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An Analysis of Mental Process in the Fiction *Ruwan Bagaja* Authored by Abubakar Imam

Abstract

With its events and emotions, Abubakar Imam's novel Ruwan Bagaja inspires many readers. Based on it, this study explores Imam's thought process, which was crucial in conveying the author's emotions. On the other hand, the narrative describes how the fiction achieves specific effects and aims to inspire astonishment in the reader. This study specifically aims to understand how the narrator's thinking process expresses his or her feelings. Descriptive analysis was used to evaluate the processes using a systemic functional linguistics approach. Based on the classification of mental process verbs, the processes are categorized. The meaning of the verbs and the accompanying phenomenon was also examined by the researchers based on the context and structure of the verbs. The researchers discovered that the author expressed his affection primarily through emotive processes.

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1.0 Introduction

Emotion, or the intense feelings that people feel, is one of the strongest methods to bind a relationship between people. To function, it needs to be sensed by humans. Additional examples of sensory activities include perception, thought, and the experience of different emotions, such as desire. People are bound by the sensory productions they share. All of those feelings, as well as some other byproducts of the mental process that only humans are capable of, must be shared and communicated through language.

Scovel (1995, p.4) stated that language is a window used to see the nature and structure of the human mind. Mind is the organized conscious and unconscious mental events and activity in an organism; it allows humans as the organism to think, feel, perceive, and have a desire (Merriam-Webster dictionary, 2016). Thus, it is possible to see mental processes possessed by human beings through language. One of the linguistic fields that study the mental process in clauses produced by humans is systemic functional linguistics.

The field of Systemic Functional Linguistics (SFL) was founded by M.A.K. Halliday. His well-known work, An Introduction to Functional Grammar, which was written with Matthiessen and first published in 1985, was revised in 1994 for the second edition and again in 2004 for the third edition. Halliday originally popularized this strategy in 1961 (see Teich, 1999, p. 1), but it had its roots in Firth (1957) and Malinowski (1937). SFL is described by Halliday as an approach that focuses on texts and their surroundings, strives to characterize language as it is used, and is concerned not just with the structures of language but also with how those structures produce meaning. There are three different categories of metafunction meanings, according to Gerot & Wignell (1995, p. 22), in agreement with Halliday: textual, interpersonal, and ideational. Textual relates to the clause as a message, interpersonal relates to the clause as exchange, and ideational relates to the clause as representation. Discussion of topic and rheme in clauses occurs in clauses as the message. Clause as exchange discusses mood and residue, while clause as representation covers transitivity, including the process, the participants, and the circumstance. This study focuses on the final metafunction, which is the clause's representation or transitivity.

2.0 Literature Review

Transitivity is an essential semantic concept in the analysis of the representation of reality, in that transitivity, enables us to analyse and represent the same event and situation in different ways. The transitivity patterns can also indicate the particular mindset or worldview "framed by the authorial ideology" (Fowler, 1986, p. 138) in literary texts.

The system allows people to see processes, participants, and circumstances involved in the clauses. A process is a model of the experience of evenness, whether it is happening, acting, doing, sensing, saying or simply being, and is realised in the grammar of clauses by a verbal group that may consist of one word or a group of words. The head of the verbal group, which expresses the concept of eventless, is a member of a word class verb, which is a word that expresses the actions, occurrences or state of being that they are called as the event in the verbal group structure. In some way, the event may stand alone or be preceded by other words in the group, known as auxiliary verbs or auxiliaries. (Halliday, 1985, p. 101 cited in Ristiyani, 2011, p. 15). Halliday & Matthiessen (2014) and Sujatna. (2013) distinguishes the processes into material, mental, relational, behavioural, existential, and verbal.

The notion of thingness can express a participant; a place, an object, a thing, an idea or a quality, so that in the grammar of clause, the participant is realised by a nominal group. The heart, as well as the core of the nominal group structure, is the word that generally presents the concept of thingness, noun and pronoun. The noun denotes person, place, thing, idea or quality. It can be the subject or object of a verb, can be modified by an adjective and can be applied with a determiner (Richards, 1990: 196, cited in Ristiyani, 2011, p. 13). Then the pronoun is a word which usually replaces nouns or noun phrases and functions as nouns (Richards, 1990, p. 232 cited in Ristiyani, 2011, p. 13). In every process in Transitivity, the participants are different. It means that the participant depends on the process itself.

