“ْيا” between Vocative and Non-Vocative Use in Egyptian Film Language
A Corpus Analysis: Pragmatic Functions and Formal Features

A Thesis Submitted by
David Henen

Submitted to the Department of Applied Linguistics
September 2018

In partial fulfillment of the requirements for
The degree of Master of Arts in Teaching Arabic as a Foreign Language
The American University in Cairo
School of Humanities and Social Sciences

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Abstract

This study investigates the functional and formal features of constructions built with the particle *ya* in the Egyptian Arabic film language of the film *eš-šabaḥ* (The Ghost) (2007). Studying *ya* is of interest as it is the most frequent lexical item after the conjunction *we* (and) in the data. By means of using *WordSmith Tools* Lexical Analysis Software, a concordance of instances of *ya* in the data was built. In line with the Speech Act theory by Austin (1975), a quantitative design was employed which enabled the findings to be classified according to their functional and formal properties. Regarding formal features, the results show specific patterns and collocates within each functional category of *ya*. As regards functional features, 88% of the *ya* phrases in the data convey vocative use while 12% indicate non-vocative use. Within the vocative use, *ya* phrases are found to be mainly identificational, activational, predicational, or unreal. There is a category for contractures with an omitted vocative head. In non-vocative use, *ya* is found as an exclamation particle. This study has implications for teaching EA, formulating the grammar rules of EA, and translating dialogs from and into EA.

*Keywords: ya, Call, Address, Vocative Particle, Vocative Functions, Exclamation, Teaching Vocative in Egyptian Arabic*
Dedication

This thesis is dedicated to God who created, loved, and saved humankind.
Acknowledgments

My sincere gratitude and appreciation go to my family for teaching me important life skills and providing me with a strong education that empowered me to qualify for a Master’s degree.

I would like to express my gratitude to the Department of Applied Linguistics at the American University in Cairo for giving me the opportunity to pursue my studies at the program of Teaching Arabic as a Foreign Language.

In addition to her dedicated support, I am deeply thankful to Prof. Dr. Zeinab Taha, my supervisor, for her endless patience, and timely communication with me while conducting this research.

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<th>Abbreviation</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>A-VOC</td>
<td>Activational Vocative</td>
</tr>
<tr>
<td>C</td>
<td>Compound</td>
</tr>
<tr>
<td>C-unit</td>
<td>Communicative Unit</td>
</tr>
<tr>
<td>D</td>
<td>Deictic</td>
</tr>
<tr>
<td>E</td>
<td>Exclamation</td>
</tr>
<tr>
<td>EA</td>
<td>Egyptian Arabic</td>
</tr>
<tr>
<td>I-VOC</td>
<td>Identificational Vocative</td>
</tr>
<tr>
<td>L</td>
<td>Literal Vocative</td>
</tr>
<tr>
<td>ND</td>
<td>Non-Deictic</td>
</tr>
<tr>
<td>NL</td>
<td>Non-Literal Vocative</td>
</tr>
<tr>
<td>O-VOC</td>
<td>A vocative phrase with an Omitted vocative head</td>
</tr>
<tr>
<td>P-VOC</td>
<td>Predicational Vocative</td>
</tr>
<tr>
<td>PROP</td>
<td>Proper Noun</td>
</tr>
<tr>
<td>U-VOC</td>
<td>Unreal Vocative</td>
</tr>
<tr>
<td>VOC</td>
<td>Vocative</td>
</tr>
</tbody>
</table>
Notes on Transcription of Arabic Sounds

Transcribing Arabic characters in this study follows the model adopted by Fischer and Jastrow (1980, pp. 11-17) for consonants and that of Badawi and Hinds (1986, p.17) for vowels. For Arabic characters, an example Arabic word or phrase is provided, followed by its translation into English. English words that start with sounds similar to the symbolized Arabic ones are mentioned. If the target sound is not at the beginning of the English word, the letters that produce the target sounds are typed in bold. In the absence of English words having the same sound, French, German, or Latin words featuring the target Arabic sounds are mentioned and marked by the * symbol. Since Egyptian Arabic (EA) has language levels that contain words from *fusha qa* (Literary Arabic), the table below includes symbols for transcribing *fusha qa* as well.

### Transcribing Arabic Sounds

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Symbol</th>
<th>Example</th>
<th>Translation</th>
<th>Sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>ء</td>
<td>'</td>
<td>'akl</td>
<td>Food</td>
<td>Glottal stop (as in the beginning of ear*)</td>
</tr>
<tr>
<td>ب</td>
<td>b</td>
<td>baab</td>
<td>Door</td>
<td>Book</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
<td>beet</td>
<td>House</td>
<td>Time</td>
</tr>
<tr>
<td>س</td>
<td>ṣ</td>
<td>jamal</td>
<td>Camel</td>
<td>Jar</td>
</tr>
<tr>
<td>ح</td>
<td>h</td>
<td>hilm</td>
<td>Dream</td>
<td>Pharyngeal voiceless fricative (no equivalent in English*)</td>
</tr>
<tr>
<td>خ</td>
<td>x</td>
<td>xabiir</td>
<td>Expert</td>
<td>Voiceless fricative (as in the German name ‘Bach’*)</td>
</tr>
<tr>
<td>د</td>
<td>d</td>
<td>doktoor</td>
<td>Doctor</td>
<td>Door</td>
</tr>
<tr>
<td>ض</td>
<td>ṣạ</td>
<td>ṣạ</td>
<td>Patience</td>
<td>Velarized (as in ‘sun’*)</td>
</tr>
<tr>
<td>ض</td>
<td>ẓạ</td>
<td>ẓạ</td>
<td>Conscience</td>
<td>Velarized (as in ‘done’*)</td>
</tr>
<tr>
<td>ط</td>
<td>ṭạ</td>
<td>ṭạ</td>
<td>Drum</td>
<td>Velarized (as in ‘tough’*)</td>
</tr>
<tr>
<td>ض</td>
<td>ṡạ</td>
<td>ṡạ</td>
<td>Injustice</td>
<td>Velarized (as in ‘Zaar’*)</td>
</tr>
<tr>
<td>ع</td>
<td>‘</td>
<td>‘amuud</td>
<td>Pillar</td>
<td>Pharyngeal voiced fricative (no equivalent in English*)</td>
</tr>
</tbody>
</table>
Strange Voiced fricative  
(as in the French r in ‘rue’*)

Unique Fun

Dictionary Uvular voiceless plosive*

Book King

Not yet Lemon

Who? Man

Rare Next

Calm House

Valley Will

Jasmine Yellow

Knocking Low/open and front as in ‘at’

Patience Low/open and back as in ‘fun’

Monkey High/close and front as in ‘milk’

Bench Middle/half-close and front as in ‘send’

Bear (n.) Middle/half-close and back as in ‘roll’

Note. Vowel symbols are doubled according to vowel length, the counterparts of the pairs aa/aa, ii/ee and uu/oo being ﯾ، ﯻ، and ُ．

a The target sound is at the characters in bold, ‘ch’.

In the study, transcriptions of linguistic examples are written in *lower case italics* followed by a translation in English between parentheses ( ). Transcribed quotes stand between quotation marks and their translation between quotation marks within parentheses (“”). Cited linguistic examples that are originally in English are italicized and no transcribed Arabic translation is provided for them.

Outside quotations, Arabic proper nouns from the data correspond with English capitalization and spelling; for example, the proper noun Saad is written in the transcribed quotation *sa’d* and in the quotation translation as well as outside quotations Saad. The corresponding English noun according to the following table is shown between parentheses after the transcribed proper noun is used for the first-time outside the quotation.
Transcribed Arabic Proper Nouns in the Data and their corresponding English Nouns

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Noun in English</th>
<th>Transcription</th>
<th>Noun in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ibråhiim</td>
<td>Ibrahim</td>
<td>sa’d</td>
<td>Saad</td>
</tr>
<tr>
<td>'aḥlaam</td>
<td>Ahlam</td>
<td>samiih</td>
<td>Samiih</td>
</tr>
<tr>
<td>'as’ad</td>
<td>Asaad</td>
<td>silimaan</td>
<td>Suleiman</td>
</tr>
<tr>
<td>‘abd es-ṣamåd</td>
<td>Abdessamad</td>
<td>folla</td>
<td>Folla</td>
</tr>
<tr>
<td>‘amr</td>
<td>Amr</td>
<td>ma’qati</td>
<td>Maati</td>
</tr>
<tr>
<td>ḥassaån</td>
<td>Hassan</td>
<td>naš’at</td>
<td>Nashat</td>
</tr>
</tbody>
</table>

In cases where they are not transcribed by their authors, cited sources in fuṣḥa are transcribed according to the transcription scheme used in the study while the authors’ names are not transcribed to correspond English proper nouns.

Depending on the intonation of the speaker, ya sometimes ends with a long vowel. However, for the sake of consistency in transcribing it in the study, ya is always written with a short vowel a.

In the vein of keeping the transcription of vowels consistent, the proper noun Suleiman is always transcribed silimaan by having a short i after the first letter s, even if the pronunciation of the individual actors in the film data omits it sometimes to slimaan.

Articles are followed by a hyphen, the assimilation of which is considered in the transcription, as in es-su’aal (the question). In the transcription, ‘alif al-wašl has been omitted as in es-su’aal (the question) and al-balaağatu l-‘arabeyya (Arabic rhetoric), except for the strong pronouns ‘enta and ‘enti (you). Connected conjunctions and prepositions, such as wi-, bi-, and li- are followed by a hyphen as well.

The feminine ending is transcribed as t in the genitive and in connected constructions as in al-balaagaṭu in the following example; otherwise, it is transcribed as a as in al-balaagaṭu l-‘arabeyya (Arabic rhetoric).
According to the way the letters qaaf and taa are pronounced by the actors of the film in the data, qaaf is transcribed as (hamza) as in 'amar (moon) and taa’ as d or s as in toom (garlic) and samar (fruit).
1. Chapter One:

Introduction

This study investigates the functional and formal properties of phrases built with the particle *ya* in the language of the film *eš-šabaḥ* (The Ghost) in Egyptian Arabic (EA), based on a corpus of the film’s transcribed conversations. The findings of this research offer implications in the teaching of EA as well as insights for scholarly research on EA in the fields of sociolinguistics, corpus linguistics, and translation from and into EA.

1.1. Gap in the Literature

In contrast to the large volume of published studies that included *ya* in *fuṣḥa* (Literary Arabic), there has been a scarcity of research on *ya* in EA. The number of studies that included *ya* in EA is minimal, namely those by Mahmoud (1980) and Parkinson (1985), as far as the researcher could find. With regard to *fuṣḥa*, many studies have included *ya*, such as the research by Omar and Kadhim (2011) and Omar (2013). Omar and Kadhim (2011) investigated the syntactics of vocative sentences in the Quran, categorizing their functions into expressions of grief, reprimands, and recollection. Omar (2013) studied syntactical and grammatical changes and their effects on the rhetorical message when translating vocative sentences of Quranic verses from *fuṣḥa* into English and found that *ya* is the only vocative particle used in the Quran.

Although *ya* in EA has received the attention of several researchers, there is a relative dearth of research on the linguistic phenomena associated with it, compared with the literature on other Arabic speech communities, such as the articles written by Yassin (1977a, 1977b, 1978) on Kuwaiti Arabic.

In addition to the scarcity of literature on *ya* in EA, the bulk of researchers’ attention has been given to sociolinguistic aspects in the field, mainly terms of address, while neglecting to
explore *ya* within the context of a conversation-based functional grammar. One of the studies that included *ya* in EA mainly looked at terms of status (Mahmoud, 1980) while another study focused on social contexts of communication based on terms of address (Parkinson, 1985). Woidich (2006), on the other hand, emphasized the need for formulating the grammatical structure of EA.

1.2. Importance of Studying *ya*

The lexical item *ya* is important in EA due to its high frequency. Based on the corpus of the EA film conversations studied here, the average frequency of *ya*, after mathematical rounding, comes up to four times per minute or four times in every 100 words, as shown in Table 1-1.

<table>
<thead>
<tr>
<th>Film</th>
<th>Tokens</th>
<th>Film time in minutes</th>
<th>Total number of words</th>
<th>Frequency per minute</th>
<th>Frequency per100 words</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>eš-šabaḥ</em></td>
<td>324</td>
<td>91</td>
<td>9,649</td>
<td>≈4</td>
<td>≈3.4</td>
</tr>
</tbody>
</table>

There are a total 324 instances of *ya* in the film, consisting of a total 9,649 words in 91 minutes of time. By dividing the total number of tokens of *ya* (324) by the total running time of the film in minutes (91), the average of the frequency of *ya* is rounded to four times per minute. By dividing the total number of tokens of *ya* (324) by the total word count in the films (9,649) and multiplying the result by 100, the average of the frequency of *ya* is rounded to 3.4 times in every 100 words.

The importance of highlighting *ya* for EA leaners is linked not only to its high occurrence, but also due to its widespread usage in EA in terms of universal grammar and second
language acquisition. In EA, \( ya \) performs various functions as found in the Results section. With regard to languages other than the Arabic varieties, there is no evidence of a single particle that displays the same functions as those of \( ya \) in EA. This indicates that the usage of \( ya \) in EA is marked, raising the need for foreign learners to become familiar with the multiple functions of \( ya \). Taking the vocative function of \( ya \) in EA as an example, markedness here refers to the challenges facing learners, who are unaccustomed to addressing others by using a particle in their native language, in learning to perform the vocative function with a particle in EA. In the context of the vocative function, Crystal (2008) explains that there is no inflectional use of vocative nouns in English where the notion can be optionally expressed by a noun phrase, usually by a distinctive intonation. An English example of the exclusion of the particle is *Where’s your ear, Goha?* translated from the EA *wednak meneen ya goha?* by Ateek, Hassan, Naylor, and MacMullen (2014, p.35).

1.3. **Importance of Studying EA**

EA is the most widely understood and used regional Arabic form as well as the native language of around one third of all Arabs (Badawi and Hinds, 1986, p. III para.1). This is because Egypt, as an Arab state, wields cultural and political influence, (Badawi and Hinds, 1986, p. III, para.1) with the Egyptian media playing a central role in the Arab World (Woidich, 2006, p.1). Woidich asserts the importance of Cairene Arabic by stating that not only all over Egypt but, rather, all over the Arabic speaking countries, Cairene Arabic can rightfully claim to be almost effortlessly understood and responded to (2006, p.1, par. 3).

While works such as those by Spitta (1880), Badawi and Hinds (1986), and Woidich (2006) are designed around EA, their focus is the Cairene Arabic. Following the same model, this study investigates EA language of a film in which the main storyline is centered in Cairo. In
his literature review on EA, Versteeg (2014, p.176) mentioned only one book after 2006 that is concerned with the Egyptian Dialect of *el-waahaat el-bahariyya* (Bahriaya Oasis) by Drop and Woidich (2007).

1.4. **Advantages of Corpora**

There are general advantages of corpora in the field of applied linguistics, the most obvious being that corpora provide useful information on the frequency and collocations of words. A corpus is an electronic collection of texts, written or spoken, as a sample to represent a language variety or type (Hunston, 2002). Because it is not based on the intuitive skills of researchers, analysis done by relying on corpora adds validity and reliability to the findings of studies in the field of applied linguistics. Corpora also enable researchers to quickly trace lexical patterns in large bodies of texts. Due to the advantages of corpora in linguistics, they have a profound impact on second language learning and teaching in general (Römer, 2011).

Since this corpus analysis focuses on the vocative and non-vocative uses of *ya*, it is useful to mention some previous corpus-based studies on vocative nouns. Leech (1999) studied the distribution of vocative nouns in American and British English conversation across Longman’s Spoken and Written English Corpus. Another corpus-based study on the vocative nouns was conducted by McCarthy and O’Keefe (2003). The researchers explored vocative noun usage in casual conversations and radio phone-in calls across two corpora: the 5-million-word Cambridge and Nottingham Corpus of Discourse in English and a 55,000-word corpus of radio phone-in calls. In a similar vein, Hultgren (2017) has investigated the vocative nouns in terms of rationalized politeness in a corpus of 79 call center service interactions.

Given that corpora offer researchers a new area of study in the teaching and learning of Arabic in particular (Wahba, Taha & England, 2006), this paragraph provides a chronological
review of some corpus-based studies done on EA. In his study on social contexts of communication, Parkinson (1985, p.6) and five of his assistants wrote down occurrences of terms of address usage in their daily life, creating a corpus of over 5,000 occurrences over a one-year period. A body of recent studies is devoted to aspects of EA discourse markers: Ismail (2014) investigated three discourse markers, ba’a, ṭayyeb, and ṭab, in a corpus of seven EA films; similarly, Hussein (2016) examined the functions of keda in a corpus of 17 EA films; Eddakroui (2016) traced ba’da and qabla (after and before) in a corpus of Arabic news websites. Along the same lines, Marmostein (2016) explored the uses of the discourse marker ya’nii in a corpus of interviews with female Cairo residents. Amin (2017) investigated an Arabic Learner Corpus to shed light on the difficulty of relative clauses for learners of Arabic as a foreign language.

1.5. Importance of the Data

The importance of the data relies on film language as a valuable resource in the field of teaching second and foreign languages. From a philosophy-based perspective, authenticity implies two notions: *correspondence* and *genesis* (Cooper, 1983, p.8). Applying the concepts proposed by Tylor (1991, p.17, 33) regarding languages, the notion of *genesis* rests on creating a text while the notion of *correspondence* expresses the identity of any recognized speech community. It should be pointed out here that the authenticity of film language has become a highly debatable question. On one hand, Stamou (2014) reported that films do not reveal real life use of language. Taking things one step further, Chaume (2004) describes the language of films as ‘false spontaneous’ and ‘prefabricated’. On the other hand, Mestre de Caro (2013) proposes that films constitute a significant source of speech data as close as possible to natural discourse for describing a speech community. Authentic texts, according to Nunan (1999, p.54), are language data, whether spoken or written, produced genuinely for communication purposes.
rather than for specifically teaching languages. Accordingly, films can be considered authentic in terms of their non-pedagogical purpose and the communicative thread between the filmmaker and the audience. However, they are also ‘simulated’ to a certain extent (Rossi, 1999 & Sabatini, 1985) as film dialogs do not constitute genuine communication. Notwithstanding their simulated nature, the vast number of films and their correspondingly large audiences render texts of film language valuable sources for linguistic analysis (Bednarek, 2015). As films offer valuable aspects for linguistic research in the field of teaching EA, the data of this study is a corpus built on the conversations of an EA film.

To date, a minimal number of studies examined *ya* in EA, namely studies by Mahmoud (1980) and Parkinson (1985) as well as the dictionary of EA by Badawi and Hinds published in 1985. Given that the studies and works that included *ya* in EA date back to the 1980s or earlier, with the exception of Woidich (2006), there is a strong rationale to re-visit and update the findings of such literature, according to contemporary EA language usage. To best address this gap in the literature without undermining the representativeness of the data for the EA language in use today, transcripts of recent films produced were searched. It was taken into account that the storylines of such films should ideally center on characters from Cairo in keeping with the importance of EA, as explained in Section 1.5. The most recent film transcript available to the researcher at the time of the research matching the required study criteria was chosen as a convenient and purposeful data sample to build the conversational corpus of this research, namely, the transcript of the film *eš-šabaḥ* (The Ghost) (Arafa, 2007). Being produced in 2007 after the last literature work that included *ya* was published by Woidich (2006), to the best of the researcher’s knowledge made *eš-šabaḥ* (The Ghost) an ideal data sample.
The cast of the film *eš-šabaḥ* (The Ghost) features an array of well-known actors. Two weeks after its release, the Egyptian newspapers *Al-Ahram* (2007) and *Al-Masry Al-Youm* (2007) wrote highly favorable reviews of the film. Indeed, the film garnered such critical and popular acclaim that its director, Amr Arafa, received the Best Director award from *DearGuest* Magazine (2007) while the actor Ahmed Ezz was given an award for his portrayal of *sa’d* (Saad), the protagonist in the film. In addition, Wael Abdallah, the author and scenarist of *eš-šabaḥ* (The Ghost), is eminent for his filmography: up till the time of this writing, this includes 14 television serials, and cinematic works, out of which he directed eight, and distributed another eight, according to the Arabic and Egyptian movie archives, *elCinema.com*. The film language corresponds to Badawi’s levels of Arabic in Egypt (1973), as explained in Section 3.2. In addition, the storyline of the film centers on Cairo; accordingly, the language of the film and the definition of EA in the study are closely aligned as they are based on the Cairene dialect.

The gap in the literature on *ya* identifies several important points: studying *ya*, considering the prominent status of EA, using corpora, and utilizing film data. Collectively, all these points provide a rationale for exploring *ya* in EA from the perspective of functional and formal features.

1.6. **Theoretical Background**

The Speech Act theory forms the background for the undertaken research. In his framework of the speech act, Austin introduces the notion of performativity as the ability of speech communication to carry out an action (1975, p. 5). According to Austin, some sentences are statements as the validity of statements rests on either being true or false while other sentences are not statements as they report, describe, or constate something. Although he terms statements as ‘constatives’, Austin considers the sentences that express questions, commands,
wishes, or concession, among others, as ‘performatives’. Performatives themselves constitute either an act or part of an act that can change reality, as in making promises, pronouncing a verdict, getting married in a wedding ceremony, and calling for a strike. Besides, performatives are not subject to either truth or falsehood as they can be explicitly or implicitly formed.

