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The American University in Cairo

School of Humanities and Social Sciences

“ya” 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-šabah* (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.

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Abbreviations

A-VOC	Activational Vocative
C	Compound
C-unit	Communicative Unit
D	Deictic
E	Exclamation
EA	Egyptian Arabic
I-VOC	Identificational Vocative
L	Literal Vocative
ND	Non-Deictic
NL	Non-Literal Vocative
O-VOC	A vocative phrase with an Omitted vocative head
P-VOC	Predicational Vocative
PROP	Proper Noun
U-VOC	Unreal Vocative
VOC	Vocative

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 *fushḥaa* (Literary Arabic), the table below includes symbols for transcribing *fushḥaa* as well.

Transcribing Arabic Sounds

Arabic	Symbol	Example	Translation	Sound
ء	'	' <i>akl</i>	Food	Glottal stop (as in the beginning of ear*)
ب	<i>b</i>	<i>baab</i>	Door	Book
ت	<i>t</i>	<i>beet</i>	House	Time
ث	<i>ṭ</i>	<i>tamar</i>	Fruit	Then
ج	<i>g</i>	<i>gamal</i>	Camel	Gun
ح	<i>j</i>	<i>jamal</i>	Camel	Jar
خ	<i>h</i>	<i>ḥilm</i>	Dream	Pharyngeal voiceless fricative (no equivalent in English*)
د	<i>x</i>	<i>xabiir</i>	Expert	Voiceless fricative (as in the German name 'Bach'*) ^a
ذ	<i>d</i>	<i>doktoor</i>	Doctor	Door
ر	<i>z</i>	<i>zakar</i>	Male	They
ز	<i>r</i>	<i>riiḥa</i>	Smell	Trill (as in the Latin word 'littera'*)
س	<i>z</i>	<i>zamaan</i>	Long Ago	Zeal
ش	<i>s</i>	<i>sabab</i>	Reason	Saturday
ص	<i>š</i>	<i>šamaal</i>	North	She
ض	<i>ṣ</i>	<i>ṣabr</i>	Patience	Velarized (as in 'sun'*)
ط	<i>d</i>	<i>ḍamiir</i>	Conscience	Velarized (as in 'done'*)
ظ	<i>ṭ</i>	<i>ṭabla</i>	Drum	Velarized (as in 'tough'*)
ع	<i>z</i>	<i>ẓulm</i>	Injustice	Velarized (as in 'Zaar'*)
ع	ʿ	ʿ <i>amuud</i>	Pillar	Pharyngeal voiced fricative (no equivalent in English*)

غ	<i>ġ</i>	<i>ġariib</i>	Strange	Voiced fricative (as in the French <i>r</i> in ‘rue’*)
ف	<i>f</i>	<i>fariid</i>	Unique	Fun
ق	<i>q</i>	<i>qamuus</i>	Dictionary	Uvular voiceless plosive*
ك	<i>k</i>	<i>kitaab</i>	Book	King
ل	<i>l</i>	<i>lessa</i>	Not yet	Lemon
م	<i>m</i>	<i>miin</i>	Who?	Man
ن	<i>n</i>	<i>naader</i>	Rare	Next
ه	<i>h</i>	<i>haadi</i>	Calm	House
و	<i>w</i>	<i>waadi</i>	Valley	Will
ي	<i>y</i>	<i>jasmiin</i>	Jasmine	Yellow
<i>fathā</i>	<i>a</i>	<i>da”</i>	Knocking	Low/open and front as in ‘at’
<i>muraqqaqa</i>				
<i>fathā</i>	<i>a</i>	<i>ṣabr</i>	Patience	Low/open and back as in ‘fun’
<i>mufaṣṣama</i>				
<i>kasra ṣalīsa</i>	<i>i</i>	<i>qird</i>	Monkey	High/close and front as in ‘milk’
<i>kasra</i>	<i>e</i>	<i>dekka</i>	Bench	Middle/half-close and front as in ‘send’
<i>mumaala</i>				
<i>ḍamma ṣalīsa</i>	<i>u</i>	<i>dubay</i>	Dubai	High/close and back as in ‘Dubai’
<i>ḍamma</i>	<i>o</i>	<i>dobb</i>	Bear (n.)	Middle/half-close and back as in ‘roll’
<i>mumaala</i>				

Note. Vowel symbols are doubled according to vowel length, the counterparts of the pairs aa/aa, ii/ee and uu/oo being ا, ي, and و.

^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

Transcription	Noun in English	Transcription	Noun in English
'ibraḡhiim	Ibrahim	sa'd	Saad
'ahlaam	Ahlam	samiih	Samiih
'as'ad	Asaad	silimaan	Suleiman
'abd eṣ-ṣamaḡ	Abdessamad	folla	Folla
'amr	Amr	ma'aḡati	Maati
ḡassaan	Hassan	naṣ'at	Nashat

In cases where they are not transcribed by their authors, cited sources in *fusḡaa* 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-waṣl*' has been omitted as in *es-su'aal* (the question) and *al-balaagatu 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-balaagatu* in the following example; otherwise, it is transcribed as *a* as in *al-balaagatu l-'arabeyya* (Arabic rhetoric).

According to the way the letters *qāf* and *taa* are pronounced by the actors of the film in the data, *qāf* 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-šabah* (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 *fushḥāq* (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 *fushḥāq*, 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 *fushḥāq* 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 1-1

Frequency of ya in the Data

Film	Tokens	Film time in minutes	Total number of words	Frequency per minute	Frequency per 100 words
<i>eš-šabaḥ</i>	324	91	9,649	≈4	≈3.4

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 learners 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 goḥa?* 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-waaḥaat el-baḥariyya* (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 sa'd* (Saad) and *ya lahwi* (Oh, how awful!).
- *The ya phrase* is a phrase starting with *ya* as in *ya sa'd!* (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.
- *The vocative noun* (in Arabic *al-munaadaa'*) is syntactically the head of the vocative phrase (Espinal, 2013).
- *Egyptian Arabic (EA)* refers to the Egyptian Cairene Arabic as spoken in the film *eš-šabaḥ* (The Ghost), directed by Arafa (2007).
- *fushḥaa* 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-šabaḥ* (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 *fushāq*, 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 *ḥadretak* (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 baqba* (dad), *ya waldi* (my father) in formal context, and *ya binti* (my daughter); and terms of respect as in *ya 'ustaaz* (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 'enta* (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)

R3	R2	R1	<i>ya</i>	L1	L2
					<i>Fulaan</i>
			<i>ya</i>		<i>Fulaan</i>
				<i>term</i>	
				<i>term</i>	<i>Fulaan</i>
				<i>fulaan</i>	<i>Term</i>
		<i>(enta)</i>		<i>term</i>	<i>('enta)</i>
<i>('enta)</i>	<i>(ya)</i>	<i>waad</i>		<i>fulaan</i>	

R3	R2	R1	<i>ya</i>	L1	L2
				<i>term</i>	
		<i>'enta</i>		<i>term el term</i>	<i>(fulaan)</i>

Note. from Parkinson (1985, p.33).

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, using *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 *fushaa*, 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* (Rieschild, 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 (1954², pp. 294-295), Ernout-Thomas (1953¹, p.14), and *La grammaire de PortRoyal* (Brekke, 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, maqama 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, ruuh li- maqama* (Samir, go to Mom), or the direct object, as in *ya samiir, maqama 'ayzaak* (Samir, Mom wants you), or the indirect object, as in *ya samiir, maqama 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 *fushḥaa* as in '*ayyuha l-ʿṣdiqaa*' (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 *FUṢḤĀĀ* (Hasan, 1975). Rather than serving as an independent inflectional case, vocative forms can be viewed as originating from a verbal sentential structure. Ernout-Thomas (1953², 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,

1975, Vol. 4, p. 8, fn. 2). 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: *ṭalabi* (requestive), referring to requests, and *ḡayr ṭalabi* (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 presentedn 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 *fushḥaa*, 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 *fushḥaa*; however,

ya is the most used one because it precedes all the five types of vocative nouns in *fushḥaa* (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 *fushḥaa*: “’*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 *’ibraḥhiim* (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 ṣaaḥib* (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 *’ammu*, *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*, *ḥajj*, *šaater*, and *'abu š-šabaab* and terms of affection such as *ḥabiibi*. All supporting examples in this class under both subcategories are built with *ya*.

In another analysis on vocative nouns, Rieschild (1998) focused on the reverse role of vocative 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-naḥs*, 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 example, 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 eš-šarmuuṭa* (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), *'amm* (father's brother), *baḥbaḥ* (Dad!), and *maḥmaḥ* (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 baḥbaḥ* (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): *bilaadi, bilaadi, bilaadi 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 'amar* (lit. You moon – [Hey, beautiful!]) to a real person. There is a difference here between addressing an interlocutor by saying *ya 'amar* 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) **Vocativity 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 gada' '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 'ibraḡhiim* (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’ ġayr haqiiqii* (unreal vocative). The term ‘unreal vocative’ as a translation of *ġayr haqīqī* 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 *fušḥaa* 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 (*’istiġaaṭa*). 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 ġayer al-qiyaasii*). The ‘unreal’ vocative form is for drawing the attention of the addressee by a vocative phrase that is not denoted to the actual addressee in the context, The example *’allaḥumma* (invoking a deity) in *fušḥaa* in the next statement *’usaafiru li ziyarati ’axii ’allaḥumma ’izaa ’abaa ’an yagii* (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 *fushḥaa* because it precedes all the five types of vocative nouns in *fushḥaa*; 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 *fushḥaa* as ‘zero vocative’. According to Omar (2013), the vocative particle *ya* can be omitted before PROPs as in the Quranic verse “*yuusufu ’a’riḍ ’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 *fushḥaa* 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

Entries of ya Phrases as constituents in Badawi and Hinds (1986)

Entry	Explanation
<i>ya reet</i>	For introducing a circumstantial clause
<i>ya reet</i>	For wishing
<i>ya ʔaraa</i>	For wondering

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 'asaafar* (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-Bey 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.

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 *ya ḥabiibi* (My beloved) compared to *'enta ḥabiibi* (You are my beloved). When expressing endearment by a non-literal P-VOC as in *ya ḥobbi* (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 *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 *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 Hinds (1986) added more subcategories of exclamations built with *ya*, as illustrated in Table 2-3.

Table 2-3

Entries of ya as an Exclamation Particle in Badawi and Hinds (1986, p.960)

Entries	Explanation/Examples
<i>ya ...</i>	<i>ya gamaalek</i> (How pretty you are!)
<i>ya baay</i>	Exclamation of incredulity
<i>ya naas ya huu</i>	For intensifying exclamation
<i>ya di</i>	Exaggeration in negative or welcoming contexts
<i>ya rabb</i>	Expression of resignation, anxiety, or dismay

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

According to Ryding (2005), some exclamations in *fushaa* 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 xsqara!* (p.171).

2.2.2. **More Functions of *ya* in EA.** In addition to the exclamation function as a non-vocative use for *ya* in EA, Spitta-Bey presents *ya* as a conjunction in *ya...ya*; *ya 'emma...*, *ya...*; and *ya 'emma...*, *'aw...*. In this regard, more functions of *ya* in Badawi and Hinds (1986) are found and illustrated in Table 2-4.

Table 2-4

Other Functions of ya in Badawi and Hinds (1986)

Category of <i>ya</i>	Example	Explanation
Conjunction	<i>ya...ya</i> <i>ya 'emma...</i> , <i>ya...</i> <i>ya 'emma...</i> , <i>'aw...</i>	Correlative conjunction
Self-apostrophizing particle	<i>'eḥna ya ...</i>	<i>'eḥnaa ya mudarrisiin...</i> (we, teachers...)
Interjection	<i>yah</i>	For exclamation to express surprise, wonder, admiration, awe <i>yah da ḥna met'axxariin 'awi</i> (My! We are so late!)

