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CONTENTS

Title	Page
Using Transitivity System in Analysing Arabic Literary Texts Asst. Prof. Dr. Hala Khalid Najim	1 - 24
The Translation of English Scientific Metaphorical Expressions into Arabic Asst. Prof. Dr. Luqman A. Nasser	25 - 42
Economy in Newspapers Headlines With Reference to Translation Lect. Zakariya Ismael Khaleel	43 - 60
The Translation of Paucity Plural in the Glorious Qurān into English Lect. Osama H. Ibrahim & Lect. May M. Abdul Aziz	61 - 86
Translating The Connotative Meaning of Lexemes Synonymous to "Wind" and "Winds" in Some Qur'ānic Ayas Into English Asst. Lect. Khawla Mohammed Jamil Al-Habbal	87 - 110
Some Persuasive Strategies and Their Implications in the Political Discourse of War: A Critical Discoursal Analysis Asst. Prof. Dr. Nashwan Mustafa Al-Sa'ati & Sa'ad Salih Hamad Al-Zubaidi	111 - 128
Author-Narrator in John Fowles' The French Lieutenant's Woman Asst. Prof. Ra'ad Ahmed Saleh	129 - 138
Contextual Analysis of some Semantically Linked Expressions in the Qur'anic Discourse Lect. Ameer Sulaiman Saleh	139 - 160
A Comparative Study of the Imperative Structures in French and English Asst. Prof. Dr. Tawfik Aziz Abdullah & Lect. Sanaa Sabeeh Othman	161 - 170
Le monologue entre silence et solitude dans Roberto Zucco de Bernard-Marie Koltès Lect. Ahmad Hassan Jarjisse	171 - 182

Using Transitivity System in Analysing Arabic Literary Texts

*Asst. Prof. Dr. Hala Khalid Najim**

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1. Introduction:

Systemic Functional Linguistics (SFL) is a theory for describing language in functional rather than formal terms. It is a theory of language centred on the notion of language functions. It is an approach to language developed mainly by M. A. K. Halliday during the 1960s.

Halliday (1967: 8) showed that the internal organization of language was functional in nature, being organized into three metafunctions: ideational, interpersonal and textual. Each of these metafunctions is about a different aspect of the world and is concerned with a different mode of meaning of clauses. Ideational metafunction is concerned with the grammatical resources for our experience of the world around us and inside us. It is reflected in the transitivity system. Interpersonal metafunction, however, is concerned with the interaction between the speaker(s) and addressee(s). Mood is the system that organizes the various interpersonal relationships among participants in a special environment. Finally, textual metafunction enables the speaker or writer to construct texts of discourse that are relevant; and enables the listener or the reader to distinguish a text from a random set of sentences (Halliday, 1970: 143). The textual system is Theme, which is the resource for setting up context for a clause by choosing a local point of departure (Matthiessen and Halliday, 1997: 13).

This paper explores the relationship between linguistics and literature which have been so long two separate subjects. The problems is how to provide a common ground for these two disciplines in order to be met. The paper is an attempt to make Halliday's transitivity system accessible to those who want to analyse Arabic literary texts. This paper also aims at discussing the process type and functions of participants involved in the text in order to examine the Arabic text from a semantico-grammatical viewpoint. It

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Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

hypothesizes that the transitivity system can be used in analyzing an Arabic literary text. It also hypothesizes that different process types can be found in the Arabic text. The Transitivity system is employed to analyse an Arabic short story entitled “لقلبي أنياب جميلة” “My heart’s good looking canine teeth”. By applying transitivity model to this short story, 141 texts are chosen and analysed. Process types and functions of participants are investigated in accordance with the Hallidayan transitivity model, offering grammatical and semantic recognition criteria within a Systemic Functional theoretical framework.

2. Why Systemic Functional Linguistics and Transitivity System for Text Analysis?

A text is constituted by ‘any instance of language that is operational, as distinct from citational (like sentences in a grammar book, or words listed in a dictionary)’ (Halliday, 1975: 123). It is the basic semantic unit, which is realized by, rather than consisting of sentences (ibid). It is a product of the actualization of various choices made from the meaning potential available in that type of context (Halliday, 1978: 57). It is not only a product of various choices made, but also represent an interactive process, an exchange of meanings between participants whether they are speakers in a dialogue, or writer and reader (ibid: 139).

One of the Halliday’s objectives, however, is to develop a model that is applicable to text analysis. He stresses that SFL can be used for achieving text analysis. He says: “The aim has been to construct a grammar for purposes of text analysis: one that would make it possible to say sensible and useful things about any text, spoken or written, in modern English” (ibid: xv). He also argues that the goal of SFG in stylistic analysis is to “show why and how the text means what it does” (Halliday, 1983: x).

