

## Appendix 1. “Cultural Clash Fuels Muslims Angry at Online Videos”

Table 1. Types of Process in 1st Article

Sentence / Clause	Clause	Process
s1/cl.1	Stepping from the cloud of tear gas in front of the American Embassy here, Khaled Ali <b>repeated</b> the urgent question that he said justified last week’s violent protests at United States outposts around the Muslim world.	Verbal (Reported)
s1/cl.2	that he <b>said</b> justified last week’s violent protests at United States outposts around the Muslim world.	Verbal (Reported)
s1/cl.3	<b>Stepping</b> from the cloud of tear gas in front of the American Embassy here,	Material (non-finite)
s2/cl.4	“We never insult any prophet — not Moses, not Jesus — so why can’t we demand that Muhammad be respected?” Mr. Ali, a 39-year-old textile worker <b>said</b> , holding up a handwritten sign in English that read “Shut Up America.” “Obama is the president, so he should have to apologize!”	Verbal (Quoted)
s2/cl.5	“We never <b>insult</b> any prophet — not Moses, not Jesus	Verbal
s2/cl.6	— so why can’t we <b>demand</b> that Muhammad be respected?”	Verbal
s2/cl.7	<b>holding up</b> a handwritten sign in English that read “Shut Up America.”	Material (non-finite)
s3/cl.8	“Obama <b>is</b> the president,	Relational (Identifying)
s3/cl.9	so he <b>should have to apologize!</b> ”	Verbal
s4/cl.10	When the protests against an American-made online video mocking the Prophet Muhammad exploded in about 20 countries, the source of the rage was more than just religious sensitivity, political demagogy or resentment of Washington, protesters and their sympathizers here <b>said</b> .	Verbal (Reported)
s4/cl.11	When the protests against an American-made online video mocking the Prophet Muhammad <b>exploded</b> in about 20 countries,	Material
s4/cl.12	the source of the rage <b>was</b> more than just religious sensitivity, political demagogy or resentment of Washington,	Relational (Attributive)
s5/cl.13	It <b>was</b> also a demand that many of them described with the word “freedom,” although in a context very different from the term’s use in the individualistic West: the right of a	Relational (Attributive)

	community, whether Muslim, Christian or Jewish, to be free from grave insult to its identity and values.	
s6/cl.14	That demand, in turn, <b>was swept up</b> in the colliding crosscurrents of regional politics.	Material
s7/cl.15	From one side <b>came</b> the gale of anger at America’s decade-old war against terrorism, which in the eyes of many Muslims in the region often looks like a war against them.	Material
s7/cl.16	which in the eyes of many Muslims in the region often <b>looks like</b> a war against them.	Relational (Attributive)
s8/cl.17	And from the other, the new winds blowing through the region in the aftermath of the Arab Spring, which to many here <b>means</b> most of all a right to demand respect for the popular will.	Relational (Attributive)
s9/cl.18	“We want these countries to understand that they need to take into consideration the people, and not just the governments,” <b>said</b> Ismail Mohamed, 42, a religious scholar who once was an imam in Germany.	Verbal (Quoted)
s9/cl.19	“We <b>want</b> these countries to understand that they need to take into consideration the people, and not just the governments,”	Mental
s9/cl.20	that they <b>need</b> to take into consideration the people, and not just the governments,”	Mental
s9/cl.21	a religious scholar who once <b>was</b> an imam in Germany.	Relational (Identifying)
s10/cl.22	“We don’t think that depictions of the prophets are freedom of expression. We think it is an offense against our rights,” he <b>said</b> , adding, “The West has to understand the ideology of the people.”	Verbal (Quoted)
s10/cl.23	“We <b>don’t think</b> that depictions of the prophets are freedom of expression.	Mental
s10/cl.24	that depictions of the prophets <b>are</b> freedom of expression.	Relational (Identifying)
s11/cl.25	We <b>think</b> it is an offense against our rights,”	Mental
s11/cl.26	it <b>is</b> an offense against our rights,”	Relational (Attributive)
s11/cl.27	<b>,adding,</b>	Verbal (non-finite)
s11/cl.28	“The West <b>has to understand</b> the ideology of the people.”	Mental
s12/cl.29	Even during the protests, some stone throwers <b>stressed</b> that the clash was not Muslim	Verbal (Quoted)

	against Christian.	
s12/cl.30	that the clash <b>was not</b> Muslim against Christian.	Relational (Identifying)
s13/cl.31	Instead, they <b>suggested</b> that the traditionalism of people of both faiths in the region conflicted with Western individualism and secularism.	Verbal (Reported)
s13/cl.32	that the traditionalism of people of both faiths in the region <b>conflicted</b> with Western individualism and secularism.	Mental
s14/cl.33	Youssef Sidhom, the editor of the Coptic Christian newspaper Watani, <b>said</b> he objected only to the violence of the protests.	Verbal (Reported)
s14/cl.34	he <b>objected</b> only to the violence of the protests.	Verbal
s15/cl.35	Mr. Sidhom approvingly <b>recalled</b> the uproar among Egyptian Christians that greeted the 2006 film “The Da Vinci Code,” which was seen as an affront to aspects of traditional Christianity and the persona of Jesus.	Verbal (Reported)
s15/cl.36	that <b>greeted</b> the 2006 film “The Da Vinci Code,”	Verbal
s15/cl.37	which <b>was seen</b> as an affront to aspects of traditional Christianity and the persona of Jesus.	Mental
s16/cl.38	Egypt, Jordan, Lebanon and other Arab countries <b>banned</b> both the film and the book on which it was based.	Material
s17/cl.39	And in Egypt, where insulting any of the three Abrahamic religions is a crime, the police even <b>arrested</b> the head of a local film company for importing 2,000 copies of the DVD, according to news reports.	Material
s17/cl.40	And in Egypt, where insulting any of the three Abrahamic religions <b>is</b> a crime,	Relational (Identifying)
s18/cl.41	“This reaction is expected,” Mr. Sidhom <b>said</b> of last week’s protests, “and if it had stayed peaceful I would have said I supported it and understood.”	Verbal (Quoted)
s18/cl.42	“This reaction <b>is expected,</b> ”	Mental
s18/cl.43	“and if it had stayed peaceful I <b>would have said</b> I supported it and understood.”	Verbal (Reported)
s18/cl.44	and if it <b>had stayed</b> peaceful	Material
s18/cl.45	I <b>supported</b> it and understood.”	Material
s18/cl.46	and <b>understood.</b> ”	Mental

s19/cl.47	In a context where insults to religion are crimes and the state has tightly controlled almost all media, many in Egypt, like other Arab countries, sometimes <b>find</b> it hard to understand that the American government feels limited by its free speech rules from silencing even the most noxious religious bigot.	Material
s19/cl.48	In a context where insults to religion <b>are</b> crimes	Relational (Identifying)
s19/cl.49	and the state <b>has</b> tightly <b>controlled</b> almost all media,	Material
s19/cl.50	that the American government <b>feels</b> limited by its free speech rules from silencing even the most noxious religious bigot.	Mental
s20/cl.51	In his statement after protesters breached the walls of the United States Embassy last Tuesday, the spiritual leader of the Egypt's mainstream Islamist group, the Muslim Brotherhood, <b>declared</b> that "the West" had imposed laws against "those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler, a topic which is purely historical, not a sacred doctrine."	Verbal (Reported)
s20/cl.52	In his statement after protesters <b>breached</b> the walls of the United States Embassy last Tuesday,	Material
s20/cl.53	that "the West" <b>had imposed</b> laws against "those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler,	Material
s20/cl.54	a topic which <b>is</b> purely historical, not a sacred doctrine."	Relational (Identifying)
s21/cl.55	In fact, denying the Holocaust <b>is</b> also <b>protected</b> as free speech in the United States,	Material
s21/cl.56	although it <b>is prohibited</b> in Germany and a few other European countries.	Material
s22/cl.57	But the belief that it is illegal in the United States <b>is</b> widespread in Egypt,	Relational (Attributive)
s22/cl.58	and the Brotherhood's spiritual leader, Mohamed Badie, <b>called</b> for the "criminalizing of assaults on the sanctities of all heavenly religions."	Verbal
s23/cl.59	"Otherwise, such acts will continue to cause devout Muslims across the world to suspect and even loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy," he <b>said</b> . "Certainly, such attacks against sanctities do not fall under the freedom of opinion or thought."	Verbal (Quoted)

s23/cl.60	Otherwise, such acts <b>will continue</b> to cause devout Muslims across the world to suspect	Material
s23/cl.61	and even <b>loathe</b> the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,”	Mental
s24/cl.62	“Certainly, such attacks against sanctities <b>do not fall</b> under the freedom of opinion or thought.”	Material
s25/cl.63	Several protesters <b>said</b> during the heat of last week’s battles here that they were astonished that the United States had not punished the filmmakers.	Verbal (Reported)
a25/cl.64	that they <b>were astonished</b> that the United States had not punished the filmmakers.	Mental
s26/cl.65	“Everyone across all these countries has the same anger, they are rising up for the same reason and with the same demands, and still no action is taken against the people who made that film,” <b>said</b> Zakaria Magdy, 23, a printer.	Verbal (Quoted)
s26/cl.66	“Everyone across all these countries <b>has</b> the same anger,	Relational (Attributive)
s26/cl.67	they <b>are rising up</b> for the same reason and with the same demands,	Material
s26/cl.68	and still no action <b>is taken</b> against the people who made that film,”	Material
s27/cl.69	In the West, many may express astonishment that the murder of Muslims in hate crimes <b>does not provoke</b> the same level of global outrage as the video did.	Verbal (Reported)
s28/cl.70	But even a day after the clashes in Cairo had subsided, many Egyptians <b>argued</b> that a slur against their faith was a greater offense than any attack on a living person.	Verbal (Reported)
s28/cl.71	But even a day after the clashes in Cairo <b>had subsided</b> ,	Material
s28/cl.72	that a slur against their faith <b>was</b> a greater offense than any attack on a living person.	Relational (Identifying)
s29/cl.73	“When you hurt someone, you are just hurting one person,” <b>said</b> Ahmed Shobaky, 42, a jeweler. “But when you insult a faith like that, you are insulting a whole nation that feels the pain.”	Verbal (Quoted)
s29/cl.74	“When you <b>hurt</b> someone, you are just hurting one person,”	Mental
s29/cl.75	you <b>are just hurting</b> one person,”	Mental
s30/cl.76	“But when you <b>insult</b> a faith like that, you are insulting a whole nation that feels the pain.”	Verbal
s30/cl.77	you <b>are insulting</b> a whole nation that feels the pain.”	Verbal

s31/cl.78	Mr. Mohamed, the religious scholar, <b>justified</b> it this way: “Our prophet is more dear to us than our family and our nation.”	Verbal (Quoted)
s31/cl.79	“Our prophet <b>is</b> more dear to us than our family and our nation.”	Relational (Attributive)
s32/cl.80	Others <b>said</b> that the outpouring of outrage against the video had built up over a long period of perceived denigrations of Muslims and their faith by the United States or its military, which are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States.	Verbal (Reported)
s32/cl.81	that the outpouring of outrage against the video <b>had built up</b> over a long period of perceived denigrations of Muslims and their faith by the United States or its military,	Material
s32/cl.82	which <b>are detailed</b> extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States.	Material
s33/cl.83	“This is not the first time that Muslim beliefs are being insulted or Muslims humiliated,” <b>said</b> Emad Shahin, a political scientist at the American University in Cairo.	Verbal (Quoted)
s33/cl.84	“This <b>is not</b> the first time that Muslim beliefs are being insulted or Muslims humiliated,”	Relational (Attributive)
s34/cl.85	While he stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film, Mr. Shahin <b>said</b> it was easy to see why the protesters focused on the United States government’s outposts.	Verbal (Quoted)
s34/cl.86	While he <b>stressed</b> that no one should ever condone violence against diplomats or embassies because of even the most offensive film,	Verbal (Reported)
s34/cl.87	that no one should ever <b>condone</b> violence against diplomats or embassies because of even	Material

	the most offensive film,	
s34/cl.88	it <b>was</b> easy to see why the protesters focused on the United States government’s outposts.	Relational (Attributive)
s35/cl.89	“There is a war going on here,” he <b>said</b> . “This was a straw, if you will, that broke the camel’s back.	Verbal (Quoted)
s35/cl.90	“There <b>is</b> a war going on here,”	Existential
s36/cl.91	“This <b>was</b> a straw, if you will, that broke the camel’s back.	Relational (Attributive)
s38/cl.92	“The message here <b>is</b> we don’t care about your beliefs	Relational (Identifying)
s38/cl.93	we <b>don’t care</b> about your beliefs	Mental
s38/cl.94	that because of our freedom of expression we <b>can demean</b> them and degrade them any time,	Material
s38/cl.95	and <b>degrade</b> them any time,	Material
s39/cl.96	and we <b>do not care</b> about your feelings.”	Mental
s40/cl.97	There <b>are</b> also purely local dynamics that can fan the flames.	Existential
s41/cl.98	In Tunis, an American school <b>was set</b> on fire by protesters angry over the video — but then looted of computers and musical instruments by people in the neighborhood.	Material
s41/cl.99	but then <b>looted</b> of computers and musical instruments by people in the neighborhood.	Material
s42/cl.100	Here in Cairo, ultraconservative Islamists known as Salafis initially <b>helped</b> drum up outrage against the video and rally their supporters to protest outside the embassy.	Material
s42/cl.101	and <b>rally</b> their supporters to protest outside the embassy.	Material
s43/cl.102	But by the time darkness fell and a handful of young men climbed the embassy wall, the Salafis <b>were</b> nowhere to be found	Relational (Attributive)
s43/cl.103	But by the time darkness <b>fell</b>	Material
s43/cl.104	and a handful of young men <b>climbed</b> the embassy wall,	Material
s43/cl.105	and they <b>stayed away</b> the rest of the week.	Material
s44/cl.106	Egyptian officials <b>said</b> that some non-Salafis involved in the embassy attacks confessed to receiving payments, although no payer had been identified.	Verbal (Reported)

s44/cl.107	that some non-Salafis involved in the embassy attacks <b>confessed</b> to receiving payments,	Verbal
s44/cl.108	although no payer <b>had been identified</b> .	Material
s45/cl.109	But after the first afternoon, the next three days of protests <b>were dominated</b> by a relatively small number of teenagers and young men — including die-hard soccer fans known as ultras.	Material
s45/cl.110	<b>including</b> die-hard soccer fans known as ultras.	Material (non-finite)
s46/cl.111	They <b>appeared</b> to have been motivated mainly by the opportunity to attack the police, whom they revile.	Mental
s47/cl.112	Some commentators <b>said</b> they regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video.	Verbal (Reported)
s47/cl.113	they <b>regretted</b> that the violence here and around the region had overshadowed the underlying argument against the offensive video.	Mental
s47/cl.114	that the violence here and around the region <b>had overshadowed</b> the underlying argument against the offensive video.	Material
s48/cl.115	“Our performance came out like that of a failed lawyer in a no-lose case,” Wael Kandil, an editor of the newspaper Sharouq, <b>wrote</b> in a column on Sunday.	Verbal (Quoted)
s48/cl.116	“Our performance <b>came out</b> like that of a failed lawyer in a no-lose case,”	Material
s49/cl.117	“We <b>served</b> our opponents something that made them drop the main issue	Material
s49/cl.118	and <b>take</b> us to the margins	Material
s49/cl.119	this <b>is</b> what we accomplished with our bad performance.”	Relational (Attributive)
s50/cl.120	Mohamed Sabry, 29, a sculptor and art teacher at a downtown cafe, <b>said</b> he saw a darker picture.	Verbal (Reported)
s50/cl.121	he <b>saw</b> a darker picture.	Mental
s51/cl.122	“To see the Islamic world in this condition of underdevelopment,” he <b>said</b> , “this is a bigger insult to the prophet.”	Verbal (Quoted)
s51/cl.123	“ <b>To see</b> the Islamic world in this condition of underdevelopment,”	Mental (non-finite)
s51/cl.124	“this <b>is</b> a bigger insult to the prophet.”	Relational (Attributive)