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 *fushḥa al-turāqāt* is represented when reciting Quran at the funeral of Hassan (00:21:50); *fushḥa al-ʿaṣr* (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 maqṣuura* ع was replaced with *ya* ي at the end of the PROPs *ma'aatii* (Maati), the nouns *'xi* (my brother), and the prepositions *fi* (in),
- *ya* ي was replaced with *alif maqṣuura* ع at the end of the preposition *'ala* (on),
- *'alif al- waṣl* was replaced with *hamza* when the proper names start with *hamza* as in *'as'ad* (Asaad), *'ahlaam* (Ahlam),
- *'alif al- waṣl* in instances of *'ebn* (Son) was deleted after *ya* as in *ya bni* (My son) unless the actor pronounced a glottal stop as in *ya 'ebni*.
- 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 *haa* ' (h) was added to the ending of *يا لاا* *ya laa* (“You boy” – [“Dude”]) and *يا ياا* *ya qa* (“You boy” – [“Dude”]) to differ from the words *يا يالاا* *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 *yaqa* (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* د in *يا دا* *ya qad* (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* ﻱ was searched for entries starting with *ya* ﻱ 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.

N	Concordance	Set	Tag
1	على الحكومة هجيب لسعادتك البطاقة أهيه يا باشا... يا ولاد الكلب - قدامي يا روح أمك - لا يا باشا -	Insult	
2	إيه يا جميل؟ إيه الحوار؟ إيه الكلمات؟ - كلمات يا واطي يا سافل يا جزمة ميسوط بقى أنك اتستمتت -	Insult	
3	. (-) ما تقومي تعملي لنا لقمة ناكلوها في الأول - يا نهار أسود ومنيل! - إيه يا بت انتب مستتية حد؟ -	S+Clamity	
4	توقعت ما جاش ورجالته راقدين لي على الكوبري - يا نهار أسود وانت ناوي تعمل إيه؟ - هعكس الحكاية	S+Clamity	
5	بمنافعها - ده انت بيئة أوي يا "معاطي" خدي يا بت يا نعمات امسكي هات حاجة حلوة لجوزك وانت	Proper N	
6	من على الناصية وأروح بلا - ماتسي - ألو! أيوه يا نشأت بيه لا أظمن مرضية وكله تمام (-) ما هو "	T.ProperN+T	
7	يا أخي تف من بذك هو ده ومش قتل ده! وبعدين بقى يا ناصح لو كان هو اللي قتله كان حكى لنا - هو حكى	Epithet	
8	ما بتدفعش الإيجار يا "سليمان"! - يعني ينفع كده يا معلم تسبح لي قدام الضيوف! خلاص استتري نفسك	No Proper N	
9	أوريك قال أورد يحيي قال! طب اتترجي - الحق يا معلم ! - إيه في إيه؟ - البت سرقت الخاتم والغويشة	No Proper N	
10	سيدي وادفع - انت كارهني ليه يا معلم أنا بكون نفسي يا معلم - تكون نفسك على حسابي يا سيدي - ماتسي...	No Proper N	
11	تكلمه انت يا أخي - يا سلام! عشان الكارت يخلص - يا معفن ! متخسر 50 قرش في مصلحة بالوفات -	Insult	
12	روح له قال يعني عشان مستعجل مش هيجاسب، بلا يا معفن (-) مش شغال يا عم انت - انت "سميح"؟ -	Insult	
13	أجيب لكم الواد بن حسان ده هنا دلوقتي - استنى يا متسرعة مش جايز يعرفك فعلاً ويمسك فيك - عنده	Epithet	
14	ليدي لامش مسيه يا حيلة أمك الله لا هتسيبها يا "لول" (-) مملش يا "لول" مملش! هو الجرح في	True	
15	يا حيلة أمك الله لا هتسيبها يا "لول" (-) مملش يا "لول" مملش! هو الجرح في الوش فيه مملش يا	True	
16	الحسين - عنده فيلا في الحسين فعلاً (-) يا لهوي! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع	S+Clamity	
17	فيلا في الحسين - عنده فيلا في الحسين فعلاً (-) يا لهوي ! يا لهوي يا لهوي يا أمير الأمراء	S+Clamity	

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.

4. Chapter Four:

Results and Discussion

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

Use of <i>ya</i>	Class	Class tokens	Class percentage	Use tokens	Total Percentage	Use percentage
Vocative	I-VOC	129	43 %	300	40 %	92.6 %
	A-VOC	120	40 %		37 %	
	P-VOC	25	8.4 %		7.7 %	
	U-VOC	16	5.3 %		4.9 %	
	O-VOC	10	3.3 %		3 %	
Non-vocative	E	24	100 %	24	7.4	7.4 %
Total Research Data		324		324		100%

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 sub-categorized 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: “*'enta gay lee ya ma'aati?*” (“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: “*'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 “‘*aqadi*” (Judge) in “*ya seyadet el-‘aqadi*” (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

Annotation		Description	Major function property	Minor functional property
I-PROP-ND	Non-deictic	Identificational (by PROP)	Identification	Identification
I-P-L-ND	Non-Deictic	Identificational (by literal predication)	Identification	Predication
I-P-NL-D	Deictic	Identificational (by non-literal predication)	Identification	Predication
I-P-L-D	Deictic	Identificational by literal predication	Identification	Predication
I-P-NL-D	Deictic	Identificational by non-literal predication	Identification	Predication
I-P-NL-ND	Non-deictic	Identificational by non-literal predication	Identification	Predication
A-PROP-ND	Non-deictic	Activation (by PROP)	Activation	Identification
A-P-L-ND	Non-deictic	Activation (by literal predication)	Activation	Predication
A-P-NL-D	Deictic	Activation (by non-literal predication)	Activation	Predication
P-L-ND-I	Non-deictic	Literal predication for identification	Predication	Identification
P-NL-D-A	Deictic	Non-literal) predication for activation	Predication	Activation

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.

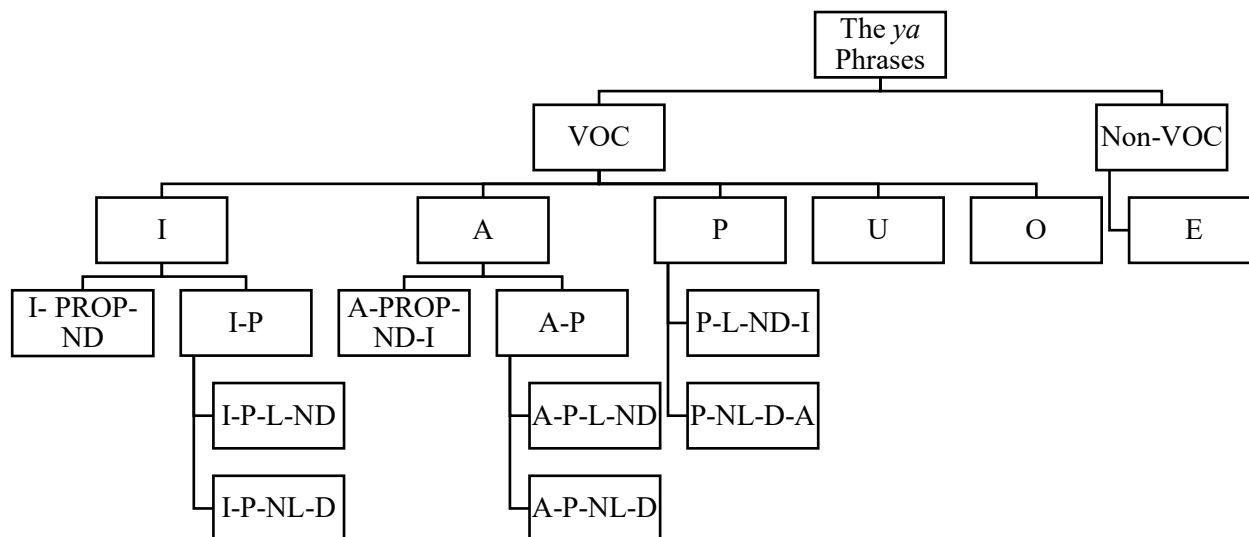


Figure 4-1. Distribution of the *ya* phrases in the data and their functional categorization into VOC and Non-VOC and further subcategorization into I-VOC, A-VOC, P-VOC, and U-VOC, as well as the E *ya* phrases.

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 *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 *ya* in the data, categories of functions of instances of the *ya* phrases, the relationship between the functions, and the formal features of constructions with *ya* in the data.

4.2. Vocative Use of *ya*

Investigating the functions of the VOC *ya* phrases in the data is tied with the speech act theory. It is observed that by saying a VOC *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 at one of the sub-functions mentioned below:

4.2.1. Identificational vocative *ya* phrases (I-VOC).

a) *I-VOC Pragmatic Functions*

In this main group, the terms of address built with *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 *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 1¹. 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 qaḡhera*”
 (“From Cairo”)

Older man: “*‘aḡ, ‘ašan keda. we ‘aayez truuh feen, ba’a?*”
 (“I see, and where are you heading?”)

Saad: “*maḡḡet el-‘aṭr*”.
 (“The train stations”.)

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

Older man (to Ibrahim): “*ya ‘ibraḡhiim ‘ibraḡhiim*”
 (“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‘rafiniiš 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?”).

¹ When there is more than a *ya* phrase in the dialog, the target phrase is underlined.

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 his home by himself listening to a song and singing it about the home land 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 'abd eṣ-ṣamad? šaklena kollena rayhiin fiha!*”
 (“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-ʿaṣiire t-tuffaah 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 samiih*” (“Mr. Samiih”) 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

Distribution of Formal and Functional Properties of the I-VOC ya Phrases

Formal construction	Specifying	Establishing	Summons	Total
I-PROP	24	23	8	55
I-P-NL	23	18	4	45
I-P-L	6	5	1	12
I-PROP+ P (Nickname)	3	2	1	6
I-P-NL+ P-L	1	2	-	3
I-P-NL+ PROP	1	1	-	2
I-PROP+ P (Honorific title)	-	2	-	2
I-P-L+ PROP ^a	2+1	-	-	2+1
I-P-L Figurative	-	1	-	1
Total	60	55	14	129

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.

^aAlthough 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.

N	Concordance	Set
1	وكله تمام اطمئني بقى يا سيدي - أنا اللي متش مطمئنة يا "نشأت" إيه الأخبار ؟ - ما أنا قولت لكوا من الأول	I-Prop-ND Specifying
2	اللي جابك الساعة دي ؟ "بودي" - إيه في إيه ؟ لا مواخدة يا "معاطي" أصلك قعدت على المدام انت جاي ليه يا "	I-Prop-ND Specifying
3	"فلة محمود رضوان" - أنا ما عرفوش يا سيادة القاضي - يا "فلة" ما تحرفينيش إزاي ده انت كنت عاوزاني أتجوزك	I-Prop-ND Specifying
4	ضرب الكاسين () - إيه يا "أسعد" في إيه ؟ - ابعده عني يا "عمرو" - سحب طينجته وعمرها جه يقتلها قتل الواد	I-Prop-ND Establishing
5	(-) تفضل يا "نشأت" بيه ربنا يجعلها آخر الأحران - تعيش يا "عبد الصمد" قول لي يا "عبد الصمد" ... عايزكوا	I-Prop-ND Establishing
6	مني ليك - متشكرين يا سيدي () - بورصة الترن) - الله ! إيه يا "سميح" مالك متش على بعضك " - حسان" ما اتصلش	I-Prop-ND Establishing
7	اديني العنوان اديني العنوان (-) - إيه اللي حصل ؟ - اسكت يا "سليمان" بس أنا الحمد لله تمام - متش مهم انت الفيسيا	I-Prop-ND Establishing
8	أحمد أبو جريشة من سراى النياية (-) - حمد لله على السلامة يا "سعد" - إيه يا بت هو كان محبوس ولا إيه - أخبار الـ 9	I-Prop-ND Establishing
9	هتاخذ فيها 3 سنين امسك - يا عم ولا 3 أيام الله ما تكلم يا "حسان" - أنا قولت لهم بين البايع والتساري يفتح الله -	I-Prop-ND Specifying
10	والموبيل كنت فاكرهم بتوعي والله كنت فاكرهم بتوعي يا "أحلام" وعتشان أتيت لكم إن أنا ما كنتش قصدي أسرقهم	I-Prop-ND Specifying
11	كده وعايز تروح فين بقى ؟ - محطة القطر - بسيطة ! يا "إبراهيم" ! "إبراهيم" ! تاخذ كام وتوصل الباشا لحد	I-Prop-ND Summons

Figure 4-2. Concordance lines for the I-VOC pattern *ya + PROP* in the data.