Circumstances have a function to clarify the process in some way, like locating the Process in time or space, explaining how the Process occurs or providing more information about the cause of the Process. The circumstances are realised in clauses grammar by adverbial group and prepositional phrase. The head of the adverbial group is an adverb. In some ways, the adverb may stand alone or be preceded and followed by other words in the group which modify it, called pre-modifier and post-modifier (Halliday, 1985, p. 165, cited in Ristiyani, 2011, p. 16).

Based on the foregoing, the current investigation will concentrate on just one transitivity process, a mental process. This research also makes an effort to characterize the four subtypes of the sensing process: perception, cognition, desire, and emotion, to better comprehend mental processes.

Halliday's Classification of Mental Process

S/N	Types of Mental Process	Examples
1.	Emotive	Fancy, love, hate, adore, dislike
2.	Perceptive	Perceive, sense, notice, hear

3.	Cognitive	Think, believe, suppose, consider, expect
4.	Desiderative	Want, wish, like, hope

(Halliday & Matthiessen, 2014, p. 257)

2.1 Previous Studies on Mental Process in Different Genres

Halliday and Matthiessen (2014, p. 256) distinguish mental process or what they refer to as "type of sensing" into four categories; they are perceptive (by use of senses such as see, hear, and smell), cognitive (set of clauses as the content of thinking such as remember, understand, realize), desiderative (expressing desire such as want, desire, hope, decide, determine), and emotive type of sensing (like, dislike, love, enjoy). In addition, Sujatna (2013), based on her study on verbs of perception in mental process in English, concludes that the verbs *hear, smell, watch, see, touch, and taste* could be categorized under the type of perceptive one in mental process. Then, P. Nike and Sujatna (2013) found there are verbs of *appreciate, believe, understand,* and *wonder* distinguished as a cognitive type of sense. Meanwhile, the verbs include desiderative, as Halliday and Matthiessen (2014) suggest; want, *wish, would like, desire, hope, intend, decide*, and *agree*. In emotive type, the verbs have a gradable degree in expressing affection which can be seen grammatically and lexically, such as *detest-loathe-hate-dislike-like-love.*

Elements in mental processes are senser, process, and phenomenon. Senser which is defined as a conscious being and phenomenon as the one which is sensed are participant roles in mental processes (Gerot and Wignell, 1994, p. 58). Types of phenomena vary from thing, act, fact, and idea. Facts and ideas are usually projections which have a role as a phenomenon in the mental process. In the perceptive type, it is usually found act qualifiers which can be divided into perfective and imperfective types of embedded clauses. In cognition, the phenomena found are things and ideas (representation of the content of thinking). Meanwhile, desiderative usually contains phenomenon in the form of things and ideas. At last, emotive has the phenomenon of thing and projected idea of fact.

As elaborated previously, mental clauses are used in expressing people's feelings, thinking, perceiving, and showing other desires toward things in life. With these mental productions, humans not only want to express them but also share them towards others because human beings are social creatures.

Neitzel & Penke (2021, p. 1-13) focused on perspective taking in the form of mental state verbs (MSV) production in individuals with down-syndrome (DS). The researchers compared MSV production in narrations of individuals with DS and three groups of typically developing (TD) children aged three, five and nine years. The aim is to provide evidence of MSV production and the syntactic context of

MSV production in individuals with DS and to target a possible connection to cognitive and language abilities using specific language assessments. Typically developing (pre-) school children were included as a comparison group to identify impaired respectively developmentally-adequate performance. The total number and types of MSV used were comparable for individuals with DS and TD. Moreover, a syntactic analysis indicated that individuals with DS and TD use MSV in the same syntactic contexts. Nevertheless, the syntactic difficulties of participants with DS are reflected in their frequent use of MSV in sentence fragments. Correlations over the DS group yielded those syntactic abilities were not decisive for the richness and diversity of MSV in narrations. The researchers found that, a comparable performance in MSV use in individuals with DS and school-aged TD children. The data indicate that MSV production is possible even with an impaired syntax suggesting unimpaired perspective-taking abilities in individuals with DS. The analyses indicate that MSV production is adequate for MA in the participants with DS regarding the density and diversity of MSV as well as the syntactic context MSV appears in.

Nesi and Holmes (2010, p. 58-72), these authors quantify a distinction between student writing in hard, soft, pure and applied disciplines by looking at the keyness of selected lexical items. This distinction reflects a difference in knowledge construction, which, students who have achieved acceptable grades seem to have learnt to apply in their university coursework. One pedagogical implication of the findings is that there is a need to recognize discipline-specific ways of thinking and saying at the nominal group and clause level, where they can indicate the extent and explicitness of expressions of human agency, for example, and the degree of certainty with which propositions are put forward. For teaching and learning purposes it is important to present appropriate discipline-specific exemplars not only of entire texts but also of lexical items and the grammar of the clause.

