استخدم الباحث

الخلاصة

التواصل هو عملية تفاعلية بواسطة اللغة التي تبادل الرسائل الكلامية بين المتحدثين ، وحيث ان التواصل ينشا بين الناس فانه بالضرورة يتاثر بعوامل مرتبطة بالمتحدثين مثل اتجاهاتهم و افكارهم و مكانتهم الاجتماعية الخ ، وحيث ان اللغة هي تراكيب نحوية تودي م   عان و وظائف مختلفة تبرز اهمية دراسة اللغة بمصطلحات النحو و المعاني. ومن الدراسات اللغوية التي عنيت بدراسة اللغة بمصطلحات النحو والمعاني هو النحو الوظيفي النظامي الذي اوجده هاليدي (١٩٧١) والذي يركز على دراسة وظيفة التراكيب النحوية و وظيفتها في السياق الاجتم   اعي.

يتكون النحو الوظيفي من ثلاث وظائف او معاني وهي المعنى الفكري والذي يعبر عن خبرة المتكلم عن العالم الخارجي والمعنى الشخصي وهو يعبر عن العلاقات الاجتماعية بين المتحدثين والمعنى النصي والذي يعبر عن العلاقات النحوية بين تراكيب النص . ويتكون المعنى الفكري ، وهو محور الدراسة الحالية ، من ثلاث عناصر وهي : العملية والمتحدثين والحالات الظرفية، ويطلق على هذة العناصر بنظام التعدية.

تستفهم هذة الدراسة عن مدى توظيف كاتب الرسالة الانجيلية لعناصر نظام التعدية لنقل افكاره وخبرته عن العالم الخارجي و مدى تفاعل هذة العناصر فيمابينها لنقل خبرة الكاتب للمخاطبين .

تهدف لتحليل عناصر التعدية في النص الديني وبيان وظائفها وتفاعلها فيما بينها لنقل المعنى الفكري لكاتب الرسالة، يعقوب.

تفترض الدراسة ان عناصر التعدية ، كما صرحت نظرية النحو الوظيفي النظامي ، مهمة في نقل الم عنى الفكري في النص الديني وكذلك فان هذه العناصر تتفاعل فيما بينها لنقل المعنى .

استخدم الباحث الفصل الاول من رسالة يعقوب وهي احد مكونات الانجيل المقدس   (العهد الجديد) كبيانات تحليل، كذلك استعمل الباحث نموذجا انتقائيا للنحو الوظيفي النظامي اعتمادا على ه   اليدي (١٩٧١) و هاليدي وماتيسن(١٩٩٤) و هوزوانكلن (١٩٨٨) واخرين، كذلك استخدم الباحث النسبة المئوية كاداة احصائية لاحتساب تكرار وقوع عناصر نظام التعدية في النص الديني .

توصلت الدراسة الى مجموعة من النتائج والتي اثبتت فرضيات الدراسة.

A Systemic-Functional Analysis of Religious Texts with Reference to the Epistle of 'James'

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1. Introduction

Communication is an interactive process by means of language delivering messages among interlocutors. Since communication exists among interlocutors, it is inevitably influenced by factors related to them such as their attitudes, ideas, and social status and so on. Since language encompasses grammatical structures, which perform different meanings and functions, it is significant to study language in terms of grammar and meaning. One of the linguistic approaches to language in terms of grammar and meaning is Systemic-Functional Grammar (henceforth SFG), initiated by Halliday (1971). It concentrates on investigating the functions of grammatical structures and their functions in the social context (Lock, 1996: 1). SFG encompasses three metafunctions or meanings: ideational, interpersonal and textual. The ideational meaning or metafunction (henceforth IM), the only concern of this study, consists of three components: process type, participants and circumstances. These components are called 'Transitivity System' (ibid.).

This study inquires the extent to which James employs the elements of transitivity in transferring his experience of the world and their interaction in the process of transferring this experience to his addresses. It aims at analyzing the elements of transitivity in the religious text and to state their functions and interaction in conveying the IM of James. This paper hypothesizes that the elements of transitivity, as the theory of SFG declares, play a significant role in transferring the IM in the religious text. To test the validity of the aforementioned hypothesis, the researcher analyzes the 'First Chapter of the Epistle James' as one component of King James (2001), Holy

Bible (New Testament), as a sample of data. Besides, an eclectic systemic functional model of analysis is used depending on several linguists including Halliday (1978), Halliday and Mattiessen (1994) and others. The used statistical tool for calculating the frequency of occurrence of the elements of transitivity is the percentage equation. The study reaches at a number of conclusions which prove the hypotheses of the study.

