, I borrow the concepts of hegemony and ideology, which are treated here as delicately as necessary in order to form two operationalizable constructs. Finally, I also discuss political discourse proper, by singling it out from other types of discourse and by providing a tentative analytical framework to be used throughout the present work.

2.2 Systemic-functional grammar (SFG)

Systemic-functional grammar (SFG) constitutes today one of the most fertile and challenging theories within the field of language inquiry, a fact that, at least partially, explains the overwhelming interest it has attracted since its infancy in the early 60's (e.g., Halliday, 1961, 1967a, 1967b, 1968, 1970a).

To illustrate the current widespread status of SFG, it suffices to mention that, only in the last decade, a number of books have been published with the aim of extending and/or explaining the theory. Examples of these are: Matthiessen, Lam, and Teruya's (2010) *Key terms in Systemic functional linguistics*; Lavid, Arus, and Zamorana-Mansilla's (2010) *Systemic functional grammar of Spanish – a Contrastive study with English*; Halliday and Webster's (2009) *Continuum Companion to Systemic functional linguistic*; Teruya's (2007) *A Systemic*

functional grammar of Japanese; Caffarel's (2006) *A Systemic functional grammar of French – from grammar to discourse*; Eggins's (2005) *Introduction to Systemic Functional Linguistics*; the classic Halliday and Matthiessen's (2004) *An Introduction to Functional Grammar*; Bloor and Bloor's (2004) *The Functional Analysis of English* and Thompsom's (2004) *Introducing Functional Grammar*, to name but these. This dissemination of work on SGF has been so impressive that led Bloor and Bloor (2004) to note that "[i]t is impossible to list all the introductory SFG texts now available" (p. 250), as the recent examples above nicely attest.

The corollary of this state of affairs is that SFG has been extensively used to investigate an array of linguistic phenomena in a number of diverse fields such as second language development (Praxedes Filho, 2007, 2004, 2003, 2002), national anthems (Souza, 2008), linguistic marks of power (Bartlett, 2004), and language in educational settings (Gonzaga, 2007), to stay with these examples.

The question that emerges from this is: What is there so extraordinary about SFG to attract such an amount of interest? Part of the answer to this question is given by Halliday (1985) himself, acknowledgeably the father of the theory, who postulates that it ". . . has evolved in use. It has no existence apart from the practice of those who use it. Systemic theory is a way of doing things" (p. 1). In being so, it means that any instantiation of language is of interest to SFG, a fact that explicates the utilization of the theory to investigate so many diverse linguistic aspects as shown above.

Another strong point for SFG is the fact that it approaches language as a social semiotic system and looks at the system not as a set of rules, but as a "meaning potential" (Halliday & Hasan, 1989), that is, as systematic resources for making meaning. It follows from this that its organizing principle is not the structure, as is the case with formalist grammars, but the system, considered from this unabridged perspective. Thus, SFG is a paradigmatic grammar instead of a syntagmatic one; put it in another way, the

most important aspect of the theory is that language is organized paradigmatically in terms of choices the users have at their disposal to draw upon against other choices available in the system (the systemic aspect of SFG). The structures are a consequence of the actual choices made; they are the realization of the choices as a sequence of structural functions (the functional aspect of SFG).

The ongoing choices of items in a given intralinguistc system network is closely constrained and /or activated by extralinguistic elements of the context, which leads to the next strong point in SFG: its comprehensive account of a theory of context, with the formulation of the constructs *context of situation* and *context of culture*. Halliday, McIntosh, and Strevens (1964) borrow the concept of context of situation from the British anthropologist Malinowsky (1923), who coined the term upon trying to explain some lexical aspects of Kiriwinian, a primitive language of the South Pacific Trobriand Islands. In Malinowsky's words:

> This latter [the meaning of a lexical item] again, comes only intelligible when it is placed within its context of situation if I may be allowed to coin an expression which indicates on the one hand that the conception of context has to be broadened and on the other that the situation in which words are uttered can never be passed over as irrelevant to the linguistic expression. (p. 306)

The context of situation remains one of the most central and well elaborated concepts in SFG and encompasses, according to Halliday (1999), ". . . three significant components: the underlying social activity, the persons or 'voices' involved in that activity, and the particular functions accorded to the text within it" (p. 10). These components are technically labeled field, tenor, and mode of discourse, respectively.

The construct of context of culture, still following Halliday (1999), was borrowed from Sapir and Whorf and means ". . . the traditional life styles, beliefs, and value systems of a language

community" (p. 17). Upon discussing the context of culture for language teaching, Halliday postulates that it encompasses four stages: first, learners process and produce text; second, they relate the resulting text to the context of situation; third, they construct the potential that is behind this text and others of the same kind and, finally, they relate the resulting text to the comprehensive context of culture.

The context of situation and the context of culture, these two "open doors" to the social dimension of SFG, according to Halliday (1999), represent the very same thing from different perspectives: A situation is an instance of the culture, which, in turn, is the potential underlying any type of situation that may occur, a distinction made clearer through his classic analogy between weather and climate:

> [t]he difference between "culture" and "situation" is rather like that between the "climate" and the "weather". Climate and weather are not two different things; they are the same thing, which we call weather, when we are looking at it close up, and climate when we are looking at it from a distance. (p. 9)

Given the exposition so far, it follows then that language, one of the social semiotic systems, puts at work, simultaneously, extralinguistic as well as intralinguistic elements in the process of meaning making through its metafunctional organization. To begin with, there are, there are, withih the intralinguistic semantic stratum, the three metafuncitons language is prone to serve at the same time: the ideational or reflexive function, which encompasses experiential and logical meanings; the interpersonal or active function, which has to do with interpersonal meanings, and the textual or enabling function, which provides the construal of cohesive and coherent ties in texts. In addition to aligning themselves with the three variables of the context of situation in the stratum above, these semantic categories also align themselves with the stratum below of lexicogrammar, considered by Halliday and Matthiessen (2004) as 'the powerhouse of

language', and constituted of three systemic areas: the system of transitivity, the systems of mood and modality, and the systems of theme and information.

Thus, each stratum communicates with one another through a relationship of realization. This bidirectional kind of relationship means that one stratum realizes/construes another immediately superior which, in its turn, is realized by/activates the one immediately inferior. Put it in another way, it means that the variable field of the context of situation is realized by/activates the ideational meaning area of semantics, which is realized by/activates, at the lexicogrammatical stratum, the systems of transitivity and tactic and logico-semantic relations, whose realizationa are the activation of choices at the expression stratum of phonology or graphology. Correspondingly, the variable tenor of the context of situation is realized by choices of interpersonal meanings, which, at the lexicogrammar level, are realized by the systems of mood and modality, whose realizations take place at the stratum of expression through written or oral texts. Finally, the variable mode of the context of situation is realized by the textual meanings, which, in turn, are realized by the theme and information systems, at the lexicogrammatical stratum, whose realizations have to do with the activation of choices in the expression stratum.

This enmeshing of strata and their hierarchical relationships can be better visualized in Figure 2.1.

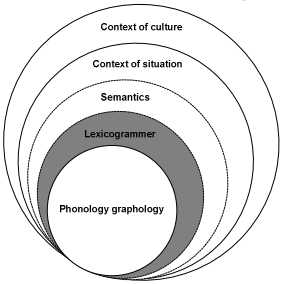

Figure 2.1. The SFG strata and their hierarchical relationships. (Adapted from Halliday & Matthiessen, 2004, p. 25).

In the present investigation, the areas of SFG as just outlined that will be used as part of my theoretical apparatus are the experiential and interpersonal meanings as realized, at the lexicogrammatical stratum, by the systems of transitivity,[15] speech function, mood and modality. Because of this, the lines to come will elaborate in some more detail on each of them.

2.2.1 The system of transitivity

As discussed in the previous section, transitivity is part of the lexicogrammatical system that realizes experiential meanings, construing "a quantum of change in the flow of events as taking place through some input of energy" (Halliday & Matthiessen, 2004, p. 179). This construal of experience of both the internal and external human worlds is achieved through the transitivity configurational functions of process, participant, and circumstance with their respective realizational classes: a verbal group (VG) realizes a process, a nominal group (NG) realizes a participant, and a prepositional phrase or an adverbial group realizes a circumstance. The process realizes the going-on, that is, what the social acitivity is; the participants refer to the entitities involved in the unfolding of the process, and the circumstances refer to the conditions of time, place etc., in which the process unfolds. In addition to the above lexicogrammatical configurations, the ideational meanings of a text are also realized by the tactic relations of parataxis and hypotaxis as well as the logical-semantic relations of elaboration, extension, and enhancement.

Halliday and Matthiessen (2004) identify six processes: material, mental and relational – the three major types –, and verbal, behavioral, and existential. Each of these processes along

[15] Although the system of transitivity encompasses the tactic and logico-semantic relations, these areas of meaning are left out in the present investigation, given the nature of the research questions proposed here.

with its central and additional potential participants is listed in Figure 2.2.

Process Type		Semantic Meaning	Central Participant	Additional Participant
Material		Doing	Actor, Goal	Scope, Attribute, Beneficiary (Recipient and Client)
		Happening	Actor, Range	
Mental		Perceiving	Senser, Phenomenon	-
		Thinking/ knowing		
		Desiderating		
		Feeling		
Relational	Attributive	Having Being	Carrier, Attribute, Identifier,Identified	-
	Identifying		Token, Value	
Behavioral	Physiological	Behaving	Behaver	Range
	Psychological			
Verbal		Saying	Sayer, Verbiage	Receiver, Target
Existential		Existing	Existent	-

Figure 2.2. Process types and their related participants. (Expanded and adapted from Humphrey & Droga, 2002, p. 16).

As Figure 2.2 shows, material processes are those of 'doing and happening', that is, of acting. These actions can be both concrete and abstract, and they can extend or not, to some entity. In the case of the actions being of a 'doing' type, they can be creative or transformative, whereas if they are of the 'happening' type, then they may be eventive, behavioral, or meteorological.

The main participants of a material clause of the 'doing' type are the Actor and the Goal. The former is the entity that is responsible for the action in active material clauses, and the latter is the entity being affected by the Actor. In causative material

clauses, there is an extra participant, the Initiator of the action, that is, the entity that takes the Actor in movement. Figure 2.3 shows an example of a material clause from my data analyzed for its functional constituents:

Actor	Proc.: Material	Goal
Eu	assinei	o documento

Figure 2.3. A material clause and its functional constituents.

In addition to these main participants, other structural constituents can take on other participant roles in material clauses. These additional participants are Range, Beneficiary (Recipient or Client), Attribute, and Scope. A Range is the entity responsible for either the extension of the action in a 'happening' process as in 'climb a hill' or for the actual expression of the action if the verb is lexically empty as in 'take a nap'. The Beneficiary is the entity that receives the benefits of the result of the process, being the Recipient the receiver the goods and the Client the receiver of services. The Attribute is the qualification of the Actor or the Goal as the result of the conclusion of a process of doing. Finally, the Scope construes a domain over which a process occurs, but it does not affect the action directly as the Actor potentially does.

Mental processes, unlike material processes, are those of thinking, feeling and knowing and, whereas the latter construe experiential meanings of our external world, the former construe "a quantum of change in the flow of events taking place in our consciousness" (Halliday & Matthiessen 2004, p. 197). According to Praxedes Filho (2007), mental processes ". . . express the mental activity – perception, cognition, desideration, and emotion – of a human or any other entity – animate or inanimate – to which the human feature of consciousness is attributed, being, hence, processes of 'sensing'" (p. 36). Their main participants are the Senser – always conscious and able of expressing the roles of being emotive, cognitive, perceptive and desiderative –, and the other is the Phenomenon, to which the

roles above can be attributed. The Phenomenon can also be hyperphenomenalized, that is, it can take on the function of a Macrophenomenon or a Metaphenomenon. In the first case, it takes the form of a down-ranked non-finite clause of perceptive as well as emotive mental processes; in the second case, it takes the form either of a 'fact' Metaphenomenon, which can be realized by down-ranked finite clauses in perceptive and emotive mental clauses, or of an 'idea' Metaphenomenon, which can be realized by projected ranking clauses in cognitive and desiderative mental clauses. Figure 2.4 shows an example, taken from my data, of a mental clause analyzed for its functional configuration:

Senser	Proc.: Mental	Phenomenon
Eu	sei	o resultado proveitoso

Figure 2.4. A mental clause and its functional constituents.

The next major class of processes is the relational type. They are processes of "being" and "possessing" and can be of two types: attributive and identifying. Relational attributive or ascriptive clauses express a process of being and having and the relationship they establish is that of characterization, which can be intensive, possessive or circumstantial. The participants of a relational attributive clause are the Carrier, the one that holds a feature ascribed by the speaker or writer, and the Attribute, that is to say, the feature itself ascribed to the Carrier. Relational identifying processes are those whose relationship is that of identity establishment of one participant by another. Like the attributive type, identifying relational clauses can also be of three different subtypes, that is, intensive, possessive or circumstantial. The participants in this type of relational clauses are the Identifier, the one that assigns an identity to the other participant and the Identified, the one to whom an identity is assigned by the other participant. These two participants possess the same referent, and, because of this, their positions within the clause are

reversible. Figure 2.5 shows one relational attributive clause and its transitivity analysis.

Carrier	Proc.:Relational	Attribute
Elliptical ‘eu’	sou	dele amigo

Figure 2.5. A relational clause and its functional constituents.

If it is reasonably manageable to identify and analyze material, mental, and relational processes as just exemplified, it is not so to identify and analyze behavioral processes, given the amount of overlapping features they share with two kinds of process above, namely, material and mental. Additionally, they overlap with features associated with verbal processes discussed below, which makes behavioral processes probably the fuzziest type in transitivity analysis (Halliday & Matthiessen, 2004; Ravelli, 2000).

A behavioral process, then, has as the main participant the Behaver, which, like the Senser in mental clauses, is commonly realized by a conscious being capable of holding physiological and psychological features. The other participant is the Range, the extension of the behaving act of the Behaver and may overlap somehow with the Goal of the material processes. Figure 2.6 shows an instance of this taken from Halliday and Matthiessen (2004, p. 171).

Behaver	Range
People	are laughing

Figure 2.6. A behavioral clause and its functional constituents.

Verbal processes are those that express a range of symbolic meanings and are constructed linguistically as processes of saying and possess as main participants the Sayer – the one responsible for the act of saying, and needs not necessarily hold the feature of consciousness, as is the case with the Senser in mental clauses –, and the Verbiage, the content of the Sayer’s exchange of meaning. In some linguistic realizations, the

Verbiage may be a complete clause, in this case, a locution in form of a projected ranking clause, which can relate either paratactically or hypotactically to the projecting clause with the verbal process, realizing direct or reported speech, respectively.

The other participants in a verbal clause include the Receiver and the Target. The former is the entity towards which the act of saying and meaning is adressed, whereas the latter is that on whom or what the content of the Verbiage falls. Figure 2.7 shows an instance of a verbal process projecting a locution clause.

Elliptical Sayer	Proc.:Verbal	Receiver	Verbiage (locution)
"eu"	Ordenei	aos amigos daqui	[que pedissem…]

Figure 2.7. A verbal clause and its functional constituents.

The last type of process is the Existential, which represents our inner and outer worlds as "existing". In the English clause, it has the empty *there* in the Subject position, followed by the verb *to be*, prototypically the main verb in these constructions. The only participant in an existential clause is the Existent and can express, according to Martin, Matthiessen and Painter (1997), any kind of phenomenon or event, such as actions, abstractions, people, institutions, etc.

In the Portuguese clause, this process is typically realized by the verb "haver" [there to be] in he third person singular and the content of the existence can take on either singular or plural forms. Figure 2.8 shows an example of this:

Proc.: Existential	Existent
Não há	nenhuma odiosidade deste povo contra ele

Figure 2.8. An existential clause and its functional constituents.

In addition to the processes and their participants as discussed up to this point, nuclear transitivity includes also the circumstances, which encompass a large array of elements as can be realized freely across any set of process. A circumstancial element answers the questions *when*, *where*, *how* and *why* and, in being so, they circumscribe the event in the semantic spectrum of space, time, manner and cause. Another characteristic of circumstances is that whereas participants belong in the grammar of mood functioning as Subject or Complement, these elements function as Adjuncts and are typically realized by an adverbial group or by a prepositional phrase. Figure 2.9 portrays a sample of circumstances for the English language.

Circumstances		
Type	**Subtype**	**Examples**
Extent	**Distance**	for two blocks / every 100 meters / a long way
	Duration	for five years / since 2002 / every six hours
	Frequency	once / twice / three times
Location	**Place**	at home / in the bedroom / on the table
	Time	at one o'clock / in January / on Tuesday
Manner	**Means**	with a knife / by means of an e-mail / through books
	Quality	beautifully / in a happy way / with happiness
	Comparison	like everybody else / unlike most students
	Degree	deeply / to a high degree / to a low extent
Cause	**Reason**	because of the rain / due to the exam / thanks to money
	Purpose	for the purpose of restoring his sight for the sake of recovering her health

	Behalf	on behalf of the LGBTT minority / in favor of same-sex marriage
Contingency	**Condition**	in case of fire / in the event of a storm / on condition of leaving now
	Default	in the absence of fair play / in default of justice
	Concession	in spite of prejudice / regardless of the difficulties /
Accompaniment	**Comitative**	with João / without Mary
	Additive	as well as Shirley / instead of the President
Role	**Guise**	as a teacher / in the role of your representative
	Product	(grow) into a beautiful person / (cut) in cubes
Matter	**X**	about your life / (talk) of the causes of bigotry
Angle	**Source**	in the words of Halliday / according to Matthiessen
	Viewpoint	to me / in my view / from the standpoint of SFG

Figure 2.9. A list of English circumstances (Adapted from Praxedes Filho, 2007, p. 38).

Having come to this point, at which the transitivity model of process-participant-circumstance has been discussed and exemplified as done above, I may introduce the concept of templates, as suggested by Thompson (2009). For that author, templates mean ". . . schematic representations of transitivity structures in which there are recurrent patterns of one or more of the entities appearing in complementary distribution in particular participant roles or circumstances**"** (p. 3). By exemplifying the concept of templates with his analysis of a recipe, Thompson shows that the prevailing template for a recipe is the one of Figure 2.10.

ACTOR	+ PROCESS: MATERIAL	+GOAL	(+CIRCUMSTANCE)
	dispositive		location / means / time
[you]	act on	dish/ ingredient	equipment time

Figure 2.10. Transitivity template for a recipe (Adapted from Thompson, 2009, p. 4).

Thus defined and exemplified, in the present work, the use of templates aim to show, in a more elaborated way, how Padre Cícero represents himself and his interlocutors in his political discourse by singling out each participant role and then grouping them into a given template, thus showing the preferred transitivity choices employed by Padre Cícero in relation to each interlocutor of his political discourse.

Now the question that follows from everything that was discussed earlier is: How can the system of transitivity, as just outlined, assist in my unveiling linguistic instantiations of power in Padre Cícero's political letters? To tentatively answer this question, I will resort to two works that dealt with transitivity analysis and power relations.

In the more specific political field as put forward in the present piece of research, Butt, Lukin and Matthiessen (2004) examine how President Bush represents his "enemies" in his first speech after September 11, and how Lieutenant Colonel Tim Collins construes the need for the British troops to invade Iraq. The first text was delivered nine days after the events of 9-11, and the second was delivered on the eve of the US invasion of Iraq. Inasmuch as the transitivity analysis of the first text is concerned, the authors, among other explanations, come up with the conclusion that Bush ascribes, to his enemies as well as to the US, the role of Actors in material processes, but with a significant contrast at the semantic level: whereas for the enemies, the actions are mostly negatively evaluated as processes like kill, brutalize and overthrow are used, the actions in which the US is involved are either neutral or positive as can be seen in processes such as coordinate, strengthen and lead. In trying to explain their findings, the authors say that

> . . . to give the enemy such a material, dynamic grammatical profile through the transitivity selections is often not the choice of leaders speaking of political enemies. But in this case, the powerful, negative actuality of "them" makes the world (as construed by the grammar) appear a more dangerous place. (p. 274)

The construal of the world as 'a more dangerous place' is the strongest justification for the urgent taking of action that culminated with the American invasion of Iraq soon after the delivery of the remarkable speech, according to those authors. And this danger is linguistically realized, against the expected passivity as with the representation of enemies by a political leader addressing them, by the negatively evaluated material processes as previously shown.

Another study that uses transitivity analysis to investigate power relations is Bartlett (2004). The motivation for his study stemmed, according to him, from the current criticism against CDA as for its ". . . failure to combine a contextually sensitive reading of texts and the scale of analysis necessary to draw more generalized conclusions about the instantiations of power relations in discourse" (p. 69). Thus, the main aim of his study is "[t]o focus on developing CDA methodology so that it is both sensitive to the local production of speech and appropriate to large-scale quantitative analysis within a sociological framework" (p. 73). To approach the objective above, the author's data consisted of 2 protocols that resulted from interviews on the perception of social development by the two participants of the study conducting a joint project: Steve, a South American local leader of Guyana, and Graham, a Ph.D. in biology and a representative of IIRCP, a multinational non-governmental organization (NGO). According to that author, although both speakers possessed symbolic capital in their specific spheres and were bound by the mutuality of interests, Graham was said to hold more power than Steve, given his academic qualifications and his post as the representative of the NGO, which was the one

with money to sponsor the joint project. The expectation, then, was that this power would be instantiated at the level of discourse, as was the case with Butt, Lukin and Matthiessen's study.

Nevertheless, the findings of the transitivity analysis of mental projections related to each subject's perception on development revealed that "29% of Steve's projections are affective against 17% of Graham's", and that "40% of Graham's mental projections express median projections" instead of firmer expressions of will as was expected as an indication of discursive marks of power. Such results led the author to conclude that ". . . his ability [Graham's] to giving opinions instead of using firmer expressions of will is related to a particular mode of power and authority" (p. 80).

Among many implications that the above findings suggest, Bartlett emphasizes at least two, which he considers central to his research objective and constitute main challenges to CDA: the first refers to the fact that ". . . the subjective/objective split not necessarily applies or the dichotomy powerful/non-powerful" and the second suggests that ". . . increased delicacy may produce dissonant results which must be harmonized with deeper power analysis" (p. 80). These two implications are in consonance with his comprehensive finding that ". . . the existence of different modes of power . . . manifests themselves in different forms, both verbally and non-verbally" (p. 80).

In the specific case of Padre Cícero's epistolary political discourse, then, transitivity analysis may clarify how he construes logogenetically the representation of Juazeiro and that of the politics of his time by focusing closely on his preferred types of processes alongside their participants and circumstances. Additionally, this analysis may reveal whether or not his mode of power exercise is more aligned with the use of material processes as in Butt, Lukin and Matthiessen (2004), or with a more particular less firm mode of power as found in Bartlett (2004). This resulting construal may furnish my research with ideological elements in order to understand the political hegemonic

configuration of 1910, both locally and nationally. Upon building up this hegemonic configuration, it follows that it becomes manageable to verify whether or not Padre Cícero's epistolary political discourse conforms to or challenges the social status quo of his political arena.

2.2.2 The systems of speech function, mood and modality

As discussed in section 2.2, language serves basically two broad functions: It is used to represent the inner and outer human experiences and to make human interaction possible. The representation of these experiences is investigated in language through the analysis of processes, participants, and circumstances, and these configurational functions fall into the broad term transitivity as shown previously. In this subsection, I will treat how language performs its second broad function, namely, interpersonal, through the systems of speech function, mood, and modality.

For Halliday and Matthiessen (2004), "the most fundamental types of speech role, which lie behind all the more specific types that we may eventually be able to recognize, are just two: (i) giving and (ii) demanding" (p. 107, emphasis in the original). The commodity being given to or demanded from the interlocutor may be either information or goods and services, giving rise to Figure 2.11.

Commodity exchanged / Role in exchange	Goods-&-Services	Information
Giving	**Offer** Would you like some tea?	**Statement** He's giving her some tea
Demanding	**Command** Give me some tea	**Question** What is he giving her?

Figure 2.11. Speech functions and their realizations (Adapted from Halliday & Matthiessen, 2004, p. 107).

In order to analyze the interpersonal meanings of language as prompted by the categories in Figure 2.11 related to the construal of interaction itself, analysis will fall on the two speech functions presented. The way they are organized and manipulated in the process of meaning-making gives rise to the interactional moves of offers and commands – proposals – as well as statements and questions –, propositions, which can be realized by choices in the system of MOOD, as Figure 2.12 shows.

One aspect of the system of MOOD			
Indicative		Imperative	
declarative	interrogative	Inclusive	Exclusive

Figure 2.12. One aspect of the system of MOOD with its realizational possibilities.

In addition to these interaction-related interpersonal meanings, the point in focus here is also on another area of interpersonal meanings in which indeterminacy predominates, that is, the shades of meanings are relatively fluid: modality. In Halliday and Matthiessen's (2004) words, "what the modality system does is to construe the region of uncertainty that lies between 'yes' and 'no'" (p. 147). Let me consider this in more detail.

As modality covers the area of uncertainty in language, it is necessary that the polarity points of yes and no be the parameters against which the degrees of this meaning indeterminacy can be measured. Thus, between the assertive "it is so" and the denial "it isn't so" relative to a proposition, that is, language used in exchanges of information, there are two types of intermediate meanings, which are probability and usuality, the dimensions of modality called modalization (Halliday & Matthiessen, 2004, p. 147).

Moreover, if instead of a proposition one has a proposal, that is, language used in exchanges of goods and services, the contrast lies between the positive ‘do it’ and the negative ‘don’t do it’. Here again there are two kinds of meaning indeterminacy, depending, in this case, on the speech function, whether it is a command or an offer. The former leads to degrees of obligation whereas the latter leads to degrees of readiness, which, in turn, are divided into the subareas of inclination and ability. These two areas of modality are referred to as modulation.

Both dimensions of modalization – that is, probability and usuality –, can be realized in three manners: (a) by a Finite modal operator in the verbal group, (b) by a Modality adjunct, or (c) by both together. As for the dimensions of modulation, obligation and readiness, they can also be realized (a) by a Finite modal operator, or else (b) by an expansion of the predicator. Figure 2.13 summarizes the points made here.

<table>
<tr><th colspan="3">Modality</th></tr>
<tr><td colspan="2">Modalization (Propositions)</td><td>Modulation (Proposals)</td></tr>
<tr><td rowspan="3">Probability</td><td>Finite Modal Operator</td><td rowspan="3">Obligation
a. Finite Modal Operator
b. Expansion of the Predicator</td></tr>
<tr><td>Modality Adjunct</td></tr>
<tr><td>Both</td></tr>
<tr><td rowspan="3">Usuality</td><td>Finite Modal Operator</td><td rowspan="3">Inclination
a. Finite Modal Operator
b. Expansion of the Predicator</td></tr>
<tr><td>Modality Adjunct</td></tr>
<tr><td>Both</td></tr>
</table>

Figure 2.13. Modality and its configurational realizations (Adapted from Halliday & Matthiessen, 2004, p. 150).

In addition to the system of Type, which divides modality into modulation and modalization and their subsequent subsystems of probability and usuality, and obligation and inclination, respectively, as displayed in Figure 2.13, the system network of modality contains three other simultaneous systems: VALUE, ORIENTATION, and MANIFESTATION. The system of VALUE refers to the elocutionary force of the modality in question and is further split into three subaspects: (a) outer/low, if the modality is located at the inferior extreme of the continuum, (b) median, if the modality is located in the middle of the continuum, and (c) outer/high, if the modality is located at the superior extreme of the continuum. The system of ORIENTATION selects between 'objective' and 'subjective'. In the first case, the source of the modality is not the speaker/writer and can be located outside the communicative event whereas, in the second case, the source of the modality is the speaker/writer him/herself. Last, the system of MANIFESTATION selects between 'implicit' and 'explicit', depending on whether the assessments and opinions are construed without stating the source or they are construed with clear statement of the source. The three systems just outlined, alongside their definitions and lexical realizations, for English, are summarized in Figure 2.14:

Aspects and Subaspects		Definitions	Lexical Realizations
Value	Outer/Low	It construes the inferior (low) extreme (outer) or weakest degree of the modality types.	can, possibly, I suppose, it's possible, sometimes, it's rare, allowed to, I'll let, it's permissible, will, willing to, etc
	Median	It construes the intermediate (in between the outer values) degree of the modality	would, probably, I think, it's likely, usually, it's usual, should, had better, supposed to, I want, it's desirable, would like to,

		types.	eager to, etc
	Outer/High	It construes the superior (high) extreme (outer) or strongest degree of the modality types.	must, certainly, I know, it's certain, always, (n)ever, have to, required to, I insist, it's necessary, determined to, etc
Orientation	Objective	It construes the source of the assessments and opinions expressed by the modality types as if it were not the speaker.	probably, it's likely, usually, it's usual, supposed to, it's desirable, eager to, possibly, it's possible, sometimes, it's rare, allowed to, it's permissible, willing to, able to, certainly, it's certain, always
	Subjective	It construes the speaker as the source of the assessments and opinions expressed by the modality types.	will, I think, should, had better, I want, would like to, can, I suppose, I'll let, must, I know, have to, I insist, etc
Manifestation	Implicit	It construes the assessments and opinions expressed by the modality types without declaring their source.	will, probably, can, possibly, must, certainly, usually, sometimes, must, always, (n)ever, should, had better, supposed to, allowed to, have to, required to, would like to, etc
	Explicit	It construes the assessments and opinions expressed by the modality types	I think, it's likely, I suppose, it's possible, I know, it's certain, it's usual, it's rare, I want, it's desirable

		declaring what their source is. When the manifestation is explicit and the polarity is negative, the latter may be located directly within the modality segment of the clause or it may be transferred to the segment where the modality source is declared.	Direct Negative: 'I think/it's likely, etc + negative dependent clause'
			Transferred Negative: 'I don't think/it's not likely, etc + positive dependent clause'

Figure 2.14. Modality aspects and subaspects: Definitions and lexical realizations. (Adapted from Praxedes Filho, 2007, p. 55).

In addition to those congruent realizations of modality as shown above, modality can also be realized incongruently, and, in this case, it is called an interpersonal metaphor of modality. This can be seen in the projection domain of mental clauses, in which the proposition is realized by a projected idea clause and the modality, by the projecting mental clause, as in this example taken from Halliday (2004, p. 614): *You know what's happening tomorrow at five o'clock, don't you?*

The domain of metaphorical expression is dispersed through all levels of grammar and its manifestation occurs within all three metafunctions, that is, the experiential, the interpersonal and the textual. For the present piece of research, in addition to the metaphor of modality as discussed here, it is worthwhile discussing the metaphorical realizations of mood. Remembering that the two basic mood choices are indicative and imperative, their realizational patterns may vary enormously, that is, a simple speech function of command like *Open the door!*, which could be

congruently realized by an imperative clause, can also be realized by a modulated clause like *Could you open the door, please?*. The meaning potential of these congruent and incongruent realizations of grammar meanings will be crucial for the interpretation of Padre Cícero's political discourse, since they serve very specific communicative purposes in it.

Now the question that arises from the discussion so far is: To what extent can the systems of speech function, mood and, in particular, of modality enrich my investigation into power relations in Padre Cícero's political letters? The same two pieces of research outlined in section 2.2, that is to say, Butt, Lukin and Matthiessen (2004) and Bartlett (2004) shed some light on how this could be done.

Inasmuch as the first piece of research is concerned, Butt, Lukin and Matthiessen (2004) inform that, as for the findings at the interpersonal level of their study, and more specifically, as for the use of modality, in a text with 2988 words and with the apparent quasi-dialogue mode, only 6 percent of all the clauses are modalized, which leads the authors to conclude that, "[b]ecause most clauses are non-modalized, the effect created is one of categoriality: past, present and future events are presented without any allowance for uncertainty" (p. 275). In the present case, Bush construes his own image as someone with power enough to decide the course of events and, although calling for the American people's compliance, he leaves no space for negotiation and his discourse appears to be monologic and authoritarian.

Bartlett (2004), in examining the interpersonal dimension of his two interviewees, found that "Graham's use of NEED TO and SHOULD . . . indicating to be self-criticism instead of the standard power of authority or control" (p. 75) and that, as for the expression of obligation, Steve is construed as someone dealing mostly with absolutes, regardless of their source, whereas Graham is construed as someone reluctant to make use of his symbolic capital. Instead, Graham's use of subjective modality indicates more a self-criticism and a cry for engagement than an

attribution of obligation to forces outside the developmental project. Based on these two findings, the author concludes that they suggest ". . . the existence of different modes of power that manifest themselves in different forms, both verbally and non-verbally" (p. 80).

From the findings above and in the light of the discussion so far, I envisage at least three ways in which modality could assist in my analysis of Padre Cícero's epistolary political discourse. First, by presenting the facts as not falling within the modality dimensions of modalization and modulation, Padre Cícero inevitably construes his social role as either an authoritative person, acting in the name of the people of Juazeiro upon its fight for independence, in the same line of Bush's speech examined earlier. Second, at the same time, he also construes his interlocutor's social role as more or less powerful in relation to himself or he construes a picture of someone with a particular mode of power, in the same vein of Graham's discourse in Bartlett's study. Finally, modality analysis may reveal how he construes the role of Juazeiro do Norte and its inhabitants taken here collectively as "his people", the fashion he likes to address his compatriots, as holding more or less power in relation to the fight of becoming independent from Crato.

The systems of speech function, transitivity, mood, and modality as just outlined here will be the areas of SFG that I will use as my descriptive analytical apparatus. As for the explanation dimension of the findings, I will resort to Fairclough's critical discourse analysis (e.g., Fairclough, 1989), with particular emphasis on two concepts: ideology and hegemony. The next lines elaborate on CDA, in broad terms, and on ideology and on hegemony, in particular.