Contexts of situation, however, according to Halliday and Hasan (1989: 24) can be realized by three dimensions or components: mode, field and tenor. Mode is the organization of the message; field is the expression of the world views; and tenor is the relationship between interlocutors. In other words, mode is concerned with ‘the particular status that is assigned to the text within the situation’ (Halliday as cited in Butler, 1985: 65); field is “that which is going-on and has recognizable meaning in the social system”; and tenor is concerned with “the cluster of socially meaningful participant relationships” (ibid: 64). These three terms concern what a text

is about, who the participants are, and what part the language is playing in the interaction respectively (Halliday and Hasan, 1989: 24). In terms of metafunctions, however, we can say that field is experiential, tenor is interpersonal; and mode is textual. This view is also adopted by Martin (2002: 57) who similarly assigned textual metafunction to mode, ideational to field and interpersonal to tenor.

The transitivity model can be used in discovering how certain linguistic structures of texts encode the world views or ideologies of a reader/speaker. As Fowler (1986: 57) states “Linguistic codes do not reflect reality neutrally; they interpret, organize, and classify the subjects of discourse. They embody theories of how the world is arranged: world-views or ideologies”. To her (1996: 130) “Literary texts do speak and participate in society’s communicative practices, and are important in influencing world view and social structures”. As might be expected, transitivity is a significant semantic concept in the analysis of representation of reality, i.e. it enables us to analyze and represent the same event or situation in different ways. To Halliday, however, the function of transitivity processes or experiences like actions, events, processes of consciousness and relations that cover “all phenomena and anything that can be expressed by a verb, event, whether physical or not (Halliday, 1976: 159).

3. Transitivity System:

In English, transitivity is a system which operates in the ideational metafunction of the clause. Its function is to offer “a network of interrelated options for representing different types of experience – our experience of the material world, of the world of our inner consciousness (Matthiessen and Halliday, 1997: 18). These types of processes cover “all phenomena and anything that can be expressed by a verb, event, whether physical or not, a state or relations” (Halliday, 1978: 159). He later states:

Our most powerful impression of experience is that it consists of “going-on, happening, doing, sensing, meaning, and being and becoming. All these goings on are sorted out in the grammar of the clause. Thus, as well as being a mode of action, of giving and demanding, goods and services and information, the clause is also a mode of reflection. (Halliday, 1994: 106)

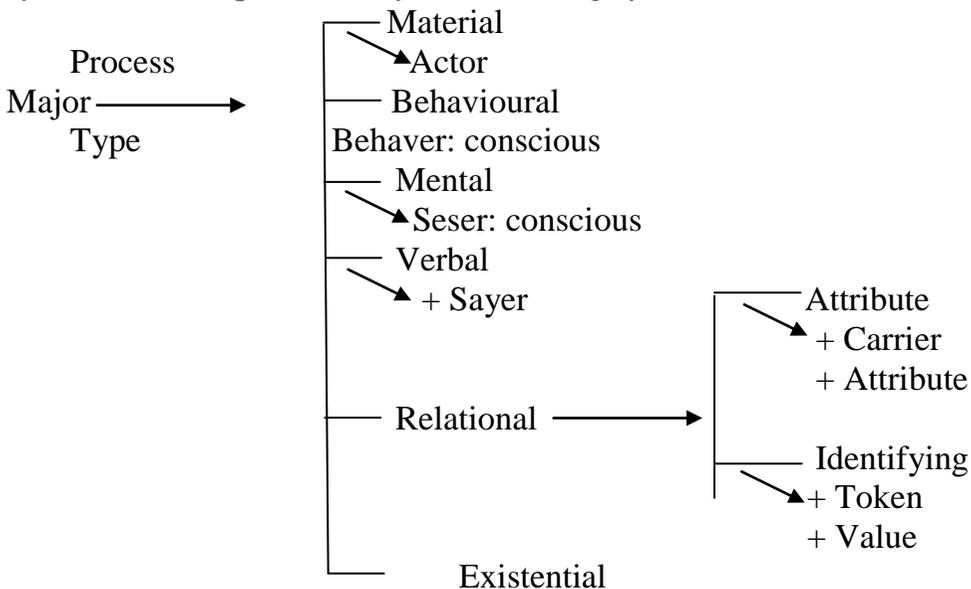
Transitivity specifies the different types of process that are recognized in language, and the structures by which they are expressed. These processes expressed by clauses have three components (ibid: 107):

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

- (1) The process itself, which is realized by the verbal group in the clause.
- (2) The participants which refer to the roles of entities that are directly involved in the process, i.e. the one that does, says, etc. The participants are not necessarily human or even animate. They are realized by nominal groups.
- (3) The circumstances associated with the process, which are expressed by adverbial groups.

For Halliday and Matthiessen (2004: 170), three main processes are distinguished: material, mental and relational. They also recognise three additional processes which are located at the borderlines of these three. They are behavioural, verbal, and existential. The material process clauses and mental process clauses represent outer and inner experience respectively. The third process, i.e. the relational clauses include those of identifying and classifying. Halliday locates behavioural processes on the borderline between material and mental. Finally, the existential process clauses are on the borderlines of relational and material. This process types system can be represented by the following system network:



**Transitivity Represented as a System Network
(after Halliday and Matthiessen, 2004: 173)**

The following sections are going to account for these processes realized in the transitivity system.