Isabel (2007, p. 663-686) analysed the semantic divergences in two basic mental verbs in Spanish and English, which present a complex pattern of polysemy; in particular to find out to what extent the polysemy of *think* corresponds to the polysemy of *pensar*, taking into account its contextual patterns and pragmatic functions. The starting point is the polysemous English verb *think*, the prototypical mental verb in English, which will be compared against the prototypical mental verb in Spanish, *pensar*. The author used contrastive studies in which he combined the analysis of comparable and parallel corpora and well relied on corpus data. A look at a parallel corpus, however, quickly reveals that *creer* is a much more frequent equivalent of English *think*.

Bahtera, Mulyati & Danny (2021, p. 24-30) examined mental verbs found in marketing texts. Thus, the qualitative data were taken from a graduate textbook entitled *Selling Today.* The data were analyzed by applying the Systemic Functional Linguistics (SFL) framework. The results showed that the mental process as a primary process in the transitivity system may realize by various lexical verbs. In marketing texts, the mental process of like (*see, feel, express, think, encourage, want and like*) type appears to be dominant which is realized by various lexical verbs. The mental process occurs on all types of mental clauses which represent; perceptive, cognitive, desiderative, and emotive. However, among the four types of mental clauses, cognitive clauses have the highest occurrence frequency with various choices of verbs realizing their mental process. Therefore, the Senser of the clauses is realized by a nominal group expressing humans. The findings offer the opportunity to model English grammar for Marketing students.

Yanisha, (2016, p. 206-214) analysed the mental process in the postings of HUMANSOFNY'S Instagram account. The author used descriptive analysis. Suffice it to say, there are four types of mental processes applied in the clauses found in the stories of HumansofNY's Instagram account. They are mental processes of perception, cognition, desideration, and emotion. The type most frequently used as found in the stories is cognition. It gives insight into the characteristics of New York citizens that in telling stories, to get their message across, and to represent their ideas, they tend to express it as the content of thinking created by cognition, not emotion. Emotion even has the least percentage for the frequency of the use of mental processes found in the stories. However, the stories still captivate the readers which means that the bond bonded not only emotionally but also intellectually in a way people use their cognitive function in thinking.

Eva Tuckyta (2012, p. 468-476) the writer figures out the Sundanese verbs, as one of the Austronesian languages, in mental processes and their clause constructions based on clause as representation and clause as exchange. This study employs verbs as the centre of the processes to investigate the mental process in Sundanese clauses. The study shows that the selected Sundanese verbs could be found in mental processes and the four sub-types of the process of sensing in mental processes do occur in Sundanese clauses. Based on the study, it is shown that the selected Sundanese verbs could be found in mental processes and the four sub-types of the process of sensing in mental processes do occur in Sundanese clauses. The four sub-types of processes of sensing that do occur in Sundanese clauses are verbs of perception, verbs of cognition, verbs of desiderative, and verbs of emotion.

3.0 Methodology

In conducting the research, descriptive analysis was employed. It describes the types of mental processes and phenomenon in each type of mental process found in the fiction *Ruwan Bagaja*. Firstly, data were collected from the fiction *Ruwan Bagaja*. The data were then analyzed and classified into the types of mental processes that appeared in the clauses constructing the stories based on the verbs found. There were 44 mental process clauses found in the fiction *RB* which are categorised into types emotive, perceptive, cognitive, and desiderative. Furthermore, phenomenon in the processes were identified to see the projected ideas shared by the participants in the fiction.

4.0 Description of the Mental Process in the Fiction *Ruwan Bagaja*

The definition of the several sorts of mental processes by Halliday and Matthiessen states that sensing might be either emotional, perceptual, cognitive, or desiderative. The material provided in the novel Ruwan Bagaja had all of these variations as well. There are 44 clauses for which mental processes have been identified. For further information, see the details below.

4.1 Mental Process Emotive

Emotion is a person's internal state of being and involuntary psychological response to an object or a situation based on or tied to physical state and sensory data. Additionally, emotion is a reaction by a non-human organism with behavioural and psychological elements similar to a person's response. Therefore, the emoter-oriented option allows for the generation of Processes that convey 'how someone feels about an object or an event. In a Process of this type, the Emoter will typically be a conscious participant, and the Phenomenon may be an object or an event, as these examples respectively show:

1) **Abin ya dame shi ƙwarai** (Page 3 Para 1 Line 4-5)

Abin	**Ya dame**	**Shi**	**Shi ƙwarai**
Phenomenon	Pro: mental: emotive	Senser	Circum: Manner/means
NG		VG	NG
The thing disturbed him seriously.			