2.3 Critical discourse analysis (CDA)

In the lines to come, I first come to grips with the concept *discourse*, given its central status for the ongoing discussion. Then, I visit the concept *critical* for situating the discipline CDA

within these two parameters. Next, I discuss CDA proper by providing its general principles, contributors and so forth. Last, I present, discuss and single out the analytical tools of CDA that I will utilize in the present piece of research.

Few concepts in language studies, if any, have enjoyed such prominence and confusion than has the concept of discourse. The reasons for this state of affairs may be due to the careless manners in which some scholars use the term and/or its widespread use in a number of sometimes diverging disciplines. Actually, it may be hard to find any social science today that does not claim to deal with discourse.

Nevertheless, a sound discussion on this issue is compulsory in order to make it clear that this piece of research is situated within the parameters of CDA. If discourse encapsulates the notion of 'doing things with words' as proposes Austin's classic work, one can securely assert that the first discourse analysts belonged to the Antiquity and to the Aristotelian Rhetoric, in that the main aim of rhetoric at that time was to investigate communicative strategies to make discourse successful. However, with a coloring of a scientific status with its inextricable linguistic and social elements, it is widely acknowledged that the first scholar to have used the expression *discourse analysis* was the American linguist Zellig S. Harris.

In his already classic text *Discourse Analysis*, published in 1952, Harris states that

> [o]ne can approach discourse analysis from two types of problem, which turn out to be related. The first is the problem of continuing descriptive linguistics beyond the limits of a single sentence at a time. The other is the question of correlating 'culture' and language (i.e. non-linguistic and linguistic behavior). (p. 1)

This correlation between linguistic and nonlinguistic elements has been at the very heart of Discourse Analysis's agenda since its infancy. For Harris, discourse, as implied by the quotation above, means "descriptive linguistics beyond the limits

of a single sentence" and ties together cultural and linguistic elements.

Schiffrin (1994), at attempting to provide a definition of discourse, locates the discussion at the dichotomy of either a formalist or a functionalist perspective. For her, it is these two paradigms that establish dividing differences in linguistics as for its comprehensive view on language, in general, and on the goals of the discipline itself, in particular. The author, thus, states that, within the formalist paradigm, discourse is seen as 'sentences', whereas, within a functionalist framework, discourse is perceived as 'language use'. In discussing the implications of these two views of language and, subsequently, of discourse, she proposes a third definition of discourse by aligning it with "utterances", a definition that, for her,

> [c]aptures the idea that discourse is "above" the (larger than) other units of language; however, by saying that utterance (rather than sentence) is the smaller unit of which discourse is comprised, we can suggest that discourse arises not as collection of decontextualized units of language structure, but as a collection of inherently contextualized units of language use. (p. 39)

Admitting the fuzzy nature of the concept of discourse, Wodak and Meyer (2009), following Fairclough (1989, 1993, and elsewhere) and upon discussing the methods for critical discourse analysis, consider 'context of language use' to be crucial for CDA and provide a definition that, in their words, "has become 'very popular' among CDA researchers" (p. 6). For them,

> CDA sees discourse – language use in speech and writing – as a form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it. The discursive event is shaped by them, but is also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of

> knowledge, and the social identities of the relationships between people and groups of people. It is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. . . . (Wodak & Meyer 2009, p. 6)

In line with the exposition above, discourse, in this study, is seen as "language use conceived as social practice" (Fairclough, 1993, p. 138) as discussed so far, because only by approaching discourse from this dialectical perspective could I discuss the sociological elements that conditioned Padre Cícero's discourse and, at the same time, the discursive elements in his discourse that were challenging the social structures of the status quo of this political battlefield in 1910, at the apex of Juazeiro's bid for independence.

Another key concept I need to consider here before moving forward is the one that names, together with the concept discourse, the discipline itself, CDA: critical. Fairclough and Wodak (1997) trace the origin of the use of the word 'critical' to The Frankfurt School of Philosophy, which, according to them, reexamined the foundations of Marxism from a western perspective. The Frankfurt member most closely associated with the notion of 'critical' is Jürgen Habermas, for whom "a critical science has to be self-reflexive (reflecting on the interests that underlie it) and it must consider the historical context in which linguistics as social interactions take place" (cited in Fairclough & Wodak, 1997, p. 261).

The Frankfurt School of Philosophy, widely known as 'Critical Theory', bases itself, according to Wodak and Meyer (2009), on Max Horkheimer's famous essay published in 1937, in which the author advocates that a critical theory should differentiate itself from traditional theories by moving towards critiquing and changing society, instead of simply understanding and trying to explain it. The authors mention two key requirements that are crucial for the understanding of critical theory the way it was practiced by the Frankfurt school: The first

reads that "[c]ritical theory should be directed at the totality of society in its historical specificity" and the second says that "Critical theory should improve the understanding of society by integrating all the major social sciences, including economics, sociology, history, political science, anthropology and psychology" (Wodak & Meyer, 2009, p. 3).

These requirements are crucial to the concept of critical since they strip off the negative connotation that lies behind the common-sense usage of the term, which aligns it with solely the negative aspects of social life, thus implying that CDA should occupy itself with these negative issues only. It is true that CDA researchers most of the time have addressed issues of negative nature such as questions of power imbalance and all types of discrimination, but Wodak and Meyer (2009, p. 3) remind us that "[a]ny social phenomenon lends itself to critical investigation, to be challenged and not to be taken for granted".

It is within this paradigm that the concept critical will be utilized here, that is, the present piece of research lends itself to the label critical because it does not take Padre Cícero's political discourse for granted and also because, by setting out to examine its nature and contextual constitution, it will inevitably have to integrate, via the concepts of ideology and hegemony, some of the social sciences such as history, sociology and anthropology, as warns us Max Horkheimer, in order to gain some clearer understanding on the nature of political discourse, in general, and of Padre Cícero's, in particular.

Having analyzed the two concepts that originate the label CDA, I now move on to examine the enterprise of a group of scholars who produced an impacting body of work and who granted themselves the label critical linguists and, to some extent, anticipated, in many ways, many of the principles that today are current and common sense in CDA's research agenda.

This pioneering critical linguistic work was developed by a group of scholars at the English University of East Anglia and resulted in two founding publications: *Language and Control*

(Fowler, Hodge, Kress & Trew, 1979) and *Language as Ideology* (Kress & Hodge, 1979).

Their approach to language analysis as displayed in these two works already incorporated a good number of current CDA principles such as their "propositions" that: (a) "[T]he language which we use and which is directed to us embodies specific views – or 'theories'– of reality"; (b) "variation in types of discourse is inseparable from social and economic factors"; and (c) "language usage in not merely an effect or reflex of social organization and processes, it is a part of social process" (Fowler, Hodge, Kress & Trew, 1979, p. 1). Accordingly, the materials they set out to analyze then included an array of social contexts ranging from ideologically loaded newspapers' reports to apparently 'naïve' greeting cards.

As a result of this enterprise, the label critical linguistics has since then gained widespread status and has, not surprisingly, overlapped widely with that of CDA. Actually, the two labels, Critical Linguistics and Critical Discourse Analysis, have been used interchangeably, with the latter having been the preferred one, maybe due to the prominent status CDA has achieved over the last decades. In this dissertation, the label Critical Discourse Analysis will be the chosen one, but, even within this paradigm, some adjustments need to be made, for the label CDA invokes a wide range of analytical methods and theories. Thus, for the purpose of the present investigation, Critical Discourse Analysis corresponds to the work developed by Norman Fairclough and his collaborators and, more specifically, the chosen focus is on the analytical model he started to develop in his 1989 publication, which was then expanded in many following works. Even more specifically, the area of his model that will be used here is the third dimension and, from this, only two concepts will be focused: ideology and hegemony. Having made these observations, the next lines then present and discuss, in some detail, the story, the principles, and the protagonists of the constitution of this fertile field of investigation named CDA.

Although the group of East Anglia University made some impact on the studies of language and society in the late 1960s and early 1970s, the birth date and place of CDA, the way it is conceived today, are located some thirty years later in time and a lot more miles away from England. Actually, Wodak and Meyer (2009) inform that

> CDA as a network of scholars emerged in the early 1990s, following a small symposium in Amsterdam, in January 1991. Through the support of the University of Amsterdam, Teun van Dijk, Norman Fairclough, Gunther Kress, Theo van Leeuwen and Ruth Wodak spent two days together, and had the wonderful opportunity to discuss theories and methods of Discourse Analysis, specifically CDA. (p. 4)

The 'network of scholars' was even more expanded and became evem more mature with the launch of the journal *Discourse and Society* (1990) by van Dijk, which was followed by an array of other publications with the sole aim of providing a vivid forum of discussion around the new-born discipline. Examples are the journals Critical Discourse Studies, The Journal of Language and Politics, Discourse and Communication, and Visual Semiotics. Adding to this the untold number of articles written and the books published bearing on CDA, it goes without surprise to know that "CDA (CDS) has become an established discipline, institutionalized across the globe in many departments and curricula" (Wodak & Meyer, 2009, p. 5).

From the above, one question that imposes itself is: *What is there so extraordinary about CDA to attract such an enormous amount of attention worldwide*? The answer to this question may invite pages afield, but two points suffice to give a general idea of this academic appeal provoked by CDA: The first refers to its interdisciplinary nature and the second, to the comprehensiveness of its approach to language and society, encompassing a wide range of methods and theories. Indeed, as a discipline with its roots in "Rethoric, Text linguistics, Anthropology, Philosophy,

Socio-Psychology, Cognitive Science, Literary Studies, as well as in Applied linguistics and Pragmatics" as Wodak and Meyer (2009, p. 2) inform and an agenda of a far-reaching scope, it is no surprise to know that CDA has reached such a prominent role in the studies of language and society.

This manifold roots of CDA has long been considered as the most appealing face of the approach. Fairclough and Wodak (1997), with the aim of tracing the origins of CDA, acknowledge that the birth of Critical Discourse Analysis is tied up to what they call 'Western Marxism', that is, instead of employing the economic dimension as the paramount reference of social analysis as the original form of Marxism does, Western Marxism has given considerably more emphasis than other forms of Marxism to the cultural dimensions of societies, emphasizing that capitalist social relations are established and maintained (reproduced), in large part, in culture (and hence in ideology). The authors go on to single out the great contributors to the discipline.

For those authors, the list of scholars who are closely associated with the development of this new kind of Marxism includes Antonio Gramsci, the Frankfurt school (in special Jürgen Habermas), and Louis Althusser. From Gramsci, they benefited from the articulation of the concepts of 'political society' and 'civil society' as a way of explaining maintainance of the capitalist system, of its dominance over the whole society through coercitive means creating thus what he calls 'hegemony', a key concept in his thought, which was later incorporated into Fairclough's model. The authors also maintain that the main focus of Gramsci's social theory is on ideology, the second key concept in his thought, which was also added to Fairclough's model. From the Frankfurt school (in special Jürgen Habermas) they benefited from the group's critical theory and from the very concept of critical as discussed previously. Last, from Louis Althusser, his greatest contribution to CDA lies in his formulation of a theory of ideology. In Fairclough and Wodak's (1997) words: "He [Louis Althusser] viewed ideology not as a nebulous

realm of ‘ideas’ but as tied to material practices embedded in social institutions (how teaching is organized in classrooms, for instance” (p. 261).

In addition to this interdisciplinary nature, CDA has also relied on a list of academic principles that have served as a guiding framework for those working within this paradigm. Titscher, Meyer, Wodak, and Vetter (2000) and Wodak and Meyer (2009) come up with a list of general CDA-related principles, of which I found the following to be central.

The very first feature of research in CDA has to do with its interdisciplinary nature, that is, CDA scholars do not study language per se, but as a way to unveil unequal power relations that are materialized in discourse. It follows, then, that the CDA agenda is committed to social problems and approaches social issues from an opinionated perspective.

For researchers within this tradition, the use of language is ideologically determined, that is, ideologies encode social values, which, in turn, are reproduced in discourse. The role of the researcher, accordingly, is to make this intrinsic relationship between language and ideology explicit and, if possible, to assist in the solution of social problems that arise from the exercise of power through the use of language.

The third general principle of CDA states that discourse is historically situated which means that any study of discourse can only be effective if it is placed within the web of social relations and events that have produced it, that is, if it placed within its context. These conditions of production are essential in the determination of the distribution of power between and among social actors, and they help to see the role of language in a given institutionalized social practice.

These principles, alongside the many contributions derived from the intersection of CDA with so many socially oriented disciplines as just discussed, have given rise to a number of theories and methodologies that are all well accommodated within its comprehensive scope. Nevertheless, as already indicated previously, the approach I chose to work with from this

kaleidoscopic landscape is the one developed by Fairclough (1989 and elsewhere), and it is to this point that I now move on.

The foundation of Fairclough's approach to language and society can be traced to the publication of his 1989 *Language and Power*, in which he not only sets up an agenda for his research project to come but also provides a detailed description of what came to be widely known as critical discourse analysis (CDA), whose main aims are (a) to place the studies of language at the center of the production, maintenance, and potential change of power relations, and (b) to assist in the increase of consciousness of the power of language in these power relations.

To achieve the aforementioned goals, he has extensively theorized on the critical dimension of discourse analysis, thus transforming it into a solid avenue of research. His extensive academic production – which started out, more systematically, in 1989 and runs uninterruptedly to our days (e.g., Fairclough, 1989, 1992, 1995a; 2000b, 2001b, 2006.) –, has evolved and developed around a model of language analysis that accommodates an array of contributions and principles from different areas of investigation as discussed previously.

In addition to the above, CDA proponents in general, and Fairclough, in particular, also advocate that critical analysis should encompass not only the dimension of linguistic description but also the dimensions of interpretation and explanation, which are meant to connect language to the wider structures of society. Thus, Fairclough **(**1995) considers any instantiation of discourse as encompassing three dimensions of analysis: (a) the text itself, be it spoken or written; (b) the discursive practices; and (c) the socio-cultural practices. In his own words:

> The method of discourse analysis includes linguistic *description* of the language text, *interpretation* of the relationship between (productive and interpretative) discursive processes and the text, and *explanation* [italics in the original] of the relationship between the discursive processes and the social processes. (p. 97)

Fairclough (1993) explains that the textual dimension is concerned with the text features of vocabulary, grammar, and cohesion and text structure. It is at this level that most critical discourse analysts use the systemic-functional framework as a descriptive apparatus.

The second dimension focuses on the analysis of discursive practices, which examines aspects of production, distribution, and consumption of texts. The main focus of this level is on the investigation into how people produce and interpret texts and how the participants of the discursive event relate to one another. It is at this level that Fairclough (2003) proposes the connection between text and social practice, which is possible to be made because text producers leave cues in the text that are open for interpretation. Thus, discursive practices have to do not only with the analysis of how participants produce texts and interact with them but also with how texts interact with other texts of the same social practice, that is, how interdiscursivity affects the exchange of meanings in a given social context.

Fairclough (1993) divides this second dimension into two areas of investigation, the first being the interpretative Member's Resources (MRs) and the second being the interpretation of context. Under the label MRs, Fairclough considers not only aspects of ideological (contextual) character but also the encyclopedic knowledge one possesses of language and text and lists the levels of (a) phonology, grammar and vocabulary; (b) semantics and pragmatics; (c) cohesion and pragmatics, and (d) schemata of text structure and point. With respect to the interpretation of context, Fairclough further splits it into situational context and intertextual context. The former construct includes "what's going on", "who's involved", and "what the role of language is". As for the latter, it relates to the interrelation among different types of text in a given order of discourse and that are in one way materialized through presuppositions, which, for Fairclough (1989), are "not properties of texts, they are an

aspect of text's producers interpretations of intertextual context" (p. 152) and that they "are cued in texts, by quite a considerable range of formal features" (p. 152), of which the definite articles and subordinate clauses are good examples.

The socio-cultural practices constitute the last dimension of Fairclough's framework. At this level, the central concepts of ideology and hegemony are of crucial analytical importance, because they attempt at illuminating the sometimes blurred relationship between discourse and larger structures of the social system. At this point, he assembles a patchwork of social insights developed by theorists such as Althusser, Gramsci, and some new Marxists in the aim to explicate how the production of discourse effectively relates to wider social structures. Figure 2.15 summarizes Fairclough's three-dimensional approach to discourse analysis:

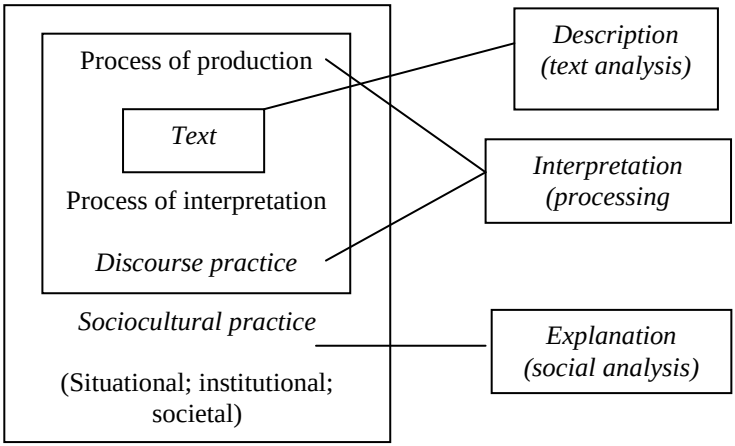

Figure 2.15. Fairclough's three-dimension approach to language analysis (Adapted from Fairclough, 1995, p. 97).

Based on the discussion so far, although it may seem that the three levels are separated from and independent of one another, Fairclough (1993) makes it clear that it is in their very interconnections where the strength of his approach lies. The

links between linguistic and social aspects are possible because CDA, from its very infancy, has relied heavily on sociological theories to explain how language and society are intrinsically connected and how this connection is constrained and enabled by ideological factors.

Thus, the CDA project is primarily a way to unveil unequal relations of power in as many varied social settings as possible, and, because of this, there is the widespread understanding that doing research within the framework of CDA is doing research with a positive attitude against any kind of power manipulation or domination, as Chouliaraki and Fairclough (1999) make it clear in the following:

> Given to orientation to problems, power and struggle over power are constant concerns for CDA . . . . Needless to say we are not claiming that this is 'the' agenda for CDA. We are offering it as a contribution to the important process of reflecting on what we are and should be doing. (p. 93)

Having said the above and as far as the present piece of research is concerned, I may, in the following lines, make explicit what specifically of CDA will be used as analytical tools, by discussing Fairclough's (1989) three analytical stages in some more detail.

Let me start by the descriptive stage. I understand the ten questions, along with their probable answers, that Fairclough (1989) provides under the headings of vocabulary, grammar, and textual structures, to nicely fit in the realm of transitivity and modality within SFG, since describing meanings at experiential and interpersonal levels through SFG accounts for, from my point of view, Fairclough's experiential and interpersonal counterparts. Because of this, the descriptive level of Fairclough's framework will be accommodated within the account of transitivity and modality analyses within SFG.

The second stage of Fairclough's framework encompasses interpretation, and he divides it, as already discussed, into two

areas of investigation: the interpretative Member's Resources (MRs) and the interpretation of context. If under MRs, Fairclough considers, in addition to ideological (contextual) aspects, also the encyclopedic knowledge one possesses of language and text as referred to earlier, it follows that this aspect of his approach corresponds roughly with the first dimension of SFG and, because of this, it will be totally disregarded here. With respect to the interpretation of context, since its aspects of situational context includes "what's going on", "who's involved", and "what the role of language is", it will also be accommodated within SFG under its concept of context of situation with its three variables, as discussed in section 2.2. As for the second aspect of the interpretation of context, that is, the intertextual analysis of texts, it will also be disregarded due to the reason that the concept of ideology, as presented and discussed in the subsection to come, will account for the relationship between text and social structure. Nevertheless, if the need arises, the concept of intertextuality may be called in to better explain Padre Cícero's epistolary political discourse as probably overlapping with his religious discourse, given the fact that, although he entered the political field, he never departed form the religious arena.

Lastly, I will use the stage of explanation, related to the socio-cultural practices, to assist me in understanding and explaining Padre Cícero's epistolary political discourse. The connection between the first two stages and theis one is just possible because, by using discourse, one is reproducing simultaneously social practices and values, and this reproductive effect constitutes the bridge between the descriptive and interpretative stages, on the one hand, and the explanatory one, on the other.

The corollary of this is that the main aim of the explanation stage is to analyze discourse as a socio-cultural practice embedded in social structures and as an element capable of, through its reproduction nature, being able to maintain and/or challenge the status quo of a given social structure as Fairclough (1989) acknowledges:

> The objective of the stage of explanation is to portray a discourse as part of a social process, as a social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them. (p. 162)

From my perspective, it is at this very point that the strength of the CDA formulations lies: in the very threshold of discursive practices and socio-cultural practices. And it is also at this very point that the concept of ideology as put forward by Fairclough himself in his 1989 model comes into play, alongside his (1995a) concept of hegemony. Because the Faircloughian ideology and hegemony are the two strong explanatory concepts I will use in the present work to explain how Padre Cícero's epistolary political discourse is shaped by contextual elements and at the same time how his discourse helps to shape the very social structures of his time, and also because the concept of ideology has gained a high status in discourse analyses, I may, in the following lines, discuss each of them in some more detail.

2.3.1 On ideology

The concept of *ideology* shares some features with the concepts of *discourse* and *critical* as already discussed. With the former, it shares the fuzziness of uses and the lack of sound definitions and delimitations; with the latter, it shares the negative connotation that has been attached to it for such a long time. Not surprisingly, the study of ideology has entertained scholars from a range of sciences and disciplines for over a hundred years. An illustration of this can be found in the number of books dedicated solely to discuss the concept such as Zizek's (2009) *The Sublime Object of Ideology*, Eagleton's (2007) *Ideology: An Introduction*, Freeden's (2003) *Ideology: A Very Short Introduction*, Hawkes's (2003) *Ideology*, van Dijk's (1998) *Ideology – a multidisciplinary approach*, Thompson's (1990) *Ideology and modern culture*,

Dirven, Hawkins, and Sandikcioglu's (2001) *Language and ideology*, and Kress and Hodger's (1979) *Language as Ideology*, to stay with these examples only.

In adding to this, Koerner's (2001) acknowledges that

> [i]f someone like the French non-Marxist sociologist-philosopher Raymond Boudon, in a 330-page monograph devoted to the origin and diverging uses of 'ideologie' (Boudon, 1986), did not succeed in coming up with a universally accepted definition of the term, nor succeeded in rescuing it from its largely negative connotations, I shall no try to bore the audience with my own attempt (p. 253).

Certainly, the picture that emerges is totally discouraging**.** Yet, if the concept of ideology is to be used here as an analytical tool, the challenge to turn it into an operationalizable construct is unavoidable. Therefore, I chose to go through the following steps in order to hopefully succeed in doing so: first, I will single out key moments in time whose definitions of ideology can be enlightening; then, I will, departing from the definitions given, tentatively elaborate a working definition for the present dissertation, by characterizing ideology as to fit in my analytical apparatus. I hope I could do both, at least partially, and in a convincing fashion.

If there is so much controversy around the definition of ideology, giving rise to the proliferation of work as exemplified above, there is a consensus at least as for the origin of the term by the French philosopher Desttut of Tracey, in 1888, for whom 'idéologies' meant simply "a set of ideas" (cited in Koerner, 2001, p. 10). The same author informs that the term emerged from a context of education with positive and beneficial connotations. However, with the political ideas of the philosopher contrasting with those of Napoleon, it did not take long for the French political establishment to drag the term into the political arena and to clothe it with negative connotations. From a Napoleonic perspective, then, ideology referred to the world of

abstract ideas (or ideological) in contrast with the world of practical issues (the political), and, because of this, it did harm to the resolution of practical problems of a political nature in modern society.

This negative and deceiving coloring of the concept of ideology echoed almost unchanged for some decades in the writings of Karl Marx and Frederic Engels, whose sociological and philosophical work is usually held to have been at the root of the social movement called socialism whose apex took place with the socialist revolution that occurred in Russia, in 1917. For those authors, economy is the drive that dictates human social organization and the concrete conditions of production within the so-called capitalist model. It is not a surprise to know that, for Marx and Engels's materialist view of the world, that "set of ideas" was no more than a "false consciousness", (cited in Koerner, 2001, p. 10), a misinterpretation and also an illusion that masked the scientific and the material analysis of the conditions of production in society and, because of this, was counterproductive to social change and, as such, ideologies were seen to be harmful to the socialist system.

Actually, on examining Marx and Engels's formulation of their social theory and, in particular, of their views on ideology, Thompson (1990) notes that

> [i]n the writings of Marx, the concept of ideology preserved the negative, oppositional sense which it has acquired in the hands of Napoleon. This negative sense was inflected in differing ways by the various conceptions of ideology implicit in Marx's work, but the sense of negativity was common to all. (p. 44)

The same author goes on to conclude, in a more assertive fashion, that, for Marx, ideology "is the symptom of an illness, not the normal trait of a healthy society and even less the medicine of a social cure" (p. 45).

This negative flavor of the concept of ideology was appropriated by the Western political thought in the following

way: For the western politicians led by the United States, which labeled its tensed relationship with the socialist regime of the former Soviet Union as the so-called 'cold war', the socialist Soviet regime represented political dictatorship, economic stagnation, and social irrationality, whereas the western capitalist regime represented itself as a political democracy with economic expansion and social liberalism. Thus, when referring to the capitalist society, the terms development, democracy and liberalism, were the chosen ones to characterize the capitalist system, whereas when referring to the socialist regime, the label ideological would suffice to lead to the respective negative counterparts, a fact that made the very evocation of the term ideology provoke all those negative sentiments.

More recently, thanks to a group of scholars closely associated with Marxism but distancing themselves from it in a number of ways, the concept of ideology has regained the positive status it had in Desttut of Tracey's definition. This revisionary group has been collectively known as 'neo-marxists' or 'western marxists' and their most relevant difference from the former Marxists lies in their view that other social – not only the economic one, as Marx and Engels professed –, were as important to understand and explain social phenomena and thus should be incorporated into any scientific analysis of society.

For this new group of scholars, of which the French philosopher Louis Althusser and the Italian sociologist Antonio Gramsci are two representatives, ideology is not that nebulous "set of ideas", totally dissociated from the material reality. Instead, the ideological content manifests itself in the very material world in which these ideas are created and reproduced by active social beings. Moreover, instead of adopting the economic determinism as the only paradigm to interpret and explain the totality of social phenomena, the neo-marxists include, as an intrinsic part of their analyses, the discursive dimension as being constitutive of and the point of departure for any analysis of social problems, including the economic ones themselves.

It is this comprehensive view of ideology that is held by most proponents of CDA. Fairclough (1989), for instance, drawing upon Gramsci's (1971) thought, defines ideology as "a conception of the world that is implicitly manifest in art, in law, in economic activity and in all manifestations of individual and collective life" (p. 84). Later on, upon comparing two traditions of studies on ideology, namely, the 'descriptive' and the 'critical' ones, he argues that

> [i]deologies are representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation. This 'critical' view of ideology, seeing it as a modality of power, contrast with various 'descriptive' views of ideology as positions, attitudes, beliefs, perspectives etc. of social groups without reference to relations of power and dominations between such groups. (Fairclough, 2003, p. 9)

This same all-inclusive view on ideology as shown above is taken up by some cognitively oriented approaches to language, which look at ideology as a powerful concept that encompasses many dimensions of human activity. Van Dijk (1993), for instance, offers a definition by dispelling the sociological and philosophical implications attached to it but electing the cognitive dimension as central. In his own words,

> . . . this approach [to ideology] does not take its main inspiration from sociology or philosophy, but the new domain of the study of social cognition in social psychology. In that perspective, ideologies will be defined as the basic frameworks that organize social representations in the minds of social group members, viz, as a function of the social and political goals and interests of groups or institutions. (p .1)

In a volume totally devoted to the concept of ideology and entitled *Language and Ideology*, Dirven, Hawkins, and

Sandikcioglu (2001) acknowledge its central status and invite contributors to the volume to engage in "embracing tension" (p. 18), in making connections between ideology and language by placing these connections at the heart of the cognitive linguistics's agenda. In their book, the conception of ideology resembles to a great extent the definition given by van Dijk (1993), a fact that can be seen, as an illustration, in the interview of Pires de Oliveria with George Lakoff. For this cognitive linguist,

> [a]ny ideology is a conceptual system of a particular kind, including a moral system. However, ideologies have both conscious and unconscious aspects. To me, that is the interesting part of ideologies – the hidden, unconscious part. It is there that cognitive linguists have a contribution to make. (Pires de Oliveria, p. 37)

Having come to this point, and drawing on the views of ideology discussed so far, I now move on to characterize ideology so that it can become an analytical tool for the purposes of the present dissertation. The characteristics that are held to be valid and constitutive of ideologies in the present work are the following: (a) ideology, however defined, encompasses simultaneously a cognitive and a social dimension because any "set of ideas" are first of all developed, rooted, and stored in, and then put to use departing from the human mind, which, in turn, belongs to social beings that interact with their physical and social environments; (b) because of its twofold dimension, ideology is developed, shared, and reproduced by social actors, and as such it inevitably reproduces the beliefs and values of the respective social group; (c) ideologies can be negative or positive, in that to the same negative aspects of power domination and discrimination, for instance, there corresponds a counter-discursive dimension that aims to challenge these negative effects and, therefore, are positive; (d) ideological content, although being stored in the human mind, is nevertheless accessible to human perception through materialized social behavior in the

form of social practices; and (e) ideology, by nature, is a multiperspective concept and, as such, cannot be approached from any single perspective, which means that any study of ideology must incorporate at least two perspectives, if one wishes to use the concept as a productive analytical tool.

Thus characterized and disregarding its cognitive aspect given the socially oriented stand of the present work, the perspectives on ideology which will be addressed here are the following: (1) the anthropological; (2) the political; (3) the social; (4) the religious; (5) the historical, and (6) the semiotic-discursive. The anthropological perspective refers to the way the study of the process of Juazeiro's fight for independence is approached, that is, as a genuine movement in itself in accordance with the basic anthropological tenets, equally relevant for the understanding of the history of that particular region and its political movement, regardless of the official negative view of it; the political perspective refers to the stricter definition of politics given by Chilton (2004), whereby some individuals who have power fight for its maintenance, and other individuals with less power fight to challenge it; as for the sociological perspective, analysis falls on the manners through which the members of the then Juazeiro's society are hierarchically organized in social classes; the religious level focuses on how the Church hierarchy is organized at the local (in the case of Juazeiro do Norte and Crato, the city to which Juazeiro belonged), national (in terms of how the Brazilian Church stood in relation to Rome, for instance), and international (in terms of how Rome viewed both the local and national levels of ecclesiastical organization) levels and how they interact in the making of decisions and maintenance of the religious ideology; the historical perspective refers to how the events unfolded in a certain time and space (Juazeiro of 1910) and how they culminated with Juazeiro's political independence from Crato; finally, the semiotic-discursive perspective investigates how texts instantiate ideological content relative to the five previous perspectives, being,thus, the most comprehensive of them all. Based on the

above, I suggest that the concept of ideology be represented graphically as in Figure 2.16:

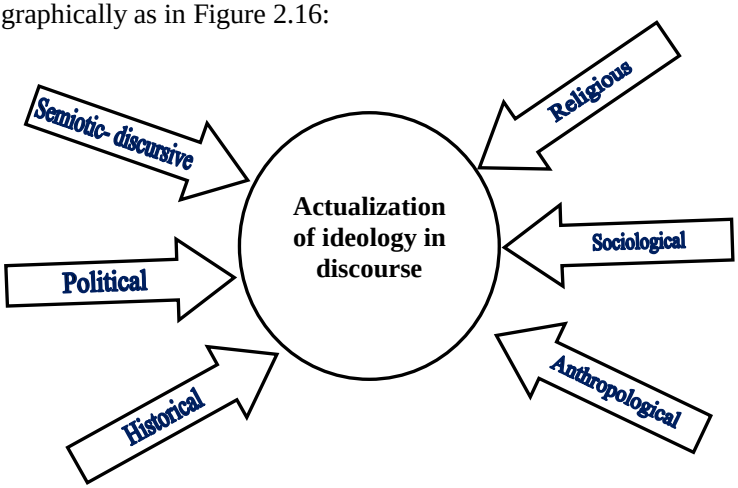

Figure 2.16: The concept of ideology with its multi-perspective representation.

Figure 2.16 should be read as follows: The very first perspective of analysis is that of ideology manifestation in material social life through any observable social practice, be it a discourse-mediated encounter, modes of dressing, and the like. This first perspective of ideology communicates with the others, that is, the way someone dresses, for instance, actualizes ideological content located at any other perspective. Because of the nature of the present piece of research, the perspective of actualization-based approach being considered here is that of ideology being actualized in discourse.

Based on the above and before I leave this topic, some points need to be made clearer. First, by no means the graphic representation of ideology proposed here intends to be comprehensive and/or suitable enough to be used by other researchers doing other kinds of work and interested in other issues. As previously said, the present representation is meant to

assist in my investigation into Padre Cícero's epistolary political discourse from a critical discourse analysis standpoint and, as such, is designed for this ad hoc purpose only. Moreover, the six perspectives of ideology proposed here are far from accounting for the human complex web of cognitive and social activities, which renders the current graphic representation to be incomplete in nature and prone to be expanded, shortened or adapted as to fit other researchers' investigating purposes. Nothing was said, for instance, as for the psychological perspective of any social event, which is taken here not to pertain to the present investigation but is nevertheless considered to be central to other research agendas.