## THE ANALYSIS OF IDEATIONAL MEANING (TRANSITIVITY)

### A. MATERIAL PROCESS

Table 2. Material Process in 1st article

Clause	Conjunction	Actor	Process	Goal	Range	Beneficiary		Circumstance
						Client	Recipient	
cl.3			stepping					from the cloud of tear gas in front of the American Embassy here
cl.7			holding up		a handwritten sign in English that read "Shut Up America."			
cl.11	when	the protests against an American-made online video mocking the Prophet Muhammad	exploded					in about 20 countries
cl.14		that demand	was swept up					in turn, in the colliding crosscurrents of regional politics.
cl.15		the gale of anger	came					from one side

		at America's decade-old war against terrorism						
cl.38		Egypt, Jordan, Lebanon and other Arab countries	banned	both the film and the book on which it was based				
cl.39	even	The Police	arrested	the head of a local film company for importing 2,000 copies of the DVD,				according to news reports.
cl.44	and if	It	had stayed	peaceful				
cl.45	and	I	supported	it				
cl.47		many in Egypt, like other Arab countries,	find	it				In a context where insults to religion are crimes and the state has tightly controlled almost all media, sometimes, hard to understand that the American government feels

								limited by its free speech rules from silencing even the most noxious religious bigot
cl.49	and	The state	has controlled	almost all media				tightly
cl.52		Protesters	breached	the walls of the United States Embassy last Tuesday				In his statement, after
cl.53	that	“the West”	had imposed	laws				against “those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler,
cl.55	in fact, also		is protected		Denying the Holocaust			as free speech in the United States
cl.56	although		is prohibited		It			in Germany and and a few other European countries.
cl.60	otherwise	such acts	will continue to cause	devout Muslims				across the world to suspect

cl.62		Such attacks against sanctities	do not fall					certainly, under the freedom of opinion or thought.”
cl.67		They	are rising up					for the same reason and with the same demands
cl.68	and	against the people who made that film,	is taken	no action				still
cl.71	but	the clashes in Cairo	had subsided					even a day after
cl.81	that	the outpouring of outrage against the video	had built up					over a long period of perceived denigrations of Muslims and their faith by the United States or its military,
cl.82	which		are detailed					extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu

								<p>Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States.</p>
cl.87	that	no one	should condone		violence against			because of even the most

					diplomats or embassies			offensive film,
cl.94	that	We	can demean	them				because of our freedom of expression
cl.95	and		degrade	them				anytime
cl.98		An American school	was set					In Tunis, on fire by protesters angry over the video
cl.99	but then		looted					of computers and musical instruments by people in the neighborhood.
cl.100		ultraconservative Islamists known as Salafis	helped	drum up outrage against the video				here in Cairo, initially
cl.101	and		rally to protest	their supporters				outside the embassy.
cl.103	but	Darkness	fell					by the time
cl.104	and	a handful of young men	climbed		the embassy wall			
cl.105	and	They	stayed away					the rest of the week.
cl.108	although		had been identified.	no payer				
cl.109	but	by a relatively small number of	were dominated	the next three days				after the first afternoon,

		teenagers and young men — including die-hard soccer fans known as ultras		of protests				
cl.110			including	die-hard soccer fans known as ultras.				
cl.114	that	the violence here and around the region	had overshadowed		the underlying argument against the offensive video			
cl.116		Our performance	came out					like that of a failed lawyer in a no-lose case,
cl.117		We	served	our opponents				something that made them drop the main issue
cl.118	and		take	us to the margins				

**B. Mental Process**

Table 3. Mental Process in 1st Article

Clause	Conjunction	Senser	Process	Phenomenon	Circumstances
cl.19		We	want	these countries to understand	
cl.20	that	they	need	to take into consideration the people,	

				and not just the governments	
cl.23		We	don't think	that depictions of the prophets are freedom of expression.	
cl.25		We	think	it is an offense against our rights,"	
cl.28		The West	has to understand	the ideology of the people.	
cl.32	that	the traditionalism of people of both faiths in the region	conflicted		with Western individualism and secularism.
cl.37	which		was seen	as an affront to aspects of traditional Christianity and the persona of Jesus.	
cl.42		This reaction	is expected		
cl.46	and		understood		
cl.50	that	The American government	feels	limited by its free speech rules	from silencing even the most noxious religious bigot.
cl.60	and even		loathe	the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,"	
cl.64	that	They	were astonished	that the United States had not punished the filmmakers.	
cl.74	when	You	hurt	someone	
cl.75		You	are hurting	one person	just
cl.93		We	don't care	about your beliefs	
cl.96	and	We	do not care	about your feelings."	
cl.111		They	appeared	to have been motivated	mainly by the opportunity to attack the police



cl.113		They	regretted	that the violence	here and around
cl.121		He	saw	a darker picture	
cl.123			to see	the Islamic world	in this condition of underdevelopment

### C. Relational Process

Table 4. Relational Process in 1st Article

Clause	Conjunction	Carrier	Identified	Process	Attribute	Identifier	Circumstance
cl.8			Obama	is		the president,	
cl.12		The source of the rage		was	more than just religious sensitivity, political demagogy or resentment of Washington		
cl.13		It		was	a demand that many of them described with the word “freedom,” although in a context very different from the term’s use in the individualistic West: the right of a community,		Also

					whether Muslim, Christian or Jewish, to be free from grave insult to its identity and values.		
cl.16	which	in the eyes of many Muslims in the region		looks like	a war against them		often
cl.17		the new winds blowing through the region in the aftermath of the Arab Spring		means	most of all a right to demand respect for the popular will.		And from the other, which to many here
cl.21	who		a religious scholar	was		an imam	in Germany
cl.24	that	depictions of the prophets		are	freedom of expression		
cl.26		It		is	an offense against our		

					rights		
cl.30	that		The clash	was not		Muslim against Christian	
cl.40	and	where insulting any of the three Abrahami c religions		is	a crime		in Egypt
cl.48			where insults to religion	are		crimes	in a context
cl.54	which		A topic	is		historical, not a sacred doctrine.”	purely
cl.57	but	the belief that it is illegal in the United States		is	widespread		in Egypt
cl.66		Everyone across all these countries		has	the same anger		
cl.72	that		A slur against their faith	was		a greater offense than any attack	on a living person.
cl.79		Our prophet		is	more dear to us than our family and our nation.”		
cl.84			This	is not		the first time that	

						Muslim beliefs are being insulted or Muslims humiliated,”	
cl.88		It		was	easy to see why the protesters focused		on the United States government’s outposts.
cl.91			This	was		a straw	if you will, that broke the camel’s back.
cl.92			The message here	is		we don’t care about your beliefs	
cl.102	but	The Salafis		were	to be found		by the time darkness fell and a handful of young men climbed the embassy wall , nowhere
cl.119			this	is		what we accomplished with our bad performance.”	
cl.124			this	is		a bigger insult to the prophet.	

**D. Verbal Process**

Table 5. Verbal Process in 1st Article

Clause	Sayer	Process	Receiver	Target	Verbiage		Circumstances
					Reported	Quoted	
cl.1	Khaled Ali	repeated			the urgent question that he said justified last week’s violent protests at United States outposts around the Muslim world.		Stepping from the cloud of tear gas in front of the American Embassy here,
cl.2	He	said			justified last week’s violent protests		at United States outposts around the Muslim world
cl.4	Mr. Ali, a 39-year-old textile worker	said				<ul style="list-style-type: none"> <li>• “We never insult any prophet — not Moses, not Jesus — so why can’t we demand that Muhammad be respected?”</li> <li>• “Obama is the president, so he should have to apologize!”</li> </ul>	holding up a handwritten sign in English that read “Shut Up America.”
cl.5	We	Insult		any prophet			never

				— not Moses, not Jesus			
cl.6	we	can't demand		that Muhammad be respected?"			so why
cl.9	he	should have to apologize					so
cl.10	protesters and their sympathizers	said			the source of the rage was more than just religious sensitivity, political demagogy or resentment of Washington,		When the protests against an American-made online video mocking the Prophet Muhammad exploded in about 20 countries
cl.18	Ismail Mohamed, 42, a religious scholar who once was an imam	said				"We want these countries to understand that they need to take into consideration the people, and not just the governments,"	in Germany
cl.22	He	said				<ul style="list-style-type: none"> <li>• "We don't think that depictions of the prophets are</li> </ul>	adding

						<p>freedom of expression. We think it is an offense against our rights,”</p> <ul style="list-style-type: none"> <li>• “The West has to understand the ideology of the people.”</li> </ul>	
cl.27		adding					
cl.29	some stone throwers	stressed			that the clash was not Muslim against Christian		Even during the protests
cl.31	They	suggested			that the traditionalism of people of both faiths in the region conflicted with Western individualism and secularism.		Instead
cl.33	Youssef Sidhom, the editor of the Coptic Christian newspaper Watani,	said			he objected only to the violence of the protests.		
cl.34	he	objected		only to the violence of			

				the protests.			
cl.35	Mr.Sidhom	recalled			the uproar among Egyptian Christians that greeted the 2006 film “The Da Vinci Code,” which was seen as an affront to aspects of traditional Christianity and the persona of Jesus.		Approvingly
cl.36		greeted		the 2006 film “The Da Vinci Code,”			
cl.41	Mr. Sidhom	said				<ul style="list-style-type: none"> <li>• “This reaction is expected,”</li> <li>• “and if it had stayed peaceful I would have said I supported it and understood.”</li> </ul>	of last week protests
cl.43	I	would have said			I supported it and understood.”		if it had stayed peaceful
cl.51	the spiritual leader of the Egypt’s mainstream	declared			that “the West” had imposed laws against “those who deny or express		In his statement after protesters breached the walls of the



	Islamist group, the Muslim Brotherhood				dissident views on the Holocaust or question the number of Jews killed by Hitler, a topic which is purely historical, not a sacred doctrine.”		United States Embassy last Tuesday,
cl.58	the Brotherhood’s spiritual leader, Mohamed Badie,	called					for the “criminalizing of assaults on the sanctities of all heavenly religions.”
cl.59	He	said				<ul style="list-style-type: none"> <li>• “Otherwise, such acts will continue to cause devout Muslims across the world to suspect and even loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,”</li> <li>• “Certainly, such</li> </ul>	

						attacks against sanctities do not fall under the freedom of opinion or thought.”	
cl.63	Several protesters	said			that they were astonished that the United States had not punished the filmmakers.		During the heat of last week’s battles here
cl.65	Zakaria Magdy, 23, a printer.	Said				“Everyone across all these countries has the same anger, they are rising up for the same reason and with the same demands, and still no action is taken against the people who made that film,”	
cl.69	many may express astonishment that the murder of Muslims in hate crimes	does not provoke			the same level of global outrage as the video did.		In the west
cl.70	Many	argued			that a slur against		But even a day

	Egyptians				their faith was a greater offense than any attack on a living person.		after the clashes in Cairo had subsided
cl.73	Ahmed Shobaky, 42, a jeweler	said				<ul style="list-style-type: none"> <li>• “When you hurt someone, you are just hurting one person,”</li> <li>• “But when you insult a faith like that, you are insulting a whole nation that feels the pain.”</li> </ul>	
cl.76	you	insult		a faith like that,			
cl.77	you	are insulting					a whole nation that feels the pain.
cl.78	Mr. Mohamed, the religious scholar	justified		it		“Our prophet is more dear to us than our family and our nation.”	this way
cl.80	Others	said			that the outpouring of outrage against the video had built up over a long period of perceived		

					denigrations of Muslims and their faith by the United States or its military, which are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage		
--	--	--	--	--	--	--	--

					in drone strikes; even political campaigns against the specter of Islamic law inside the United States.		
cl.83	Emad Shahin, a political scientist	said				“This is not the first time that Muslim beliefs are being insulted or Muslims humiliated,”	at the American University in Cairo.
cl.85	Mr. Shahin	said				it was easy to see why the protesters focused on the United States government’s outposts.	While he stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film,
cl.86	He	stressed			that no one should ever condone violence against diplomats or embassies because of even the most offensive film		
cl.89	He	said				• “There is a war	

						<p>going on here,”</p> <ul style="list-style-type: none"> <li>• “This was a straw, if you will, that broke the camel’s back.</li> </ul>	
cl.106	Egyptian officials	said			that some non-Salafis involved in the embassy attacks confessed to receiving payments, although no payer had been identified.		
cl.107	that some non-Salafis involved in the embassy attacks	confessed			to receiving payments,		
cl.112	Some comentators	said			they regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video.		
cl.115	Wael Kandil, an editor of	wrote				”Our performance came out like that of	in a column on Sunday

	the newspaper Sharouq					a lawyer in a no-lose case,”	
cl.120	Mohamed Sabry, 29, a sculptor and art teacher	said			he saw a darker picture.		at a downtown cafe
cl.122	He	said				“To see the Islamic world in this condition of underdevelopment,” “this is a bigger insult to the prophet.”	