3.1 Material Processes:

Material processes are processes of doings and happenings. In the material clause, there is an obligatory participant (the Actor) which could be animate or inanimate. It is the doer of the action. The second participant, however, is the Goal, which is the optional element. Halliday and Matthiessen (2004: 180) argue that the material clauses could either be intransitive, in which case there is only one participant inherent in the process such as “The lion sprang”. This clause represents a ‘happening’. On the other hand, the material clause which represents ‘doing’ is called transitive as “The boy kicks the ball”, i.e. a ‘happening’ is represented by an intransitive material clause, while ‘doing’ by a transitive one. However, if there is a Goal of the process, as well as an Actor, we can have either operative (active) or receptive (passive). The following examples illustrate these constructions:

(1) a. She made supper.

Actor Process Goal
Active

b. Supper was made by her.

Goal Process Actor
Passive

As shown above, an operative material clause is realized by an active verbal group, while a receptive material clause is realized by a passive verbal group.

In addition to these two inherent participants, there are circumstantial elements which are optional. “These elements could be temporally, spatially, casually, and so on, and they are not directly involved in the process” (ibid: 176). The circumstantial element is realized by adverbial groups:

(2) The bus crashed into a tree.

Actor Process Circumstance

3.2 Mental Processes:

Mental processes are processes of feeling, thinking and seeing (Halliday, 1994: 117). These processes are concerned with our experience of the world of our consciousness. Unlike material processes, these processes require a conscious participant, the Senser, the one that feels, thinks, wants or perceives. The other participant of this kind of process is

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

called phenomenon, that is, what is felt, thought, and perceived by the Senser (ibid: 114; Eggins, 1994: 242-3). Mental process verbs can be subcategorized into four types: Perception (verbs of feeling, tasting, seeing, hearing), Cognition (verbs of thinking believing, knowing), Desideration (verbs of wishing, wanting, desiring), and Emotion (verbs of liking, hating, loving) (Halliday and Matthiessen, 2004: 208). Examples of each type are as follows:

- Perception

(3) I heard her voice.

Senser Process Phenomenon

- Cognition

(4) She remembered you.

Senser Process Phenomenon

- Desideration

(5) I want the book.

Senser Process Phenomenon

- Emotion

(6) I hate wars.

Senser Process Phenomenon

3.3 Relational Processes:

Relational processes are concerned with the process of being something or somewhere in the world of abstract relations. They can be classified according to whether they are used to identify something or to assign quality to something. They are of three types: intensive, circumstantial and possessive. Each type can be either Attributive or Identifying. In Attributive processes, “an attribute is ascribed to some entity”, while in identifying processes “one entity identifies another” (Halliday, 1994: 119). In what follows, the main types are dealt with:

3.3.1 Intensive Relational Processes:

Intensive relational processes are of two types: Attributive and Identifying. Attributive in the sense that “Y is an attribute of X” and Identifying in the sense that “Y is the identity of X”. In the next sections, we shall discuss the two types.

3.3.1.1 Intensive Attributive Processes:

There is an intensive relationship between the subject and the complement. In Hallidayan terms, the subject is termed the Carrier and the

complement the Attribute (Downing and Lock, 2002: 131). Thus, these processes ascribe or attribute a quality (Attribute) to an entity (Carrier) (Halliday, 1994: 120). The Carrier is always realized by a nominal group, while the attribute by an adjective or a nominal group:

(7) Mohammed is clever.

Carrier Process Attribute

(8) Layla is an actress.

Carrier Process Attribute

Although the intensive verb is usually the linking verb “be” in English, other linking verbs could be possible like the verbs keep, look, seem, turn, etc., e.g.:

(9) The child seemed quiet.

Carrier Process Attribute

3.3.1.2 Intensive Identifying Processes:

In intensive identifying process, one entity can be used to identify another (ibid: 122). Thus, in intensive identifying processes, it is not the matter of ‘ascribing or classifying, but defining’ (Egins, 1994: 258). In these processes, the participants are the ‘Identified’, that is a holder, and the ‘Identifier’, as in:

(10) He is the clever student.

Identified Process Identifier

In a grammatical sense, these processes differ from the intensive attributive ones in that both the participants are reversible, while they are not in Identifying Attributive Process. Consequently, examples (7) and (8) cannot be switched around; while (10) can be (Halliday, 1994: 120). Also, the nominal groups functioning as Attribute are indefinite while these as identifiers are definite.

In these processes, however, Halliday (1994: 124) tackles the participants roles as token and value. Token stands for what is being defined and value for identifier. Consider.

(11) a. He is the shortest student.

Token Value/Identifier

Identified

b. The shortest student is him.

Value

Identifier

Token

Identified

(15) <u>John</u>	owns	<u>the house.</u>
Identified		Identifier
<u>Possessor</u>		<u>Possessed</u>
Token		Value

3.3.3 Circumstantial Relational Processes:

In these processes, the relationship between the participants is that of time, manner, cause, etc. They could either be attributive or identifying (Halliday and Matthiessen, 2004: 240).