Based on Austin's Speech Act theory (1975), a speech act has three simultaneous facets: the locutionary act, “the act of saying something”, as in uttering the sentence; the illocutionary act, “the action done in saying something”, as in making an apology; and, the perlocutionary act, “the action done by saying something”, as in attempting to convince others (Van Eemeren & Grootendorst, 1983, p. 26).

It was argued by Bach and Harnish (1979) that a performative act can be achieved only if the addressee grasps the intended meaning and responds accordingly. According to the illocutionary force, Austin classifies speech acts under five categories that Searle (1979) developed into the following taxonomy of speech acts:

i. Representatives (assertives) indicate the speaker’s belief as in stating, concluding, or reporting.

ii. Directives convey the speaker’s desire as in requesting, commanding, and advising.

iii. Commissives express the speaker’s intention as in threats, offers, promises, and refusals.

iv. Expressives transfer the speaker’s emotions.

v. Declarations (declaratives) do not convey a certain psychological state as in declaring war or nominating a political candidate.

1.7. Definitions

This section focuses on the definitions of the terms used in the study.
- *ya* is a free morpheme in EA (unless other Arabic varieties are indicated) that operates as a particle, as in *ya saʿd* (Saad) and *ya lahwi* (Oh, how awful!).

- *The ya phrase* is a phrase starting with *ya* as in *ya saʿd*! (Saad), or with a constituent that begins with *ya* as in *ya reet!* (If only it were so).

- *The addressee* is the person or thing to whom or to which the speaker addresses an utterance.

- *The vocative form* (in Arabic *an-nidaa ’*) is a form and a structure used for direct address (Noel & Sonnenhauser, 2013 p.1) for “calling out and attracting or maintaining the addressee’s attention” by referring to the addressee by *terms of address* (Daniel & Spencer 2009, p.626). The term ‘vocative’ in this study is general and does not commit to any further specified theoretical positions.

- *Egyptian Arabic (EA)* refers to the Egyptian Cairene Arabic as spoken in the film *eš-šabah* (The Ghost), directed by Arafa (2007).

- *fuṣḥa* is the literary Arabic (Badawi and Hinds, 1986, p. VIII para. 2) encompassing Classical Arabic (the language of the literary heritage and the Quran), Modern Standard Arabic (formal written language that is sometime spoken on formal occasions), a simplified as well as modified variety of Classical Arabic, satisfying the needs of modern times) (Bassiouny, 2006 as cited in El-Shami, 2014).

1.8. **Research Delimitations, Variables, and Questions**

Regarding the delimitation of the study, the research is concerned with conversations in the Cairene dialect; EA dialects other than the Cairene do not fall within the scope of the study.
Basically, the study does not investigate sociolinguistic factors, such as educational background, gender, age, and so forth. This study does not investigate the choice of the terms of address from a sociolinguistic perspective which is crucial to the language competence of the learner. Needless to say, the findings of this corpus-based exploration of *ya* are limited to the EA film language of *eš-šabah* (The Ghost) directed by Arafa (2007) and neither denoted to be generalized to EA nor intended to provide definitive conclusions.

In this study, there are two main observational variables that can be observed by concordancing and analyzing the data: namely, the formal and the functional features of the phrases built with *ya*. To perform a certain function, specific formal features must be used. Accordingly, the *formal features* are the *dependent* variable and the *functional features* the *independent* variable.

*Formal features* (v. functional features) mean linguistic forms that refer to “the literal form of an utterance” (Hannan, 2010), including lexical and grammatical characteristics of linguistic units, such as nouns and sentences (Crystal (Ed.), 2003) since information about the speaker, the addressee, or the relationship between them can be indicated by using specific forms (Braun, 1988). In this study, formal features include collocations, word order, phrase position within the C-unit, and syntactical relationships within the vocative phrase.

*Pragmatic functions* refer to the role a language plays in the context of sociolinguistic situations (Crystal (Ed.), 2003).

This study focuses on two questions, namely:

1. What are the distinct functions of the constructions built with *ya* in the data?
2. What are the formal features of the constructions built with *ya* in the data?
2. Chapter Two: Literature Review

This literature review on *ya* in EA is divided into two main sections: the vocative use of *ya*; and, the non-vocative use of *ya*. Due to the scarcity of literature on *ya* in EA, this chapter integrates reviews of the literature on *ya* and its associated uses, namely the vocative and exclamatory uses in EA, in *fuṣḥā*, in spoken Arabic varieties other than EA, and in other languages, if the need arises. Although this review includes varieties and languages other than EA, it offers insights that may unpack the phenomena associated with *ya* in EA.

2.1. The Vocative Use of *ya*

In chronological order, the Grammar by Spitta-Bey (1880), the study by Mahmoud (1980), the study by Parkinson (1985), the dictionary of Badawi and Hinds (1986), the grammar by Woidich (2006) all categorized *ya* in EA primarily as a vocative particle.

Spitta-Bey (1880) is a grammar source for the EA of the second half of the nineteenth century. Having been written in the German language of the nineteenth century, Spitta-Bey’s grammar might have limited its access to researchers who read German. Some uses in Spitta-Bey were not found in the data of this research, one example of which is building the *ya* phrase with a relative pronoun and conjugating the verb in the second person without adding the conjugating prefix for the present tense *be*-*, as in *ya lli tewḥḥadu llaah* (You who believe in one God!).

In the literature on the vocative use and *ya* in EA, the earliest study the researcher could find is one by Mahmoud (1980) where the author wrote about the classification of terms of address as part of the chapter on code switching in EA Terms of Status in colloquial Cairene Arabic. Mahmoud proposed classifying the modes of address as follows: kinship terms, personal titles, terms of respect, and honorifics. Furthermore, Mahmoud classified kinship terms as
consanguinal *gedduu* (grandpa) and affinal *gooz ‘ammet* (paternal aunt’s husband). Mahmoud mentions the forms of respect *ḥaḍretak* (Your Excellency), *siyattak* (Your Excellency) (p. 146), and *’abu* (father of) before the name of the eldest male child. The particle *ya* precedes terms of kin as in *ya baqbaq* (dad), *ya waldi* (my father) in formal context, and *ya binti* (my daughter); and terms of respect as in *ya ʿustaaz* (sir), *ya m’allem* “(to lower status) Mr.”. (p.142). Some of the examples observed by Mahmoud are *ya xawaaga* (You foreigner!) for Christians and foreigners, *ya bawwaab* (Hey, door keeper!), and *ya ʿenta* (Hey, you!) (p.142.). Some patterns have been presented such as *ya* +PROPs, titles, occupational terms, kin terms, or nicknames.

Parkinson (1985) deals with terms of address in EA in family, in usage, in humor, and in showing respect in the social context of communication. It is a rich corpus-based study of more than 4,000 instances collected over a year in non-electronic from which a corpus was built, according to the definition of McCarthy and O’Keeffe (2010, p.4)

According to Parkinson (1985), terms of address serve various functions in communication, such as drawing the addressee's attention, summoning, building rapport, and keeping contact with the interlocutor during a conversation; ordering and cajoling; and ‘calling’ the addressee by a certain name. Table II-1 shows the summary of the patterns found in the findings.

Table 2-1

*Patterns of Terms of Address in EA According to Parkinson (1985)*

<table>
<thead>
<tr>
<th>R3</th>
<th>R2</th>
<th>R1</th>
<th>ya</th>
<th>L1</th>
<th>L2</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>ya</td>
<td>Fulaan</td>
<td>Fulaan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(enta)</td>
<td>term</td>
<td>term</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>waad</td>
<td>Fulaan</td>
<td>Term</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>fulaan</td>
<td>(‘enta)</td>
</tr>
<tr>
<td>(‘enta)</td>
<td>(ya)</td>
<td>waad</td>
<td>fulaan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
R3, R2, and R1 are the possible lexical items before the vocative particle, that is, to its right in Arabic script. L1 and L2 are the possible lexical items after the vocative particle, that is, to its left in Arabic script. In the table, *fulaan* is a substitute of a PROP. Words between parentheses indicate optional usage. Besides, *term* refers to any term of address in EA. The lexical item *waad* is a variation of the noun *walad* (boy); the pronoun *'enta* substitutes any of the second strong pronouns in EA.

In *A Dictionary of Egyptian Arabic* by Badawi and Hinds (1986) entries of *ya* are listed and *ya* is first listed as a vocative particle (p. 960). Woidich (2006, pp. 239-234) explains in detail building vocative form in EA, suing *ya*.

Considering the previously presented literature in this review, there is a main function for *ya* in EA, namely the vocative function. Therefore, this section provides a literature review for the vocative form in general.

### 2.1.1. Speech act, speech, and address.

*Direct speech act* is where the structure matches the function (Quirk, Greenbaum, Leech, & Svartvik, 1985, p. 803). When the structure is declarative, and the function is declarative or when the structure is performative, and the function is performative, the speech act is considered then direct. In saying *Where is the cup?*, the structure is a question and the performative act is a question.

*Indirect speech acts* include two illocutionary forces: a direct one and non-direct one (Searle, 1975). For example, in *Can you give me the cup?* there is a literal direct act which is the question and a non-literal indirect act that is the request.

*Direct speech* is the explicit utterance said by the speaker while the *indirect speech* is reporting what the speaker said without explicit quotation. The definition of vocation form by Hasan
(1975, Vol. 4, p.1) implies that the vocative form is a direct speech. According to Omar (2013), all vocative sentences in Quran are direct speech.

While Chandler and Munday (2016) defined direct address in *A Dictionary of Media and Communication* as communication explicitly expressed for targeting a current listener, reader, or viewer, Svennung (1958, p. 3, 451-563) stated forms and calls them indirect address when the addressee is expressed by a 3rd person grammatically, as in the example Hill (2014) presents, *Would the Gentleman like to sit?* (fn. 8, p.35).

*Indirect address* directs the utterance by the speaker (the first person) to the addressee (the second person) in the form of a third person. The word *el-baaša* in *howwa l-baaša mneen?* (lit. Where is the Pasha from?) is an indirect address, as mentioned by Svennung (1958, pp. 3, 451- 463).

*Direct address* directs the utterance by the speaker (the first person) to the addressee (the second person) in the form of a second person. The example *ya baaša* in *ya baaša, ’enta mneen?* (Pasha, where are you from?) is an example of a direct address (Chandler & Munday, 2016). In direct address, terms of address are used. *Terms (or forms) of address* from a pragmatic perspective are words used by the speaker as “a device to refer an utterance to the addressee” (Leech, 1999 p.1). Terms of address include general names, proper nouns (PROPs), nicknames, teknonyms, general titles, honorifics, kinship terms, terms of endearment, and pronouns (Parkinson, 2011, par. 1). Accordingly, all vocative nouns can be considered as terms (forms) of address. Direct address requires using terms of address under which the following categories are found:
- **Titles of address** are terms of address to which PROPs can be added to heighten the addressee’s honorable status, mainly based on an assumption by the speaker regarding the profession of the addressee e.g. 'ustaaz (Mr.) in *ya 'ustaaz samiih* (Mr. Samiih).

- **Honorific titles** are titles indicative of esteem for rank prevailing during the former Ottoman Empire in Egypt, such as *bee* (Bek) and *baaša* (Pasha).

- **Honorific forms** are terms of address that express respect for the position of the addressee and are not combined with PROPs as in *ya ḥadret!* (You!) and *seyadet er-rayyes* (Mr. President). Honorific forms do not have a personal reference outside the vocative form. For example, *ḥadret* and *seyadet er-rayyes* alone can refer in the C-unit to a second person (you) or a third person (he).

- **Kin terms** are terms of address that indicate a relationship with members of the speaker’s family that is meant either literally or non-literally.

- **Pronoun substitutes** are honorific forms in the case of substituting pronouns as in *ḥadretak* (Your Presence) and *seyattak* (Your Highness) instead of you or *ḥadretoh* (His Presence) and *seyattoh* (His Highness) instead of he or him.

- **Gender-based terms (of address)** refer to addressing words that indicate the identity of the gender of the addressee as in *ya madaam* (Madam) and *ya waad* (lit. Boy! – [Dude!]).

- **The Communicative unit (C-unit)** is, syntactically speaking, an independent unit in verbal discourse. The C-unit is the analog of the sentence in the written discourse (Leech, 1999, p.108).
2.1.2. The vocative form. The vocative form (in Arabic *an-nidaa‘*), according to Ryding (2005) in his grammar on *fuṣḥa*, is “where someone or some entity is addressed directly by the speaker” (p.170). One way to meet this function in English is by using the archaic *O* (Matthews, 2007 & Ryding, 2005, fn. 60 on p. 170) and in Spoken Arabic by using *ya* (Rieshild, 1998). In languages that do not feature a case system as EA, the vocative noun is morphologically unmarked, and intonation serves as the vocative marker (Sonnenhauser, 2013).

The existence of the independent vocative inflectional syntactical case for the vocative noun is debatable. Unlike the other syntactical cases, the vocative inflectional syntactical case cannot be related to the argument structure of the verb or the noun. Based on Humbert (1954\textsuperscript{2}, pp. 294-295), Ernout-Thomas (1953\textsuperscript{1}, p.14), and La grammaire de PortRoyal (Brekle, p. 44, (éd.), 1966), all of which sources are cited in Moro (2003), Moro refutes the notion that the vocative form has an independent inflectional syntactical case of the vocative noun for four reasons: first, the vocative is not in the thematic grid of the predicate clause. In this regard, Moro (2003) differentiates between two types of the vocative phrases: extradeictic and infradeictic vocative phrases. The extradeictic vocative phrase includes “an entity which is not referred to in the thematic grid of the predicate” *ya samiir, māqāma miš mawguuda* (Samir, Mom is not here). The infradeictic vocative phrase includes “an entity which is referred to in the thematic grid of the predicate by means of a pronoun…” or, serving as the subject, as in *ya samiir, ruuḥ li- māqāma* (Samir, go to Mom), or the direct object, as in *ya samiir, māqāma ‘ayzaak* (Samir, Mom wants you), or the indirect object, as in *ya samiir, māqāma betiddiik el-kitaab da* (Samir, Mom said to give you this book). The previous examples are based on the concepts illustrated by Moro (2003); second, vocative nouns cannot always be built with articles cross-linguistically or persistently in a single language. While vocative nouns can be built with articles...
after a vocative particle in *fuṣḥa* as in ‘*ayyuha l-ṣdiqaa*’ (Friends!), there is no evidence that the vocative nouns can be built with articles after the vocative particle; third, vocative nouns can be expressed by emphatic interjection; fourth, Floricic (2000, as cited in Moro, 2003) observes that vocative nouns in Italian can be truncated. In the same vein of refuting the existence of the vocative inflectional syntactical case, Schaden (2010) argues that within languages that have inflectional case systems, the vocative noun is not distinguished by an independent inflectional syntactical case through the morphological form of the vocative noun; rather, the vocative noun shares another inflectional case, such as the nominative in Latin or the accusative in *FUṢḤAA* (Hasan, 1975). Rather than serving as an independent inflectional case, vocative forms can be viewed as originating from a verbal sentential structure. Ernout-Thomas (1953, p.14 as cited in Moro, 2003) viewed vocative forms and imperative forms as springing from the same origin. Floricic (2000, as cited in Moro, 2003) found that vocative forms and imperative forms co-occur in Italian. On one hand, Hassan (1975, Vol. 1, p. 66, fn. 1; Vol. 4, p. 8, fn. 2) observed that all meaning-loaded particles in Arabic are developed from a verb such as the verb ‘to interrogate’ in interrogative particles and the verb ‘to conjunct’ in conjunctions. In this regard, *ya*, according to Hassan, is developed from the verb ‘to call’ and consequently, he suggests that it would be simpler for grammarians to consider the vocative noun as an accusative object to the omitted verb ‘to call’ in the present tense. (Vol. 4, p. 7, par. 3; p. 8; Vol. 4, pp. 9 -10, fn. 4). On the other hand, Omar (2013) considered the vocative form as non-declarative or performative according to Austin’s terminology in the Speech Act theory (Austin, 1975) since the vocative form does not provide a meaning that can be true or false. Although verbal phrases can function as predicates for the subject in Arabic nominal sentences, vocative phrases cannot be predicates in nominal sentential structures, according to As-Siyuti in his book ‘*al-ham*’ (Vol. 1, p. 96, as cited in Hasan,
Thus, vocative phrases share a feature with imperative phrases in terms of not functioning as a predicate in a copular structure in Arabic. According to Omar (2013, p.18), Arab rhetoricians ushered vocative forms into the domain of semantics by attempting to divide speech into two main branches: *al-xabar* (declarative), implying a sentence that can prove to be either true or false (Al-Zawbaai, 1997, p.75) and *al-‘inšaa’* (non-declarative), referring to a sentence whose likelihood of being truthful or not cannot be determined (Ateeq, 1992, p. 65).

Omar further proposes that these rhetoricians then classified *al-‘inšaa’* (the non-declarative) into two sub-classifications: *ṭala bi* (requestive), referring to requests, and *ġayr ṭala bi* (non-requestive), referring to the opposite of requests. In turn, requestive non-declarative comprises several subdivisions under which the following functions fall: orders, interrogations, prohibitions, wishes, and vocatives (Omar, 2013). Based on the terminology presented by Al-Masu’di (2012: p. 266),

> If the vocative form does not have an independent inflectional syntactical case for the vocative noun, one crucial question is how to recognize the vocative noun. To answer this question, Schaden (2010, par. 9) states “that a vocative does not serve as argument to any other element of the sentence” and Zwicky (1974, p. 777 par. 2) categorizes it as being set off from its sentence by special intonation.

### 2.1.3. The vocative marker.

The *vocative marker* is a marker that indicates the marked phrase for the vocative. The vocative marker can be morphological, syntactical, or phonological. In *fuṣḥa*, the vocative noun is marked by being preceded by a vocative particle and or by being inflected in the accusative case (Hasan, 1975). There are eight vocative particles to mark the vocative noun in *fuṣḥa*; however,
ya is the most used one because it precedes all the five types of vocative nouns in ḥusḥaqa (Hasan, 1975, Vol. 4, p. 5, para 1).

2.1.4. **The vocative noun (al-munaada).** The vocative noun (al-munaada) is syntactically the head of the vocative phrase (Espinal, 2013) whether or not there is a vocative particle. As EA lacks a case system, the vocative is morphologically unmarked for the vocative case. The absence of the vocative particle does not refute the vocative construction and consequently the existence of the vocative (an-nidaa’). “It is the addressing function, the intonation and the location of the noun in relation to the clause that counts for the interpretation” of the vocative, as stated by Hills (2014, p.4). According to Matthews (2007), in The Concise Oxford Dictionary of Linguistics (2 ed.), the PROP Thomas in Thomas, where are you? plays a vocative role. Another researcher adds that “even without the vocative particle, a noun in construct or with a pronoun suffix, understood as the addressee, is put into the accusative in ḥusḥaqa: “’abaana llazi fi s-samaawaati. . .” (“Our Father in heavens…”) (Ryding, 2005, p.181).

It has been noted that the vocative (al-munaada) is a phrase addressing an identity (Goldman, L., Hobson, A., & Norton, S. R., 2000). Usually, it is a noun phrase of isolated nouns such as general (common) nouns as in ya ’axx (Brother), PROP, as in ’ibrâhiim (Ibrahim), nicknames, as in ya soli (a nickname of Suleiman), titles, as in doktoor (Doctor). According to Aarts (2014), in the Oxford Dictionary of English Grammar (2 ed.), the extension of some vocatives (whether nouns or adjective phrases) is possible, as in ḥabibti (My darling), and ya ’a’azz ṣaḥhib (My dearest friend).

A study by Farghal and Shakir (1994) attempted to systemize relational social honorifics in Jordanian Arabic within socio-pragmatic constraints, dividing them into kin terms and titles of address. With the exception of using ḥammu, xaalu, and giddu, constituting roughly 9% of the
examples stated in the classification of kin terms of the study, instances presented in the class of
kin terms are all built with *ya*, such as *ya ‘axx* and *ya ‘ammu*. Farghal and Shakir (1994) found
that adults addressing children or other adults use *ya ‘ammu*. In the other class of terms of
address, two subcategories are demonstrated, namely distant titles of address that are used to
show solidarity between strangers, such as *‘ustaaz, ḥaţj, šaater*, and *‘abu š-šabaab* and terms of
affection such as *ḥabiiši*. All supporting examples in this class under both subcategories are built
with *ya*.