2. Systemic Functional Grammar

SFG is a framework for describing and modeling language in functional rather than formal terms. The theory is functional in the sense that language is interpreted as a resource for making meaning, and that descriptions are based on extensive analyses of written and spoken texts. The theory is also systemic in that it models language as a system of choices. That is, it is concerned with the grammatical patterns and lexical items used in a text, as well as choices of those items, focusing on the development of grammatical systems as a means for people to interact with each other (Martin et al., 1997: 1). White (2000: 3) states that SFG can be used to detail the grammar of language as used within social situations and it realizes three metafunctions including 'ideational, interpersonal and textual'. These metafunctons are utilized to explore the structures of wording within context and patterns.

2.1 Ideational Metafunction (IM)

As far as IM is concerned, it is through this function that the speaker or writer embodies in language his experience of the phenomena of the real world. In addition, it includes his experience of the internal world of his own consciousness: his reactions, cognitions, and perceptions, and his linguistic acts of speaking and understanding (Halliday, 1971: 332).

Butt et al., (2003: 29) mention that Halliday develops a systematic approach called the rank scale as the best way to describe how the system of language works to demonstrate how clauses can be joined together or taken apart. At each rank the units are made up of one or more units from the rank below. Butt et al. (ibid.: 42) state that the rank scale "opens up the structure of the English clause allowing us to examine comprehensively and systematically how the parts of a clause are organized". By labeling the

constituent parts of a clause by their function the organizational patterns of words can be described and the potential meaning revealed at each rank. Post (2008: 4) says that, within SFG, 'the clause' is the main constituent by which language is communicated.

2.2 Transitivity System

Halliday and Mattiessen (1994: 102- 37) state that experiential meanings are accounted for in clauses by 'the transitivity system'. Eggins (1994: 229) mentions that 'transitivity system' concerns itself with describing three aspects of the clause: process, participants and circumstances.

2.2.1 Process

Process is realized by the verbal group of the clause. In the transitivity system, the process is seen central while participants and circumstances are incumbent upon the process (Graber, 2001: 13). The transitivity system includes six processes: material (MP), relational (RP), mental (MnP), verbal process (VP) behavioral (BP) and existential (EP).

MPs are processes of 'doing'. They are usually indicated by a verb expressing an action, whether concrete or abstract. They have an obligatory participant, an actor, which is the doer of the action and a goal which is the entity to which the process is extended or directed (ibid.: 15-6). The actor is comparable to the subject whereas the goal is comparable to the object and both are usually realized by noun phrases. Beneficiary: is the one to whom or for whom the Process is said to take place (ibid.). There are two kinds of beneficiary. Those are Recipient and Client. Recipient is the one to whom goods are given. Client is the one for whom services are provided (ibid.). The following examples illustrate:

1. They build an apartment.
2. I sold the car to John.
3. They threw a farewell party for Jane.

In example (1), *they* refers to the actor, the verb *build* indicates the process of doing, and *an apartment* refers to the goal. In example (2), the pronoun *I* is the actor, the verb *sold* refers to the process of doing, *the car* is the goal while *to John* is the recipient. In example (3), the pronoun *they* is the actor, the verb *threw* indicates the process of doing, *a farewell party* is the goal and *for Jane* is the client.

RPs are those of 'being'. They are divided into two modes: attributive relation and identifying relation. The first means what properties an object possesses or what category it can be put into. The second means that an entity; yet, another one is uniform. RPs are used widely in describing people and objects. In addition to the distinction between attributive and identifying RPs whether attributive or identifying, can also be differentiated into intensive, circumstantial and possessive RPs. Intensive processes are those in which sameness is posited between the two terms of the relationship. Circumstantial processes are those in which a circumstantial element is attributed or used to identify a participant. Possessive ones are those in which the relationship between the two terms is one of possession (ibid.). In attributive process, the participants are Carrier and Attribute. Carrier is the entity that 'carries' the attribute. Attribute is the quality assigned toward the carrier. In identifying process, the participants are Token and Value. Token is the identified or the entity to which an identity is addressed while Value is the identifier or the identity attached toward the identified. The following instances state:

4. Yasmin is a good swimmer.
5. Lionel Messi may be the finest living football player

In example (4), *Yasmin* is the carrier, the verb *is* indicates an attributive intensive process and *a good swimmer* is the attribute. In example (5), *Lionel Messi* is the token, the verb phrase *may be* indicates the identifying process while *the finest living football player* is value