**E. EXISTENTIAL PROCESS**

Table 6. Existential Process in 1st Article

Clause	Conjunction	Participant	Process	Existent	Circumstance
cl.90		There	is	a war going	on here
cl.97		There	are	also local dynamics	purely

## THE ANALYSIS OF INTERPERSONAL MEANING

Table 7. Interpersonal Meaning in 1st Article

Clause	Connector	Mood			Residue		Circum. Adjunct	Types of Mood
		Subject	Mood/ C. Adjunct	Finite	Predicator	Complement		
cl.1		Khaled Ali		did	repeat	the urgent question that he said justified last week's violent protests	<ul style="list-style-type: none"> <li>• Stepping from the cloud of tear gas in front of the American Embassy here</li> <li>• at United States outposts around the Muslim world.</li> </ul>	Declarative
cl.2	that	He		did	say	justified last week's violent protests at	at United States outposts around the Muslim world.	Declarative
cl.3					stepping		from the cloud of tear gas in front of the American Embassy here,	Declarative
cl.4		Mr. Ali, a		did	say	• "We never	holding up a	Declarative



		39-year-old textile worker				<p>insult any prophet — not Moses, not Jesus — so why can't we demand that Muhammad be respected?"</p> <ul style="list-style-type: none"> <li>• "Obama is the president, so he should have to apologize!"</li> </ul>	handwritten sign in English that read "Shut Up America."	
cl.5		We	never	do	insult	any prophet — not Moses, not Jesus		Declarative
cl.6	so why	We		can't	demand	that Muhammad be respected?"		Interrogative
cl.7					holding up	a handwritten sign in English that read "Shut Up America."		Declarative
cl.8		Obama		is	is	the president		Declarative
cl.9	so	He		should have to	apologize			Declarative
cl.10		Protesters and their sympathizers		did	say	the source of the rage was more than just religious sensitivity, political demagoguery or	<ul style="list-style-type: none"> <li>• here</li> <li>• When the protests against an American-made online</li> </ul>	Declarative

						resentment of Washington	video mocking the Prophet Muhammad exploded in about 20 countries	
cl.11	when	the protests against an American-made online video mocking the Prophet Muhammad		did	explode		in about 20 countries	Declarative
cl.12		the source of the rage		was	was	more than just religious sensitivity, political demagoguery or resentment of Washington		Declarative
cl.13		It		was	was	also a demand that many of them described with the word "freedom," although in a context very different from the term's use in the		Declarative

						individualistic West: the right of a community, whether Muslim, Christian or Jewish, to be free from grave insult to its identity and values.		
cl.14		that demand		was	swept up		in turn , in the colliding crosscurrents of regional politics	Declarative
cl.15		the gale of anger at America's decade-old war against terrorism, which in the eyes of many Muslims in the region often looks like a war against them.		did	come		from one side	Declarative
cl.16	which	in the eyes	often	does	look like	a war against		Declarative

		of many Muslims in the region				them		
cl.17	which			does	mean	most of all a right to demand respect for the popular will	And from the other, the new winds blowing through the region in the aftermath of the Arab Spring	Declarative
cl.18		Ismail Mohamed, 42, a religious scholar who once was an imam in Germany.		did	say	“We want these countries to understand that they need to take into consideration the people, and not just the governments,”		Declarative
cl.19		We		do	want	these countries to understand that they need to take into consideration the people, and not just the governments,		Declarative
cl.20	that	They		do	need	to take into consideration the people, and not just the		Declarative

						governments		
cl.21		a religious scholar who once		was	was	an Imam	in Germany	Declarative
cl.22		He		did	say	<ul style="list-style-type: none"> <li>• “We don’t think that depictions of the prophets are freedom of expression. We think it is an offense against our rights,”</li> <li>• “The West has to understand the ideology of the people.”</li> </ul>	adding	Declarative
cl.23		We		don’t	think	that depictions of the prophets are freedom of expression		Declarative
cl.24		depictions of the prophets		are	are	freedom of expression		Declarative
cl.25		We		do	think	it is an offense against our rights		Declarative
cl.26		It		is	is	an offense against our rights		Declarative
cl.27					adding			Declarative

cl.28		The West		has to	understand	the ideology of the people		Declarative
cl.29		some stone throwers		did	stress	that the clash was not Muslim against Christian	Even during the protests	Declarative
cl.30	that	the clash		was not	was	Muslim against Christian		Declarative
cl.31		They	instead	did	suggest	that the traditionalism of people of both faiths in the region conflicted with Western individualism and secularism.		Declarative
cl.32	that	the traditionalism of people of both faiths in the region		did	conflict	with Western individualism and secularism		Declarative
cl.33		Youssef Sidhom, the editor of the Coptic Christian newspaper Watani		did	say	he objected only to the violence of the protests		Declarative
cl.34		He		did	object	only to the violence of the		Declarative

						protests		
cl.35		Mr. Sidhom	approvingly	did	recall	the uproar among Egyptian Christians that greeted the 2006 film “The Da Vinci Code,” which was seen as an affront to aspects of traditional Christianity and the persona of Jesus.		Declarative
cl.36	that			did	greet	the 2006 film “The Da Vinci Code”		Declarative
cl.37	which			was	seen		as an affront to aspects of traditional Christianity and the persona of Jesus	Declarative
cl.38		Egypt, Jordan, Lebanon and other Arab countries		did	ban	both the film and the book on which it was based.		Declarative
cl.39		The police	even	did	arrest	the head of a local	And in Egypt,	Declarative

						film company for importing 2,000 copies of the DVD, according to news reports	where insulting any of the three Abrahamic religions is a crime	
cl.40	where	insulting any of the three Abrahamic religions		is	is	a crime	in Egypt	Declarative
cl.41		Mr.Sidhom		did	say	<ul style="list-style-type: none"> <li>• “This reaction is expected,”</li> <li>• “and if it had stayed peaceful I would have said I supported it and understood.”</li> </ul>	of last week’s protests	Declarative
cl.42		This reaction		is	is	expected		Declarative
cl.43		I		would	have said	I supported it and understood	and if it had stayed peaceful	Declarative
cl.44		It		had	stayed	peaceful		Declarative
cl.45		I		did	support	it		Declarative
cl.46	and			did	understand			Declarative
cl.47		many in Egypt, like	sometimes	do	find	it hard to understand that	In a context where insults	Declarative



		other Arab countries,				the American government feels limited by its free speech rules from silencing even the most noxious religious bigot	to religion are crimes and the state has tightly controlled almost all media, ,	
cl.48		insults to religion		are	are	crimes	In a context	Declarative
cl.49		the state	tightly	has	controlled	almost all media,		Declarative
cl.50		the American government		does	feel	limited by its free speech rules from silencing even the most noxious religious bigot.		Declarative
cl.51		the spiritual leader of the Egypt's mainstream Islamist group, the Muslim Brotherhood		did	declare	that "the West" had imposed laws against "those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler, a topic which is purely historical, not a sacred doctrine."	In his statement after protesters breached the walls of the United States Embassy last Tuesday	Declarative
cl.52		protesters		did	breach	the walls of the	• In his	Declarative

						United States Embassy	statement after	
							<ul style="list-style-type: none"> <li>last Tuesday</li> </ul>	
cl.53	that	The West		had	imposed	laws against “those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler,		Declarative
cl.54		a topic	purely	is	is	historical, not a sacred doctrine		Declarative
cl.55			also	is	protected	denying the Holocaust	<ul style="list-style-type: none"> <li>in fact</li> <li>in the United States,</li> <li>as free speech</li> </ul>	Declarative
cl.56	although			is	prohibited	It	in Germany and a few other European countries	Declarative
cl.57		the belief that it is illegal in the United States		is	is	widespread	in Egypt	Declarative
cl.58		the		did	call		for the	Declarative

		Brotherhood's spiritual leader, Mohamed Badie					"criminalizing of assaults on the sanctities of all heavenly religions.	
cl.59		He		did	say	<ul style="list-style-type: none"> <li>• "Otherwise, such acts will continue to cause devout Muslims across the world to suspect and even loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,"</li> <li>• "Certainly, such attacks against sanctities do not fall under the freedom of</li> </ul>		Declarative

						opinion or thought.”		
cl.60		such acts	otherwise	will	continue to cause	devout Muslims across the world to suspect		Declarative
cl.61	and		even	do	loathe	the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy;”		
cl.62		such attacks against sanctities	Certainly	do not	fall		under the freedom of opinion or thought	Declarative
cl.63		Several protesters		did	say	that they were astonished that the United States had not punished the filmmakers.	during the heat of last week’s battles here	Declarative
cl.64	that	They		were	asthoni sh ed	that the United States had not punished the filmmakers		Declarative
cl.65		Zakaria Magdy, 23, a printer		did	say	“Everyone across all these countries has the same anger, they are		Declarative

						rising up for the same reason and with the same demands, and still no action is taken against the people who made that film,”		
cl.66		Everyone across all these countries		does	have	the same anger		Declarative
cl.67		They		are	rising up		for the same reason and with the same demands	Declarative
cl.68	and	no action	still	is	taken		against the people who made that film	Declarative
cl.69		many may express astonishment that the murder of Muslims in hate crimes		does not	provoke	the same level of global outrage as the video did	In the West	Declarative
cl.70		Many Egyptians		did	argue	that a slur against their faith was a greater offense than any attack on	but even a day after the clashes in Cairo had	Declarative

						a living person.	subsided	
cl.71	but	the clashes in Cairo	even	had	subsided		a day after	Declarative
cl.72	that	a slur against their faith		was	was	a greater offense than any attack	on a living person	Declarative
cl.73		Ahmed Shobaky, 42, a jeweler		did	say	<ul style="list-style-type: none"> <li>• “When you hurt someone, you are just hurting one person,”</li> <li>• “But when you insult a faith like that, you are insulting a whole nation that feels the pain.”</li> </ul>		Declarative
cl.74	when	You		do	hurt	someone		Declarative
cl.75		You	just	are	hurting	one person		Declarative
cl.76	but when	You		do	insult	a faith like that,		Declarative
cl.77		You		are	insulting	a whole nation that feels the pain		Declarative
cl.78		Mr. Mohamed, the religious scholar		did	justify	it this way: “Our prophet is more dear to us than our family and our nation.”		Declarative
cl.79		Our prophet		is	is	more dear to us than our family		Declarative

						and our nation	
cl.80		Others		did	say	that the outpouring of outrage against the video had built up over a long period of perceived denigrations of Muslims and their faith by the United States or its military, which are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without	Declarative

						trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States.		
cl.81	that	the outpouring of outrage against the video		had	built up	over a long period of perceived denigrations of Muslims and their faith by the United States or its military		Declarative
cl.82	which		extensively	are	detailed	the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or	in the Arab news media	Declarative



						desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States.		
cl.83		Emad Shahin, a political scientist at the American University in Cairo		did	say	“This is not the first time that Muslim beliefs are being insulted or Muslims humiliated,”		Declarative
cl.84		This		is not	is		the first time	Declarative

							that Muslim beliefs are being insulted or Muslims humiliated	
cl.85		Mr. Shahin		did	say	it was easy to see why the protesters focused on the United States government's outposts.	While he stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film	Declarative
cl.86	while	He		did	stress	that no one should ever condone violence against diplomats or embassies because of even the most offensive film,		Declarative
cl.87	that	no one		should	condone	violence against diplomats or embassies because of even the most offensive film,		Declarative

cl.88		It		was	was	easy to see why the protesters focused	on the United States government's outposts	Declarative
cl.89		He		did	say	<ul style="list-style-type: none"> <li>• “There is a war going on here,”</li> <li>• “This was a straw, if you will, that broke the camel’s back</li> </ul>		Declarative
cl.90		There		is	is	a war going	on here	Declarative
cl.91		This		was	was	a straw, if you will, that broke the camel’s back.		Declarative
cl.92		The message here		is	is	we don’t care about your beliefs — that because of our freedom of expression we can demean them and degrade them any time, and we do not care about your feelings		Declarative
cl.93		We		don’t	care	about your beliefs		Declarative
cl.94		We		can	demean	them	that because of our freedom of expression	Declarative

cl.95	and				degrade	them	anytime	Declarative
cl.96	and	We		don't	care	about your feelings		Declarative
cl.97		There	also purely	are	are	local dynamics that can fan the flames		Declarative
cl.98		an American school		was	set	on fire by protesters angry over the video	in Tunis	Declarative
cl.99	but then			did	loot	of computers and musical instruments by people	in the neighborhood	Declarative
cl.100		ultraconservative Islamists known as Salafis	initially	did	help	drum up outrage against the video	Here in Cairo	Declarative
cl.101	and			do	rally to protest	their supporters	outside the embassy	Declarative
cl.102		the Salafis		were	were	nowhere to be found,	But by the time darkness fell and a handful of young men climbed the embassy wall	Declarative
cl.103	but	darkness		did	fall		by the time	Declarative
cl.104	and	a handful of young men		did	climb	the embassy wall		Declarative
cl.105	and	They		did	stay away		the rest of the	Declarative

							week	
cl.106		Egyptian officials		did	say	that some non-Salafis involved in the embassy attacks confessed to receiving payments, although no payer had been identified		Declarative
cl.107	that	some non-salafis involved in the embassy attacks		did	confess	to receiving payments		Declarative
cl.108	although			had	been identified	no payer		Declarative
cl.109		by a relatively small number of teenagers and young men — including die-hard soccer fans known as ultras		were	dominated	the next three days of protests	But after the first afternoon	Declarative
cl.110					including	die-hard soccer		Declarative

						fans known as ultras		
cl.111		They		did	appear	to have been motivated mainly by the opportunity to attack the police, whom they revile.		Declarative
cl.112		Some commentators		did	say	they regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video		Declarative
cl.113		They		did	regrett	that the violence here and around the region had overshadowed the underlying argument against the offensive video		Declarative
cl.114	that	the violence here and around		had	overshadowed	the underlying argument against the offensive video.		Declarative
cl.115		Wael		did	write	“Our performance	in a column on	Declarative

		Kandil, an editor of the newspaper Sharouq				came out like that of a failed lawyer in a no-lose case,”	Sunday	
cl.116		Our performance		did	come out	like that of a failed lawyer in a no-lose case		Declarative
cl.117		We		did	serve	our opponents something that made them drop the main issue		Declarative
cl.118	and			do	take	us to the margins		Declarative
cl.119		This		is	is	what we accomplished with our bad performance		Declarative
cl.120		Mohamed Sabry, 29, a sculptor and art teacher at a downtown cafe		did	say	he saw a darker picture		Declarative
cl.121		He		did	see	a darker picture		Declarative
cl.122		He		did	say	<ul style="list-style-type: none"> <li>• “To see the Islamic world in this condition of underdevelopment,”</li> </ul>		Declarative

						• “this is a bigger insult to the prophet.”		
cl.123					to see	the Islamic world	in this condition of underdevelopment	Declarative
cl.124		This		is	is	a bigger insult to the prophet		Declarative