N	Concordance	Set
1	قالب عليك الدنيا لحد ما عرفت طريقك - استأجر أنا بقى يا بودي - ما بدري يا ست "نعمات" - بدري من عمرك يا	I-Prop-ND+P Specifying Flirt Nickname
2	"حسان" - أه أهلاً - افكرتني - أه خشن خشن - في حاجة يا بودي - لا مواخدة يا مدام على الإز عاج - مدام ! مدام	I-Prop-ND+P Summons Flirt Nickname
3	" ؟ دي "نعمات" جيبته من على التنت - نعمات دوت كوم يا عطعطة - ده موقع جديد انت ليك في التنت ؟ لا شكلك	I-Prop-ND+P Specifying Flirt Nickname
4	هسيبه يا حيلة أمك - الله - لا هتسببها يا "لول" (-) - معلقش يا "لول" - معلقش ! هو الجرح في الوتش فيه معلقش يا روح	I-Prop-ND+P Establishing Relational Nickname

Figure 4-3. Concordance lines for the I-VOC phrases built with nicknames in the data.

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 *Ahlaam*. The I-VOC phrase *ya 'ahlaam el-fata l-*

'*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 *ya* + 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) *ya* + 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*.

N	Concordance	Set
1	أهيه يا باشا... يا ولاد الكلب - قدامي يا روح أمك - لا يا باشا - قدامي - وربنا ما بطاقتي يا باشا - قدامي - متن	Honorific I-P-NL-D Specifying Respect
2	وبيعاني من حالة نفسية - حالة إيه يا أبو حالة لا مؤاخذه يا باشا إدي شهادة الميلاد اللي تثبت إن أنا "سعد أحمد أبو	Honorific I-P-NL-D Specifying Respect
3	جنه من غير مؤاخذه 10 سمعات منورين - ماشي - تفضل يا باشا -) أنت رايح فين ولا مؤاخذه؟ - ما نت عارف	Honorific I-P-NL-D Specifying Respect
4	الصمد"؟ - الرخص فين ياه؟ - حاضر حاضر لا مؤاخذه يا باشا بس هقف على جنب عقبال ما أشوف الواد ده حط	Honorific I-P-NL-D Specifying Respect
5	" اللي استأمننا على الموضوع طلع في الآخر حرامي - يا باشا و "نشأت" بيه كان هيعرف فين إذا كنت أنا اللي	Honorific I-P-NL-D Specifying Respect
6	هو حد يستهبل على الحكومة هجيب لسعادتك البطاقة أهيه يا باشا... يا ولاد الكلب - قدامي يا روح أمك - لا يا باشا -	Honorific I-P-NL-D Establishing Respect
7	- طب هو فين؟ - "حسان" اتقل إيه ده انت! -) أنت فين يا باشا أنا كلمتك كثير - انت تعرفني؟ - طبخا - أنا مين؟ -	Honorific I-P-NL-D Establishing Respect
8	اتمشيت جينا لك معانا كباب وكفتة - عامل إيه؟ -) أيوه يا باشا "سعد أحمد أبو جريشة" مستخبي في 8 حارة الدرب	Honorific I-P-NL-D Establishing Respect
9	على النبي يا رجالة - هات لي شاي والنبي - حاضر يا باشا -) الساعة 2.30 معاطي محطة القطار) - أهرام	Honorific I-P-NL-D Establishing Respect
10	عبد الصمد"؟ (الساعة 10 عبد الصمد مكتب) - متشكرين يا باشا -) عبد الصمد) - الهاتف الذي طلبته غير متاح	Honorific I-P-NL-D Establishing Respect
11	كده رفض القضية -) انت "سعد أحمد أبو جريشة" - لا يا باشا أنا "سعد أحمد أبو جريشة" - انت هستهبل ياله؟ -	Honorific I-P-NL-D Establishing Respect
12	أنا حماس إني عايش في كابوس وما بنوقش منه - خلاص يا باشا فوق براحتك من كابوسك وإنساني وادي وتسي أهوه	Honorific I-P-NL-D Specifying Respect
13	قدامي يا روح أمك - لا يا باشا - قدامي - وربنا ما بطاقتي يا باشا - قدامي - متن بطاقتي يا باشا -) سيادة الرئيس أنا	Honorific I-P-NL-D Specifying Respect
14	-) صباح الخير يا "أحمد" - أهلاً يا "نشأت" - صباح الخير يا باشا - طمني على أختي عاملة إيه دلوقتي - والله زي ما	Honorific I-P-NL-D Specifying Respect
15	- مضبوطين يا "سليمان" - تمام 10 مليون بس لا مؤاخذه يا باشا الفلوس دي ناقصين مياية - يا أخي جك 100	Honorific I-P-NL-D Specifying Respect
16	مضبوط مقيش غير الأستاذ بس أنا اللي هحاسبه أستاذ! يا حضرة! الحساب بس عثمان أسلم الوردية - لا مؤاخذه أنا	Honorific I-P-L-D Establishing Respect
17	مؤاخذه بقى أنا في حمى الحكومة - ما خدش.. ما خدش يا فندم - اعدل يا بابا - معلش يا فندم أصل هو تحبان شوية	Honorific I-P-NL-D Specifying Respect
18	لأهيتك ما تسينيش لوحدي يا "سعد" يا "سعد"! -) ابني يا فندم جاي يسلم نفسه ويحترف إن هو اللي قتل "منير"	Honorific I-P-NL-D Establishing Respect
19	كان يعرف "أسعد" صاحبه "عمرو البنا" -) اللي قتل منير يا فندم "أسعد أحمد أبو جريشة" -) ما كنتش ينفع إن "عمرو	Honorific I-P-NL-D Establishing Respect
20	- ما خدش.. ما خدش يا فندم - اعدل يا بابا - معلش يا فندم أصل هو تحبان شوية وبيعاني من حالة نفسية - حالة	Honorific I-P-NL-D Specifying Respect

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

(c) *ya* + 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: *ya walad*, *ya waad*, *yaqad*, *ya laa*, *yaq*. Not only are gender-based terms used in the singular, but they also appear in the plural as in *ya regaalla*.

N	Concordance	Set
1	- الله ما تكلم يا "أسعد" - أنا "أسعد" مين حضرتك ؟ - أنت يا ولد رجعت تخرف ثاني -سعادتك الراجل ده مُصبر إن هو	1 Gender Male I-P-NL-D Specifying Informality
2	من ظهر العمارة - طب يلا، تفضلي انتي الأول -انت يا واد اوعى تكون بتبص - معقولة يعني انتي تنقي جنبني	2 Gender Male I-P-L-D Establishing
3	- متبهياي كده - الله ! طب وما قتلكتش انت ليه ؟ - بس يا د انت قال الله ولا فالك قول لي يا بن الناس أنا أقدر	3 Gender Male I-P-L-D Specifying
4	جوايا ومتش داري الاتنين في بعض - (- أبوه - قابل (يا له - و 500 حاجة ما لهمتس دعوة (-فين) -) ولا أنا	4 Gender Male I-P-L-D Summons Disrespect
5	حط الرخص فين - طب اركن لي على جنب -الرخص فين يا ه ؟ - أهوه أهوه (-) يا لهوي ! بتحمل إيه ؟ إيه اللي	5 Gender Male I-P-L-D Specifying Disrespect
6	يا حبيبي (-) -محطة الإسماعيلية (-) الصلاة على النبي يا رجالة - هات لي شاي والنبي - حاضر يا باتنا (-الساعة	6 Gender Male I-P-NL-D Summons Respect
7	كل يوم الصبح بصطبح بوتسك في المرايا (-) قومي معايا يا بت - سيب ايدي -لا متش هسيبه يا حيلة أمك - الله - لا	7 Gender Female I-P-L-D Establishing
8	- افكرتني - أه ختس ختس - في حاجة يا بودي - لا مؤاخذه يا مدام على الإزعاج - مدام ! مدام مين يا "معاطي" ؟ دي "	9 Gender Female I-P-L-D Establishing Respect
9	من سراي النبوية (-) حمد لله على السلامة يا "سعد" - إيه يا بت هو كان محبوبس ولا إيه - أخبار الـ 9 مليون إيه ؟ -	8 Gender Female I-P-L-D Specifying Informality

Figure 4-5. Concordance lines for the I-VOC pattern *ya* + gender-based term in the data.

(d) *ya* + 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 mma* (Mom). On the other hand, the kin term can be non-literal to express informality, as in *yalla ya ba* (Hey, come on!). There are 3 I-VOC non-literal phrases.

N	Concordance	Set
1	طباً مساء الخير يا عمي مساء الخير يا حاجة - ده "سعد" يا مة اللي حكيت لك عنه - انتي لحقتي تحكي لها عني -	Kin Term I-P-L-D Specifying Kindship
2	في قواك الحظية يعني بكتيره هتأخذ فيها 3 سنين امسك - يا عم ولا 3 أيام الله ما تكلم يا "حسان" - أنا قولت لهم بين	Kin Term I-P-NL-D Specifying Solidarity
3	في الخبرة ؟ - في رجة جاز - أه - معاك كبريت ؟ - يا لا يا با - بالسلامة يا خبرة - سألت نفسي كتير ما رسيبتس يوم	Kin I-P-NL-D Specifying Informality Kinship
4	من صورته ! (-) طنط موجودة ؟ - تفضل - مساء الخير يا أوكل - عايز إيه يا "عمرو" ؟ - لا أبدأ أنا جاي بس	Kin I-P-NL-D Establishing Respect

Figure 4-6. Concordance lines for the I-VOC pattern *ya* + kinship term in the data.

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

N	Concordance	Set
1	- أه واجب طباً مساء الخير يا عمي مساء الخير يا حاجة - ده "سعد" يا مة اللي حكيت لك عنه - انتي	Religious Life Event I-P-NL-D Establishing
2	- طه ! أنا بفكر أسلم نفسي - يا لهوي ! - لا مؤاخذه يا حاجة أز عجنالك امتني (-) وحشتني يا "أسعد" لا أنا	Religious Life Event I-P-NL-D Specifying

Figure 4-7. Concordance lines for the I-VOC pattern *ya* + religious life event-based term in the data.

(f) *ya* + non-literal job title. In this

subpattern, there are terms of address of non-literal job title as shown in Figure 4-8.

N	Concordance	Set
1	(استنتي أوريك قال أوردجي قال ! طيب اترجي - الحق يا معلم ! - إيه في إيه ؟ - البيت سرقت الخاتم والغويشة	Job Title I-P-NL-D Specifying Respect
2	مرسي [تخني في لعب الطاولة أنه كسب دول] - حسابك يا ريس 75 - قرص - ابقي اتعلم وتعال لا عيني هه ! أي	Job Title I-P-NL-D Summons Respect
3	أنا مظلوم أنا بريء أنا مظلوم أنا بريء ()- محسور يا دفعة بعيد عنك السكر مبهذلني - تعال يا خويا ()- حسان	Title I-P-L-D Establishing

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

(2) I-VOC Pattern: *ya* + term + first possessive pronoun.

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 *ħabiib* and *ħabiiba*. Adding the possessive pronoun highlights endearment or solidarity.