3.3.3.1 Circumstantial Attributive Processes:

In the attributive processes, the circumstantial element could either be expressed as attribute or a process. In the first case, the Attribute is realized by either a preposition or by an adverbial group as in ‘His book is about a real story’ or ‘He was there with his children’ respectively. However, when the circumstance is that as Process, the attribute is realized by a nominal group and the circumstantial relation is expressed by the lexical verb as in ‘His book concerns a real story’. These examples are illustrated below:

(16) <u>His book</u>	<u>is</u>	<u>about a real story.</u>
Carrier	Process	Attribute: Prepositional phrase

(17) <u>His book</u>	<u>concerns</u>	<u>a real story.</u>
Carrier	Process	Attribute: Nominal group

In the Identifying Processes, the relationship is expressed as a feature of participants or that of a process:

(18) <u>Tomorrow</u>	<u>is</u>	<u>the seventh.</u>
Identified	Process	Identifier

(19) <u>The party</u>	<u>takes up</u>	<u>the whole night.</u>
Identified	Process	Identifier

3.4 Verbal Processes:

These are processes of saying or any kind of symbolic exchange of meaning. Halliday (1994: 140) states that unlike mental processes, these processes do not require a conscious participant, e.g. the notice or any watch. In these processes, the participants can be distinguished: sayer, the receiver (the one to whom the saying is addressed, and the verbiage – the function that corresponds to what is said) (ibid: 141). The verbiage is realized either by a NG or by a clause:

(20) <u>She</u>	<u>told</u>	<u>me</u>	<u>a joke.</u>
Sayer	Process	Receiver	Verbiage

(21) She said it's noisy.

Sayer Process Verbiage

3.5 Behavioural Processes:

Behavioural processes are processes of physiological or psychological behaviour, like looking, staring, breathing, smiling, coughing, dreaming, singing, laughing, etc. (ibid: 139). Halliday considers these processes as partly like the material and partly like the mental, i.e. they are midway between material on the one hand and mental on the other. In these processes, the obligatory participant is the Behaver, that is typically a conscious being. Consider:

(22) He was laughing.

Behaver Process Behaviour

Certain types of circumstances can be sued with these processes such as matter, manner, place. For example:

(23) She was watching the news.

Behaver Process Matter

(24) She tackled loudly.

Behaver Process Circumstance: Matter

3.6 Existential Processes:

They are processes of existing or happening as in 'There is a fly in the room'. In such clauses, the word 'there' exists with no representational function, but it is needed as a subject (Halliday,1994: 142). Also, such clauses have verb 'be' and circumstantial elements of time, place. The single participants is the existent which could be a countable or uncountable entity or an event (Downing and Locke, 2002: 139).

(25) There is a book on the shelf.

Process Existent Circumstance

(26) There was an accident.

Process Existent: Event

In the above sections, we dealt with the transitivity system in English, with its process types. In what follows, the meanings of the Arabic clauses in their interpersonal functions will be tackled.

4. Transitivity System in Arabic:

By applying Halliday's model to Arabic clauses, we shall be concerned with the transitivity system, i.e. the clause in its experiential function as a way of representing patterns of experience. Halliday (1994:

106) argues that the experience consists of ‘goings-on, happening, doing, sensing, meaning, and being and becoming’. All these goings on can be reflected in the grammar of the clause through the transitivity system.

In Arabic clauses, the process consists of three components: the process itself, participants in the process, and circumstances. In this interpretation, the different process types can be expressed mainly material, mental, relational, behaviour, verbal and existential. These processes will be the topics of the following sections.

4.1 Material Processes:

These process are processes of ‘doing’. They express an action typically performed by an actor. The actor, in Arabic, could either be human or non-human, as in:

(27) أكل محمد التفاحة. (lit. Ate Mohammed the apple.)

Goal Actor Process (Mohammed ate the apple.)

(28) شربت القط الحليب. (lit. Drank the cat the milk.)

Goal Actor Process (The cat drank the milk.)

In (27), the actor is human, while it is not in (28).

As for the second participant (Goal), it exists in Arabic verbal clauses with transitive verbs (الأفعال المتعدية).

(29) زرع الفلاح الشجرة. (lit. Planted the farmer the tree.)

Goal Actor Process (The farmer planted the tree.)

However, some Arabic clauses may have intransitive verbs which are termed (الأفعال اللازمة), which need no second participant (Goal):

(30) طار الطائر. (lit. Flew the bird.)

Actor Process (The bird flew.)

4.2 Mental Processes:

Mental processes are processes of perception, of cognition and of affection. In this case, the labels Actor and Goal are not applicable. Instead, the participants ‘Senser’ and ‘Phenomenon’ are used. Senser is the one who feels, loves, knows, etc., and phenomenon is something that is sensed or felt. It should be noticed, here, that the big difference between these processes and the material ones is that the Actor of the material processes

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

could either be animate or inanimate, while it is not the case for mental processes in which the Senser should be a human being. Consider:

(31) الحقيقية زيد علم (lit. Knew Zeid the truth.)

Phenomenon Senser Process (Zeid knew the truth.)

In Arabic, the mental processes are those of perception such as سمع (hear), يرى (see), verbs of affection as in يكره (hate), يحب (love), and those of cognition which are termed أفعال القلوب (heart verbs) because they are implicit ones (Ibn Aqil, nd: 1: 150). The heart verbs are of two types: أفعال اليقين (verbs of certainty) such as يعلم, يعرف (know) and أفعال الرجحان (verbs of probability) such as يظن (think), يحسب (believe) (Al-Ashmuni, 2: 20; Sibawyh, nd: 1: 18; Ibn Ya'eesh, nd: 7/81). Examples are given below:

(32) الموسيقى ليلى سمعت (lit. Heard Layla the music.)