2) **Mata suka yi 'yan koke-kokensu na al'ada** (Page 4 Para 2 Line 3)

Mata	Suka yi	'Yan koke-kokensu na al'ada
Sensers	Pro: mental: emotive	Phenomenon
NG	VG	NG
As usual, women mourned for the deceased.		

3) **Wannan mafarki fa ya duguzumar da ransa** (Page 4 Para 2 Line 3)

Wannan mafarki fa	Ya duguzumar	Da ransa
Phenomenon	Pro: mental: emotive	Senser

NG	VG	NG
He was aversive because of the dream.		

4) **Wannan jawabi nasa ya tsinke ni** (Page 6 Para 5 Line 3)

Wannan jawabi nasa	Ya tsinke	Ni
Phenomenon	Pro: mental: emotive	Senser
NG	VG	NG
Because of his speech, I was disturbed.		

5) **Muka yi ta duban juna da abin** (Page 13 Para 1 Line)

Muka	Yi	Ta duban juna da abin
Senser	Pro: mental: emotive	Phenomenon
NG	VG	NG
We maintained hostility between us.		

6) **Ga shi kuwa cikunanmu suna ta kiran ciroma** (Page 13 Para 2 Line 3-4)

Ga shi kuwa cikunanmu	Suna ta kiran	Ciroma
Senser	Pro: mental, emotive	Phenomenon
NG	VG	NG
We are pretty hungry.		

7) **Sarki ya ji dadin kalamina** (Page 13 Para 3 Line 6)

Sarki	Ya ji dadin	Kalamina
Senser	Pro: mental, emotive	Phenomenon
NG	VG	NG
The Emir is pleased with what I did.		

8) **Nan da nan sai na ɓarke da kukan ƙarya** (Page 14 Para 7 Line 5-6)

Nan da nan sai na	ɓarke	Da kukan ƙarya
Senser	Pro: mental, emotive	Phenomenon
Instantly I	Started	Crying
NG	VG	NG
I started acting teary right away.		

9) **Na rasa abin da zan yi in sami abinci ma** (Page 15 Para1 Line 3-4)

Na	Rasa	Abin da zan yi in sami abinci ma.
Senser	Pro: mental, emotive	Phenomenon
NG	VG	NG
I have no means of support.		

10) **Da suka ji haka sai suka ji tausayina suka ba ni magani idona ya warke** (Page 16 Para 5 Line 2-3)

Da suka ji haka	Sai suka ji tausayina	Suka ba ni magani idona ya warke.
Senser	Pro: mental, emotive	Phenomenon
NG	VG	NG

They healed me out of compassion.

11) **Hawaye suka zubo daga idonsa** (Page 19 Para 5 Line 5)

Hawaye	Suka zubo	Daga idonsa
Phenomenon	Pro: mental, emotive	Senser
NG	VG	NG
The Emir wept.		

12) **Da ɗan sarki nan ya ga fadawa na zubar da yawu haka sai zuciyarsa ta ɓaci** (Page 21 Para 3 Line 1-2)

Da ɗan sarkin nan ya ga fadawa na zubar da yawu haka	Sai zuciyarsa	Ta ɓaci
Phenomenon	Senser	Pro: emotive
NG	NG	VG
The prince is angry at the guard's response.		

13) **Sai na ga sarki ya soma wulaƙanta ni** (Page 23 1 Line 3-4)

Sai na ga	Sarki ya soma	Wulaƙanta ni
Senser	Pro: Emotive	Phenomenon
NG	VG	NG
I noticed that the Emir had started to mistreat me.		

14) **Duk kuma abin ya dami mai gidan** (Page 23 Para 3 Line 1)

Duk kuma abin	Ya dami	Mai gidan.
Phenomenon	Pro: Mental, Emotive	Senser
NG	VG	NG
The landowner was terrified.		

15) **Da ganinsa sai na yar da takobin na firgita na sa hannu na rufe idona** (Page 37 Para 1 Line 3-4)

Da ganinsa sai na yar da takobin	Na firgita	Na sa hannu na rufe idona
Phenomenon	Pro: Mental, emotive	Senser
NG	VG	NG
When I saw that, I was so afraid.		

16) **Na yanke ƙauna ga tsira sam** (Page 41 Para 1Line 5-6)

Na	Yanke ƙauna	Ga tsira sam
Senser	Pro: Mental, Emotive	Phenomenon
NG	VG	NG
I ultimately gave up on my chance to leave safely.		