N	Concordance	Set
1	جه أهوه إيه يا "عبد الصمد" شكلنا كده كلنا رايجين فيها - يا أخى قال الله ولا فالك أهدي خد بل ريفك بمصير التناح ده	I-P-NL-D Establishing Solidarity
2	حاجة حلوة لجوزك وانت مروحه يلا - ماتني يا بودي - يلا يا أخى اللت ده فتح بيوت كثير بروضه - ما أنا كمان عايز	I-P-NL-D Specifying Respect Extend
3	"عبد الصمد" - متن يمكن تكون انت اللي كتلت "حسان" - يا أخى تكف من بقك هو ده ومتش قتل ده ! وبعدين بقى يا	I-P-NL-D Specifying Solidarity Extend
4	مليوم بس لا مواخذه يا باشا الفلوس دي ناقصين مياية - يا أخى جك 100 عنريت لما بينقوا بركوبك بلاش والنبي يا "	I-P-NL-D Specifying Solidarity Extend
5	بتاعتك ! () - الاسماعيلية مدينة جميلة - الحسابات يا بني أهلاً (حاج أحمد) () - فندق بالاس - الواد ده إيه	I-P-NL-D Summons Informality Extend
6	يا ختي أتاخري لنا الفردة شوية عايزين نقعد إلا قولني يا حبيبتي انت ما عرفتيش مين اللي قتله - وانت إيه اللي	I-P-NL-D Specifying/Solidarity Extend
7	ختي وسيرته زي الفل - ما نجلكتش في حاجة وحتة - انت يا حبيبتي مراته ؟ - أبوه - معلش يا ختي جاي لك متأخر	I-P-NL-D Establishing/Solidarity Extend
8	ختي جاي لك متأخر بس والله لسه عارفة دلوقتي - تقضلي يا حبيبتي ارتاحي من السلم - والنبي يا ختي أتاخري لنا	I-P-NL-D Specifying Solidarity Extend
9	أنا مرعوب الناس دي مش هتسبيني في حالي - خلاص يا حبيبتي ما تضايقت نفسك بلا روح بلعهم عن مطر حنا " -	I-P-NL-D Specifying Irony Extend
10	دلوقتي - تقضلي يا حبيبتي ارتاحي من السلم - والنبي يا ختي أتاخري لنا الفردة شوية عايزين نقعد إلا قولني يا	I-P-NL-D Establishing Solidarity Extend
11	! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا ختي وسيرته زي الفل - ما نجلكتش في حاجة وحتة -	I-P-NL-D Establishing Solidarity Extend
12	بريء () - محسور يا دفعة بعيد عنك السكر مبهذلني - تعال يا خويا () - حسان قناوي" أوضة كام ؟ - 103 - من هنا !	I-P-NL-D Establishing Solidarity Extend
13	إلحقها بنت الحرامية دي () - يا بنت الحرامية ! - وحشتني يا سحسوحتي - سحسوحك () - الله ! () - إيدك يا "قله"	I-Prop-ND+P Establishing Flirt Nickname
14	يا ست "عمات" - بدري من عمرك يا خويا - عندك إيمل يا عطوطي ؟ - عندي أوضة بمنافعها - ده انت بيئة أوي يا	I-Prop-ND+P Specifying Flirt Nickname
15	لا طبعاً عثمان أعرفك عليهم - آه واجب طبعاً مساء الخير يا عمي مساء الخير يا حاجة - ده "سعد" يا مة اللي حكيت	I-P-NL-D Establishing Respect

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'uuta* + *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])

N	Concordance	Set
1	"أسعد" يا ابني اهدي - اهدي انت أنت أسعد" من "أسعد" - يا سيادة القاضي أنا بأطالب بوقف هذه الميزلة القاتل	I-P-NL+L-ND Specifying Respect
2	! () - الشاهد الثاني "فلة محمود رضوان" - أنا ما عرفوش يا سيادة القاضي - يا "فلة" ما تعرفينش إزاي ده انت كنت	I-P-NL+L-ND Establishing Respect
3	ناصر ياله - هات - مضبوطة - يلا () - يا "أسعد" ! () - أيوه يا سيادة المأمور يا ترى إيه أخبار الرد بتاع الأحوال	I-P-NL+L-ND Establishing Respect

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. Sami) is one of the patterns found in the data.

N	Concordance	Set
1	التضحية () (سميح عبد الملاك يتصل) () - ألو ! - أيوه يا أستاذ "سميح" - مين معايا ؟ - هو حضرتك علواز الأستاذ	I-P-NL+Prop-ND Establishing Respect Extend
2	(في اللقمة أدي له 5 وضرب على الـ 15 من هو ده يا سي "تنتات" اللي استأمننا على الموضوع طلع في الآخر	I-P-NL+Prop-ND Specifying Irony

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"])

N	Concordance	Set
1	؟ - الظاهر إن العجلة هوت لما أنزل أشرف ما إيدك معايا يا أبو الكياتن نشوف العجلة سوا قب ياله بالظومس اللي	I-P-NL-D Establishing Respect N=Adj
2	فتلكش انت ليه ؟ - بس ياد انت قال الله ولا فالك قول لي يا بن الناس أنا أقدر أساعدك إزاي ؟ - ممكن تقابليني باين "	I-P-L-D Specifying Respect Gender
3	حاجة - رن على "عصام" - هوا (-) إيه ده ! أه ! العجلة يا بن الكلب ! إحقوه خد العجلة وسابني تأليف: وائل عبد	I-P-NL-D Summons Insult Extend

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.

N	Concordance	Set
1	- الله ما تكلم يا "أسعد" - أنا "أسعد" مين حضرتك ؟ - أنت يا ولد رجعت تخرف تاني -سعادتك الراجل ده مُصر إن هو	1 I-P-L-D Specifying Reprimand Gender
2	من ظهر العمارة - طب يلا، تفضلي انتب الأول -انت يا واد او عى تكون بتبص - معقولة يعني انت تقفي جنبي	2 I-P-L-D Establishing Gender
3	بتاع السجل المدني - ولا فاكرك حتى "عبد الصمد" ؟ - انت يا جدع انت حد اتحور ؟ (-) نزلتي "مصر" وهديك اللي انت	3 I-P-NL-D Summons Solidarity Adj
4	عشان مستعجل من هوجاسب، يلا يا مخفن (-) من شغال يا عم انت - انت "سميح" ؟ - لا لا من "سميح" خالص أنا	4 I-P-NL-D Establishing Stress Discomfort

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 of 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 *fushqa* 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-šaaheed ’et-taani are I-VOC phrases constructed without *ya*.

Example 5.

An employee in the court: “‘eš-šaaheed ’et-taani, folla mahmuud ramadaḡan”
 (“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 marker in EA. They included *ya* between brackets when it is possible not to include *ya* in the VOC phrase. (See Section 2.1.5)

N	Concordance	Set
1	- أيوه سعادتك هي تعرف إن إسمي حسين مش سعد - سيادة الرئيس تحليل الـ DNA أثبتت أنه ابن أحمد أبو	Honorific Form
2	يعرفوهوش - التحليل مضروب والشهود قابضين كمان - سيادة الرئيس أنا بأطالب بالكشف على سلامة القوى العقلية	Honorific Form
3	وربنا ما بطاقتي يا باتما - قدامي - مش بطاقتي يا باتما () - سيادة الرئيس أنا بأطالب بالكشف على سلامة القوى العقلية	Honorific Form
4	كله عندك مضبوط مفيش غير الأستاذ بس أنا اللي محاسبه أستاذ ! يا حضرة ! الحساب بس عشان أسلم الوردية - لا	Job Title
5	والله انت عامل إيه ؟ () - طمني عليك أنا كويس خالص ماما عمرو البنا هبعدي عليك عشان محتاج شوية فلوس	Kin Term
6	على أيوه أحمد أبو جريشة ما عرفش يتصرف إزاي - بابا ! - اتصل بنشأت بيه نسيبه بس الوقت كان فات	Kin Term
7	؟ - خالك طلب مني شهادتي في المحكمة - محكمة ! () - الشاهد الثاني فلة محمود رضوان - أنا ما عرفوش يا سيادة	Noun
8	دي بتاعة إيه ؟ - أيوه أقول له بقى على موضوع الفلوس سعادتك الراجل ده بيتهمني إن أنا خدت رشوة ولا مؤاخذه	Pronoun Substitute
9	المتهم بيدعي إنها تعرفه وهي بتقول ما تعرفوش - أيوه سعادتك هي تعرف إن إسمي حسين مش سعد - سيادة	Pronoun Substitute
10	أنا أسعد مين حضرتك ؟ - أنت يا ولد رجعت تحرف ثاني - سعادتك الراجل ده مُصبر إن هو بابي وأنا ما عرفوش أصلاً	Pronoun Substitute
11	ممكن أعمل فيك إيه - إيه إيه إيه ؟ أه طب من غير سلاح حضرتك. حدد المكان والزمان اللي انت عايزه - بكره	Pronoun Substitute
12	أنا بأطالب بالكشف على سلامة القوى العقلية لموكلي - سعادتك أنا ما وكنتش الراجل ده - يا أسعد يا ابني اهدي -	Pronoun Substitute
13	أنت هستهبل يا له ! ما تبص بص - أبص على إيه ؟ () - سليمان ! سليمان ! هتكلم عبد الصمد وتقول له إنك تعرف	Proper Name
14	اعتبرني واحدة من أهلك وكمان هسمعك يا سيدي - أحلام انتب مصدقة إن أنا ما قتلنتش - طبعاً الجيون دي مش	Proper Name
15	صاحب العمارة إيه ده ؟ إيه ده ؟ حسان ! حسان ! حسان ! حسان ! أح - إيه ؟ - تعالى تعالى () - وأغمى على	Proper Name
16	يا حبيبي ما تضايقتش نفسك يا لآ روح بلخهم عن مطرشنا - أحلام ! مش كده أمثال الله ! - عندها حق الحرمة طلحت	Proper Name
17	زي غيره قال صاحب العمارة إيه ده ؟ إيه ده ؟ حسان ! حسان ! حسان ! حسان ! أح - إيه ؟ - تعالى تعالى () -	Proper Name
18	قال صاحب العمارة إيه ده ؟ إيه ده ؟ حسان ! حسان ! حسان ! حسان ! أح - إيه ؟ - تعالى تعالى () - وأغمى	Proper Name
19	ريشوة زي غيره قال صاحب العمارة إيه ده ؟ إيه ده ؟ حسان ! حسان ! حسان ! حسان ! أح - إيه ؟ - تعالى	Proper Name
20	يا له ! ما تبص بص - أبص على إيه ؟ () - سليمان ! سليمان ! هتكلم عبد الصمد وتقول له إنك تعرف مكاني -	Proper Name
21	مني شهادتي في المحكمة - محكمة ! () - الشاهد الثاني فلة محمود رضوان - أنا ما عرفوش يا سيادة القاضي - يا	Proper Name
22	تروح فين بقى ؟ - محطة القطر - بسيطة ! يا إبراهيم ! إبراهيم ! تاخد كام وتوصل الباتما لحد محطة القطر ؟ -	Proper Name
23	لآ يا سليمان ودي الفلوس الحربية بس بقى تش تش - () - أحلام ما تصحبيهاش عليه وبعدين اللي عمله ده هو الصبح	Proper Name
24	- لا تسيء أنا - طب والله العظيم أنا قلبي كان حاسس - أحلام مش عارف أقول لك إيه على كل اللي بتعمله معايا	Proper Name
25	- واحنا إيتش ضمنا بقى إن انت ما ترجعش وسخ ثاني - أحلام ! خلاص يا عم البني آدم مننا بيخلط كويس إنك فرقت	Proper Name
26	معاطي خير إيه الموضوع إيه اللي جابك الساعة دي ؟ - بودي - إيه في إيه ؟ لا مؤاخذه يا معاطي أصلك قعدت	Proper Nickname

Figure 4-14. Concordance lines for I-VOC constructions without *ya*.