Phenomenon Senser Process (Layla heard music.)

It is worth noting, here, that the Arabic mental cognition processes as حسب, ظن (believe) are diatransitive (Al-Makhzumi, 1966: 100). Consider:

(33) محمدًا حكيمًا علي حسب (lit. Thought Ali Mohammed wise.)

Phenomenon Senser Process (Ali thought Mohammed wise.)

4.3 Relational Processes

Arabic relational processes could be intensive, possessive and circumstantial. Each one of these processes could be either attributive or identifying.

4.3.1 Intensive Relational Processes:

4.3.1.1 Intensive Attributive Relational Processes:

This type of processes is realized by nominal clauses with two elements: the subject (inchoative) and the predicate (enuciative). In participant terms, the subject is the Carrier, while the predicate is the Attribute:

(34) a. زيد مهندس (lit. Zeid engineer.) (Zeid is an engineer.)

(35) b. ليلى نائمة (lit. Layla asleep.)

(Layla is a sleep.)

The predicate of the nominal clause, however, can be fronted, i.e. the predicate precedes the subject (Al-Asterabathi, 1979: 1/93). Thus (34a) and (35a) above can be:

(34) b. مهندسٌ زيدٌ

(35) b. ليلي نائمةٌ

It is worth noting, here, that this grammatical process occurs for the sake of special mention of something or somebody, called *التخصيص* in Arabic.

4.3.1.2 Intensive Identifying Relational Processes:

These processes are realized by nominal clauses. As for the participants, they are the Identified (subject) and the Identifier (predicate), e.g.

(36) محمدٌ أبنِي. (lit. Mohammed my son.)

(Mohammed is my son.)

In this example, the speaker tries to identify something to somebody. That is, the speaker identifies Mohammed by being his/her son, and nobody else, i.e. Mohammed is his/her son and not his brother or neighbour. Note that there is a difference between "محمدٌ أبنِي" and "أبنِي محمدٌ". In "محمدٌ أبنِي", the hearer knows Mohammed but he does not know that he is the speaker's son. However, if the speaker says "أبنِي محمدٌ", the hearer will know that the speaker has a son, and he also knows Mohammed but he does not know that Mohammed is the speaker's son (Al-Samara'ee, 1986: 1/182).

4.3.2 Possessive Relational Processes:

In Arabic, these types of processes can be realized by nominal or verbal clauses. In nominal clauses, the relationship of possession exists between the Carrier (Subject) and Attribute (Predicate), e.g.

(37) الحَقِيْبَةُ لي. (lit. The bag mine.)

Attribute Carrier (The bag is mine.)

Here, the particle /-li/ of *لي* is attached to the Attribute. On the other hand, the particle cannot be affixed to only possessive pronouns such as *هنا، هي، هن، ك، كما، ك* as in (37) above (Aziz, 1989: 143), but also to nouns as in below:

(38) القَمِيصُ لهدي. (lit. The shirt Huda's.)

Attribute Carrier (The shirt is Huda's.)

Hence, if the relationship of possession is realized by a nominal clause, the Carrier is the possessed and the Attribute is the possessor.

However, if the relationship is realized by a verbal clause with verbs such as *يملك، يمتلك*, the Carrier is possessor and the Attribute is the possessed:

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

(39) أرضاً الفلاح يملك (lit. Has the farmer a land.)

Attribute Carrier Process (The farmer has a land.)

Possessed Possessor

4.3.3 Circumstantial Relational Processes:

Circumstantial relational processes are realized by adverbial groups العبارات الظرفية which could either be adverbs or prepositional groups:

(40) المباراة غداً (lit. The match tomorrow.)

(The match is tomorrow.)

(41) عمر في القاعة (lit. Omar in the hall.)

(Omar is in the hall.)

These processes could either be Attributive or Identifying, e.g.

(42) الكتاب على المنضدة (Attribute) (lit. The book on the table.)

(The book is on the table.)

(43) غداً الخامس من أيار (Identifying) (lit. Tomorrow the fifth of May.)

(Tomorrow is the fifth of May.)

It is necessary to explain that both these types are reversible, i.e. we can say either على المنضدة الكتاب or الكتاب على المنضدة.

By using the circumstantial Identifying processes in Arabic, we can match up the functions of the participants in these processes. Hence, in (43) above, غداً (tomorrow) is the adverb (identified) and الخامس من أيار (5th of May) is the (identifier). By applying the Hallidayan terms, 'غداً' is the (token) and 'الخامس من أيار' is the (value). However, if we reversed the clause by saying الخامس من أيار, 'الخامس من أيار' is the identified and 'غداً' is the identifier. Add to this 'الخامس من أيار' is the (value), while 'غداً' is the (token). See the figure below:

(43)a.	<u>الخامس من أيار</u>	<u>غداً</u>
	Identifier- Value	Identified- Token
(43)b.	<u>غداً</u>	<u>الخامس من أيار</u>
	Identifier- Token	Identified - Value

Figure (1): Arabic Circumstantial Identifying Processes

4.4 Behavioural Processes:

These processes are the midway between the material processes and mental ones. Thus, they do not have clear-cut characteristics of their

own. Arabic has behavioural verbs, which are near the mental processes such as يحلم(dream), يقلق(worry), يحدق(stare); other near verbal processes such as يدمدم(murmur), يتحدث(talk); physiological processes such as يبكي(cry), يضحك(laugh), يبتسم(smile), ينتفس(breathe), يسعل(cough); and verbs near the material processes like يغني(sing), يرقص(dance), and يجلس(sit down).