17) **Suka yi mamaki** (Page 42 Para 3 Line 4)

Suka	Yi	Mamaki
Sensers	Pro: Mental, Emotive	Phenomenon
They	Are	Surprised

NG	VG	NG
They are all taken aback.		

The various verb types contained in Ruwan Bagaja's fiction can be used to illustrate the mental processes outlined above because each verb is explained in the context of a specific reality. For instance, the senser (shi) in clause (1) is in a distressed mental state. It is obvious from the process (Ya dame) the narrator uses to refer to his step-father, the senser, who is uneasy and embarrassed by the King's attitude to him after he told him that if we can obtain the Water of Cure, "Ruwan Bagaja," all would then be well. As well the phenomena in clause (4) (wannan jawabin nasa) is referred to as a situation. The word process (ya tsinke) has the semantic meaning of being scared or anxious. The senser (ni) is the narrator who perceives that (jawabin nasa) is the mental state that exhibited fear, i.e., having intense feelings or awareness of the peril of what he meant to undertake. Additionally, the narrator is identified as the phenomenon's pronoun short possessive (-na) in clause (8). The senser (sarki) expressed his satisfaction, which indicates that he is extremely proud of the narrator's (-na) response to his brother (whom he set him up for). The king perceives the (-na) in this context as a thoughtful comrade who favours the king over his brother. These are a few illustrations of the emotional verbs used in Ruwan Bagaja's fiction to describe mental processes.

4.2 Mental Process Perceptive

Perception Processes include many of the Processes Halliday class as 'behavioural'. As the name suggests, this system's processes pertain to the senses, for example, 'looking at, 'watching', 'listening', 'thinking', 'smelling', etc. As such, they can be agentive or non-agentive, as with the difference between 'looking at' and 'seeing' and 'listening to' and 'hearing'.

In his work of fiction, Ruwan Bagaja, Imam employs the perceiving process. Tsammani (expect/anticipate), kama kai (restrained), ji (heard), san (know), etc. are some of the perceptive processes he employs. Take a look at the following instances:

18) **Sai kuwa suka fara tsammanin haka** (Page 7 Para 5 Line 1)

Sai kuwa suka	Fara tsammani…	-n haka
Sensers	Pro: mental: perceptive	Phenomenon
NG	VG	NG
They gave that some attention.		

19) **Na kama kaina sai ka ce wani Mumuni** (Page 11 Para 2 Line 3)

Na	Kama kaina	Sai ka ce wani mumuni
Senser	Pro: mental: perceptive	Phenomenon

NG	VG	NG
I behave restrained like a sincere believer.		

20) **Da ma na ji alƙalin mai bakin cin rashawa ne** (Page 12 Para 1 Line 3)

Da ma na	Ji	Alƙalin mai bakin cin rashawa ne
Senser	Pro: mental: perceptive	Phenomenon
NG	VG	NG
I heard the judge is so corrupt.		

21) **Ka ji rabuwata da shi** (Page 13 Para 3 Line 7)

Ka	Ji	Rabuwata da shi
Senser	Pro: mental, perceptive	Phenomenon
NG	VG	NG
That is how we left, then.		

22) **Ko da na ji wannan jawabi, sai na yi shakkar mutuwan nan** (Page 14 Para 6 Line 1-2)

Ko da na ji wannan jawabi	Sai na	Yi shakkar mutuwan nan
Phenomenon	Senser	Process: Mental/Perspective
NG	NG	VG
I have some doubts regarding the death after hearing the message.		

23) **Ka ji rabona da malam Zurƙe ke nan** (Page 18 Para 7 Line 3)

Ka	Ji	Rabona da malam Zurƙe ke nan
Senser	Pro: mental, perceptive	Phenomenon
NG	VG	NG
That is how we departed with him.		

24) **So nake su mai da ni waliyyi ne su riƙa girmamma ni** (Page 30 Para 8 Line 10-11)

So nake	Su mai da ni waliyyi ne	Su riƙa girmama ni
Senser	Phenomenon	Pro: Mental, Perspective
NG	VG	NG
Respect is what I expect from them.		

25) **Bayan kwana kaɗan kuwa suka soma tsammanin haka nan** (Page 30 Para 8 Line 11)

Bayan kwana kaɗan kuwa	Suka	Soma	Tsammanin haka nan
Circum: Temporal	Sensers	Pro: Mental, Perspective	Phenomenon
AV	NG	VG	NG
They quickly begin to anticipate that.			