Table 4-4

I-VOC Instances Without ya Categorized by Patterns

Patterns		Tokens	
Before <i>ya</i>	<i>ya</i>	After <i>ya</i>	
		Pronoun Substitute	<i>ḥadretak</i> 1
			<i>sa'atak</i> 4
			<i>'ahlam</i> 5
			<i>ḥassan</i> 4
	PROP	Bare name	<i>silimaan</i> 2
			<i>folla</i> 1
			<i>'ibraḥhiim</i> 1
		Nickname	<i>buudi</i> 1
		Honorific form + job title	<i>seyadet er-rayyes</i> 3
		Job title	<i>'ustaaz</i> 1
	Term	Kin term	<i>baabaa</i> 1
			<i>maama</i> 1
	Noun	Noun + adjective	<i>'eṣaahed et-taani</i> 1

Table 4-5

I-VOC Collocations and Patterns

Patterns		Tokens	
Before <i>ya</i>	<i>ya</i>	After <i>ya</i>	
		Bare name ^a	55
			<i>ya buudi</i> 2
	PROP	Bare nickname	<i>ya loll</i> 1
			<i>ya 'at'uuta</i> 1
		+ Possessive pronoun	<i>ya 'at'otti</i> 1
			<i>ya saḥsoḥti</i> 1
	ya Term	Religious life event-based	<i>ya ḥagga</i> 2
			<i>ya 'axi</i> 4
			<i>ya xti</i> 2
		Kin Bare kin term	<i>ya baq</i> 1
			<i>ya 'onkel</i> 1
			<i>ya 'am ''enta</i> 1
			<i>ya mma</i> 1

		+ Possessive	<i>ya 'ebni</i>	1
		pronoun	<i>ya 'ammi</i>	1
			<i>ya bn ek-kalb</i>	1
		+ Construct state	<i>ya bn en-naas</i>	1
			<i>ya bu l-kabaaten</i>	1
			<i>ya fandem</i>	4
		Bare title	<i>ya hadret</i>	1
	Honorific		<i>ya baaša</i>	15
		Form + Job title	<i>ya seyadet el-ma'muur</i>	1
			<i>ya seyadet el 'aadi</i>	2
		Female singular	<i>ya bett</i>	2
			<i>ya madam</i>	1
			<i>ya walad</i>	1
			<i>ya waad,</i>	1
	Gender-based term	Male	<i>yaad</i>	1
			<i>yaq</i>	1
			<i>ya laa</i>	1
			<i>Plural ya reggaala</i>	1
		Term + PROP	<i>ya 'ustaaz samiiḥ</i>	1
			<i>ya sett ne'maat</i>	1
		Gender-based term + <i>ya</i> + PROP	<i>ya bett ya ne'maat</i>	1
		Figurative	<i>ya blaadi</i>	1
2nd strong pronoun +	<i>ya</i>	+ Term	<i>'enta ya waad</i>	1
			<i>'enta ya gada' 'enta</i>	1

Note. ^a See Figure 4-2 for tokens of the pattern *ya* + PROP.

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 eṣ-ṣamaḍ*'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'aala 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 eṣ-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 'ana ya buudi*"
 ("I'm going, Buddy")

Maati: *maabadri ya sett ne'maat.*
 ("But it's still early")

Abdessamad: *badri men 'omrak ya xuuya!*

(“It’s too soon for you to die, my friend”)

Example 7.

Samiih: *ħaasib 'enta ba'a 'ašaan alħa' 'aruuh-loh*
 (“You go on and pay so I can catch up with him”)

Abdessamad: *ruuh-loh ya xuuya, ruuh-loh!*
 (“Off you go, dude, go meet him!”)

Example 8

Nashat: *'ayezku traadu mraat ħassaan we-tibsituuha 'al 'aaxer. mafħuum, ya 'abd eš-šamađ?*
 (“I want you to take care of *Hassaan*’s wife, whatever it takes. Do you understand, Abdessamad?”)

Example 9.

Samiih: *ħassaan mattaasalš leħad delw'ti*
 (“Hassan hasn’t called till now”)

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

(2) *Speech Turn Taking*. Taking turns refers to the mechanism for the addressee to get to speak, usually when the speaker finishes his speech turn. In the next dialog, Saad takes his turn by the marker *'olli* (Tell me). The A-VOC *ya phrase* after it highlights taking turns and sparks the attention of the addressee.

Example 10

Abdessamad: *'aywa wo'košlak 'eršeen mo'ṭabariin, 'ammen 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: *'olli ya 'abd eš-šamađ, law nta makaani taxod fiha kaam?*
 (“Tell me, Abdessamad, if you were in my shoes, how much would you take?”)

Example 11

Saad: *‘‘'ahu 'ana ma'rafš ya 'axi taħliil ed-DNA da sabatuuh '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: *laho 'enta ya xuuya makonteš maaši 'edel 'abl ma teḥṣalak el-ḥadsa?*
 ("Tell me, were you crooked before the accident?")

(3) *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 *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 *tell me*. The A-VOC phrase is to activate the attention of the addressee at the transition.

Example 13

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

Nashat: *te'iiš ya 'abd eṣ-ṣamaḍ'. olli ya 'abd eṣ-samaḍ, 'ee 'xbaar ...*
 ("Thanks, Abdessamad. Abdel Samad, tell me, is there any news of ...")

b) *A-VOC formal properties.*

Table 4-6

Distribution of Formal and Functional Properties of the A-VOC the ya Phrases

Formal construction	Emphasized Emotive Input	Turn taking	Transition	Total
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

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 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 xuuya* (My brother!) or *ya 'axi* (My brother!) and *ya 'amm* (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.

N	Concordance	Set
1	" ؟ - مفهوم و يحصل فوراً إن شاء الله أي خدمة ثانية يا "نشأت" بيه ؟ - شكراً لك. - في رعاية الله ()- يا أحلام	A-Prop-ND+P Transition
2	" ؟ - انت نصاب زيك زي "حسان" و "معاطي" - جرى إيه يا "نشأت" بيه بقى بعد كل اللي عملته عشانك ده في الآخر	A-Prop-ND+P Stress Respect Extend

Figure 4-15. Concordance lines for the A-VOC pattern *ya* + PROP + honorific term.

The most frequent collocates in this section are *'amm* (Uncle), *baaša* (Pasha), *axuuya* (My brother), and *siidi* (My Master) in that order. As for *'amm*, 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 'amm ešabah* (You ghost), *ya 'amm es-saaye* ("Hey, smartass!"), *ya 'amm 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

		Pattern	Tokens	
		PROP	37	
		Nickname	<i>ya soli</i> 1 <i>ya loll</i> 1	
		Positive characteristics	<i>ya ġalya</i> 1 <i>ya gada'</i> 4	
		Honorifics	<i>ya baaša</i> 10 <i>ya bee</i> 1 + Possessive pronoun <i>ya siidi</i> 7 + PROP <i>ya naša'at bee</i> 2	
ya +	Gender-Based Term	Male	<i>ya raagel</i> 3 <i>yaa</i> 2 <i>ya laa</i> 9	
		Female	<i>ya bett</i> 1 <i>ya šexa</i> 2	
		Kin	+Possessive pronoun	<i>ya 'amm</i> 16 <i>ya 'axii</i> 5 <i>ya axuuya</i> 7 <i>ya xti</i> 1 <i>ya bni</i> 1
				extended
Religious or life events-based	<i>ħaag</i> 2			
Job title	<i>kabten</i> 1 <i>ya m'allem</i> 3			

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 šuwayya we bey‘aani men həla nafseyya.*
 (“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: *'eş-şaraaha ba'a, da ha''ohom.*
 (“Honestly, this is their right”.)

Suleinam: *ha''ohom 'ee ya mmu ha''ohom. ya šeexa, gatek kasr hu''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

Formal construction	Derogatorily terming	Friendly terming	Total
P-NL	12	5	19
P-L	3	5	8
Total	15	10	25

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

Category of the P-VOC <i>ya</i> phrases	Tokens	Number of tokens
Endearment + possessive pronoun	<i>ya habiibi</i>	4
	<i>ya gamiil</i>	1
Good characteristics	<i>ya hidi'</i>	1
	<i>ya xibra</i>	1

Category of the P-VOC <i>ya</i> phrases	Tokens	Number of tokens
	<i>ya naasih</i>	1
Unpleasant characteristics	<i>ya mutasarrē'a</i>	1
Despised characteristics and things	<i>ya 'ommii</i>	1
	<i>ya gazma</i>	1
	<i>ya waqtii</i>	1
	<i>ya saafel</i>	1
	<i>ya m'affen</i>	1
<i>hilet/rooh</i> + 'omm + second possessive pronoun	<i>ya hilet 'ommak</i>	1
	<i>ya roh 'ommak</i>	3
Bent + plural form	<i>ya bent el</i>	1
	<i>haraameyya</i>	
Something+ 'ee + <i>ya</i> + kin term + something	<i>haalet 'ee ya buu</i>	1
	<i>haala</i>	
	<i>ha''ohom 'ee ya mmu</i>	1
	<i>ha''ohom</i>	
	<i>ša''et 'ee ya mmu</i>	
	<i>ša''a</i>	1
Relationship	Irony <i>ya baqba</i>	1
	Falsification <i>ya 'ebni</i>	1
	Solidarity <i>ya bni</i>	1

(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

Pattern	Example
a despised thing	<i>gazma</i> (Shoe)
a despised characteristic	<i>me'affin</i> (Rotten), <i>waati</i> (Low class), <i>saafel</i> (Low), <i>rooh 'ommak</i> , (Chicken shit)
an animal	<i>kalb</i> (lit. dog) (Mean)
<i>ya 'ebn</i> (son)	<i>'ebn el-kalb</i> (Son of a bitch)
<i>bent</i> (daughter)	<i>'ebn en-naaşşaaaba</i> (Son of the stealer)
+ Term of abuse	<i>bent el- harameyya</i> (Daughter of the thieves)
<i>welaad</i> (children)	<i>welaad el-kalb</i> (Sons of a bitch)
Term of abuse + <i>ya</i> + PROP	<i>'ebn en-naaşşaaaba ya hassaan</i>

Note. The table includes the literal translation for the *ya* phrase and here are their meanings.

(2) *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.