### THE ANALYSIS OF TEXTUAL MEANING

Table 8. Textual Meaning in 1st Article

Clause	Theme			Rheme
	Textual	Interpersonal	Topical	
cl.1			Khaled Ali	repeated the urgent question that he said justified last week’s violent protests at United States outposts around the Muslim world. Stepping from the cloud of tear gas in front of the American Embassy here,
cl.2	that		he	said justified last week’s violent protests at United States outposts around the Muslim world.
cl.3				Stepping from the cloud of tear gas in front of the American Embassy here
cl.4			Mr. Ali, a 39-year-old textile worker	“We never insult any prophet — not Moses, not Jesus — so why can’t we demand that Muhammad be respected?”



				said, holding up a handwritten sign in English that read “Shut Up America.” “Obama is the president, so he should have to apologize!”
cl.5			We	never insult any prophet — not Moses, not Jesus
cl.6	so		why	can’t we demand that Muhammad be respected?
cl.7				holding up a handwritten sign in English that read “Shut Up America.”
cl.8			Obama	is the president
cl.9	so		He	should have to apologize
cl.10			Protesters and their sympathizers	here said. When the protests against an American-made online video mocking the Prophet Muhammad exploded in about 20 countries, the source of the rage was more than just religious sensitivity, political demagoguery or resentment of Washington
cl.11	when		the protests against an American-made online video mocking the Prophet Muhammad	exploded in about 20 countries
cl.12			the source of the rage	was more than just religious sensitivity, political demagoguery or resentment of Washington
cl.13			It	was also a demand that many of them described with the word “freedom,” although in a context very different from the term’s use in the individualistic West: the right of a community, whether Muslim, Christian or Jewish, to be free from grave insult to its identity and values
cl.14			that demand	in turn, was swept up in the colliding crosscurrents of regional politics.
cl.15	from		one side	came the gale of anger at America’s decade-old

				war against terrorism,
cl.16	which		in the eyes of many Muslims in the region often	looks like a war against them
cl.17			the new winds blowing through the region in the aftermath of the Arab Spring,	which to many here means most of all a right to demand respect for the popular will. And from the other,
cl.18			Ismail Mohamed, 42, a religious scholar who once was an imam in Germany	“We want these countries to understand that they need to take into consideration the people, and not just the governments,” said
cl.19			We	want these countries to understand that they need to take into consideration the people, and not just the governments,”
cl.20	that		they	need to take into consideration the people, and not just the governments
cl.21			a religious scholar	who once was an imam in Germany
cl.22			he	said, adding, “We don’t think that depictions of the prophets are freedom of expression. We think it is an offense against our rights,” “The West has to understand the ideology of the people.”
cl.23			We	don’t think that depictions of the prophets are freedom of expression
cl.24	that		depictions of the prophets	are freedom of expression
cl.25			We	think it is an offense against our rights
cl.26			It	is an offense against our rights

cl.27				adding
cl.28			The west	has to understand the ideology of the people
cl.29			Some stone throwers	stressed that the clash was not Muslim against Christian. Even during the protests,
cl.30	that		the clash	was not Muslim against Christian
cl.31	instead		they	suggested that the traditionalism of people of both faiths in the region conflicted with Western individualism and secularism.
cl.32	that		the traditionalism of people of both faiths in the region	conflicted with Western individualism and secularism
cl.33			Youssef Sidhom, the editor of the Coptic Christian newspaper Watani,	said he objected only to the violence of the protests
cl.34			He	objected only to the violence of the protests
cl.35			Mr. Sidhom	approvingly recalled the uproar among Egyptian Christians that greeted the 2006 film “The Da Vinci Code,” which was seen as an affront to aspects of traditional Christianity and the persona of Jesus.
cl.36	that			greeted the 2006 film “The Da Vinci Code”
cl.37	which			was seen as an affront to aspects of traditional Christianity and the persona of Jesus
cl.38			Egypt, Jordan, Lebanon and other Arab countries	banned both the film and the book on which it was based
cl.39			the police	the police even arrested the head of a local film company for importing 2,000 copies of the DVD, according to news reports.

				And in Egypt, where insulting any of the three Abrahamic religions is a crime,
cl.40	and		in Egypt	where insulting any of the three Abrahamic religions is a crime.
cl.41			Mr.Sidhom	said of last week’s protests, “and if it had stayed peaceful I would have said I supported it and understood.” “This reaction is expected,”
cl.42			This	reaction is expected
cl.43			I	would have said I supported it and understood. and if it had stayed peaceful
cl.44	and if		It	had stayed peaceful
cl.45			I	supported it and understood
cl.46	and			understood
cl.47			many in Egypt, like other Arab countries,	sometimes find it hard to understand that the American government feels limited by its free speech rules from silencing even the most noxious religious bigot. In a context where insults to religion are crimes and the state has tightly controlled almost all media,
cl.48			In a context where insults to religion	are crimes.
cl.49	and		the state	has tightly controlled almost all media,
cl.50	that		the American government	feels limited by its free speech rules from silencing even the most noxious religious bigot.
cl.51			the spiritual leader of the Egypt’s mainstream Islamist group, the Muslim Brotherhood	declared that “the West” had imposed laws against “those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler, a topic which is purely historical, not a sacred doctrine.”

				In his statement after protesters breached the walls of the United States Embassy last Tuesday,
cl.52	after		protesters	breached the walls of the United States Embassy last Tuesday In his statement,
cl.53	that		“the West”	had imposed laws against “those who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler
cl.54			a topic	which is purely historical, not a sacred doctrine
cl.55	in fact		denying the Holocaust	is also protected as free speech in the United States,
cl.56	although		it	is prohibited in Germany and a few other European countries
cl.57	but		the belief that it is illegal in the United States	is widespread in Egypt
cl.58	and		the Brotherhood’s spiritual leader, Mohamed Badie	called for the “criminalizing of assaults on the sanctities of all heavenly religions.”
cl.59			He	said. “Certainly, such attacks against sanctities do not fall under the freedom of opinion or thought.” “Otherwise, such acts will continue to cause devout Muslims across the world to suspect and even loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,”
cl.60	otherwise		such acts	will continue to cause devout Muslims across the world to suspect
cl.61	and even			loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,”

cl.62		Certainly	such attacks against sanctities	do not fall under the freedom of opinion or thought
cl.63			Several protesters	said during the heat of last week's battles here that they were astonished that the United States had not punished the filmmakers
cl.64	that		They	were astonished that the United States had not punished the filmmakers
cl.65			Zakaria Magdy, 23, a printer	"Everyone across all these countries has the same anger, they are rising up for the same reason and with the same demands, and still no action is taken against the people who made that film," said
cl.66			Everyone across all these countries	has the same anger
cl.67			they	are rising up for the same reason and with the same demands
cl.68	and still		no action	is taken against the people who made that film
cl.69			In the West	many may express astonishment that the murder of Muslims in hate crimes does not provoke the same level of global outrage as the video did.
cl.70			many Egyptians	argued that a slur against their faith was a greater offense than any attack on a living person. But even a day after the clashes in Cairo had subsided,
cl.71	but even		a day after the clashes in Cairo	had subsided
cl.72	that		a slur against their faith	was a greater offense than any attack on a living person
cl.73			Ahmed Shobaky, 42, a jeweler	When you hurt someone, you are just hurting one person," said

				But when you insult a faith like that, you are insulting a whole nation that feels the pain.”
cl.74	when		you	hurt someone, you are just hurting one person
cl.75			you	are just hurting one person
cl.76	but when		you	insult a faith like that, you are insulting a whole nation that feels the pain
cl.77			you	are insulting a whole nation that feels the pain
cl.78			Mr. Mohamed, the religious scholar	justified it this way: “Our prophet is more dear to us than our family and our nation”
cl.79			Our prophet	is more dear to us than our family and our nation
cl.80			Other	said that the outpouring of outrage against the video had built up over a long period of perceived denigrations of Muslims and their faith by the United States or its military, which are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States
cl.81	that		the outpouring of outrage against the video	had built up over a long period of perceived denigrations of Muslims and their faith by the United States or its military
cl.82	which			are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the

				burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage in drone strikes; even political campaigns against the specter of Islamic law inside the United States
cl.83			Emad Shahin, a political scientist at the American University in Cairo	“This is not the first time that Muslim beliefs are being insulted or Muslims humiliated,” said
cl.84			This	is not the first time that Muslim beliefs are being insulted or Muslims humiliated
cl.85			Mr. Shahin	said it was easy to see why the protesters focused on the United States government’s outposts. While he stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film,
cl.86	while		he	stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film
cl.87	that		no one	should ever condone violence against diplomats or embassies because of even the most offensive film
cl.88			it	was easy to see why the protesters focused on the United States government’s outposts
cl.89			He	said. “This was a straw, if you will, that broke the camel’s back. “There is a war going on here,”
cl.90			There	is a war going on here
cl.91			This	was a straw, if you will, that broke the camel’s back



cl.92			the message here	is we don't care about your beliefs — that because of our freedom of expression we can demean them and degrade them any time, and we do not care about your feelings
cl.93			we	don't care about your beliefs
cl.94			we	can demean them and degrade them any time, that because of our freedom of expression
cl.95	and			degrade them any time
cl.96	and		we	we do not care about your feelings
cl.97			there	are also purely local dynamics that can fan the flames
cl.98			an American school	was set on fire by protesters angry over the video. In Tunis,
cl.99	but then			looted of computers and musical instruments by people in the neighborhood
cl.100			ultraconservative Islamists known as Salafis	initially helped drum up outrage against the video and rally their supporters to protest outside the embassy. Here in Cairo,
cl.101	and			rally their supporters to protest outside the embassy
cl.102			the Salafis	were nowhere to be found
cl.103	but		by the time	darkness fell
cl.104	and		a handful of young men	climbed the embassy wall
cl.105	and		they	stayed away the rest of the week
cl.106			Egyptian officials	said that some non-Salafis involved in the embassy attacks confessed to receiving payments, although no payer had been identified
cl.107	that		some non-Salafis involved in the embassy attacks	confessed to receiving payments

cl.108	although		no payer	had been identified
cl.109			the next three days of protests	were dominated by a relatively small number of teenagers and young men
cl.110				including die-hard soccer fans known as ultras
cl.111			they	appeared to have been motivated mainly by the opportunity to attack the police, whom they revile.
cl.112			some comentators	said they regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video
cl.113			They	regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video
cl.114	that		the violence here and around the region	had overshadowed the underlying argument against the offensive video
cl.115			Wael Kandil, an editor of the newspaper Sharouq	wrote in a column on Sunday. "Our performance came out like that of a failed lawyer in a no-lose case,"
cl.116			Our performance	came out like that of a failed lawyer in a no-lose case
cl.117			We	served our opponents something that made them drop the main issue
cl.118	and			take us to the margins
cl.119			this	is what we accomplished with our bad performance
cl.120			Mohamed Sabry, 29, a sculptor and art teacher at a downtown cafe	said he saw a darker picture
cl.121			he	saw a darker picture
cl.122			he	said, "this is a bigger insult to the prophet." To see the Islamic world in this condition of underdevelopment,"

cl.123				To see the Islamic world in this condition of underdevelopment
cl.124			this	is a bigger insult to the prophet

## Appendix 2. Pakistani Minister Offers Bounty Over Anti-Islam Video

Table 9. Types of Process in 2nd Article

Sentence / Clause	Clause	Process
s1/c1	A Pakistani cabinet minister <b>offered</b> a \$100,000 reward on Saturday for the death of the person behind the anti-Islam video made in the United States that has roiled Muslims around the world, even suggesting that Taliban and Al Qaeda militants could carry out the killing.	Verbal (Reported)
s1/c2	even <b>suggesting</b> that Taliban and Al Qaeda could carry out the killing	Verbal (non-finite)
s2/c3	Ghulam Ahmad Bilour, the federal railways minister, <b>said</b> at a news conference in the northwestern city of Peshawar that he would personally finance a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad.	Verbal (Reported)
s2/c4	that he <b>would</b> personally <b>finance</b> a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad.	Material
s3/c5	Mr. Bilour <b>acknowledged</b> that incitement to murder was illegal, but said he was “ready to be hanged in the name of the Prophet Muhammad.”	Verbal (Reported)
s3/c6	but <b>said</b> he was “ready to be hanged in the name of the Prophet Muhammad.”	Verbal (Reported)
s3/c7	he <b>was</b> “ready to be hanged in the name of the Prophet Muhammad.”	Relational (Attributive)
s4/c8	And he <b>invited</b> the Taliban and Al Qaeda to be “partners in this noble deed,” according to news reports.	Relational (Second-order Agent)
s5/c9	The incendiary statements <b>came</b> a day after violent protests paralyzed Pakistan’s largest cities, leaving 23 people dead and more than 200 injured, and invited fresh criticism of the government’s handling of the crisis.	Material
s5/c10	<b>leaving</b> 23 people dead and more than 200 injured,	Material (non-finite)
s5/c11	and <b>invited</b> fresh criticism of the government’s handling of the crisis.	Material

s6/c12	A senior aide to Mr. Bilour sought to qualify his statements, <b>saying</b> that their purpose was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States.	Verbal (Reported)
s6/c13	that their purpose <b>was</b> to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States.	Relational (Identifying)
s7/c14	But in Islamabad, the government <b>distanced</b> itself from the comments.	Material
s8/c15	“We completely dissociate ourselves from the statement of Mr. Bilour,” Shafqat Jalil, press secretary to Prime Minister Raja Pervez Ashraf, <b>said</b> in an interview after several hours of silence from the government.	Verbal (Quoted)
s8/c16	“We completely <b>dissociate</b> ourselves from the statement of Mr. Bilour,”	Material
s9/c17	Mr. Jalil <b>added</b> that the prime minister had been trying contact the leader of Mr. Bilour’s party, a minority member of the coalition government.	Verbal (Reported)
s9/c18	that the prime minister <b>had been trying</b> contact the leader of Mr. Bilour’s party, a minority member of the coalition government.	Material
s10/c19	“The P.M. will try to work something out with him,” he <b>said</b> .	Verbal (Quoted)
s10/c20	“The P.M. <b>will try</b> to work something out with him,”	Material
s11/c21	An Obama administration official, who spoke on the condition of anonymity, <b>said</b> he did not want to comment until he knew more about the context of the comments.	Verbal (Reported)
s11/c22	he <b>did not want</b> to comment until he knew more about the context of the comments.	Mental
s11/c23	<b>to comment</b> until he knew more about the context of the comments.	Verbal (non-finite)
s11/c24	until he <b>knew</b> more about the context of the comments.	Mental
s12/c25	The bounty offer <b>came</b> during widespread criticism of the government, which declared a public holiday on Friday	Material
s12/c26	<b>to facilitate</b> what it hoped would be peaceful protests, calling it a “Day of Love for the Prophet Muhammad.”	Material (non-finite)
s13/c27	“Pakistan was truly leaderless on Friday,” <b>said</b> Maleeha Lodhi, a former ambassador to the United States. “By ceding space to the mob, the government actually joined the mob. And these statements only reinforce how playing to the gallery has very dangerous, long-term consequences for the country.”	Verbal (Quoted)
s13/c28	“Pakistan <b>was</b> truly leaderless on Friday,”	Relational