In another analysis on vocative nouns, Rieshild (1998) focused on the reverse role of
cative nouns in Lebanese Arabic. The researcher divided the Lebanese vocative nouns into
*literal* and non-*literal*, classifying them into three main groups: *figurative, fictive, and role verse.*
The figurative group features vital body parts, such as *ya ‘albi* (You my heart! – [sweetheart])
and *ya kibdi* (My liver! - [Darling]); abstract personal associations, such as bad and good luck *ya wesh
en-naţs*, and *ya ḥazi*; 'supernatural entities', namely *ya šitaan* (You devil [naughty]!),
animals *ya kalb* (You dog! [mean]) based on perceived animal-based characteristics, in this
element, highly uncomplimentary, stage of life events *ya ḥagg* (You pilgrim!) to someone who
made the pilgrim trip to Mecca and *ya ‘ariis* (You bride!); human agent or undergoer *ya ma’suuf
er-ra’aba* (Hey snapped-neck one) and *ya ma’suuf el-‘omr* (Hey snapped-neck one); and false
kinship *ya bn eş-šarmuţa* (Son of a bitch). The fictive group of the Lebanese vocative nouns
includes a new 'identity' for the addressee, namely using *xaal* (mother’s brother), ‘*amn* (father’s
brother), *bqaba* (Dad!), and *maqma* (Mom!) to persons who do not constitute family members’.
The focus of the study is on the third group, role verse, in which, for example, a father calls his
son *ya bqaba* (Dad!).
a) **Inanimate vocative nouns.** Inanimate targets can serve as vocatives if there is a degree of personification to treat them as interlocutors, as in ‘amaar ya maṣr (May you prosper, Egypt). While inanimate vocatives can be figurative I-VOC as in ya Maṣr (Egypt), they can be figurative A-Vocs as in the second and third *bilaadii* in the Egyptian national anthem by Al-Qadi (1979): *bilaadii, bilaadii, bilaadii laki ḥobii wa fu‘aadii* (‘My homeland, my homeland, my homeland, you have my love and my heart’). Besides, inanimate targets can build figurative P-Vocs, as in “Come, friendly bombs, and fall on Slough!” from the poem Slough by John Betjeman as cited in Aarts (2014) *Oxford Dictionary of English Grammar* (2 ed.).

On the other hand, describing a certain trait of a real person by using inanimate targets is figurative not on account of personification, but, rather, for the simile used, as in *ya ʿamar* (lit. You moon – [Hey, beautiful!]) to a real person. There is a difference here between addressing an interlocutor by saying *ya ʿamar* and addressing the moon as a person in literature. In addition, inanimate entities, such as *xabar* (News) are used for exclamation in exclamatory vocative-like phrases.

b) **Vocativability and vocativization.** In explaining the types of English nouns that can or cannot act as vocatives, Zwicky (1974, p. 790) pointed out that many nouns do not constitute ‘good’ vocatives, as in saying *tell me,* *physician/surgeon* versus *doctor.* On one hand, Zwicky (1974) illustrates that the pronoun *you* cannot be vocative, while Hill (2014, p. 64) provides abundant examples of the *you* as a vocative, one of which is *Hey, you! Where are you going?*. In the previous example, the first occurrence of ‘you’ is the pronoun while the second occurrence is for the structure. According to Moro (2003) and Schaden (2010), vocative phrases are noun phrases only. However, there are vocative phrases built with adjectives, namely the vocative epithets, as in *ya gamiil* (Hey, beautiful!) in EA.
c) **Vocative epithets.** There are adjective phrases that fall within the slot of the vocative, denoting an entity addressed and indicating a quality of the addressee from the speaker’s view. These adjective phrases are called *vocative epithets*, according to Rudanko (2005, pp.12-13, 19). Vocative epithets can be termed as friendly, as in “You dissentious rogues” or derogatory, as in “You curs” (Rudanko, 2005). Epithets can deliver a predicated statement about the addressee that can be objective or subjective, either polite or otherwise, according to Aarts (2014) in the *Oxford Dictionary of English Grammar (2 ed.)*.

d) **Literal and true vs. non-literal and fake vocative nouns.**

Literal vocative nouns (*L*) are vocatives when the term of address is meant literally (Rieschild, 1998), as in *ya 'ustaaz* (Sir!). Non-literal vocatives (*Non-L*) are vocatives when the term of address is non-literal (Rieschild, 1998), as in *ya baša* (lit. Pasha). This is because the rank of Pasha no longer exists in the Egyptian political system, or when expressing an unreal relationship between the speaker and the addressee, as in *ya 'axii* (My brother – [Dude]) to someone who is unrelated to the speaker.

Fake vocative nouns are the vocative nouns used in phrases where defining the addressee is *deictic* (*D*), depending on metalinguistic factors in the situation and cannot be interpreted by the linguistic utterance alone (Stifter, 2013) and (Espinal, 2013, p.111, 115, pp. 118-123). In *'enta ya gadaً 'enta* (lit. You, the reliable one, you – [You there!]), the identity of the addressee is unknown.

True vocative nouns are the vocative nouns used in phrases where the addressee is known from the utterance without the need for extralinguistic determiners (Stifter, 2013) and (Espinal, 2013, p.111, 115, pp. 118-123). In *ya 'ibrachiim* (Hey Ibrahim), it is known that the addressee is *Ibrahim*. 
e) **The unreal Vocative noun (U-VOC).** To the best understanding of the researcher, the term ‘unreal vocative’ has not been mentioned in the literature written in English so far but can be found in Hasan (1975, fn. 2 p. 37 part 4) in Arabic as *niidaa* ǧayr ḥaqīqī (unreal vocative). The term ‘unreal vocative’ as a translation of ǧayr ḥaqīqī is meant to be used in this study of Arabic and is not intended to be generalized in the field unless further research proves its validity. Hasan divided vocative nouns in *fuṣḥa* into true, figurative, and unreal vocatives. According to Hasan, the ‘true’ related to calling on, or requesting the addressee to come forward, or asking for help (‘istiğaṭa). When a specific deity acts as a vocative noun, then the purpose is to answer the prayer. The ‘figurative’ vocative includes rhetorical purposes as in addressing celestial objects such as the moon or for exclamatory purposes as in *an-nudba* (calamity) and the irregular exclamatory vocative form (*an-nidaa* at-ta’gubii ǧayer al-qiyāasii). The ‘unreal’ vocative form is for drawing the attention of the addressee by a vocative phrase that is not denoted to the actual addresse in the context, The example ʿallqahumma (invoking a deity) in *fuṣḥa* in the next statement ʿusaafiru li ziyrāṭi ʿaxii ʿallqahumma ʿizaa ʿabaa ʿan yagī (I will travel to visit my brother if he refuses to come) is unreal vocative because the speaker is not addressing the deity. The vocative use here is to highlight the rareness of the conditional sentence occurring.

Although “this Triton of the minnows” is built like a vocative form in Shakespeare’s *Coriolanus* in referring to Sicinius (who is still standing physically present in the scene), Rudanko considers it a non-vocative epithet because it is spoken to the Roman lords rather than Sicinius.
2.1.5. **Omission of the vocative marker or the vocative noun.** As regards omission of the vocative marker, according to Hasan (1975, Vol. 4, p. 5, para 1), *ya* is the most used vocative particle in *fuṣḥa* because it precedes all the five types of vocative nouns in *fuṣḥa*; therefore, when there is no vocative particle in the vocative construction, *ya* – and only *ya* among the vocative particles- has to be taken into account for the empty slot of the vocative particle. Hasan states that it is correct to delete *ya* – and only *ya* among the vocative particles- from the vocative construction as long as the deleted *ya* is taken into account (p.3). When there is no vocative marker in the vocative structure, Badawi, Carter, and Gully (2013, p. 881) describe this linguistic element in *fuṣḥa* as ‘zero vocative’. According to Omar (2013), the vocative particle *ya* can be omitted before PROPs as in the Quranic verse “yuusufu 'a'rid 'an hazaa”. (“O Joseph, pass this over!”) (Yuusuf, verse 29) as translated by Ali (2006, p. 555), as cited in Omar (2013, p. 14).

Omar (2013) further contends that the vocative noun is to be omitted after *ya* and before layta, as in the Quranic verse “*ya laytanaa nuradu*”. (“Oh, would that we could be returned [to life on earth]”) (al-An‘aam, verse 27), as translated by Sahaah (1997, 166), as cited in Omar (2013, p. 15).

As regards the omission of the vocative noun (O-VOC), Hasan (1975) sees that for a rhetorical purpose, *ya* can be followed by another particle, for example *layta* (for wishing) or a verb. In both cases, the vocative noun is omitted. In *A Dictionary of Modern Written Arabic*, Wehr (1979) added expressing calamity, such as *ya waylati*! (Woe is me) and the interrogative sentence (*ya tura…?*). As for *fuṣḥa* grammars, Matloub and Al-Baseer (1982) drawing the addressee’s attention before other particles as in *ya laytani muttu*! (I wish I had died!).
So far, there has been scant attention paid in the literature to describing such a group of vocative phrases built where either the vocative particle or the vocative noun is omitted in EA. In Table 2-3, some examples of the omission of the vocative particle or noun are illustrated in the next table as found in Badawi and Hinds (1986).

### Table 2-2

<table>
<thead>
<tr>
<th>Entry</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya reet</td>
<td>For introducing a circumstantial clause</td>
</tr>
<tr>
<td>ya reet</td>
<td>For wishing</td>
</tr>
<tr>
<td>ya ṭarāq</td>
<td>For wondering</td>
</tr>
</tbody>
</table>

*Note.* The data in the table are derived from Badawi and Hinds (1986) under the entries *reet* and *ra’a*.

One of the aspects found in the research by Spitta-Bey (1880) attempts to follow the etymological root of compounds built with *ya*. One example is categorizing *ya* as a wishing particle in *ya reet* + verbal suffix in the present tense, as in *ya retni ’asaafer* (How I wish I could travel) or with the past tense, e.g. *yaretni kont henaak* (I wish I were there). According to Spitta-Bey, *ya reet* derives from *ya* and the verb ‘to see’ (*ra’aa*) after being conjugated for the second person singular and omitting the glottal stop, meaning “If only you could see it”. Spitta-Bey did not interpret it as “If I could see it” with the first pronoun instead of the second one. Spitta mentions another possible etymology for *ya reet* by combining *ya* and particle *layta*, despite acknowledging that he had personally never heard anyone saying it in a speech act.

**2.1.6. The vocative functions.** This part of the literature review is concerned with the literature on the functions of the vocative form. In his EA grammar, Woidich (2006, p. 239) divided the functions of the vocative form into two categories: calling and predicating. In an attempt to explore the functions of the vocative based on telephone calls, Schegloff (1968) classifies them into two categories: either calls (summons) to draw the hearer’s attention or
addresses to maintain contact with the addressee. According to Schegloff, terms of address used for calls are position-restricted either at the beginning, the end, or in between clauses of phrases of the sentence, as in the following examples: Jim, where do you want to go?, What do you think, Mary?, and Tell me, John, how's Bill? (p. 1080, par. 6).

In his observation, Schaden (2010) formulates his hypothesis of three main functions of vocatives namely, identificational vocatives (I) that identify and establish the addressee; predicational vocatives (P) that describe the addressee; and activational vocatives (A) that neither identify nor predicate but, rather, activate the addressee after establishing the dialogic contact. The next paragraphs clarify what is meant by each functional type of vocatives in this research.

a) **Identificational vocatives (I-VOC).** They are *literal fake* vocatives that identify the addressee either by PROPs e.g. *ya sa’d* (Saad!) or by literally factual attribute as in *ya sitt* (Madam!) to a woman. The *identificational degree* is the degree to which the function of identifying is embedded into the use of the vocative phrase built with the term of address versus the predicational degree. This function corresponds the function of call by Schegloff (1968) and by Woidich (2006),

b) **Actavational vocatives (A-VOC).** They are *literal fake or literal or non-literal true vocatives* that maintain contact with, sustain the attention of, or activate the attention of the addressee. Although A-Vocs have identificational and/or judgmental predication of the addressee made by the speaker, A-Vocs. aim neither to identify nor to predicate the addressee, as in *ya baaša* (Pasha) or the relationship to the addressee. A-Vocs is a group of vocatives that shares features of I-Vocs and P-Vocs at the same time. Whether a vocative is meant to communicate a statement only (P-VOC) or intended to activate the addressee (A-VOC) is determined by whether or not the addressee has already been identified earlier when the dialog was established
at the time of the speaker’s C-unit. The activational vocative function correspond the category classified by Schegloff (1968) to maintain the contact with the addressee.

\[\text{c) Predicational vocatives (P-VOC).} \] They are literal or non-literal true vocatives that are built similarly to copular sentential structures conveying what the speaker interprets about the addressee or the relationship with the addressee and aim neither to identify nor to activate the addressee. After the addressee is already identified, an example of a literal P-VOC is \(\text{ya habiibi (My beloved)}\) compared to \'enta habiibi (You are my beloved). When expressing endearment by a non-literal P-VOC as in \(\text{ya hobbi (My love)}\), the love is the vocative target, and the addressee is to whom or to which the speaker is speaking. In this case, the statement transferred to the addressee is that he is beloved by the speaker. Communicating such statements is the aim of a predicational vocative (P-VOC). While the syntactical vocative love and the addressee are two different entities, one personal reference in the P-VOC, the vocative and the addressee are fully identical in the I-VOC phrase as in \(\text{ya Sa’d (Saad)}\). The predicational degree is the degree to which the function of predicating, declaring, or stating is embedded into the use of the vocative phrase constructed with the term of address versus the identificational degree. The predicational vocative function correspond the category classified by Woidich (2006. p. 239) for predication.

2.2. Non-Vocative Use and \(\text{ya}\)

Parkinson (2011, par. 1) clarifies that terms of address in Arabic have non-vocative references outside the vocative form. Noel and Sonnenhauser (2013 p.3) reveal an ambiguity between vocative and non-vocative uses of noun phrases. Girvin (2013, p.164) indicates that female personal names in Bulgarian in the form of a diminutive take an article in non-vocative roles, differentiating between vocative and non-vocative forms (p.174). Janson (2013, pp. 216,
229) describes vocative and non-vocative forms in various languages such as Modern Bulgarian, Russian, and Tariana, an Amazonian language. Rudanko (2005, pp.12-13, 19) describes epithets as vocative and non-vocative.

Hill (2014, p.6) presents an illustration based on research by Moro (2003), explaining that indirect address is non-vocative. Observing the derivation and operation that apply to the vocative phrase, Hill interprets noun phrases in the context of being vocative or non-vocative. By that, it is indicated that there are vocative-like phrases that are built like vocative, but they are non-vocative.

2.2.1. Vocative-like exclamation. As demonstrated by Hill (2014, pp.4-5), vocative-like phrases do not mean vocative reading. She mentions two examples to differentiate between Dear God, please hear my prayer to indicate a direct address and Oh my God, I can't believe it! to express exclamation. Spitta-Bey (1880) includes ya in EA as a particle to indicate exclamation (p. 155 par. 1). In the same vein, Badawi and Hends (1986) added more subcategories of exclamations built with ya, as illustrated in Table 2-3.

Table 2-3

<table>
<thead>
<tr>
<th>Entries</th>
<th>Explanation/Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya ...</td>
<td>ya gamaalek (How pretty you are!)</td>
</tr>
<tr>
<td>ya baaay</td>
<td>Exclamation of incredulity</td>
</tr>
<tr>
<td>ya naas ya huu</td>
<td>For intensifying exclamation</td>
</tr>
<tr>
<td>ya di</td>
<td>Exaggeration in negative or welcoming context</td>
</tr>
<tr>
<td>ya rabb</td>
<td>Expression of resignation, anxiety, or dismay</td>
</tr>
</tbody>
</table>

Note. Adapted from Badawi and Hinds (1986, p.960).

According to Ryding (2005), some exclamations in fuṣḥaa fall under the category of vocatives such as Oh my goodness! and What a pity! Both examples are found in EA ya salaam! and ya xsaqa! (p.171).
2.2.2. **More Functions of \( \text{ya} \) in EA.** In addition to the exclamation function as a non-vocative use for \( \text{ya} \) in EA, Spitta-Bey presents \( \text{ya} \) as a conjunction in \( \text{ya}...\text{ya}; \text{\text{ya} 'emma...}, \text{\text{ya}...}; \) and \( \text{ya 'emma...}, \ 'aw... \). In this regard, more functions of \( \text{ya} \) in Badawi and Hinds (1986) are found and illustrated in Table 2-4.

Table 2-4

*Other Functions of \( \text{ya} \) in Badawi and Hinds (1986)*

<table>
<thead>
<tr>
<th>Category of ( \text{ya} )</th>
<th>Example</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conjunction</td>
<td>( \text{ya...ya} )</td>
<td></td>
</tr>
<tr>
<td></td>
<td>( \text{ya 'emma...}, \text{ya...} )</td>
<td></td>
</tr>
<tr>
<td></td>
<td>( \text{ya 'emma...}, \ 'aw... )</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Correlative conjunction</td>
</tr>
<tr>
<td>Self-apostrophizing</td>
<td>( \text{'eḥnaa ya ...} )</td>
<td></td>
</tr>
<tr>
<td>particle</td>
<td></td>
<td>( \text{'eḥnaa ya mudarrisin...} ) (we, teachers...)</td>
</tr>
<tr>
<td>Interjection</td>
<td>( \text{yah} )</td>
<td>For exclamation to express</td>
</tr>
<tr>
<td></td>
<td></td>
<td>surprise, wonder, admiration,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>awe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>( \text{yah da ḥna met'axxariin 'awi} ) (My! We are so late!)</td>
</tr>
</tbody>
</table>

*Note.* Adapted from Badawi and Hinds (1986, p.960).
3. Chapter Three:

Methodology

3.1. Research Design

This study is a synchronic corpus-based qualitative exploratory investigation of the particle *ya* in the EA film *eš-šabaḥ* (the Ghost), directed by Arafa (2007). Quantitative and qualitative designs are the most popular ones for investigating corpus-data. While quantitative designs provide reliable statistics and generalizable findings, the use of qualitative case studies is a well-established approach for assessing language usage. Qualitative design-based research helps to describe a language phenomenon, to understand the way it functions, and to discover possible patterns with which it is built. Therefore, the qualitative design is selected to answer the *what* questions of the study:

1. What are the pragmatic functions of constructions built with *ya* in the data?
2. What are the formal features of the constructions built with *ya* in the data?

3.2. Data Selection

Bearing in mind that actors may improvise while acting in the film, transcripts of films are more reliable for this research than the actual script. To fill the gap in the literature on *ya* in EA, as explained in the introduction in Section 1.4, EA film transcripts with the qualification of having the language of the film main characters in Cairene Arabic were searched. Due to the difficulty of obtaining transcripts of EA films in general and of the recent films in particular, the corpus used in this study is based on the most recent film transcript available for the researcher at the time of conducting the research as a purpose and convenient data sample, namely, *eš-šabaḥ* (The Ghost) directed by Arafa (2007). In addition of being the most recent data sample available, the frequency of uttering *ya* per minute in *eš-šabaḥ* (The Ghost) was more than in the other films.
the researcher had access to their transcripts. Being produced in 2007 after the last literature work that included *ya* was published by Woidich (2006), to the best of the researcher’s knowledge made *eš-šabah* (The Ghost) an ideal data sample. Setting most the film’s dramatic events against a richly varied Cairene backdrop aligns with the importance of the Cairene Arabic highlighted in Section 1.5. Besides, the language featured in the film meets Badawi’s levels of Arabic in Egypt (1973). The Arabic level of *fuṣḥā al-turāq* is represented when reciting Quran at the funeral of Hassan (00:21:50); *fuṣḥā al-‘aṣr* (generally known as Modern Standard Arabic) is reflected when dictating the decision of the Chief Officer (01:26:48); having different characters of various social backgrounds, age, and sex offers multiple contexts that showcase the three levels of Colloquial EA.

The film is a drama that centers around Saad, a young man who wakes up to find himself in a hotel room where there is a dead body without any recollection of how he got there. Through various dramatic situations, the protagonist can ultimately prove his innocence to the police by the end of the film. The film is authored by Wael Abdallah and directed by Amr Arafa in 2007. The corpus of the film contains 9,649 words in 91 minutes of running time.

### 3.3. Data Preparation

The proposed design of the study is qualitative, depending on concordancing techniques as the study analyzes instances where the particle *ya* is mentioned in the corpus. First, the researcher gained access to the transcript within the corpus linguistic course in the program of Teaching Arabic as a Foreign Language at the American University in Cairo. The transcript did not include indicators for the time of every C-unit in the film. Not having time indicators in the transcript was helpful in avoiding the appearance of numerical characters in the lines of the concordance.
The film was viewed to develop a specific understanding of the instances of *ya* within the pragmatics of the context of each occurrence, that is, the metalinguistic features, such as intonation, indexical meaning, and specifying who is speaking to whom.

After that, the transcript was revised for any possible missed words in the conversations that include instances of *ya*. It was necessary to unify the spelling of the entries in order to accurately calculate the frequency of each entry as well as to avoid having the same reference in more than one data entry in the corpus. Thus, the transcript was edited for consistency in writing EA characters as follows:

- *alif maqsuura* was replaced with *yaʿ* at the end of the PROPs *maʿaatii* (Maati), the nouns *xi* (my brother), and the prepositions *fi* (in),
- *yaʿ* was replaced with *alif maqsuura* at the end of the preposition *ʿala* (on),
- *ʿalif al- waṣl* was replaced with *hamza* when the proper names start with *hamza* as in *ʿasʿad* (Asaad), *ʿahlaam* (Ahlam),
- *ʿalif al- waṣl* in instances of *ʿebn* (Son) was deleted after *ya* as in *ya bni* (My son) unless the actor pronounced a glottal stop as in *yaʿebni*.
- When *ya* was combined with the next word, it was separated from it as in *yaxti* to be *ya xti* so that the entry *xti* can appear when searching the word *ya*.
- The letter *haaʿ* (h) was added to the ending of *yā ya laa* (“You boy” – *Dude*) and *yaa* (“You boy” – *Dude*) to differ from the words *yā yalla* (“Get on”) and the particle *ya* itself.
- As the interjection, *yah* (wow) consists of the same the same letters as *ya* the researched particle) and *yaa* (Dude), a space between the vocative particle *ya* and *h* was added when it refers to a person (Dude). A space before the letter *d* in *yā yaaḍ* (Dude) was added as
well to position *ya* separately in the center column. Thus, all lexical items after *ya* can appear in the R1 rather than in the center column of the research word with one exception of the interjection *yah* (Wow!).