N	Concordance	Set
1	إيه يا جميل؟ إيه الحوار؟ إيه الكلمات؟ - كلمات! يا واطي يا سافل يا جزمة ميسوط بقى أنك انتشمت - طبعاً	P-NL-D-I Insult Adj
2	" - يا أخي تف من بئك هو ده ومش قتل ده! ويحدين بقى يا ناصح لو كان هو اللي قتله كان حكي لنا - هو حكي	P-NL-D-A Irony Adj +
3	- ما تكلمه انت يا أخي - يا سلام! عشان الكارت بخلص - يا معفن! متخسر 50 قرش في مصلحة بالوفات - تصدق	P-NL-D-A Insult Adj
4	أنا هروح أجيب لكم الواد بن حسان ده هنا دلوقتي - استنى يا متسرعة مش جازب يجر فك فلأ ويمسك فيك - عنده حق -	P-L-D-I Advisory Adj
5	يا جميل؟ إيه الحوار؟ إيه الكلمات؟ - كلمات! يا واطي يا سافل يا جزمة ميسوط بقى أنك انتشمت - طبعاً طالما	P-NL-D-A Insult
6	انت - انت "سميح"؟ - لا لا مش "سميح" خالص أنا اطلع يا روح أمك اطلع (-) ممكن أفهم طيب إحنا هنروح فين؟	P-NL-D-A Insult Extend
7	- معلش يا "لول" - معلش! هو الجرح في الوش فيه معلش يا روح أمك - ولا أنا جوايا ومش داري الاتنين في بعض و	P-NL-D-I Insult Extend
8	لسعادتك البطاقة أهيه يا باتشا... يا ولاد الكلب - قدامي يا روح أمك - لا يا باتشا - قدامي - وربنا ما بطاقتي يا باتشا	P-NL-D-I Insult Extend
9	- في ريحة جاز - أه - معاك كبريت؟ - بلا بابا - بالسلامة يا خيرة - سألت نفسي كثير ما رسييتش يوم على بر أنا اللي	P-NL-D-A Irony +
10	المرايا (-) قومي معايا يا بت - سيب ايدي - لا مش هسيبه يا حيلة أمك - الله - لا هتسيبها يا "لول" (-) معلش يا "لول"	P-NL-D-A Insult Extend N=Adj
11	موافق - أنا هاخذ الفلوس كلها قبل ما أدلكم على مكانه - لا يا حدق طب افرض الواد خلع ولا كت ولا كنت بتصيح	P-L-D-A Irony Adj +
12	تودينا في داهية - بابا بيسلم عليك... كله تمام مع السلامة يا حبيبي مع السلامة - افرضي كانوا مراقبين تليفونك - ده	P-L-D-A Endearment Extend +
13	الحاج "عبد الصمد" - أه الحاج عبد الصمد أه تعال تعال يا حبيبي قول لي طلباتك 50 - ألف جنيه 10 - آلاف 10 -	P-L-D-A Solidarity +
14	نشوف الحجلة سوا قب ياله بالفلوس اللي معاك قب ياه قب يا حبيبي (-) (محطة الإسماعيلية) (-) الصلاة على النبي	P-NL-D-A Irony Extend
15	شوية فلوس من فضلك أدي له اللي هو عايزه (-) حاضر يا حبيبي ما تسيلتش هم - برضه بتكلميه؟ أنت مُصرة تودينا	P-L-D-A Endearment Extend +
16	- شكراً لك، - في رعاية الله (-) يا أحلام الفتى الحاتق إيه يا جميل؟ إيه الحوار؟ إيه الكلمات؟ - كلمات! يا واطي يا	P-NL-D-A Flirt Adj +
17	؟ إيه الحوار؟ إيه الكلمات؟ - كلمات! يا واطي يا سافل يا جزمة ميسوط بقى أنك انتشمت - طبعاً طالما طالعة من	P-NL-D-A Insult N=Adj
18	"حسان"؟ - كله تمام - طب بلا بيتا شد حيلك يا "أيمن" يا بني - البقية في حياتك - حياتك الباقية عمي "عبد الصمد"	P-NL-D-A Solidarity Extend +
19	-البيت سرقت الخاتم والغويشة إلحقها بنت الحرامية دي (-) يا بنت الحرامية! - وحشتني يا سحسوحتي - سحسوحتك)	P-NL-D-I Irony Extend N=Adj
20	أنا في حمى الحكومة - ما خدش .. ما خدش يا فندم - اعدل يا بابا - معلش يا فندم أصل هو تعبان شوية وبيعاني من	P-NL-D-I Irony Kinship +
21	منه - منه اللي هو إيه؟ - يعني 21 مارس يعني عيد الأم يا أمي لا هو انت مش دريان احنا في أنهي شهر ولا إيه؟ -	P-NL-D-A Insult Adj
22	محتاجين لكل قرش والصرحة بقى ده حقهم - حقهم إيه يا أم حقهم يا شيخه جتك كسر حطك يا شيخه هي مش لسه	P-NL-D-I Irony Extend N=Adj
23	- خلي بالك أوى الواد ده يظلم الشقة - لا لا لا - شقة إيه يا أم شقة أنا عندي فيلا في الحسين - عنده فيلا في الحسين	P-NL-D-I Irony Extend N=Adj
24	أصل هو تعبان شوية وبيعاني من حالة نفسية - حالة إيه يا أبو حالة لا مؤاخذه يا باتشا إدي شهادة الميلاد اللي تثبت	P-NL-D-I Insult N=Adj
25	لموكلي - سعادتك أنا ما وكلتش الرجال ده - يا "أسعد" يا ابني اهدي - اهدي انت أنا "أسعد" مش "أسعد" - يا سيادة	P-L-D-A Falsification +

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 betaa' rabbena 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).

N	Concordance	Set
1	.. () ما تقوم يا عم انت هتفضيها زحف ولا إيه ؟ - حاضر يا رب يا ساتر ! هو انت عايشة هنا لوحك ؟ - أبويا وأمي	N-Divine
2	ما تقوم يا عم انت هتفضيها زحف ولا إيه ؟ - حاضر يا رب يا ساتر ! هو انت عايشة هنا لوحك ؟ - أبويا وأمي الله	N-Divine
3	في الحسين فعلاً ()- يا لهوي ! يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا ختي وسيرته زي الفل - ما	N-P Extend
4	إن انت خدت 20 ألف - وعهد الله كل اللي خدته 5 آلاف - يا بن النصابة يا "حسان" ! وطلباتك إيه ؟ - أنا عايز 100	N-P Extend
5	تأسست عام 1919 أهلاً وسهلاً) - أد إيه مقدرش أقول لك يا حبيبي - قهرة دويل والنبي - من عينيه (- الساعة 8 عيد	N-P Extend
6	لا قتل حسان ولا اسمه "منير" ده كمان - امسك - ماله ده يا خويا ؟ - مالك يا "سليمان" فيك حاجة ؟ - بلا نزل من	N-P Extend
7	على الحكومة هجيب لسعادتك البطاقة أهيه يا باتشا... يا ولاد الكلب - قدامي يا روح أمك - لا يا باتشا - قدامي -	N-P Extend
8	انت شكلك كده راجل فنان أهوه - فنان ! فعلاً سماح يا أهل السماح - ينيلك مطرب ! () - كابتن بطاقتك ؟ - هه -	N-P
9	خويا روح له قال يعني عثمان مستحجل من هيجاسب، بلا يا معفن ()- من شغال يا عم انت - انت "سميح" ؟ - لا لا	N-P
10	- أمان ! أمان إيه وكل شوية يطلع لنا مصيبة الله ينتقم منك يا "أسعد" على البهدلة اللي بهدلته لنا أنا من عارف اللي	N-Prop
11	20 ألف - وعهد الله كل اللي خدته 5 آلاف - يا بن النصابة يا "حسان" ! وطلباتك إيه ؟ - أنا عايز 100 ألف 100 -	N-Prop
12	أنا أشبك أه اكتب لأ - ليه كده يا "حسين" ؟ - ليه كده يا "حسين" ! هو أنا كنت وعدتك بحاجة - لأ - أمال ليه	N-Prop
13	برجليه () () - رقم السيارة - 748115 يا خراب بيتك يا "سليمان" يا خراب بيتك دي لجنة انت معاك رخص ؟ -	N-Prop
14	(- أهرام أخبار القتال - أهرام أخبار القتال - خذ قول يا "معاطي" -يا "معاطي"، يا معاطي" - تعال... هو الحمام	N-Prop

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-šamaḍ is commenting about Samiiḥ who has just left him, by using the third pronoun "*'al 'ašaan mestaa'gel meš hayḥaaseb; ya'lla 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 dannaḡa* (My son!), expressing sarcasm. Asad was not actually there.

N	Concordance	Set
1	عشان ابنه ما يتحبس أصل الواد "أسعد" ده وحيد أمه - يا ضنايا ! ربنا يخليها لينا يعني مفيش حل تاني ! - يا ريت !	E Irony extend

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.

N	Concordance	Set
1	من المحامين الكبار - على العموم أنا أسف مرة تانية - إيه يا خواتي الأدب ده ! انت هتفضل مقضيها أسفات انت ابن	E Extend

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.

N	Concordance	Set
1	لي "حسان" انتقل روحك مدي له بالحنفية في وشه وقولت يا فكيك من ساعتها وأنا قالب عليك الدنيا لحد ما عرفت	C-fakik

Figure 4-20. A concordance line that shows the collocation *ya fakiik*.

فكيك *fakiik*: *qaal ya fakiik* ≈ to take to one's heels.
nataft' minnu l-mahfaẓa w-ḡult' ya fakiik I snatched the
 wallet from him and made off.

Figure 4-21. The entry *ya fakiik* in Badawi, E. S., & Hinds, M. (1986). *A Dictionary of Egyptian Arabic: Arabic-English*. Librairie du Liban. (P. 667)

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

Omitted Vocative Nouns Built with ya in in the Data

Pattern	Number of tokens
<i>ya reet</i>	6
<i>ya retn-i</i>	3
<i>ya ʔara</i>	1
Total	10

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.

N	Concordance	Set
1	أكل عشان أتجوز - تحب أجيب لك مزة من على التنت ؟ - يا ريت تيفي من عينة "تعمات" - وماله ! - إيه ده ؟ - إيه في	Request C-ret
2	أوضه عندي - تشكر - تحب أصحيك الساعة كام - يعني يا ريت على - 6 تصيح على خير (-) عايز إيه ؟ - هه -	Request C-ret
3	أفوق من الخضة اللي أنا فيها دي أعمل لك معايا ؟ - يا ريت - ورايا على الأنتره (-) هو الباشا منين ؟ - من	Request C-ret
4	عليك طب انت كويس طب أقدر أعمل لك أي حاجة ؟ - يا ريت تعلمي حاجة واحنا جوه بدل ما احنا واقفين كده على	Request C-ret
5	ميه بسكر - يا "سليمان" مقيش حاجة حصلت يا عم فداك - يا ريتني ما تيلت العباية يا ريتني ما تيلت العباية - بس يا	Regret C-ret-ni
6	مقيش حاجة حصلت يا عم فداك - يا ريتني ما تيلت العباية يا ريتني ما تيلت العباية - بس يا سليمان بس بس، بس يا	Regret C-ret-ni
7	أمه - يا صنايا ! ربنا يخليهولها يعني مقيش حل تاني ! - يا ريت ! - لا في (-) ياه ! ده انتوا سابكيتها صح أوي والله	Impossible Wish C-ret
8	له - قول لي يا "عيد الصمد" لو انت مكاني تاخذ فيها كام - يا ريت كنت أنفع بس يا خسارة لا اسمي ولا سني ينفخوا -	Impossible Wish C-ret
9	يا "سليمان" أنا أول مرة بيتي لي صاحب بجد كام دول ؟ - يا ريتني اسمي "سليمان" - "سليمان" ما عرفتش "عيد	Impossible Wish C-ret-ni

Figure 4-22. Concordance lines that show the pattern *ya reet* (If only it were so).

Badawi (2013) mentioned *ya* in *fushṣaa* 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 mentioned by Badawi and Hinds (1986) for *ya reet*.

Table 4-12

The entry *ya reet* in Badawi and Hinds (1986)

Entry	Explanation and Examples
<i>ya reet</i>	A particle to introduce a circumstantial clause: <i>ya reet 'aksab</i> (I wish I could win) <i>ya reet 'illi raḥḥ ma karaḥḥ</i> (Would that it had never happened!)
	For wishing: <i>ya reet tistanna</i> (I wish you could stay with me.)

a) *yaṭara* + full interrogative sentence.

In the data, *yaṭara* expresses wondering. The only occurrence in the data as shown in Figure 4-23 is “*aywa ya siyadet el-ma'muur, yaṭara 'ee'axbaar er-rad betaa' el-'ahwaal el madaneyya?*” (“Yes, Mr. Director, what feedback has the Civil Affairs Department given?”).

N	Concordance	Set
1	مضبوظة - يلا (-) يا "سعد" ! (-) أيوه يا سيادة الأمور يا ترى إيه أخبار الرد بتاع الأحوال المدنية هه تمام ! طب	C-tara

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

Categorizing *ya ṭara* under the entry of *ra'a* (to see or to think) in *A Dictionary of Egyptian Arabic* by Badawi and Hinds (1986) corresponds the *fushṣaa* 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

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

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.