In participants terms, the participant who is behaving is termed ‘Behaver’, who is a conscious being. The types of circumstances associated with these processes are matter or manner. Consider:

(44) يبكي الطفل بمرارة. (lit. Weep the child bitterly.)

Manner Behaver Process (The child weeps bitterly.)

(45) تحدث الرجل معى (lit. Talked the man to me.)

Matter Behaver Process (The man talked to me.)

4.5 Verbal Processes:

In Arabic, verbal processes are processes of saying. They are realized by verbs such as يقول(say), يخبر(tell), يعلن(announce), etc. The essential participant is called the (Sayer). The second participant, which is what is said or reported, is termed the (Verbiage).

(46) قالت: "إننا متأخرون كثيراً."

قال ت إننا متأخرون كثيراً
Process Sayer Verbiage

(She said: “We are too late.”)

In some of these processes, the (Recipient) exists:

(47) أخبر محمد زيداً الحقيقة.

Verbiage Recipient Sayer Process

(Mohammed told Zeid the truth.)

4.6 Existential Processes:

Existential processes are processes of existing or happening. In Arabic, these processes are realized by the adverb of place هناك or هنالك (there) when they occur initially in the clause. Hence, when they are found in the final position of the clause, they are purely adverbs of place, i.e. they are not considered in the existential processes. The single participant is termed the Existent which comes after the adverb of place. This element

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

may refer to a countable noun, an uncountable noun or an event. Examples of these processes are given below:

- (48) هناك رجلٌ في الحديقة. (lit. There man in the garden.)
Circumstance Existing (There is a man in the garden.)
- (49) هناك ماءٌ في البئر. (lit. There water in the well.)
Circumstance Existing (There is water in the well.)
- (50) هناك خبر سيء. (lit. There bad news.)
Existing (There is bad news.)

Text Analysis:

This text is taken from a collection of short Arabic stories entitled “Flowers and Fire”, written and compiled by an Iraqi writer Alaa’ Al-Lami in 2000. The analysis of this short story shows that it mainly uses material processes (71) (50.35%) because this type of process is that of material world. Apparently, this short story, at least for the researcher, is a little act of so many events, doings and actions by so many participants that may either be major (60) (84.51%) like الراعي (shepherd), الشرطة (police officers), قائد المفزة (the patrol commander), يوسف (Joseph), كبير الأطباء (the doctor in chief), etc.; or minor (11) (15.49%) (inanimate and non-human) like رأس (head), رئته (his lungs), الابتسامة (the smile), الرصاصتان (the bullets). This may explain the writer’s great use of so many processes like عثر (found), قصد (went), دخل (entered), خرج (went out), etc. In such processes, there are two participants, the first ‘the obligatory’ participant is called the Actor (initiator or the doer of the deed), and the second (the optional) is the Goal (receiver of the action).

The analysis also reveals that the two participants are involved in the material processes, i.e. they are goal-directed processes as in the following text:

- (51) عثر أحد الرعاة على جثتي. (A shepherd found my body.)

Goal Actor Process The one-participant processes, which are called non-goal directed processes, are highly used in this short story. In such intransitive processes, the actor may either be explicit:

- (52) الراعي فخرج. (The shepherd went out.)

Actor Process

; or implicit followed by adjunct circumstance:

(53) دخِل إلى المركز . (He entered the police station.)
(هو)

Circumstance Actor Process

(54) وضعوا ها على الطاولة . (They put it on the table.)
(هم)

Circumstance Goal Actor Process

Furthermore, these processes yield ergativity system in which the medium is equivalent to the actor. It should be noted, here, that the medium is neither the doer nor the causer of the processes. Consider:

(55) الرأس تهشم . (The head smashed.)

Process Medium

(56) الأمزج الهواء برائحة الخبز . (The air mixed with the smell of bread.)

From the above examples, it can be noticed that the actor can precede or follow the process, and this is due to the flexibility of Arabic. That is to say, we may have الهواء أمزج or أمزج الهواء or تهشم الرأس or الرأس تهشم.

Mental processes (25) (17.73%) are also found in this text. They constitute processes like أدهش (surprised), فهم (understood), يحب (like), شعر (felt), تأكد (assured), نسيت (forgot), سمع (heard), etc. In such processes, the participants are the Senser and the Phenomenon. The Senser is construed as a conscious being. It could be explicit or implicit. The former is either realized by an explicit noun or a pronoun which could either be implied by the verb, inseparable bound morpheme attached to the verb, or separable pronoun, which is realized as a free morpheme. Consider the following extracts from the text:

(57) أندهش الناس . (The people were surprised.)