To count the number of words of the corpus of the conversation of the film, further information written before or after the transcript indicating the film title, director, actors, and so on, were deleted from the word count. The number of words of the transcript was counted by *Microsoft Word 365* computer software in which punctuation characters are included in the counting by default.

In *A dictionary of Egyptian Arabic* by Badawi and Hinds (1986), the chapter on the letter *yeh* was searched for entries starting with *ya* ٍٝ such as *yalla*, *yadoob*, *yaadi*, … These words were considered compounds built with the morpheme *ya* and, consequently, were searched in the data once as a free morpheme and once again as a bound morpheme.

The tool used for the research on the data is *WordSmith Lexical Analysis Software 7.0*. The electronic transcript was digitally adjusted to fulfill the uncoding required by *WordSmith Tools*. Using the concord tool, a concordance was created to show instances of *ya* in corpus lines, resulting in 324 utterances. The lines of the concordance were sorted in alphabetical order regarding the first lexical item mentioned after the searched word *ya* (R1 as titled in the tool).

After that, a *set column* was created as in Figure III-3 to sort the instances into main classes according to their functional properties according to which the utterances were sorted into functional classes. By double clicking on the line, the occurrence of *ya* is called in its source text. When it was required to sharpen understanding of the pragmatics of an instance, the scenes of the film were viewed a second time to notice the role of the speaker and the addressee, the
intended functions, mimicking, the gestures, and the intonations used in the situations in order to analyze the context of the situation within the context of the film.

3.4. Data Analysis Tools

The tool used for treating the data in this study is *WordSmith Tools 7.0*, a computer software for analyzing the behavior of words in texts. According to its manual, *WordSmith Tools* is used to lexicographically prepare Oxford University Press dictionaries. The software has three main tools: the *word list* tool builds a list of all the words in a chosen text, either in alphabetical or frequency order; the *keywords* tool figures out the keywords in a text; and the third and main tool in this research is the *concord* tool that concords a phrase or a word in their contexts, showing the features of the lexical items in their company as shown in Figure 3-1. The software allows sorting, annotating, and deleting concordance lines. Figure 3-1 illustrates concordance lines sorted by WordSmith concordance tool according to R1 in red, annotating them in the Set column highlighted in yellow, and deleting concordance lines.
Figure 3-1. Concordance lines by WordSmith Tools from the film transcript eš-šabaḥ. The figure show instances of *ya* in the middle column in blue and the lexical items after it in R1 in red.

### 3.5. Limitations of the Study

One main challenge in researching EA is the lack of EA speech corpora. The only two speech corpora available to date are those of the Linguistic Data Consortium at the University of Pennsylvania. The first of these is entitled CallHome Egyptian Arabic, published in 1997 and consisting of 120 phone conversations between family and close friends in the United States and Canada up to 30 minutes each. The second speech corpus is entitled CallFriend Egyptian Arabic corpus and is made up of 60 unscripted telephone conversations. Based on rapid advances in telephone technology and the resulting ways people communicate by phone (Wardhaugh, 2006), Ismail (2014) criticized both corpora for being based only on traditional phone calls and for containing possibly outdated language use. Such relatively limited or outdated speech corpora for EA prompted Mansour (2013) to highlight the absence of Arabic corpus linguistics. The
solution for this lack of EA speech corpora has been identified in the present study by using the language of Egyptian films.

While dispensing with time indicators in the transcripts was helpful in avoiding numerical characters in the lines of the concordance, finding the equivalent moment of an instance in a scene of the film to watch became more difficult than it would with having the time indicators.

Several significant challenges arise with using *WordSmith 7* software. While there is an opportunity to add new sets to write in hints according to which the concordance should be categorized and sorted by, the sorting option functions only for one set. This raised a need to copy the WS file several times to enable several types of categorizing or sorting. In many cases, moreover, counting had to be done manually as the computing options were not sufficiently helpful to count the specific concordance lines meant. Collecting several specific concordance lines in one file to copy and paste them in the paper presented yet another challenge. The collecting process thus had to be done manually in order to create a new file, searching the data by the main search of *ya* and deleting all other unneeded instances, possibly in the hundreds, in order to obtain specific data collected sequentially. During the time of conducting the research, the computing coloring system of the software had not been adapted to work with the high-definition screen of the computer used for the research. In addition, there was no possibility of copying the concordance lines as a picture using the WordSmith copy options. Furthermore, the search option in the concordance tool bar is not user-friendly.
Chapter 4 is divided into four sections: the first section is concerned with the data categorization; the second and the third presents the results while the fourth reflects observations on these results. All dialogs or C-units of dialogs in Chapter 4 are from the data. They are entitled Example and given a number for organization.

To answer the research questions:

1. What are the pragmatic functions of constructions built with *ya* in the data?
2. What are the formal features of the constructions built with *ya* in the data?

Constructions built with *ya* in the corpus data of the film *eš-šabaḥ* (The Ghost) (Arafa, 2007) were investigated, resulting in 324 concordance lines of instances. The occurrences of *ya* are categorized based on its usage in two main groups: vocative and non-vocative. In the group of vocative usage of *ya*, *ya* serves as a real vocative particle or unreal vocative particle. In the group of non-vocative usage of *ya*, the results were categorized into two classes in terms of functionality of *ya* as follows: an exclamation particle and a part of a compound. The results are presented according to the high frequency of the instances as shown below in Table 4-1.

Table 4-1

*Distribution of *ya* in the Data According to Frequency of Its Phrases*

<table>
<thead>
<tr>
<th>Use of <em>ya</em></th>
<th>Class</th>
<th>Class tokens</th>
<th>Class percentage</th>
<th>Use tokens</th>
<th>Total Percentage</th>
<th>Use percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vocative</td>
<td>I-VOC</td>
<td>129</td>
<td>43 %</td>
<td>300</td>
<td>40 %</td>
<td>92.6 %</td>
</tr>
<tr>
<td></td>
<td>A-VOC</td>
<td>120</td>
<td>40 %</td>
<td></td>
<td>37 %</td>
<td></td>
</tr>
<tr>
<td></td>
<td>P-VOC</td>
<td>25</td>
<td>8.4 %</td>
<td>300</td>
<td>7.7 %</td>
<td></td>
</tr>
<tr>
<td></td>
<td>U-VOC</td>
<td>16</td>
<td>5.3 %</td>
<td></td>
<td>4.9 %</td>
<td></td>
</tr>
<tr>
<td></td>
<td>O-VOC</td>
<td>10</td>
<td>3.3 %</td>
<td></td>
<td>3 %</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>324</td>
<td>100 %</td>
<td>324</td>
<td>100 %</td>
<td></td>
</tr>
</tbody>
</table>
Note. The first column presents the usage of *ya* and its phrase. The second column demonstrates the classes into which each usage group is divided. While the fifth column shows the total number of tokens in each usage group, the third column shows the total number of tokens in each class of the usage group. The sixth column reflects the percentage of the token of each usage group in the total research data; the fourth column reflects the percentage of tokens in each class within the usage group in the total research data.

4.1. **Data Categorization**

Instances of the *ya* phrases were classified into two main groups: vocative and non-vocative. Whenever there the vocative noun refers to an addressee that is a person or a personified inanimate identity as in Example 1 and Example 3 located under the Section of vocative use of *ya*, the occurrence is considered vocative and when there is not as in Example, it is considered non-vocative.

Within the vocative group, the *ya* phrases built with the lexical items in R1 are functionally classified into *main functional classes*. Accordingly, the *ya* phrases that identify the addressee are categorized as identificational vocatives (I-VOC), while the *ya* phrases that do not identify the addressee are sorted under activational vocatives (A-VOC).

The function of the identification is determined for the VOC phrase by *summoning* the addressee, or *establishing* the dialog to the addressee, or *specifying* the addressee within a dialog that includes more than one addressee. The identificational VOC *ya* phrases that are subcategorized for establishing the dialog are mentioned in the first C-unit of the dialog either by the speaker to establish the dialog or by the addressee who replies to the first C-unit in the dialog to establish the dialog on his or her part as well. In the first reply of the addressee whose turn it is to speak after the first C-unit of the speaker, if there is a linguistic element that identifies the new addressee, the speaker of the first C-unit, such as feminine or masculine conjugations of words prior to the *ya* phrase, the *ya* phrase is then categorized as activational vocative A-VOC.
Some conversations include more than two interlocutors. When a third interlocutor appears in a scene where a dialogue has already been established between two interlocutors, the first C-unit of the third interlocutor to any of the other interlocutors is considered identificational to establish a dialogue. Each time a speaker directs his utterance to an interlocutor different from the one who uttered the last C-unit, the *ya* phrase is classified as I-VOC to specify the new addressee. All further VOC *ya* phrases in the conversation are considered A-VOC. In a scene where two interlocutors have established a dialog and one of them interacts non-verbally with a third actor then resumes the dialog, the vocative *ya* phrase in the first C-unit is then categorized as identificational to specify the addressee, considering that the non-verbal interaction renders the third actor present and, therefore, addressable in the dialog. One example is after Abdessamad interrupts his dialog and kisses Nemaat then asks Maati: “ʼ*enta gay lee ya maʕaati?’“ (“Why did you come, Maati?”) (Arafa, 2007, 00:47:00).

In any scene where the interlocutors stop talking and move into or towards a new geographical space, the VOC *ya* phrase in the first C-unit uttered is considered identificational to establish the dialog.

One particular scene in the film features a dialog between two characters, Loll and Folla, when Loll asks her: “ʼ*ee ya bet?’” (“What, o girl?” – [“What’s the matter, girl?”]) (00:51:10) to indicate that a dialog has already been established. In such cases, the first VOC *ya* phrase is considered activational because it is clear from the film making that the dialog has already been established and the interlocutors have been clearly identified.

When the addressee is already identified, the A-VOC *ya* phrases are no longer intended to identify the addressee and are now considered activational. The functions in which the activational phrases occur are sub-categorized in three groups while taking turns in the dialog,
transitioning to another point in the dialog, or emphasizing emotive input. Taking turns indicates that the point of talking is still the same, but the addressee has started his turn to speak. When the topic of the dialog changes in response to a change marker, the _ya_ phrase is considered as transitioning to another point. When emphasizing solidarity, respect, and so on, the A-VOC _ya_ phrases are classified as emphasizing emotive input.

A few occurrences are sorted neither as I-VOC nor as A-VOC, but, rather, as predicational (P-) when the _ya_ phrase functions mainly as descriptive. However, the VOC _ya_ phrases still have minor functions within the main functional class. Therefore, the _ya_ phrases are annotated with a hyphen after the abbreviation of main functions: I-, A-, and P- and before the abbreviation of minor functions: -I, -A, -P. In some cases, the function of identification or predication occurs as a way to serve each other or to serve a third function, namely the activational one.

When the identification occurs by means of PROPs, the _ya_ phrases are annotated by I-PROP. When the identification takes place by predication as in _ya baša!_ (Pasha!), the _ya_ phrases are marked by I-P. Each time there is a predication, the abbreviation (L) is used to indicate that the predication is literal while the abbreviation (NL) is used to show that it is non-literal. All utterances of the VOC _ya_ phrases are linguistically described either as being non-deictic (ND) if there is a PROP, as in _ya sa'd_ (Saad) or literal and real job titles, as in “’qadi” (Judge) in “_ya seyadet el-’qadi_” (lit. “Dominance judge” – [“Your Honor [to a judge]”]) or deictic (D), given the need for extralinguistic elements to order to identify the addressee, as in “_ya baša!_” (Pasha!).

Further pragmatic functions of the C-unit in which the VOC _ya_ phrase is uttered are observed within the main functional class of the VOC _ya_ phrases.
A further categorization for the vocative was employed according to the semantics of the terms of address. When necessary, terms of address used in the data were looked up in *A Dictionary of Egyptian Arabic* by Badawi and Hinds (1986) to confirm their meanings in EA. When the term of address in the vocative case is literal and does not show a predication of the addressee by the speaker, then the vocative is considered identificational. If the term of address conveys further non-literal identification with judgmental predication such as bestowing the addressee with honor as in Pasha, then the vocative phrase is considered both as identifying because it identifies the addressee and predicational as it conveys predication of honor by the speaker. If the VOC *ya* phrase is an adjective or a noun phrase including terms of address, such as *’amar* (Moon) and *gazma* (Shoe) that indicate intended characteristics (pretty and lowlife, respectively), then the vocative phrase is considered P-only. When P- happens to be in the first C-unit, it is then considered I-P rather than P-I. This means that there is a prioritizing systematic order for categorizing the functional properties of VOC phrases based on the basic addressive function of the vocative phrase. This order is I-, A-, P-. as illustrated in Table 4-2 from up to down and with two typical functional properties: major and minor. Phrases built with *ya* as a part where the vocative head is omitted such as in *ya reet* (If only it were so), and *ya retni* (I wish I were…) were gathered in one vocative group abbreviated by O-VOC. In some contexts, vocative instances were uttered where the addressee is absent. An example of U-VOCs is *ya silimaan* (Suleiman!) when *silimaan* (Suleiman) is bemoaning his own misfortune by saying, *ya xarab beetak ya silimaan* (You have been ruined, Suleiman!) Another example is when the vocative noun after *ya* refers to a third person, as in *ya ’amiir el-’omra kan betaa‘ rabbena ya xti*. (“He was a prince among the princes” – [“He was a truly fine man”])
Table 4-2

*Categorization of the ya Phrases Based on Function, Literality, and Deixis*

<table>
<thead>
<tr>
<th>Annotation</th>
<th>Description</th>
<th>Major function property</th>
<th>Minor functional property</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-PROP-ND</td>
<td>Non-deictic</td>
<td>Identification (by PROP)</td>
<td>Identification</td>
</tr>
<tr>
<td>I-P-L-ND</td>
<td>Non-Deictic</td>
<td>Identification (by literal predication)</td>
<td>Identification</td>
</tr>
<tr>
<td>I-P-NL-D</td>
<td>Deictic</td>
<td>Identification (by non-literal predication)</td>
<td>Identification</td>
</tr>
<tr>
<td>I-P-L-D</td>
<td>Deictic</td>
<td>Identification by literal predication</td>
<td>Identification</td>
</tr>
<tr>
<td>I-P-NL-ND</td>
<td>Non-deictic</td>
<td>Identification by non-literal predication</td>
<td>Identification</td>
</tr>
<tr>
<td>A-PROP-ND</td>
<td>Non-deictic</td>
<td>Activation (by PROP)</td>
<td>Activation</td>
</tr>
<tr>
<td>A-P-L-ND</td>
<td>Non-deictic</td>
<td>Activation (by literal predication)</td>
<td>Activation</td>
</tr>
<tr>
<td>A-P-NL-D</td>
<td>Deictic</td>
<td>Activation (by non-literal predication)</td>
<td>Activation</td>
</tr>
<tr>
<td>P-L-ND-I</td>
<td>Non-deictic</td>
<td>Literal predication for identification</td>
<td>Predication</td>
</tr>
<tr>
<td>P-NL-D-A</td>
<td>Deictic</td>
<td>Non-literal) predication for activation</td>
<td>Predication</td>
</tr>
</tbody>
</table>

After classifying the *ya* phrases into vocative and non-vocative and the vocative ones functionally into I-VOCs, A-VOCs, and P-VOCs, O-VOCs, and U-VOCs, the non-vocative *ya* phrases built together a group that express exclamation, as in *ya xabar* (Oh, my God!). If the non-vocative phrase built with *ya* can be rephrased into a nominal Arabic sentence structure or a verbless English sentence structure, it is considered in this study as an exclamation. For example, *ya calamity* (What a pity!) can be restructured into *di calamity* (This is a loss) or in English *What a loss!* or *Oh, my goodness!* The reason behind the criteria of translating the sentence into English is that exclamations in English tend to be verbless.
A more in-depth analysis was then performed to classify the *ya* phrases at subgroups of functions of the C-units featuring *ya* phrases within every main class. Figure 4-1 summarizes the categories under which the *ya* phrases in the data are functionally classified.

*Figure 4-1.* Distribution of the *ya* phrases in the data and their functional categorization into VOC and Non-VOC and further subcategorization into I-VOC, A-VOC, P-VOC, and U-VOC, as well as the E *ya* phrases.

After determining the functional features of each class and subgroup of the *ya* phrases, a second analysis was conducted to determine the formal features of each class. The concordance tool helped to observe the common characteristics in each class. By using the options of showing collocates, clusters, and patterns, a computed new concordance of collocates, clusters, and patterns was created to observe the behavior of the constructions more sharply built with *ya*. To gain a full picture of the patterns of the vocatives, an extra search was conducted to identify the vocatives without *ya* by searching each individual PROP, scrutinizing individual second strong pronouns, and sorting the concordance lines according to L1, the slot preceding the search word.

Both functional and formal features of the constructions built with *ya* were noted. When a group of utterances was already analyzed, the lines of this group were then deleted from the
concordance so that the research could be focused on another group. The same procedure was repeated, focusing on the lexical items before \textit{ya}. The statistics and information given by the lexical analysis software on frequency, clusters, and collocates were taken into consideration so that the findings of the study can show patterns of structures built with \textit{ya} in the data, categories of functions of instances of the \textit{ya} phrases, the relationship between the functions, and the formal features of constructions with \textit{ya} in the data.

4.2. **Vocative Use of \textit{ya}**

Investigating the functions of the VOC \textit{ya} phrases in the data is tied with the speech act theory. It is observed that by saying a VOC \textit{ya} phrases, the speaker performs a requestive performative act (Al-Hindawi, Al-Masu’di, & Fua’d Mirza, 2014). The act is either to identify or to activate one of the three following main acts or functions hypnotized by Schaden occurring \textit{at} one of the sub-functions mentioned below:

4.2.1. **Identificational vocative \textit{ya} phrases (I-VOC).**

\textit{a) I-VOC Pragmatic Functions}

In this main group, the terms of address built with \textit{ya} in the VOC phrases mainly serve the function of determining the identity of the addressee. The identification takes place at one of the following sub-functions: summoning, establishing a dialog, and specifying an addressee when there are more than two interlocutors.

(1) **Summons.** This subgroup consists of \textit{calls} that can be requests, demands, or orders by the speaker for the addressee to appear when the addressee is not in the same physical space of the speaker.
Example 1. While Saad is climbing the stairs, entering the building of the Security Administration, Ahlam appears behind him at the beginning of the stairs. Saad is not aware of her presence behind him. She calls him to take his birth certificate from her.

Ahlam (to Saad): “ya sa’d, ya sa’d, ya sa’d!”
(“Saad! Saad! Saad!”).

Example 2. An older man outside the café calls out to a driver named Ibrahim sitting inside the café to give Saad a ride to the train station.

Older man (to Saad): “huwwa l-baaša mneen?”
(“Where is the gentleman from?”)

Saad: “mel qaahera”
(“From Cairo”)

Older man: “qâ, ‘aşan keda. we ‘aayez truuḥ feen, ba’a?”
(“I see, and where are you heading?”)

Saad: “maahâţet el-’âtr”.
(“The train stations”.)

Older man: “basiţa!”
(“Nothing could be easier!”)

Older man (to Ibrahim): “ya ‘ibrâhiim ‘ibrâhiim”
(“Hey, Ibrahim! Ibrahim!”)

(2) Establishing a dialog. The identification in this sub-functional group occurs when the speaker is seeking the attention of the addressee to establish a dialog. In the courtroom scene, after Folla is swearing before the judge that she is unacquainted with Saad, Saad interrupts her dialog with the judge and establishes a separate dialog to her from the prisoner’s dock, saying: “ya folla, mate’rafiniš ezzaay?! Da nti konti ‘ayzaani ’atgawwezik!” (“Folla, how can you say you don’t know me? Weren’t you the one nagging me to marry you?”).
The data includes one example of figurative I-VOC for personification. This figurative I-VOC is considered establishing a dialog to the personified homeland of Egypt as in Example 3.

Example 3. Suleiman is at home by himself listening to a song and singing it about the homeland which is Egypt according to the context.

Suleiman (to Egypt): “*ya blaadi, ‘ana nefsi ‘akbar...*”
(“Oh, my homeland, how I wish I were a grown man!”).

(3) *Specifying an addressee in the conversation.* The third sub-function at which identification occurs with the VOC *ya* phrases is to specify an addressee in a dialogue where there are more than two interlocutors. In an example of a dialogue between Abdessamad, *Hassaan* (Hassaan), and Saad, Abdessamad addresses Hassaan first, then Saad, after which he specifies his speech turn to Saad by a VOC *ya* phrase, as in Example 4.

Example 4.