The last point in need of clarification refers to the six disciplines as lying behind the six perspectives of ideology proposed. Needless to say, no single piece of research will ever make use of the methodological and theoretical insights advocated by sohigh a number of sciences, which makes the graph only suggestive of the strong points each of the aforementioned disciplines can contribute to my research. That is to say that only some aspects of each discipline will be called in to help in explaining Padre Cícero's epistolary political discourse from a critical perspective.

Thus, as discussed in chapter 1, Braga (2008) will provide me with anthropological and sociological insights; from della Cava (1970), I will benefit from his historic account of Juazeiro; from Lira Neto (2009) and the two previous authors, I will draw the political and religious insights needed to explain the phenomenon of Juazeiro as portrayed in Padre Cícero's political letters. Last, from Halliday (2004, and elsewhere) and from Fairclough (1989, and elsewhere), I will draw the necessary methodological apparatus to investigate the discursive perspective of the priest's political writings.

Having made these clarifications, I hope that the concept of ideology as discussed, characterized and illustrated here be a strong analytical tool for the explanatory stage of CDA to be capable of explaining how Padre Cícero's epistolary political discourse conditions and is conditioned by the context of culture

as implied by Figure 2.14. Now I move towards the definition and characterization of the concept of hegemony as proposed by the Italian sociologist Antonio Gramsci (1971) and as being part of the explanatory dimension of CDA, as proposed by Fairclough (1989, and elsewhere).

2.3.2 On hegemony

Unlike the concepts of ideology and discourse as presented in the previous sections, the concept of hegemony does not boast such comprehensiveness of usages or controversy. Nor has it fallen victim to the positive/negative debate inherent to the concepts of *ideology* and *critical*. Neither has it been the focus of so much intellectual investment. Yet, it is by no means a simplistic concept. The proof of this is the good number of scholars who have dedicated their effort towards theorizing on hegemony, producing a valuable body of work as is exemplified by Joseph's (2007) *Hegemony: a Realist Analysis*, Butler, Laclau, and Zizek's (2000) *Contingency, Hegemony, Universality*, Laclau and Mouffe's (1985) *Hegemony and Socialist Strategy*, and Gruppi's (1978) *O Conceito de Hegemonia em Gramsci* [The concept of hegemony in Gramsci], to name but these.

In distancing himself from the Marxist economic determinism, whereby a ruling class dictates the norms for the conditions of production through the use of physical force, Gramsci (1971) claims that a more coherent analysis of social phenomena is based on what he called hegemony, that is, the subtle mechanisms through which a given social group aims to gain other social groups's consensus through the management of its members' minds towards the construction of a given social order, a goal that can be reached through acquiescence instead of the use of force.

Because the achievement of this social order will never be completed given the fragmentation of interests of many diverging social groups and the articulations and rearticulations of diverging subject positions within these social diverging groups

and their struggles for power, the concept of hegemony is only possible to be formulated in the confrontation of these diverging social forces. Laclau and Mouffe (1985), upon analyzing the emergence of the concept of hegemony in Gramsci, make clear the connection between these diverging or fragmented forces and the construction of a hegemonic social order and the role discourse plays in this construction of a hegemonic formation as the product of the negotiations among the fragmented and contradictory forces, by stating that

> [w]e must make clear that when we speak of 'fragmentation' or 'dispersion', it is always with reference to a discourse which postulates the unity of the dispersed and fragmented elements. If these elements are considered without reference to any discourse, the application to the terms such as dispersion and fragmentation lacks any meaning whatsoever. (p. 43)

Because hegemony derives from the intersection of these "dispersed and fragmented elements", (Laclau and Mouffe, 1985, p. 43), it produces, in the end, what the authors above call an "unstable equilibrium", when they say that ". . . the hegemonic forms of politics always suppose an unstable equilibrium between this imaginary and the management of social positivity" (p. 190). Insofar as 'social positivity' is concerned, and, as a consequence, its counterpart, that is, 'social negativity', the authors contend that

> [a] situation of hegemony would be one in which the positivity of the social and the articulation of the diverse democratic demands had achieved a maximum of integration – the opposite situation, in which social negativity brings about the disintegration of every stable system of differences, would correspond to an organic crisis. (p. 189)

Laclau, Butler and Zizek (2000) engaged themselves in further discussing the concept of hegemony in relation to two

other concepts, namely, *contingency* and *universality*, and come up with four dimensions of a hegemonic relation. Given the aims of the argument being constructed here, the first of these dimensions begs for quotation and reads as follows: "*Thus we see a first dimension of the hegemonic relation: unevenness of power is constitutive of it*" (p. 54, emphasis in the original).

Fairclough (2003), elaborating the concept of hegemony as to fit in his analytical framework, acknowledges its roots in Gramsci (1971) and aligns himself with Laclau and Mouffe (1985) and Laclau (2000), by stating that hegemony is

> [a] particular way (associated with Gramsci) of conceptualizing power and the struggle for power in capitalist societies, which emphasizes how power depends on consent or acquiescence rather than just force, and the importance of ideology. Discourse, including the dominance and naturalization of particular representations (e.g. of 'global' economic change) is a significant aspect of hegemony, and struggle over discourse of hegemonic struggles. (p. 218)

Thus defined and particularized, the concept of hegemony seems to enjoy a calm and uncontroversial life, a fact that is totally dismissed by Joseph (2007). Although agreeing with the authors above that "[t]he concept of hegemony is normally understood as emphasizing consent in contrast to reliance on the use of force" and that, as a result, "hegemony concerns the construction of consent and the exercise of leadership by the dominant group over the subordinate groups" (p. 1). Joseph notes that these views conform to what he calls "the simplistic form" (p. 1) of hegemony, and claims that

> . . . in its more complex form, this [hegemony] deals with issues such as the elaboration of political projects, the articulation of interests, the construction of social alliances, the development of historic blocs, the deployment of state strategies and the initiating of passive revolution. (p. 1)

Having come to this point, and as was the case with the concept of ideology, I need now to single out the features that characterize hegemony and give it a place within my theoretical framework. Based on the views on hegemony as presented above, the following points emerge as constitutive of the concept: (1) the emergence of the concept is tied to the advent and development of Marxism but ends up distancing itself from the Marxist economic determinism; (2) hegemony considers the possibility of achieving consensus through consent instead of the use of force; (3) this 'consensus' has a fundamental discursive dimension the way it is emphasized by Fairclough; (4) hegemony implies the existence of "dispersed and fragmented elements" (Laclau and Mouffe, 1985, p. 43); and (5) it constitutes an 'ideal' goal which will never be achieved because the "dispersed and fragmented elements" will never be fully harmonized, so it can be nothing else than an "unstable equilibrium" (Laclau and Mouffe, 1985, p. 43).

The interpretation I derive from the discussion so far and considering hegemony to be intrinsically an "unstable equilibrium", I suggest that, it be graphically represented by a dotted line with an arrow at the end indicating its character of incompleteness, in the way shown in Figure 2.17:

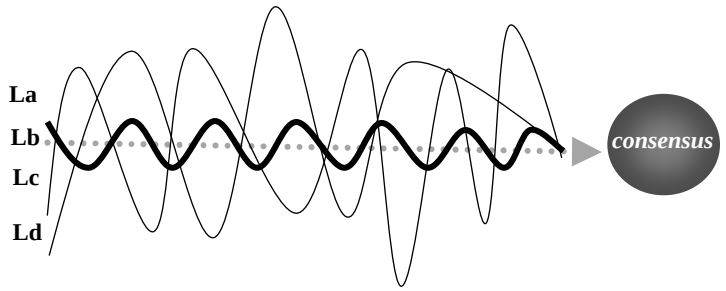

Figure 2. 17. Hegemony's imaginary lines graphically represented.

The graphic representation above should be read as follows: The hegemonic dotted line (La) with the arrow at the end indicates a point in time and space that will never be achieved, that is, a total social consensus will never be arrived at, regardless of the efforts employed in this direction. The bold sinuous line (Lb) with peaks and valleys of equilibrium, aiming to get the closest to the imaginary line (La), symbolizes the hegemonic formation led by a ruling social group whose representative at that time was Padre Cícero himself and his attempts to construct a hegemonic discourse towards the independence of Juazeiro do Norte. The two following lines (Lc and Ld) represent, respectively, Col. Antonio Luis, the Mayor of Crato, and Col. Nogueira Accioly, the Governor of Ceará, whose hegemonic lines alternate between getting closer to and farther away from Padre Cícero's line, that is, the more each line approaches La, the more the social actors they represent approach a political consensus, and the more each line gets farther from La, the less the respective social actors agree on a given political issue, in the present case, the independence of Juazeiro do Norte from Crato.

This is how I see the concept of hegemony to form, alongside the concept of ideology, an analytical tool in my analytical framework: as an "unstable equilibrium" (Laclau & Mouffe, 1985, p. 190), forming a hegemonic landscape with alternating peaks and valleys of equilibrium, if I am allowed to go this far. It follows, then, that analyzing Padre Cícero's epistolary discourse – as this political actor trying to establish political hegemony towards Juazeiro's bid for independence, by assembling together the "dispersed and fragmented" elements like the natives and the newcomers as discussed in Section 1.1. –, is a fertile locus of linguistic marks of power.

As a recall from Chapter 1, it is useful to note that the political environment from which the political letters to be analyzed here were drawn was that of a complete fragmentation

and dispersion of political actors as for their social roles. Padre Cícero, for instance, at the same time that he represented the political elite of Juazeiro, he too represented, for the native residents of the hamlet, the powerful "saint" with authority enough to rule over the whole region and over the natives themselves. He also represented, for the Roman hierarchy, the forger of the miracle of 1889. Because of this enmeshing of social roles, Padre Cícero can be said to hold the necessary political prerequisites to function as this hegemonic force around which the dispersed and fragmented aspects of the social fabric could be integrated, without resorting to the use of physical force, but instead, to popular consent, as Gramsci (1971) postulates.

2.4 Systemic-functional grammar (SFG) and critical discourse analysis (CDA): points of contact.

Having discussed the two guiding theoretical frameworks that are adopted in the present piece of research, namely, SFG and CDA, and singled out from each the analytical tools I will utilize here, namely, the systems of transitivity and modality from the former, and the concepts of *ideology* and *hegemony* from the latter, I now move on, before I discuss political discourse proper, to identify some elements that bind together these two theoretical frameworks as discussed so far.

The strongest point of contact I see as uniting both approaches to language studies resides basically in their orientation and openness to the social, looking at language as imbricated in the complex and mutable web of societal relations, a fact that unfolds into their multi-stratum analytical frameworks as discussed previously**.**

Because of this common point of departure, the desired "marriage", not always uncontroversial, between SFG and CDA has been tentatively woven since a distant point in time when the very label CDA was part of no more than an embryonic unstated project, that is, at the time of the East Anglia group discussed in

Section 2.3, whose approach to language analysis already anticipated a number of current CDA principles.

More recently, Young and Harrison (2004) – in the introduction to *Systemic Functional Linguistics and Critical Discourse Analysis: Studies in Social Change*, to my knowledge one of the first books aiming at making this connection more explicit and systematized –, state that both SFG and CDA share various commonalities of which they identify the aspects of looking at language "as a social construct" and of emphasizing the "cultural and historical aspects of meanings" (p. 1) as two of the most important points of contact between them. As can be noted, although spanning some thirty years in time, Young and Harrison identify, in rough terms, the same central aspects already present in the formulations put forward by the East Anglia scholars.

In the same volume, Bartlett (2004) utilized the CDA framework alongside the system of modality and transitivity from SFG to research how power was instantiated through language in the discourse of two speakers responsible for carrying out a developmental project based in Guyana, South America. That author concluded that both approaches to language were fertile, and that more delicate analyses of grammatical elements on the one hand would yield more sound critical interpretations on the other, thus contributing, according to him, to soften the criticism aimed at CDA, whereby it has a for its widespread tendency to make big generalizations from minute samples of language.

In the same direction, Martin (2000), upon analyzing this connection, identifies a number of scholars dealing with both frameworks and focusing on diverse topics, such as racism and environmentalism (e.g., Chilton, 1985; Van Dijk, 1991), language and education (e.g., Cope & Kalanti, 1993), and new capitalism (Fairclough, 2000b).

Another volume aimed at coupling CDA and SFG is Young and Fitzgerald's (2006) *The Power of Language*. In the introduction to the book and after enumerating a number of questions that would be addressed in it, the authors say that

> [t]*he Power of Language* is designed to answer these questions by combining a theory of language called Systemic Functional Linguistics and an approach called Critical Discourse Analysis to examine different discursive events in daily life. (p. 2, emphases in the original)

This international effort to couple CDA and SFG has also resonated in the national academic production as well, as for instance, in the graduate program in English based at Universidade Federal de Santa Catarina (UFSC), which has produced in many works looking at diverse linguistic phenomena, such as Oliveira (2007), who examined social identities in rap music; Souza (2008), who investigated national anthems, and Heberle (2000), who looked at reading from a critical perspective. In other places of Brazil, other groups and researchers are also pursueing the same connection between the two approaches to language as, for example, the universities PUC in São Paulo and UnB in Brasília, to name but these two.

More recently, at the 4th Conference of the Latin American Systemic Functional Linguistics Association, - IV ALSFAL - , which took place at UFSC, in 2008, a group of new researchers (some of them had been trained in SFG at UFSC), belonging to a number of universities located in the northeastern region of Brazil gathered to create the Northeastern Group of Systemicists (GSN, in its Portuguese acronymic form). The VI ALSFAL Conference, which took place in October 2010, in the northeastern city of Fortaleza, Ceará, congregated, as its organizers, four GSN members.

The present investigation aims to take one step ahead in the direction of combining SFG and CDA by setting out to search for linguistic marks of power in Padre Cícero's political letters, thus hopefully contributing to make this connection even stronger and academically more fertile. It aims to do so by utilizing the systems of transitivity and modality from SFG as the two descriptive methodological tools and by using the CDA concepts

of ideology and hegemony as the interpretative apparatus. Having made these connections and before I leave this chapter, I move on to analyze, in the lines to come, political discourse proper, since it is the core of the present work.

2.5 A case for political discourse

Any discussion on political discourse proper faces from the very outset at least three big challenges: the first, being to define what political discourse is; the second, being to delimit what theories or methods of political discourse analysis are; and the third, being to justify the purpose for analyzing political discourse itself. Because this piece of research aims to investigate Padre Cícero's political letters, these three challenges must be faced from the very beginning.

Inasmuch as the first challenge is concerned and agreeing with Gastil (1992, p. 469) when he says that "**[**p]olitics and discourse are inextricably intertwined", the definition of *political discourse* bears the same complexity of the two concepts examined earlier, namely, *discourse* and *ideology*. Actually, following the same author when he informs that "**[**s]cholarly work on political discourse dates back (or predates) Aristotle" (p. 469), it suffices to note that back in Greek tradition of political investigation by Aristotle, political theory was an ancillary aspect of a broader Aristotelian project: a moral theory, that is to say, politics towards the achievement of "the collective good" (Taylor, 1995, p. 235).

Assuming that the achievement of "the collective good" implies **"**participation in a specific political organization" (Taylor, 1995, p. 235), it follows then that any discourse employed by a political actor towards this political and collective good may be ascribed the label political, with the addition that the path to this "collective good" must incorporate (implicitly or explicitly) a tension between political actors with different political stands. Within this framework and reminding that, for Aristotle, human beings are inherently political beings, it follows

that any piece of discourse is a priori political and that any citizen is a priori a political actor.

Needless to say, this line of reasoning does little to help any one researcher interested in narrower and more feasible definitions of political discourse. Luckily, other scholars have proposed more tailored definitions as is the case with Graber (1981, cited in Gastil, 1992, p. 469), for whom political discourse takes place "when political actors, in and out the government, communicate about political matters, for political purposes".

This definition aligns itself with Chilton's (2004) definition of politics as either "a struggle for power, between two who seek to assert and maintain power and those who seek to resist it" or "as cooperation, as the practices and institutions that a society has for resolving clashes of interest over money, influence, liberty, and the like" (p. 3). Additionally, Reisigl (2008, p. 97) defines 'political' as ". . . everything politicians do in the pursuance of their political profession". These definitions of politics and political discourse profoundly delimit the boundaries of political discourse proper, which has been investigated by so many disciplines within so many theoretical backgrounds.

Based on the above, it is not a surprise to know that political discourse analysis has been the focus of investigation of so many disciplines in so many varied ways. With many political discourse proponents claiming Aristotle's comprehensive approach to politics and political discourse, political analyses have been undertaken in a variety of disciplines as noted by Gastil (1992) in the following:

> The literature on political language comes from a variety of fields, including discourse analysis, conversation analysis, linguistics, linguistic anthropology, political science, psychology, sociology, history, philosophy, rhetoric, communication science and cultural studies. Disciplinary boundaries have resulted in a multitude of synonymous and overlapping theories and concepts. (p. 470)

From the above quotation, it is clear that the methods and theories used to analyze political discourse are those of the very disciplines and sciences mentioned by Gastil, which, given their breadth of scope, do little help, if any, to provide a clear-cut framework to analyze political discourse proper. In the face of that, other researchers have tried to provide clearer guidelines towards tapping this gap, as is the case with Reisigl (2008). Under the banner political rhetoric, this author proposes an analytical framework named politolinguistic approach, whose main characteristics read as follows: (a) It is a transdisciplinary approach in nature, combining analytical elements from rhetoric, political science and linguistics, and critical discourse analysis; (b) it differentiates three dimensions of political, namely, polity, policy, and politics; and (3) it is "more function- and persuasion-oriented than other attempts to analyze political rhetoric" (p. 99).

Having approached the two first issues, namely, the definition and the methods of political discourse analysis, I may now address the third challenge set out at the outset of this section, which consists in establishing the purpose of analyzing political discourse itself. In this direction, Gastil (1992) is also enlightening when he states that "**[**d]emocracy, as Wilson inadvertently suggests, can serve a guide for political discourse analysis. In an important sense, one who adopts this view does not have to sacrifice the objectivistic ethic" (p. 471). That author goes on to provide the following four features of any democratic society (demos, for him), which are closely connected with the discursive dimension of any political discourse analysis: (a) "collective choices must be made in a deliberative way"; (b) "the members of the demos must have equal opportunities to participate in the deliberative process (Dahl, 1989)"; (c) "the ideal demos 'aims to arrive at a rationally motivated consensus. . .' (J. Cohen, 1989, p. 23)"; and (d) "democratic discourse has a relational component. Members of the demos should discursively acknowledge one another's autonomy and mutuality" (Gastil, 1992, p. 472).

The elements described above constitute, for that author, "an abstract definition of fully democratic discourse" (p. 472), and, as such, this "fully democratic discourse" is unreachable because, as the author says, ". . . existing and future polities can strive toward it, but they can never reach it" (p. 472).

At this point, I may now single out the elements of the discussion so far that will be taken here to constitute my analytical stand in relation to political discourse proper and tentatively show how these elements cohere with the framework I am tentatively constructing here. To begin, the political standpoint I assume in this work is that of a democracy as suggested by Gastil (1992). Next, the definition of political discourse and, as a consequence, of politics are those proposed by Reisigl (2008), Chilton (2004), and Graber (1981, cited in Gastil, 1992, p. 469), that is, by those who view politics and political discourse from a narrower perspective in contrast with the Aristotelian comprehensiveness. Last, in accordance with Reisigl (2008) and Gastil (1992), the present approach is also interdisciplinary in nature, encompassing the dimensions previously discussed in relation to ideology in section 2. 3.1.

To maintain the tendency of the present discussion in representing the concepts graphically, and following Chilton's (2004) definition of politics as "a struggle for power, between two who seek to assert and maintain power and those who seek to resist it", a view that is held here to be true, I would add that, for the purpose of the present work, any political discourse must also incorporate the dimension of conflict and struggle between the participants involved. The corollary of this is that the struggle for power in either case involves necessarily at least two political actors (PAa and PAb) fighting over an issue at issue (II).

In the specific case of Padre Cícero, he is the key political actor (PAa) fighting for the independence of Juazeiro (II) against the hegemonic political forces of his time, represented by the then Governor of Ceará, Nogueira Accioly, and the Mayor of Crato, Col. Antônio Luís (PAb and PAc, respectively). The

diagrammatical representation of the political discourse participants of the present investigation is shown in Figure 2.18.

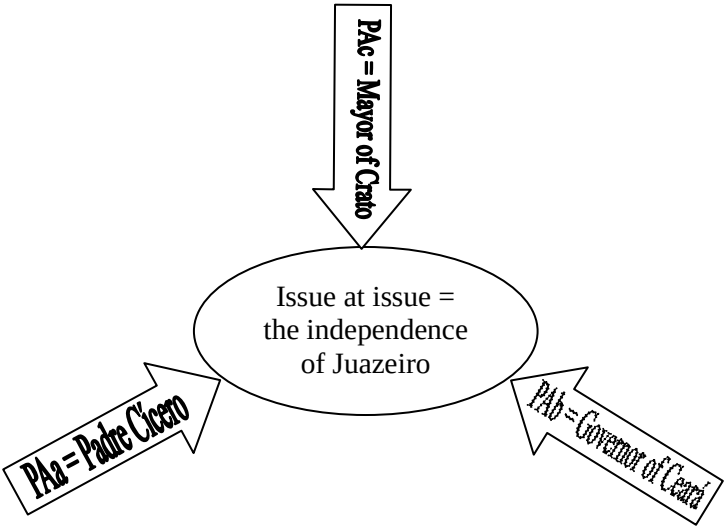

Figure 2.18. Political discourse and its social actors.

Put this way, Figure 2.18 is incomplete if it is to be used as an analytical point of reference of the present approach to political discourse since it gives the impression of a static construct. To totally dismiss this impression, the concepts of *ideology* and *hegemony* already discussed are called in to imprint, to this diagrammatical representation, the necessary dynamism inherent to political discourse analyses.

I suggested earlier that the perspectives of ideology I was to use in this study were the ones discussed in Section 2.3.1. The analysis of each of these perspectives will furnish me with the ideological information necessary to build up a hegemony configuration, against which discourse will be checked and analyzed. At this point, reminding that I take hegemony here to mean an "unstable equilibrium" (Laclau & Mouffe, 1985, p. 190), I envisage it to compose a kind of landscape configuration with

alternating valleys and peaks of equilibrium as represented by Figure 2.17.

Needless to say, the workings of each of these theoretical constructs are taken here as discursively mediated and dynamically articulated, thus permeating the whole interpretative and explanatory dimensions of the present investigation. It is my belief that, particularized in this way, political discourse could be dynamically investigated through the use of the analytical tools and concepts as outlined in this section, and that it could be appropriately differentiated from other types of discourse.

2.6 Closing Lines

I opened this chapter by promising to provide the present piece of research with the necessary theoretical and analytical tools. In this direction, I first discussed SFG by singling out the systems of transitivity and modality as the descriptive tools to be utilized here. Then, I moved on to present and discuss CDA the way it is developed by Fairclough (1989, and elsewhere). At this point, I took a long time to present and discuss the concepts of ideology and hegemony, because these were the chosen CDA concepts to constitute the explanatory stage of the present investigation. As was the case with SFG and CDA, I also provided a graphic representation of these two concepts. Last, I came to grips with political discourse proper and visited some of its definitions and other pertinent aspects. I concluded that section with a working graphic representation of the political discourse participants who are the protagonists in the political discourse that constitutes the data of the present work.

In following the route above – and before I leave this chapter to examine, more closely, the methodological apparatus of this work in the next chapter –, I hope that I had fulfilled the expectations I prompted in the opening lines and, more importantly, that the resulting theoretical constructs I chose in order to carry out a critical analysis of Padre Cícero's epistolary political discourse will prove to be effective and illuminating.

CHAPTER 3
METHODOLOGICAL CONSIDERATIONS

3.1 Opening lines

The present chapter is dedicated to the methodological issues. In it, I first address the objectives of the present piece of research, both the general and the five specific ones. Then, I present the five research questions that were originated from the specific objectives and that will be answered in the following chapter. Next, I present and justify the selection of the data. Last, I provide the procedures for data categorization and analysis. The order of presentation will obey these opening lines.

3.2 Objectives

3.2.1 General objective

In the light of the discussion in chapters 1 and 2, the present quanti-qualitative study aims to investigate how power is linguistically realized in Padre Cícero's political discourse as portrayed in his political letters that came to light in 1910, at the apex of Juazeiro's bidding for municipal autonomy from Crato. Thus, in order to pursue this comprehensive aim, the next section presents the specific objectives which were derived from the current general objective.

3.2.2 Specific objectives

In order to be able to achieve the aforementioned general objective, it was unfolded into five specific objectives, which read like this:

1. To investigate how Padre Cícero represents himself in his own epistolary political discourse and how he represents the other participants of the social practice of fighting for the independence of Juazeiro, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people.
2. To investigate how Padre Cícero construes his social role(s) as a powerful or a nonpowerful politician as well as to investigate how he construes the social role(s) of his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people in his epistolary political discourse.
3. To investigate how ideology is embedded in Padre Cícero's epistolary political discourse and how this ideological content can be indicative of wider social structures with their ideological configurations as presented in Figure 2.16, chapter 2.
4. To investigate to what extent Padre Cícero's epistolary political discourse reproduces and/or challenges the hegemonic sociological, political and religious configurations of his time by acting upon the "unstable equilibrium" as proposed by Laclau and Mouffe (1985, p. 190) and expanded in Figure 2.17, chapter 2 .
5. To research what kind(s) of power relations between Padre Cícero and his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, is/are discursively forged and how these power relations are the product of overt and/or covert social struggles, and also to what extent they represent a reproduction or challenging step towards the political emancipation of Juazeiro, of which Padre Cícero is the main figure.

3.3 Research questions

To pursue the objectives above, both general and specific, the following research questions were elaborated:

1. How do the transitivity choices made by Padre Cícero in his epistolary political discourse reveal his way of representing himself and the other participants in the social practice in fighting for the independence of Juazeiro, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people?
2. How do Padre Cícero's speech function, mood and modality choices in his epistolary political discourse reveal his way of construing his social role(s) as a powerful or a nonpowerful politician as well as his way of construing the social role(s) of his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, in the social practice of fighting for the independence of Juazeiro?
3. How does the concept of ideology, particularized here as being constitutive of discourse and characterized and defined as in subsection 2.3.1, help to unveil the meaningful contents of Padre Cícero's epistolary political discourse as for the ideological perspectives presented in Figure 2.16, chapter 2?
4. How does the concept of hegemony, particularized here as being constitutive of political discourse in particular and characterized and defined as in subsection 2.3.2, aid to demonstrate whether or not Padre Cícero's epistolary political discourse reproduces and/or challenges the hegemonic configurations of his time, according to the hegemonic lines as shown in Figure 2.17, chapter 2?
5. What kind(s) of power relations, particularized here as being constitutive of any social practice, is/are discursively forged between Padre Cícero and his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, and to what

extent are these power relations indicative and a product of the construction of the dichotomy powerful/less-powerful as presented in Padre Cícero's epistolary political discourse?

3.4 Data selection

In order to provide answers to the research questions above, the corpus[16] of the research being reported on here consists of four letters (henceforth, L1, … L4) written by Padre Cícero in 1910 and compiled by Guimarães and Dumoulin (1983),[17] researchers of the *Centro da Psicologia da Religião* (C.P.R),[18] founded in 1976 and located in Juazeiro do Norte, Ceará. These four letters were formerly published in the local newspaper *O Rebate*, whose main aim was to fuel Juazeiro's fight for independence from Crato through a linguistic war that was headed mainly by Dr. Floro Bartolomeu, representing the newcomers to Juazeiro, and Padre Cícero himself, as discussed in chapter 1. The first weekly newspaper of Juazeiro was founded on July 18, 1909, and had as its editor Fr. Joaquim de Alencar Peixoto, one of the *filhos da terra* and a Crato's priest who was also one of the greatest enemies of Col. Antônio Luís, the Mayor of Crato. The four letters in focus here were published in 1910: The first two were published on July 25 and July 26, respectively, and the other two were published on August 16.

In their now classic work, *O Padre Cícero por Ele Mesmo*, Guimarães and Dumoulin (1983) -, besides having made the

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[16] The word *corpus* is used here as synonymous with data and, therefore, does not have the specialized meaning as it does in corpus linguistics.

[17] The compilation of the letters was fruit of the master's research conducted by the former and supervised by the latter at the Catholic University of Lovaine, Belgium. Their work was later published under the title *O Padre Cícero por Ele Mesmo* in 1983.

[18] Center for the Psychology of Religion, headed by Annete Dumoulin.

selection of Padre Cícero's vast communication and classifying it into categories such as letters to his friends, letters to religious figures and to his family, for instance -, categorized the four letters in question as political, since they were addressed to politicians and dealt overwhelmingly with political issues.

In the present work, this categorization is also held true, with the political issue being Juazeiro's bid for political independence, whose discursive apex occurred in 1910 with politicians fighting around the local newspaper *O Rebate*. Additionally, this choice of mine as to follow is in line with Chilton's (2004) definition of politics as ". . . a struggle for power, between two who seek to assert and maintain power and those who seek to resist it" or ". . . as cooperation, as the practices and institutions that a society has for resolving clashes of interest over money, influence, liberty, and the like" (p. 3). This definition permeates the present piece of research because it is compatible with the search for power relations in Padre Cícero's political letters.

Thus, the corpus of the present work does meet both criteria set by Guimarães and Dumoulin (1983): first, of being addressed to politicians – as L1 and L2 were addressed to the then Governor of Ceará, Nogueira Accioly, and L3 and L4 were addressed to the Mayor of Crato, Col. Antônio Luis – and second, of representing a political issue at issue since all four letters addressed the topic of Juazeiro's bidding for political autonomy from Crato.

The last remark about the corpus also aligns this project with the work from which the letters were drawn and consists of the choice to analyze the discourse *of* Padre Cícero as opposed to analyzing discourses *about* Padre Cícero, the latter having been the preferred locus of investigation of the majority of the works that have dealt with the Phenomenon of Juazeiro.

3.5 Data categorization and analysis

After the selection of the data, the next methodological step was to set up the procedures for categorization. In view of the descriptive stage of CDA, the first procedure was to break down each letter into clauses, "the processing unit in the lexicogrammar" (Hallyday & Matthiessen, 2004, p. 10), which included the ranking as well as the down-ranked ones. The boundaries between the clauses were marked off by conventional notations which read like this: (a) clause complex by ||| . . . |||, (b) ranking clause by ‖. . . ‖, (c) down-ranked clause by [[. . .]], and (d) enclosed clause by ‹‹. . . ›› (Halliday & Matthiessen, 2004, p. 10). Figure 3.1 shows a sample of a clause complex segmented for its constituent clauses. It was taken from the first letter of my data, or L1, and it was addressed to the then Governor of Ceará state. As for the identification of the processes as in the transitivity analysis, the following color notation, following Halliday's, (1985) color metaphor, was considered: the material processes and clauses were identified in red; the mental ones, in blue; the verbal, in green, and the relational, in yellow. (see Appendices A, B, C, and D, for the four letters segmented).[19]

" . . . 1/1||| Depois da prezada carta de V. Exa. de 27 de julho último, fico ciente 1/1/1[[do que me diz.]].

Figure 3.1. A sample clause complex categorized for its constituent clauses.

When the need to refer to clauses inside the letters arose, the following notation was adopted: Each clause was referred to as C followed by a number indicating its particular position within each clause complex, which was labeled CC, and also

[19] The existential and the behavioural processes are not contemplated in this list, given its low frequency, and because of this, they are not being discussed in full. Neverheless, when they do occur, the existential is represented in pink, and the behavioural, in grey. These color conventions do not follow Halliday (1985).

followed by a locating number. Thus, CC2/C1 indicates the first clause of the second clause complex.

After this step was concluded, the clauses, both ranking and down-ranked, were broken down into their constituents of transitivity configurational functions - namely, processes, participants and circumstances -, as Figure 3.2 shows the first clause complex analyzed for its transitivity configurational functions. (see Appendices D, E, F and G, for the four letters analyzed for their transitivity configurational functions).

CC1/C1

	Depois da prezada carta de V. Exa. de 27 de julho último	[Ø: eu]	fico	ciente	do [[que me diz]]
Transitivity Analysis	**Cir.: Location : Time**	**Carrier**	**Proc.: Relational**	**Attribute**	**Cir.: Matter**

Figure 3.2. A sample clause complex categorized for its transitivity configurational functions.

After the categorization of the data was completed, with each clause analyzed for its transitivity configurational functions, then the analytical process started. To begin, the transitivity configurations were then organized in form of templates, as discussed in chapter 2. As a recall, Thompson (2010) considers templates the ". . . schematic representations of transitivity structures in which there are recurrent patterns of one or more of the entities appearing in complementary distribution in particular participant roles or circumstances**"** (p. 3). By exemplifying the concept of templates with his analysis of a recipe, Thompson shows that the prevailing template for a recipe is the one of Figure 3.3.

ACTOR	+ PROCESS: MATERIAL	+GOAL
	(+CIRCUMSTANCE)	
	dispositive	
location / means / time		
[you]	act on	dish/
	equipment	
		ingredient
	time	

Figure 3.3. Transitivity template for a recipe (Adapted from Thompson, 2010).

Thus defined and exemplified, the use of templates, in the present work, aimed to show, in a more elaborated way, how Padre Cícero represented himself and his interlocutors in his epistolary political discourse by singling out each participant role and then grouping them into a given template, thus showing the preferred transitivity choices employed by Padre Cícero in relation to each interlocutor of his epistolary political discourse.

As for the interpersonal dimension of the data, analysis falls on three systems: SPEECH FUNCTION, MOOD and MODALITY. In relation to the first system, the focus is on whether the exchange represents a giving and/or demanding information and a giving and/or demanding goods &services. The system of MOOD looks at whether these speech functions are congruently or inconguently realized by the imperative or the declarative mood choices. Finally, the system of MODALITY analyzes first if the exchange constitutes a modalization or a modulation. Then, analysis expands to the subsystems of VALUE, ORIENTATION and MANIFESTATION. Table 3.4 shows one clause analyzed for these elements.