26) **Ko da suka ji haka sai suka yi tsammani wani ɗan uwansu ne na soka** (Page 33 Para 2 Line 4-5)

Ko da suka ji haka	Sai suka yi tsammani	Wani ɗan uwansu ne na soka
Sensers	Pro: Mental, Perspective	Phenomenon
NG	VG	NG
They assumed I stabbed one of them right away.		

27) **Tana tsammani uwata mutum ce** (Page 38 Para 1 Line 1-2)

Tana	Tsammani	Uwata mutum ce
Senser	Pro: Mental, Perspective	Phenomenon
NG	VG	NG
She thought my mother was a human being.		

28) **Ka san Ubangiji na aikatau dukan abin da ya so** (Page 39 Para 1 Line 4)

Ka	San	Ubangiji na aikata dukan abin da ya so
Senser	Pro: Mental, Perspective	Phenomenon
NG	VG	Ng
You know Allah can do whatever He will.		

29) **Yana tsammani baƙar fatan nan tawa dauɗa ce ta yi mini kauci, bai san halitta ce ba.** (Page 40 Para 5 Line 3-4)

Yana	Tsammanin	Baƙar fatan nan tawa dauɗa ce t yi mini kauci, bai san halitta ce ba.
Senser	Pro: Mental, Perspective	Phenomenon.
NG	VG	NG
He assumes I am filthy because of the colour of my skin.		

30) **Kowane Bakano mai shekara ashirin da haihuwa ya san labarin.** (Page 42 Para 4 Line 2-3)

Kowane Bakano mai shekara ashirin da haihuwa	Ya san	Labarin.
Senser	Pro: Mental, Perspective	Phenomenon
NG	VG	NG
The incident is known to Kano natives under the age of 20.		

31) **Liman ya yi mamakin labarin wansa da labarin sarkin aljannun duniya** (Page 43 Para 3 Line 1-2)

Liman	Ya yi mamakin	Labarin wansa da Labarin sarkin aljannun duniya
Senser	Pro: Mental /perspective	Phenomenon
NG	VG	NG
When the Imam learned about his older brother and the monarch of the Jinns, he was shocked.		

The clause in (24) is classified as a perceptual process. The occurrence (su mai da ni waliyyi ne) that is the consequence of the process (su rika girmama ni) shows that someone is acting (su mai da ni waliyyi ne), which is why this is the case. Therefore, the phenomenon is an event that is felt while the process is happening. The verb expects also refers to agreeing with something you think is probably true. The senser concurs and thinks it's likely that the phenomenon will respect him. In other words, the narrator makes a demand.

4.3 **Mental Process Cognitive**

Cognition is using our knowledge of thinking, knowing and understanding. Mental cognition clauses may consist of two of four potential participant roles, including a *Simple Cognizant*, a *Phenomenon,* an *Agent* (who actively does something to acquire knowledge), and an *Affected-Cognizant* (who comes to know something as a result of X occurring). For example:

32) **Ka san tafiyar mara wuri sai cin zango** (Page 7 Para 2 Line 5)

Ka	San	Tafiyar mara wuri sai cin zango
Senser	Pro: mental: cognitive	Phenomenon
NG	VG	NG
You know I need sustenance, so I need to find a place to camp.		

33) **Bayan kwana kaɗan kowa ya hardace muduhammatani** (Page 8 Para 5 Line 4-5)

Bayan kwana kaɗan kowa	Kowa	Ya hardace	muduhammatani
Circum: Temporal	Sensers	Pro: mental: cognitive	Phenomenon
NG		VG	NG
After a while, everyone had the verse memorised.			

34) **Waɗansu ba ni ko iya tuna sunannakinsu an ko taɓa ji ba.** (Page 9 Para 4 Line 2-3)

waɗansu ba ni	Ko iya tuna	Sunannakinsu ban ko taɓa ji ba.
Senser	Pro: mental: cognitive	Phenomenon
NG	VG	NG
Even their names escaped me for some.		

35) **Da haka fa duk na azzama cikin ƙasar** (Page 10 Para 4 Line 2-3)

Da haka fa	Duk na azzama	Cikin ƙasar
Phenomenon	Pro: mental: cognitive	Sensers
NG	VG	NG
That is how I rose to fame there.		

36) **Ni kuwa na san halin Kwara da wayo** (Page 11 Para 4 Line 1)

Ni kuwa	Na san	Halin Kwara da wayo
Senser	Pro: mental: cognitive	Phenomenon
NG	VG	NG

I know the Lebanese were very smart.