		(Attributive)
s13/c29	“By ceding space to the mob, the government actually <b>joined</b> the mob.	Material
s13/c30	“By <b>ceding</b> space to the mob,	Material
s13/c31	And these statements only <b>reinforce</b> how playing to the gallery has very dangerous, long-term consequences for the country.”	Material
s13/c32	how playing to the gallery <b>has</b> very dangerous, long-term consequences for the country.”	Relational (Attributive)
s14/c33	Mr. Bilour <b>did not name</b> the target of his bounty, but it was widely presumed to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie titled “Innocence of Muslims.”	Verbal (Reported)
s14/c34	but it <b>was</b> widely <b>presumed</b> to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie titled “Innocence of Muslims.”	Verbal
s15/c35	Mr. Nakoula <b>has not confirmed</b> reports of his involvement	Verbal (Reported)
s15/c36	but he <b>has been questioned</b> by the police near his residence south of Los Angeles.	Verbal
s16/c37	In Pakistan, Mr. Bilour’s offer <b>was taken</b> more as a piece of political grandstanding than as a serious threat.	Material
s17/c38	A day earlier, at least six people <b>died</b> during protests in Peshawar, and rioters destroyed property that included a cinema belonging to Mr. Bilour’s brother, Aziz.	Material
s17/c39	and rioters <b>destroyed</b> property that included a cinema belonging to Mr. Bilour’s brother, Aziz.	Material
s18/c40	“It is not for us to destroy our country and our own poor people,” <b>said</b> Mr. Bilour’s aide, Zulfikar Ahmed, explaining the rationale for the bounty. “That’s why he said this.”	Verbal (Quoted)
s18/c41	“It <b>is</b> not for us to destroy our country and our own poor people,”	Relational (Attributive)
s18/c42	<b>to destroy</b> our country and our own people,	Material (non-finite)
s18/c43	<b>explaining</b> the rationale for the bounty.	Verbal (non-finite)
s18/c44	“That’s why he said this.”	Relational (Attributive)
s18/c45	he <b>said</b> this.”	Verbal
s19/c46	Yet Mr. Bilour’s party <b>has suffered</b> many attacks at the hands of the Taliban, which has killed	Mental

	dozens of his party colleagues in recent years.	
s20/c47	Pakistan Railways, the state-owned company that Mr. Bilour presides over, <b>is</b> deeply in debt, and its performance has been marked by frequent strikes, poor service and train crashes — a fact to which some irate Pakistanis referred in comments on social media after the reward was announced.	Relational (Attributive)
s20/c48	and its performance <b>has been marked</b> by frequent strikes, poor service and train crashes — a fact to which some irate Pakistanis referred in comments on social media after the reward was announced.	Material
s20/c49	— a fact to which some irate Pakistanis <b>referred</b> in comments on social media after the reward was announced.	Material
s20/c50	after the reward <b>was announced</b> .	Verbal
s21/c51	“Mr. Bilour would better serve the Prophet Muhammad by saving the railways,” a person using the name Tariq Ahsan <b>said</b> on Twitter.	Verbal (Quoted)
s21/c52	“Mr. Bilour <b>would</b> better <b>serve</b> the Prophet Muhammad by saving the railways,”	Material
s22/c53	Fresh protests, albeit peaceful ones, <b>continued</b> .	Verbal
s23/c54	Several thousand people, including hundreds of women, <b>marched</b> outside the Parliament in Islamabad, chanting, “Punishment for those who humiliated our prophet.”	Material
s23/c55	<b>chanting</b> , “Punishment for those who humiliated our prophet.”	Verbal (non-finite)
s23/c56	“Punishment for those who <b>humiliated</b> our prophet.”	Mental
s24/c57	In Lahore, hard-line Islamist groups <b>gathered</b> outside the United States Consulate.	Material
s25/c58	Mr. Bilour’s statement <b>came</b> at an awkward time for the government because it coincided with a visit to the United States by the foreign minister, Hina Rabbani Khar.	Material
s25/c59	because it <b>coincided</b> with a visit to the United States by the foreign minister, Hina Rabbani Khar.	Material
s26/c60	After a meeting with Secretary of State Hillary Rodham Clinton on Friday, Ms. Khar <b>said</b> the violent protests “cannot be tolerated.”	Verbal (Reported)
s27/c61	the violent protests “ <b>cannot be tolerated</b> .”	Mental
s28/c62	Protests <b>continued</b> in other parts of the subcontinent.	Material
s29/c63	In Bangladesh, clashes between Islamist groups and the police <b>left</b> more than 100 people wounded	Material

s29/c64	after the protesters <b>tried</b> to march through the capital, Dhaka, in defiance of a ban on demonstrations that has been in force since Friday afternoon.	Material
s30/c65	In Pakistan, a group of Christians in the northwestern city of Mardan <b>said</b> they would hold their Sunday service on the road to protest the destruction of their church during Friday's riots.	Verbal (Reported)
s30/c66	they <b>would hold</b> their Sunday service on the road to protest the destruction of their church during Friday's riots.	Material

### THE ANALYSIS OF IDEATIONAL MEANING (TRANSITIVITY)

#### A. MATERIAL PROCESS

Table 10. Material Process in 2nd Article

Clause	Conjunction	Actor	Process	Goal	Range	Beneficiary		Circumstances
						Client	Recipient	
c4	that	he	would finance	a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad				personally,
c9		The incendiary statements	came					a day after violent protests paralyzed Pakistan's largest cities
c10			leaving	23 people dead and				

				more than 200 injured				
c11	and		invited		fresh criticism of the government's handling of the crisis			
c14	but	the government	distanced		itself			in Islamabad, from the comments.
c16		We	dissociate	ourselves				completely, from the statement of Mr. Bilour
c18	that	the prime minister	had been trying		contact the leader of Mr. Bilour's party a minority member of the coalition government.			
c20		The P.M.	will try to work	something				out with him
c25		The bounty offer	came					during widespread criticism of the government, which declared a public holiday on Friday
c26			to facilitate		what it hoped would be peaceful			



					protests, calling it a “Day of Love for the Prophet Muhammad.”			
c29		The government	joined	the mob				By ceding space to the mob, actually
c30	by		ceding	space to the mob				
c31	and	These statements	reinforce		how playing to the gallery has very dangerous, long-term consequences for the country.”			only,
c37		Mr. Bilour’s offer	was taken		more as a piece of political grandstanding than as a serious threat.			In Pakistan
c38		six people	died					A day earlier, at least, during protests in Peshawar
c39	and	rioters	destroyed	property that included a				

				cinema belonging to Mr. Bilour's brother, Aziz				
c42			to destroy		our country and our own poor people			
c48	and	by frequent strikes, poor service and train crashes	has been marked	its performance				
c49	which	some irate Pakistanis	referred					a fact to, in comments on social media after the reward was announced.
c52		Mr. Bilour	would serve		the Prophet Muhammad			better, by saving the railways
c54		Several thousand people, including hundreds of women	marched					outside the Parliament in Islamabad,
c57		hard-line Islamist groups	gathered					In Lahore, outside the United States Consulate.
c58		Mr. Bilour's statement	came					at an awkward time for the government because it

								coincided with a visit to the United States by the foreign minister, Hina Rabbani Khar
c59	because	It	coincided					with a visit to the United States by the foreign minister, Hina Rabbani Khar.
c62		Protests	continued					in other parts of the subcontinent.
c63		clashes between Islamist groups and the police	left	more than 100 people wounded				In Bangladesh,
c64	after	the protesters	tried					to march through the capital, Dhaka, in defiance of a ban on demonstrations that has been in force since Friday afternoon.
c66		They	would hold		their Sunday service			on the road to protest the destruction of their church during Friday's riots.

### B. MENTAL PROCESS

Table 11. Mental Process in 2nd Article

Clause	Conjunction	Senser	Process	Phenomenon	Circumstances
c22		He	did not want	to comment	
c24	until	He	knew		more about the context of the comments.
c46	yet	Mr. Bilour's party	has suffered	many attacks at the hands of the Taliban	which has killed dozens of his party colleagues in recent years.
c56	who	Punishment for those	humiliated	our prophet.	
c61		the violent protests	cannot be tolerated		

### C. RELATIONAL PROCESS

Table 12. Relational Process in 2nd Article

Clause	Conjunction	Carrier	Identified	Process	Attribute	Identifier	Circumstance
c7		he	was		"ready to be hanged in the name of the Prophet		

					Muhammad.”		
c13	that		Their purpose	was		to channel frustration and anger away from the streets of Pakistan and toward the filmmaker	in the United States.
c28		Pakistan		was	leaderless		truly, on Friday
c32	how	playing to the gallery		has	very dangerous, long-term consequences for the country.”		
c41		It		is not	for us to destroy our country and our own poor people,		
c44		That		is	why he said this,		
c47		Pakistan Railways, the state-owned company that Mr. Bilour presides over		is	in debt, and its performance has been marked by frequent strikes, poor service and train crashes — a fact to which some irate Pakistanis referred in comments on social media		

					after the reward was announced.		
--	--	--	--	--	------------------------------------	--	--

**Second-order Agent in Relational Process**

c8	He	invited	the Taliban and Al Qaeda	to be	partners	in this noble deed,
	<b>Attributor</b>	<b>Process</b>	<b>Carrier</b>	<b>Process</b>	<b>Attribute</b>	<b>Circumstance</b>
	<b>Agent 2</b>		<b>Agent 1</b>		<b>Medium</b>	

**D. VERBAL PROCESS**

Table 13. Verbal Process in 2nd Article

Clause	Conjunction	Sayer	Process	Receiver	Target	Verbiage		Circumstances
						Reported	Quoted	
c1		A Pakistani cabinet minister	offered			for the death of the person behind the anti-Islam video made in the United States that has roiled Muslims around the world, even suggesting that Taliban and Al Qaeda militants could carry out the killing.		A \$100,000 reward on Saturday

c2	even		suggesting			that Taliban and Al Qaeda militants could carry out the killing		
c3		Ghulam Ahmad Bilour, the federal railways minister,	said			that he would personally finance a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad.		At a news conference in the northwestern city of Peshawar
c5		Mr. Bilour	acknowledged			that incitement to murder was illegal		
c6	but		said			he was “ready to be hanged in the name of the Prophet Muhammad.” And he invited the Taliban and Al Qaeda to be “partners		



						in this noble deed,”		
c12		A senior aide to Mr. Bilour sought to qualify his statements	saying			that their purpose was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker		in the United States.
c15		Shafqat Jalil, press secretary to Prime Minister Raja Pervez Ashraf	said				“We completely dissociate ourselves from the statement of Mr. Bilour,”	in an interview after several hours of silence from the government.
c17		Mr. Jalil	added			that the prime minister had been trying to contact the leader of Mr. Bilour’s party, a minority member of the coalition government.		
c19		He	said				“The P.M. will	

							try to work something out with him,”	
c21		An Obama administration official, who spoke on the condition of anonymity	said			he did not want to comment until he knew more about the context of the comments.		
c23			to comment					until he knew more about the context of the comments.
c27		Maleeha Lodhi, a former ambassador to the United States.	Said				<ul style="list-style-type: none"> <li>• “Pakistan was truly leaderless on Friday,”</li> <li>• “By ceding space to the mob, the government actually joined the mob. And these</li> </ul>	

							statements only reinforce how playing to the gallery has very dangerous, long-term consequences for the country.”	
c33		Mr. Bilour	did not name		the target of his bounty			
c34	but	It	was presumed		to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie			widely

					titled “Innocence of Muslims.”			
c35		Mr. Nakoula	has not confirmed			reports of his involvement, but he has been questioned by the police near his residence south of Los Angeles.		
c36	but	He	has been questioned					by the police near his residence south of Los Angeles.
c40		Mr. Bilour’s aide, Zulfikar Ahmed	said				<ul style="list-style-type: none"> <li>• “It is not for us to destroy our country and our own poor people,”</li> <li>• “That’s why he said this.”</li> </ul>	explaining the rationale for the bounty.
c43			explaining			the rationale		

						for the bounty		
c45		He	said			this		
c50	after	the reward	was announced.					
c51		a person using the name Tariq Ahsan	said				“Mr. Bilour would better serve the Prophet Muhammad by saving the railways,”	on Twitter
c54		Fresh protests, albeit peaceful ones	continued					
c55			chanting			“Punishment for those who humiliated our prophet.”		
c60		Mr. Khar	said			the violent protests “cannot be tolerated.”		After a meeting with Secretary of State Hillary Rodham Clinton on Friday,
c65		a group of Christians in the northwestern city of Mardan	said			they would hold their Sunday service on the road to protest the		In Pakistan

						destruction of their church during Friday's riots.		
--	--	--	--	--	--	--	--	--

### THE ANALYSIS OF INTERPERSONAL MEANING

Table 14. Interpersonal meaning in 2nd Article

Clause	Connector	Mood			Residue		Circum. Adjunct	Types of Mood
		Subject	Mood/ C. Adjunct	Finite	Predicator	Complement		
c1		A Pakistani cabinet minister		did	offer	a \$100,000 reward on Saturday for the death of the person behind the anti-Islam video made in the United States that has roiled Muslims around the world		Declarative
c2	even				suggesting	that Taliban and Al Qaeda militants could carry out the killing.		Declarative

c3		Ghulam Ahmad Bilour, the federal railways minister		did	say	that he would personally finance a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad	at a news conference in the northwestern city of Peshawar	Declarative
c4	that	he	personally	would	finance	a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad.		Declarative
c5		Mr. Bilour		did	acknowledge	that incitement to murder was illegal, but said he was “ready to be hanged in the name of the Prophet Muhammad.”		Declarative
c6	but			did	say	he was “ready to be hanged in the name of the Prophet Muhammad.”		Declarative

c7		he		was	was	“ready to be hanged in the name of the Prophet Muhammad.”		Declarative
c8		he		did	invite	the Taliban and Al Qaeda to be “partners in this noble deed,”	according to news reports	Declarative
c9		The incendiary statements		did	come		a day after violent protests paralyzed Pakistan’s largest cities, leaving 23 people dead and more than 200 injured, and invited fresh criticism of the government’s handling of the crisis.	Declarative
c10					leaving	23 people dead and more than 200 injured		Declarative
c11	and			did	invite	fresh criticism of the		Declarative



						government's handling of the crisis		
c12		A senior aide to Mr. Bilour sought to qualify his statements		is	saying	that their purpose was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States		Declarative
c13	that	their purpose		was	was	to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States		Declarative
c14		the government		did	distance	itself from the comments	in Islamabad	Declarative
c15		Shafqat Jalil, press secretary to Prime Minister Raja Pervez Ashraf		did	say	"We completely dissociate ourselves from the statement	in an interview after several hours of silence from the government.	Declarative

						of Mr. Bilour,”	
c16		we	completely	do	dissociate	ourselves from the statement of Mr. Bilour	Declarative
c17		Mr. Jalil		did	add	that the prime minister had been trying contact the leader of Mr. Bilour’s party, a minority member of the coalition government	Declarative
c18	that	the prime minister		had	been trying	contact the leader of Mr. Bilour’s party, a minority member of the coalition government	Declarative
c19		he		did	say	“The P.M. will try to work something out with him,”	Declarative
c20		The P.M		will	try	to work something out with him	Declarative
c21		An Obama administration		did	say	he did not want to comment	Declarative

		official, who spoke on the condition of anonymity				until he knew more about the context of the comments.		
c22		he		did not	want			Declarative
c23					to comment		until he knew more about the context of the comments	Declarative
c24		he		did	know	more about the context of the comments	until	Declarative
c25		The bounty offer		did	come		during widespread criticism of the government which declared a public holiday on Friday	Declarative
c26					to facilitate	what it hoped would be peaceful protests, calling it a “Day of Love for the Prophet Muhammad.”		
c27		Maleeha Lodhi, a former ambassador to the		did	say	“Pakistan was truly leaderless on Friday,”		Declarative