Senser Process

(58) لم أفهم (أنا) . (I didn't understand.)

Implicit Process

Senser

(59) لا يصدق أذنيه . (He didn't believe his ears.)

(هو)

Phenomenon Implicit Process

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

Senser

(60) الموت. يحب لم (He didn't like death)

(هو)

Phenomenon Implicit Process

Senser

In the above texts, there are two types of Sensers: the first one (الناس) (people) explicitly exists, while the Sensers in the other three do not explicitly do, i.e. they are all implicit. Thus, in لم أفهم (I didn't understand), the Senser is the implicit subject أنا (1). Similarly, in لا يصدق أذنيه, the Senser هو (he) is implied by the verb. Furthermore, the Senser could also be an inseparable pronoun attached to the verb:

(61) عوا. توق كما (As they expected.)

Senser Process

(62) ذعر. ه اجتاد (He was completely terrified.)

Phenomenon Senser Process

; or a separable pronoun; or even the two come together:

(63) أنا. ت واندهش (I was surprised.)

Senser Senser Process

Thus, the same Senser can be emphasized by using an inseparable pronoun first, and a separable one second.

The second participant, however, is the phenomenon, what is felt, thought or perceived. It may be a thing which could be concrete or abstract. Consider:

(64) الرصاصتين. سمع (He heard the two bullets.)

Phenomenon + Process

Senser (implied)

(65) المفاجأة. ه صعقت (He was astonished by the surprise.)

Phenomenon Senser Process

The Phenomenon could also be realized by a fact. It is termed meta-phenomenon as in:

(66) أن المركز يقع لصق المخبز. ه أدهش (He was surprised that

Metaphenomenon Senser Process the station is next to the

bakery.)

In addition, the text shows that different types do exist like emotive verbs as تأكد(assured), cognitive تعرف(knew), perceptive شعر بالجوع(felt hungry) and desiderative يحب(love).

As regards the major and minor participants, however, the text reveals that these processes are only performed by major participants who are the shepherd, the police officer, Joseph, and the narrator, accounting for (17.73%).

Verbal processes (24) (17.02%), however, include processes like أخبر(told), قال(said), رد(replied), أجاب(answered), etc. This type of processes is mainly achieved by major participants (17.02%) like the shepherd, the police officers, and the commander in chief. The participants are called the Sayer, the Receiver and the Verbiage. These processes may be accompanied by quotes which are directly quoted as in:

(67) قال يوسف: "ماذا قلت؟" (Joseph said: "what did you say?")

Verbiage	Sayer Process
Quoted	Quoting

or they are indirectly reported:

(68) قال كبير الأطباء بأنه لا يستطيع أن يتأخر. (The chief doctor said that he couldn't be late.)

Verbiage	Sayer Process
Reported	Reporting

The text also reveals that most of the processes are goal-directed, i.e. the two participants, who are the Sayers and the Receivers, are involved in such processes. This is due to the fact that these processes are important resource of discourse, they are utilized to help create narrative by setting up so many dialogues. Besides, these processes include either the Sayer or both the Sayer and the Receiver:

(69) رد الراعي. (The shepherd replied.)

Sayer	Process
-------	---------

(70) أمر قائد المفزة رجاله. (The patrol commander commanded

Receiver	Sayer	Process
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his men.)

Relational processes (7.10%), however, comprise mainly Arabic nominal clauses like إنه خائف(He is afraid), إنهم قوم أذكىاء(They are clever), أنا واثق(I am confident), etc. In this text, the relational intensive attributive processes are mainly found. The participants of these processes are the Carrier and the

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

Attributes. The text shows that the Carrier could either be a noun or a pronoun which could be a separable one. Consider:

(71) كانت الصور مجانية. (The pictures were free.)

Attribute Carrier

(72) هذا الرجل ساحر. (This man is magician.)

Attribute Carrier

(73) أنا واثق. (I am confident.)

Attribute Carrier

As shown above, the Carriers are either nouns as الصور(pictures) and الرجل (man), or separable pronouns as أنا(I). The text also reveals that the nouns and the pronouns could be the Carrier at the same time:

(74) إنهم طلاب أذكيا. (They are clever students.)

Attribute Carrier

Here, the pronoun (هم) and the noun طلاب(students) are the Carrier, while أذكيا(clever) is the Attribute.

Besides, the text reveals that these processes are mainly achieved by major participants (5.67%), like the officer, the narrator, and the shepherd; whereas minor participants like الرصاصان(bullets), الصور(pictures) constitute (1.42%).

Another type of relational processes, however, appear in this text, which is circumstantial attributive processes in which the circumstance is construed in the form of the Attribute. This process is expressed as a minor process realized by prepositional phrases:

(75) كانت جمهرة من رجال الشرطة والمرضين تحيط بجثتي.

Circumstantial Process

Carrier

Relational

(A number of policeman and male-nurses

Process

surrounding my body.)