CC3/C12/5

	a	que	[Ø: eu]	nunca	fiz jus
Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**Modalization/high usuality/objective/implicit**		**Modal Adjunct**		

Figure 3.4. A sample of speech function, mood and modality analysis.

Having made these clarifications, the analytical process of the data followed the steps below:

1. First, the experiential templates were analyzed in order to verify how Padre Cícero represents his internal and external worlds through the use of transitivity choices.
2. Second, the findings of the interpersonal analysis were used in order to examine how Padre Cícero construed the image of himself and of the other participants of the social practice of fighting for Juazeiro's independence, namely, Col. Nogueira Acciolly, Col. Antonio Luís, and Juazeiro/and its people.
3. Third, in view of the explanatory stage of CDA, that is, the one that includes the concepts of ideology and hegemony, the two sets of data were then analyzed in terms of the ideological content as discussed in section 2.2.1. In the next phase, the analysis was focused on whether or not these configurational ideologies conformed or not to the hegemonic political landscape of 1910.

4. Last, still within the explanatory stage of CDA, the data above helped to construct the hegemonic lines that characterized each participant political action in relation to the hegemonic political arena of 1910 and, finally, these hegemonic lines yielded the three most important power relations that were linguistically forged in Padre Cícero's epistolary political discourse.

3.6 Closing lines

The present chapter was dedicated to methodological issues. In it, I first showed the objectives of the present piece of research, both the general one and five specific ones. Then, I presented the five research questions that were originated from the specific objectives. Next, I presented and justified the selection of the data. Last, I provided the procedures for data categorization and analysis. I hope I made clear the road towards the results of the present work and their discussion, which is the topic of chapter 4 to come.

CHAPTER 4
RESULTS AND DISCUSSION

4.1 Opening lines

In this chapter, I display and discuss the results of the present work, whose general aim is to investigate power relations in Padre Cícero's epistolary political discourse. This comprehensive objective gave rise to five specific ones, which, in their turn, originated the five research questions of this investigation. To cover each of these research questions separately, the chapter is further divided into three subsections, as follows: *(1) The experiential meanings of Padre Cícero's epistolary political discourse, (2) The interpersonal meanings of Padre Cícero's epistolary political discourse, and (3) The sociological meanings of Padre Cícero's epistolary political discourse*. In the first subsection, I present and discuss the results of the transitivity analysis, which aims to answer research question number 1, which reads like this: *How do the transitivity choices made by Padre Cícero in his epistolary political discourse reveal his way of representing himself and the other participants in the social practice of fighting for the independence of Juazeiro, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people?*

In order to answer research question number 2, *How do Padre Cícero's speech function, mood and modality choices in his epistolary political discourse reveal his way of construing his social role(s) as a powerful or a nonpowerful politician as well as his way of construing the social role(s) of his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, in the social practice of fighting for the independence of Juazeiro?*, I present and discuss, in the second subsection, the results of speech function, mood and modality analyses on the four letters analyzed.

The remaining three other research questions - which relate the data to the concepts of *hegemony* and *ideology* and

finally, to power relations -, are discussed separately in the third subsection entitled *The sociological meanings of Padre Cícero's epistolary political discourse.* This division is in line with type of discourse analysis being proposed here, in which three stages of analysis are needed, that is, description, interpretation and explanation. Thus, the two first subsections cover the stages of description and interpretation, whereas the third subsection covers the stage of explanation. The lines to come will follow this sequence.

4.2 The experiential meanings of Padre Cícero's epistolary political discourse

The first letter (L1), addressed to Col. Nogueira Accioly and published in *O Rebate* on July 26, 1910, consists of 11 clause complexes, 30 ranking clauses, 15 down-ranked clauses, and 3 enclosed clauses, thus totaling 48 clauses analyzed. The second letter (L2) was published in the same newspaper on August 16, 1910 and contains 5 clause complexes, 17 ranking clauses, 12 down-ranked clauses, and 3 enclosed clauses, totaling 32 clauses. Table 4.1 shows the numbers for each process type in each of the two letters alongside their percentages.

Table 4.1
Transitivity results for L1 and L2

Process type	**L1**		**L2**	
Material	18	37,50%	10	31.25%
Mental	14	29.17%	10	31.25%
Relational	9	18.75%	8	25.00%

Verbal	5	10.42%	3	9.38%
Existential	2	4.16%	1	3.12%
Total	**48**	**100.00%**	**32**	**100.00%**

The first finding that emerges from Table 4.1 reveals how Padre Cícero maps his experiential world in basically three lines of meaning, namely, the material, the mental and the relational, a finding that aligns itself with the three major process types advocated by Halliday (1994). Besides, the data show clearly Padre Cícero's preference for material and mental processes. Taken together, these two types of process account for more than 60 percent of all processes in the two letters, as if he had divided the world almost into two equal halves: that of the doing and happening domain and that of the thinking and feeling domain. But these two pieces of information say little, if anything, about power relations, and, because of this, the data had to be examined more closely, following Thompson's (2009) concept of transitivity templates, as reviewed in chapter 2.

As a recall, Thompson (2009, p. 3) defines templates as the "schematic representations of transitivity structures in which there are recurrent patterns of one or more of the entities appearing in complementary distribution in particular participant roles or circumstances". These templates are generated, still according to him, "[b]y bringing together the concordances for different entities" (p. 3). Since the aim of the first research question of this work is to answer how Padre Cícero represents linguistically the main participants of Juazeiro's fight for independence, namely, he himself, Col. Antônio Luís, the Mayor of Crato, Col. Nogueira Accioly, the Governor of Ceará, and, finally, Juazeiro and/or people, these entities are the ones focused on in the transitivity concordance analysis. This analysis gave rise to Table 4.2, which shows how the main participant roles are distributed throughout the material clauses of both L1 and L2.

Table 4.2
Transitivity concordance results for material roles in L1 and L2

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L1	**L2**	**L1**	**L2**	**L1**	**L2**	**L1**	**L2**
Actor (+ Goal)	9	5	1					1
Actor (+ Scope)		1	1		2			
Actor (+ Client)								
Goal								
Recipient				2				
Scope								
Initiator								
Total	**9**	**6**	**2**	**2**	**2**	**0**	**0**	**1**

Now, the results above allow for some interesting findings as for the distribution of power as realized linguistically in L1 and L2 combined. The most striking of these findings is that Padre Cícero appears as the Actor in 15 material clauses out of a total of 28 of all material clauses in the two letters. Remembering that these two letters were addressed to the then Governor of Ceará, it is clear that the image created by Padre Cícero before the highest political authority of the state was that of his being a

person capable of impacting on the course of the majority of the events pertaining to the fight for the independence of Juazeiro. And even more meaningful is that those material clauses in which he appears as the Actor are the ones with a Goal, that is, he not only acts upon the people and the things involved in the independence process, but he does so in a direct way through the use of the participant role of a Goal.

When Col. Antônio Luís becomes the Actor in two clauses in L1, on the contrary, he is represented as acting only indirectly upon the things and events, since these material clauses contain a Scope instead of a Goal as a central participant, in a clear evidence of how backgrounded his position is seen by Padre Cícero, even though he is the one responsible for granting Juazeiro's independence.

Even more interesting is the fact that, although addressing the highest rank of the politics of Ceará, Padre Cícero nevertheless does not ascribe any prominent position to him. Col. Nogueira Accioly is represented as an Actor in only two material clauses and besides, as was the case with Col. Antônio Luís, he appears in only one clause with a Goal, in a clear indication of his backgrounded position ascribed by Padre Cícero as realized linguistically in L1 and L2 through the use of transitivity choices.

Another relevant finding refers to how Padre Cícero relegates Juazeiro and its people to an overwhelming passive position in the fight for their own independence, by ascribing to them the participant role of Actor in only one material clause, and if more interesting, this material clause in which the people of Juazeiro appears as Actor is a down-ranked one, a fact that devalues their participation in the fight for independence.

In short, as far as the analysis of the material processes of L1 and L2 here is concerned, Padre Cícero portrays himself to Col. Nogueira Accioly as a person in charge of the majority of the events related to the fight of Juazeiro for independence, assigning the other three participants in focus here – namely, the Governor himself, the people of Juazeiro and the Mayor of Crato –, to less prominent participant roles.

Thus, the predominant template that derives from the above transitivity concordance analysis of L1 and L2 is given in Figure 4.1, alongside with the examples taken from the two letters.

Template	**Actor**	**Proc.: material**	**Goal/Scope**	**Location of examples**
	Padre Cícero	Process	Thing/people	
Examples	(Ø: eu -Padre Cícero)	assinei	(Ø: o documento)	L1-CC2/C5
	(Ø: eu - Padre Cícero)	esforço-me	[[para terminar todas ...]]	L1-CC5/C14/10
	(Ø: eu - Padre Cícero)	procuro	o meio	L1-CC2/C5

Figure 4.1: Main template of material clauses in L1 and L2 followed by examples.

The template that emerged from the transitivity concordance analysis of the material clauses of L1 and L2 shows clearly the prominent position Padre Cícero ascribes to himself in these two letters, in detriment of the other political actors involved in Juazeiro's bidding for independence. In these examples, Padre Cícero signs up the document, which is a petition for the Mayor of Crato to grant Juazeiro's independence, he lays his prestige to finish with all the political perturbation towards Col. Antônio Luís, and, finally, he writes a letter, also to the Mayor of Crato, demanding for Juazeiro's independence.

Having said the above, I now move on to the results of the transitivity choices Padre Cícero makes in letters L3 and L4, that is, those letters addressed to Col. Antônio Luís, the Mayor of Crato. L3 was published on July 25, 1910, and L4, on August 16. Table 4.3 presents the results for both of them.

Table 4.3
Transitivity results for L3 and L4

Process type	**L3**		**L4**	
Material	23	46.00%	23	45.02%
Mental	10	20.00%	8	15.71%
Relational	5	10.00%	8	15.71%
Verbal	11	22.00%	10	19.63%
Existential	1	2.00%	2	3.93%
Total	**50**	**100.00%**	**51**	**100.00%**

As shown in Table 4.3, Padre Cícero maps his world, and, as a consequence, his fight for Juazerio's independence, as a place with a high amount of political activity, in alignment with the findings relative to L1 and L2, in which the material processes prevail. Nevertheless, one fact that contrasts with the findings concerning those letters is that, in L3 and L4, another type of process competes with the mental ones, which, together with the material processes, formed the majority of processes in L1 and L2. This competing process type is the verbal one, whose contribution to the meaning making process of Padre Cícero's political discourse will be discussed further only later, but, for the

time being, it is enough to stress that its contribution goes beyond the construal of a world as a place of saying and reporting.

Another point to comment here on is his choice for relational processes that, in quantitative terms, nearly equals the choices in L1 and L2 and makes a decisive contribution to the construal of a particular world by Padre Cícero. This will be discussed later on.

After having made these general considerations, I present, in Table 4.4, how Padre Cícero ascribes the participant roles to the four entities being analyzed here, namely, he himself, the Governor of Ceará, the Mayor of Crato, and Juazeiro and/or its people.

Table 4.4
Transitivity concordance results for material roles in L3 and L4

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/ or its people	
	L3	**L4**	**L3**	**L4**	**L3**	**L4**	**L3**	**L4**
Actor (+ Goal)	3	5			4	8	1	
Actor (+ Scope)	1							
Actor (+ Client)								
Goal		1			2			1
Recipient	2	1			1	4		
Scope								
Initiator								
Total	**6**	**7**	**0**	**0**	**7**	**12**	**1**	**1**

Table 4.4 establishes some meaningful contrasts between the two blocks of letters. Whereas in L1 and L2 Padre Cícero ascribes to himself the position of the doer of most of the action in the fight for Juazeiro's independence, downplaying the participation of the other three political actors involved in that process, in L3 and L4 he construes a figure of himself as a less

prominent political actor, and positions Col. Antônio Luís as an Actor in the majority of the material clauses. A brief survey in L3 and L4 shows that, out of 46 material clauses, Col. Antônio Luís appears as the Actor 12 times against none in L1 and L2.

Other interesting points to be commented on are the facts that Col. Nogueira Accioly was maintained in his passive position in all four letters and that the position ascribed to Juazeiro and/or its people maintains the degree of passivity in all letters, by being represented only once in a material clause.

The template that originates from the above is in contrast with that for L1 and L2. Now the prominent role of Actor is played by Col. Antônio Luís instead of by Padre Cícero himself, as Figure 4.2 shows.

Template	**Actor**	**Proc.: material**	**Goal/Scope**	**Location of examples**
	Col. Antônio Luís	Process	Thing/people	
Examples	(Ø: você - Col. Antônio Luís	trataria	da elevação do nosso Juazeiro a vila	L3 - CC1/C2
	(Ø: você - Col. Antônio Luís	deveria ter se esforçado	[[para consegui-la...]]	L4 - CC5/C2
	(Ø: você - Col. Antônio Luís	ajudar	a mim	L4 - CC10/C31/ 14

Figure 4.2: Main template of material clauses in L3 and L4 followed by examples.

These examples of the template that emerged from the transitivity concordance analysis of the material clauses in L3 and L4 show clearly that now it is Col. Antônio Luís the one responsible for the elevation of Juazeiro to municipality as indicated in CC1/C2, for fighting to grant it as shown in CC5/C2/2, and, finally, for helping Padre Cícero towards Juazeiro's emancipation as in CC10/C31/14.

This lexicogrammatical finding associating active roles such as Actor with powerful people was also investigated by Butt et al. (2004) and Martin (2000**),** for instance, as already discussed in chapter 2, section 2.2.1. Upon Butt et al.'s examination of how President Bush represented his 'enemies' in his first speech after September 11, the authors found that President Bush's speech represented the United States in an active and positive role whereas he represented the enemies in a negatively evaluated role, although making use of material processes such as *kill*. Those authors justify that this type of active representation is not typical of a politician addressing a political enemy, and they explain that this is so because the American president needed to create a world too violent in order to justify the urgent taking of action against Iraq. The creation of this violent, dangerous, and chaotic world was mainly achieved through President Bush's transitivity choices ascribed to his political enemies in his speech.

The same pattern that aligns transitivity analysis of active roles such as Actor with an indication of imbalanced power relations is described by Martin (2000). He reports on a work developed by a primary school teacher and two Australian language experts with a group of 6th-graders, for the purpose of looking at gender and genre relations in Piggybook's book. That author demonstrated how analysis of the transitivity participants Actors and Goals helped them see how feminine and masculine roles were clearly demarcated linguistically, and more, how agency outside the home was predominantly ascribed to Mr Piggot, whereas inside the home it was usually ascribed to Mrs. Piggot, in a clear asymmetry of power distribution between female and male genders.

In the present work, the transitivity analysis of the material processes of all four letters show Padre Cícero taking the floor as an Actor in most cases of L1 and L2 and Col. Antônio Luís being ascribed the same participant role in the majority of material clauses in L3 and L4.

The finding related to L1 and L2 aligns Padre Cícero with his reputation as one of the most powerful political figures in the Northeast of Brazil on the turn of the last century (della Cava, 1970) and also as a powerful political figure to hold the ideological and political prerequisites to speak in the name of Juazeiro and its people, during the discursive war that was fought alongside this political fight for autonomy. As Butt et al. (2004) put it, part of the war following September 11 was, to a good extent, primarily linguistic and this also holds true for the case of Padre Cícero's participation in Juazeiro's fight for independence. Accordingly, this finding is also in accordance with Col. Antônio Luís's political standing as the powerful representative of the oligarchic regime that prevailed in Ceará at that time.

Having analyzed the material clauses in the four letters, I now move on to consider the next set of processes through which Padre Cícero represents his perception of the world at the level of his consciousness as a resultof his analysis as for how he construes the mental picture of the people and events involved in the process of Juazeiro's independence, which is accomplished by making use of mental processes. The same entities of the transitivity concordances identified for the material analysis also apply to the mental processes. As a recall from Table 4.1., Padre Cícero chose to use 24 mental processes in L1 and L2, totaling almost 60 percent of all processes in the first two letters, a finding similar to that of material processes, and, in L3 and L4, his choice was to use only 18 mental processes, totaling, thus, 35 percent of all processes.

The first relevant finding from the above shows that Padre Cícero, when addressing the Governor of Ceará, was somehow reluctant to demand for Juazeiro's independence more directly, and instead he was more inclined to demand for his reflection

about the Mayor of Crato's refusal to do so. When addressing the Mayor himself, Padre Cícero, on the contrary, was more eager to demand political action instead of mental reflection. Put like this, though, the transitivity analysis of the mental processes in L1 and L2 does not add much to the argument being constructed along these lines, namely, that Padre Cícero was a powerful politician and that part of his power stemmed from his careful use of language. Nevertheless, a closer look at the way he uses this set of process starts to reveal meaningful patterns.

One of these patterns is that here again, as was the case with the analysis of the material processes, Padre Cícero ascribes to himself the role of Senser in the great majority of all mental processes, whereas ascribing to the other participants a somehow background role, as has been the case with the majority of participant roles shown in L1 and L2. Actually, he is the Senser in 14 mental clauses in L1 and L2 and in 11 clauses in L3 and L4. These pieces of information are displayed in Table 4.5 and Table 4.6, respectively.

Table 4.5
Transitivity concordance results for mental roles in L1 and L2

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L1	**L2**	**L1**	**L2**	**L1**	**L2**	**L1**	**L2**
Senser	9	5	1		1	1		
Phenomenon					1		1	
Total	**9**	**5**	**1**	**0**	**2**	**1**	**1**	**0**

Table 4.6
Transitivity concordance results for mental roles in L3 and L4

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L3	**L4**	**L3**	**L4**	**L3**	**L4**	**L3**	**L4**
Senser	6	5			1	3		
Phenomenon					1			
Total	**6**	**5**	**0**	**0**	**2**	**3**	**0**	**0**

Another pattern that is maintained throughout the letters discussed so far is that, considering the roles of Senser and Phenomenon to be central to the analysis of mental processes, Juazeiro and/or its people never occupy the role of Senser in any mental clause, except only once in L1 in the down-ranking clause CC23C24. This pattern in itself maintains the same experiential figure of Padre Cícero occupying the prominent roles in all four letters, a fact that may indicate his powerful participation in the events of the letter even when these events are considered from a psychological point of view.

Nevertheless, going beyond the simplistic view of the Senser and Phenomenon split as an indication of power, the present findings allow for a further interpretation of the source of this power. The template originated from the analysis of mental clauses in L1 and L2, for example, as shown in Table 4.3, shows that the mental processes in the majority of the mental clauses are of the projecting type, that is, they project ideas and locution and it is the nature of these ideas that matters the most here because, as CC3/C10/3, CC3/C9 and CC8/C23, all in L1, demonstrate, the content of these projections are material clauses.

This pattern of using mental clauses to project material ones is interpreted here as an indication of power exercise. The power holders prefer hiding him/herself or softening the effect of his/her power by making use of mental instead of direct material clauses, that is, when Padre Cícero says that he wishes to put an end to the arguments between the Mayor of Crato and the people of Juazeiro he may have chosen to use a direct material clause instead of a mental one. Figure 4.3 portrays this pattern for L1 and L2.

Template	**Senser**	**Proc.: mental**	**Phenom.**	**Location of examples**
	Padre Cícero	PROCESS	Projected clauses	
Examples	(Ø: eu - Padre Cícero)	desejo	[[terminar todas as prevenções sem razão existentes]]	L1 - CC3/C10/3
	(Ø: eu - Padre Cícero)	Quero,	dar-lhe um testemunho	L1 - CC3/C9
	(Ø: eu - Padre Cícero)	creio	V. Sa. Não encontrará dificuldade	L1 - CC8/C23

Figure 4.3: Main template of mental clauses in L1 and L2 followed by examples

The template in Figure 4.3 shows Padre Cícero's preference for this type of lexiogrammatical pattern, which is of high relevance to the argument being made here because it aligns

itself with the findings of Bartllet (2004), whereby which the most powerful interactant preferred to use mental projecting clauses to position himself as the responsible for the developmental project instead of using more direct forms of expression. This linguistic behavior was interpreted by Bartllet as being another form of exercising power, that is, powerful people tend to soften their power by using language that, at first sight, would sound less authoritative. This argument is totally held to be true in the present investigation as demonstrated by the examples in Figure 4.3, in which Padre Cícero commits himself to taking action in three occasions but uses a mental projecting clause as a power softener. This way of exercising power is also in consonance with Bartllet's argument that power can be exercised by means other than through material clauses.

This linguistic behavior also challenges the traditional transitivity analyses that have focused on material processes as been associated with action and thus unequal relations of power (e.g. Martin, 2000 and Butt et al. 2004), as discussed previously. Additionally, this linguistic representation is further discussed in section 4.4 in terms of its contribution to the construction and/or the maintenance of a hegemonic political configuration as proposed by Gramsci (1971), in which Cícero's discourse is in the service of constructing this consensus among the dispersed and antagonist forces, and in terms of the layers of ideological content it triggers, as discussed earlier and is fully presented in chapter 2.

Similarly, in the analysis of the transitivity choices Padre Cícero makes in L3 and L4 as shown in Table 4.6, it is clear that the same pattern is maintained, namely, the one in which he occupies the participant role of Senser. Indeed, the data reveal that he occupies this role in 11 out of 16 roles of Senser in the two letters combined, whereas Col. Antônio Luís is ascribed the same role in four clauses and the role of Phenomenon in the remaining clause.

Template	Senser	Proc.: mental	Phenom.	Location of examples
	Padre Cícero	Process	Projected clauses	
Examples	(Ø: eu - Padre Cícero)	Pensei	[[que você refletindo sobre]]	L4 - CC2/C3
	(Ø: eu - Padre Cícero)	me conformasse com	ela [[a ameaça que você me fez]]	L4 - CC2/C6
	(Ø: eu - Padre Cícero)	fiz jus	[[a um plano que você me colocou]]	L4 - CC3/C12/5

Figure 4.4: Main template of mental clauses in L3 and L4 followed by examples

Nevertheless, although Padre Cícero continues to use mental projecting clauses to achieve his communicative goals, in L3 and L4 these mental clauses project other types of clause besides the material ones, as was the case with the template generated by L1 and L2 analysis. Thus, CC2/C3 projects another mental clause, CC2/C6 projects a verbal clause, and finally, CC3/C12/5 projects a material clause. These example clauses were all taken from L4.

Even in the face of this variation in the nature of the projected clauses, the whole assumption that mental projecting clauses used here are a locus of power manifestation is maintained in the present discussion, because, even though Padre Cícero is not impacting directly on the events of L4 as shown above through the use of material processes as discussed earlier,

he nevertheless continues to ascribe the prominent role of Senser to himself, thus indicating that, also at this level of representation of his inner world, he takes up the central role of sensing the goings-on involved in Juazeiro's fight for independence.

Now that the two major sets of process have been analyzed, I continue the discussion by focusing on the relational processes, which make a huge semiotic contribution to the construal of Padre Cícero as a powerful political actor and, at the same time, as someone with a particular manner of exercising his power linguistically.

As a reminder from Table 4.1., Padre Cícero utilizes 17 relational processes in L1 and L2, totaling around 21.25% of all processes, and, according to Table 4.3, he does the same with 13 clauses in L3 and L4, totaling 12.87%. These give rise to the transitivity concordance analysis for L1 and L2 as shown in Table 4.7., in which Padre Cícero is the Carrier in 3 occasions and Col. Antônio Luís is the Attribute in other three. It is interesting to note here that, for the first time up to this point, Juazeiro and/or its people take up a significant role by playing the role of Identified in 3 relational clauses. Moreover, it is equally significant to notice that here again, as has happened throughout this discussion, Col. Nogueira Accioly has remained as the most passive political actor of the three involved in Juazeiro's independence as Table 4.7 shows.

Table 4.7
Transitivity concordance results for relational roles in L1 and L2

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L1	**L2**	**L1**	**L2**	**L1**	**L2**	**L1**	**L2**
Identified							3	
Identfier								
Carrier	3				2			
Attribute	1				3			
Attributor								
Total	**4**	**0**	**0**	**0**	**5**	**0**	**3**	**0**

The template derived from Table 4.7 exemplifies how Padre Cícero construes his friendship ties with the Mayor of Crato by representing himself as the Carrier of Col. Antônio Luís's intimate friendship, as CC5/C14/6 and CC3/C10/2, both in L1. Another point to consider here relates to the fact that this same experiential content, namely, Antônio Luís's friendship, is realized in two down-ranked clauses, which makes the information less available for being contested in any way. The template for the relational processes of L1 and L2, alongside its examples, is given in Figure 4.5.

Template	Carrier	Proc.: relational attributive	Attribute	Location of examples
	Padre Cícero	Process	Thing/people	
Example	(Ø: eu - Padre Cícero)	Sou	dele amigo	L1 - CC5/C14/6
	(Ø: eu - Padre Cícero)	Sou	amigo de sempre dele	L1 - CC3/C10/2

Figure 4.5: Main template of relational clauses in L1 and L2 followed by examples

These experiential figures involving the relationship of friendship as exemplified above ar complementary to the second figure emerged from the transitivity concordance results relative to L3 and L4, in which, for the first time up to this point, Juazeiro is represented in the central participant role of an Identified, as shown in Table 4.7. In addition, Padre Cícero continues to ascribe to himself the role of Carrier in three of the relational clauses and, at the same time, he ascribes to Col. Antônio Luís the role of an Identifier only once and, here again, Col. Nogueira Accioly is left out in all these relational clauses as a central participant, thus maintaining the same passive pattern of his participation.

As for the transitivity concordance results of L3 and L4, Padre Cícero continues to ascribe to himself the participant role of Carrier in three occasions, whereas he ascribes to Col. Antônio Luís only one prominent role, that of an Identifier, in only one clause. In the same vein, he positions Juazeiro as a central participant in CC5/C20 and CC6/C24, and keeps Col. Nogueira Accioly in the same passive role that has characterized

his participation in the results presented so far. Table 4.8 displays these findings.

Table 4.8
Transitivity concordance results for relational roles in L3 and L4

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L3	**L4**	**L3**	**L4**	**L3**	**L4**	**L3**	**L4**
Identified		1						2
Identifier						1		
Carrier	1	2						
Attribute								
Attributor								
Total	**1**	**3**	**0**	**0**	**0**	**1**	**0**	**1**

These transitivity results contrast sharply with those found for L1 and L2, in which Padre Cícero's preoccupation lay at the construal of a friendly atmosphere in the aim to lessen the conflict that marked his relationship with the Mayor of Crato. The findings shown in Table 4.8 could be read as complementary to this project of building up a friendly room, from which could emerge the emancipation of Juazeiro, that is, at the same time that Padre Cícero was counter arguing against the conflict, he was also making his request more than justified by emphasizing that Juazeiro could not continue to hold the humiliating label of village, through the identifying relational clauses (see Figure 4.5).

These communicative goals were achieved through the careful use of relational processes and the participant roles Padre Cícero ascribes to the participants in Juazeiro's fight for independence. Figure 4.6 brings the template derived from the discussion just carried out.

	Identifier	**Proc.: relational identifying**	**Identified**	**Location of examples**
Template	Various entities	Process	Juazeiro and/or its people	
Examples	na humilhante condição de povoação	não pode mais continuar	esta localidade	L4 - CC6/C24
	uma necessidade	é	a elevação de juazeiro a município	L4 - CC5/C20

Figure 4.6: Main template of relational clauses in L3 and L4 followed by examples

These two templates shown in Figure 4.5 and in Figure 4.6 coincide with the two biggest semiotic contributions that the relational processes in the two blocks of letters are in the service of are: the first, to reinforce the atmosphere of friendship with the Mayor of Crato as shown by the template for L1 and L2, and the second, to reinforce the need for Juazeiro's independence as in the template for L3 and L4. These two semiotic purposes are, as said earlier, complementary in that at the same time that Padre Cícero reinforces his friendship ties with the Mayor of Crato, he also fights hard to dismiss any trace of disagreement, thus clearing the room for demanding the independence of Juazeiro.

The examples shown in Figure 4.5 and in Figure 4.6 serve clearly these two communicative purposes. In addition to these semiotic services that the relational processes here make, there is another type of process **–** the experiential one **–,** that, given its low frequency in the four letters will not be considered here in any detail, but nevertheless helps to visualize and reinforce these two figures created by the relational processes. This existential process appears in CC6/C15, in which Padre Cícero reassures Col Nogueira Accioly that there is no resentment of the people of Juazeiro against Col. Antônio Luís.

In addition to this, Padre Cícero uses another linguistic device to reinforce the non-existence of the conflict between he Mayor of Crato and the people of Juazeiro. When addressing the Mayor, he tries to avoid mentioning that conflicting relationship by using an unexpectedly vague language which is totally incomprehensible to outsiders. For example, in L3 he dresses up the conflict in CC3/C16 with the vague nominal group *choques imprevistos*, and, still in L3, he does the same by using the equally vague nominal group *conclusoes intempestivas*, in CC4/C25.

In short, this efficient communicative strategy seems to be quite effective in creating an atmosphere of friendship and thus in clearing the room for demanding the autonomy of Juazeiro. This way of thinking is in line with the notion of power as put forward by Fairclough (1989), for whom, following Gramsci (1976), power can be achieved either by the use of force or through the use of acquiescence. In the present case, Padre Cícero, although in a social position allowing him to demand more fiercely for the autonomy of Juazeiro (and maybe using physical force as was the case in previous occasions), nevertheless chooses to convince the Mayor through a discourse that is mainly based on friendship instead of on conflict. The discussion of the results related to the relational processes just carried out, added of the existential process and of the vague language packed in the two examples of nominal groups, reinforces the argument being emphasized here,

namely, that Padre Cícero's political power stems partly from his skillful use of language.

His skillful ability to use language in order to reach his political goals can also be seen in the results of the verbal processes in the four letters. In them, Padre Cícero construes two clear cut patterns. First, in the two letters addressed to Col. Nogueira Accioly, he chooses to pack experiential content in only eight instances of verbal clauses, whereas when addressing the Mayor of Crato in the other two letters, the verbal processes outnumbers those of mental and of relational processes. Actually, he uses 21 verbal processes in L3 and L4, against only eight in L1 and L2, according to Tables 4.1 and 4.3.

This quantitative information adds little to the argument being constructed here, but a closer look at the transitivity concordances for this type of process use provides additional evidence of the way Padre Cícero's positions himself and the other participants in his political discourse. As was the case with the previous results, in which the central participant roles were rather more democratically distributed among the political actors, the transitivity concordance results of L1 and L2 show this same pattern of role distribution as can be seen in Table 4.9.

Table 4.9
Transitivity concordance results for verbal roles in L1 and L2

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L1	**L2**	**L1**	**L2**	**L1**	**L2**	**L1**	**L2**
Sayer	3	1	1			2		
Receiver		1	1		1		1	

Target								
Verbiage								1
Total	**3**	**2**	**2**	**0**	**1**	**2**	**1**	**1**

As the data for L1 and L2 show, Padre Cícero takes up the prominent role of a Sayer four times against two times taken up by Col. Antônio Luís, in a clear more balanced distribution of power as being realized linguistically trough the distribution of the central participant roles. Col. Nogueira Accioly now appears in the prominent role of a Sayer in CC1/C1, in L1, but here again, the information exchanged is packed in a down ranking clause, and, as such, indicates that it is less open for negotiation. Juazeiro and/or its people, again, are relegated to the mere role of Receiver in two clauses and Verbiage in all verbal clauses in L1 and L2. The template stemmed from the present results can be seen in Figure 4.7.

Template	**Sayer**	**Proc.: verbal**	**Verbiage**	**Location of examples**
	Padre Cícero	Process	Various	
Examples	(Ø: Padre Cícero)	ordenei	[[que pedissem ...]]	L1- CC2/ C2
	(Ø: Padre Cícero)	pedindo	[[que se esforçasse nesse sentido]]	L2 - CC2/C7

Figure 4.7: Main template of verbal clauses in L1 and L2 followed by *examples*

Of relevance to note here is Padre Cícero's overwhelming control over his friends in Juazeiro as shown by the verbal process *ordenei*, whose Receiver is *os amigos daqui* and, in itself, serves to reinforce the argument being made along these lines that part of Padre Cícero's power is due to his skillful ability to use language. If the results concerning of verbal processes in L1 and L2 indicates a more balanced distribution of power as shown up to this point, the results of L3 and L4 shows a complete different pattern as Table 4.10 portrays.

Table 4.10
Transitivity concordance results for verbal roles in L3 and L4

Entity / Roles	Padre Cícero		Col. Nogueira Accioly		Col. Antônio Luís		Juazeiro and/or its people	
	L3	**L4**	**L3**	**L4**	**L3**	**L4**	**L3**	**L4**
Sayer	4	2			3	6	1	
Receiver		1			2	2	1	
Target	1				1			
Verbiage							1	1
Total	**5**	**3**	**0**	**0**	**6**	**8**	**3**	**1**

What is interesting to note in the present results is the fact that Padre Cícero ascribes more prominent roles to the Mayor of Crato than to himself, by representing his political enemy nine times as a Sayer against only six times he allocates to himself. Additionally, the people of Juazeiro are represented here in four prominent roles, of which one is as a Sayer, indicating that, at

least in these two letters and in this particular analysis of verbal processes, power, as discussed here as being realized by prominent participant roles, is now a more balanced commodity in the fight for Juazeiro's autonomy.