37) **Ba wanda ya gane abin da nake yi** (Page 21 Para 2 Line 10)

Ba wanda	Ya gane	Abin da nake yi
Senser	Pro: Mental, Cognitive	Phenomenon
NG	VG	NG
Nobody is aware of what I am doing.		

38) **Da ya ga haka sai ya zauna yana tuna in ya san ni** (Page 28 Para 3 Line 1)

Da ya ga haka	Sai ya zauna yana tuna	Inda ya san ni
Senser	Pro: Mental, Cognitive	Phenomenon
When he saw that	He sat down, thinking	Where he knows me
NG	VG	Ng
He thought about where we had met as he sat down.		

39) **Waziri da mutanensa kowa ya rasa abin da zai ce** (Page 31 Para 7 Line 1)

Waziri da mutanensa	Kowa ya rasa	Abin da zai ce
Sensers	Pro: Mental, Cognitive	Phenomenon
NG	VG	NG
The Vizier and his troops are speechless.		

40) **Na manta sunan ƙasar** (Page 32 Para 1 Line 7-8)

Na	Manta	Sunan ƙasar
Senser	Pro: Mental, Cognitive	Phenomenon
NG	VG	Ng
I cannot recall what the city's name is.		

41) **Na yarda da maganar tasa** (Page 34 Para 8 Line 2)

Na	Yarda	Da maganar tasa
Senser	Pro: Mental, Cognitive	Phenomenon
NG	VG	NG
I concurred with his recommendation.		

42) **Ko kakan namu ma ya manta da waɗannan dokokin da addu'o'in** (Page 35 Para 2 Line 11-12)

Ko kakan namu ma	Ya manta	Da waɗannan dokokin da addu'o'in
Senser	Pro: Mental, Cognitive	Phenomenon
NG	VG	NG
Our grandfather would forget the rules and prayers.		

The cognition of the verb (san) know in clause (28) refers to knowledge gained via firsthand experience. The phenomena (Ubangiji na aikata dukkan abin da ya so), which is a fact, is then mentioned. The phenomenon is the senser's prior knowledge, which comes about as a result of their experience. The narrator then describes the

mental state of acceptance based on the analysis. He firmly acknowledges that Allah is the centre of existence since, in his view, Allah acts as He pleases and nothing happens apart from His will. Because of this, the narrator fully accepts that the senser (ka) is a believer and has prior knowledge of his faith.

4.4 **Mental Process Desiderative**

The option desiderative involves the same process configuration as [emoter-oriented], and again the Emoter will typically be a conscious participant. 'Desiderative' Processes convey 'the feeling of "desiring" that some event will come about and so the Phenomenon involved will be an event, which, typically, has not yet happened, as in the following example:

43) **Na yi tsammani ba a rasa uwa cikinsa** (Page 6 Para 3 Line 2)

Na	Yi tsammani	Ba a rasa ruwa cikinsa
Senser	Pro: mental: desiderative	Phenomenon
NG	VG	NG
I am hoping to get some water inside.		

44) **Ka san malamai da son ƙure 'yan uwansu** (Page 8 para 5 Line 10)

Ka	San	Malamai da son ƙure 'yan uwansu
Senser	Pro: mental: desiderative	Phenomenon
NG	VG	NG
As you are aware, knowledgeable people enjoy challenging their peers.		

The desiderative process is the mental process that the imam uses the least. The phenomena that might occur can be a thing or a desire. The hope verb is used to identify clause (43). Hope is the belief that something is likely or possible. The phenomena (Ba a rasa ruwa a cikinsa) is identified as desire. The senser might have believed what he wanted to believe about the phenomenon. The study shows that the narrator has an accommodating mindset. It is connected to how he was feeling at that moment. He appears to be thirsty and wants something to drink. Additionally, based on the analysis, clause (44), the mental state is revealed to be abused, that is, to take advantage of a circumstance even if it is unfair or wrong to do so. In this situation, it makes sense that Malam Zurƙe ɗan Muhamman see a chance to overthrow an Imam who just so happened to lack religious expertise. He desires to diminish Imam to gain power in that community. That is why he requested that a competition be set up between them so that he could defeat him.

4.6 **Discussion:**

As the table shows above, the total frequency of mental processes is 44 mental processes, which consist of 38.64% Emotive mental processes, 31.82% Perspective mental processes, 25% Cognition processes and 4.54% Desiderative mental process.