In addition, the text discloses behavioural processes (5.69%). These processes include verbs like يتنأب(yawn), يتبسم(smile), يحدق(stare), يغني (sing), etc. All the types of behavioural processes do exist in the text. They are verbs (near mental) which are processes of consciousness represented as forms of behaviours as in:

(76) لهم عدد منهم. (A number of them stared
Behaver Circumstantial Process at them.)

Also, there are verbs (near verbal) which are verbal processes as forms of behaviour:

(77) وهو يحمم. (He murmured.)
Process Behaver

Other verbs (near verbal) which are physiological processes manifesting a state of consciousness and verbs (near material) which are bodily postures and pastimes also appear in the text:

(78) صرخ الشرطي الآخر. (The other policemen cried.)
Behaver Process

As for the participants, the main one is termed the Behaver. It could either be explicitly expressed by a noun as in (78) or a pronoun as in (79); or implicitly implied by the verb as in (80). Consider the following:

(79) وهو يحمم. (He whines.)
Behaver (Pronoun)

(80) ويتمطي (هو). (He stretches his body.)

Behaver is implied by the implicit pronoun هو.

It is worth noting that these processes are mainly achieved by major participants (4.96%) like the officers, the doctor, Joseph, while minor participants constitute (0.70%).

Finally, the analysis shows that the existential processes (2.13%) are the less frequent type in the text:

(81) حكمة. ربما تكون هناك (There, perhaps, may be wisdom.)
Existent

(82) حكمة. هناك (There was wisdom.)

Existent

Such processes are introduced by the adverb of place هناك. The participants of these processes are the Existents which refer to abstract nouns الحكمة (wisdom). They are totally achieved by minor participants (2.13%) which are non-human.

Using Transitivity System in Analysing Arabic Literary Texts

Asst. Prof. Dr. Hala Khalid Najim

The process types of this Arabic text and the major and minor representations of the participants are expressed in percentages in the table below:

Table (1): Process Types and Participants

Process Types	Percentage of Occurrence	Participants	
		Major	Minor
Material	50.35%	42.55%	7.80%
Mental	17.73%	17.73%	—
Verbal	17.02%	17.02%	—
Relational	7.10%	5.68%	1.42%
Behavioural	5.67%	4.97%	0.70%
Existential	2.13%	—	2.13%
Total	100%	87.95%	12.05%

5. Conclusions:

This paper proves to be a means for analyzing an Arabic short story. In other words, using the transitivity system as a framework can help us to investigate the number of the process types which are involved in the text. It also demonstrates how the system of categories in all the levels of language can be used in investigating any literary text. Hence, all the transitivity resources discussed in this text, including the process types and the functions of the participants, can be used to enhance the flow of the discourse.

As regards the types of processes, the analysis shows that the text highly makes use of material and verbal processes. The text also yields that the relational and behavioural processes are frequently used in this text. Existential processes, however, can rarely be found in the text. This may be due to the fact that material realm is covering events, actions and activities (Halliday, 1994: 198). Put it simply, we, as human beings, live in a world of actions, doings and happenings. The literary text is nothing but a reflection of our daily life. Furthermore, the verbal processes are found, with a high percentage, in the text because of the importance of these processes in being the significant resources of discourse. It is frequently emphasized in this work that the verbal processes are exploited to contribute to the creation of the narrative discourse by setting up dialogues among the participants. Thus, these clauses are frequently used to develop the dialogue exchange. Regarding the major and minor participants functioning in the text, it seems that major and minor participants differently exist in material, relational and behavioural processes. Major and minor participants are found in material processes, major participants are only seen in mental and verbal processes;

and minor participants appear only in existential processes. Moreover, major participants are frequently used in all process types in the text, accounting for (87.95%), while the minor participants are not (12.05%). That is to say, major participants, are largely found in material, mental and verbal processes. This may be due to the high percentage of these processes in the text.

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Asst. Prof. Dr. Hala Khalid Najim

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استخدام نظام التعددية في تحليل النصوص الأدبية العربية

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المستخلص

يحاول هذا البحث أن يكشف عن العلاقة الموجودة بين التراكيب اللغوية ونظام التعددية في نص عربي. إذ يهدف هذا البحث إلى تطبيق نظام التعددية للعالم اللغوي هالداي على الأدب العربي. وبمعنى آخر، تحليل نص عربي باستخدام النحو النظامي الوظيفي. ويعد هذا البحث خطوة نحو جعل نظام التعددية ممكناً عند تحليل نص أدبي عربي. يفترض البحث بأن للنحو النظامي الوظيفي والأدب قاعدة مشتركة. وهذا يعني، أنه بالإمكان التعريف بنص عربي من خلال تطبيق نظام التعددية. فضلاً عن ذلك، يفترض البحث وجود أنواع مختلفة من عمليات نظام التعددية في القصة القصيرة العربية.

يستنتج البحث بأن النص العربي يُكثر من استعمال العمليات المادية والكلامية بالإضافة إلى أنواع أخرى من العمليات. كما ويحدد البحث إمكانية استخدام المنهج التحليلي في دراسة النصوص الأدبية العربية. كما ويستنتج البحث بأنه تم استخدام الشخصيات الرئيسية بصورة كثيرة في جميع أنواع العمليات ماعدا النوع الوجودي.