This more balanced pattern of power distribution among the political actors involved in Juazeiro's independence also shows that the most politically powerful individual of Ceará at that time – its Governor Nogueira Accioly **–,** continues to be represented as a passive actor during the whole fight for Juazeiro's emancipation. This apparently contradictory fact will be accounted for in section 4.4 of the present chapter, because, by only discussing further the political and the sociological perspectives of ideology as proposed throughout this work, added of the concept of hegemony, will this incongruency be clarified. Figure 4.8 shows the template for this shift of transitivity pattern and of the maintenance of Col. Nogueira Accioly's passive representation.

Template	**Sayer**	**Proc.: verbal**	**Verbiage/ Receiver**	**Location of examples**
	Col. Antônio Luís	Process	Various	
Examples	(Ø: você - Col. Antônio Luís	respondeu	me	L4 - CC8
	(Ø: ele - Col. Antônio Luís	negando-se a	me satisfazer	L4 - CC2/C9
	(Ø: você - Col. Antônio Luís	fez	[[as alegações de ontem...]]	L4 - CC3/C12/3

Figure 4.8: Main template of verbal clauses in L3 and L4 followed by examples

In these examples, all taken from L4, it is Col. Antônio Luís who is the responsible for not pleasing Padre Cícero in CC2/C9, for making bad comments to him in CC3/C12/3, and for responding to the priest's request in a careless fashion in CC2/C8. These examples show clearly that the prominent verbal roles were more in the hands of the Mayor of Crato than in Padre Cícero's.

In addition to this shift of power from Padre Cícero to Col Antônio Luís as the results regarding the verbal processes indicates, another further point begs for commenting. It refers to Padre Cícero's clear linguistic manipulation of the variable tenor of the context of situation. This is clearly observable in clauses C3 and C4 of the first clause complex, CC1, in L1, when Padre Cícero says: *Agora mesmo, ordenei aos amigos daqui que lhe pedissem o seu consentimento*. In this clause complex, it is crystal clear that, when addressing his friends of Juazeiro, Padre Cícero chooses the verbal process *ordenei*, which indicates the high amount of power that he exerts over them, whereas, when addressing the Mayor of Crato, which is another tenor value, he shifts to the verbal process *pedir*, which carries a much lower powerful burden. This linguistic shift in tenor values is another good indication of Padre Cícero's high awareness of the role language plays in the linguistic war towards Juazeiro's emancipation.

Because the way Padre Cícero uses these two verbal processes – *ordenar* and *pedir* –**,** makes different contributions to the construction of the message, I would like to differentiate between them because I believe that the illocutionary force that each verb carries is of a different nature and contributes differently to the construal of Padre Cícero's political discourse. Thus, I suggest that the verbal processes be divided into the following three subcategories: (i) verbal processes of high illocutionary force such as "*mandar*", "*ordenar*" and "*obrigar*"; (ii) verbal processes of median illocutionary force such as "*pedir*" and (iii) verbal processes of low illocutionary force such as "*sugerir*". I believe that this subcategorization accounts for the

different types of meanings that a verbal process can make, as the examples above show.

Now that I have arrived at this closing point in the discussion of the transitivity results of the four letters, I shall bring up the research question number one, which the discussion above attempted to answer, that is, *How do the transitivity choices made by Padre Cícero in his epistolary political discourse reveal his way of representing himself and the other participants of the social practice in fighting for the independence of Juazeiro, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people?*

The findings discussed up to this point allow me to say that Padre Cícero represents himself as being the powerful actor of most events that were crucial for Juazeiro's emancipation, and he achieves this by representing himself as (a) the Actor in the majority of the material processes; (b) the Senser in the majority of the mental processes and (c) the Sayer in some of the verbal processes. Paralell to this powerful individual is also the construal of an image of a truly peace-maker, a diplomatic political actor, as the relational processes attest, throug which he attempts to construe an image of Col Antônio Luís as a friend, and an image of the conflicting situation that characterized the context of the letters exchanged, as an open space for negotiation.

Concomitant with the image of himself as this powerful and peaceful individual, Padre Cícero also construes, for Col Antônio Luís, a powerful role by representing him in prominent participant roles such as Actor in most L3 and L4's material clauses and as Sayer in most verbal clauses in those letters. Moreover, by dismissing the crisis in the context of the letters and by reinforcing their friendship, Padre Cícero also construes the image of the Mayor as a political friend.

As for the representation of both Juazeiro and/or its people and the Governor of Ceará, the representational patterns are similar. Only in the results of L3 and L4 do Juazeiro and its people appear in prominent participant roles, and this participation, as compared to those of Padre Cícero himself and

of Col. Antônio Luís, is not only quantitatively less significant, but also qualitatively inferior. The same applies to Col. Nogueira Accioly, the highest political individual of Ceará, who scarcely is represented in active roles in Padre Cícero's epistolary political discourse.

The implications of these transitivity findings will be taken up in section 4.4, but for now it is sufficient to say that Padre Cícero's lexicogrammatical choices were in the service of creating a solid hegemonic configuration which could justify Col. Antônio Luís's granting of Juazeiro's emancipation. Finally, the data discussed here will serve as a basis for the closing discussion, which will connect them to the explanatory concepts of hegemony and ideology. But before I move on into this, the following lines examine how Padre Cícero construes his interpersonal meanings in his epistolary political discourse.

4.3 The interpersonal meanings of Padre Cícero's epistolary political discourse

In the preceding section, I approached Padre Cícero's epistolary political discourse from the perspective of the ideational-experiential metafunction as realized through the lexicogrammatical transitivity choices. In doing this, I looked at how Padre Cícero represented the main political participants involved in Juazeiro's fight for independence. In this section, I look at how the power of language is in the service of construing and enacting social roles and relations, by presenting the results of the analysis of how the interpersonal metafunction is realized lexicogrammatically in the Patriarch's epistolary political discourse. To do the above, I will consider how Padre Cícero's lexicogrammatical selections realize the semantic systems of SPEECH FUNCTION, MOOD and MODALITY (Halliday, 1984, Butt et al., 2004).

Reminding Halliday and Matthiessen's (2004) assertion that all recognizable speech roles can be accommodated within the **giving** and **demanding** dichotomy and that the two

commodities that cover all the possible ones that we may exchange in an interaction are also just two, namely, information and goods-&-services, it follows that the combination of these four variables give rise to the semantic categories of offers, statements, commands, and questions.

These categories, in turn, can be realized either congruently or incongruently by the systems of SPEECH FUNCTION, MOOD, and MODALITY. In the first case, the SPEECH FUNCTION selects between giving or demanding goods-&-services or information. In the second case, MOOD selections fall on the dichotomy indicative or imperative. The indicative MOOD type can be congruently realized by declaratives and interrogatives whereas the imperative MOOD is further subdivided into exclusive and inclusive imperatives. The analysis of the present data, then, falls on these parameters and on whether the realizational patterns are congruently or incongruently realized.

As for the system of MODALITY, the focus is on the intermediary line that stands between the *it is* and *it is not* in the case of a proposition, that is, language used in an exchange of information, and between *do* and *don't do*, in the case of a proposal, that is to say, language used as a goods-&-services exchange. The first area of modality is referred to as modalization, and the second, as modulation. Moreover, in the analysis, I examined other three subsystems of modality, that is, the system of VALUE, of ORIENTATION, and of MANIFESTATION. The first selects between low, median, and high, depending on its location in relation to the inferior and the superior extremes of the continuum. The system of ORIENTATION selects between 'objective' and 'subjective', depending on whether the source of the modality falls on the speaker/writer or not and, finally, the system of MANIFESTATION selects between 'implicit' and 'explicit', depending on whether the assessments and opinions are construed without stating the source or with clear statement of the source. These analytical categories were the ones analyzed for modality.

But before I turn to them, I present and discuss, in Table 4.11, the results for SPEECH FUNCTION and MOOD choices made by Padre Cícero in L1 and L2

Table 4.11
Results for the occurrences of speech functions and mood realizations in L1 and L2

SPEECH FUNCTION and MOOD Values		**L1**	**L2**
Giving: Information: Statement: Declarative	**Cong.**	**23**	**24**
	Incong.		
Giving: Goods & Services: Offer: Declarative	**Cong.**		
	Incong.	**8**	**8**
Demanding: Information Command: Declarative	**Cong.**		
	Incong.		
Demanding: Goods & Services: Imperative:	**Cong.**		

	Incong.	**17**	
TOTAL		**48**	**32**

The overall picture that emerges from the two letters addressed to Col. Nogueira Accioly is that in these letters Padre Cícero is mainly giving information and that this information is mainly delivered through the indicative mood type, thus, nonmetaphorically declaratives. Taken together, this pattern is responsible for 47 clauses out of the 80 clauses that make up the two letters combined. Considering that most of the information given to the Governor of Ceará relates, experientially speaking, to the actions of Padre Cícero's towards Juazeiro's emancipation, as the clauses CC2/C2 (*Agora mesmo ordenei aos amigos daqui*) and CC2/C5 (*e com eles tambem assinei*) in L1 show, his speech dominant function choices are interpreted here as an indication of his powerful social role, since in these clauses he shows to the Governor that he was in charge of the events that were central to the process of Juazeiro's emancipation.

In addition to giving information, Padre Cícero also offers himself to cooperate with the process of emancipation in 16 clauses in the two letters. This speech function option is realized incongruently through declaratives and their communicative purpose is to show to Col. Nogueira Acciolly his willingness to cooperate in a friendly fashion with the Mayor of Crato towards Juazeiro's fight for independence.

These two findings maintain the same alignment with the transitivity results, from which the two macro-figures emerged, namely, of Padre Cícero as a powerful political actor and, at the same time, as a diplomatic peace-maker. In the present case, the overwhelming occurrence of the giving-information speech function – in which most of the information as exemplified above

narrates Padre Cícero's political doings for Juazeiro's independence **–,** also indicates a powerful social role and the fact that he offers to help in the process and also that he wants to pass on the idea of a friend of Col. Antônio Luís's to the Governor of Ceará corroborates his image as a conciliatory political actor.

Nevertheless, an additional finding needs to be commented on because it contradicts the figure in which the Governor is a passive political actor as has been held to be true up to this point: the fact that Padre Cícero demands for goods-&-services, and in this context for the emancipation of Juazeiro, 17 times in L1. But a closer look at the data dismiss this apparent contradiction, because, as clauses CC2/C2 (*Agora mesmo ordenei aos amigos daqui*) and CC2/C3 (*que eles pedissem ao Col Antônio Luís*) show, the target of the demanding is not the Governor of Ceará but Col Antônio Luís and Padre Cícero's friends instead, thus as an indication of the maintenance of the passivity that has characterized the Governor's social role in the fight for Juazeiro's independence.

The alignment of these findings with those found for the transitivity results constitutes no surprise, since the meanings realized by any single clause is of three different types and they occur simultaneously, that is to say, the very same clause realizes experiential, interpersonal, and textual meanings at the same time. I now turn to the choices made in L3 and L4 by Padre Cícero to see whether they cohere or not with the arguments being developed here. The results for these two letters are shown in Table 4.12

Table 4.12
Results for the occurrences of speech functions and mood realizations in L3 and L4

SPEECH FUNCTION and MOOD Values		L3	L4
Giving: Information: Statement: Declarative	**Cong.**	**24**	**28**
	Incong.		
Giving: Goods & Services: Offer: Declarative	**Cong.**		
	Incong.	**8**	**4**
Demanding: Information Command: Declarative	**Cong.**		
	Incong.		
Demanding: Goods & Services: Imperative:	**Cong.**	**3**	**2**
	Incong.	**15**	**17**
TOTAL		**50**	**51**

In contrast with the findings for the two letters addressed to Col. Nogueira Accioly, these two letters to the Mayor of Crato display different patterns as for the speech function choices and realizational mood selections.

While in L1 and L2 the amount of the demanding for goods-&-services pattern occurred in 17 instances of all clauses, in L3 and L4 this figure goes up to 32 instances, almost twice as many times for the first two letters. This demanding effect is also a good indication of two points being discussed here, which also emerged from the transitivity results presented in the previous section. The first refers to the way Padre Cícero construes his social role as a powerful individual by taking up the role of demanding fiercely for Juazeiro's independence, and the second relates to how, at the same time that he construes this powerful image for himself, he also construes the image of Col. Antônio Luís as the one with power enough to grant Juazeiro's independence. This finding is also in accordance with the more balanced distribution of power in these two letters in a clear contrast with the first two ones.

As for the realizational aspect of the mood choices, this demanding for goods-&-services pattern was mainly packed incongruently as declaratives; however, in five occasions, Padre Cícero did use the congruent type of direct imperatives as in CC8/C33 (você *(Ø: Col. Antônio Luís) consinta para que seja este ano elevado a vila o Juazeiro*) and CC8/C34 (você *(Ø: Col. Antônio Luís) se esforce para que seja este ano elevaldo a vila o Juazeiro*), which is interpreted here as laying more evidence for his political power.

Apart from the above findings, the results of L3 and L4 help to maintain the same patterns as for the giving information and giving goods-&-services realizational selections. Here again, Padre Cícero uses the first speech function 52 times, that is, in more than half of all the clauses in both letters he is informing Col Antônio Luís of his actions related to Juazeiro's independence. As for the second speech function, he uses 12 clauses to give goods-&-services. This is also interpreted here as

a counterbalance of power between these two protagonists. That is to say, while using the imperatives to be emphatic for demanding Juazeiro's emancipation, Padre Cícero, at the same time, offers to help in that process 12 times, a finding that also shows his willingness to cooperate and conciliate, which reinforces the picture of him as a peace-maker and as a conciliatory political actor.

In short, the social roles enacted in Padre Cícero's epistolary political discourse as for his interpersonal meanings are, then, three: The first is the one of himself as a powerful political figure what can be exemplified by his issuing five congruent commands to the Mayor of Crato; the second is the enactment of Col. Antônio Luís's social role as equally powerful; and, finally, the creation of an image of Padre Cícero himself as a peace-maker and a conciliatory person as exemplified by the 12 occasions in which he lays his prestige to cooperate in the process of emancipation.

To end, what is still worth noting here is the social roles ascribed to Juazeiro and/or its people and to Col. Nogueira Accioly in the results so far, in which these political actors are never addressed as the recipient of any demand or of any giving. The absence of these two political actors is maintained here as an indication of the low political weight Padre Cícero attributes to them. However, as will be discussed in the coming section, the reasons for such a treatment are of a different kind for each of these political participants.

But before discussing this in more detail, I turn now to the results of the analysis of Padre Cícero's modality choices in L1 and L2 to look at whether or not the patterns discussed here for the speech functions and their mood realizations are maintained. Table 4.13 brings in the results for those two letters.

Table 4.13
Results for modality occurences in L1 and L2

Modality values	L1	L2	Location
Metaphorical modulation:median obligation:subjective:explicit	3	0	CC3/C9 (L1) CC3/C10 (L1) CC5/C14 (L1)
Modalization:high probability:subjective: implicit	3	2	CC9/C25 (L1) CC4/C11 (L1) CC5/C17 (L1)
Modalization:high probability:objective: implicit	2	3	CC2/C6/2 (L2) CC2/C7 (L2) CC4/C12(L2)
Modulation:high obligation:objective: Explicit	1	0	
Total	**48**	**32**	

As a general finding, Padre Cícero's epistolary political discourse scarcely contains modality. Indeed, out of the 80 clauses in L1 and L2, only 14 are either modalized or modulated, that is, only 17 percent of all clauses. This creates an image of his world as overwhelmingly categorical with few spaces for doubt or negotiation, in alignment with Butt et al.'s finding on Bush's speech, which also displayed a very poor pattern as for the manifestation of modality**.**

By looking more closely at the quality of the modalities in these letters, interesting findings emerge. The first refers to how Padre Cícero's categorical manner to address the Governor of Ceará is manifested even when he decides to employ a modality, since on the 14 cases in which he does so, he chooses to invest his message with modalization of the high probability type in 10 occasions, that is, his propositions, even when available for any

space of arguability, are, still, to some extent, more restricted to negotiation, given the high value he dresses them up with.

Another interesting point to comment on here relates to the way Padre Cícero employs the modulation type of modality to express his offering to cooperate with Juazeiro's process of autonomy. In the three occasions in which he does so in L1, for instance, as CC3/C9 (*eu quero mais uma vez*…), CC5/C14 (*desejo* ...) and CC3/C10/3 (*desejo, pelo modo mais honroso para todos*...) demonstrate, he chooses a projecting mental clause to realize the speech function of offer, which is a metaphorical manner of realizing modulation. These projecting modulating clauses are interpreted here as an expression of authority although encapsulated in this indirect way. Additionally, these mental projecting clauses are also interpreted here as being an indication of his willingness to cooperate with the whole process of Juazeiro's fight for independence, thus reinforcing the argument being constructed along these lines, namely that Padre Cícero's epistolary political discourse enacts the social role of a conciliatory political figure, and, at the same time, of a powerful political actor in that he is in the position of offering himself to do the jobs encapsulated in the mental projected, modulated clauses.

This finding associating powerful social roles with the use of mental projecting clauses has also been investigated by Bartllet (2004). In this study, the author found that the most powerful political actor in the interactions he examined was more reluctant to use direct commands and, instead, he resorted to modulating mental clauses as a way to get his potential power exercised. Bartllet interpreted this communicative strategy as another way to exert power which goes beyond the more common view of power as being realized by material clauses as discussed elsewhere. Bartllet's contention is also held to be true in the case of Padre Cícero in that, by using these mental projecting clauses to exercise power as the examples above show, and at the same time, by doing so in a way that is less categorical and more cooperative and friendly, Padre Cícero nevertheless achieves his

two communicative purposes, that is, to show that he is a powerful political actor and, at the same time, that he is a conciliatory political participant in Juazeiro's fight for independence.

The last point to discuss here refers to Padre Cícero's choices for the subsystems of ORIENTATION and MANIFESTATION. In the metaphorical modulations just discussed, he chooses the values subjective and explicit respectively, thus leaving no space for uncertainty as for the source of the offers as being himself. Additionally, by doing this, he also takes the responsibility of contributing with the independence of Juazeiro into his very hands**.**

In short, the social roles enacted in Padre Cícero's epistolary politicial discourse as realized in L1 and L2 are then, two, the first being of himself as a very powerful politician as grammatically expressed by his low use of modality and by his use of modalizations with a high value of probability, and the second being of himself as a conciliatory politician as well, as expressed by his use of mental projecting clauses to issue offers towards Juazeiro's independence, as seen above. However, this interpersonal effect of the modality choices for L1 and L2 does not resonate in Padre Cícero's modality choices for L3 and L4, as Table 4.14 displays.

Table 4.14
Results for modality occurences in L3 and L4.

Modality values	**L3**	**L4**	**Location**
Metaphorical modulation:median obligation:subjective:explicit	2	0	CC3/C20 (L3)
Modalization:high probability:objective: implicit	2	0	CC2/C12 (L3) CC3/C14/a (L3)
Modulation: high obligation:subjective: Explicit	1	0	CC2/C12 (L3)

Modalization:high usuality:objective: Implicit	2	3	CC3/C14 (L3) CC10/C40 (L3) CC2/C3 (L4) CC3/C12/5 (L4) CC11/C31 (L4)
Modulation: low obligation:objective: Explicit	1	0	
Modalization:median probability:subjective: explicit	1	0	CC6/C29/b (L4)
Modulation:median obligation:subjective: Implicit	1	3	CC9/C39 (L3) CC6/C23 (L4) CC7/C24 (L4) CC7/C25 (L4)
Modalization:low probability:subjective: Explicit	0	2	CC2/C11 (L4) CC3/C9 (L4)
Modalization:low probability:objective: Implicit	0	1	CC4/C19/10 (L4)
Modulation:high obligation:subjective: Implicit	0	1	CC5/C21 (L4)
Total	**50**	**51**	

In the same line as with the findings for L1 and l2, the same general pattern emerges for this block of letters, that is, out of 101 clauses, only 20 of them are modalized or modulated, which represents less than 20 percent of all clauses, in a clear evidence that the world for Padre Cícero, as regards the emancipation of Juazeiro, has little space for grey areas of uncertainty.

As for his choices of modality realization, the results are far more complex than those for L1 and L2 both quantitatively

and qualitatively. In relation to the first aspect, whereas in the first two letters Padre Cícero chose only four types of realizational instances for modality, in these letters he chose 10 different realizational modality types. Moreover, he chose to modulate his epistolary political discourse nine times, more than the double of the quantity of L1 and L2. In the same vein, in L1 and L2 he never used the high usuality type of modalization, whereas in these two letters he uses this type of realizational pattern five times.

In terms of quality, then, the service these modality choices does is twofold. As for the first, by choosing to pack his political experiential content into the modalization subtype of high usuality as clauses CC2/C3 and CC3/C4 demonstrate, Padre Cícero reinforces his friendship to the Mayor of Crato by offering to help in the process of Juazeiro's independence, as clause CC10/C40, shows, thus trying to gain Col. Antônio Luís sympathy in favor of his major political cause. This linguistic behavior is interpreted here as laying more evidence on Padre Cícero's conciliatory persona, which has been constructed throughout these lines.

The other communicative service done by those modality choices is to reinforce Padre Cícero's profile as a powerful political actor. One grammatical evidence of this may be the very few modalized clauses he utilized in these two letters. Another evidence may be found in clause CC3/C20 and CC3/C21 (Eu desejo se realize esta aspiracao), in which Padre Cícero issues a metaphorical command to the Mayor of Crato to grant Juazeiro's independence, although this command was packed in a projected material clause that was softened by the projecting mental clause *I wish*.

This pattern in Padre Cícero's epistolary political discourse was interpreted somewhere as being another expression of power in line with Bartllet (2004). Additionally, the clause CC6/C24, in L4, (*Esta localidade não pode mais continuar a ser reduzida à humilhante condição de povoação*) is interpreted here as an indirect command because metaphorically realized by a

declarative rather than by an imperative, which could be read as *I want you to grant Juazeiro's autonomy*. On the other hand, a direct command as issued in CC8/C34, in L3, (… *se esforce para que seja este ano seja elevado a vila o Juazeiro*), for instance, is interpreted as a congruent command.

Taken together, these findings may help answer research question number 2, which reads like this: *How do Padre Cícero's speech function, mood and modality choices in his epistolary political discourse reveal his way of construing his social role(s) as a powerful or a nonpowerful politician as well as his way of construing the social role(s) of his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, in the social practice of fighting for the independence of Juazeiro?*. In the light of the results just discussed, Padre Cícero construes his social role as a powerful politician by (a) representing his political world as a place of little space for uncertainty by using little modality, (b) by making use of modal means of high probability and high assertiveness both in relation to himself as well as to the other participants, and (c) by issuing the congruently and incongruently realized commands as discussed above. Parallel to this powerful image that emerges from the data, another image of a cooperative political actor imposes itself as Padre Cícero appeals for reinforcing his friendship with the Mayor of Crato, discussed earlier, and manifests willingness to help as in the offer present in CC10/40, the last clause in L3, (*Disponha sempre de seu velho amigo, Padre Cícero*.) attests.

Concomitant with these social roles Padre Cícero construes for himself in his epistolary political discourse lies the social role of an equally powerful political actor that he ascribes to Col. Antônio Luís as the recipient of the commands present in L3 and L4 and responsible for granting Juazeiro's independence from Crato. As for Col. Nogueira Accioly and Juazeiro and/or its people, the other two political entities being the focus here, Padre Cícero maintains the same passive pattern that has characterized these social actors up to this point.

The explanation and the implication of these passive roles ascribed to them will be addressed in the following section whose main aim is to answer the three remaining research questions, which deal with the explanatory dimension of Fairclough's three-stage analytical model. It is to this direction that I now move on.

4.4 The sociological meanings of Padre Cícero's epistolary political discourse

I have postponed both the presentation of the results as regards the sociological aspects of Padre Cícero's epistolary political discourse and their discussion up to this point for two reasons. First, in doing so, I meant to emphasize the three dimensions of Fairclough's model in which the last one – socio-cultural practice - , deals with aspects that belong in the wider structures of the social tissue and, as such, serves to explain many points that were left incomplete in the analyses whose results were presented and discussed in the two previous sections.

The second reason for singling out the results of the sociological aspects of the present analysis only here is that, by doing this, I join Meurer (2004) in his cry for a sociological basis for work on systemic functional linguistics (SFG). In his article entitled *Role prescriptions, social practices, and social structures: A sociolinguistic basis for contextualization in SFG and CDA*, he suggests that structuration theory, developed by Giddens (1984 and elsewhere), be the sociological parameter against which the systemic functional analyses must be checked. For reasons that lie beyond my reach, this line of reasoning was not followed in the present work. Nevertheless, by discussing two sociological concepts in nature, namely ideology and hegemony, and, hopefully, showing how they could aid in the connections to be made between the linguistic findings and the wider sociological structures is an alternative way to take a stand for a sociological basis for complementing research in SFG.

Having made these considerations and before moving toward the research questions that I aim to answer and discuss in

this section, I wish to highlight here, as I did elsewhere, the fact that it must be kept in mind that, by presenting and discussing the results related to these levels of analysis separately, I simply wish to emphasize the various dimensions of the theoretical constructs I chose to use here, namely SFL and CDA, thus dispelling the compartmentalized impression that this choice may have prompted. Moreover, this compartmentalization functions as an ad hoc solution put in the service of clarity and research convenience and, as such, does not represent the complexity of discourse analysis itself, since all the experiential, interpersonal, and textual meanings made by a single clause do occur simultaneously and its extended meanings can even be a function of ideological and hegemonic concerns.

Now that I have made these points clear, I will attempt to answer the three remaining research questions: (a) *How does the concept of ideology, particularized here as being constitutive of discourse and characterized and defined as in subsection 2.3.1, help to unveil the meaningful contents of Padre Cícero's epistolary political discourse as for the ideological perspectives presented in Figure 2.16, chapter 2?;* (b) *How does the concept of hegemony, particularized here as being constitutive of political discourse in particular and characterized and defined as in subsection 2.3.2, aid to demonstrate whether or not Padre Cícero's epistolary political discourse reproduces and/or challenges the hegemonic configurations of his time, according to the hegemonic lines as shown in Figure 2.17, chapter 2?*, and, finally, (c) *What kind(s) of power relations, particularized here as being constitutive of any social practice, is/are discursively forged between Padre Cícero and his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, and to what extent are these power relations indicative and a product of the construction of the dichotomy powerful/less-powerful as presented in Padre Cícero's epistolary political discourse?.*

Let me start then by anwering the first of these research questions. To do this, it is timely to recall here that at least two

major points of the analyses whose results were presented and discussed in the two previous sections were left undiscussed and unclarified. The fist was the fact that, although being the highest authority of Ceará State at the time the letters came out by taking up the role of Governor, Col. Nogueira Acciolly remained almost all the time as a passive political actor throughout the four letters and, besides, although the letters addressed to him could all be read as a big complaint and demand for his intervention in Juazeiro's fight for independence, Padre Cícero nevertheless never made this explicit at any point in L1 or L2, as he did various times in letters L3 and L4, the ones addressed to Col. Antônio Luís, the Mayor of Crato. The second major point is that, similarly, the participation of Juazeiro's people was as much backgrounded in the four letters. Now I shall discuss these two blurred points in the light of the multi-leveled concept of ideology as shown in Figure 2.16, in chapter 2.

In that representation, I chose eight levels or perspectives of ideological content as being enough to account for the present work, although I acknowledged then that it was an ad hoc theoretical construction. Here my focus is on the historic level as being the one to explain why Col. Nogueira Accioly had remained a passive political actor throughout the letters.

To do this, it must be recalled that the year the letters came to light was 1910, twenty-one years after the proclamation of the republic. This historic event, which occurred on November 15, 1889, did not mean an automatic decline in the power of the oligarchic landowners, who represented the core power of the monarchy. In fact, in this respect, little had been altered up to 1910, for the great landowners continued to be the central figures of the new regime, which explains why the first 30 years of our republic life were dubbed 'coffee-with-milk' republic. In this period, which came into history as the old republic and lasted from 1889 to 1930, the political and economic power was alternated between São Paulo, the greatest producer of coffee, and Minas Gerais, the greatest producer of milk.

This centralized form of government, which was a complete contradiction in the light of the republican tenets, was fed in by the politically powerful oligarchic groups in the other states of the country, which received from the central government all forms of political privileges in exchange for party solidarity and loyalty. This form of doing politics was named, at the local level, *coronelismo*, whose main figure, the *coronel*, functioned as the economic and political chief in each state. In Ceará, the representative of this national politics was Col. Nogueira Accioly, whose political role, at state level, is summarized by della Cava (1970) like this:

> Accioly ran the interior of Ceará much in the same fashion as the federal government did the states. He willingly accorded to the local *coronéis*, or political chiefs, full control over municipal government, political recognition, fiscal control, and the distribution of state and federal patronage. In return, he exacted electoral support and party solidarity. This system known as *coronelismo*, predicated that political power in the interior was the traditional-bound prerogative of the great landowners, a fact that was not altered radically with the fall of the monarchy. (pp. 93-4, emphasis mine)

Later on the same author says that ". . . .Accioly, for his part, did not intervene in local disputes other than to confer recognition upon the local victor" (p. 94).

These pieces of information alone help to explain why Padre Cícero demanded so little from the highest political authority in the state. They also show that - besides being in the political field for such a little time, for, as said earlier, the very letters being analyzed here marked his entry into politics -, Padre Cícero's linguistic choices reveal clearly that he knew exactly the rules of the political game he was playing and that he, accordingly, complied with them all.

Additionally, this information touches on another point that is highly relevant here and that was discussed in full at the

closing of chapter 2 and reads like this: If Padre Cícero was demanding such a great service as the independence of Juazeiro, what social, political, and economic prerequisites did he possess to make such a demand, and besides, did all these prerequisites confer the title of *coronel* upon him? Here, the anthropological approach followed by Braga (2008), which challenges the sociological and widely accepted views of Padre Cícero's role as a *coronel*, is called in to aid in the explanation. As discussed extensively in chapter 2, the basic prerequisites of a *coronel* lay in his political power over a large electorate, in his economic standing, and in a huge security apparatus, which usually meant the indiscriminate use of violence to run and maintain those two assets.

As for the first criterion, Padre Cícero perfectly matches it since, with the alleged miracle that occurred in 1889 with its unfolding that spread high among the neighboring towns, Juazeiro experienced an unprecedented population boom, and these new residents all exacted blind obedience to Padre Cícero, whom they saw as a miracle worker and the main protagonist of that miracle.

In relation to the second criterion, it is time to remember that, at that time, the population of the hamlet was basically made up of three groups, the first being the *filhos da terra* themselves, the first defenders of the miracle, the second being those who came to Juazeiro attracted by its economic opportunities, and the third being the untold number of pilgrims who came in to set permanent residence in the 'holy land'. Of these three groups, Padre Cícero soon became close friend to the second one, that is, the rich businessmen who came for economic reasons. Needless to say, these wealthy men were the financial investors of the independence of Juazeiro. Parallel to this, Padre Cícero was also starting to make a good fortune for himself by accepting the donations from an increasing number of pilgrims who had allegedly been cured from their illnesses thanks to the divine intervention of the priest. Indeed, when he died in 1934, Padre Cícero was the owner of one of the biggest fortunes in the whole

state. Thus, the economic criterion of a *coronel* was also matched.

In respect to the use of physical violence to maintain his political and economic wealth, however, the views vary enormously. On the one hand, some sociologists (e.g. Leal, 1997 and Queiroz, 1976) argue that Padre Cícero was as violent as any other *coronel* and that he possessed a number of jagunços to protect himself and his wealth. On the other hand, a new and fresh reading of this controversy, from an anthropological perspective, sheds some light on the issue by accepting the label *coronel* only if it included the intrinsic and highly idiosyncratic relationship between Padre Cícero and his *afilhados*, as Braga (2008) advocates. Besides, that author contends that there is no recorded document showing Padre Cícero making use of violence to achieve his political goals.

In the present work, the view of a specific bounding between the priest and his flock is accepted, including the fact that the construction of the image of himself as a peace-maker is emphasized here. Another point that lays evidence on his peace-making nature lies in his first steps after he took office as the Mayor of Juazeiro right after its independence in 1911: Padre Cícero called all *coronéis* of the region to discuss and sign up a document that passed into history as '*O Pacto dos Coronéis*', from which a number of conduct rules emerged and the two most relevant for the argument being developed here state that (a) no single *coronel* from that day on would ever depose any other colleague by using physical and violent means, and (b) all *coronéis* of the region would exact blind obedience to Col. Nogueira Accioly.

This discussion further reinforces the two points being made here: first, it shows Padre Cícero behaving as the leading *coronel* of the region and, as such, being powerful enough to demand for Juazeiro's autonomy; second, it sheds additional evidence on his figure as a peace-making politician as demonstrated by his attempt to stop rampant violence across the region through The Pact.

In bringing up research question 3, that is, *How does the concept of ideology, particularized here as being constitutive of discourse and characterized and defined as in subsection 2.3.1, help to unveil the meaningful contents of Padre Cícero's epistolary political discourse as for the ideological perspectives presented in Figure 2.16, Chapter 2?*, it is safe to say that the ideological inquiry into the historic level or perspective as presented in Figure 2.16 helped to clarify at least the two points raised above, namely the passivity both of Col. Nogueira Accioly and of Juazeiro and its people. Besides, the ideological content analysis aided to clarify and explain the controversy around Padre Cícero's political role as a *coronel*.

Said that, I now move on to research question 4, which deals with hegemony and reads like this: *How does the concept of hegemony, particularized here as being constitutive of political discourse in particular and characterized and defined as in subsection 2.3.2, aid to demonstrate whether or not Padre Cícero's epistolary political discourse reproduces and/or challenges the hegemonic configurations of his time, according to the hegemonic lines as shown in Figure 2.17, chapter 2?*.