N	Concordance	Set
1	- خليه بقى بيحي برجليه () (- رقم السيارة - 748115 يا خراب بيتك يا سليمان" يا خراب بيتك دي لجنة انت معاك	E Surprise with Calamity Extended
2	((- رقم السيارة - 748115 يا خراب بيتك يا سليمان" يا خراب بيتك دي لجنة انت معاك رخص ؟ - وهجيب	E Surprise with Calamity Extended
3	- عنده فيلا في الحُسين فعلاً ()- يا لهوي ! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا ختي	E Surprise with Calamity Extended
4	اركن لي على جنب -الرخص فين ياه ؟ - أهوه أهوه ()- يا لهوي ! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا ختي وسيرته زي	E Surprise with Calamity Extended
5	عنده فيلا في الحُسين فعلاً ()- يا لهوي ! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا ختي وسيرته زي	E Surprise with Calamity Extended
6	أنا عندي فيلا في الحُسين - عنده فيلا في الحُسين فعلاً ()- يا لهوي ! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان	E Surprise with Calamity Extended
7	كتر خيرك - إيه اللي بهدلك كده ؟ - أنا عملت حادثة - يا لهوي ألف سلامة عليك طب انت كويس طب أقدر أعمل	E Surprise with Calamity Extended
8	فيلا في الحُسين - عنده فيلا في الحُسين فعلاً ()- يا لهوي ! يا لهوي يا لهوي يا لهوي يا أمير الأمراء كان بتاع ربنا يا	E Surprise with Calamity Extended
9	سيرة الحكومة دلوقتي طه - طه ! أنا بفكر أسلم نفسي - يا لهوي ! - لا مؤاخذه يا حاجة أز عجنك امتسي ()-	E Surprise with Calamity Extended
10	ما توقعت ما جاش ورجالته راقدين لي على الكوبري - يا نهار أسود وانت ناوي تعمل إيه ؟ - هعكس الحكاية -	E Surprise with Calamity Extended
11	" الجشع. ()- ما تقومي تملي لنا لقمة ناكلوها في الأول - يا نهار أسود ومنيل ! - إيه يا بت انتب مستنية حد ؟ - دي	E Surprise with Calamity Extended

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* (distruction of your house).

Example 16

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

(“This is a police checkpoint)

Example 18

Saad (to Suleiman): “*‘abd eṣ-ṣamaḍ magaaš 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 *fushḥaa* 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.

N	Concordance	Set
1	حسان" ما اتصلتني لعاية دلوقتي ؟ - ما تكلمه انت يا أخي - يا سلام ! عشان الكارت يخلص - يا محفن ! متخس 50	E Surprise with Rejection
2	وهدها لو قالت أعرفه هيلبسها تهمة ويرميها في السجن - يا سلام ! بالساهل كده ؟ - واكثر يا عم ! يا راجل ده انت لو	E Surprise with Rejection
3	خدي الفلوس وخليه يروح النياية يعترف ويسلم نفسه - يا سلام ! يعني ابنك يقتل القتل وغيره هو اللي يتسجن - ما	E Surprise with Rejection

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*.

N	Concordance	Set
1	لها إيه بقى ؟ - ده كلام بيبي وبينها بقى مقدرش أقوله - يا بختك والله يا بختك على الأقل عارفه أمك وأبوك فين - لا	E Blessing Extend
2	للحاجة كل سنة وهي طيبة - لا قولت لها قولت لها - يا بختك أنا ما قولتلهاش - ليه بس ؟ - مقاطعها بقى لي 10	E Blessing Extend
3	؟ - ده كلام بيبي وبينها بقى مقدرش أقوله - يا بختك والله يا بختك على الأقل عارفه أمك وأبوك فين - لا هو انت ما	E Blessing Extend

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.

N	Concordance	Set
1	بقى روحوا اعملوا لنا حاجة ناكلها، امشي - حظ إيه ده بس يا ربي العسوة اليتيمة اللي كنت بحلم بيها ما لحتناش ندون	E Divine extend
2	هو ده اللي حصل تصبح على خير (-) استغفر الله العظيم يا رب معقول لما الواحد يمشي عدل يتهدل كده وما يعرفش	E Divine

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 “*’astagfarru 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.

N	Concordance	Set
1	أستوفك تاني؟ - ادعي لي - يا رب أستوفك تاني - يا رب نروح بلا () - شكاك هتطول	E Wishing - Divine
2	أستوفك تاني؟ - ادعي لي - يا رب أستوفك تاني - يا رب نروح بلا () - شكاك هتطول وشوف لي أي حاجة	E Wishing - Divine

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).

N	Concordance	Set
1	"لو انت مكاني تاخذ فيها كام - يا ريت كنت أنفع بس يا خسارة لا اسمي ولا سني يتفحوا - افترض يعني انت	E Impossible Wish

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.

N	Concordance	Set
1	مش اسكدراني - لا ما أنا مولود هنا في "مصر" - "مصر" يا أهلاً وسهلاً بمصر واللي في مصر د مصر أم الدنيا يا	E Rejoice

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

	Pattern	Number of tokens
	<i>lahwi</i>	7
	<i>salaam</i>	3
	<i>baxt+ second possessive pronoun</i>	3
	<i>rabb</i>	3
	<i>xarab beet + second possessive pronoun</i>	2
<i>ya</i>	<i>nahaar eswed</i>	2
	<i>rabb + first possessive pronoun</i>	1
	<i>calamity!</i>	1
	<i>'ee da ya xwaat+ first possessive pronoun</i>	1
	<i>kin term (dana) + possessive pronoun</i>	1
	<i>'ahlan wa sahlán</i>	1
	Total	24

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 teḥṣalāk 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 ’eḥna, 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: “*mašiiha šaay!*”

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

Maati: “*’enta bete’mel ’ee ya ’abd es-samad?*”

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 hobbi* (My love) or an adjective phrase (epithets), as in *ya habiibi* (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 hobbi* (You are my love) and ''*enta habiibi* (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 'ibraḩhiim, 'ibraḩhiim*". 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-ṣamaḩ*...

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 'ibraḩhiim 'ibraḩhiim*" 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 ’iil*” (“You heavy boy”), “*ya muḥammad 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 “*ḥadret*” (“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 “*baqba*”, 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 “*ḥabiibi*”. 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’allem men ‘to suffer from’* and *bat’aggeb men ‘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

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

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-šabaḥ* (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

Functions of Vocatives in EA and characteristics of their constructions

	I-VOC	A-VOC	P-VOC	U-VOC	Exclamation
Vocative head and addressee	Identical	Identical	Identical	Different	Different
Personality	Personal	Personal	Adjective/ inanimate	Personal	Impersonal Inanimate

	I-VOC	A-VOC	P-VOC	U-VOC	Exclamation
Predication	N/A	N/A	Of the addressee	Of the VOC noun	Of the situation
Function	Identifying the addressee	Activation the attention	Conveying a statement	Identifying a third person	Exclamation

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 galya* (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 tara* (What do you think).

5.1. Application in EA

It is recommended to teach *ya* for EA learners not only as a 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 *fushḥaa*. 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. Firanesco (2011, “Exclamation” 2, 17) states that ‘vocative’ nouns in *fushḥaa* can be marked by the particle *ya* as in “*ya la-l-‘ajabi*” (“Oh, how wonderful!”), “*ya la-ka šaa‘iran*” (“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 include 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 baqba*, *ya ḥagga*, *ya m‘allem*, *ya ‘axi*, *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-maṣriyya* place *ya* under vocabulary or cultural idioms, other books such as Kallimni ‘Arabi Beshweesh 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 'axi*” (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

Entry	Frequency	Description of Entry
<i>we/ wa</i>	444	Conjunction
<i>Ya</i>	324	Particle
<i>maa/ ma</i>	211	Particle
<i>'ana/ ana</i>	207	First Strong Pronoun Singular
<i>'ee</i>	168	Question word
<i>'elli</i>	147	Relative pronoun
<i>Fii</i>	140	Preposition
<i>Da</i>	135	Demonstrative pronoun

Entry	Frequency	Description of Entry
' <i>enta</i>	126	Second Strong Pronoun Singular (Masculine)
ʿ <i>ala</i>	103	Preposition

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.

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Appendices

Abbreviations

Annotation	Description		
IPROPND	Non-deictic	Identificational	VOC phrase built with PROP
IPLND	Non-deictic	Identificational	VOC phrase built with literal predication
IPLD	Deictic	Identificational	VOC phrase built with literal predication
IPNLD	Deictic	Identificational	VOC phrase built with nonliteral predication
IPNLND	Non-deictic	Identificational	VOC phrase built with nonliteral predication
A PROPND	Non-deictic	Activational	VOC phrase built with PROP
AP LND	Non-deictic	Activational	VOC phrase built with literal predication
APNLD	Deictic	Activational	VOC phrase built with nonliteral predication
PLNDI	Non-deictic	Literal predicational	VOC phrase serving identification as a minor function
PNLDA	Deictic	Nonliteral predication	VOC phrase serving activation as a minor function

Appendix A1

IPROPND ya phrases

	Final	Medial	Initial
Summons			1. يا إبراهيم!
			2. يا "سعد"!
			3. يا "سعد"!
			4. يا "سعد"
			5. يا "سعد"
			6. يا "سعد"
			7. يا "معاطي"،
			8. يا معاطي"
Establishing a dialog	1. (تليفون) أبوه يا "سليمان"	2. إيه يا "أسعد"؟ في إيه؟	3. يا "أسعد" يا ابني اهدى!
	4. صباح الخير يا "أحمد"	5. إزيك يا "معاطي"؟	6. اسكت يا "سليمان" مش "سعد" طلع لا قتل حسان ولا اللي اسمه منير ده كمان
	7. (تليفون) ألو ! أبوه يا نشأت بيه	8. هه قال لك إيه يا "نشأت"؟	
	9. جرى إيه يا "سليمان"!	10. الله ! إيه يا "سميح" مالك مش على بعضك	
	11. حمد لله على السلامة يا "سعد"		
	12. انت بتعمل إيه يا "عبد الصمد"؟		
	13. أهو جه أهوه إيه يا "عبد الصمد"		
	14. شد حيلك يا "أيمن"		
	15. أهلاً يا "نشأت"		
	16. وحشتني يا "أسعد"		

Specifying an addressee	1. والله كنت فاكرهم بتوعي يا "أحلام"	2. مش كل اللي بتخطط له يا "أحمد" بيمشي زي ما إحنا عاوزين	3. يا "فلة" ما تعرفينيش إزاي؟
	4. امسكي يا "أحلام"	5. الله ما تكلم يا "أسعد"	
	6. ما تتكلم يا "حسان"	7. ده انت بيئة أوي يا "معاطي" () خدي يا بت يا نعمات امسكي هات حاجة حلوة ...	
	8. مطبوطين يا "سليمان"؟	9. وانت يا "سعد" اسمع الكلام ومشيتها "أسعد"	
	10. ودبت الرخص فين يا "عبد الصمد"؟	11. مالك يا "سليمان" فيك حاجة؟	
	12. مدام مين يا "معاطي"؟	13. هات يا "سليمان" الفلوس اللي انت خدتها	
	14. هو العمر فيه كام 3 سنين يا "سعد"؟	15. بلاش والنبي يا "سعد" الناس دي عاوزين يودوك في 60 داهية	
	16. ما بدري يا ست "نعمات"	17. أنا اللي مش مطمئة يا "نشأت" إيه الأخبار؟	
	18. ده انت بيئة أوي يا "معاطي"	19. اتكلم يا "أسعد" اتكلم لا مؤاخذة يا "معاطي" أصلك قعدت على المدام.	
	20. يلا يا "سليمان"	22. إيه يا "سليمان" لسانك ده؟	
	21. مالك يا "سليمان"؟ في إيه؟		

Appendix A2

IPLND ya phrases

	Final	Medial	Initial
Specifying an addressee		ده "سعد" يا مة اللي حكيت لك عنه	

Appendix A3

IPLD ya phrases

	Final	Medial	Initial
Establishing			قابل
			1. يا له
	2. الصلاة على النبي يا رجالة	3. لا مؤاخذة يا مدام على الإزعاج	4. يا حضرة ! الحساب
	5. () قومي معايا يا بت	6. انت يا واد اوعى تكون بتبص	

	Final	Medial	Initial
Specifying an addressee	7. الرخص فين يا ه ؟	8. أنت يا ولد رجعت تخرف تاني .	
		9. بس يا د انت فال الله ولا فالك	
		10. إيه يا بت هو كان محبوس ولا إيه؟	

Appendix A4

IPNL ya phrases

IPNL			
Figurative			1. يا بلادي أنا نفسي أكبر فأطول النخل فأطول ND
Establishing a dialog	2. (تليفون) أيوه يا أستاذ ND "سميح"	3. اللي قتل منير يا فندم "أسعد أحمد أبو جريشة D	
	4. (تليفون) أيوه يا سيادة المأمور ND		
	5. أنا ما عرفوش يا سيادة القاضي ND		
		7. معلش يا فندم أصل هو تعبان شوية وبيعاني من حالة نفسية. D	8. يا سيادة القاضي أنا بأطالب بوقف المهزلة ND
		9. ابني يا فندم جاى يسلم نفسه D	
Specifying an addressee	6. ما خدش يا فندم D		