The mental process is the third most frequent process in the fiction Ruwan Bagaja. The author employed these verbs as the processes that appear in the fiction: "yi' (mourn), 'duguzumar' (become confused), 'tsammani' (Thinking, thought, expecting, assuming), 'tsinke' (Tumultuous), 'san' (know, 'hardace' (memorise), 'tuna' (remember) 'azzama' (famous), 'ji' (heard), 'kiran ciroma' (hungry), 'ji' (feels), 'yi shakka' (doubt), 'ɓarƙe' (burst), 'rasa' (not know what to do), 'gane' (knows), 'ɓaci' (upset), 'soma' (started), 'dami' (disturb), 'manta' (forget), 'yarda' (agree), 'yanke ƙauna' (losing hope/give up), and 'yi mamaki' (surprise) all appear in the various clause of the mental process, which shows that each meaning indicated is based on the context it's appear. The interpretation of mental process will be explained below.

The mental emotive or affective process focuses on human feelings. Through this process, the author expressed his feeling about his experiences in the fiction *Ruwan Bagaja*. There are 17 mental emotive/affective processes, and the total frequency is 38.64% in the fiction Ruwan Bagaja. The verbs that indicate the process are: *'suka yi', 'duguzumar', 'tsinke', 'kiran ciroma', ji', ɓarke', etc.,* The author used the emotive mental process to show his feelings and emotions in the fiction *Ruwan Bagaja*. Here are some examples related to the process. In clauses (2) and (3) above, the verbs 'yi' and 'duguzumar' are *mental processes* because it's feeling emotional. *'Mata'* and *'ni'* are conscious entities that think about the action, so they are the *sensers*. While *'yan koke-kokensu na al'ada'* and *'wannan jawabi nasa'* are an element that is felt, they are a phenomenon. Both *sensers* and *Phenomena* are inherent in the *mental process*. In short, this process shows the emotional state that affects the participants in the fiction.

The context, *yan koke-kokensu na al'ada'*, signifies that in the world around us, if somebody dies, it is a tradition to mourn for the deceased, but it varies according to the culture. In Hausa society, if the husband dies, the family members cry woman mainly. Imam was trying to bring out what that crying meant. Usually, women in Hausa society are not independent. So, when they call over the loss of their dear ones (husband), its shows that they are insufficient for self-support and thinking of another availability of alternative sources of support.

The perceptive mental process is a process of human senses such as hearing, seeing, tasting, smelling, etc. This process described the Imams 'activities experienced by the character's feelings. There are 14 processes of mental perception, and the frequency is 31.82% in the fiction Ruwan Bagaja. The verbs which describe the perceptive mental process are: *'ji'*, 'yi shakka', 'soma', 'sai suka yi tsammani', 'san', 'ya yi mamaki', etc. The verb *'yi shakka'* indicates the sense of contemplation, and the verb *'sai suka yi tsammani'* indicates the sense of feeling that

something is about to happen, so the clauses are categorised as a perceptive mental process. Mostly the author used the sense of hearing by using the verb 'ji' in the fiction *Ruwan Bagaja.* He wants to inform the readers about what the Imam heard in his experiences during his journey to search for "Ruwan Bagaja."

The mental cognition process is a process of thinking. There are 11 clauses with the cognitive function found in the fiction with 25%. The author used this process to state his cognition or thoughts related to the experiences in the fiction *Ruwan Bagaja.* From the clauses above, the verbs that indicate the mental cognition process are: *'ka san', 'ya hardace', ko iya tuna', azzama', 'ya gane', etc.* The author used the process to express his thoughts towards something related to fiction and his surroundings. That is to say, the author used this process to give an idea or opinions about what he or any other participant (senser) who happens not to be the main character (Imam) like malam Zurƙe, the core-hero know, wanted and what he thought in his mind or related to his experiences in the cause of the journey to search for "Ruwan Bagaja". For example, clause (32) states the Hausa society's idea that while on the journey, they have to hold something like food or anything that would sustain them during the trip. And along the line, if it finishes before reaching the intended destination, you have to camp somewhere to have some before proceeding with the journey. In a nutshell, Imam wanted to wait and have some stock of victuals to provide for himself again. This indicates that he doesn't have enough to sustain him throughout the journey.

Desiderative is a mental process that involves desiring, longing, hoping, or enjoying something. The fiction author *Ruwan Bagaja* illustrated the characters' expressions of desire for what they encounter in their environment by using the verbs "tsammani" (hopping) and "son" (wants). For instance, clause (44) shows that it is a tradition among some of societies' learned individuals that they will exploit your knowledge gaps against you to humiliate or discredit you. It's all a result of envy.

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