At least the two following points on hegemony must be reminded here for the sake of clarity: (a) the fact that Butler, Laclau, and Zizek (2000) consider any hegemonic relation as encompassing an imbalance of power distribution as in: "Thus we see a first dimension of the hegemonic relation: unevenness of power is constitutive of it" (p. 54, emphasis in the original) and (b) the fact that any hegemonic relation is always based on "fragmentation" or "dispersion", and on "a discourse which postulates the unity of the dispersed and fragmented elements" (p. 43).

Having said this and based on the findings reported on in the two previous sections and on Figure 2.15, I now can think of these hegemonic relations as forming three basic hegemonic lines. The first of these starts with Col. Nogueira Accioly, whose apparent passivity represents the line that is the closest to the matrix imaginary line that was labeled La in that figure. This

hegemonic line informs that, regardless of the fight for Juazeiro's independence, Col Nogueira Accioly was seemingly unaffected by the political dispute being carried out between the Mayor of Crato and Padre Cícero, thus resulting in the following hegemonic line in boldface as Figure 4.9 shows:

Figure 4.9: Col. Nogueira Accioly's hegemonic line.

The second hegemonic line connects Col. Antônio Luís to his political context. This line is mainly parallel to the imaginary line but shows some distancing points from it in that it shows how close he is to the imaginary political arena designed by Col. Nogueira Accioly. At a few points, however, the Mayor of Crato seems to get farther away from this parallel imaginary line as, for instance, when Padre Cícero informs that Col. Antônio Luís had made a promise to free Juazeiro form Crato's rule, as can be checked out in CC1/ C1, in L3. These points of approximation and distancing from the matrix imaginary line are also represented in Figure 4.10 by the boldface line.

Figure 4.10: Col. Antônio Luís's hegemonic line.

The last hegemonic line is the one that relates Padre Cícero to the imaginary hegemonic line. It is clear that it constitutes the most sinuous line in that it captures the contradiction that Padre Cícero's political behavior represented, that is, at the same time that he distanced himself from the imaginary line by demanding Juazeiro's independence by using the convincing argument of consent instead of by using force, he he also got closer to the

hegemonic line in that once having managed to achieve Juazeiro's independence, all the other rules of the political game remained unaltered. In other words, Padre Cícero was not targeting at the political system as a whole but only to the extent of Juazeiro's independence. His hegemonic line then is graphically represented by peaks and valleys of equilibrium in the boldface line of Figure 4.11.

Figure 4.11: Padre Cícero's hegemonic line.

Having said this and coming back to research question 4, which focuses on how the concept of hegemony could help to unveil the sociological meanings of Padre Cícero's epistolary political discourse, I would say that the concept of hegemony assisted me in the following ways: First, it helped to construct a configurational hegemonic line that represented the ideological *status quo* of the political environment in which the fight of Juazeiro's independence unfolded; second, departing from this hegemonic line that was drawn based on the findings at the linguistic level, it was possible to draw the other three hegemonic lines that represented the standing of each political actor involved in Juazeiro's fight for independence, namely Padre Cícero himself, Col. Antônio Luís, and Col. Nogueira Accioly.

In short and based on these hegemonic lines drawn above, it is plausible to say here that, although Padre Cícero seems to have challenged the status quo of his time by demanding the independence of Juazeiro, he nevertheless does so through a discourse which harmonizes his political project with those of his counterparts, not affecting much the hegemonic landscape of his political world, only at the point of Juazeiro's independence. In other words, he accomplished this huge political task – Juazeiro's independence – by discursively construing acquiesce rather than

by using physical force, in total accordance with the tenets of hegemony and with the ways through which they operate within the tapestry of all human social practices, that is, hegemony better works by hiding itself behind the discourse that predicts the unity of the dispersed and fragmented pieces into an apparently cohesive and coherent whole.

Research question number 5, the last one to be answered, reads like this*: What kind(s) of power relations, particularized here as being constitutive of any social practice, is/are discursively forged between Padre Cícero and his interlocutors, namely, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people, and to what extent are these power relations indicative and a product of the construction of the dichotomy powerful/less-powerful as presented in Padre Cícero's epistolary political discourse?.* From all that has been done and discussed up to this point, it is safe to say that at least three different power relations emerged from the analyses of the data and the discussion of their results so far.

The first power relation (PRa) can be traced between Padre Cícero and the Governor of Ceará, Col. Nogueira Accioly. PRa was discursively characterized by a big contradiction which said that, although the Governor was the highest political figure in the state, Padre Cícero nevertheless never demanded for Juazeiro's independence directly. Besides, Padre Cícero represented himself as the center of all major events in L1 and L2, as the transitivity results and his scarce use of modality showed, thus construing an image of himself before the Governor as someone powerful enough and in the position to demand for the independence of Juazeiro. At the same time, he created an image of the Governor as someone totally passive in that he rarely positioned him in any active role as the transitivity results attested. This passive political role was then harmonized with historic data from the context which showed that this linguistic behavior was simply the instantiation of a wider and deeper social reminiscent practice from the Brazilian monarchy.

The second power relation (PRb) has to do with the relationship between Padre Cícero and the Mayor of Crato, Col. Antônio Luís. Based on everything discussed so far, this power relation is much more balanced than the one between the Governor of Ceará and Padre Cícero, in that power here is more democratically distributed along the discourse as the transitivity results of the last two letters, L3 and L4, showed. Indeed, the linguistic evidence to support such a claim is the fact that in L3, for instance, the Mayor of Crato was represented in even more material roles than Padre Cícero himself was. Similarly, Padre Cícero also represented himself as a powerful politician, which can be linguistically confirmed by the quantity of material processes in which he takes on prominent roles. These findings are in line with those of Butt et. al. (2004). Additionally, by means of the metaphorical modality of modulation in '*eu desejo*', Padre Cícero was offering to contribute, in a very determinate way, for the autonomy of Juazeiro. This use of modulated offers was interpreted here as another locus for power manifestation.

The third and last power relation (PRc) is the one forged between Padre Cícero and Juazeiro and its people. Based on the results of the transitivity and the modality analyses of the four letters, the people of Juazeiro, similar to the Governor of Ceará, are collectively represented as a passive social actor, although for different reasons. Whereas the Governor remained silent as for the fight for Juazeiro's independence because he meant to maintain the status quo of the 'coffee-with-milk' republic - whereby the strongest was to survive, and his only job was to confer the victory upon the winner -, the people of Juazeiro remained silent because they were complying with the monarchic political rules, whereby the great mass had no say in political businesses, although the proclamation of the republic had occurred 21 years before the publication of the letters in focus here. As a linguistic realization of Padre Cícero's overall control over Juazeiro's people and in specific those more closely involved in Juazeiro's independence fight is the use of the highly

ilocutionary process *ordenei* in CC2/C2 in L1, used to refer to his 'friends of Juazeiro'.

In short, as for the power relations identified in the present work as shown above, I may say that in relation to the Governor of Ceará, Padre Cícero presented himself as a powerful political player, whereas in relation to the Mayor of Crato, he almost equally distributed the power between himself and Col. Antônio Luís, and, finally, with respect to the people of Juazeiro, the Patriarch represented them as highly passive throughout all the letters.

To conclude and agreeing with Fairclough (1989, p. 162) that

> [t]he objective of the stage of explanation is to portray a discourse as part of a social process, as a social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them,

I hope I succeeded in showing that the letters analyzed here, all belonging to the social practice of fighting for Juazeiro's independence, were the portray of a wider social structure that lay far beyond the geographic limits of the would-be municipality of Juazeiro do Norte and, besides, that their discursive reproductive effects were the portray of that social structure, which corresponded to the monarchic political practices that permeated our republic in its early days.

4.5 Closing lines

Now that I have arrived at this closing point of the whole Chapter 4, I shall single out the key points of each of the three sections that bring the answers for the five research questions meant to investigate the power relations in Padre Cícero's epistolary political discourse, which the present work aimed to analyze.

As for the first research question, which aimed to answer how *Padre Cícero*'s *transitivity choices revealed how he represented himself, Col. Antônio Luís, Col. Nogueira Accioly, and Juazeiro and/or its people within the social practice of fighting for the political independence of Juazeiro*, it was found that Padre Cícero represented himself as the powerful political player of most events that were crucial for Juazeiro's emancipation, as being, for instance, a) the Actor in the majority of the material processes; b) the Senser in the majority of the mental processes and c) the Sayer in some of the verbal processes. Similarly, he created for himself an image of a truly peace-maker, as the the results of the analysis of the relational processes showed him construing an image of Col Antônio Luís as a friend, for example. As for Col Antônio Luís, Padre Cícero also created for him a powerful political figure by representing him in prominent participant roles, such as Actor in most L3 and L4's material clauses and as Sayer in most verbal clauses in those letters.

As for the representation of both Juazeiro and/or its people and the Governor of Ceará, the representational patterns are similar. Only in the results of the analysis related to L3 and L4 did Juazeiro and its people appear in prominent participant roles, and this participation, as compared to the participations of Padre Cícero himself and of Col. Antônio Luís, is not only quantitatively lesser, but also qualitatively inferior. These discrepant findings were explained as a function of the wider social structure of the infant republic, which Padre Cícero's epistolary discourse reproduced in his social practice of fighting for Juazeiro's independence.

In relation to the second research question, which aimed to investigate *Padre Cícero's mood and modality choices as indication of his political power*, the findings showed that Padre Cícero construed his social role as a powerful politician by (a) representing his political world as a place of little space for uncertainty by using little modality, (b) by making use of modal means of high probability and high assertiveness both in relation

to himself as well as to the other participants, and (c) by issuing the congruently and incongruently realized commands as discussed above. Parallel to this powerful image that emerged from the data, another image of a cooperative political actor imposed itself as a consequence of Padre Cícero's appeal for reinforcing his friendship with the Mayor of Crato and his disposition to help as the offer present in CC10/40, the last clause of L3, (*Disponha sempre de seu velho amigo, Padre Cícero*.) attests.

Concomitant with these social roles, Padre Cícero construed an equally powerful political role to Col. Antônio Luís as he became the target of the commands present in L3 and L4 and, as such, responsible for granting Juazeiro's independence. As for Col. Nogueira Accioly and Juazeiro and/or its people, Padre Cícero maintained the same passive pattern that had characterized these social actors from the viewpoint of the priest's transitivity choices.

The remaining three research questions focused on the explanatory aspects of the above findings. The first of these remaining research questions, which placed ideology as an explanatory construct and aimed to check out the findings above against the contextual information present in the strata of Figure 2.16, showed that most of the above findings were in consonance with the wider contextual structure of the national political system of the infant republic and, as such, they were just congruent outcomes of that context, for instance, the fact that Padre Cícero and Col. Antônio Luís emerged as the two most powerful political players in that social practice. Padre Cícero's epistolary political discourse, on the contrary, portrayed Col. Nogueira Accioly and the people of Juazeiro as two passive political actors. These apparently incongruent findings were explained as being the discursive realization of historic contextual values connected with the wider political structure of the 'coffee-with-milk' republic, in which the political power remained in the hands of the rich landowners and the relationship between them remained as imbalanced as it was at the monarchic times.

The fourth research question connected those findings to the explanatory concept of hegemony and produced, in the end, four hegemonic lines. The first was drawn as a dotted line representing the incomplete nature of the concept. Alongside this imaginary line, a second line was drawn to show Col. Nogueira Accioly standing the closest to that imaginary line, since he was above the whole fight being carried out for Juazeiro's independence. Coming next was Col. Antônio Luís's hegemonic line showing some peaks and valleys of equilibrium as represented in the promise he made to grant Juazeiro's independence. The last hegemonic line was Padre Cícero's showing himself demanding for the independence of Juazeiro, and, by doing this, he got farther away from the prevailing imaginary hegemonic line. However, at the same time, he accepted all the other political rules of the game and got closer to the matrix hegemonic line. These movements were represented by the peaks and valleys of the line.

The last research question looked at the kinds of power relations that were discursively forged among the political players of the social practice in focus and the results showed three power relations, which were labeled *a*, *b*, and *c*. PRa was represented by Padre Cícero towards Col. Nogueira Accioly, in which the priest represented himself as the center of all key events in L1 and L2, for instance, and represented Col. Nogueira Accioly as a passive political player. This inconsistence was later harmonized based on the the results of the contextual ideological analysis. PRb was a more balanced one and it was between Padre Cícero and the Mayor of Crato, whose linguistic evidence of this can be found in the almost even distribution of power in the last two letters as being a function of material process allocation. Finally, Rc connected Padre Cícero to the people of Juazeiro and showed how powerful Padre Cícero stood in relation to them by his discursive practice of backgounding the participation of the people in the fight for their own independence.

To end, the results of the analysis helped to maintain the two experiential macro-figures that emerged from the data,

namely that of Padre Cícero being a powerful political player and that of him executing his political project based on the construction of a hegemonic formation that was mainly based on friendship and acquiesce rather than on physical use of force, in line with the definition on hegemony presented in chapter 2.

Now that I arrived here, I shall, in the following chapter, present the limitations of the present investigation, point out new directions for future research, offer two pedagogical implications and, finally, present some elements towards a model for analyzing political discourse as a direct product that emerged from the reflections undertaken throughout the present work.

CHAPTER 5
CONCLUDING REMARKS

5.1 Opening lines

This concluding chapter serves basically four broad functions. The first is to place the present work within three consolidated traditions of research; the second is to acknowledge its shortcomings and to propose, accordingly, future areas of investigation as an expansion of what was done here; the third is to present some pedagogical implications, and finally, to offer a sketchy model to analyze political discourse proper, based on the reflections and procedures developed throughout this work. This is the sequence of the lines to come.

5.2 The academic place of the present investigation

As a recall from the last section of chapter 4, the results of the transitivity and modality analyses of Padre Cícero's letters yielded two macro-figures of the Patriarch of Juazeiro, the first being his image as a powerful politician and, at the same time, his image as a conciliatory political player. The linguistic evidence to support such claims lay in the way Padre Cícero represented himself as the center of most events towards Juazeiro's fight for independence and how he backgrounded both the Governor of Ceará and the people of Juazeiro. In addition to this, his scarce use of modality was interpreted as a plausible locus of power manifestation. In the same vein, his image of a conciliatory figure emerged, for instance, from his use of relational processes, which were, in their majority, in the service of construing a friendly atmosphere with the Mayor of Crato. A contextual historic and sociological analysis also pointed to the same direction by first showing Padre Cícero as the leading *coronel* of the region and, at

the same time, by showing him as uniting all *coronéis* around himself with the establishment of the *Pacto dos Coronéis*, whose conduct rules prohibited any other *coronel* to use violence to depose any other colleague in the entire Cariry Valley.

Having said that, I wish to place this dissertation within three research traditions, namely the academic studies on Padre Cícero, peace linguistics, and the interface between SFG and CDA. As for the first, it is time to remember that, in the Introduction, I showed how many academic works had been developed from an array of disciplines around the topic Padre Cícero. For example, at that point I mentioned Braga (2008), in anthropology, and Araujo (2005), in economics, to stay with these two. I also said there that the area that lagged far behind the others, like sociology and anthropology, was linguistics, with scarce works investigating Padre Cícero's discourse. In addition, I informed that, - to my knowledge, and this continues to be held true up to this point-, there had been no academic work utilizing SFG and CDA to investigate the discourse of Padre Cícero and also that no researcher had ever studied the discourse *of* Padre Cícero in contrast to discourse *about* Padre Cícero as I have done throughout this work.

In this line, the present work aimed to tap the above gaps and to join the already two-page bibliography on the 'Phenomenon of Juazeiro', which continues to grow in quantity and in quality. Examples of this continuing expansion are the publications by Holanda's (2009) *O Político Padre Cícero - entre a religião e a cidadania* and Lira Neto's (2009) *Padre Cícero: Poder, Fé e Guerra no Sertão*, which was awarded the second best place at the nationally celebrated Jabuti literary prize in 2010. Additionally, with the celebrations of Juazeiro's 100th anniversary - which started early this year and are due to run the year throughout with actions being done in every corner of the public and private sectors -, a collection of 20 volumes is scheduled to come to light, according to Morais (2011), on July 20, two days before Juazeiro's anniversary party.

These forthcoming works include a diverse tapestry of areas and approaches to the "Phenomenon of Juazeiro", including some brand new insights such as *Memórias de um Romeiro*, by Fausto da Costa Guimarães (forthcoming) and *Um Juazeirense de Expressão*, by Odílio Figueiredo Filho (forthcoming), for instance. Adding to this, a number of master's theses and doctoral dissertations are also scheduled to be launched then.

Thus, I wish the present work to help extend the academic studies on Padre Cícero a step further, by focusing on the linguistic side of the many discursive wars that the Patriarch of Juazeiro faced throughout his long 90-year old lifetime.

The second academic tradition I wish to place this work in is peace linguistics, a narrower branch of peace studies. For Friedrich (2007),

> [p]eace linguistics is the most recent branch of peace studies dating back to the 1990s, the most prominent researchers being David Crystal and Francisco Gomes de Matos. One of the main challenges of peace linguistics is to find models and practices that allow for coexistence languages given the widespread use of major international languages such as English. (p. 13-14)

Although the discussion that led to peace linguistics emerged in the context of language conflict, more specifically, in the context of the relationship between major languages like English and minority languages, I believe that it could be expanded as to accommodate the present study by adding that the main challenge of peace linguistics could also be to find models and practices that allow both the coexistence of political discourses and the resolution of conflicts by using language in the same fashion Padre Cícero's friendly-oriented political discourse.

By rewording the quotation above and expanding it in the terms just indicated, I could suggest a field of research that may contribute to a better understanding of political discourses at the local, national, and international levels and, more importantly, to the ways through which language could aid in the resolutions of a

number of political conflicts that have continued to outrage the lives of people worldwide. In short, I wish to suggest a path that would look at how peace politics could address language in the service of construing peace and that could be preferred by future researchers.

This direction of research was already pointed out by Martin (2004) when he advocated what he calls positive discourse analysis. In his own words,

> [t]he lack of positive discourse analysis (PDA) cripples our understanding of how change happens, for the better, across a range of sites – how feminists re-make gender relations in our world, how Indigenous people overcome their colonial heritage, how migrants renovate their new environs and so on. And this hampers design, and perhaps even discourages it since analysts would rather tell us how struggle was undone than how freedoms were won. (p. 7-8)

Positive discourse analysis, then, would lead the way to show how to construct a peaceful world for the disempowered and how language would aid in this direction, the same way that Padre Cícero tried to construct a friendly atmosphere with his greatest political enemy, Col. Antônio Luís. I would be very happy if I could see any of these interests coming through in the next studies and hopefully, if this piece of work could aid somehow towards this.

The last academic milieu that I wish the present work to be in is the interface between CDA and SFG. As discussed in the Introduction in section 1.4, the effort to couple linguistic theory with a sociological approach to language has been an enterprise that can be traced back to the East Anglia group in England, but more recent attempts in this direction are springing out here and there. To my knowledge, as was said there and continues to be held true here, the first attempt in this direction was Young and Harrison's (2004) *Systemic functional linguistics and critical discourse analysis: Studies in social change*, a collection of

studies that was the result of the 28th Systemic Functional International Congress, which took place at Carleton University, Canada, in 2001. More recently, Young and Fitzgerald's (2006) book *The power of language* was also added to this ever-growing field of research.

At the national level, as was also already noted in the Introduction, a good job has been done at the graduate program based at UFSC, Florianópolis, Santa Catarina, which has produced a valuable body of work in this same interface. I hope that the present work turns to be another contribution to be added to the program's prolific production.

5.3 The limitations of the present study and suggestions on how to expand it

Having placed the present work within the above three research traditions, I now move on to acknowledge its limitations and to offer, accordingly, suggestions on how they can be ameliorated and how the work can be expanded. Below I list only the main limitations and offer suggestions on how they could be improved.

The first limitation refers to my incapability of analyzing Padre Cícero's political discourse in parallel with his religious discourse. In alignment with the definition of political discourse as being language use targeted at political figures dealing with political issues, Padre Cícero's discourse dealing with religious issues addressed to religious authorities would serve as a good contrastive basis for explaining, for instance, his friendly political discourse as a function of his religious affiliation. Accordingly, an investigation into the interface between his political discourse and his religious discourse would yield interesting points as for the understanding of the different grammatical patterns. A contrastive analysis such as this would contribute with more illuminating information on the controversial personality of the Patriarch of Juazeiro, thus revealing interesting aspects of the role religion plays not only in his discourse but in all his political

project, because, as della Cava (1970) says, the whole of Padre Cícero's political project was no more than a lifelong try to regain Rome's forgiveness. The implications of this intrinsic relationship would be an interesting avenue for future research.

Additionally, the interface between political and religious discourses has already been the focus of some researchers. Mchombo (2008), for instance, upon examining the role religion plays in politics in Malawi, comes up with the following ". . . [i]n Malawi, religion and politics have come into a symbiotic relationship, the full ramifications of which have yet to be determined" (p. 22). I believe that this connection also holds true for Padre Cícero's epistolary political discourse and an investigation into it would yield illuminating findings as for the complexity of his discursive choices.

The lack of a sociological full-fledged basis for assisting in explaining the results from the other stages of analysis constitutes the second limitation of the present work. The two concepts that were elaborated here, as said earlier, are only two ad hoc constructs that aimed to tap this gap, so they are far from a satisfactory theory that could help in examining the untold elements of the social tissue. So, any work aimed at retaking and expanding them as to form a more comprehensive sociological basis for SFL would be welcomed. Moreover, any work combining SFL and Gidden's structuration theory, as Meurer (2004) suggests, would be of great value towards this sociological basis.

The unsatisfactory description of the Portuguese language from a systemic functional perspective makes up for the third limitation, because many of the descriptive shortfalls were due to the lack of comprehensive description that could be used as reference not only to aid in the process of categorization itself but also to help resolve a number of tricky descriptive points that I encountered in the data of the present work. Thus, any work aimed at describing Portuguese through the lens of SFG would be of great importance for the field itself and for all the systemic academic community at large.

The fourth limitation refers to the size of the corpus. Not that the four letters analyzed here were not sufficient to answer the research questions that were posed, but the analysis of Col.Antônio Luís's and Col. Nogueira Accioly's answers to Padre Cícero's letters would work as an enriching comparative paradigm to look at to show, for instance, if those political actors would validate the two major self-images that were created by Padre Cícero's discourse, namely, that he was a powerful politician and that he was a conciliatory political figure. So, any additional research towards this comparative dimension will eventually produce good insights into Padre Cícero's discursive practices.

The fifth and last limitation relates to the lack of more work connecting SFG and CDA. This is the reason why only two major works have been discussed and used here in some detail: Bartlett (2004) and Butt et al (2004). Acknowledging the fact that this academic connection is a recent phenomenon, any piece of research focusing on this interface will help to clarify the many points of contact and of fissure between SFG and CDA and to show the productive way(s) by means of which these approaches to language can contribute to more mature discourse analyses. More work in this direction is not only happily welcomed, but also urgently necessary.

In short, these are the shortcomings I envisage as having had some impact on the present investigation, with the corresponding paths that should be followed in order to improve them.

5.4 Possible pedagogical implications of the present study

The first pedagogical implication I derive from the present work lies in its potential for teaching critical reading and, as a consequence, for the formation of politically conscious citizens, because, by looking at texts from this unabridged perspective, as was done here through the concepts of ideology and hegemony -, one would be necessarily building up a political stand which

could impact positively on the construction of a better political world, in which prejudices of all kinds woud be diminished and, if possible, banished. Meurer (2000) makes the point even stronger by saying that

> [c]ritical reading means to establish, departing from a given text, mental associations that allow for the understanding that in different discursive practices, the individuals create, recreate and or transform social structures of domination, inequality and discrimination. (p. 160, my translation)

This potential for transformation of social structures is only possible because critical reading could lead to the formation of more politically involved citizens, or critical readers, in that, by looking at texts from this critically oriented perspective, they would inevitably reflect on the various forms of power unevenness and, as a consequence, would respond to them in a way that could mean the transformation of a given social structure. By providing this critical perspective, educators will be offering a choice for learners to engage in this transformational enterprise. This line of reasoning is in accordance with Heberle (2000), who, upon constructing a link between reading critically and the formation of more politically involved citizens, states that,

> [l]ikewise, offering our students the possibility to look at texts within a critical social and historical perspective may represent a step towards more committed citizenship. (p. 134)

In addition to this potential formation of committed citizens, looking at texts critically as a way of unveiling uneven power relations in social practices could also result in a process of self-empowerment and self-emancipation. Actually, this is the view shared by Figueiredo (2000), who, by discussing the educators' choice as for deciding between including or not the critical approach in their pedagogical routine, acknowledges that

the former choice could lead to the aforementioned empowerment. In her own words,

> . . . each teacher will have to decide if she, he wants to add or not this critical element to their reading activities. If so, criticism of language, ideology and relations of power in discourse can lead to a process of empowerment and self-emancipation. (p. 151)

Thus, by considering the social tissue as this enmeshing of contexts with the multistratal concept of ideology furnishing contextual information to build up the hegemonic lines between and among social actors, as done here, the present work may provide some meaningful insights into this close relationship between discourse, uneven power relations, and discursive self-empowerment by citizens that could be at the same time linguistically empowered and politically transformative.

In addition to the above, I also suggest – despite the fact that the data are in Portuguese, but because of the fact that the graduate program is in English - , that the present work be a starting point for discussing the role of the English language teaching-learning as an ideological enterprise in nature and, as such, it must be followed by a mature understanding of the ideological assumptions hidden behind the use of English as a world lingua franca. The resulting product of such a critical approach would be more to use English as a flag of international collaboration and understanding and less to use it as a means of exploitation and exclusion.

The role of the English language in the world today has been anything but uncontroversial, with voices outside claiming the use of national and minority languages to take a stand in this debate. Beyond the commonsensical view that English is key for technology access and professional success in detriment of the so many other languages spoken by minorities, looking at foreign language teaching-learning as a social practice and an instrument that is far from neutrality and discussing with students the real

role of a foreign language in their lives are good first steps into this critical approach.

These are the two pedagogical implications that I currently derive from the present study and that were inspired by the overwhelming assumption that looking at things from a critical perspective is inevitably a dangerous enterprise but that can be equally rewarding.

5.5 The presentation of a sketchy model to analyze political discourse proper

The journey I followed up to this point allows me to provide here some elements towards the construction of a sketchy model for analyzing political discourse proper. This model, which I will label *DeSouza, Meurer and Praxedes Filho's* model for analyzing political discourse, focuses on political discourse analyses from three major perspectives: (a) the political world as an enmeshing of contexts; (b) the political world as representation, and (c) the political world as interaction. The justification for labeling the present sketchy model as such derives from inspiring insights from the two scholars who contributed the most to its elaboration: Meurer (2004), with his loud cry for a sociological basis for SFG, and Praxedes Filho (2007), with his 'microscopic' approach to text analysis.

The first of the above perspective encompasses the SFG constructs of context of situation and context of culture. As for the context of culture, I place the explanatory dimension of CDA alongside the two sociological concepts that were addressed here, namely ideology and hegemony, as equivalent, but not restricted to, to context of culture. Whereas the concept of ideology is used to scrutinize the various contextual layers necessary to provide explanatory information to the descriptive and interpretative stages, the concept of hegemony is used for the construction of a sociological paradigm against which one can construe the hegemonic lines of all social political actors involved in a given social practice, as was done here with the social practice being

the independence of Juazeiro and the political actors being Padre Cícero himself, Col. Antônio Luís, Col. Nogueria Accioly and Juazeiro and/or its people.

Representation, in the same vein as it is understood in relation to the ideational-experiential metafunction, constitutes the second perspective, and it encompasses the way(s) the political actors involved in a given social practice represent the main entities of that social practice through the Participant-Process-Circumstance model. Additionally, it may include the logical stage, which examines how the ideational-logical metafunction is realized by the lexicogrammar of tactic and logico-semantic relations. Because of the research questions addressed here, the logical metafunction was not considered, but, nevertheless, it is acknowledged as equally relevant for other investigating purposes. Finally, the product of the transitivity analyses, which examines the representational content of discourse, should be further organized into transitivity templates, which are recurrent patterns of transitivity choices. These templates function as a map of how the participants' roles are distributed throughout a given text.

The third perspective looks at the world as interaction and aligns itself with the interpersonal metafunction from the SFG. This analytical level falls on three systems: the first being the SPEECH FUNCTION system, with its sub-systems of giving and demanding goods-&- services and/or information; the second being the system of MOOD, with its choice between declaratives and imperative types, and the third being the system of MODALITY, alongside its subdivision into modulation and modalization. Figure 5.1 shows this sketchy model graphically.

<table>
<tr><th colspan="5">The political world as an enmeshing of contexts</th></tr>
<tr><th colspan="2">Context of culture</th><th colspan="3">Context of situation</th></tr>
<tr><th>ideology</th><th>Hegemony</th><th>field</th><th>tenor</th><th>mode</th></tr>
<tr><th colspan="5">The political world as representation</th></tr>
<tr><th colspan="5">Ideational - experiential metafunction</th></tr>
<tr><th colspan="5">Transitivity analysis proper</th></tr>
<tr><th colspan="2">Processes</th><th colspan="2">Participants</th><th>Circumstances</th></tr>
<tr><th colspan="5">Transitivity templates</th></tr>
<tr><th colspan="5">The political world as interaction</th></tr>
<tr><th colspan="5">Interpersonal metafunction</th></tr>
<tr><th>SPEECH FUNCTION</th><th colspan="2">MOOD</th><th colspan="2">MODALITY</th></tr>
<tr><td>Giving and demanding goods-&-services and/or information</td><td colspan="2">Declarative and imperative</td><td colspan="2">Modalization and modulation</td></tr>
</table>

Figure 5.1. A sketchy model to analyze political discourse proper.

The above representation, then, is the final product of the steps I followed in the present investigation. Nevertheless, as the name I gave to it suggests, it is by principle and in nature a sketchy representation in that many of the elements laid down here may prove to be inappropriate and/or unilluminating for other researchers pursuing other research questions, despite the fact that it proved to be a helpful guiding paradigm for me to go along the investigative steps; after all, it was this model that brought me up to this point. And, hopefully, if the above sketch

could at least inspire other researchers to come up with better ones by improving it in any enriching and interesting direction, it will thus have proved to be of some analytical and academic value.

5.6 Closing lines

When the clock turns twelve on July 22, 2011, Juazeiro will have crossed the line of maturity by being 100 years old. The date has been considered so important to Juazeiro itself and to the entire Cariri region, that the whole year has been dedicated to this celebration, with public and private activities spreading throughout the region, as has been discussed earlier. And needless to say, the central figure of all these festivities is the 'omnipresent' Padre Cícero, who was the first Mayor of Juazeiro to take seat on July 22, 1911.

The present piece of research, then, is my personal academic contribution to the understanding of the history of both Juazeiro and its people and to the memory of its greatest politician ever, Padre Cícero. Thus, it can be entirely read as an anniversary present. This is just one way of joining all the celebrations of the 100th anniversary of the city. At this point and in concluding this work, I would like to join Lira Neto (2009, p. 523), in his highly celebrated book *Padre Cícero: Poder, Fé e Guerra no Sertão*, when he quotes the northeastern music icon Luiz Gonzaga, the eternal "King of the Baião", by singing:
Olha lá,

no alto do Horto!

Ele está vivo,

O Padim não está morto!

And this dissertation is the live testimony that the probably greatest northeastern music icon, Luiz Gonzaga, correctly predicted the future of the probably greatest XIX-century political icon of northeastern Brazil, Padre Cícero Romão Batista.

In the beginning was the Word...

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APPENDIX A

FIRST LETTER SEGMENTED

". . . 1/1||| Depois da prezada carta de V. Exa. de 27 de julho último, fico ciente do 1/1/1[[que me diz.]] 2/2||| Agora mesmo ordenei aos amigos daqui 3‖que pedissem ao nosso amigo Col. Antonio Luís 4‖para consentir na elevação de Juazeiro a vila, 5‖ e com eles também assinei, 6‖ escrevendo-lhe ao mesmo tempo, particularmente, 7‖ pedindo 8‖ que se esforçasse nesse sentido. 3/9||| Quero, mais uma vez, 10‖ dar-lhe um testemunho 3/10/2 [[de que sou amigo de sempre, dele; 3/10/3‖e mais, que desejo pelo modo mais honroso para todos, 3/10/4 ‖terminar todas as prevenções sem razão existentes,]] 3/10/5‖ restabelecendo entre todos a harmonia necessária.]] 4/ 11||| Só eu sei o resultado proveitoso, 12‖ se o nosso amigo Cel. Antonio Luís resolver-se 13‖aceder ao nosso pedido. 5/14/6||| E porque sou dele amigo‖ 5/14/7 e desejo 5/14/8 ‖vê-lo credor de reconhecimento deste povo, 5/14/9 ‖que também muito quero,‖ 5/14 é 5/14/10[[que assim esforço-me.]] 6/15||| Não há, 6/16/a << pode crer,>> nenhuma odiosidade deste povo contra ele; 6/17‖o que existe apenas, 6/18‖ é o simples ressentimento 6/18/11 [[por não ter sido ainda satisfeito no seu justo desejo.]] 7/19 ||| Justamente acabar com isto 7/19/a <<tornando-o sinceramente querido, >> 20 é que [[procuro o meio.]] ||| 8/21 ||| E como creio na boa intenção dele, 8/21/b<< que incontestavelmente é um moço sensato e um bom amigo, >> 22‖ creio, 23‖ V Exa. não encontrará dificuldade 8/23/12 [[em obter dele o consentimento para a boa consecução]] 9/24|||Quanto à permanência do batalhão de volantes aqui, no Cariri, para o nobre fim 9/24/13 [[de acabar com o infeliz elemento de cangaceiros,]] estou de acordo com V. Exa. 9/25 ‖produzirá os melhores resultados. 10/26 ||| É indispensável a continuação dele aqui nesta zona por longo tempo, 27‖até acabar, por completo, com este elemento

pernicioso, 28‖ pois já se nota grande melhoramento. 11/29 ||| O capitão Edmundo Milfont corresponde perfeitamente à confiança 11/29/14 [[depositada pelo Governo,]] 11/30 e estou certo, 31‖ nos restituirá a paz 11/31/15 [[de que tanto precisamos..."]] ‖|||.