Hassaan (to Abdessamad): “*‘ee ya ‘abdi es-ṣamad? šaklena kollena rayḥiin fīihā!*”
(“Hey, Abdel Samad! It looks like we’re heading for trouble!”)

Abdessamad (to Hassaan): “*ya ‘axi, faala l-llaḥ wa laa faalak! ‘ehda! xod bel rii‘ak be-‘aṣiirė t-tuffāḥ da*.“
(God forbid! Take it easy! Why don’t you cool down and drink some apple juice?)

Abdessamad (to Saad): “*w-enta, ya sa’d, ‘esma‘ ek-kalaam, (…)*”
(“And you, Saad, do as you’re told! (…)”)}

The identification occurs either by using PROPs, that is, non-deictic identification by PROPs (I-PROP-ND) as in *ya sa’d*! (Saad!) in Example 1; or by predicating, that is, non-deictic identification by literal predication (I-P-L-ND) as in *da* Saad *ya mma!* (“It’s Saad, Mom!”), or deictic identification by non-literal predication (I-P-NL-D) *ya*
xuuya! (“Hey, brother” – [“Dude”]!). The predication is by a noun or an adjective phrase that falls under one of the next sub-categories: literal non-deictic I-P-L-ND, non-literal deictic I-P-NL-D.

Some constructions are composed of the combination I-PROP + P as in nicknames since nicknames convey predication of endearment or sarcasm by the speaker about the addressee as in the nickname buudi for Abdessamad. Another combination for I-PROP + P is adding an honorific title after the PROP to predicate honor ya naš’at bee (Nashat Bek). In the combination ya seyadet el-’aadi (Your Honor [to a judge]), seyadet (Dominance) is non- literal and el-’aadi (Judge) is literal; therefore, the combination is considered I-P-NL+ P-L.

In one instance, adding a non-literal job title before the PROP, as in “ya ’utsaaz samiiḥ” (“Mr. Samiiḥ”) creates an I-P-NL+ PROP; in another, a literal gender-based form is used before the PROP to build a construction of I-P-L+ PROP, as in “ya bet ya ne’maat” (“Hey, girl, Nemaat”). Table 4-3 below illustrates the statistics of these combinations in the data.

Table 4-3

<table>
<thead>
<tr>
<th>Formal construction</th>
<th>Specifying</th>
<th>Establishing</th>
<th>Summons</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-PROP</td>
<td>24</td>
<td>23</td>
<td>8</td>
<td>55</td>
</tr>
<tr>
<td>I-P-NL</td>
<td>23</td>
<td>18</td>
<td>4</td>
<td>45</td>
</tr>
<tr>
<td>I-P-L</td>
<td>6</td>
<td>5</td>
<td>1</td>
<td>12</td>
</tr>
<tr>
<td>I-PROP+ P (Nickname)</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>I-P-NL+ P-L</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>I-P-NL+ PROP</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>I-PROP+ P (Honorific title)</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>I-P-L+ PROP&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2+1</td>
<td>-</td>
<td>-</td>
<td>2+1</td>
</tr>
<tr>
<td>I-P-L Figurative</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td>55</td>
<td>14</td>
<td>129</td>
</tr>
</tbody>
</table>

Note. The data is organized from top to bottom according to the total high frequency of formal construction in Column 5 and from right to left according to the total high frequency of the sub-functional property of the I-VOC phrases.

<sup>a</sup>Although there are technically two instances of ya in the I-P-L+ PROP occurrence ya bett ya ne’maat (“Hey, girl, Nemaat”), they are considered one instance of combination and therefore the symbol +1 is used to adhere to the total number of I-VOC phrases (129).
b) **I-VOC formal properties: patterns and collocations.**

(1) **I-VOC Pattern: ya + term.** The term of address in this pattern is one of the following six categories: a PROP, honorific term, a gender-based term, kinship term, religious life-event term, or a job title. These categories are presented starting with the one accruing more occurrences as follows:

(a) **ya + PROP.** This is the most repeated I-VOC pattern, as in *ya* Saad with a total of 55 instances: 24 for specifying an addressee within a dialogue with multiple interlocutors; 23 for establishing a dialogue; and 8 for summoning.

![Figure 4-2. Concordance lines for the I-VOC pattern *ya* + PROP in the data.](image1)

![Figure 4-3. Concordance lines for the I-VOC phrases built with nicknames in the data.](image2)

There is one instance of a double entendre by using the noun *’ahlaam*. The word *’ahlaam* in Arabic can mean *dreams* and can be a PROP *Ahlam.* The I-VOC phrase *ya ’ahlaam el-fata*
‘qašiq!’ (O the dreams of the young lover!) refers to the young lady named ‘ahlaam (Ahlam) in the context of verbal sexual harassment.

In addition to the 56 instances of yan PROPs, there are 38 I-VOC occurrences of this pattern without PROPs distributed in the I-VOC phrases as shown in the following sub-patterns:

(b) yan + honorific term. As a mark of honor and respect, baaša (Pasha) is observed as the most frequent honorific title used without a PROP with 15 instances in comparison with four instances of fandem and one instance of hadret.

Figure 4-4. Concordance lines for the I-VOC pattern yan + honorific term in the data.

(c) yan + gender-based term. In this pattern, it is observed that gender-based terms are used for both males and females to express respect, or disrespect and to voice reprimands. The term walad (Buddy - [Dude]) is found in five versions as follows: yan walad, ya waad, yạạḍ, ya laa, yạạ. Not only are gender-based terms used in the singular, but they also appear in the plural as in yan reagaalla.
Figure 4-5. Concordance lines for the I-VOC pattern ya + gender-based term in the data.

(d)  $ya + \text{kinship term}$. On the one hand, the kin term can be literal when addressing actual family members. There is only one instance of literal kin term, however, which is $ya \text{mma}$ (Mom). On the other hand, the kin term can be non-literal to express informality, as in $yal\text{la ya ba}$ (Hey, come on!). There are 3 I-VOC non-literal phrases.

Figure 4-6. Concordance lines for the I-VOC pattern $ya + \text{kinship term}$ in the data.

(e)  $ya + \text{religious life event-based term}$. In this subpattern, the only collocate in the data is $\text{hagg}$ (someone who visit Mecca as pilgrim)

Figure 4-7. Concordance lines for the I-VOC pattern $ya + \text{religious life event-based term}$ in the data.
ya + non-literal job title. In this subpattern, there are terms of address of non-literal job title as shown in Figure 4-8.

(f) In this pattern, the first possessive pronoun is added to the kin terms ’ax (Brother), ’oxt (Sister), ’am (Uncle), ’ebn (Son), as well as nicknames and the terms of endearment ḥabiib and ḥabiiba. Adding the possessive pronoun highlights endearment or solidarity.

![Concordance lines for the I-VOC pattern ya + job title term in the data.](image)

**Figure 4-8.** Concordance lines for the I-VOC pattern ya + job title term in the data.

**Figure 4-9.** Concordance lines for the pattern ya + term+ first possessive pronoun.

In Concordance Lines 13-14 of Figure 4-10, the use of extended nicknames by the first possessive pronoun is noticed as in “ya ’at’otti”, combined of ya ’at’utta + i.
(2) *ya + honorific (seyadet) + definite article-job title.* This pattern shows high respect for venerable figures featuring some fixed collocations with *seyadet* (Dominance [Honor]) as in *'aywa ya siyadet el-ma’muur* (Yes, Captain - [Yes, your excellency, Captain])

![Figure 4-10](image)

*Figure 4-10. Concordance lines for the pattern *ya + honorific (seyadet) + definite article-job title.*

(3) *ya + title + PROP.* as in the example in the figure below *ya 'ustaaz samiih* (Mr. Samiih) is one of the patterns found in the data.

![Figure 4-11](image)

*Figure 4-11. Concordance lines for the pattern *ya + title + PROP.*

It is noticed that not all titles can be built with PROPs. The data shows negative evidence for using a PROP after historical honorifics such as *bee, baaša,* and *fandem.*

(4) *I-VOC Patterns: ya + bn (or abu) + definite article-term.* This pattern consists of the combination of *ya +* extended term by construct state. Using *'ab* (lit. father) or *'ebn,* the term of address after the VOC *ya* can be extended as shown in the next figure. The extension can be a singular, as in *ya bn el-kalb* (“Son of a dog” - [“Asshole”]) or a plural word, as in *ya bu el-kabaaten* (“Hey, father of the captains”- [“Captain”] or [“Dude”])
Figure 4-12. Concordance lines for the patterns $ya + bn +$ definite article-term and $ya + bu +$ definite article-term.

(5) I-VOC Pattern: $'enta + ya +$ term. Unlike other patterns, in this pattern of the combination *Second strong pronoun $+$ ya $+$ a gender-based term*, the vocative particle is found after a second person pronoun and before a form of gender-based identity as in Instances 1 and 2 in the figure below: $'enta ya waad$ (Hey, buddy) … or the adjective $gada$‘ (Reliable person) in Occurrence 3. In Instance 3, the strong pronoun is repeated after the $ya$ phrase. The strong pronoun following the $ya$ phrase is observed as well in Instance 4. In all instances, the strong pronoun could be deleted without affecting the structure, meaning, or emotive input of the C-unit. However, using the strong pronoun stresses the emotive input of the speaker.

Figure 4-13. Concordance lines for the pattern $'enta + ya +$ term.

(6) I-VOC Pattern: $ya + a$ gender-based term $+$ $ya +$ PROP. The only instance in the data for this pattern is $ya$ bett $ya$ ne’maat ($Hey, girl, Nemaat$). In Section 4.4.2.b in the grammar by Woidich (2006, p. 241), he lists the possibility of omitting the first $ya$ in this pattern, from $(ya)$ bett $ya$ ne’maat to another pattern which is $bett ya$ ne’maat.

(7) I-VOC constructions without $ya$. During the investigative process of this study, I-VOC constructions built with PROPs, titles, second strong pronouns, or pronoun substitutes in the data were detected, although $ya$ is omitted. The findings illustrated in the figure below confirm the possibility of deleting the VOC particle $ya$, in line with exploratory research by Omar on its applicability (2013). When there is no vocative marker, Badawi *et al* (2013, p. 881)
describe this linguistic element in *fushaa* as ‘zero vocative’. Serving the function of identification at the three sub-functions of summoning, establishing a dialog, and specifying an addressee, I-VOC phrases can be built with or without *ya* based on the speaker’s intonation as in Example. The context of being summoned in a court case is one example of this group of I-VOC phrases without *ya* when Folla is called in to give her testimony before the judge. Both phrases Folla and ’eš-šaahed ’et-taani are I-VOC phrases constructed without *ya*.

Example 5.

An employee in the court:  “’eš-šaahed ’et-taani, folla maḥmuud ramaḍa’an”  
(“The second witness, Folla Mahmoud Ramadan”.

It is remarkable that both Mahmoud (1980) and Parkinson (1985) have noted the possibility of omission of the vocative maker in EA. They included *ya* between brackets when it is possible not to include *ya* in the VOC phrase. (See Section 2.1.5)
Figure 4-14. Concordance lines for I-VOC constructions without ya.

Table 4-4

I-VOC Instances Without ya Categorized by Patterns

<table>
<thead>
<tr>
<th>Patterns</th>
<th>Tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before ya ya After ya</td>
<td></td>
</tr>
<tr>
<td>Pronoun Substitute</td>
<td>ḥadretak 1</td>
</tr>
<tr>
<td></td>
<td>sa’atak 4</td>
</tr>
<tr>
<td>ṭahlam 5</td>
<td></td>
</tr>
<tr>
<td>hassan 4</td>
<td></td>
</tr>
<tr>
<td>silīmaan 2</td>
<td></td>
</tr>
<tr>
<td>ḗolla 1</td>
<td></td>
</tr>
<tr>
<td>‘ibaqhiim 1</td>
<td></td>
</tr>
<tr>
<td>PROP</td>
<td></td>
</tr>
<tr>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Nickname</td>
<td>buudi 1</td>
</tr>
<tr>
<td>Honorific form + job title</td>
<td>seyadet er-rayyes 3</td>
</tr>
<tr>
<td>Term</td>
<td></td>
</tr>
<tr>
<td>Job title</td>
<td>‘uṣtaaz 1</td>
</tr>
<tr>
<td>Kin term</td>
<td>baaba 1</td>
</tr>
<tr>
<td>Noun</td>
<td></td>
</tr>
<tr>
<td>Noun + adjective</td>
<td>‘ešaahed et-taani 1</td>
</tr>
</tbody>
</table>

Table 4-5

I-VOC Collocations and Patterns

<table>
<thead>
<tr>
<th>Patterns</th>
<th>Tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before ya ya After ya</td>
<td>55</td>
</tr>
<tr>
<td>PROP</td>
<td></td>
</tr>
<tr>
<td>Nick-name</td>
<td></td>
</tr>
<tr>
<td>Bare nickname</td>
<td>ya buudi 2</td>
</tr>
<tr>
<td>+ Possessive pronoun</td>
<td>ya ‘at’uutā 1</td>
</tr>
<tr>
<td>ya ‘at’oottī 1</td>
<td></td>
</tr>
<tr>
<td>ya sahsōtti 1</td>
<td></td>
</tr>
<tr>
<td>Religious life event-based</td>
<td>ya ḥaggā 2</td>
</tr>
<tr>
<td>ya ‘axī 4</td>
<td></td>
</tr>
<tr>
<td>ya xti 2</td>
<td></td>
</tr>
<tr>
<td>ya baa 1</td>
<td></td>
</tr>
<tr>
<td>ya ‘onkel 1</td>
<td></td>
</tr>
<tr>
<td>ya ‘am ‘entā 1</td>
<td></td>
</tr>
<tr>
<td>ya mma 1</td>
<td></td>
</tr>
</tbody>
</table>
4.2.2. **Activational vocative ya phrases (A-VOC).**

a) *A-VOC functional properties.* After the dialog has already been established and the addressee has been identified by the speaker, the VOC *ya* phrases draw the attention of the addressee to the significance of a statement that is going to be or has just been said during the speech turn. The activation is also intended to refresh and maintain contact with the addressee. It occurs either by using PROPs, i.e. non-deictic activation by PROP (A-PROP-ND), by predication, i.e. non-deictic activation by literal predication (A-P-L-ND) or deictic activation by non-literal predication (A-P-NL-D). The activation happens at one of the following functions:
either by using PROP or by predicating: emphasizing emotive input, taking speech turns, or transitioning to another point in the dialog.

(1) *Emphasized emotive input.* In many instances of the A-VOC *ya* phrases, the speaker expresses intensive emotions. In Example 6 in a scene where Maati is flirting with *ne'maat* (Nemaat) by suggesting that she spends more time with them at ‘*abd es-ṣamad*’s (Abdessamad’s) place, Abdessamad feels uncomfortable with Maati’s flirtatious behavior. He expresses this feeling by making a sarcastic comment to the effect that Maati still has a long time to live.

In another situation, Saad falsely tells the police officer to whom he is handcuffed that he urgently needs to go to the restroom. Although the police officer gives permission, his discomfort with the idea of accompanying Saad to the restroom is indicated by the choice and intonation of the term of address when saying: “*ta'ala ya xuuya*” (“Off you go, dude”).

In Example 7, Abdessamad mockingly tells Samiih to go to meet Hassaan, implying that Samiih is using the meeting with Hassaan as an excuse to suddenly leave so as not to pay his share of the bill. ‘*Abd es-ṣmad* expresses his contempt of such behavior by an A-VOC *ya* phrase.

As in Example 8, Nashat is exhorting Abdessamad to take care of Hassaan’s wife, after having him killed off.

In Example 9, Abdessamad expresses his disgust when Samiih is too stingy to make a phone call to Hassaan.

---

**Example 6.**

Nemaat: “*‘asta’gez ʿana ya buudi*”
(“I’m going, Buddy”)

Maati: *maabadri ya sett ne’maat.*
(“But it’s still early”)

Abdessamad: *badri men ʿomrak ya xuuya.*
(“It’s too soon for you to die, my friend”)

Example 7.

Samiih: \( \text{ḥaasib 'enta ba'a 'ašaan alha' 'aruuh-loh} \)
(“You go on and pay so I can catch up with him”)

Abdessamad: \( \text{ruuḥ-loh ya xuuya, ruuḥ-loh!} \)
(“Off you go, dude, go meet him!”)

Example 8

Nashat: \( \text{'ayezku traadu mraat ḥassaan we-tibsituuha 'al 'aaxter. mafḥuum, ya 'abd es-ṣamad?} \)
(“I want you to take care of Hassaan’s wife, whatever it takes. Do you understand, Abdessamad?”)

Abdessamad: \( \text{matkallemu 'enta, ya 'axi!} \)
(“Why don’t you call him yourself, you skumbag!”)

Example 9.

Nashat: \( \text{ḥassaan mattaasalš leḥad delw’ti} \)
(“Hassan hasn’t called till now”)

Abdessamad: \( \text{maṭkallemu 'enta, ya 'axi!} \)
(“Why don’t you call him yourself, you skumbag!”)

Example 10

Abdessamad: \( \text{'aywa wo'košlak 'eršeen mo'ṭabariin, 'ammenn biihom most’balak, walla nta 'ahbal ya laa?} \)
(“Yes, and make a lot of dough to secure your future or are you just stupid, buddy?”)

Saad: \( \text{’ollī ya 'abd es-ṣamad, law nta makaani taxod fiīha kaam?} \)
(“Tell me, Abelssamad, if you were in my shoes, how much would you take?”)

Example 11

Saad: \( \text{“'ahu 'ana ma'rafš ya 'axī tahliil ed-DNA da sabatuuḥ 'layya 'ezzaay!”} \)
(“Really, I do not now, bro, how did they prove that the DNA test [results] are mine!”)
In Example 12, Ahlam is wondering if Saad was a bad guy before the accident.

Example 12

Ahlam: \textit{laho 'enta ya xuuya makonteš maaši 'edel 'abl ma tehṣalak el-hadsa?}  
("Tell me, were you crooked before the accident?")

(3) \textit{Transition to another speech theme.} It is observed that A-VOC occurs when transitioning from one point to another in the dialog to draw the addressee’s attention to the transition. As he is leaving the funeral, Abdessamad is paying his condolences to \textit{naš'at} (Nashat) by expressing the hope that Hassaan’s death would be the end of his sorrows. Nashat is turning the speech from the funeral context to ask about another point. The transition in this example is done by the clause \textit{tell me}. The A-VOC phrase is to activate the attention of the addressee at the transition.

Example 13

Abdessamad: \textit{tfaḍḍal ya naš'at bee. rabbena yeg'älha aaxer el-'aḥzaan!}  
("Please [go ahead], Mr. Naš'at. May the Lord make it the end of all sorrows!")

Nashat: \textit{teꜤiiš ya Ꜥabd eṣ-ṣạmạḍ . olli ya Ꜥabd eṣ-ṣạmạḍ . 'ee 'xbaar …}  
("Thanks, Abdessamad. Abdel Samad, tell me, is there any news of …")

b) \textit{A-VOC formal properties.}

\begin{table}[h]
\begin{center}
\begin{tabular}{|c|c|c|c|}
\hline
Formal construction & Emphasized & Emotive Input & Turn taking & Transition \\
\hline
A-P-NL & 51 & 12 & - & 63 \\
A-PROP & 17 & 13 & 7 & 37 \\
A-P-L & 14 & 1 & - & 15 \\
A-PROP +P (Nickname) & 2 & - & - & 2 \\
A-PROP +P (Honorific title) & 1 & - & 1 & 2 \\
A-P-NL+ PROP & - & 1 & - & 1 \\
Total & 85 & 27 & 8 & 120 \\
\hline
\end{tabular}
\end{center}
\end{table}

\textit{Note.} The data is organized from top to bottom according to the total high frequency of \textit{formal construction} in Column 5 and from right to left according to the total high frequency of the sub-functional property at which the A-VOC phrases occur.
While there are some collocations with *ya* within the A-VOC *ya* phrases, such as *ya bnii* (My son!), *ya gada‘* (You, reliable person!), *ya siidi* (My Master!), the most frequent collocates in the data are *ya baaša* (You, Pasha), *ya xuxya* (My brother!) or *ya ’axi* (My brother!) and *ya ʿamm* (Uncle-[You!]).

The patterns of the A-VOC *ya* phrases are formed in the similar ways as the I-VOC *ya* phrases. Table 4-7 show the A-VOC collocations and patterns in the data. The only pattern that occurs in the data as an A-VOC but is not included under the I-VOC patterns is *ya + PROP + honorific term* as in *ya naš’at bee* (Nashat Bek) as shown in the next figure.

![Figure 4-15. Concordance lines for the A-VOC pattern *ya + PROP + honorific term*.](image)

The most frequent collocates in this section are ʿamm (Uncle), *baaša* (Pasha), *axuuya* (My brother), and *siidi* (My Master) in that order. As for ʿamm, it can stand alone. The first possessive pronoun might be added to it as a mark of respect. It can be also extended, as in *ya ʿamm ešabah* (You ghost), *ya ʿamm es-saayeʿ* (“Hey, smartass!”), *ya ʿamm silimaan* (“Hey, you! Silimaan!”)

The A-VOC *ya* phrase *ya laa* (You, boy! [“Hey, dude!”]) is mentioned three times in the data in the interrogative sentence *enta ’ahbal ya laa?* (“Are you stupid or what, dude?”) expressing negative emotive input of the speaker to the addressee. Table 4-7 presents the instances of the A-VOC *ya* phrases in the data categorized by patterns.