MnPs are processes of 'feeling, thinking and seeing'. The actor is not the real subject of doing, but of feeling. It represents inner experience, such as 'perception', 'reaction' and 'cognition'. MnPs have two participants: senser and phenomenon (ibid.). The senser is the conscious being who is involved in a mental process by feeling, thinking, or perceiving. The phenomenon is the entity or thing which is felt, thought, or perceived by the conscious senser (Eggins, 1994: 242). T he following example illustrates:

6. He heard a faint sound.

In example (6), the pronoun *he* is the senser, the verb *heard* expresses a mental processes, and the noun phrase *a faint sound* is the phenomenon.

VPs are those of exchanging information. Commonly the used verbs are 'say, tell, talk, praise, boast, describe', etc. In these processes the main

participants are sayer, receiver and verbiage (Graber, 2001: 16). The sayer is the participant who is speaking. The receiver is the addressee to whom the process is directed. The verbiage is what is said (ibid.). Consider the following example:

7.   John told Jenny a rude joke.

In example (7), *John* is the sayer, the verb *told* expresses the verbal process, *Jenny* is the receiver, and *a rude joke* is the verbiage.

BPs refer to physiological and psychological behavior such as 'breathing, coughing, smiling, laughing, crying, staring, and dreaming', etc. Generally, there is only one participant, 'Behaver', which is often a human. This kind of processes is much like the MnP. BP may sometimes be hardly distinguished from a MP that has only one participant. This depends on whether the activity concerned is physiological or psychological. When BP has two participants, it is taken as MP (Hu Zhuanglin, 1988: 24). The following example states:

8. He snores loudly.

In example (8), the pronoun *he* is the only participant 'behaver'.

EPs represent that something exists or happens. In every existential process, there is only one participant, the existent (ibid.). The following example illustrates:

9. There's a book on the table.

In the above example, *there's* indicates the existential process, *a book* is the existent and *on the table* is the circumstance.

2.2.2 Participants

Participants in the clause refer to the roles of entities that are directly involved in the process. They are the ones who do, behave or say, together with the passive ones that are done to, said to, etc. The participants are not necessarily humans or even animate; the term 'participant entities' would be more accurate (Halliday, 1976: 160). The participant entities are normally realized by noun phrases in the clause. The classification of participants has been clarified through the treatment of types of processes above.

2.2.3 Circumstances

Circumstances describe background information for processes within the clause, such as time, place and manner. They are realized by adverbial

groups, prepositional phrases and by occasional nominal groups acting as adverbs (White, 2000: 121). Halliday and Mattiessen (1994:262- 75) propose a number of circumstances including: 'Extent, Location, Manner, Cause, Contingency, Accompaniment, Role, Matter and Angle. Some of these circumstantial meanings have submeanings. For example, 'extent' has duration (temporal) and distance (spatial). Location has time (temporal) and place (spatial), manner has 'means, quality, degree and comparison' while cause has reason, purpose and behalf. Besides, there are three subcategories of contingency: Condition, Concession and Default and two categories of Role: Guise and Product.

3. Transitivity System in Religious Texts
3.1 Data Collection and Description

The researcher analyzes religious data. It is taken from the Holy Bible, the epistle 'James' which contain five chapters. Because it has not been investigated before, the researcher analyzes the first chapter of the epistle as a representative the whole biblical epistle. The adopted version of the Holy Bible (New Testament) is King James' (2001).