APPENDIX B

SECOND LETTER SEGMENTED

1/1||| “tendo recebido ontem o telegrama do Cel. Antônio Luís 2‖ recusando, pela segunda vez, o consentimento para a elevação de Juazeiro a vila, 3‖ surpreendi-me com a tal recusa 4‖ e convenci-me 5‖ de que um capricho mal entendido é causa única. 2/6||| Este procedimento me desperta muitos receios, 2/6/a << me preocupando bastante, >> depois da carta 2/6/1[[que a ele escrevi]] 2/6/2[[na qual dava-lhe a entender com a maior franqueza a minha intenção,]] 2/7 ‖ que era e é única e exclusivamente 2/7/3[[ver a paz e harmonia entre todos,]] 2/7/4 ‖torná-lo alvo das simpatias do povo]] 2/7/5‖e encontrar um campo mais largo 2/7/6‖para melhor agir a favor dele mesmo.]]]] 3/8||| Qualquer pessoa 3/8/7[[que aqui vem 3/8/8‖e vê as proporções e adiantamento desta localidade, 3/8/9 [[que é a maior do Cariri e mais habitada e de comércio superior,]] se admira 3/9‖ sabendo 3/10‖que é ainda povoação... ‖ 4/11 [[Meu caro amigo, Sr., Dr., Accioly, o que posso garanti a V. Exa.]] é 4/12 [[que, diante destas e de outras irreflexões, <<se minha presença aqui não fosse útil e necessária a tantas pessoas 4/12/10 [[que me cercam,]] >> 4/13‖já teria me retirado daqui;]] 4/14 ‖ pois sofro bastante, moralmente, com a impressão 4/14/11 [[que me causa tal atitude do Cel. Antônio Luís,]] 15‖ preferindo propositalmente os ressentimentos deste povo às suas simpatias... 5/16‖respondeu-me de modo desatencioso, 5/16/b <<parecendo considerar-nos como crianças, >> 17‖resposta esta [[que envolve mais uma ameaça do que uma promessa, 18‖ e com a qual, 5/18/c<< confesso >> não posso conformar-me...”]]|||

APPENDIX C

THIRD LETTER SEGMENTED

“Juazeiro, 25 de julho de 1910. Amigo Antônio Luis. Cordiais saudações.
1/1||| Confiado na promessa 1/1/1 [[a mim feita o ano passado, de que este ano, de boa vontade, 2‖trataria da elevação do nosso Juazeiro a Vila,]] 3‖ ordenei aos amigos 4‖ que lhe pedissem o seu consentimento 5‖ e com eles assinei o respectivo pedido, 6‖ querendo, deste modo, 7‖ dar-lhe a prova mais irrefragável da segurança do compromisso e da verdadeira paz futura. 2/8|||Como amigo, me animo a 9‖ ponderar-lhe 10‖que a elevação de Juazeiro a vila não trará à marcha política do Crato nenhuma perturbação; 11‖ ao contrário, sinceramente, creio 12‖ e garanto, 13‖ mais se estreitarão os laços de cordialidade e de consideração. 3/14||| E como cratense 3/14/2 [[que eu sou 15‖ e de que muito me honro,]] sentirei sempre, em silencio, 3/14/a << é verdade,>> os dissabores resultantes das interpretações inconvenientes, 16‖ que choques imprevistos têm determinado; 17‖ e, por isso, no intuito de vê-lo 18‖impor-se à real simpatia deste povo, pelo esforço 3/18/3 [[empregado a favor de seu melhoramento]] 19‖ para, deste modo, ambos nós conseguiremos a decidida harmonia entre todos, 20‖ desejo 21‖se realize esta aspiração. 4/22||| Há emergências na vida pública, meu amigo, 23‖que a definição do pensamento e a justificativa da intenção se tornam impossíveis; 24‖e, muitas vezes, adianto mais, 25‖conclusões intempestivas são irrefletidamente tiradas do silêncio 4/25/4 [[a que a conveniência obriga.]] 5/26 ||| A minha idade, 5/26/5 [[auxiliada pela experiência 5/26/6 [[que os sofrimentos me têm conferido]] permite ainda esforçar-se junto a si, para realização de um acontecimento notável na

sua administração política do Crato, 27‖ e que há de recomendá-lo, 28‖ torná-lo alvo das simpatias gerais. 6/29-6/30||| É unicamente o que eu desejo, 6/29/b<< pode crer. >> 7/31|||Deste modo, todo comentário injusto 7/31/7 [[feito a si,]] será sufocado pela defesa espontânea do povo agradecido. 8/32||| Assim, peço, como amigo, 8/33‖ consinta 8/34‖ e se esforce para que seja este ano seja elevado a vila o Juazeiro. 9/35||| Se resolver satisfazer-me, 9/36‖ dando-me este prazer, 9/37‖ responda-me por telegrama 9/38‖ para que eu lhe envie as informações sobre os limites de Missão Velha e Barbalha, 9/39‖ pois os 9/39/8 [[que se referem ao Crato S. Pedro,]] você poderá dar melhor. 10/40||| Disponha sempre de seu amigo velho, P. Cícero‖

APPENDIX D

FOURTH LETTER SEGMENTED

1/1 ||| "... foi para mim grande surpresa a sua resposta, 2‖ recusando o consentimento para a criação do município de Juazeiro, depois da carta 1/2/1 [[que lhe escrevi.]] 2/3 |||Sempre pensei 4‖ que [[v. refletindo sobre o 2/5/2 [[que eu dizia-lhe]]]] 6‖ ajudasse a suavizar todas as dificuldades, 7‖ consentindo 8‖ e se empenhando; 9‖ entretanto, V(ocê) 2/9/a << deixando o capricho lhe sufocar,>> respondeu-me de um modo desatencioso, 10‖ negando-se pela segunda vez 11‖a me satisfazer. 3/12 |||Não poderá desconhecer 13‖que as alegações 3/13/3 [[que V. fez no telegrama de ontem,]]]] têm por fim 3/13/4 [[não somente colocar-me em um plano 3/13/5 [[a que nunca fiz jus]] 3/13/b << e muito menos hoje que não sou uma criança, >> 3/13/c << que sou um homem velho 3/13/6 [[que me respeito,]]]] 14‖como também lançar-me positivamente uma ameaça,]] 15‖sem perceber 16‖que a minha dignidade, 3/16/d << apesar de ser seu amigo,>> não permitia nem permite 17‖que com ela me conformasse... 4/18||| Na carta 4/18/7 [[que lhe escrevi, bem como no pedido 4/18/8 [[que o povo lhe fez,]] 4/18/e ‖ o qual também eu assinei,]] dei-lhe uma prova decidida de amizade e consideração; 19‖ provei, com franqueza, o meu desejo 4/19/9 [[de vê-lo triunfar sobre seus desafetos,]] 20‖desmentindo todos os boatos de indisposição minha contra si, boatos 4/20/10[[que a maledicência podia agravar]]. 5/21||| A elevação de Juazeiro a município é uma necessidade 5/21/11 [[que se impõe há muito tempo, 22‖e para a qual V. já deveria ter-se esforçado]] 23‖ para consegui-la. 6/24||| Esta localidade não pode mais continuar a ser reduzida à humilhante condição de povoação. 7/25 ‖ V.,, 7/25/f como amigo meu, 7/25/12 [[que diz ser,]] não devia me expor a choques e desgostos, 26‖ concorrendo para interromper a nossa amizade 7/26/13[[que não devia ser

estremecida,]] 7/27 ‖ tal é a antiguidade e a sua origem. 8/28||| Por isto, ainda lhe pondero sobre a necessidade da elevação do Juazeiro como povoação. 9/29 ||| Quanto aos limites, lhe enviarei com brevidade por telegrama, 30 ‖ a fim de que este obstáculo seja removido. 10/31||| Ainda é tempo de v. me ajudar.]] 11/32||| Disponha sempre de seu amigo P. Cícero".

APPENDIX E

FIRST LETTER ANALYZED FOR ITS TRANSITIVITY CONFIGURATIONAL FUNCTIONS

CC1/C1

	Depois da prezada carta de V. Exa. de 27 de julho último	[Ø: eu]	fico	ciente	do [[que me diz]]
Transitivity Analysis	**Cir.: Location: Time**	**Carrier**	**Proc.: Relational**	**Attribute**	**Cir.: Matter**

CC1/C1/1

	que	[Ø: você]	me	diz.
Transitivity Analysis	**Verbiage**	**Sayer**	**Receiver**	**Proc.: Verbal**

CC2/C2

	Agora mesmo,	[Ø: eu]	ordenei	aos amigos daqui
Transitivity Analysis	**Cir.: Location: Time**	**Sayer**	**Proc.: Verbal**	**Receiver**

CC2/C3

	que	[Ø: eles]	pedissem	ao nosso amigo Cel. Antônio Luís
Transitivity Analysis	**X**	**Sayer**	**Proc.: Verbal**	**Receiver**

CC2/C4 (non-finite clause with Subject)

	para	[Ø: ele (Col. Ant. Luis)]	consentir em	a elevação de Juazeiro	à vila,
Transitivity Analysis	**X**	**Actor**	**Proc.: Material**	**Scope**	**Cir.: Role: Product**

CC2/C5

	e	com eles também	[Ø: eu]	assinei
Transitivity Analysis	**X**	**Cir.: Accompaniment: Comitative Actor**	**Actor**	**Proc.: Material**

CC2/C6 (non-finite clause without Subject)

	escrevendo-	lhe	ao mesmo tempo,	particularmente,
Transitivity Analysis	**Proc.: Material**	**Beneficiary: Recipient**	**Location: Time**	**Manner: Quality**

CC2/C7 (non-finite clause without Subject)

	pedindo	[[que se esforçasse nesse sentido]]
Transitivity Analysis	**Proc.: Verbal**	**Verbiage as Locution**

CC2/C8

	que	[Ø: ele]	se esforçasse	nesse sentido
Transitivity Analysis	**X**	**Actor**	**Proc.: Material**	**Cir.: Matter**

CC3/C9

	[Ø: eu]	Quero,	mais uma vez,
Transitivity Analysis	**Senser**	**Proc.: Mental desiderative**	**Extent: Frequency**

CC3/C10 (non-finite clause without Subject, hyperphenomenon)

	dar-	lhe	um testemunho

Transitivity Analysis	**Proc.: Material**	**Beneficiary: Recipient**	**Goal**

CC3/C10/2

	de que	[Ø: eu]	sou	amigo de sempre, dele;
Transitivity Analysis	**X**	**Carrier**	**Proc.: Relational**	**Attribute**

CC3/C10/3

	e mais, que	[Ø: eu]	desejo	pelo modo mais honroso para todos,
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**	**Manner:Quality**

CC3/C10/4 (hyperphenomenon)

	terminar	todas as prevenções sem razão existentes
Transitivity Analysis	**Proc.: Material**	**Goal**

CC3/C10/5 (non-finite clause without Subject)

	restabelecendo	entre todos	a harmonia necessária.

Transitivity Analysis	**Proc.: Material**	**Cir.: Location**	**Goal**

CC4/C11

	Só	eu	sei	o resultado proveitoso,
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental Cognitive**	**Phenomenon**

CC4/C12

	se	o nosso amigo Cel. Antonio Luís	resolver-se
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental Desiderative**

CC4/C13 (hyperphenomenon)

	aceder	ao nosso pedido.
Transitivity Analysis	**Proc.: Verbal**	**Verbiage**

CC5/C14/6

	E porque	[Ø: eu]	sou	dele amigo,
Transitivity Analysis	**X**	**Carrier**	**Proc.: Relational**	**Attribute**

CC5/C14/7

	e	[Ø: eu]	desejo
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental Desiderative**

CC5/C14/8 (hyperphenomenon)

	vê-	lo	credor de reconhecimento deste povo,
Transitivity Analysis	**Proc.: Mental perceptive**	**Phenomenon**	**Attribute**

CC5/C14/9

	que	também	muito	[Ø: eu]	quero,
Transitivity Analysis	**Phenomenon (este povo)**	**Accompaniment: Commitative**	**Manner: Degree**	**Senser**	**Proc.: Mental Desiderative**

CC5/C14

	[[E porque (...) muito quero]]	é	que assim
Transitivity Analysis	**Identifier**	**Proc.: Relational Identifying**	**Identified**

CC5/C14/10

	que	assim	[Ø: eu]	esforço-me.
Transitivity Analysis	**X**	**Cir.: Manner: Quality**	**Actor**	**Proc.: Material**

CC6/C15

	Não há,	[[pode crer,]]	nenhuma odiosidade deste povo contra ele;
Transitivity Analysis	**Proc.: Existential**	**Proc.: Existential**	**Existent**

CC6/C15/EnC(a)

	[Ø: você]	pode crer,
Transitivity Analysis	**Senser**	**Proc.: Mental Cognitive**

CC6/C16

	o [[que existe apenas]]	é	o simples ressentimento [[por…desejo]]
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC6/C17

Transitivity Analysis	**Existent**	**Proc.: Existential**	**X**

CC6/C18/11 (non-finite clause with Subject)

Transitivity Analysis	**X**	**Carrier**	**Proc.: Relational Attributive**	**Attribute**	**Cir.: Matter**

CC7/C19 (non-finite clause without Subject)

Transitivity Analysis	**Manner: Degree**	**Proc.: Material**	**Goal**

CC7/C20/EnC(b) (non-finite clause without Subject)

Transitivity Analysis	**Proc.: Material**	**Goal**	**Attribute**

CC7/C21

	[é] que	[Ø: eu]	procuro	o meio.
Transitivity Analysis	**X**	**Actor**	**Proc.: Material**	**Goal**

CC8/C22

	E como	[Ø: eu]	creio	na boa intenção dele,
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental Cognition**	**Phenomnon**

CC8/C22/Enc(c)

	que	incontesta-velmente	é	um moço sensato e um bom amigo
Transitivity Analysis	**Carrier**	**X**	**Proc.: Relational Attributive**	**Attribute**

CC8/C23

	[Ø: eu]	creio	[[V.Sa. …]]
Transitivity Analysis	**Senser**	**Proc.: Mental**	**Meta-phenomenon**

CC8/C24 (hyperphenomenon)

	V. Exa.	não encontrará	dificuldade

Transitivity Analysis	**Actor**	**Proc.: Material**	**Scope**

CC8/C24/12 (non-finite clause without Subject)

	em	obter	dele	o consentimento para a boa consecução.
Transitivity Analysis	**X**	**Proc.: Material**	**Location: Place**	**Goal**

CC9/C25

	Quanto à permanência do ... cangaceiros,	[Ø: eu]	estou de acordo com	V. Exa.
Transitivity Analysis	**Cir.: Matter**	**Senser**	**Proc.: Mental Cognitive**	**Phenomenon**

CC9/C25/13 (non-finite clause without Subject)

	para o nobre fim de	acabar com	o infeliz elemento de cangaceiros
Transitivity Analysis	**X**	**Proc.: Material**	**Goal**

CC9/C26

	[Ø: a permanência ...]	produzirá	os melhores resultados.
Transitivity Analysis	**Actor**	**Proc.: Material**	**Goal**

CC10/C27

	É	indispensável	a continuação dele aqui nesta zona por longo tempo,
Transitivity Analysis	**Proc.: Relational Attributive**	**Attribute**	**Carrier**

CC10/C28 (non-finite clause without Subject)

	até	acabar,	por completo,	com este elemento pernicioso,
Transitivity Analysis	**X**	**Proc.: Material**	**Circ.: Manner: Quality**	**Goal**

CC10/C29

	pois	já	se	nota	grande melhoramento.

Transitivity Analysis	**X**	**X**	**Senser**	**Proc.: Mental**	**Phenomenon**

CC11/C30

	O capitão Edmundo Milfont	corresponde	Perfeita-mente	à confiança [[deposita da pelo governo]]
Transitivity Analysis	**Carrier**	**Proc.: Relational Attributive**	**Circ.: Manner: Quality**	**Attribute**

CC11/C30/14 (non-finite clause without Subject)

	depositada	pelo governo
Transitivity Analysis	**Proc.: Material**	**Actor**

CC11/C31

	e	[Ø: eu]	estou certo	[[nos restituirá a paz]]
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**	**hyperphenomenon**

CC11/C32

	[Ø: ele]	nos	restituirá	a paz [[de que tanto precisamos]].
Transitivity Analysis	**Actor**	**Beneficiary: Client**	**Proc.: Material**	**Goal**

CC11/C32/15

	que	tanto	[Ø: nós]	precisamos de
Transitivity Analysis	**Phenomenon**	**Cir.: Manner: Degree**	**Senser**	**Proc.: Mental Desidera-tive**

APPENDIX F

SECOND LETTER ANALYZED FOR ITS TRANSITIVITY CONFIGURATIONAL FUNCTIONS

CC1/C1 (non-finite clause without Subject)

	...“tendo recebido	ontem	o telegrama do Cel. Antônio Luís
Transitivity Analysis	**Proc.: Material**	**Circ.: Location:Time**	**Goal**

CC1/C2 (non-finite clause without Subject.)

	recusando,	pela segunda vez,	o consentimento para a elevação de Juazeiro a vila,
Transitivity Analysis	**Proc.: Verbal**	**Circ.: Extent: Frequency**	**Verbiage**

CC1/C3

	[Ø:eu]	surpreendi-me com	a tal recusa

Transitivity Analysis	**Senser**	**Proc.: Mental**	**Phenomenon**

CC1/C4

	e	[Ø:eu]	convenci-me
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**

CC1/C5 (hyperphenomenon)

	de que	um capricho mal entendido	é	causa única.
Transitivity Analysis	**X**	**Identifier**	**Proc.: Relational identifying**	**Identified**

CC2/C6 (non-finite clause without Subject)

	Este procedi-mento	me	desperta	muitos receios,
Transitivity Analysis	**Actor**	**Cir.: Location : Place**	**Proc.: Material**	**Goal**

CC2/C6/a (non-finite clause without Subject)

	me	preocupando	bastante,
Transitivity Analysis	**Senser**	**Proc.: Mental**	**Cir.: Manner:Degree**

CC2/C6/1

	depois d(a)	(a carta) que	a ele	[Ø:eu]	escrevi
Transitivity Analysis	**Circ.: Extent: Temporal**	**Goal**	**Beneficia-ry**	**Actor**	**Proc.: Material**

CC2/C6/2

	na qual	Elliptical “eu”	dava	lhe	a ente n-der	com a maior franqueza	a minha inten-ção
Tansitivity Analysis	**Cir.: Location: Place**	**Initiator**	**Proc.: Men…**	**Senser**	**…tal**	**Cir.: Manner: Quality**	**Phenomenon**

CC2/C7

	que (a minha intenção)	era e é	única e exclusiv a-mente	[ver a paz e harmonia …dele mesmo]

Transitivity Analysis	**Identified**	**Proc.: Relational: Identifying**	**X**	**Identified**

CC2/C7/3 (non-finite down-ranked clause)

	ver	a paz e harmonia	entre todos
Transitivity Analysis	**Proc.: Mental**	**Phenomenon**	**Cir.: Location:Place**

CC2/C7/4 (non-finite down-ranked clause)

	torná-	lo	alvo das simpatias do povo
Transitivity Analysis	**Proc.: Material**	**Goal**	**Attribute**

CC2/C7/5 (non-finite down-ranked clause)

	e	encontrar	um campo mais largo
Transitivity Analysis	**X**	**Proc.: Material**	**Goal**

CC2/C7/6 (non-finite down-ranked clause)

	para	melhor	agir	a favor dele mesmo.
Transitivity Analysis	**X**	**Cir.: Manner: Quality**	**Proc.: Material**	**Cir.:Cause:Behalf**

CC3/C8

	Qualquer pessoa [[que aqui vem e vê as proporções e adiantamento.... Comércio superior]]	se admira
Transitivity Analysis	**Behaver**	**Proc.: Behavioral**

CC3/C9 (non-finite down-ranked clause)

	sabendo
Transitivity Analysis	**Proc.: Mental**

CC3/C10

	que	[Ø:esta localidade]	é	aind a	povoação
Transitivity Analysis	**X**	**Carrier**	**Proc.: Relational Attributive**	**X**	**Attribute**

CC3/C8/7 (finite down-ranked clause)

	Que [qualque r pessoa]	aqui	vem
Transitivit y Analysis	**Actor**	**Cir.: Location: Place**	**Proc.: Material**

CC3/C8/8

	e	[Ø: qualquer pessoa]	vê	as proporções e adiantamento desta localidade
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**	**Phenomenon**

CC3/C8/9

	que (desta localidade)	é	a maior do Cariri e mais habitada e de comércio superior,
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC4/C11

	Meu caro amigo, Sr. Dr. Accioly,	o que posso garantir a V. Exa.	é	[[que, diante destas e de outras irreflexões, se...me retirado daqui]]
Transitivity Analysis	**X**	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC4/C12

	se	minha presen-ça	aqui	não fosse	útil e necessária a tantas pessoas [[que me

					cercam,]]
Transitivity Analysis	**X**	**Carrier**	**Cir.: Location: Place**	**Proc.: Relational: Attributive**	**Attribute**

CC4/C12/10 (finite down-ranked clause)

	que	me	cercam
Transitivity Analysis	**Actor**	**Scope**	**Proc.: Material**

CC4/C13 (non-finite down-ranked clause)

	que	diante destas e de outras irreflexões,	[Ø: eu]	já	teria me retirado	daqui;
Transitivity Analysis	**X**	**Cir.: Cause: Reason**	**Actor**	**X**	**Proc.: Material**	**Cir.: Location: Place**

CC4/C14

	pois	[Ø: eu]	sofro	bastante,	moralmen -te,	com a impressã o [[que ...atitude do Cel. Antônio Luís,]]
Transitivit y Analysis	**X**	**Se ns er**	**Proc. : Ment al**	**Cir.: Manner : Degree**	**Cir.: Manner: Quality**	**Cir.: Cause: Reason**

CC4/C14/11 (down-ranked clause)

	que (a impressão)	me	causa	tal atitude do Cel. Antônio Luís,
Transitivity Analysis	**Goal**	**Cir.: Location : Place**	**Proc.: Material**	**Actor**

CC4/C15 (non-finite clause without Subject)

	preferindo	propositalmente	os ressentimentos deste povo às suas simpatias
Transitivity Analysis	**Proc.: Mental**	**Cir.: Manner: Quality**	**Phenomenon**

CC5/C16

	[Ø: ele]	respond eu-	me	de modo desatencioso,	resposta esta [[que envolve, mais uma ameaça do que uma promessa. ..]]
Transitivity Analysis	**Sayer**	**Proc.: Verbal**	**Receiver**	**Cir.: Manner: Quality**	**Verbiage**

CC5/C16/b (non-finite clause without Subject)

	parecendo considerar-	nos	como crianças,
Transitivity Analysis	**Proc.: Relational Attributive**	**Carrier**	**Attribute**

CC5/C17/12

	que (resposta esta)	envolve,	mais uma ameaça do que uma promessa
Transitivity Analysis	**Carrier**	**Proc.: Relational Attributive**	**Attribute**

CC5/C17

	e	a qual	[Ø: eu]	não posso conformar-me com..”
Transitivity Analysis	**X**	**Phenomenon**	**Senser**	**Proc.: Mental**

CC5/C17/c

	[Ø: eu]	confesso
Transitivity Analysis	**Sayer**	**Proc.: Verbal**

APPENDIX G

THIRD LETTER ANALYZED FOR ITS TRANSITIVITY CONFIGURATIONAL FUNCTIONS

	Confiado	na promessa, [[a mim feita o ano passado]]
Transitivity Analysis	**Proc.: Mental**	**Phenomenon**

CC1/C1/1

	que [a promessa]	a mim	feita	no ano passado,
Transitivity Analysis	**Verbiage**	**Target**	**Proc.: Verbal**	**Circ.: Location: Time**

CC1/C2

	de que	este ano,	de boa vontade	[Ø:você (Cel Antonio Luís)	tratari a	da elevaçã o do nosso Juazeiro a Vila
Transitivity Analysis	**X**	**Circ.: Location: Time**	**Circ.: Manner: Quality**	**Sayer**	**Proc.: Verbal**	**Verbiage**

CC1/C3

	[Ø:(Padre Cícero)]	ordenei	aos amigos	[que] lhe pedissem o seu consentimento
Transitivity Analysis	**Sayer**	**Proc.: Verbal**	**Receiver**	**Verbiage**

CC1/C4

	[que]	[Ø: eles]	lhe	pedissem	o seu consentimento
Transitivity Analysis	**X**	**Sayer**	**Receiver**	**Proc.: Verbal**	**Verbiage**

CC1/C5

	e	com eles	[Ø:Padre Cícero]	assinei	o respectivo pedido,
Transitivity Analysis	**X**	**Accompaniment: commitative**	**Actor**	**Proc.: Material**	**Goal**

CC1/C6 (non-finite clause without Subject)

	querendo,	deste modo,
Transitivity Analysis	**Proc.: Mental**	**Circ.: Manner: Quality**

CC1/C7 (hyperphenomenon)

	... dar-	lhe	a prova mais irrefragável da segurança do compromisso e da verdadeira paz futura.
Transitivity Analysis	**Proc.: Material**	**Beneficiary: Recipient**	**Goal**

CC2/C8

	Como amigo,	[Ø:eu]	me animo a
Transitivity Analysis	**Circ.: Role: Guise**	**Senser**	**Proc.: Mental**

CC2/C9

	pondera r-	lhe	[que a elevação de Juazeiro a vila... perturbação]
Transitivity Analysis	**Proc.: Verbal**	**Receiver**	**Verbiage as locution**

CC2/C10

	q u e	a elevação de Juazeiro a vila	não trará	à marcha política do Crato	nenhum a perturba -ção;

Transitivity Analysis	**X**	**Actor**	**Proc.: Material**	**Beneficiary : Recipient**	**Goal**

CC2/C11

	ao con-trário	sincera-mente,	[Ø: eu]	creio [...]	[mais se estreitarão os laços de cordialidade e de consideraçã o.]
Transitivity Analysis	**X**	**X**	**Sens er**	**Proc.: Mental**	**Hyperphe-nomenon**

CC2/C12

	ao contrá-rio	sincera-mente,	[Ø: eu]	[...] garant o	mais se estreitarão os laços de cordialidad e e de consideraç ão.
Transitivit y Analysis	**X**	**X**	**Senser**	**Proc.: Verba l**	**Hyperphe-nomenon**

CC2/13

	[Ø: que]	mais	se estreitarão	os laços de cordialidade e de

				consideração.
Transitivity Analysis	**X**	**X**	**Proc.: Material**	**Actor**

CC3/C14/2

	que	[Ø: eu]	sou
Transitivity Analysis	**Attribute**	**Carrier**	**Proc.: Relational Attributive**

CC3/C14

	E como cratense [[que eu sou ‖ e de que muito me honro]]	[Ø:eu]	Senti-rei	Sem-pre,	em silencio	<é verdade,>	os dissa-bores... Inconve-nientes]
Transitivity Analysis	**Circ.: Role: Guise**	**Senser**	**Proc.: Mental**	**X**	**Circ.: Manner :Quality**	**Enclosed clause**	**Phenomenon**

CC3/C15

	e	de que	muito	[Ø: eu]	me honro
Transitivity Analysis	**X**	**Attribute**	**Circ.: Manner: Quality**	**Carrier**	**Proc.: Relational Attributive**

CC3/C14/a

	[Ø: que sentirei sempre ... inconvenientes]	é	verdade
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC3/C16

	que [os dissabores resultantes da interpretações inconvenientes]	choques imprevistos	têm determinado;
Transitivity Analysis	**Scope**	**Actor**	**Proc.: Material**

CC3/C20

	e,	por isso,	no intuito [de vê-lo [[impor-se... ‖ para assim...entre todos,]]]]	[Ø:eu]	desejo	se realize esta aspiração
Transitivity Analysis	**X**	**Circ.: Role: Guise**	**Circ.: Role: Guise**	**Senser**	**Proc.: Mental**	**Hyperphe-nomenon**

CC3/C17

	de	vê-	lo
Transitivity Analysis	**X**	**Proc.: Mental**	**Phenomenon**

CC3/C18

	impor-	se	à real simpatia desse povo,	pelo esforço [empregado a favor de seu melhoramento]
Transitivity Analysis	**Proc.: Material**	**Range**	**Beneficiary: Recipient**	**Circ.: Manner: Means**

CC3/C21

	se realize	esta aspiração.
Transitivity Analysis	**Proc.: Material**	**Ator**

CC3/C18/3

	empregado	a favor de seu melhoramento
Transitivity Analysis	**Proc.: Material**	**Circ.: Manner: Means**

CC3/C19

	para,	deste modo,	ambos nós	conseguiremos	a decidida harmonia entre todos.
Transitivity Analysis	**X**	**Circ.: Manner: Means**	**Actor**	**Proc.: Material**	**Scope**

CC4/C22

	Há	emergências na vida pública, meu amigo, [[que a definição do pensamento e a justificativa da intenção se tornam impossíveis;]]
Transitivity Analysis	**Proc.: Existential**	**Existent**

CC4/C23

	que [[emergências na vida pública]]	a definição do pensamento e a justificativa da intenção	se tornam	impossíveis;
Transitivity Analysis	**Actor**	**Goal**	**Proc.: Material**	**Attribute**

CC4/C24

	e,	muitas vezes	[Ø: eu]	adianto	mais,	[conclusões intempestivas são irrefletidamente tiradas do silêncio a que a conveniência obriga]
Transitivity Analysis	**X**	**Circ.: Extent: Frequency**	**Sayer**	**Proc.: Verbal**	**Circ.: Manner: Degree**	**Verbiage as locution**

CC4/C25

	conclusões intempestivas	são	irrefletida-mente	tiradas	do silêncio [[a que a conveniência obriga]]
Transiti-vity Analysis	**Goal**	**Proc.: Mat…**	**Circ.: Manner: Quality**	**…erial**	**Circ.: Location: Place**

CC4/C25/4

	a que	a conveniência	obriga.
Transitivity Analysis	**Goal**	**Actor**	**Proc.: Material**

CC5/C26

	A minha idade, [[auxiliada... conferido]]	permite	ainda	esfor-çar-se	junto a si	para realização de...do Crato
Transiti-vity Analysis	**Initiator**	**Proc.:**	**X**	**Material**	**Circ.: Location: Place**	**Circ.: Cause: Purpose**

CC5/C26/5

	auxiliada	pela experiência [[que os sofrimentos me tem conferido]]
Transitivity Analysis	**Proc.: Material**	**Actor**

CC5/C26/6

	que	os sofrimentos	me	tem conferido
Transitivity Analysis	**Goal**	**Actor**	**Beneficiary: Recipient**	**Proc.: Material**

CC5/C27

	que [a realização...Crato]	há de recomendá-	lo
Transitivity Analysis	**Actor**	**Proc.: Material**	**Goal**

CC5/C28

	[... a realizaçao ...]	[Ø: há de] torná-	lo	alvo das simpatias gerais
Transitivity Analysis	**Actor**	**Proc.: Material**	**Goal**	**Attribute**

CC6/C29

	[Ø: Isso [a recomendação e a transformação... simpatias gerais]]	é	unicamente o que eu desejo
Transitivity Analysis	**Identifier**	**Proc.: Relational Identifying**	**Identified**

CC6/C30

	unicamente	o que	eu	desejo
Transitivity Analysis	**Circ.: Manner: Quality**	**Phenomenon**	**Senser**	**Proc.: Mental**

CC6/C29/b

	[Ø: voce]	pode crer.
Transitivity Analysis	**Actor**	**Proc.: Mental**

CC7/C31

	Deste modo,	todo comentário injusto [[feito a si,]]	será sufocado	pela defesa espontânea do povo agradecido.

Transitivity Analysis	**Circ.: Manner: Quality**	**Goal**	**Proc.: Material**	**Actor**

CC7/C31/7

	feito	a si,
Transitivity Analysis	**Proc.: Verbal**	**Target**

CC8/C32

	Assim,	[Ø :eu]	peço,	como amigo,
Transitivity Analysis	**Circ.: Manner: Quality**	**Sayer**	**Proc.: Verbal**	**Circ.: Role: Guise**

CC8/C33

	[Ø: você]	consinta	para que seja este ano elevado a vila o Juazeiro
Transitivity Analysis	**Sayer**	**Proc.: Verbal**	**Verbiage as locution**

CC8/C34

	[Ø: você]	se esforce	para que seja este ano elevado a vila o Juazeiro.