		United States				“By ceding space to the mob, the government actually joined the mob. And these statements only reinforce how playing to the gallery has very dangerous, long-term consequences for the country.”		
c28		Pakistan	truly	was	was	leaderless	on Friday	Declarative
c29		The Government	actually	did	join	the mob		Declarative
c30	by				ceding	space to the mob		Declarative
c31	and	the statements	only	do	reinforce	how playing to the gallery has very dangerous, long-term consequences for the country		Declarative
c32		how playing to the		does	have		very dangerous,	Declarative

		gallery					long-term consequences for the country	
c33		Mr. Bilour		did not	name	the target of his bounty, but it was widely presumed to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie titled "Innocence of Muslims."		Declarative
c34		it	widely	was	presumed	to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a		Declarative

						movie titled “Innocence of Muslims.”		
c35		Mr. Nakoula		has not	confirmed	reports of his involvement		Declarative
c36	but	he		has	been questioned	by the police	near his residence south of Los Angeles	Declarative
c37		Mr. Bilour’s offer		was	taken	more as a piece of political grandstanding than as a serious threat	In Pakistan	Declarative
c38	at least	six people		did	die		a day earlier, during protests in Peshawar,	Declarative
c39	and	rioters		did	destroy	property that included a cinema belonging to Mr. Bilour’s brother, Aziz.		Declarative
c40		Mr. Bilour’s aide, Zulfikar Ahmed		did	say	“It is not for us to destroy our country and our own poor people,” “That’s why he said this.”	explaining the rationale for the bounty	Declarative
c41		It		is not	is	for us		Declarative

c42					to destroy	our country and our own poor people		
c43					explaining	the rationale for the bounty		Declarative
c44		that		is	is	why he said this		Declarative
c45	why	he		did	say	this		Declarative
c46		Mr. Bilour's party	yet	has	suffered	many attacks at the hands of the Taliban, which has killed dozens of his party colleagues in recent years		Declarative
c47		Pakistan Railways, the state-owned company that Mr. Bilour presides over,	deeply	is	is	deeply in debt,		Declarative
c48	and	by frequent strikes, poor service and train crashes		has	been marked	its performance		Declarative
c49	which	some irate Pakistanis		did	refer	in comments	on social media	Declarative
c50	after	the reward		was	announced			Declarative
c51		a person using the		did	say	“ Mr. Bilour	on Twitter	Declarative

		name Tariq Ahsan				would better serve the Prophet Muhammad by saving the railways,”		
c52		Mr. Bilour		would	serve	better the Prophet Muhammad	by saving the railways	Declarative
c53		Fresh protests, albeit peaceful ones		did	continue			Declarative
c54		Several thousand people, including hundreds of women,		did	march		outside the Parliament in Islamabad	Declarative
c55					chanting	“Punishment for those who humiliated our prophet.”		Declarative
c56	who	Punishment for those		did	humiliate	our prophet		Declarative
c57		hard-line Islamist groups		did	gather		In Lahore, outside the United States Consulate.	Declarative
c58		Mr. Bilour’s statement		did	come		at an awkward time for the government	Declarative
c59	because	it		did	coincide	with a visit to		Declarative



						the United States by the foreign minister, Hina Rabbani Khar.		
c60		Ms. Khar		did	say	the violent protests “cannot be tolerated.”	After a meeting with Secretary of State Hillary Rodham Clinton on Friday	Declarative
c61		The violent protest		can not	be tolerated			Declarative
c62		Protests		did	continue		in other parts of the subcontinent	Declarative
c63		clashes between Islamist groups and the police		did	leave	more than 100 people wounded	In Bangladesh,	Declarative
c64	after	the protesters		did	try		to march through the capital, Daka, in defiance of a ban on demonstrations that has been in force since Friday afternoon.	Declarative
c65		a group of		did	say	they would	In Pakistan,	Declarative

		Christians in the northwestern city of Mardan				hold their Sunday service on the road to protest the destruction of their church during Friday's riots		
c66		they		would	hold	their Sunday service on the road to protest the destruction of their church	during Friday's riots	Declarative

### THE ANALYSIS OF TEXTUAL MEANING

Table 15. Textual Meaning in 2nd Article

Clause	Theme			Rheme
	Textual	Interpersonal	Topical	
c1			A Pakistani cabinet minister	offered a \$100,000 reward on Saturday for the death of the person behind the anti-Islam video made in the United States that has roiled Muslims around the world,
c2				even suggesting that Taliban and Al Qaeda militants could carry out the killing
c3			Ghulam Ahmad Bilour, the federal railways minister	said at a news conference in the northwestern city of Peshawar that he would personally finance a bounty aimed at the maker of a crude, low-budget video

				that denigrates the Prophet Muhammad
c4	that		he	would personally finance a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad
c5			Mr. Bilour	acknowledged that incitement to murder was illegal
c6	but			said he was “ready to be hanged in the name of the Prophet Muhammad.”
c7			he	was “ready to be hanged in the name of the Prophet Muhammad”
c8	and		he	invited the Taliban and Al Qaeda to be “partners in this noble deed,”
c9			The incendiary statements	came a day after violent protests paralyzed Pakistan’s largest cities,
c10				leaving 23 people dead and more than 200 injured
c11	and			invited fresh criticism of the government’s handling of the crisis
c12			A senior aide to Mr. Bilour sought to qualify his statements	saying that their purpose was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States
c13	that		their purpose	was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States
c14			the government	But in Islamabad, distanced itself from the comments.
c15			Shafqat Jalil, press secretary to Prime Minister Raja Pervez Ashraf	said in an interview after several hours of silence from the government. “We completely dissociate ourselves from the statement of Mr. Bilour,”
c16			we	completely dissociate ourselves from the statement of Mr. Bilour

c17			Mr. Jalil	added that the prime minister had been trying contact the leader of Mr. Bilour’s party, a minority member of the coalition government
c18	that		the prime minister	had been trying contact the leader of Mr. Bilour’s party, a minority member of the coalition government
c19			He	said. “The P.M. will try to work something out with him,”
c20			The P.M.	will try to work something out with him
c21			An Obama administration official, who spoke on the condition of anonymity,	said he did not want to comment until he knew more about the context of the comments.
c22			he	did not want
c23				to comment until he knew more about the context of the comments
c24	until		he	knew more about the context of the comments
c25			The bounty offer	came during widespread criticism of the government, which declared a public holiday on Friday
c26				to facilitate what it hoped would be peaceful protests, calling it a “Day of Love for the Prophet Muhammad.”
c27			Maleeha Lodhi, a former ambassador to the United States	said, “Pakistan was truly leaderless on Friday,” “By ceding space to the mob, the government actually joined the mob. And these statements only reinforce how playing to the gallery has very

				dangerous, long-term consequences for the country.”
c28			Pakistan	was truly leaderless on Friday
c29			the government	actually joined the mob.
c30	by			ceding space to the mob
c31	and		these statements	only reinforce
c32			how playing to the gallery	has very dangerous, long-term consequences for the country
c33			Mr. Bilour	did not name the target of his bounty,
c34	but		it	was widely presumed to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie titled “Innocence of Muslims
c35			Mr. Nakoula	has not confirmed reports of his involvement,
c36	but		he	has been questioned by the police near his residence south of Los Angeles
c37			Mr. Bilour’s offer	was taken more as a piece of political grandstanding than as a serious threat. In Pakistan,
c38	at least		six people	died during protests in Peshawar,
c39	and		rioters	destroyed property that included a cinema belonging to Mr. Bilour’s brother, Aziz
c40			Mr. Bilour’s aide, Zulfikar Ahmed	said explaining the rationale for the bounty. “That’s why he said this.” “It is not for us to destroy our country and our own poor people,”
c41			It	is not for us
c42				to destroy our country and our own poor people
c43				explaining the rationale for the bounty

c44			That	's why he said this
c45			he	said this
c46	yet		Mr. Bilour's party	has suffered many attacks at the hands of the Taliban, which has killed dozens of his party colleagues in recent years
c47			Pakistan Railways	the state-owned company that Mr. Bilour presides over, is deeply in debt,
c48	and		its performance	has been marked by frequent strikes, poor service and train crashes
c49	a fact to which		some irate Pakistanis	referred in comments on social media
c50	after		the reward	was announced
c51			a person using the name Tariq Ahsan	said on Twitter. Mr. Bilour would better serve the Prophet Muhammad by saving the railways,
c52			Mr. Bilour	would better serve the Prophet Muhammad by saving the railways
c53			Fresh protests, albeit peaceful ones	continued
c54			Several thousand people, including hundreds of women	marched outside the Parliament in Islamabad,
c55				chanting, "Punishment for those who humiliated our prophet.
c56			Punishment for those	who humiliated our prophet
c57			hard-line Islamist groups	gathered outside the United States Consulate. In Lahore,
c58			Mr. Bilour's statement	came at an awkward time for the government
c59	because		it	coincided with a visit to the United States by the foreign minister, Hina Rabbani Khar.
c60			Ms. Khar	said the violent protests "cannot be tolerated."

				After a meeting with Secretary of State Hillary Rodham Clinton on Friday,
c61			the violent protests	cannot be tolerated
c62			Protest	continued in other parts of the subcontinent
c63			clashes between Islamist groups and the police	left more than 100 people wounded In Bangladesh,
c64	after		the protesters	tried to march through the capital, Dhaka, in defiance of a ban on demonstrations that has been in force since Friday afternoon
c65			a group of Christians in the northwestern city of Mardan	said they would hold their Sunday service on the road to protest the destruction of their church during Friday's riots. In Pakistan,
c66			they	would hold their Sunday service on the road to protest the destruction of their church during Friday's riots

### Appendix 3. “Walls of Shame”

Table 16. Types of Process in 3rd Article

Sentence / Clause	Clause	Process
s1/cl.1	The flag-burning and the rock-hurling <b>have ceased</b> ,	Material
s1/cl.2	the tear gas <b>has cleared</b> ,	Material
s1/cl.3	and the U.S. Embassy in Cairo <b>is left</b> with a new, impromptu protective wall made of concrete blocks.	Material
s2/cl.4	Such walls <b>are</b> the latest architectural feature of downtown Cairo.	Relational (Identifying)
s3/cl.5	A series of them currently <b>encircles</b> the northern approach to Lazoughli,	Material
s3/cl.6	as the fortress that houses the Ministry of the Interior <b>is known</b> .	Mental
s4/cl.7	A couple more walls that were put up near the Parliament building at the beginning of the year <b>were removed</b> this summer,	Material
s4/cl.8	as has the one <b>built</b> last September outside the Israeli Embassy.	Material
s5/cl.9	Seeing them <b>go</b> brought some relief to the perpetual traffic jams of Egypt’s capital.	Material
s5/cl.10	<b>Seeing</b> them	Mental (non-finite)
s6/cl.11	We Cairenes <b>had become</b> used to them, though	Material
s6/cl.12	— especially the ones <b>decorated</b> with trompe-l’oeil paintings,	Material
s6/cl.13	which <b>imagined</b> a different urban landscape	Mental
s6/cl.14	or <b>featured</b> portraits of the people	Material
s6/cl.15	who <b>fell</b> in recurrent rioting against the police over the last 18 months.	Material
s7/cl.16	Though the outrage over a “film” disparaging the Prophet Muhammad — in fact, a mere trailer, as there is no evidence that a full-length feature exists — <b>remains</b> very much alive,	Material
s7/cl.17	many Cairenes <b>have rejected</b> the protests	Verbal
s7/cl.18	that <b>lasted</b> for several days last week outside the U.S. Embassy.	Relational (Attributive)
s7/cl.19	as there <b>is</b> no evidence that a full-length feature exists	Existential
s8/cl.20	Conversations with ordinary people, as well as the opinion pages of the major local newspapers, <b>reveal</b> both indignation over the film and embarrassment over the small yet	Material



	intense protests it sparked.	
s9/cl.21	Part of this feeling <b>comes</b> from protest-fatigue; part of it from discomfiture that a small crowd of young rioters is being magnified on television screens as a major riot.	Material
s9/cl.22	part of it from discomfiture that a small crowd of young rioters <b>is being magnified</b> on television screens as a major riot.	Material
s10/cl.23	This <b>was not</b> Benghazi or Sana, after all: after the first day a few hundred participated at most.	Relational (Attributive)
s10/cl.24	after the first day a few hundred <b>participated</b> at most.	Material
s11/cl.25	The protests outside the U.S. Embassy <b>were sustained</b> in good part by angry young men (and often boys)	Material
s11/cl.26	for whom fighting the police <b>has become</b> a favorite sport over the past year of clashes	Material
s12/cl.27	Eyewitnesses <b>report</b> seeing soccer fans and young radicals among them, which may explain why, amid the religious slogans graffitied on the walls of the embassy, are the initials “A.C.A.B.”	Verbal (Reported)
s12/cl.28	<b>seeing</b> soccer fans and young radicals among them,	Mental (non-finite)
s12/cl.29	which may explain why, amid the religious slogans graffitied on the walls of the embassy, <b>are</b> the initials “A.C.A.B.”	Relational (Identifying)
s13/cl.30	This <b>is</b> the universal call sign of a transnational group of soccer fanatics known as Ultras,	Relational (Attributive)
s13/cl.31	and it <b>means</b> “All Cops Are Bastards.”	Relational (Attributive)
s14/cl.32	But the protests also <b>highlighted</b> more important problems.	Material
s15/cl.33	Such as why the police <b>were not able to contain</b> the rioters,	Material
s15/cl.34	or what impact the protests <b>might have</b> on sectarian relations in Egypt:	Relational (Attributive)
s15/cl.35	the film’s alleged producer <b>is</b> a Coptic émigré from Egypt.	Relational (Identifying)
s16/cl.36	He and several other exiled Egyptians — as well as Terry Jones, the Florida fundamentalist said to have been consulted in the making of the film — <b>face</b> arrest should they come here.	Material
s16/cl.37	— as well as Terry Jones, the Florida fundamentalist <b>said</b> to have been consulted in the	Verbal (Reported)

	making of the film —	
s16/cl.38	should they <b>come</b> here.	Material
s17/cl.39	(One poor soul, Albier Saber, a Copt, <b>was taken</b> into custody merely for linking to the YouTube trailer on his Facebook account.)	Material
s17/cl.40	<b>linking</b> to the YouTube trailer on his Facebook account.	Material (non-finite)
s18/cl.41	And there's the matter of the double standard	Existential
s18/cl.42	that <b>is created</b>	Material
s18/cl.43	when a sheikh who burned a Bible — rather perplexingly, since Muslims consider it a holy book — <b>is</b> free whereas Christians who insult Islam face immediate backlash.	Relational (Attributive)
s18/cl.44	since Muslims <b>consider</b> it a holy book	Mental
s19/cl.45	Even as the anger against America dies down, the underlying tension <b>stirred up</b> by this affair may have ongoing consequences in Egypt	Material
s19/cl.46	Even as the anger against America <b>dies down</b> ,	Material
s19/cl.47	— not least because it <b>will boost</b> the case of the Islamists who want to put a ban on blasphemy at the heart of the constitution currently being drafted.	Material