This epistle was written to the Christians who were suffering in association with their relatives from the depression that harassed against them by the Romans (Adi, 2008: 3). As a whole, this epistle has the purpose of activating those Christian believers to keep their faith in Jesus and to obey his instructions when having difficulties. Moreover, it aims at reforming the defect that has occurred in Christians' beliefs because of Romans' depression. The achievement of these purposes entails serious and hard work on the part of the addressees (ibid.).
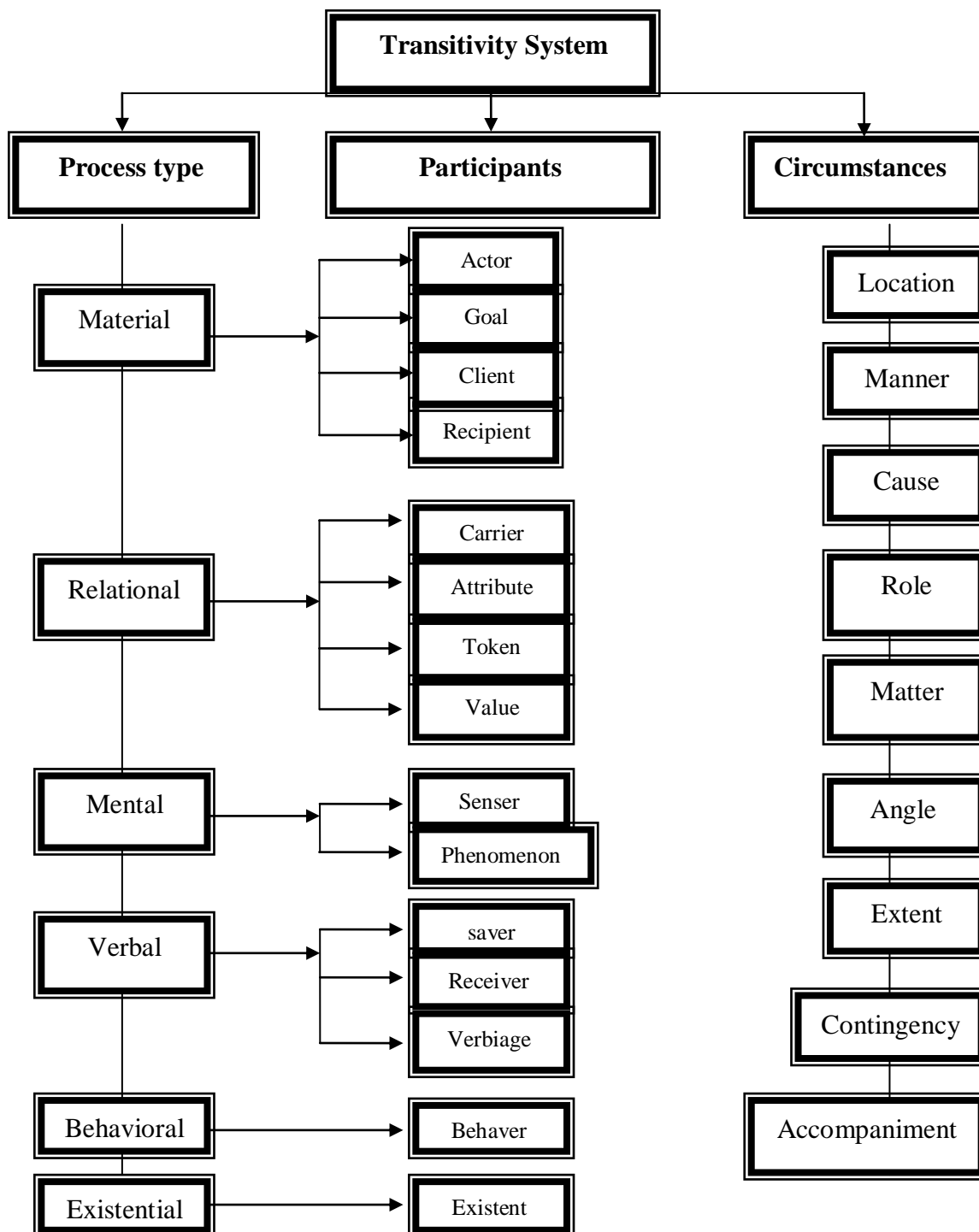
Concerning the Biblical Chapter under investigation, it contains (44) processes in (27) verses. It approaches five main items. From verses (2-4), James states for his addressees the necessity of patience when they have difficulties. Verses (5-8) helm the addressees to demand the divine wisdom. Verses (9-11) egg the addressees on humility. From (12-18) verses, James shows the beatitude of those who tolerate and succeed in tribulations and difficulties. Finally, throughout verses (19-27) James states some duties that believers have to obey (ibid.).

3.2 Method of Analysis

The selected data have been analyzed according to the eclectic model that has been stated in the previous section. The process of analysis is divided into process types, participants and circumstances. Process types include 'material, relational, mental, verbal, behavioral and existential'. Participants cover 'actor, goal, recipient, client, carrier, attribute, token, value, senser, phenomenon, sayer, receiver, verbiage, behaver and existent'. Circumstances may involve 'Extent, Location, Manner, Cause, Contingency, Accompaniment, Role, Matter and Angle'.

The frequency of process types, participants and circumstances has been counted statistically in order to find out their frequency in the selected text. The mathematical statistical tool that has been used for calculating the results of the analysis is the percentage equation. The following figure shows this model.