Transitivity Analysis	**Actor**	**Proc.: Material**	**Scope**

CC9/C35

	Se	[Ø: você]	resolver satisfazer-	me
Transitivity Analysis	**X**	**Initiator**	**Proc.:Mental**	**Senser**

CC9/C36

	dando-	me	este prazer,
Transitivity Analysis	**Proc.: Material**	**Beneficiary: Recipient**	**Goal**

CC9/C37

	[Ø: você]	responda-	me	por telegrama
Transitivity Analysis	**Sayer**	**Proc.: Verbal**	**Reciever**	**Circ.: Manner: Means**

CC9/C38

	para que	eu	lhe	envie	as informaçõe s sobre os limites de Missão Velha e Barbalha,

Transitivity Analysis	**X**	**Actor**	**Beneficiary: Recipient**	**Proc.: Mate-rial**	**Goal**

CC9/C39

	pois	os [[que se referem ao Crato e S. Pedro,]]	você	poderá dar	melhor
Transitivity Analysis	**X**	**Goal**	**Actor**	**Proc.: Material**	**Circ.: Manner: Degree**

CC9/C39/8

	os [limites]	se referem	ao Crato e S. Pedro.
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC10/C40

	Disponha	[Ø: você]	sempre	de seu velho amigo Padre. Cícero
Transitivity Analysis	**Proc.: Material**	**Actor**	**X**	**Goal**

APPENDIX H

FOURTH LETTER ANALYZED FOR ITS TRANSITIVITY CONFIGURATIONAL FUNCTIONS

CC1/C1

	“... foi	para mim	grande surpresa	a sua resposta
Transitivity Analysis	**Proc.: Relational Atributive**	**Circ.: Angle**	**Attribute**	**Carrier**

CC1/C2 (non-finite clause without Subject)

	recusando	o consentimento para a criação do município de Juazeiro,	depois da carta [[que lhe escrevi.]]
Transitivity Analysis	**Proc.: Verbal**	**Verbiage**	**Circ.: Location:Time**

CC1/C2/1

	que	[Ø:eu]	lhe	escrevi

Transitivity Analysis	**Goal**	**Actor**	**Beneficiary : Recipient**	**Proc.: Material**

CC2/C3

	Sempre	[Ø: eu]	pensei
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**

CC2/C4

	que	você	refletindo sobre	o [[que eu dizia-lhe]]
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**	**Phenomenon**

CC2/C4/2

	que	eu	dizia-	lhe
Transitivity Analysis	**Verbiage**	**Sayer**	**Proc.: Verbal**	**Receiver**

CC2/C5

	[[você refletindo sobre o [[que eu dizia-lhe...]]]]	ajudasse a suavizar	todas as dificuldades

Transitivity Analysis	**Actor**	**Proc.: Material**	**Range**

CC2/C6 (non-finite clause without Subject)

	consentindo
Transitivity Analysis	**Proc.: Verbal**

CC2/C7 (non-finite clause without Subject)

	e	se empenhando;
Transitivity Analysis	**X**	**Proc.: Material**

CC2/C8

	Entretanto,	Você [[…]]	respondeu-	me	de um modo desaten-cioso
Transitivity Analysis	**X**	**Sayer**	**Proc.: Verbal**	**Receiver**	**Manner: Quality**

CC2/C8/a (non-finite clause without Subject)

	deixando	o capricho	lhe	sufocar

Transitivity Analysis	**Proc.: Mate…**	**Actor**	**Goal**	**…rial**

CC2/C9 (non-finite clause without Subject)

	negando-se	pela segunda vez
Transitivity Analysis	**Proc.: Verbal**	**Circ.: Extent: Temporal: Frequency**

CC3/C10

	a	me	satisfazer
Transitivity Analysis	**X**	**Senser**	**Proc.: Mental**

CC3/C11

	[Ø: você]	não poderá desconhecer
Transitivity Analysis	**Senser**	**Proc.: Mental**

CC3/C12

	que	as alegações [[. . . de ontem]]	têm por fim	[[não somente colocar-me em um plano a que nunca fiz jus...uma

				ameaça]]
Transitivity Analysis	**X**	**Carrier**	**Proc.: Relational Attributive**	**Attribute**

CC3/C12/3

	que	voce	fez	no telegrama de ontem
Transitivity Analysis	**Verbiage**	**Sayer**	**Proc.: Verbal**	**Cir.: Location:Place**

CC3/C12/4

	não somente	colocar-	me	em um plano [[a que nunca fiz jus]]
Transitivity Analysis	**X**	**Proc.: Material**	**Goal**	**Cir.: Location: Place**

CC3/C12/5

	a	que	[Ø: eu]	nunca	fiz jus
Transitivity Analysis	**X**	**Pheno-menon**	**Senser**	**X**	**Proc.: Mental**

CC3/C12/b

	e	muito menos	hoje	que	[Ø: eu]	não sou	uma criança
Transitivity Analysis	**X**	**X**	**Cir.: Location: Time**	**Cir.: Location: Time**	**Carrier**	**Proc.: Relational Attributive**	**Attribute**

CC3/C12/c

	que	[Ø: eu]	sou	um homem velho [[que me respeito]]
Transitivity Analysis	**Cir.: Location: Time**	**Carrier**	**Proc.: Relational Attributive**	**Attribute**

CC3/C12/6

	que	me	respeito
Transitivity Analysis	**Senser**	**Phenomenon**	**Proc.: Mental**

CC3/C13

	como também	lançar-	me	positiva-mente	uma ameaça

Transitivity Analysis	**X**	**Proc.: Material**	**Beneficiary: Recipient**	**Cir.: Manner: Quality**	**Range**

CC3/C14 (non-finite clause without Subject)

	sem	perceber
Transitivity Analysis	**X**	**Proc.: Mental**

CC3/C15

	que	a minha dignidade [[. . .]]	não permitia nem permite	[[que com ela me conformasse]]
Transitivity Analysis	**X**	**Sayer**	**Proc.: Verbal**	**Verbiage as locution**

CC3/C16

	que	ela	[Ø: eu]	me conformasse com
Transitivity Analysis	**X**	**Phenomenon**	**Senser**	**Proc.: Mental**

CC3/C16/d

	apesar de	[Ø: eu]	ser	seu amigo

Transitivity Analysis	**X**	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC4/C17

	[[na carta que lhe escrevi, [...] também eu assinei]]	[Ø: eu]	dei-	lhe	uma prova decidida de amizade e consideração.
Transitivity Analysis	**Cir.: Location: Place**	**Actor**	**Proc.: Material**	**Beneficiary: Recipient**	**Goal**

CC4/C17/7

	que	[Ø: eu]	lhe	escrevi
Transitivity Analysis	**Goal**	**Actor**	**Beneficiary: Recipient**	**Proc.: Material**

CC4/C17/8

	que	o povo	lhe	fez

Transitivity Analysis	**Goal**	**Actor**	**Beneficiary: Recipient**	**Proc.: Material**

CC4/C17/e

	o qual	também	eu	assinei
Transitivity Analysis	**Goal**	**Cir.: Accomp: Additive**	**Actor**	**Proc.: Material**

CC4/C18

	[Ø: eu]	provei	com franqueza	meu desejo [[de vê-lo triunfar sobre seus desafetos,]]
Transitivity Analysis	**Actor**	**Proc.: Material**	**Cir.: Manner: Quality**	**Goal**

CC4/C18/9

	de	vê-	lo	triunfar	sobre seus desafetos,
Transitivity Analysis	**X**	**Proc.: Mate...**	**Actor**	**… rial**	**Range**

CC4/C19 (non-finite clause without Subject)

	desmentindo	todos os boatos de indisposição minha contra si, boatos [[que a maledicência podia agravar]]
Transitivity Analysis	**Proc.: Verbal**	**Verbiage**

CC4/C19/10

	que	a maledicência	podia agravar.
Transitivity Analysis	**Goal**	**Actor**	**Proc.: Material**

CC5/C20

	A elevação de Juazeiro a município	é	uma necessidade [[que se impõe há muito tempo... esforçado]]
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC5/C20/11

	que	se impõe	há muito tempo
Transitivity Analysis	**Existent**	**Proc.: Existential**	**Cir.: Extent Temporal: Duration**

CC5/C21

	e	para a qual	V[ocê].	já	deveria ter-se esforçado
Transitivity Analysis	**X**	**Cir.: Cause: Purpose**	**Actor**	**X**	**Proc.: Material**

CC5/C22 (non-finite clause without Subject)

	para	consegui-	la.
Transitivity Analysis	**X**	**Proc.: Material**	**Goal**

CC6/C23

	Esta localidade	não pode	mais	continuar a ser reduzida	à humilhante condição de povoação.
Transitivity Analysis	**Goal**	**Proc.: Mate...**	**X**	**…rial**	**Cir.: Role: Product**

CC7/C24

	V., como amigo meu, [[que diz ser]]],	não devia	me	expor	a choques e desgostos
Transitivity Analysis	**Actor**	**Proc.: Mat…**	**Goal**	**…erial**	**Cir.: Role: Product**

CC7/C24/f

	como	amigo meu	que	[Ø: você]	diz [[ser]]
Transitivity Analysis	**X**	**Verbiage**	**X**	**Sayer**	**Proc.: Verbal**

CC7/C24/12

	que	ser
Transitivity Analysis	**Attribute**	**Proc.: Relational Attributive**

CC7/C25 (non-finite clause without Subject)

	concorrendo para interromper	a nossa amizade [[que não devia ser estremecida, tal é a antiguidade e a sua origem]]
Transitivity Analysis	**Proc.: Material**	**Goal**

CC7/C25/13

	que	não devia ser estremecida,
Transitivity Analysis	**Goal**	**Proc.: Material**

CC7/C26 (non-finite clause without Subject)

	tal	é	a antiguidade e a sua origem.
Transitivity Analysis	**Identified**	**Proc.: Relational Identifying**	**Identifier**

CC8/C27

	Por isto,	a i n d a	[Ø: eu]	lhe	pon-dero	sobre a necessidade da elevação do Juazeiro como povoação.
Transitivity Analysis	**Cir.: Manner: Cause**	**X**	**Sayer**	**Receiver**	**Proc.: Verbal**	**Verbiage**

CC9/C28

	Quanto aos limites	[Ø: eu]	lhe	enviarei	com brevidade	por telegrama
Transitivity Analysis	**Goal**	**Actor**	**Beneficiary:Recipient**	**Proc.: Material**	**Cir.: Extent: Temporal**	**Cir.: Manner: Means**

CC9/C29

	afim de que	este obstáculo	seja removido.
Transitivity Analysis	**X**	**Goal**	**Proc.: Material**

CC10/C30

	Ainda	é	tempo [[de você me ajudar]]
Transitivity Analysis	**X**	**Proc.: Existential**	**Existent**

CC10/C30/14 (non-finite clause with Subject)

	de	você	me	ajudar.
Transitivity Analysis	**X**	**Actor**	**Goal**	**Proc.: Material**

CC11/C31

	Disponha	[Ø: voce]	sempre	de seu amigo P. Cícero
Transitivity Analysis	**Proc.: Material**	**Actor**	**X**	**Goal**

APPENDIX I

FIRST LETTER ANALYZED FOR ITS SPEECH FUNCTION, MOOD, AND MODALITY OCCURRENCES

CC1/C1

	Depois da prezada carta de V. Exa. de 27 de julho último	[Ø: eu]	fico	ciente	do [[que me diz]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC1/C1/1

	que	[Ø: você]	me	diz.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C2

	Agora mesmo,	[Ø: eu]	ordenei	aos amigos daqui
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC2/C3

	que	[Ø: eles]	pedissem	ao nosso amigo Cel. Antônio Luís
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC2/C4 (non-finite clause with Subject)

	para	[Ø: ele (Col. Ant. Luis)]	consentir em	a elevação de Juazeiro	à vila,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				

Modality Analysis	**X**

CC2/C5

	e	com eles também	[Ø: eu]	assinei
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C6 (non-finite clause without Subject)

	escrevendo-	lhe	ao mesmo tempo,	particularmente,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C7 (non-finite clause without Subject)

	pedindo	[[que se esforçasse nesse

		sentido]]
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC2/C8

	que	[Ø: ele]	se esforçasse	nesse sentido
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC3/C9

	[Ø: eu]	Quero,	mais uma vez,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Metaphorical Modulation/median obligation/subjective/explicit**		**Modal Operator**

CC3/C10 (non-finite clause without Subject, hyperphenomenon)

	dar-	lhe	um testemunho
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC3/C10/2

	de que	[Ø: eu]	sou	amigo de sempre, dele;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C10/3

	e mais, que	[Ø: eu]	desejo	pelo modo mais honroso para todos,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			

Modality Analysis	**Metaphorical Modulation/median obligation/subjective/explicit**	**Modal Operator**

CC3/C10/4 (hyperphenomenon)

	terminar	todas as prevenções sem razão existentes
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC3/C10/C5 (non-finite clause without Subject)

	restabelecendo	entre todos	a harmonia necessária.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC4/C11

	Só	eu	sei	o resultado proveitoso,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC4/C12

	se	o nosso amigo Cel. Antonio Luís	resolver-se
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC4/C13 (hyperphenomenon)

	aceder	ao nosso pedido.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC5/C14/6

	E porque	[Ø: eu]	sou	dele amigo,

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC5/C14/7

	e	[Ø: eu]	desejo
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**Metaphorical Modulation/median obligation/subjective/explicit**		**Modal Operator**

CC5/C14/8 (hyperphenomenon)

	vê-	lo	credor de reconhecimento deste povo,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC5/C14/9

	que	também	muito	[Ø: eu]	quero,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC5/C14

	[[E porque (...) muito quero]]	é	que assim
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC5/C14/10

	que	assim	[Ø: eu]	esforço-me.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality Analysis	**X**			

CC6/C15

	Não há,	[[pode crer,]]	nenhuma odiosidade deste povo contra ele;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Modalization/high probability/subjective/implicit**		**Modal Operator**

CC6/C15/EnC(a)

	[Ø: você]	pode crer,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC6/C16

	o [[que existe apenas]]	é	o simples ressentimento [[por…desejo]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC6/C17

	o que	existe	apenas
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC6/C18/11 (non-finite clause with Subject)

	por	[Ø: ele (o povo)]	não ter sido	satisfeito	no seu justo desejo.

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC7/C19 (non-finite clause without Subject)

	Justamente	acabar com	isto,
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC7/C20/EnC(b) (non-finite clause without Subject)

	tornando-	o	sinceramente querido
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Cong.**		
Modality Analysis	**X**		

CC7/C21

	[é] que	[Ø: eu]	procuro	o meio.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Cong.**			
Modality Analysis	**X**			

CC8/C22

	E como	[Ø: eu]	creio	na boa intenção dele,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC8/C22/Enc(c)

	que	incontesta-velmente	é	um moço sensato e um bom amigo
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**Modalization/high probability/objective/implicit**		**Comment Modal Adjunct**	

CC8/C23

	[Ø: eu]	creio	[[V.Sa. …]]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Cong.**		
Modality Analysis	**Modalization/median probability/subjective/explicit**		**Modal Operator**

CC8/C24 (hyperphenomenon)

	V. Exa.	não encontrará	dificuldade
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC8/C24/12 (non-finite clause without Subject)

	em	obter	dele	o consentimento para a boa consecução.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			

Modality Analysis	**X**

CC9/C25

	Quanto à permanência do ... cangaceiros,	[Ø: eu]	estou de acordo com	V. Exa.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Cong.**			
Modality Analysis	**Modalization/high probability/subjective/explicit**			**Modal Expression**

CC9/C25/13 (non-finite clause without Subject)

	para o nobre fim de	acabar com	o infeliz elemento de cangaceiros
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Cong.**		
Modality Analysis	**X**		

CC9/C26

	[Ø: a permanência ...]	produzirá	os melhores resultados.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC10/C27

	É	indispensável	a continuação dele aqui nesta zona por longo tempo,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**Modulation/high obligation/objective/explicit**		**Modal Expression**

CC10/C28 (non-finite clause without Subject)

	até	acabar ,	por completo ,	com este elemento pernicioso,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			

Modality Analysis	**X**

CC10/C29

	pois	já	se	nota	grande melhoramento.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC11/C30

	O capitão Edmundo Milfont	corresponde	perfeitamente	à confiança [[depositada pelo governo]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**Modalization/high probability/objective/implicit**		**Comment Modal Adjunct**	

CC11/C30/14 (non-finite clause without Subject)

	depositada	pelo governo

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC11/C31

	e	[Ø: eu]	estou certo	[[nos restituirá a paz]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**Modalization/high probability/subjective/ explicit**		**Modal Expression**	

CC11/C32

	[Ø: ele]	nos	restituirá	a paz [[de que tanto precisamos]].
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC11/C32/15

	que	tanto	[Ø: nós]	precisamos de
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

APPENDIX J

SECOND LETTER ANALYZED FOR ITS SPEECH FUNCTION, MOOD, AND MODALITY OCCURRENCES

CC1/C1 (non-finite clause without Subject)

	...“tendo recebido	ontem	o telegrama do Cel. Antônio Luís
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC1/C2 (non-finite clause without Subject)

	recusando,	pela segunda vez,	o consentimento para a elevação de Juazeiro a vila,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC1/C3

	[Ø:eu]	surpreendi-me com	a tal recusa
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC1/C4

	e	[Ø:eu]	convenci-me
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC1/C5 (hyperphenomenon)

	de que	um capricho mal entendido	é	causa única.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C6 (non-finite clause without Subject)

	Este procedi-mento	me	desperta	muitos receios,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C6/a (non-finite clause without Subject)

	me	preocupando	bastante,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC2/C6/1

	depois d(a)	(a carta) que	a ele	[Ø:eu]	escrevi
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC2/C6/2

	na qual	[Ø:eu]	dava	lhe	a enten -der	com a maior franque za	a minha intençã o
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**						
Modality Analysis	**Modalization/high probability/objective/implicit**				**Comment Modal Expression**		

CC2/C7

	que (a minha intenção)	era e é	única e exclusiv a-mente	[ver a paz e harmonia …dele mesmo]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality Analysis	**Modalization/high probability/objective/implicit**		**Comment Modal Adjunct**	

CC2/C7/3 (non-finite down-ranked clause)

	ver	a paz e harmonia	entre todos
Speech function and Mood	**Giving: Goods & Services: Offer: Declarative: Incong.**		

Analysis	
Modality Analysis	**X**

CC2/C7/4 (non-finite down-ranked clause)

	torná-	lo	alvo das simpatias do povo
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC2/C7/5 (non-finite down-ranked clause)

	e	encontrar	um campo mais largo
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC2/C7/6 (non-finite down-ranked clause)

	para	melhor	agir	a favor dele mesmo.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality	**X**			

Analysis	

CC3/C8

	Qualquer pessoa [[que aqui vem e vê as proporções e adiantamento.... Comércio superior]]	se admira
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC3/C9 (non-finite down-ranked clause)

	sabendo
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC3/C10

	que	[Ø:esta localidade]	é	ainda	povoação
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				

Modality Analysis	**X**

CC3/C8/7 (finite down-ranked clause)

	Que [qualquer pessoa]	aqui	vem
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC3/C8/8

	e	[Ø: qualquer pessoa]	vê	as proporções e adiantamento desta localidade
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C8/9

	que (desta localidade)	é	a maior do Cariri e mais habitada e de comércio superior,
Speech function and Mood	**Giving: Information: Statement: Declarative: Cong.**		

Analysis	
Modality Analysis	**X**

CC4/C11

	Meu caro amigo, Sr. Dr. Accioly,	o que posso garantir a V. Exa.	é	[[que, diante destas e de outras irreflexões, se...me retirado daqui]]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality Analysis	**Modalization/high probability/subjective/implicit**			**Modal Operator**

CC4/C12

	se	minha presen-ça	aqui	não fosse	útil e necessária a tantas pessoas [[que me cercam,]]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**				
Modality Analysis	**Modalization/high probability/objective/implicit**				**Modal Epithet**

CC4/C12/10 (finite down-ranked clause)

	que	me	cercam
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC4/C13 (non-finite down-ranked clause)

	que	diante destas e de outras irreflexões,	[Ø: eu]	já	teria me retirado	daqui ;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**					
Modality Analysis	**X**					

CC4/C14

	pois	[Ø: eu]	sofro	bastante,	moralmente,	com a impressão [[que ...atitude do Cel. Antônio Luís,]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**					
Modality Analysis	**X**					

CC4/C14/11 (down-ranked clause)

	que (a impressão)	me	causa	tal atitude do Cel. Antônio Luís,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC4/C15 (non-finite clause without Subject)

	preferindo	propositalmente	os ressentimentos deste povo às suas simpatias

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC5/C16

	[Ø: ele]	respondeu-	me	de modo desatencioso,	resposta esta [[que envolve, mais uma ameaça do que uma promessa...]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC5/C16/b (non-finite clause without Subject)

	parecendo considerar-	nos	como crianças,

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC5/C17/12

	que (resposta esta)	envolve,	mais uma ameaça do que uma promessa
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC5/C17

	e	a qual	[Ø: eu]	não <u>posso</u> conformar-me com..”
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**Modalization/high probability/subjective/implicit**			**Modal Operator**

CC5/C17/c

	[Ø: eu]	confesso
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**	
Modality Analysis	**Modalization/high probability/subjective/explicit**	**Modal Operator**

APPENDIX K

THIRD LETTER ANALYZED FOR ITS SPEECH FUNCTION, MOOD, AND MODALITY OCCURRENCES

CC1/C1

	Confiado	na promessa, [[a mim feita o ano passado]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC1/C1/1

	que [a promessa]	a mim	feita	no ano passado,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC1/C2

	de que	este ano,	de boa vontade	[Ø:você (Cel Antonio Luís)	trataria	da elevação do nosso Juazeiro a Vila
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**					
Modality Analysis	**X**					

CC1/C3

	[Ø:(Padre Cícero)]	ordenei	aos amigos	[que] lhe pedissem o seu consentimento
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC1/C4

	[que]	[Ø: eles]	lhe	pedissem	o seu consentimento

Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**
Modality Analysis	**X**

CC1/C5

	e	com eles	[Ø:Padre Cícero]	assinei	o respectivo pedido,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC1/C6 (non-finite clause without Subject)

	querendo,	deste modo,
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**	
Modality Analysis	**X**	

CC1/C7 (hyperphenomenon)

	... dar-	lhe	a prova mais irrefragável da segurança do compromisso e da verdadeira paz futura.

Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**
Modality Analysis	**X**

CC2/C8

	Como amigo,	[Ø:eu]	me animo a
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC2/C9

	ponderar-	lhe	[que a elevação de Juazeiro a vila... perturbação]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**		
Modality Analysis	**X**		

CC2/C10

	que	a elevação de Juazeiro a vila	não trará	à marcha política do Crato	nenhuma perturba-ção;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC2/C11

	ao contrário	sincera-mente,	[Ø: eu]	creio [...]	[mais se estreitarão os laços de cordialidade e de consideração.]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC2/C12

	ao contrário	sincera-mente,	[Ø: eu]	[...] garanto	mais se estreitarão os laços de cordialidade e de consideração.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**				
Modality Analysis	**Modalization/high probability/objective/ implicit // Modulation/high obligation/subjective/ explicit**		**Modal Adjunct // Modal Operator**		

CC2/13

	[Ø: que]	mais	se estreitarão	os laços de cordialidade e de consideração.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality Analysis	**X**			

CC3/C14

	E como cratense [[que eu sou ‖ e de que muito me honro]]	[Ø: eu]	sentirei	sempre,	em silencio	<é verdade,>	os dissa-bores ... Inconve-nientes]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**						
Modality Analysis	**Modalization/high usuality/objective/implicit**			**Modal Adjunct**			

CC3/C14/2

	que	[Ø: eu]	sou
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC3/C15

	e	de que	muito	[Ø: eu]	me honro
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				

Modality Analysis	**X**

CC3/C14/a

	[Ø: que sentirei sempre ... inconvenientes]	é	verda de
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Modalization/high probability/objective/ implicit**	**Comment Modal Adjunct**	

CC3/C16

	que [os dissabores resultantes da interpretações inconvenientes]	choques imprevistos	têm deter minad o;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC3/C20

	e,	por isso,	no intuito [de vê-lo [[impor-se... ‖ para assim...entre todos,]]]]	[Ø:eu]	desejo	se realize esta aspiração
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**					
Modality Analysis	**Metaphorical Modulation/median obligation/subjective/explicit**			**Modal Operator**		

CC3/C17

	de	vê-	lo
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC3/C18

	impor-	se	à real simpatia desse povo,	pelo esforço [empregado a favor de seu melhoramento]
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			

Modality Analysis	**X**

CC3/C21

	se realize	esta aspiração.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC3/C18/3

	empregado	a favor de seu melhoramento
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC3/C19

	para,	deste modo,	ambos nós	conseguiremos	a decidida harmonia entre todos.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				
Modality Analysis	**X**				

CC4/C22

	Há	emergências na vida pública, meu amigo, [[que a definição do pensamento e a justificativa da intenção se tornam impossíveis;]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC4/C23

	que [[emergências na vida pública]]	a definição do pensamento e a justificativa da intenção	se tornam	impossíveis;
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC4/C24

	e,	muitas vezes	[Ø: eu]	adianto	mais,	[conclusões intempestivas são irrefletidamente tiradas do silêncio a que a conveniência

						obriga]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**					
Modality Analysis	**X**					

CC4/C25

	conclusões intempestivas	são	irrefletida-mente	tiradas	do silêncio [[a que a conveniência obriga]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC4/C25/4

	a que	a conveniência	obriga.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC5/C26

	A minha idade, [[auxiliada... conferido]]	permite	ainda	esfor-çar-se	junto a si	para realização de... do Crato
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**					
Modality Analysis	**Modulation/low obligation/objective/explicit**			**Modal Operator**		

CC5/C26/5

	auxiliada	pela experiência [[que os sofrimentos me tem conferido]]

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC5/C26/6

	que	os sofriment os	me	tem conferid o
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC5/C27

	que [a realização...Crato]	há de recomendá-	lo
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC5/C28

	[... a realizaçao ...]	[Ø: há de] torná-	lo	alvo das simpatias gerais
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC6/C29

	[Ø: Isso [a recomendação e a transformação... simpatias gerais]]	é	unicamente o que eu desejo
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC6/C30

	unicamente	o que	eu	desejo
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**Metaphorical Modulation/median obligation/subjective/explicit**			**Modal Operator**

CC6/C29/b

	[Ø: voce]	pode crer.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**Modalization/median probability/subjective/explicit**	**Modal Operator**

CC7/C31

	Deste modo,	todo comentário injusto [[feito a si,]]	será sufocado	pela defesa espontânea do povo agradecido.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC7/C31/7

	feito	a si,
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	

Modality Analysis	**X**

CC8/C32

	Assim,	[Ø :eu]	peço,	como amigo,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC8/C33

	[Ø: você]	consinta	para que seja este ano elevado a vila o Juazeiro
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC8/C34

	[Ø: você]	se esforce	para que seja este ano elevado a vila o Juazeiro.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC9/C35

	Se	[Ø: você]	resolver satisfazer-	me
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC9/C36

	dando-	me	este prazer,
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		

Modality Analysis	**X**

CC9/C37

	[Ø: você]	responda-	me	por telegrama
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC9/C38

	para que	eu	lhe	envie	as informações sobre os limites de Missão Velha e Barbalha,
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**				
Modality Analysis	**X**				

CC9/C39

	pois	os [[que se referem ao Crato e S. Pedro,]]	você	poderá dar	melhor
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				
Modality Analysis	**Modulation/median obligation/subjective/implicit**		**Modal Operator**		

CC9/C39/8

	os [limites]	se referem	ao Crato e S. Pedro.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC10/C40

	Disponha	[Ø: você]	sempre	de seu velho amigo Padre. Cícero
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Imperative: Cong.**			

Modality Analysis	**Modalization/high usuality/objective/implicit**	**Modal Adjunct**

APPENDIX L

FOURTH LETTER ANALYZED FOR ITS SPEECH FUNCTION, MOOD, AND MODALITY OCCURRENCES

CC1/C1

	"... foi	para mim	grande surpresa	a sua resposta
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC1/C2 (non-finite clause without Subject)

	recusando	o consentimento para a criação do município de Juazeiro,	depois da carta [[que lhe escrevi.]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC1/C2/1

	que	[Ø:eu]	lhe	escrevi
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C3

	Sempre	[Ø: eu]	pensei
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Modalization/high usuality/objective/implicit**		**Modal Adjunct**

CC2/C4

	que	você	refletindo sobre	o [[que eu dizia-lhe]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C4/2

	que	eu	dizia-	lhe
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C5

	[[você refletindo sobre o [[que eu dizia-lhe...]]]]	ajudasse a suavizar	todas as dificuldades
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC2/C6 (non-finite clause without Subject)

	consentindo
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**
Modality Analysis	**X**

CC2/C7 (non-finite clause without Subject)

	e	se empenhando;

Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**
Modality Analysis	**X**

CC2/C8

	Entretanto,	Você [[…]]	respondeu-	me	de um modo desaten-cioso
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				
Modality Analysis	**X**				

CC2/C8/a (non-finite clause without Subject)

	deixando	o capricho	lhe	sufocar
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC2/C9 (non-finite clause without Subject)

	negando-se	pela segunda vez
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**	
Modality Analysis	**X**	

CC3/C10

	a	Me	satisfazer
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC3/C11

	[Ø: você]	não poderá desconhecer	
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**Modalization/low probability/subjective/explicit**		**Modal Operator**

CC3/C12

	que	as alegações [[. . . de ontem]]	têm por fim	[[não somente colocar-me em um plano a que nunca fiz jus...uma ameaça]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C12/3

	que	voce	fez	no telegrama de ontem
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C12/4

	não somente	colocar-	me	em um plano [[a que nunca fiz jus]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C12/5

	a	que	[Ø: eu]	nunca	fiz jus
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**Modalization/high usuality/objective/implicit**			**Modal Adjunct**	

CC3/C12/b

	e	muito menos	hoje	que	[Ø: eu]	não sou	uma criança
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**						
Modality Analysis	**X**						

CC3/C12/c

	que	[Ø: eu]	sou	um homem velho [[que me respeito]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			

Modality Analysis	**X**

CC3/C12/6

	que	Me	respeito
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**X**		

CC3/C13

	como também	lançar-	me	positiva-mente	uma ameaça
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC3/C14 (non-finite clause without Subject)

	sem	perceber
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC3/C15

	que	a minha dignidade [[. . .]]	não permitia nem permite	[[que com ela me conformasse]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C16

	que	ela	[Ø: eu]	me conformasse com
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC3/C16/d

	apesar de	[Ø: eu]	Ser	seu amigo
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			

Modality Analysis	**X**

CC4/C17

	[[na carta que lhe escrevi, [...] também eu assinei]]	[Ø: eu]	dei-	lhe	uma prova decidida de amizade e consideração.
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**				
Modality Analysis	**X**				

CC4/C17/7

	que	[Ø: eu]	lhe	escrevi
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC4/C17/8

	que	o povo	lhe	fez

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC4/C17/e

	o qual	também	eu	assinei
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**			
Modality Analysis	**X**			

CC4/C18

	[Ø: eu]	provei	com franqueza	meu desejo [[de vê-lo triunfar sobre seus desafetos,]]
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**			
Modality Analysis	**X**			

CC4/C18/9

	de	vê-	lo	triunfar	sobre seus desafetos,

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC4/C19 (non-finite clause without Subject)

	desmentindo	todos os boatos de indisposição minha contra si, boatos [[que a maledicência podia agravar]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC4/C19/10

	que	a maledicência	<u>podia</u> agravar.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Modalization/low probability/objective/implicit**		**Modal Operator**

CC5/C20

	A elevação de Juazeiro a município	é	uma necessidade [[que se impõe há muito tempo... esforçado]]
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC5/C20/11

	que	se impõe	há muito tempo
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC5/C21

	e	para a qual	V[ocê].	já	deveria ter-se esforçado
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				

Modality Analysis	**Modulation/high obligation/subjective/implicit**	**Modal Operator**

CC5/C22 (non-finite clause without Subject)

	para	consegui-	la.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC6/C23

	Esta localidade	não pode	mais	continuar a ser reduzida	à humilhante condição de povoação.
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**Modulation/median obligation/subjective/ implicit**			**Modal Operator**	

CC7/C24

	V., como amigo meu, [[que diz ser]]],	não devia	me	expo r	a choques e desgosto s
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**				
Modality Analysis	**Modulation/median obligation/subjective/implicit**			**Modal Operator**	

CC7/C24/f

	como	amigo meu	que	[Ø: você]	diz [[ser]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**				
Modality Analysis	**X**				

CC7/C24/12

	que	ser
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	

Modality Analysis	**X**

CC7/C25 (non-finite clause without Subject)

	concorrendo para interromper	a nossa amizade [[que não devia ser estremecida, tal é a antiguidade e a sua origem]]
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**	
Modality Analysis	**X**	

CC7/C25/13

	que	não devia ser estremecida,	
Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**		
Modality Analysis	**Modulation/median obligation/subjective/implicit**		**Modal Operator**

CC7/C26 (non-finite clause without Subject)

	tal	é	a antiguidade e a sua origem.

Speech function and Mood Analysis	**Giving: Information: Statement: Declarative: Cong.**
Modality Analysis	**X**

CC8/C27

	Por isto,	ainda	[Ø: eu]	lhe	Pondero	sobre a necessidade da elevação do Juazeiro como povoação.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**					
Modality Analysis	**X**					

CC9/C28

	Quanto aos limites	[Ø: eu]	lhe	enviarei	com brevidade	por telegrama
Speech function and Mood Analysis	**Giving: Goods & Services: Offer: Declarative: Incong.**					

Modality Analysis	**X**

CC9/C29

	afim de que	este obstáculo	seja removido.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC10/C30

	Ainda	É	tempo [[de você me ajudar]]
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**		
Modality Analysis	**X**		

CC10/C30/14 (non-finite clause with Subject)

	de	você	me	ajudar.
Speech function and Mood Analysis	**Demanding: Goods & Services: Command: Declarative: Incong.**			
Modality Analysis	**X**			

CC11/C31

	Disponha	[Ø: voce]	sempre	de seu amigo P. Cícero
Speech function and Mood Analysis	**Demanding: Goods & Services: Offer: Imperative: Cong.**			
Modality Analysis	**Modalization/high usuality/objective/implicit**			**Modal Adjunct**