Table 4-7

*A-VOC Patterns and Collocations*
<table>
<thead>
<tr>
<th>Pattern</th>
<th>Tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>PROP</td>
<td>37</td>
</tr>
<tr>
<td>Nickname</td>
<td></td>
</tr>
<tr>
<td>ya soli</td>
<td>1</td>
</tr>
<tr>
<td>ya loll</td>
<td>1</td>
</tr>
<tr>
<td>Positive characterics</td>
<td></td>
</tr>
<tr>
<td>ya ġalya</td>
<td>1</td>
</tr>
<tr>
<td>ya gadaꜤ</td>
<td>4</td>
</tr>
<tr>
<td>Honorifics</td>
<td></td>
</tr>
<tr>
<td>ya baaša</td>
<td>10</td>
</tr>
<tr>
<td>ya bee</td>
<td>1</td>
</tr>
<tr>
<td>ya siidi</td>
<td>7</td>
</tr>
<tr>
<td>ya našaꜤat bee</td>
<td>2</td>
</tr>
<tr>
<td>+ Possessive pronoun</td>
<td></td>
</tr>
<tr>
<td>ya raagel</td>
<td>3</td>
</tr>
<tr>
<td>+ PROP</td>
<td></td>
</tr>
<tr>
<td>ya baaša</td>
<td>10</td>
</tr>
<tr>
<td>ya bee</td>
<td>1</td>
</tr>
<tr>
<td>ya siidi</td>
<td>7</td>
</tr>
<tr>
<td>+ Possessive pronoun</td>
<td></td>
</tr>
<tr>
<td>ya bni</td>
<td>1</td>
</tr>
<tr>
<td>+ Possessive pronoun</td>
<td></td>
</tr>
<tr>
<td>ya Ꜥamm es-saayeꜤ</td>
<td>1</td>
</tr>
<tr>
<td>ya Ꜥamm eš-sabaḥ</td>
<td>1</td>
</tr>
<tr>
<td>ya Ꜥamm silimaan</td>
<td>1</td>
</tr>
<tr>
<td>Kin</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
</tr>
<tr>
<td>ya baaša</td>
<td>10</td>
</tr>
<tr>
<td>ya bni</td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>ya bett</td>
<td>1</td>
</tr>
<tr>
<td>ya šexa</td>
<td>2</td>
</tr>
<tr>
<td>Kin</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
</tr>
<tr>
<td>ya baaša</td>
<td>10</td>
</tr>
<tr>
<td>ya bni</td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>ya bett</td>
<td>1</td>
</tr>
<tr>
<td>ya šexa</td>
<td>2</td>
</tr>
<tr>
<td>Kin</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td></td>
</tr>
<tr>
<td>ya baaša</td>
<td>10</td>
</tr>
<tr>
<td>ya bni</td>
<td>1</td>
</tr>
<tr>
<td>Female</td>
<td></td>
</tr>
<tr>
<td>ya bett</td>
<td>1</td>
</tr>
<tr>
<td>ya šexa</td>
<td>2</td>
</tr>
<tr>
<td>Religious or life events-based</td>
<td></td>
</tr>
<tr>
<td>haag</td>
<td>2</td>
</tr>
<tr>
<td>Job title</td>
<td></td>
</tr>
<tr>
<td>kabten</td>
<td>1</td>
</tr>
<tr>
<td>ya m’alleh</td>
<td>3</td>
</tr>
</tbody>
</table>

Looking at nicknames in Table 4-7 for A-VOC patterns, it is found that the phenomenon of truncation exists in EA as in “ya soli” for calling Suleiman. Floricic (2000, as cited in Moro, 2003) noticed that vocative nouns can be truncated in Italian, which is not a normal behavior for nouns in noun phrases.

4.2.3. Predicational vocative ya phrases (P-VOC).

a) P-VOC functional properties. For the purpose of expressing positive or negative emotions, predication describes the addressee, as in “ya gamiil” (Hey, beautiful!) and “ya ’ommi” (“You illiterate”) or the relationship to the addressee from the point of view of the speaker, as in “ya bnii” (“My son”) for someone who is not the speaker’s son. The next figure
shows the instances of P-VOC. The P-VOC identify the addressee or activate the attention of the listener. However, because they have an equal (or more) degree of predication as identification or activation, they have been categorized alone neither as I-P nor as A-P but, rather, as P-I or P-A.

Searching the data, two main P-VOC categories are found: friendly termed and derogatorily termed. The specific pragmatic contexts in which friendly termed P-VOC are used have been identified as endearment, flirtation, or solidarity. When the terms are derogatorily termed -or friendly termed but unfriendly intoned-, the main contexts found are insulting and opposing.

(1) *In the context of insulting.* This section is concerned with intentional insults or terms of abuse. Wierzbicka (1987), as reported by Rudanko (2008), observed that “intentional insults always convey contempt for the target person” It is with apologies to the reader for such terms of abuse mentioned in this study; these are findings of the research carried out. Examples of instances built with *ya* for insulting are “*ya saafel! ya gazma!*” (“You scumbag! You lowlife!”)

(2) *In the context of opposing.* In the instances below, while Saad denies the lawyer’s claims that Saad has a psychological disorder in the first dialog, Suleiman in the second example disagrees with Ahlam’s comment approving the financial claims of Samiih’s family after his death. Both occurrences show disrespect by the form of the language in each speech turn.

Example 14

Nashat: \[ma’leš ya fandem; ‘asl huwwya [Saad] ta’baan šuwayyya we bey’aani men ḥala nafšeeyya.\] (“Excuse him, Sir, as he [Saad] is a little bit sick and suffers from a physiological disorder”)

Saad: \[haalet ‘ee ya bu haala...\]
(“What disorder! You have a disorder!”)

Example 15

Ahlam: ‘eṣ-ṣaraaḥa ba’’a, da ḥa’”ohom.
(“Honestly, this is their right”.)

Suleinam: ḥa’”ohom ’ee ya mmu ḥa’”ohom, ya šeexa, gatek kasr ḥu’”ek.
(“What right! Just zip up about rights!”)

b) **P-VOC formal properties.** The predication occurs by building adjective phrases or noun phrases. In the noun phrases, characteristics ascribed to a noun, such as ‘shoe’ for example, refer to being ‘mean’. The predication is either non-deictic literal predication for identification (P-L-ND-I) or deictic non-literal predication for activation (P-NL-D-A). Table 4-8 represents the P-VOC ya phrases in the data.

Table 4-8

_Distribution of Formal and Functional Properties of the P-VOC ya Phrases_

<table>
<thead>
<tr>
<th>Formal construction</th>
<th>Derogatorily terming</th>
<th>Friendly terming</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>P-NL</td>
<td>12</td>
<td>5</td>
<td>19</td>
</tr>
<tr>
<td>P-L</td>
<td>3</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>10</td>
<td>25</td>
</tr>
</tbody>
</table>

*Note.* The data is organized from top to bottom according to the total high frequency of *formal construction* in Column 4 and from right to left according to the total high frequency of the type of terming of the P-VOC phrases.

The instances of P-VOC ya Phrases found in the data that have been categorized by patterns are illustrated in Table 4-9 below.

Table 4-9

_Instances of P-VOC ya Phrases in the Data Categorized by Patterns_

<table>
<thead>
<tr>
<th>Category of the P-VOC ya phrases</th>
<th>Tokens</th>
<th>Number of tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Endearment + possessive pronoun</td>
<td><em>ya habiti</em></td>
<td>4</td>
</tr>
<tr>
<td>Good characteristics</td>
<td><em>ya gamiil</em></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><em>ya hidî’</em></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td><em>ya xibrâ</em></td>
<td>1</td>
</tr>
<tr>
<td>Category of the P-VOC ya phrases</td>
<td>Tokens</td>
<td>Number of tokens</td>
</tr>
<tr>
<td>----------------------------------</td>
<td>--------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Unpleasant characteristics</td>
<td>ya naasih</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya mutasarre’a</td>
<td>1</td>
</tr>
<tr>
<td>Despised characteristics and things</td>
<td>ya ‘ommii</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya gazma</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya waqti</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya saafel</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya m’affen</td>
<td>1</td>
</tr>
<tr>
<td>hilet/roo’h + ‘omm + second possessive pronoun</td>
<td>ya hilet ‘ommak</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ya roh ‘ommak</td>
<td>3</td>
</tr>
<tr>
<td>Bent + plural form</td>
<td>ya bent el ḥaraameyya</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ḥaalet ‘ee ya buu ḥaala</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ḥa’’ohom ‘ee ya mmu ḥa’’ohom</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>ša’’et ‘ee ya mmu ša’’a</td>
<td>1</td>
</tr>
<tr>
<td>Relationship</td>
<td>Irony</td>
<td>ya ṣaqaqa</td>
</tr>
<tr>
<td></td>
<td>Falsification</td>
<td>ya ‘ebni</td>
</tr>
<tr>
<td></td>
<td>Solidarity</td>
<td>ya bni</td>
</tr>
</tbody>
</table>

(1) *Patterns in the context of insulting*. The figure below shows concordance lines including terms of abuse that are classified in Table 4-10.

Table 4-10

*Patterns of the P-VOC ya Phrases in the Context of Invectives*

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a despised thing</td>
<td>gazma (Shoe)</td>
</tr>
<tr>
<td>a despised characteristic</td>
<td>me’a’ffin (Rotten), waatti (Low class), saafel (Low), roo’h ‘ommak, (Chicken shit)</td>
</tr>
<tr>
<td>an animal ‘ebn (son) bent (daughter) welaad (children)</td>
<td>kalb (lit. dog) (Mean) ‘ebn el-kalb (Son of a bitch) ‘ebn en-naaṣṣaaba (Son of the stealer) bent el- ḥaraameyya (Daughter of the thieves) welaad el-kalb (Sons of a bitch)</td>
</tr>
<tr>
<td>Term of abuse + ya + PROP</td>
<td>‘ebn en-naaṣṣaaba ya ḥassaan</td>
</tr>
</tbody>
</table>

*Note.* The table includes the literal translation for the *ya* phrase and here are their meanings.
Patterns in the context of opposing. Observing the data, one pattern for opposing that expresses disrespect has been found: (noun + interrogative particle 'ee + 'abu/'omm + the same noun). Describing the addressee as 'abu (father of - [who has]) for feminine or 'omm (mother of- [who has]) for masculine reflects in this subgroup a disrespectful opposition as in Figure 4-16.

Figure 4-16. Concordance lines for the P-VOC ya Phrases in the data.

4.2.4. Unreal vocative ya phrases (U-VOC).

In this class, there are instances of the VOC ya phrases as shown in Figure 4-17. However, they are considered unreal because the vocative noun is different from the addressee. The reasons for considering each occurrence vary from one instance to another.
In Line 1 and Line 2, while the vocative head is the deity, the C-unit is addressed to whatever ladies might be present in the house before the man enters so that they can dress modestly. Therefore, the addressee is not the deity. Thus, the ya phrase is unreal.

While mourning the death of Hassan in Line 3, Ahlam says: “ya lahwi. ya ‘amiir el-’omra! kaan be taarabba yaxti we sertu zay el-foll” (“Oh my God! You prince of princes! He was following our Lord, my sister, and his reputation was like jasmine [good]”). Although she says the VOC phrase ya ‘amiir el-’omra, it is not to Hassan but about him. Hassan is already dead, and she is addressing his wife by C-unit yaxti, speaking about him in the third person in the conjunction of the verb kaan and the declaration of the pronoun in sertu (his reputation).

Figure 4-17. Concordance lines for the unreal vocative ya phrases in the data.

In Line 4, Hassaan is neither in the dialog nor in the whole scene because he is technically dead. Abdessamad is conveying his opinion about him in an insulting way in a VOC-like ya phrase.
In the song featured in Line 5, we notice that listening to a song in a café where the setting is different from that in which the singer is singing the lyrics to an addressee. There is no actual addressee when listening to a song by a singer who does not exist at the time of listening to the song.

In same way that Ahlam is marveling at Saad’s polite manners by saying “ya xwaati ‘ee el-’adab da!”, she is wondering in Line 6 about Suleiman’s reaction by saying: “maaloh da ya xuuya?” (“What’s the matter with him, my brother?”). While Ahlam is speaking to Suleiman (the addressee), she is referring to him, using a third person pronoun as in maaloh as if she is addressing someone imaginable who is not in the situation and telling that imaginable addressee about the actual addressee, Suleiman. When she says “ya xuuya” (“My brother”) in this occurrence, she is referring neither to Suleiman nor to the third interlocutor, Saad, while the third personal possessive pronoun in maaloh (his matter) refers to him.

In Line 7, as in Line 4, the insulted addressees are not in the dialog.

As for the occurrence of Line 8, the harasser is asking forgiveness from those who forgive. The instance is not clear enough if it is a double entendre referring to ‘ahlaam whom he has just harassed, and who has duly reprimanded him.

In Line 9, ‘Abd eš-šamad is commenting about Samiiḥ who has just left him, by using the third pronoun “’al ’ašaan mestaa’gel meš hayhaaseb; yalla ya m’aﬀen!” (“So, as he’s in a hurry, he wouldn’t pay for himself; ok, you’re such a scumbag!”).

As for Line 10 and Line 11, As’ad and Hassaan do not exist in the dialog.

The reason that makes the instance of Line 12 unreal is that it is repeating what someone else has said. Therefore, it is not addressing the one who is meant by the original C-unit.

In line 13, Suleiman is speaking to himself.
In Line 14, when the speaker asks the addressee to say a VOC *ya* phrase to a third interlocutor, the *ya* phrase is unreal in the original C-unit as long as it is not said to the addressee meant by its term of address.

Beside the previous lines illustrated in Figure 4-18, there are another occurrence, in which Saad targeted Asad by saying *ya danaaya* (My son!), expressing sarcasm. Asad was not actually there.

Figure 4-18. A concordance line for an E-*ya* phrase that expresses sarcasm.

As shown in Figure 4-19, the *ya* phrase is used with another pattern for this context which is *(ee ... da?* (“What a …!”). In the next utterance, Ahlam is speaking to Saad, who is the only person in the situation, saying: *(‘ee ya xwaati el-‘dab da?’* (“How polite is this [of Saad], my siblings?”) while there are no siblings. The aim to intensify the exclamation created by the interrogative c-unit.

Figure 4-19. A concordance line for the E-*ya* phrase pattern *(‘ee ... da?* that expresses surprise.

In addition to the previous 15 concordance lines, there is another utterance which is *ya fakiik* that occurred once in the data. According to Badawi and Hinds, *ya fakiik* means to make off, always in conjunction with the verb ‘to say’, as illustrated in Figure 4-20 and Figure 4-21.

Figure 4-20. A concordance line that shows the collocation *ya fakiik*. 
4.2.5. Omitted vocative noun (O-VOC): functional and formal features.

As mentioned in the literature review Section 2.1.5, the vocative noun can be omitted.

Table 4-11 presents the instances found in the data without vocative noun, considering that the vocative noun in such cases is to be analyzed either I-VOC or A-VOC; however, to highlight the phenomena of omission the vocative noun in EA, these instances are gathered together in one subgroup here.

Table 4-11

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Number of tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>ya reet</td>
<td>6</td>
</tr>
<tr>
<td>ya retn-i</td>
<td>3</td>
</tr>
<tr>
<td>ya ṭara</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10</strong></td>
</tr>
</tbody>
</table>

a) ya reet

According to the data, *ya reet* (If only it were so) expresses either a request in the form of a wish, or an impossible wish, or regret. Interestingly, the compound *ya reet* can be conjugated with pronouns as in Lines 5, 6, and 9, as illustrated in Figure 4-22.

Badawi (2013) mentioned *ya* in *fuṣḥa* as a vocative particle and as an exclamation particle for hope in “*ya layta* + noun or pronoun” (“would that, if only”) (pp. 37-38). Table 4-12 presents the meanings menioed by Badawi and Hinds (1986) for *ya reet*.

Table 4-12

<table>
<thead>
<tr>
<th>Entry</th>
<th>Explanation and Examples</th>
</tr>
</thead>
</table>
| *ya reet* | A particle to introduce a circumstantial clause:  
*ya reet* ˈaksab (I wish I could win)  
*ya reet* ‘i11i rạạạ ḥma karạạ (Would that it had never happened!)”  
For wishing: *ya reet tistanna* (I wish you could stay with me.) |

a) *yattaara* **+ full interrogative sentence.**

In the data, *yattaara* expresses wondering. The only occurrence in the data as shown in Figure 4-23 is “‘*aywa ya siyadet el-ma’muur, yattaara ʾeeʿaxbaar er-rad betaaʾ ᵉl-ʾahwaal el madaneyya?” (“Yes, Mr. Director, what feedback has the Civil Affairs Department given?”)

Figure 4-23. A concordance line that show the pattern *ya ṭara* **+ full interrogative sentence.**

Categorizing *ya ṭara* under the entry of *raʾa* (to see or to think) in *A Dictionary of Egyptian Arabic* by Badawi and Hinds (1986) corresponds the *fuṣḥa* use of *ya tura*…?
expressing the interrogative sentence asking about opinion in *A Dictionary of Modern Written Arabic* by Wehr (1979).

### Table 4-13

**Distribution of Functions and Sub-Functions of VOC ya Phrases**

<table>
<thead>
<tr>
<th>Vocative sub-category</th>
<th>Number of tokens</th>
<th>Sub-functions at which the tokens occurred</th>
<th>Tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-VOC</td>
<td>129</td>
<td>Specifying an addressee</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Establishing a dialog</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Summons</td>
<td>14</td>
</tr>
<tr>
<td>A-VOC</td>
<td>120</td>
<td>Emphasized Emotive Input</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Turn Taking</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Transition</td>
<td>8</td>
</tr>
<tr>
<td>P-VOC</td>
<td>25</td>
<td>Friendly termed</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Derogatorily termed</td>
<td>15</td>
</tr>
<tr>
<td>U-VOC</td>
<td>16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O-VOC</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOC</td>
<td>324</td>
<td>VOC phrases Total Tokens</td>
<td>324</td>
</tr>
</tbody>
</table>

*Note.* The data are organized from top to bottom first according to the high frequency of the occurrence in the functional class in Column 2 and then according to the frequency of the utterances in the sub-functional categories in Column 6.

### 4.3. Non-Vocative Use of *ya*

**4.3.1. *ya* as an exclamation particle: functional and formal features.**

Exclamation (E) is a C-unit that expresses the speaker’s emotions, usually said suddenly and aloud in the speech act as a reaction to an utterance or a situation. An exclamatory phrase neither identifies the addressee, nor activates the attention of the addressed listener, nor conveys a predication of the addressee, nor does it indicate the relationship between the speaker and the addressee. Although P-VOCs and *exclamatory* vocative-like phrases both express emotive inputs, the P-VOC has an addressee that is usually identical to the vocative noun, while the noun in the *exclamatory* vocative-like phrases is neither a person nor a personified target. Using
corpus tools, various functions have been detected in which *ya* is used in the data as an exclamation particle in 27 instances.

*a) Expressing shock.* Expressing “conventional exclamation of dismay or distress” with *ya* usually occurs when receiving sad news or getting into critical situations (Badawi and Hinds, 1986, p.802 under *lahw* [Distraction]) as in Figure 4-24.

![Figure 4-24](image)

**Figure 4-24.** All concordance lines for the E *ya* phrases in the data. These phrases express shock in crisis situations.

As seen from the concordance lines in Figure 4-18 above, *ya* stands in combination with one of the following collocations: *nhaar* (Day), *lahw* (Destruction), *xraab beetak* (distruption of your house).

**Example 16**

Saad (to Ahlam):́ ́“*’ana ‘amalt ḥadsa*”.

(“I made an accident”.)

Ahlam:́ ́“*ya lahwi*”

(“Owe is me!”)

**Example 17.** Silimaan helped Saad getting a car without that Saad has a driving license and suddenly they must stop for a police checkpoint.

Suleiman (to himself):́ ́“*ya xarab beetak ya silimaan. ya xarab beetek*”.

(“What a distruction for your house”)

Suleiman (to Saad):́ ́“*di lagna!*”
Example 18

Saad (to Suleiman): “abd eṣ-ṣamād magaaS we reggaltu ra’dinli ‘al kobri”
(Abdessamad did not come and his men are looking forward to catching me on the bridge)

Suleiman: “ya nhaar eswid”
(What a dreadful day!)

There are three patterns:

- **ya + noun + adjective** that is built with collocate *nahaar* (day) described by being *eswid* (black –[bad])

- **ya + noun - first possessive pronoun**

  This pattern is constructed with the collocate *lahw* (destruction) and corresponds *ya waylatii!* (“Woe is me”) for expressing calamity in *fuṣḥa* in *A Dictionary of Modern Written Arabic* (Wehr, 1979).

- **ya + noun + noun - second possessive pronoun** that is built with this the collocate *xarab beet* (destruction of house). In this pattern, the speaker usually calls himself after that.

  **b) Expressing shock and rejection.** Using the pattern of the combination of *ya + salaam*, the speaker expresses rejection to a previous statement said by the other interlocutor as in Figure 4-24.