Figure (1): Shows the Model of Analysis

3.3 Data Analysis

3.3.1 Process Types

Processes represent the main component of the IM. The occurrence and frequency of processes has been counted statistically. Since the verb is the indicator of the type of process, it has been underlined. The following table shows the occurrence and frequency of process types in the data:

Table (1): the Occurrence and Frequency of Process Types

Process Type	Material	Mental	Relational	Verbal	Behavioral	Existential
Frequency	25	6	12	1	0	0
Percentage	56.81%	13.63%	27.27%	2.27%	0%	0%
Total number	44					

From table (1), it is obvious that MPs have been used most frequently in 'James'. RPs rank second and then followed by MnP. Verbal processes come fourth while behavioral and existential processes have not been used. So, the analysis will be focused mainly on the first three types of processes.

3.3.1.1 Material Process (MP)

It has been observed that MPs come first in 'James'. They occur (25) times and amount (56.81%). James uses MPs as a means of expressing the main issues of the Biblical Chapter. The following points represent such issues:

1. James uses MPs when he shows how believers have to tolerate difficulties as a means of initiating patience:

> My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience.　　　(James, 1:2, 3)

2. He uses MPs when he talks about seeking the divine wisdom:

> If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.　　　　　　(James, 1:5)

3. He uses MPs when he indicates the necessity of obedience, forbearance and signs of religiousness:

> Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
>
> 　　　　　　　　　　　　　(James, 1:19)

4. MPs are clearly employed to detail explanations and examples so as to clarify notions or things. For example, he explains how believers have to demand divine as in verse (7, 21, 24, 25,):

> But let him <u>ask</u> in faith, nothing wavering. For he
> that wavereth is like a wave of the sea driven with
> the wind and tossed.   (James, 1:7)

5. In addition, he uses MPs to give examples as a means of depicting the change from richness to poverty:

> For the sun is no sooner <u>risen</u> with a burning heat, but
> it withereth the grass, and the flower thereof falleth,
> and the grace of the fashion of it perisheth: so also
> shall the rich man <u>fade away</u> in his ways.
>   (James, 1:11)

6. In verses (12, 14 and 15), MPs are exploited to explain how believers can be blessed through warning them to commit certain deeds.

7. James employs MPs when he advices or commands believers to do or/avoid certain things. For example, he warns his addressees not to go astray:

> <u>Do</u> not err, my beloved brethren.   (James, 1:16)

8. James uses MPs to state facts:

> Of his own will <u>begat</u> he us with the word of truth,
> that we should be a kind of firstfruits of his creatures.
> For the wrath of man worketh not the righteousness of
> God.   (James, 1:18, 20)

MPs represent a good choice for James to convey his experience of the world to his addressees. He addresses the main issues in terms of doing rather than saying, for example, initiating patience, seeking divine wisdom, indicating the necessity of obedience, detailing explanations, giving illustrative examples, giving commands and stating facts. Thus, the addressor, by using doing process, tries to affect his addressees through activating them to perform actions so as to achieve their goals in their real life.

3.3.1.2 Relational Process (RP)

As a process of being, it seems suitable to explain relationships among some abstract ideas in the text because it sounds definite.

RPs rank second in 'James'. They occur (12) times and amount (27.27%). This percentage indicates the importance of its use in 'James'.

RP shows the type of patience that believers have to acquire in order to be perfect. In verse (8), the RP describes the suspicious man as a means of supporting the main idea of the previous processes that those who demand the divine wisdom with dubiety are not qualified to receive this wisdom:

A double minded man is unstable in all his ways.

(James, 1:4)

Besides, it describes the status of those who tolerate difficulties and succeed in passing these difficulties as a type of testing their faith. Hence, it supports the outcome of such toleration which has been mentioned in previous processes:

Blessed is the man that endureth temptation: for
when he is tried, he shall receive the crown of life,
which the Lord hath promised to them that love him.
(James, 1:12)

RP ascribes good deeds to Allah and then supports the aforementioned idea that committing bad deeds arise from themselves but not from Allah:

Every good gift and every perfect gift is from above,
and cometh down from the Father of lights, with
whom is no variableness, neither shadow of turning.
(James, 1:17)

RP identifies the status of the real believers and thus supports what has been mentioned in the previous purposes; believers have to swift to hear, slow to speak, slow to wrath, to lay apart all filthiness and superfluity of naughtiness:

But be ye doers of the word, and not hearers only,
deceiving your own selves.   (James, 1:22)