## THE ANALYSIS OF IDEATIONAL MEANING (TRANSITIVITY)

### A. MATERIAL PROCESS

Table 17. Material Process in 3rd article

Clause	Conjunction	Actor	Process	Goal	Range	Beneficiary		Circumstance
						Client	Recipient	
cl.1		The flag-burning and the rock-hurling	have ceased					
cl.2		the tear gas	has cleared					

cl.3	and	the U.S. Embassy in Cairo	is left					with a new impromptu protective wall made of concrete blocks.
cl.5		A series of them	encircles					currently, the northern approach to Lazoughli.
cl.7		A couple more walls that were put up near the Parliament building at the beginning of the year	were removed					this summer
cl.8	as has	The one	built					last September outside the Israeli Embassy.
cl.10		Seeing them	go		brought some relief to the perpetual traffic jams of Egypt's capital.			
cl.11		We Cairenes	had become	used to them				

cl.12		the ones	decorated					especially, with trompe-l'oeil paintings,
cl.14	or		featured		portraits of the people			
cl.15	who		fell					in recurrent rioting against the police over the last 18 months.
cl.16	though	the outrage over a “film” disparaging the Prophet Muhammad	remains					very much alive
cl.20		Conversations with ordinary people	reveal	both indignation over the film and embarrassment over the small yet intense protests it sparked				as well as the opinion pages of the major local newspapers
cl.21		Part of this feeling	comes					from protest- fatigue;
cl.23		part of it from discomfiture that a small crowd of	is being magnified					on television screens as a major riot

		young rioters						
cl.24		a few hundred	participated					at most after the first day
cl.25		in good part by angry young men (and often boys)	were sustained	the protests				outside the U.S. Embassy
cl.26	for whom	fighting the police	has become	a favorite sport				over the past year of clashes
cl.32	but	the protest	highlighted					more important problems. also
cl.33	Such as why	the police	were not able to contain	the rioters				
cl.34		He and several others exiled Egyptians	face	arrest				
cl.38		They	should come					here
cl.39		One poor soul, Albier Saber, a Copt	was taken					into custody merely for linking to the YouTube trailer on his Facebook account.
cl.40	for		linking		to the YouTube trailer			on his Facebook account
cl.42	that		is created					when a sheikh who

								burned a Bible — rather perplexingly, since Muslims consider it a holy book — is free whereas Christians who insult Islam face immediate backlash.
cl.45		the underlying tension	stirred up					by this affair may have ongoing consequences in Egypt Even as the anger against America dies down,
cl.46	even	as the anger against America	dies down					
cl.47	not least because	It	will boost	the case of the Islamists who want to put a ban on blasphemy				at the heart of the constitution currently being drafted.

**B. MENTAL PROCESS**

Table 18. Mental Process in 3rd Article

Clause	Conjunction	Senser	Process	Phenomenon	Circumstances
cl.6	as	as the fortress that the Ministry of the Interior	is known		
cl.10			seeing	them	
cl.13	which		imagined	a different urban landscape	
cl.28			seeing	soccer fans and young radical among them	
cl.44	since	Muslims	consider	it a holy book	

**C. RELATIONAL PROCESS**

Table 19. Relational Process in 3rd Article

Clause	Conjunction	Carrier	Identified	Process	Attribute	Identifier	Circumstance
cl.4			Such walls	are		the latest architectural feature of downtown Cairo.	
cl.18	that			lasted			for several days last week outside the U.S. Embassy.
cl.23		This		was not	Benghazi or Sana		after all: after the first day a few hundred participated at most.
c.l29	which	may explain		are		the initials "A.C.A.B."	

		why, amid the religious slogans graffitied on the walls of the embassy,					
cl.30		This		is	the universal call sign of a transnational group of soccer fanatics known as Ultras,		
cl.31	and	It		means	“All Cops Are Bastards.”		
cl.34	or what	impact the protests		might have			on sectarian relations in Egypt
cl.35			the film’s alleged producer	is		a Coptic émigré	from Egypt
cl.43	when	a sheikh who burned a Bible		is	free whereas Christians who insult Islam face immediate backlash.		rather perplexingly, since Muslims consider it a holy book



**D. VERBAL PROCESS**

Table 20. Verbal Process in 3rd Article

Clause	Conjunction	Sayer	Process	Receiver	Target	Verbiage		Circumstances
						Reported	Quoted	
cl.17		Many Caireness	have rejected			the protest		
cl.27		Eyewitnesses	report			seeing soccer fans and young radicals among them, which may explain why, amid the religious slogans graffitied on the walls of the embassy, are the initials "A.C.A.B."		
cl.37		Terry Jones, the Florida fundamentalist	said			to have been consulted in the making of the film		as well as

**E. EXISTENTIAL PROCESS**

Table 21. Existential Process in 3rd Article

Clause	Conjunction	Participant	Process	Existent	Circumstance
cl.19	in fact	a meret trailer, as there	is	no evidence that a full-length feature exists	
cl.41	and	There	is	the matter of the double standard	

## THE ANALYSIS OF INTERPERSONAL MEANING

Table 22. Interpersonal meaning in 3rd Article

Clause	Connector	Mood			Residue		Circum. Adjunct	Types of Mood
		Subject	Mood/ C. Adjunct	Finite	Predicator	Complement		
cl.1		The flag-burning and the rock-hurling		have	ceased			Declarative
cl.2		The tear gas		has	cleared			Declarative
cl.3	and	The U.S Embassy in Cairo		is	left		with a new, impromptu protective wall made of concrete blocks.	Declarative
cl.4		Such walls		are	are	the latest architectural feature of downtown Cairo.		Declarative
cl.5		A series of them	currently	does	encircle	the northern approach to Lazoughli,		Declarative
cl.6	as	the fortress that houses the Ministry of the Interior		is	known			Declarative
cl.7		A couple more walls that were put		were	removed		this summer	Declarative

		up near the Parliament building at the beginning of the year						
cl.8		as has the one		did	build		last September outside teh Israeli Embassy.	Declarative
cl.9		Seeing them		do	go	brought some relief to the perpetual traffic jams of Egypt's capital.		Declarative
cl.10					seeing	them		Declarative
cl.11	though	We Caireness		had	become	used to them		Declarative
cl.12		the ones	especially	did	decorate	with trompe-l'oeil paintings,		Declarative
cl.13	which			did	imagine	a different urban landscape		Declarative
cl.14	or			did	feature	portraits of the people		Declarative
cl.15	who			did	fall		in recurrent rioting against the police over the last 18 months	Declarative
cl.16	though	the outrage over a "film" disparaging the Prophet		does	remain	very much alive		Declarative

		Muhammad						
cl.17		many Caireness		have	rejected	the protests		Declarative
cl.18	that			did	last		for several days last week outside the U.S. Embassy	
cl.19	in fact	a mere trailer, as there		is	is	no evidence that a full-length feature exists		Declarative
cl.20		Conversations with ordinary people, as well as the opinion pages of the major local newspapers,		do	reveal	both indignation over the film and embarrassment over the small yet intense protests it sparked		Declarative
cl.21		Part of this feeling		does	come	from protest-fatigue;		Declarative
cl.22		part of it from discomfiture that a small crowd of young rioters		is	being magnified		on television screens as a major riot	Declarative
cl.23		This		did	is not	Benghazi or Sana, after all:		Declarative
cl.24		a few hundred		did	participate		after the first day, at most	Declarative
cl.25		The protests outside the U.S.		were	sustained		in good part by angry	

		Embassy					young men (and often boys)	
cl.26	for whom	fighting the police		has	become	a favorite spot		Declarative
cl.27		Eyewitness		do	report	seeing soccer fans and young radicals among them, which may explain why, amid the religious slogans graffitied on the walls of the embassy, are the initials "A.C.A.B."		Declarative
cl.28					seeing	soccer fans and young radicals among them,		Declarative
cl.29	which	may explain why, amid the religious slogans graffitied on the walls of the embassy,		are	are	the initials "A.C.A.B."		Declarative
cl.30		This		is	is	the universal call sign of a transnational group of soccer fanatics known		Declarative

						as Ultras,		
cl.31	and	it		does	mean	“All Cops Are Bastards.”		Declarative
cl.32		the protests	also	did	highlight	more important problems.		Declarative
cl.33	such as	why the police		were not able to	contain	the rioters,		Interrogative
cl.34	or	what impact the protests		might	have	on secretarian relations in Egypt:		Interrogative
cl.35		the film’s alleged producer		is	is	a Coptic émigré from Egypt		Declarative
cl.36		He and several other exiled Egyptians		do	face	arrest should they come here		Declarative
cl.37	as well as	Terry Jones, the Florida fundamentalist		did	say	to have been consulted in the making of the film		Declarative
cl.38		they		should	come		here	Declarative
cl.39		One poor soul, Albier Saber, a Copt,		was	taken	into custody merely for linking	to the YouTube trailer on his Facebook account.	Declarative
cl.40					linking		to the YouTube trailer on his Facebook account	Declarative

cl.41		there		is	is	the matter of the double standard		Declarative
cl.42		that		is	created			Declarative
cl.43	when	a sheikh who burned a Bible		is	is	free whereas Christians who insult Islam face immediate backlash		Declarative
cl.44	since	Muslims	rather perplexingly	do	consider	it a holy book		Declarative
cl.45		the underlying tension		did	stir up		by this affair may have ongoing consequences in Egypt	Delcarative
cl.46	even	as the anger against America		does	die down			Declarative
cl.47	not least because	it		will	boost	the case of the Islamists who want to put a ban on blasphemy at the heart of the constitution currently being drafted		Declarative

## THE ANALYSIS OF TEXTUAL MEANING

Table 23. Textual Meaning in 3rd Article

Clause	Theme			Rheme
	Textual	Interpersonal	Topical	
cl.1			The flag-burning and the rock-hurling	have ceased
cl.2			the tear gas	has cleared
cl.3	and		the U.S. Embassy in Cairo	is left with a new, impromptu protective wall made of concrete blocks.
cl.4			Such walls	are the latest architectural feature of downtown Cairo
cl.5			A series of them	currently encircles the northern approach to Lazoughli,
cl.6	as		the fortress that houses the Ministry of the Interior	is known.
cl.7			A couple more walls that were put up near the Parliament building at the beginning of the year	were removed this summer,
cl.8	as	has	the one	built last September outside the Israeli Embassy
cl.9			Seeing them	go brought some relief to the perpetual traffic jams of Egypt's capital
cl.10				seeing them
cl.11			We Caireness	had become used to them, though
cl.12		especially	the ones	decorated with trompe-l'oeil paintings,
cl.13	which			imagined a different urban landscape
cl.14	or			featured portraits of the people



cl.15		who		fell in recurrent rioting against the police over the last 18 months
cl.16	Though		the outrage over a “film” disparaging the Prophet Muhammad	remains very much alive,
cl.17			many Cairenes	have rejected the protests
cl.18	that			lasted for several days last week outside the U.S. Embassy
cl.19	in fact		a mere trailer, as there	is no evidence that a full-length feature exists.
cl.20			Conversations with ordinary people, as well as the opinion pages of the major local newspapers,	reveal both indignation over the film and embarrassment over the small yet intense protests it sparked.
cl.21			Part of this feeling	comes from protest-fatigue;
cl.22			part of it from discomfiture that a small crowd of young rioters	is being magnified on television screens as a major riot.
cl.23			this	was not Benghazi or Sana, after all:
cl.24	after		the first day	a few hundred participated at most.
cl.25			The protests outside the U.S. Embassy	were sustained in good part by angry young men (and often boys)
cl.26	for		whom	fighting the police has become a favorite sport over the past year of clashes
cl.27			Eyewitness	report seeing soccer fans and young radicals among them, which may explain why, amid the religious slogans graffitied on the walls of the embassy, are the initials “A.C.A.B.”
cl.28				seeing soccer fans and young radicals among them

cl.29	which	may explain	why	amid the religious slogans graffitied on the walls of the embassy, are the initials “A.C.A.B.”
cl.30			This	is the universal call sign of a transnational group of soccer fanatics known as Ultras,
cl.31	and		it	means “All Cops Are Bastards”.
cl.32	but		the protest	also highlighted more important problems
cl.33	such as		why	The police were not able to contain the rioters,
cl.34	or		what	impact the protests might have on sectarian relations in Egypt
cl.35			the film’s alleged producer	is a Coptic émigré from Egypt
cl.36			He and several other exiled Egyptians	face arrest should they come here.
cl.37	as well as		Terry Jones, the Florida fundamentalist	said to have been consulted in the making of the film
cl.38		should	they	come here
cl.39			One poor soul, Albier Saber, a Copt	was taken into custody merely for linking to the YouTube trailer on his Facebook account
cl.40				for linking to the YouTube trailer on his Facebook account.
cl.41	and		There	’s the matter of the double standard
cl.42	that			is created
cl.43	when		a sheikh who burned a Bible	— rather perplexingly, since Muslims consider it a holy book — is free whereas Christians who insult Islam face immediate backlash
cl.44	since		Muslim	consider it a holy book
cl.45			the underlying tension	stirred up by this affair may have ongoing consequences in Egypt
cl.46	even as		the anger against	dies down

			America	
cl.47	not least because		It	will boost the case of the Islamists who want to put a ban on blasphemy at the heart of the constitution currently being drafted

## Appendix 4

# Cultural Clash Fuels Muslims Angry at Online Video



Moises Saman for The New York Times

A protester threw a tear-gas canister toward the United States Embassy in Cairo. “The West has to understand the ideology of the people,” a religious scholar said.