*Figure 4-24. Concordance lines for E ya phrases that express shock and rejection.*
c) **Blessings.** Figure 4-25 show the pattern for this context is *ya baxt* + possessive pronoun.

![Concordance lines for the E ya phrases that express blessings.](image)

Figure 4-25. Concordance lines for the E-ya phrases that express blessings.

d) **Expressing disappointment (misfortune).** Although the term *Lord* is mentioned in this pattern, the *ya* phrase is not addressed to a divine being. It is similar to saying in English *Oh my God!* Table 4-26 illustrate the instance found in the data in this context.

![Concordance lines for the E-ya phrases that express disappointment (misfortune).](image)

Figure 4-26. Concordance lines for the E-ya phrases that express disappointment (misfortune).

Further research about the deity, *ya rabb* in EA is needed.

Although it might seem that the speaker is addressing the Lord, the pragmatic function varies from one example to another as shown in the figure below. The EA collocation “*ya rabb ya saater*” is used mainly by males entering a house to warn the womenfolk inside to dress modestly before them, for example, by putting on a head covering. Expressing a wish can occur by various means in EA, one of which is to combine “*ya rabb*” with an infinitive, as in “*ya rabbe nrawwah! ya rabb 'suufak taani!*”. Religious expressions such as “*‘astaǥfarru llaah el-‘aziim ya rabb*” (“May Allah the Almighty forgive me!”) and “*ya rabbi*” by adding the first singular possessive pronoun to *rabb* are used here to express dismay or dissatisfaction with a state, action, or a situation.
e) **Expressing hopes.** Despite formulating the phrase to the deity, the addressee is the other human interlocutor indicated in the second pronoun conjugated with the verb. The pattern *ya + rabb* substitute the clause *I wish*, as illustrated in Figure 4-27 below.

![Figure 4-27](image)

*Figure 4-27. A concordance line for the E- *ya* phrase patterns that express hope.*

f) **Expressing unrealistic wishes.** *ya calamity!* (What a loss!) is the collocate of this pattern, expressing an unreal wish (See Figure 4-28 below).

![Figure 4-28](image)

*Figure 4-28. A concordance line for an E- *ya* phrase that expresses unrealistic wishes.*

g) **Welcoming.** Using *ya* in this context is meant to intensify the emotive input as shown in Figure 4-29.

![Figure 4-29](image)

*Figure 4-29. A concordance line for an E- *ya* phrase that expresses welcoming.*
Table 4-14

Summary of the E- ya Phrase Patterns in the Data

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Number of tokens</th>
</tr>
</thead>
<tbody>
<tr>
<td>lahwi</td>
<td>7</td>
</tr>
<tr>
<td>salaam</td>
<td>3</td>
</tr>
<tr>
<td>baxt + second possessive pronoun</td>
<td>3</td>
</tr>
<tr>
<td>rabb</td>
<td>3</td>
</tr>
<tr>
<td>xarab beet + second possessive pronoun</td>
<td>2</td>
</tr>
<tr>
<td>nahaar eswed</td>
<td>2</td>
</tr>
<tr>
<td>rabb + first possessive pronoun</td>
<td>1</td>
</tr>
<tr>
<td>calamity!</td>
<td>1</td>
</tr>
<tr>
<td>’ee da ya xwaat + first possessive pronoun</td>
<td>1</td>
</tr>
<tr>
<td>kin term (dana) + possessive pronoun</td>
<td>1</td>
</tr>
<tr>
<td>’ahlan wa sahlan</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
</tr>
</tbody>
</table>

4.4. Observations on Formal and Functional Properties of ya Phrases

4.4.1. **Multiple parallel functions.** Since language is a complex phenomenon, multiple functions can be the aim of one vocative structure, as in “da nta bii’a ’awii, ya ma’aati” both to highlight the statement and to keep the dialog going.

4.4.2. **Positions of phrases constructed with ya within the C-unit.**

    a) **Initial.** ya comes at the beginning of the sentence (true vocatives) as in ya Saad when the function is summons, addressing, turn taking (exclamation and compounds) and as in ya ’axi, ya xuuya, when the function is turn taking, opposing, or wondering (fake vocatives). Otherwise, the typical position of ya phrase is at the peripheral end of the sentence.

    b) **Medial.** the ya phrase in the middle of a sentence is mainly an extra element to highlight the speaker’s astonishment at what is being said. ya phrase comes between two phrases or clauses.
Example 19

Suleiman: “ma’leš ya’axi, sobaa’i da goz’menni”. (Excuse me, bro, my finger is part of me)

Ahlam: “lahu ‘enta ya xuuya makonteš maaši ‘edel ‘abl ma tehṣalak el-ḥadsa?” (“Hadn’t you been walking straight before the accident, dude?”

c) Final. Saad is telling Suleiman to leave the car the police are searching for.

Example 20

Suleiman: “ṭab ‘addar saaḥeb el-‘arabeyya geh yaxodha we meskūh!” (“Then, suppose that the car owner came to take it and they arrested him!”)

Saad: “yetmesik huwwa walla netmesik ‘ehna, ya silimaan!”

When ya appears in an interrogative sentence, it comes at the end. An example is when

Example 21

Abdessamad is greeting Maati at his doorstep.

Abdessamad: “ezzayyak, ya ma’aatii?”

... Maati: “šaay walla ‘ahwa?”

Abdessamad locks the window. Maati is asking him what he is doing.

Maati: “’enta bete’mel ‘ee ya ‘abd eṣ-ṣạm?”

Other examples featuring Ahlam: “maalu da, ya xuuya?” and “maalak, ya silimaan?”

As long as it is clear in the utterance who is speaking to whom, the ya phrases mostly occur at the peripheral end.

Addressing Ibrahim with ya can occur at the beginning or at the end of the sentence.
4.4.3. Repetition of the ya phrases. 

a) Repetition of the same phrase. Repetition of the construction built with ya always means stressing its function. In the following example, Ahlam is reacting to a calamitous situation by wailing: “ya lahwi, ya lahwi, ya lahwi, ya lahwi”.

b) ya in two phrases of the same type. Two VOC Phrases are found in the construction “ya bett ya ne’maat”. The repetition here is a pattern.

c) ya in two diverse types of phrases in a row. Another type of repetition of ya found in two different constructions in a row is the exclamatory pattern of adding a call to oneself in an expression of calamity as in “ya xarab betak ya silimaan”. The repetition here is considered a pattern as well. Another example is when Ahlam is bemoaning the death of Hassan and highlighting his goodness by saying “ya lahwi, ya ‘amiir el-’omara!” (Oh my God! You prince of princes!). The repetition here is not a pattern as the occurrence of the two phrases is in two different C-units.

4.4.4. ya as a vocative particle. The particle ya serves as a syntactical marker for vocatives. The vocative case serves the function of drawing the addressee’s attention. The term of address with which the vocative phrase is built indicates the social background of both the addressee and the speaker. Situations where the vocative (consisting of ya as a case marker for the vocative that serves speech functions and the term of address indicative of social background) has various pragmatic functions in the context are mentioned by Parkinson (2011, par 1).

The purpose of the identificational vocatives can be achieved without the vocative particle, mainly at the beginning of the speech turn. Fake vocative phrases can be noun phrases, as in ya ḥobbi (My love) or an adjective phrase (epithets), as in ya ḥabiibi (My beloved). As the
fake vocative phrase can be expressed by a copular structure, the example mentioned above can be structured in the copular sentence ‘’enta ḥobbi (You are my love) and ‘’enta ḥabiibi (You are my beloved) in order. Copular structures are not vocative and, accordingly, are considered fake vocatives. Fake vocatives are mainly intended to transfer a statement about the addressee during the speech act rather than to draw the addressee’s attention; therefore, fake vocatives are non-vocative. With reference to work by Schaden (2011), featuring the IPA theory, in light of the findings of this research, the I-VOC example of ‘fellow linguists’ is identificational by literal predication of being linguists, namely I-P-L-ND. His activational vocative example ‘Grandma’ is a literal predication by the speaker used first to activate the attention of the addressee (p.182).

4.4.5. Omission of ya and building multiple VOC phrases. Omission of ya is possible in I-VOC when the function is drawing the attention of the addressee for a summons or establishing a dialog. In all other functions, the data did not show any possibility for the absence of ya as in “ya ’ibrāqhiim, ’ibrāqhiim”. Another example is when Saad from his room summoned Suleiman who was in another room. When Saad saw him, Saad established a dialog by calling him again as follows:

Saad: “silimaan” (summons) silimaan (establishing the dialog), ‘enta tekallim ‘abd eṣ-ṣamad...

Position of the VOC without and with ya

There can be more than one vocative phrase, one of which is built with ya while the others are built with the PROP alone as in “ya ’ibrāqhiim ’ibrāqhiim” or with a pronoun, as in ‘enta, and ya gada’ in the construction “’enta ya gada’ ’enta”. This pattern of constructing multiple the ya phrases sequentially is similar to that of relative clauses in western languages. It
expresses either exasperation or playfulness: “ya wad ya ti’īl” (“You heavy boy”), “ya muhammad ya ‘osmaan” (“Hey, Muhammad Osman!”) (Parkinson, 2011).

4.4.6. ya and terms of address. ya is not only a vocative particle, but it can also be an exclamation particle, a morpheme in a compound, or a construction and a vocative-like article.

Terms of address are nouns that reflect the social status of the addressee, as in “ya madam” (“Madam”) indicating a married woman, a social connection between the speaker and the addressee as interpreted by the speaker, such as solidarity as in “ya ’axii” (“My brother” – [Bro], [Dude], [Buddy]), or the social background of the speaker. Titles can stand alone, as in “’ustaaz” or “hadret” (“Sir”), and can be followed either by PROPs, as “ya si ma’aati” (“My master Maati”), or first personal possessive pronouns, “ya siidii”.

The findings indicate a group of terms that stand alone and that are not followed by PROPs such as “ya waad” but can be followed by first personal possessive pronouns as in “ya bnii”.

Relationship among pragmatic functions, terms of address, and ya. Calling the addressee and addressing a speech turn to a hearer in EA can happen without using ya, simply by naming a person “samiir”, mentioning a title “bğaba”, or mentioning a combination of a name and a title “samiir baaša”, a combination of a title and a name “doctor samiir”, and using possessive pronouns “habiibi”. In asking whether the pragmatic function is achieved by the term of address or by the particle ya. It is noted that the pragmatic function controls whether or not ya is to be used. That is, the pragmatic function controls both the choice of term of address and the position of ya phrase in the sentence.
4.4.7. *ya* builds a verbal or a nominal sentential structure. *ya* substitutes possible verbs in the imperative verb (*come, listen, be attentive,* or *keep connected*). The main function in this category is calling, addressing, or keeping contact with the addressee.

When it comes before nouns that cannot be addressed such as animals, actual things, and adjectives, *ya* can substitute a pronoun. The main function in this category is insult. Woidich (2006) described vocative function as predicational for the opinion of the speaker. His examples refer to the lexical item after the vocative particle in EA that would act as a predicate in a copular structure.

While P-Vocs vocatives act according to a nominal copular structure, the *exclamatory* vocative -like phrases behave according to a verbal structure. That is, “*bat’alleh mën* ‘to suffer from’ and *bat’aggеб mën* ‘to wonder about’ can substitute the vocative particle in *ya* ‘iidi (Oh, how my hand hurts and *ya* xabar (Oh, my God!). *Exclamatory* vocative-like phrases are intended mainly to express the emotional stand of the speaker through exclamations in which the speaker suddenly says something aloud due to feeling surprised, impressed, or angry and so on.

4.4.8. *ya* Refers to a Second Person Pronoun and Demonstrative Pronoun. Comparing *ya* magnuun with ‘*enta* magnuun shows that *ya* builds a nominal sentence in fake vocatives as the sentence has a predicate of the addressee. Referring to the situation or an abstract. *ya* xaraa! namely *di* xsaraa (Woidich, 2006). The table below presents these functions.
Table 4-15

Possible Pronoun References of the ya Phrases

<table>
<thead>
<tr>
<th>Grammatical form illocutionary function</th>
<th>Grammatical form illocutionary function</th>
<th>Example</th>
<th>Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative sentence</td>
<td>Command/order</td>
<td>ya Saad</td>
<td>You, Saad. Be attentive to me</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>You are pretty.</td>
</tr>
<tr>
<td>Declarative sentence</td>
<td>Statement</td>
<td>ya gamiil</td>
<td>He was a good man following our Lord.</td>
</tr>
<tr>
<td></td>
<td>Statement</td>
<td>ya 'amiir el 'omara, kaan betaar rabbena</td>
<td>These are sad news.</td>
</tr>
<tr>
<td>Exclamatory sentence</td>
<td>Exclamation</td>
<td>ya xabar 'eswid.</td>
<td></td>
</tr>
</tbody>
</table>

In EA, *ya* is a free-standing lexical item as a phrase marker. Its phrase can be in an initial, medial, or final position within the C-Unit. The absence of the vocative or exclamation particle *ya* in some utterances does not refute the vocative or exclamation construction, as in “*samiir*” (“Samir”).
5. Conclusion and Implications

This chapter focuses on the conclusion of the findings of the study and their implications for both teaching EA and further research in linguistics. The study draws attention to the importance of context in understanding language at large. Based on the findings of this study, teachers will gain more detailed insight into contextual nuances and categorizations of EA language functions associated with *ya*. This heightened awareness may enrich student textbooks with intricately designed materials for language functions, giving more attention to the vocative and non-vocative uses of *ya*. In addition, the findings of this research will empower translators to find equivalents of the various functions of *ya* in Arabic when translating into foreign languages.

By investigating the functional and formal features of the phrases built with *ya* within the conversation-based corpus of the film *eš-šabah* (The Ghost) (Arafa, 2007), two main uses were found: a vocative use and a non-vocative use.

This paragraph presents a summary for the functions of *ya* according to the frequency of its instances in the data. In the vocative use, there is an addressee that is a person or a personified inanimate identity. In the non-vocative use, the vocative noun and the addressee are identical. In the non-vocative use, the vocative noun and the addressee are not identical. The data shows one type of non-vocative use, namely the findings the vocative noun is always inanimate as shown in Table 5-1.

Table 5-1 Functions of Vocatives in EA and characteristics of their constructions

<table>
<thead>
<tr>
<th>Functions of Vocatives in EA and characteristics of their constructions</th>
</tr>
</thead>
<tbody>
<tr>
<td>I-VOC</td>
</tr>
<tr>
<td>Vocative head and addressee</td>
</tr>
<tr>
<td>Personality</td>
</tr>
<tr>
<td>Personality</td>
</tr>
</tbody>
</table>
Note. Personal in the second row include personified inanimate.

Semantically, examples of structures are found where *ya* precedes abstract nouns, as in *ya salaam* (Oh, wow!), or materials as in *ya gazma* (You shoe - [mean]), adjectives as in *ya ġalya* (my dearest), in addition to the deity and animated or in animated personal identities.

Regarding the functional features of the vocative phrases built with *ya*, they are found to be either identificational to identify the addressee; or activational to activate the address’s attention after being defined earlier in the dialog; or predicational to communicate a statement, expressing an emotive input related to it and drawing the address’s attention to it by formulating it in a vocative formula; or unreal vocative mainly in situations when the addressee is not present in the actual context. There is a group of vocative phrases where the phrase head is omitted as before another particle as in *ya reet* (If only it were so) or a verb as in *ya ṭar* (What do you think).

5.1. Application in EA

It is recommended to teach *ya* for EA learners not only as a as stereotyped vocative particle, but also as an exclamatory particle. Based on Badawi and Hinds (1986) further research can indicate the more functions of *ya* in EA, such as conjunction or being an.

As a Vocative particle in EA, *ya* is intriguingly placed in a spectrum between identification and predication. It can refer to the second person and the third person as well as in the unreal vocative nouns. Teachers of EA should take these functions into consideration according to their frequency when they design curriculums and prepare teaching activities for EA learners.
While classical grammar books present irregular exclamation structure in Arabic within a vocative formula, the findings of this study call for an approach to EA grammar that stands apart from that of *fuṣḥa*. Accordingly, using terms in grammar should be approached with caution with regard to refraining from using terms related to the vocative to describe *ya* when it is an exclamation particle. On one hand, Siibawayhi (*Kitaab* I, 303–330) presents several vocative formulas one of which is the exclamatory vocative. Firanescu (2011, “Exclamation” 2, 17) states that ‘vocative’ nouns in *fuṣḥa* can be marked by the particle *ya* as in “*ya l-a-‘ajabi*” (“Oh, how wonderful!”), “*ya la-ka ša‘ārīn*” (“What a marvelous poet you are!”), and “*ya la-hu min rajulin*” (“What a man!”). On the other hand, this study suggests presenting *ya* as a vocative particle and as an exclamatory particle separately from each other without terming exclamation as exclamatory vocative or terming the exclamatory noun as a vocative noun. The findings of the study show that exclamatory C-units are not vocative but vocative-like. Teachers can distinguish the difference between vocative and exclamatory *ya* by simple examination: Can the speaker replace *ya* in the phrase with the copular clause *you are* (’*enta* or ’*enti*) and the C-unit will build a complete and meaningful sentence? The following list includes an example from various VOC patterns shown in the data. The copular structure of second strong pronoun and verb to *be* can replace *ya* in all these examples, constructing a grammatically correct and semantically meaningful sentence: *ya Sa‘d, ya baladi, ya baša, ya mma, ya bett, ya baqqā, ya ḥagga, ya m‘allem, ya ‘axī, ya ‘amm, ya bni, ya seyadet el ‘aadi, ya bu l-kabaaten, ya bn el-kalb, ya naš’at bee*, etc. Trying to replace *ya* in the non-vocative use with copular clause “you are” does not make sense. This examination can be helpful for the EA learners.
Another aspect in the field of teaching EA is when to teach ya according to American Council on the Teaching of Foreign Languages (ACTFL) guidelines. As every level in ACTFL guidelines has a target, the functions of ya can be integrated within the guidelines. As an example, at novice level learners can learn ya as a vocative. At the Intermediate level, ya as an exclamation particle can be explained. At the advanced level, ya as a conjunction such as *either … or …* can be integrated. It is recommended that ya be presented at the novice level both with PROPs, literal job titles and non-literal predication as well, namely with “ya axi”, “ya ‘am”, ” ya baaša” on account of their high frequencies. “yalla” should be introduced to learners from the very beginning while for high beginners, ya as an exclamation and the compound “ya tar” can be introduced. For advanced students, compounds such as “ya reet” should be taught.

In addition to the frequency of ya in AFL student books, there is a noticeable lack of a section devoted to language functions or functional grammar, under which ya is presented. While some books such as ‘ammiya al-mašriyya place ya under vocabulary or cultural idioms, other books such as Kallimni ‘Arabi Bes hweesh by Samia Louis do not include explanations of ya.

5.2. Application in Translation

Being aware of the precise functions of the particles such as ya helps translators of spoken materials such as talk shows and films to better translate the scripts in the target language. Subtitle translation in specific can be a tool for enhancing second and foreign language learners. A major part of research on translation and subtitling is concerned with English movies translated into Arabic, one of which focused on translating swear words (Khalaf & Rashid, 2016).
5.3. **Recommendations for Further Research**

5.3.1. **In Sociolinguistics.** More research on EA is needed on several aspects of sociolinguistics such as the use of revise vocative. Terms of address continue to have aspects worthy of further study, such as the relationship and the collocation between terms of honor such as “siyadet” (Excellency) or “ḥadret” (Excellency) and miscellaneous job titles.

Further studies can classify collocations and word orders used for the pragmatic functions of sentences built with *ya* within Badawi’s framework of Arabic levels (1973) to investigate how the use of contemporary Arabic in Egyptian films accords with Badawi’s model.

In addition, research on the functions of constructions built with particle *ya* (whether vocative or not) is recommended. A more concrete topic of research can be vocative in EA idioms, with a particular emphasis on investigating which gender uses more variation of “*ya ʿaxi*” (Bro!) or “*ya xuuya*” (Bro!) or variations of “*walad*” (“Kid”) and “*bent*” (“Girl!”).

Besides, it can be further searched which animal names do the Egyptians use as terms of abuse, in which form plural or singular, and to which gender.

5.3.2. **In Corpus Linguistics.** Here is a list of the most frequent entries in the corpus of this study. These overwhelmingly frequently recurring words are recommended for further research on EA.

Table 5-2

*A List of the Most Frequent Entries in the Corpus of This Study*

<table>
<thead>
<tr>
<th>Entry</th>
<th>Frequency</th>
<th>Description of Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>we/ wa</em></td>
<td>444</td>
<td>Conjunction</td>
</tr>
<tr>
<td><em>Ya</em></td>
<td>324</td>
<td>Particle</td>
</tr>
<tr>
<td><em>maa/ ma</em></td>
<td>211</td>
<td>Particle</td>
</tr>
<tr>
<td><em>ʾana/ ana</em></td>
<td>207</td>
<td>First Strong Pronoun Singular</td>
</tr>
<tr>
<td><em>ʿee</em></td>
<td>168</td>
<td>Question word</td>
</tr>
<tr>
<td><em>ʾelli</em></td>
<td>147</td>
<td>Relative pronoun</td>
</tr>
<tr>
<td><em>Fii</em></td>
<td>140</td>
<td>Preposition</td>
</tr>
<tr>
<td><em>Da</em></td>
<td>135</td>
<td>Demonstrative pronoun</td>
</tr>
</tbody>
</table>
It is of paramount importance in teaching EA to find the most frequently encountered words in EA to focus on teaching them first at novice and elementary levels. Thus, an EA frequency dictionary is very much called for.