RP identifies the status of those who are hearers of words only and depicts them as a man watches himself in the mirror, an action which has little effect on the man. Thus, it supports the preceding processes that those who do not swift to hear, don't slow to speak, etc:

For if any be a hearer of the word, and not a doer, he
is like unto a man beholding his natural face in a
glass: (James, 1:23)

RP supports the preceding idea that those who look into the perfect law and continue are the real doers of actions:

> But whoso looketh into the perfect law of liberty, and continueth therein, he <u>being</u> not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.   (James, 1:25)

RP identifies the status of the unreal faith of those who don't bridle their tongue and deceive their heart. Thus, it supports the distinction between the faith of real and unreal believers:

> If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion <u>is</u> vain.   (James, 1:26)

RP identifies the status of the real faith of believers. Thus, James continues using RP to support ideas or concepts performed by other processes:

> Pure religion and undefiled before God and the Father <u>is</u> this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.   (James, 1:27)

Accordingly, it has been observed that RPs are employed by James to describe or to identify entities or things so as to explain the relationship between these entities or things. In addition, he uses the RP as a means of supporting concepts or notions established earlier by other processes.

3.3.1.3 Mental Process (MnP)

MnP comes third in the first Chapter of 'James'. It occurs (6) times and amounts (13.63%).

The MnP projects the suspicion man's desire, belief. It conveys warning to unfaithful people to demand divine wisdom with suspicion:

> For let not that man <u>think</u> that he shall receive any thing of the Lord.   (James, 1:7)

In addition, James uses MnP to project his addressees' expectations to rejoice in their physical richness:

> Let the brother of low degree <u>rejoice</u> in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.
>
>   (James, 1:9-10)

He uses it to project those who are hearers of words but not doers of actions. The hearers do not only speculate when they read or listen to the biblical speech:

> For he beholdeth himself, and goeth his way, and
> straightway forgetteth what manner of man he was.
>
> (James, 1:24)

It has been observed that James employs MnPs as a means of projecting certain unbelievers' beliefs, desires and so on.

3.3.1.4 Verbal Process

VPs come forth in the selected data. It occurs one time and amounts (2.27%). It has been used to prohibit the addressees to claim wrongly that God obliges people to commit sins:

> Let no man say when he is tempted, I am tempted of
> God: for God cannot be tempted with evil, neither
> tempteth he any man: (James, 1:13)

3.3.2 Participants

Every process involves certain participants. This section analyzes the participants involved in the aforementioned types of processes as part of James' IM. The occurrence and frequency of the participants will be counted statistically. The used participants will be underlined in the appendix. The following table shows the occurrence and the frequency of participants in the first Chapter of 'James'.

Table (2): The Occurrence and the Frequency of Participants

Participant	Actor	Goal	senser	phenomenon	carrier	attribute	token	value	sayer	verbiage
Frequency	13	19	5	7	6	5	6	6	1	1
Percentage	18.84%	27.53%	7.24%	10.14%	8.69%	7.53%	8.69%	8.69%	1.44%	1.44%
Total	69									

In terms of participants' roles, most of the MPs are performed by 'the actor and goal'. The actor has been used in (13) clauses and amounts (18.84%). Only (6) clauses are indicated without the actor. The goal participant, the affected entity, has been used (19) times in MPs and amounts (27.53%). Consequently, most of the MPs in question are encoded in the active voice. The actors and goals have expressed the main entities involved in the selected data. Thus, this dominance shows their significant role in expressing the IM of James.

RPs are divided into attributive and identifying. There are (6) attributive processes which are five only indicated by the participants 'carrier and attribute' and each amounts (16.22%) while one process is indicated without carrier. On the other hand, there are six identifying processes that hold the participants 'token and value' equally and each amounts (17.38%). By this almost equal employment of participants in RPs processes, James helps clearly his addressees to identify and understand the relationship between the involved entities.

MnPs include the participant 'senser', as an entity that senses something, (5) times and amounts (7.24%) while the participant 'phenomenon', as an entity that is sensed, (7) times and amounts (10.14%). Although most of MnPs have 'senser and phenomenon', James focuses more on the latter since it expresses the content of the message being communicated. Finally, VP occurs one time only. It is performed by the participants 'sayer and verbiage' which amount (1.44%) for each.