By [DAVID D. KIRKPATRICK](#)

Published: September 16, 2012

**CAIRO —** Stepping from the cloud of tear gas in front of the American Embassy here, Khaled Ali repeated the urgent question that he said justified last week’s violent protests at United States outposts around the Muslim world.

“We never insult any prophet — not Moses, not Jesus — so why can’t we demand that Muhammad be respected?” Mr. Ali, a 39-year-old textile worker said, holding up a handwritten sign in English that read “Shut Up America.” “Obama is the president, so he should have to apologize!”

When the protests against an American-made online video mocking the Prophet Muhammad exploded in about 20 countries, the source of the rage was more than just religious sensitivity, political demagoguery or resentment of Washington, protesters and their sympathizers here said. It was also a demand that many of them described with the word “freedom,” although in a context very different from the term’s use in the individualistic West: the right of a community, whether Muslim, Christian or Jewish, to be free from grave insult to its identity and values.

That demand, in turn, was swept up in the colliding crosscurrents of regional politics. From one side came the gale of anger at America's decade-old war against terrorism, which in the eyes of many Muslims in the region often looks like a war against them. And from the other, the new winds blowing through the region in the aftermath of the Arab Spring, which to many here means most of all a right to demand respect for the popular will.

"We want these countries to understand that they need to take into consideration the people, and not just the governments," said Ismail Mohamed, 42, a religious scholar who once was an imam in Germany. "We don't think that depictions of the prophets are freedom of expression. We think it is an offense against our rights," he said, adding, "The West has to understand the ideology of the people."

Even during the protests, some stone throwers stressed that the clash was not Muslim against Christian. Instead, they suggested that the traditionalism of people of both faiths in the region conflicted with Western individualism and secularism.

Youssef Sidhom, the editor of the Coptic Christian newspaper Watani, said he objected only to the violence of the protests.

Mr. Sidhom approvingly recalled the uproar among Egyptian Christians that greeted the 2006 film "The Da Vinci Code," which was seen as an affront to aspects of traditional Christianity and the persona of Jesus. Egypt, Jordan, Lebanon and other Arab countries banned both the film and the book on which it was based. And in Egypt, where insulting any of the three Abrahamic religions is a crime, the police even arrested the head of a local film company for importing 2,000 copies of the DVD, according to news reports.

"This reaction is expected," Mr. Sidhom said of last week's protests, "and if it had stayed peaceful I would have said I supported it and understood."

In a context where insults to religion are crimes and the state has tightly controlled almost all media, many in Egypt, like other Arab countries, sometimes find it hard to understand that the American government feels limited by its free speech rules from silencing even the most noxious religious bigot.

In his statement after protesters breached the walls of the United States Embassy last Tuesday, the spiritual leader of the Egypt's mainstream Islamist group, the Muslim Brotherhood, declared that "the West" had imposed laws against "those

who deny or express dissident views on the Holocaust or question the number of Jews killed by Hitler, a topic which is purely historical, not a sacred doctrine.”

In fact, denying the Holocaust is also protected as free speech in the United States, although it is prohibited in Germany and a few other European countries. But the belief that it is illegal in the United States is widespread in Egypt, and the Brotherhood’s spiritual leader, Mohamed Badie, called for the “criminalizing of assaults on the sanctities of all heavenly religions.”

“Otherwise, such acts will continue to cause devout Muslims across the world to suspect and even loathe the West, especially the U.S.A., for allowing their citizens to violate the sanctity of what they hold dear and holy,” he said. “Certainly, such attacks against sanctities do not fall under the freedom of opinion or thought.”

Several protesters said during the heat of last week’s battles here that they were astonished that the United States had not punished the filmmakers. “Everyone across all these countries has the same anger, they are rising up for the same reason and with the same demands, and still no action is taken against the people who made that film,” said Zakaria Magdy, 23, a printer.

In the West, many may express astonishment that the murder of Muslims in hate crimes does not provoke the same level of global outrage as the video did. But even a day after the clashes in Cairo had subsided, many Egyptians argued that a slur against their faith was a greater offense than any attack on a living person.

“When you hurt someone, you are just hurting one person,” said Ahmed Shobaky, 42, a jeweler. “But when you insult a faith like that, you are insulting a whole nation that feels the pain.”

Mr. Mohamed, the religious scholar, justified it this way: “Our prophet is more dear to us than our family and our nation.”

Others said that the outpouring of outrage against the video had built up over a long period of perceived denigrations of Muslims and their faith by the United States or its military, which are detailed extensively in the Arab news media: the invasion of Iraq on a discredited pretext; the images of abuse from the Abu Ghraib prison; the burning or desecrations of the Koran by troops in Afghanistan and a pastor in Florida; detentions without trial at Guantánamo Bay; the denials of visas to prominent Muslim intellectuals; the deaths of Muslim civilians as collateral damage

in drone strikes; even political campaigns against the specter of Islamic law inside the United States.

“This is not the first time that Muslim beliefs are being insulted or Muslims humiliated,” said Emad Shahin, a political scientist at the American University in Cairo.

While he stressed that no one should ever condone violence against diplomats or embassies because of even the most offensive film, Mr. Shahin said it was easy to see why the protesters focused on the United States government’s outposts. “There is a war going on here,” he said. “This was a straw, if you will, that broke the camel’s back.

“The message here is we don’t care about your beliefs — that because of our freedom of expression we can demean them and degrade them any time, and we do not care about your feelings.”

There are also purely local dynamics that can fan the flames. In Tunis, an American school was set on fire by protesters angry over the video — but then looted of computers and musical instruments by people in the neighborhood.

Here in Cairo, ultraconservative Islamists known as Salafis initially helped drum up outrage against the video and rally their supporters to protest outside the embassy. But by the time darkness fell and a handful of young men climbed the embassy wall, the Salafis were nowhere to be found, and they stayed away the rest of the week.

Egyptian officials said that some non-Salafis involved in the embassy attacks confessed to receiving payments, although no payer had been identified. But after the first afternoon, the next three days of protests were dominated by a relatively small number of teenagers and young men — including die-hard soccer fans known as ultras. They appeared to have been motivated mainly by the opportunity to attack the police, whom they revile.

Some commentators said they regretted that the violence here and around the region had overshadowed the underlying argument against the offensive video. “Our performance came out like that of a failed lawyer in a no-lose case,” Wael Kandil, an editor of the newspaper Sharouq, wrote in a column on Sunday. “We served our opponents something that made them drop the main issue and take us to the margins — this is what we accomplished with our bad performance.”

Mohamed Sabry, 29, a sculptor and art teacher at a downtown cafe, said he saw a darker picture. "To see the Islamic world in this condition of underdevelopment," he said, "this is a bigger insult to the prophet."

*Mai Ayyad contributed reporting.*

<http://www.nytimes.com/2012/09/17/world/middleeast/muslims-rage-over-film-fueled-by-culture-divide.html?pagewanted=all>



## Appendix 5

# Pakistani Minister Offers Bounty Over Anti-Islam Video



Bilawal Arbab/European Pressphoto Agency

Pakistani Christians inspected damage at a church attacked by a mob on Friday during protests over the video “Innocence of Muslims,” made in the United States.

By [DECLAN WALSH](#)

Published: September 22, 2012

**ISLAMABAD, Pakistan —** A Pakistani cabinet minister offered a \$100,000 reward on Saturday for the death of the person behind the anti-Islam video made in the United States that has roiled Muslims around the world, even suggesting that Taliban and Al Qaeda militants could carry out the killing.

Ghulam Ahmad Bilour, the federal railways minister, said at a news conference in the northwestern city of Peshawar that he would personally finance a bounty aimed at the maker of a crude, low-budget video that denigrates the Prophet Muhammad.

Mr. Bilour acknowledged that incitement to murder was illegal, but said he was “ready to be hanged in the name of the Prophet Muhammad.” And he invited the Taliban and Al Qaeda to be “partners in this noble deed,” according to news reports.

The incendiary statements came a day after violent protests paralyzed Pakistan's largest cities, leaving 23 people dead and more than 200 injured, and invited fresh criticism of the government's handling of the crisis.

A senior aide to Mr. Bilour sought to qualify his statements, saying that their purpose was to channel frustration and anger away from the streets of Pakistan and toward the filmmaker in the United States.

But in Islamabad, the government distanced itself from the comments. "We completely dissociate ourselves from the statement of Mr. Bilour," Shafqat Jalil, press secretary to Prime Minister Raja Pervez Ashraf, said in an interview after several hours of silence from the government.

Mr. Jalil added that the prime minister had been trying contact the leader of Mr. Bilour's party, a minority member of the coalition government. "The P.M. will try to work something out with him," he said.

An Obama administration official, who spoke on the condition of anonymity, said he did not want to comment until he knew more about the context of the comments. The bounty offer came during widespread criticism of the government, which declared a public holiday on Friday to facilitate what it hoped would be peaceful protests, calling it a "Day of Love for the Prophet Muhammad."

"Pakistan was truly leaderless on Friday," said Maleeha Lodhi, a former ambassador to the United States. "By ceding space to the mob, the government actually joined the mob. And these statements only reinforce how playing to the gallery has very dangerous, long-term consequences for the country."

Mr. Bilour did not name the target of his bounty, but it was widely presumed to be Nakoula Basseley Nakoula, 55, who lives in California and has been linked to the 14-minute video, described as a trailer for a movie titled "Innocence of Muslims."

Mr. Nakoula has not confirmed reports of his involvement, but he has been questioned by the police near his residence south of Los Angeles.

In Pakistan, Mr. Bilour's offer was taken more as a piece of political grandstanding than as a serious threat. A day earlier, at least six people died during protests in Peshawar, and rioters destroyed property that included a cinema belonging to Mr. Bilour's brother, Aziz.

“It is not for us to destroy our country and our own poor people,” said Mr. Bilour’s aide, Zulfikar Ahmed, explaining the rationale for the bounty. “That’s why he said this.”

Yet Mr. Bilour’s party has suffered many attacks at the hands of the Taliban, which has killed dozens of his party colleagues in recent years.

Pakistan Railways, the state-owned company that Mr. Bilour presides over, is deeply in debt, and its performance has been marked by frequent strikes, poor service and train crashes — a fact to which some irate Pakistanis referred in comments on social media after the reward was announced.

“Mr. Bilour would better serve the Prophet Muhammad by saving the railways,” a person using the name Tariq Ahsan said on Twitter.

Fresh protests, albeit peaceful ones, continued. Several thousand people, including hundreds of women, marched outside the Parliament in Islamabad, chanting, “Punishment for those who humiliated our prophet.” In Lahore, hard-line Islamist groups gathered outside the United States Consulate.

Mr. Bilour’s statement came at an awkward time for the government because it coincided with a visit to the United States by the foreign minister, Hina Rabbani Khar. After a meeting with Secretary of State Hillary Rodham Clinton on Friday, Ms. Khar said the violent protests “cannot be tolerated.”

Protests continued in other parts of the subcontinent. In Bangladesh, clashes between Islamist groups and the police left more than 100 people wounded after the protesters tried to march through the capital, Dhaka, in defiance of a ban on demonstrations that has been in force since Friday afternoon.

In Pakistan, a group of Christians in the northwestern city of Mardan said they would hold their Sunday service on the road to protest the destruction of their church during Friday’s riots.

<http://www.nytimes.com/2012/09/23/world/asia/pakistani-minister-offers-bounty-over-anti-islam-video.html>

## Appendix 6

# Walls of Shame

By ISSANDR EL AMRANI

CAIRO — The flag-burning and the rock-hurling have ceased, the tear gas has cleared, and the U.S. Embassy in Cairo is left with a new, impromptu protective wall made of concrete blocks.

Such walls are the latest architectural feature of downtown Cairo. A series of them currently [encircles](#) the northern approach to Lazoughli, as the fortress that houses the Ministry of the Interior is known.

Protests outside the U.S. Embassy in Cairo were sustained in good part by angry young men (and often boys) for whom fighting the police has become a favorite sport.

A couple more walls that were put up near the Parliament building at the beginning of the year were removed this summer, as has the one built last September [outside the Israeli Embassy](#). Seeing them go brought some relief to the perpetual traffic jams of Egypt's capital. We Cairenes had become used to them, though — especially the ones decorated with [trompe-l'oeil paintings](#), which imagined a different urban landscape or featured portraits of the people who fell in recurrent rioting against the police over the last 18 months.

Though the outrage over a “film” disparaging the Prophet Muhammad — in fact, a mere trailer, as there is no evidence that a full-length feature exists — remains very much alive, many Cairenes have rejected the protests that lasted for several days last week outside the U.S. Embassy.

Conversations with ordinary people, as well as the opinion pages of the major local newspapers, reveal both indignation over the film and embarrassment over the small yet intense protests it sparked. Part of this feeling comes from protest-fatigue; part of it from discomfiture that a small crowd of young rioters is being magnified on television screens as a major riot. This was not Benghazi or Sana, after all: after the first day a few hundred participated at most.

The protests outside the U.S. Embassy were sustained in good part by angry young men (and often boys) for whom fighting the police has become [a favorite sport](#) over the past year of clashes. Eyewitnesses report seeing soccer fans and young radicals among them, which

may explain why, amid the religious slogans graffitied on the walls of the embassy, are the initials “A.C.A.B.” This is the universal call sign of a transnational group of soccer fanatics known as Ultras, and it means “All Cops Are Bastards.”



Khalil

Hamra/Associated Press Egyptian street cleaners cleaned the area around the U.S. embassy in Cairo, where a new wall stands.

But the protests also highlighted more important problems. Such as why the police were not able to contain the rioters, or what impact the protests might have on sectarian relations in Egypt: the film’s alleged producer is a Coptic émigré from Egypt. He and several other exiled Egyptians — as well as Terry Jones, the Florida fundamentalist said to have been consulted in the making of the film — face arrest should they come here. (One poor soul, Albier Saber, a Copt, was taken into custody merely for linking to the YouTube trailer on his Facebook account.)

And there’s the matter of the double standard that is created when a sheikh who burned a Bible — rather perplexingly, since Muslims consider it a holy book — is free whereas Christians who insult Islam face immediate backlash.

Even as the anger against America dies down, the underlying tension stirred up by this affair may have ongoing consequences in Egypt — not least because it will boost the case of the Islamists who want to put a ban on blasphemy at the heart of the constitution currently being drafted.

<http://latitude.blogs.nytimes.com/2012/09/20/in-cairo-mixed-feelings-about-innocence-of-muslims/>