Another recommendation for research is to build an emotion-based corpus for EA.

Further, building an EA learners’ emotion-based corpus and comparing both would help both EA teachers to better design and teach their materials on language functions and EA students to acquire EA more efficiently.

There is a strong need for more ambitious projects to build EA speech corpora with intonation symbols.

Another recommendation is to build a vocative dictionary with entries compiled as follows: the likelihood of being a vocative; defining vocativity based on the vocative ability of lexical items after *ya*; and, the ability to address lexical entries with grammatical features. The notion of building a dictionary devoted solely to vocatives derives from a study by Plotnikova (2015).

One of the research areas that can be further investigated is the formal features of vocatives that are not built with *ya* in EA.


Floricic, F. (2000). "De l'imperatif italien *sii* (soisl) et de l'imperatif en general". *Bulletin*


Hasan, Abbaas. (1975). *al-naḥw al-waafii: ma' a rabtih bi-l-’asaaaliibi r-rafi’ati w-al-hayaati l-


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Appendices

Abbreviations

<table>
<thead>
<tr>
<th>Annotation</th>
<th>Deictic/Non-deictic</th>
<th>Identification/Activational/Literal predicational</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>IPROPND</td>
<td>Non-deictic</td>
<td>Identificational</td>
<td>VOC phrase built with PROP</td>
</tr>
<tr>
<td>IPLND</td>
<td>Non-deictic</td>
<td>Identification</td>
<td>VOC phrase built with literal predication</td>
</tr>
<tr>
<td>IPLD</td>
<td>Deictic</td>
<td>Identification</td>
<td>VOC phrase built with literal predication</td>
</tr>
<tr>
<td>IPNLD</td>
<td>Deictic</td>
<td>Identification</td>
<td>VOC phrase built with nonliteral predication</td>
</tr>
<tr>
<td>IPNLND</td>
<td>Non-deictic</td>
<td>Identification</td>
<td>VOC phrase built with nonliteral predication</td>
</tr>
<tr>
<td>APPROPND</td>
<td>Non-deictic</td>
<td>Activational</td>
<td>VOC phrase built with PROP</td>
</tr>
<tr>
<td>AP LND</td>
<td>Non-deictic</td>
<td>Activational</td>
<td>VOC phrase built with literal predication</td>
</tr>
<tr>
<td>APNLD</td>
<td>Deictic</td>
<td>Activational</td>
<td>VOC phrase built with nonliteral predication</td>
</tr>
<tr>
<td>PLNDI</td>
<td>Non-deictic</td>
<td>Literal predicational</td>
<td>VOC phrase serving identification as a minor function</td>
</tr>
<tr>
<td>PNLDI</td>
<td>Deictic</td>
<td>Nonliteral predication</td>
<td>VOC phrase serving activation as a minor function</td>
</tr>
</tbody>
</table>

Appendix A1

**IPROPND ya phrases**

<table>
<thead>
<tr>
<th>Summons</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
</tr>
</thead>
<tbody>
<tr>
<td>تلفون (أبوه يا &quot;سليمان&quot;)</td>
<td>1</td>
<td></td>
<td>يأ &quot;أسعد&quot;؟ في</td>
</tr>
<tr>
<td>إيه يا &quot;أسعد&quot;؟ في 2. يأ؟ إيه؟</td>
<td>2</td>
<td></td>
<td>يأ &quot;أسعد&quot;؟ ابني اهدي!</td>
</tr>
<tr>
<td>إيه يا &quot;أسعد&quot;؟ ابني اهدي!</td>
<td>3</td>
<td></td>
<td>يا &quot;أسعد&quot; يأ &quot;مساعد&quot; يأ &quot;سعود&quot;</td>
</tr>
<tr>
<td>اسكت يا &quot;سليمان&quot; مش &quot;سعود&quot; طلع لا قتل حسان ولا اللي اسمه منير ده كمان</td>
<td>6</td>
<td></td>
<td>يا &quot;منير&quot; كمان يا &quot;مساعد&quot;</td>
</tr>
<tr>
<td>إيه يا &quot;مساعد&quot;؟ ابني اهدي!</td>
<td>7</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot;</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>8</td>
<td></td>
<td>&quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>9</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>10</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>11</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>12</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>13</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>14</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>15</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
<tr>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
<td>16</td>
<td></td>
<td>يا &quot;مساعد&quot; يا &quot;يحي&quot; يأ &quot;يحي&quot; يا &quot;سليمان&quot; &quot;نشتات&quot;؟ هه قال لك إيه يا &quot;نشتات&quot;؟</td>
</tr>
</tbody>
</table>
1. والله كنت فاكرهم يتوعدوا يا "أحلام".
2. مش كل اللي يتخطط
3. يا "فظة" ما تعرفينش
4. يا "أحلام" بمشي
5. زي ما اجناء عازرين
6. ده انته بيتينا "أحلام"
7. الله ما تكلم يا "أسلام"
8. مظبوطين يا "سليمان"؟
9. وانتا يا "سعد" اسمع
10. وديت الرخيص ين فين يا "عبد الصمد"؟
11. مالك يا "سليمان" فيه حاجة؟
12. مدام مين يا "معاطي"؟
13. هات يا "سليمان" القلوس اللي انته خدتها
14. هو العمر فيه كام 3 سنين يا "سعد"؟
15. بلش والنبي بي "سعد"
16. ما بدرتي يا ست "نعمات"
17. أنا اللي مش مطمنة يا "نشاط" أيه الأخبار؟
18. ده انته بيتينا "معاطي"
19. اتكلم يا "سعد" اتكلم
20. بلا يا "سليمان"
21. مالك يا "سليمان"؟ في أيه؟
22. إيه يا "سليمان" لسانك ده؟

Appendix A2

*IPLND* ya phrases

<table>
<thead>
<tr>
<th>Specifying an addressee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Final</td>
</tr>
<tr>
<td>ده &quot;سعد&quot; يا مئة اللي حكيت لك عنه</td>
</tr>
</tbody>
</table>

Appendix A3

*IPLD* ya phrases

<table>
<thead>
<tr>
<th>Establishing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Final</td>
</tr>
<tr>
<td>ده &quot;سعد&quot; يا مئة اللي حكيت لك عنه</td>
</tr>
<tr>
<td>لا مواخذة يا مدام على الإزعاج</td>
</tr>
<tr>
<td>لا مواخذة يا مدام على الإزعاج</td>
</tr>
<tr>
<td>(قومي معاييا يا بت</td>
</tr>
<tr>
<td>إيه يا واد اوغيا تكون بتص</td>
</tr>
<tr>
<td>3. يا حضررة ! الحساب</td>
</tr>
<tr>
<td>4. يا عظمة يا مدام على الإزعاج</td>
</tr>
<tr>
<td>5. يا عظمة يا مدام على الإزعاج</td>
</tr>
<tr>
<td>6. يا عظمة يا مدام على الإزعاج</td>
</tr>
<tr>
<td>Final</td>
</tr>
<tr>
<td>-------</td>
</tr>
<tr>
<td>Specifying an addressee</td>
</tr>
<tr>
<td>8. أنت يا ولد رحعت تصرف ثاني.</td>
</tr>
<tr>
<td>9. بس يا د انت فال الله ولا فالك</td>
</tr>
<tr>
<td>10. إيه يا بيت هو كان محبس ولا إيه؟</td>
</tr>
</tbody>
</table>

Appendix A4

**IPNL ya phrases**

<table>
<thead>
<tr>
<th>IPNL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. يا بلادي أنا نفسي أكبر فأطول النخل فأطول ND</td>
</tr>
</tbody>
</table>
| 2. أنني قتل منير يا فندم "سميح" أبو يا استاذ 
| 3. أسعد أحمد أبو جريدة |
| 4. (تليفون) أبوه يا سيادة المأمور |
| 5. أنا ما عرفوش يا سيادة القاضي ND |
| 6. ما خدش يا فندم ND |
| 7. معلش يا فندم أصل هو تعبان شوية وبيعياني من حاله نفسي D |
| 8. يا سيادة القاضي أنا بأطلال بوقف المزلة ND |
| 9. ابني يا فندم جاي يسلم نفسه D |
## Appendix A5

The IPNL *ya* phrases

### IPNL

<table>
<thead>
<tr>
<th>Speech Mechanism Categories</th>
<th>Sentence Type</th>
<th>The <em>ya</em> phrase position in the sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Establishing A Dialog</td>
<td><em>Final</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Medial</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Initial</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Greetings)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. يا أخي فال الله</td>
<td>وايا فاكل</td>
</tr>
<tr>
<td></td>
<td>2. يا أخي فال الله</td>
<td>ولا فالك</td>
</tr>
<tr>
<td></td>
<td>3. صباح الخير يا</td>
<td>يا بياش</td>
</tr>
<tr>
<td></td>
<td>4. مساء الخير يا</td>
<td>عمي</td>
</tr>
<tr>
<td></td>
<td>5. مساء الخير يا</td>
<td>يا بياش</td>
</tr>
<tr>
<td></td>
<td>6. مساة الخير يا</td>
<td>ماما</td>
</tr>
<tr>
<td></td>
<td>7. دعوة يا بياش</td>
<td>دويا بياش</td>
</tr>
<tr>
<td></td>
<td>8. مسات بيا معلم</td>
<td>مسات بيا معلم</td>
</tr>
<tr>
<td></td>
<td>9. محسور يا دفعة</td>
<td>محسور يا دفعة</td>
</tr>
<tr>
<td></td>
<td>10. بيا بياش و &quot;نشأت&quot;</td>
<td>بيا بياش و &quot;نشأت&quot;</td>
</tr>
<tr>
<td></td>
<td>11. بيا اخ و &quot;نشأت&quot;</td>
<td>بيا اخ و &quot;نشأت&quot;</td>
</tr>
<tr>
<td></td>
<td>12. الحسابات يا بني</td>
<td>حسابات يا بني</td>
</tr>
<tr>
<td></td>
<td>13. الحساب يا ريس</td>
<td>حساب يا ريس</td>
</tr>
<tr>
<td></td>
<td>14. حساب يا ريس</td>
<td>حساب يا ريس</td>
</tr>
<tr>
<td>Specifying an Addressee</td>
<td><em>Imperative</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>15. أبعاد انت فال</td>
<td>يا بياش و &quot;نشأت&quot;</td>
</tr>
<tr>
<td></td>
<td>16. أبعاد انت فال</td>
<td>يا بياش و &quot;نشأت&quot;</td>
</tr>
<tr>
<td></td>
<td>17. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
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<tr>
<td></td>
<td>18. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
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<tr>
<td></td>
<td>19. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
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<tr>
<td></td>
<td>20. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
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<tr>
<td></td>
<td>21. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
</tr>
<tr>
<td></td>
<td>22. يا بياشون يا بياشون</td>
<td>يا بياشون يا بياشون</td>
</tr>
</tbody>
</table>

### Note

- *ya* phrases position in the sentence:
  - Final: The *ya* phrase is at the end of the sentence.
  - Medial: The *ya* phrase is in the middle of the sentence.
  - Initial: The *ya* phrase is at the beginning of the sentence.
حبيبي انت ما عرفتيش
مين اللي قتله؟
23. خلاص يا
حبيبي ما تضايقش نفسك
يلا روح بلغهم عن
مطرحا
حبيبي
24. قب ياله بالفلوس
الي معاك قب ياه قب يا

Appendix B1
The A PROP ya phrases

<table>
<thead>
<tr>
<th>Emotive Stress</th>
<th>APROP ya phrases</th>
</tr>
</thead>
</table>
| 1. صلي على النبي في | 2. دلوتي بتقول الكلام ديا
قلبك يا "سليمان"
"أحمد" ما أنا قلت من
الأول بلاش

| 2. دلوتي بتقول الكلام ديا
"أحمد" ما أنا قلت من
الأول بلاش |
| 3. هو بس اللي جاي | 4. ما تسينيش يا "سعد" أنا
شكله ما يتنمش يا
"أحلام" |
| 5. في كتب يا "أحلام". | 6. والله يا "أحمد" في الزمن
de ما حش بضم حدد
|
| 6. والله يا "أحمد" في الزمن
de ما حش بضم حدد |
| 7. حيه يا "سليمان"؟ انت ما | 8. ما تسبيتش يا "سعد"
بتشيع؟

| 7. حيه يا "سليمان"؟ انت ما | 8. ما تسبيتش يا "سعد"
بتشيع؟ |
|----------------|------------------|
| 8. ما تسبيتش يا "سعد" | 9. أيها "سليمان" والمفتاح
احنا مش هنخصل من |
الكابوس ده يا | 10. بيش كل شهرين ما |
"نشات"؟ |
| 10. بيش كل شهرين ما | 11. يسيا "سليمان بيي بس
بانش يا عم |
بتدفع الإيجار يا | 12. انت عارف يا "عبيد |
"سليمان" |
| 12. انت عارف يا "عبيد |
الصم" انت تستاهل بي؟ |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>12. انت عارف يا &quot;عبيد</td>
<td></td>
</tr>
</tbody>
</table>
الصم" انت تستاهل بي؟ | 13. يسيا "سليمان بيي بس
بانش يا عم |
13. يسيا "سليمان بيي بس
بانش يا عم |
|----------------|------------------|
| 13. يسيا "سليمان بيي بس
بانش يا عم | 14. بظلك شهرين ما |
بتدفع الإيجار يا |
"سليمان" |
| 14. بظلك شهرين ما | 15. جريه ييه يا نشات بيه؟ |
بتدفع الإيجار يا |
"سليمان" |
|----------------|------------------|
16. And if it is translated over the other.
Mofhum ya "Abd al-Samad"

APROP ya phrases

1. "Abd al-Samad"... say, "Abd al-Samad"

2. Mesih, ya fahmi la ma'azadha fi wusal ya "Halalim" la inta
Liha ma tajzez Lifted dawlqueti
3. Dha Ana zaman kanta awsi min kha ebar fa ya "Salimim"
Ahwa Ana amelk da halajia la
4. Na ha thinka muluk, ya ya
"Muaati"? kibbir ebi
5. "Muaati"? kibbir ebi
6. Muluk ya tashaat setl Abd al-Samad ane unh bary khee missh walad
7. Liha kha ya "Halalim"? 10. Miiha miya ya "Said"
11. Aint aabir tiloul fi ya "Said"?
12. Liha aint ma khash abir
ya "Said"?
13. Hama kha biiqo hanimin
wetipi zipka ya "Said" 16. Wamal al-amr ya "Abd al-Samad"
17. Abyd utiniz ya "Umro
e
18. Aibz ebi ya "Umro"? 19. (.) Wa-bitini ya "Fla" (E)
14. (.) Liya lilla halal?
15. Ishkta ya "Salimim" ba Ana
alhum tama
19. (.) Ayedk" ya "Fla" 20. Aint jiay liya "Muaati"?
21. (.) Ayedk" ya "Fla" 22. (.) Shqatka di mittya ya "Muaati"
### APROP ya phrases

<table>
<thead>
<tr>
<th></th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td>صباح الخير يا &quot;أحمد&quot;</td>
<td>Good morning, &quot;Ahmed&quot;</td>
</tr>
<tr>
<td>24</td>
<td>أهلاً يا &quot;نشأت&quot;</td>
<td>Hello, &quot;Nashid&quot;</td>
</tr>
<tr>
<td>25</td>
<td>إنه يا بت انت مستنحة جد؟</td>
<td>Where are you from, &quot;Nashid&quot;?</td>
</tr>
<tr>
<td>26</td>
<td>حفك على يا &quot;سليمان&quot;</td>
<td>May God bless you, &quot;Salam&quot;...</td>
</tr>
</tbody>
</table>
| 27 | إنه يا "سليمان"! | "Salam"!
| 28 | والله زي ما هي يا "نشأت" | May God bless you, "Nashid"... |

Appendix B2

**APLD ya phrases**

<table>
<thead>
<tr>
<th></th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>إنه؟ أنت أهيل يا له؟</td>
<td>Where are you from, &quot;Nashid&quot;?</td>
</tr>
<tr>
<td>2</td>
<td>إنه هل ية ول هدي ض يا مليون جنح</td>
<td>Where are you from, &quot;Nashid&quot;?</td>
</tr>
<tr>
<td>3</td>
<td>إنه هستهيل يا له؟</td>
<td>Where are you from, &quot;Nashid&quot;?</td>
</tr>
<tr>
<td>4</td>
<td>إنه هل ية ول هدي ض يا مليون جنح</td>
<td>Where are you from, &quot;Nashid&quot;?</td>
</tr>
</tbody>
</table>

The following table lists all the instances of IPV organized from up according to the position of the phrase and from the left according to the mechanism of speech.

Appendix F

**The APNL ya phrases**

<table>
<thead>
<tr>
<th>Speech mechanism Categories</th>
<th>Sentence type</th>
<th>Final</th>
<th>Medial</th>
<th>Initial</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>ياخوابياكته وابور</td>
<td>يا راجله فلوس</td>
<td>إيه اللي بينا أكبر</td>
</tr>
<tr>
<td></td>
<td></td>
<td>يا أخي اختشي</td>
<td>على دمك</td>
<td></td>
</tr>
</tbody>
</table>

1. ياخوابياكته وابور
2. يا راجله فلوس
3. إيه اللي بينا أكبر
4. يا أخي اختشي
5. على دمك
4. إزاي يا باشا؟
5. يا "أسعد" يا

6. طيب خلاص

7. يا راجل ده
انت لو شوفت منظر
الشركة بتاعته...

8. مش كفاية اللي أنا
فيه يا أخي؟!
14. شقة ياه يا أم
شقة أنا عندي فيلاً في
الحسين

9. أنت فيها يا
باشا؟ أنا كلمتك كثير

10. عيب على
الخربة يا باشا كننا شموا
خبار بسموح
11. يعني ينفع كده
يا معلم تسيح لي قدم
الضيوف!

12. وهمي مين يا
باشا؟ العنوان مضبوط
13. حقهم يا أيام
حقهم يا شيخة جتك كسر
حقك
15. حفظهم يا أيه يا أم
حتى ينفع تفضل على الحكمة
17. لا يا باشا، هو
حدي يستهبل على الحكومة
18. يا باشا، أنا
سعد
19. فاك وقاعد
لوحتي مع "سعيد"

20. يامحمد

21. يا عم
مسامحك

22. تكون نفسك على
حسابي يا سيدي
23. مكتب الصراحة
يا خويا اللي انت قبطته

24. يا دي فيها
إعدام

25. بالساهل كده؟
26. وأكثر يا عم!

27. رنا بطول في
عمري انت يا سيدي

28. يا عم "أسعد" ما تفرقش
"أسعد" ما تفرقش
سليمان" في إيه؟

آمَّل انت مِن

أَهو أَنا ما

البطاقة أهي يا باشا

إيها ياي محلي أنت مَن

عشي يا أكَّي تحليل ال DNA

dة ثبوتها على

إيها يا معم

إيها يا عم

إيها يا عم

إيها يا عم

إيها يا عم

إيها يا عم

إيها يا عم

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6. يا لهوي يا أمير
الأمراء كان بفاع رينا يا
ختي وسيرته زي الفل

9. مش بطاقتي يا باشا

13. لا يا حدق طلب
افرض الود خلل ولا كت
ولا كنت بتصع

16. لا مؤاخذة يا
بافشة الفلوس دي ناقصين
ميالية

18. لا مؤاخذة يا
بافشة بس هفف على جمب

20. خلاص يا باشا
فوق براحتك من كابوسك
وانساني

11. دا مصير أم الدنيا يا
تجع

14. مشتركين يا حاج
غفو يا بيه

17. ففضلي يا حبيبي
ارتاحي من السلم

19. حاضر يا باشا

21. أوه يا باشا

22. محصور يا دفعة
بعد علك السكر
مبهتني تعال يا
خوفا

23. أنا يكون نفسي يا
معلم

24. نعمة دوت كوم يا
عطولة

25. وحضنني يا
سمحوني

26. يا "سولي"
لا هنسيها يا "لول"
لا هنسيها يا "لول"

27. عشتي "لويا" يلا

29. في حاجة يا بودي؟

30. استحز أنا بقي يا
بودي

31. مالي يا بودي

32. وربما ما بطاقتي يا
باشا

33. أنا مش ساكت
يا باشا أنا
شغال

34. ففضلي يا باشا
35. طيب خلاص
خلاص بالراحة يا حاج

36. شد حلك يا "أيمن"
يا بني

37. صلى على النبي في قلبي يا "سلمان" ما تعمش كده يا جدع

38. ما إيدك معايا يا أبو الكبائن
ما تكلمه انت يا أخي

39. تفضل يا "نشتات" به

40. طب هو هستفيد ايه من اللعبة دى يا باشا؟

41. تفضل يا "نشتات" به

42. هي الحاجة
بتاعوا مالها
أرديجي كده ليه يا خويا؟

43. انت كارهني ليه يا معلم؟

44. أي خدمة تانية
يا "نشتات" بيه ؟

45. ما بديري يا است "نعمات" (بدري
من عمرك يا خويا!!

46. ما بديري يا است