3.3.3 Circumstances

Circumstances add more information about the situation in which processes take place. The analysis shows that 'circumstances' have been used (34) times in the data. The following table shows the occurrence and frequency of circumstances:

Table (3): The Occurrence and Frequency of Circumstances

Total	Process Type	Frequency	Percentage
34	Material	24	70.588%
	Relational	8	23.529 %
	Mental	2	5.882%
	Verbal	0	0 %

The table above shows that most of circumstances occur with MPs. In MPs, circumstances occur (24) times and amount (70.588%). They are distributed among circumstances of 'time, condition, manner, quality, accompaniment, matter, place and result'. They add essential information about the processes. For instance, inverse (1.2), the temporal circumstance gives essential information about when believers feel joyful. Besides, in verse (5) there are two circumstantial elements: conditional and manner. The former shows that the sole way to seek wisdom is to ask Almighty Allah

while the latter makes clear that those who ask Almighty Allah cannot be rejected because Almighty Allah gives all those who ask Him.

In RPs, circumstances have been used (8) times and amounts (23.529%) in both attribute and identifying. They occur with attributive processes (2) times and (6) times with identifying processes. For example, in verse (6) the circumstance of comparison, 'like a wave of the sea driven with the wind and tossed', depicts the status of the suspicious man through comparing him with a wave of the sea. Besides, in verse (8) the circumstantial element 'in all his ways' gives clear description about those cases in which the doubled man is unstable.

With MnPs, circumstances occur (1) time only and amounts (5.882%). The only circumstantial element, because as the flower of the grass he shall pass away, in MnP is comparative one which included within manner circumstances. It construes sufficiently the status of the rich when they become poor via comparing this change with that of the flower of the grass when it desiccates.

Consequently, this wide use of circumstances indicates a great tendency to make the circumstances explicit in this Biblical Chapter. James uses circumstances as a way of providing essential information about the processes involved. He clearly makes a conscious choice of depicting the facts or events that believers have to acquire or to avoid.

Conclusions

In terms of transitivity, the analyzed data consist of three processes: 'MPs, RPs and MnPs'. MPs amount (56.81%), RPs amount (27.27%), MnPs amount (13.63%) and VPs amount (2.27%). Participants involve ten roles: the actor amounts (18.84%), the goal amounts (27.53%) the carrier and the attribute amount (16.22%) each, the token and the value amount (17.38%) for each, the senser amounts (7.24%), the phenomenon amounts (10.14%), and the sayer and the verbiage amount (1.44%) for each. Circumstances have been distributed on types of processes. In MPs, circumstances amount (70.588%), in RPs, they amounts (23.529%) and in MnPs they amount (5.882%).

It has been concluded that James makes full use of the components of transitivity including 'process type, participants and circumstances' to express his IM. Statistically, it has been concluded that James depends

mainly on certain process types in conveying his IM, 'MPs, RPs and MnPs' respectively. Besides, it has been observed that MP and RPs play a significant role in conveying the IM of the Biblical Chapter. The high use of MPs reflects James' focus on doing actions in an attempt to activate believers. In addition, it has been noticed that James uses RPs which come second to describe or to identify relationships among important ideas. In addition, MnPs which rank third are used to address the inner feeling of the addressees. In addition, participants and circumstances play a complementary role in conveying the IM. For their importance in the IM, the participants have been used highly to clarify the entities involved in the process types. On the other hand, circumstances have been used enormously so as to give adequate background about the situations in which process types take place. Accordingly, these conclusions validate the proposed hypothesis.

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Appendix 1

{1:1} James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
(Pa: actor- Pa: goal- Pr: material)

{1:2} My brethren, count it all joy when ye fall into divers temptations;
(Pa: actor- Pr: material- Pa: goal- Cir: time)

{1:3} Knowing this, that the trying of your faith worketh patience.
(Pa: actor- Pr: material- Pa: goal)

{1:4} But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
(Conj- Pa: carrier- Pr: attributive- Pa: attribute-, Conj- Pa: carrier- Pr: attributive- Pa: attribute, Pr: mental- Pa: phenomenon)

{1:5} If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
(Cir: conditional- Pa: actor- Pr: material- Pa: goal, Conj- material- Pa: goal- Cir: manner- Conj- Pa: client-material- Pa: goal)

{1:6} But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
(Conj- Pa: actor- Pr: material- Cir:quality- Pa: token- identifying- Cir:manner)

{1:7} For let not that man think that he shall receive any thing of the Lord.
(Pa: senser- Pr: mental- Pa: phenomenon)

{1:8} A double minded man is unstable in all his ways.
(Pa: carrier- Pr attributive- Pa: attribute- Cir: manner)

{1:9} Let the brother of low degree rejoice in that he is exalted:

(Pa: senser- Pr: mental- Pa: phenomenon)

{1:10} But <u>the rich</u>, <u>in that he is made low</u>: because as the flower of the grass he shall pass away.