Appendix A5

The IPNL *ya* phrases

		<i>IPNL</i>		
Speech Mechanism Categories	Sentence Type	The <i>ya</i> phrase position in the sentence		
		Final	Medial	Initial
Establishing A Dialog	Statement (Greetings)	1. (تليفون) أيوه يا باشا		2. يا أخي فال الله ولا فالك
		3. مساء الخير يا أونكل		
		4. صباح الخير يا باشا		
		5. مساء الخير يا عمي		
		6. مساء الخير يا حاجة		
		7. سلام يا باشا		
		8.		9. محسور يا دفعة
	Imperative Question	10.		بعيد عنك السكر مبهدلني
		11.		
		12. الحسابات يا بني		
		13. الحق يا معلم		
		14. حسابك يا ريس		
		15. بس ياد انت فال الله ولا فالك () قول لي يا بن الناس أنا أقدر أساعدك إزاي؟	16. يا باشا و"نشأت" بيه كان هيعرف فين؟	
		17. حالة إيه يا أبو حالة () لا مواخدة يا باشا إدي شهادة الميلاد	18. يا أخي تف من بقك	
Specifying an Addressee	Imperative (Request/Excuse)	19. يا لهوي! لا مواخدة يا حاجة		20. يا أخي الننت ده فتح بيوت كتير برضه
		أز عجناك () امشي		
		21. تفضلي يا حبيبتني ارتاحي من السلم () والنبي يا ختي أتاخري لنا الفردة شوية		
		22. والنبي يا ختي أتاخري لنا الفردة شوية () إلا قول لي يا		

IPNL

حبيبي انت ما عرفتيش
مين اللي قتله؟

23. خلاص يا

حبيبي ما تضايقش نفسك
يلا روح بلغهم عن
مطحنا

24. قب ياله بالفلوس

اللي معاك قب ياه قب يا
حبيبي

25. (تليفون)

حاضر يا حبيبي ما
تشيلش هم

26. (تليفون) مع

السلامة يا حبيبي مع
السلامة

27. تعال تعال يا

حبيبي قول لي طلباتك

Appendix B1

The A PROP ya phrases

APROP ya phrases

Emotive
Stress

1. صلي على النبي في قلبك يا "سليمان"
2. دلوقتي بتقول الكلام ده يا "أحمد" ما أنا قلت من الأول بلاش
3. هو بس اللي جاي شكله ما يطمنش يا "أحلام".
4. ما تسيينيش يا "سعد" أنا ما صدقت لاقيتك ما تسيينيش
5. في كتير يا "أحلام".
6. والله يا "أحمد" في الزمن ده ما حدش يضمن حد
7. حايه يا "سليمان"؟ انت ما بتشبعش؟
8. ما تسيينيش يا "سعد"
9. آه يا "سليمان" والمفتاح أهوه
10. يتمسك هو ولا يتمسك احنا يا "سليمان"؟
11. بس يا سليمان بس بس، بس يا عم
12. وما كلمتوش ليه يا "سليمان"
13. انت عارف يا "عبد الصمد" انت تستاهل إيه؟
14. بقى لك شهرين ما بتدفعش الإيجار يا "سليمان"
15. جرى إيه يا نشأت بيه؟

APROP ya phrases

16. وتبسطوها على الآخر
مفهوم يا "عبد الصمد"
؟
1. تعيش يا "عبد الصمد"
قول لي يا "عبد
الصمد" ...
2. ماشي، يعني لا مؤاخذة في
السؤال يا "أحلام" هو انت
ليه ما تجوز تيش لحد
دلوقتي
3. ده أنا زمان كنت أوسخ من
كده عارف يا "سليمان"
أهو أنا عملت كل حاجة إلا
القت
4. وأنا هعتبرهم سلفة من أخ
لأخوه تصدق يا "سليمان"
أنا أول مرة يبقى لي
صاحب بجد
5. لا شكلك مالکش، إيه يا
"معاطي"؟ خير إيه
الموضوع إيه؟
6. معلش يا نشأت أصل عبد
الصمد عنده أخبار كده مش
ولا بد
7. إيه كده يا "حسين" ؟
8. معلش يا "سعد" صباغي
ده جزء من شخصيتي
إيه يا سليمان" انت ما بتشبعش
بقول لك إيه يا "سعد" انت يا
بني مش هينفع تفضل هر بان
والنبي انت حنين أوي يا
"سعد" انت برج إيه ؟
9. يا "سليمان" مفيش حاجة
حصلت يا عم فداك
10. سامحني يا "سعد"
11. انت عايز تولع فيّ يا
"سعد" ؟
12. لا هو انت ما لكش أهل
يا "سعد" ؟
13. هما كده ببيقوا حنينين
وطيبين زيك يا
"سعد"
14. () إيه اللي حصل ؟
اسكت يا "سليمان" بس أنا
الحمد لله تمام
15. At a speech
turn
16. وماله أمر يا "عبد
الصمد" ؟
17. ابعده عني يا "عمرو"
18. عايز إيه يا "عمرو" ؟
19. () وبيعتيني يا "فلة"
؟
20. إيدك يا "فلة"
21. انت جاي إيه يا
"معاطي" ؟
22. شقتك دي منط يا
"معاطي"

APROP ya phrases

23. صباح الخير يا "أحمد"
أهلاً يا "نشأت"
24. حفاك على يا
"سليمان"
25. إيه يا بت انتِ مستتية حد؟
26. قول لي يا "عبد
الصدد" ...
27. إيه يا "سليمان" !
28. والله زي ما هي يا
"نشأت"
-

Appendix B2

APLD ya phrases

APLD

1. أيه ؟ انت
أهبل يا له؟
2. انت أهبل يا
له؟ حد يرفض مليون
جنيه
3. انت
هتستهبل يا له ؟
4. أمن بيهم
مستقبلك ولا انت أهبل
يا له؟
-

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

Speech mechanism Categories	Sentence type	The ya phrase position in the sentence		
		Final	Medial	Initial
Imperative				1. يا خويا كله وابور
				2. يا راجل فلوس إيه اللي بينا أكبر
				3. يا أخي اختشي على دمك

	Question?	4. إزاي يا باشا؟	5. يا "أسعد" يا ابني اهدى!	
	Statement		6. طيب خلاص خلاص بالراحة يا حاج، أنا هاخذ نص الفلوس دلوقتي والنص الثاني لما تمسكوه	7. يا راجل ده انت لو شوفت منظر الشركة بتاعته...
			9. انت فين يا باشا؟ أنا كلمتك كتير	
			10. عيب على الخبرة يا باشا كانوا شموا خبر بسميح	
	Question?		11. يعني ينفع كده يا معلم تسيح لي قدام الضيوف!	
			12. وهمي مين يا باشا؟ العنوان مضبوط	
			13. حقهم إيه يا أم حقهم يا شيخة جتك كسر حقك	
Stressing a point		8. مش كفاية اللي أنا فيه يا أخي!؟	14. شقة إيه يا أم شقة أنا عندي فيلا في الحسين	
			15. حقهم إيه يا أم حقهم يا شيخة جتك كسر حقك	
	Negated statement		16. بقول لك إيه يا "أسعد" انت يا بني مش هينفع تفضل هربان	
			17. لا، يا باشا، هو حد يستهبل على الحكومة	
			18. لا، يا باشا، أنا سعد	
		19. ... وكمان هسمعك يا سيدي	20. فاق وقاعد دلوقتي مع "سميح" "سميح" يا باشا "سميح" بتاع السجل المدني	21. يا عم مسامحك
	Statement	22. تكون نفسك على حسابي يا سيدي	23. مكتب الصرافة يا خويا اللي انت قشطته	24. يا دي فيها إعدام
		25. بالساهل كده؟	27. ربنا يطول في عمرك انت يا سيدي	28. يا عم "سعد" "أسعد" ما تفرقش وادفع
		26. واكثر يا عم!		

		30. طلبك عندي يا سيدي ولا يهكم	31. ! خلاص يا عم البنى آدم مننا بيغلط
		29. ماشي يا عم الصايح	34. يا عم ما تخافش
		32. بس يا سليمان بس بس، بس يا عم	37. 30. ما تهدى يا عم "سليمان" في إيه؟
	Imperative	35. يا عم خد النص الأول وابقى	40. يا عم ولا 3 أيام
		38. ما تقوم يا عم انت هتقضيها زحف	41. لا يا راجل ده كتير
		39. أنا بنت حنتك وما يصحش كده على فكرة يا كابتن	42. لا يا عم فكني من الليلة دي
	Negated statement		43. يا "سليمان" مفيش حاجة حصلت يا عم فداك
		44. مش هو ده يا سي "نشأت" اللي استأمننا على الموضوع طلع في الآخر حرامي	
		45. عندك إيمل يا عطعوطي؟	
		46. ...كله تمام اطمئني بقى يا سيدي؟	
	Question	47. إيه يا عم اللي بتقوله ده؟	
		48. إيه يا عم انت دوخت ولا إيه؟	
		49. يا "سعد" يا عم مسامحك يا عم إيه المسلسل المكسيك اللي أنت عامله دا	
		50. أمال انت مين يا عم الشبح؟	
		51. يا عم هي السواقة بتتنسى؟	
		2. أهو أنا ما عرفش يا أخي تحليل الـ DNA ده ثبتوه على إزاي.	
Keeping contact with the addressee	Statement	1. متشكرين يا حاج	
		3. البطاقة أهيه يا باشا	4. معلش يا ختي جاي لك متأخر

6. يا لهوي يا أمير
الأمراء كان بتاع ربنا يا
ختي وسيرته زي الفل
5. متشكرين يا باشا
7. هدية مني ليك
8. متشكرين يا سيدي
10. لهو انت يا
خويا ما كنتش ماشي
عدل قيل ما تحصل لك
الحادثة
9. مش بطاقتي يا باشا
11. دا مصر أم الدنيا يا
جدع
12. أجدع ناس
"اسكندرية" أيوه
على "اسكندرية" يا
جدع
13. لا يا حدق طب
افرض الواد خلع ولا كت
ولا كنت بتصيع
14. متشكرين يا حاج
15. العفو يا بيه
16. لا مؤاخذة يا
باشا الفلوس دي ناقصين
مياية
17. تفضلي يا حبيبتي
ارتاحي من السلم
18. لا مؤاخذة يا
باشا بس هقف على جمب
19. حاضر يا باشا
20. خلاص يا باشا
فوق براحتك من كابوسك
وانساني
21. أيوه يا باشا
22. محسور يا دفعة
بعيد عنك السكر
مبهدلني تعال يا
خويا
23. أنا بكون نفسي يا
معلم
24. نعمات دوت كوم يا
عطوطة
25. وحشتني يا
سحسوحتي
26. يا "سولى"
27. لا هتسيبها يا "لول"
28. معلش يا "لول"
29. في حاجة يا بودي؟
30. استأجز أنا بقى يا
بودي
31. ماشي يا بودي
32. وربنا ما بطاقتي يا
باشا
33. أنا مش ساكت
يا باشا أنا
شغال
34. تفضل يا باشا
- Negated
statement
- Imperative

35. طيب خلاص
خلاص بالراحة يا
حاج

36.

37. شد حيلك يا "أيمن"
يا بني

38. صلي على النبي في
قلبك يا "سليمان" ما
تعملش كده يا جدع

39. ما إيدك معايا يا أبو
الكباتن

40. ما تكلمه انت يا
أخي

41. تفضل يا "نشأت"
بيه

42. طب هو هيسنفيد إيه
من اللعبة دي يا
باشا؟

43. هي الحاجة

Question?

بتاعتكوا مالها
أورديحي كده ليه يا
خويا؟

45. انت كارهني ليه يا
معلم؟

46. ما بدري يا ست

"نعمات" () بدري
من عمرك يا خويا!

44. أي خدمة تانية
يا "نشأت" بيه
؟