(Conj- Pa: senser- Pa: phenomenon- Cir: manner)

{1:11} <u>For the sun</u> is <u>no sooner risen</u> <u>with a burning heat</u>, <u>but</u> <u>it</u> <u>withereth</u> <u>the grass</u>, <u>and</u> <u>the flower</u> <u>thereof</u> <u>falleth</u>, <u>and</u> <u>the grace of the fashion of it</u> <u>perisheth</u>: <u>so</u> <u>also</u> shall <u>the rich man</u> <u>fade away</u> <u>in his ways</u>.

(Pa: actor- Cir: manner- Pr: material- Cir: accompaniment, Conj- Pa: Pa: actor- Pr: material- Pa: goal- Conj- Pa: goal- Cir: result- Pr: material- Conj- Pa: actor- Pr: material- conj: - Cir: linking - Pa: senser- Pr: mental- Cir: manner)

{1:12} <u>Blessed</u> is <u>the man that endureth temptation</u>: <u>for when he is tried</u>, he shall receive <u>the crown of life, which the Lord hath promised to them that love him</u>.

(Pa: attribute- Pr: attributive- Pa: carrier- Cir: time- Pa: recipient- Pr: material- Pa: goal)

{1:13} <u>Let no man</u> <u>say</u> <u>when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man</u>:

(Pa: sayer- Pr: verbal- Pa: Verbiage

{1:14} But <u>every man</u> is <u>tempted</u>, <u>when he is drawn away of his own lust, and enticed</u>.

(Conj- Pa: goal- Pr: material- Cir: time)

{1:15} <u>Then</u> <u>when lust hath conceived</u>, <u>it</u> <u>bringeth forth</u> <u>sin</u>: <u>and</u> <u>sin</u>, <u>when it is finished</u>, <u>bringeth forth</u> <u>death</u>.

(Cir: result- Cir: time- Pa: actor- Pr: material- Pa: goal: conj- Pa: actor- Cir: time- Pr: material- Pa: goal)

{1:16} <u>Do not err</u>, <u>my beloved brethren</u>.

(Pr: material- Pa: actor)

{1:17} <u>Every good gift and every perfect gift</u> is <u>from above</u>, <u>and</u> <u>cometh down</u> <u>from the Father of lights</u>, <u>with whom is no variableness</u>, neither shadow of turning.

(Pa: carrier- Pr: attributive- Cir: place, Conj- Pr: material- Cir: place- Cir: accompanying)

{1:18} <u>Of his own will</u> <u>begat</u> <u>he</u> <u>us</u> <u>with the word of truth</u>, <u>that</u> <u>we</u> <u>should be a kind of firstfruits of his creatures</u>.

(Cir: ability- Pr: material- Pa: actor- Pa: goal- Cir; manner, conj- Pa: token- Pr: identifying- Pa: value)

{1:19} <u>Wherefore</u>, <u>my beloved brethren</u>, <u>let every man</u> <u>be swift to hear, slow to speak, slow to wrath</u>:

(Cir: result- Pa: actor- Pr: material)

{1:20} For the wrath of man worketh not the righteousness of God.
(Pa: actor- Pr: material- Pa: goal)

{1:21} Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
(Cir: result- Pr: material- Pa: goal, Conj- Pr: material- Cir: manner-Pa: goal)

{1:22} But be ye doers of the word, and not hearers only, deceiving your own selves.
(Conj- Pr: identifying- Pa: token- Pa: value, - Cir: default- Pr: material- Pa: goal)

{1:23} For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
(Cir: condition- Pa: token- Pa: value- Pr: identifying Cir: comparison)

{1:24} For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
(Pa: senser- Pr: mental- Pa: phenomenon, Conj- Pr: material- Cir-place- Pr: mental- Pa: phenomenon)

{1:25} But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
(Conj- Pa: senser- Pr: mental- Pa: phenomenon-, conj- Pr: material-Cir: place- Pa: carrier- Pr: relational- Pa: attribute-, Pa: goal- Pr: material- Cir: matter)

{1:26} If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.
(Cir: condition-, Pa: token- Pr: identifying- Pa: value)

{1:27} Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.
(Pa: token- Pr: identifying- Pa: value)