



Scientific Publishing Unit



# Buhūth

**Journal of Humanities,  
Social Sciences & Education**

A peer reviewed Academic Journal

**Issue 9 September 2021- Part 3**

ISSN 2735-4822 (Online) \ ISSN 2735-4814 (print)



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## A Pragmalinguistic Study of Emotion Verbs in Standard English and Cairene Arabic

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### Abstract

This study is an attempt at understanding the emotion verbs in English and Cairene Arabic, in terms of their syntactic, and semantic categories. It shows the similarities and differences between Cairene Arabic and Standard English emotion verbs. These verbs differ from the other types of verbs. This study tries to investigate the phenomenon of emphasis on various levels: the semantic, the syntactic, and finally the pragmatic level. Psychological verbs ("psych-verbs") such as admire, amaze, fear, and frighten, love, have long been known to exhibit marked syntactic behavior in many languages. This behavior has inspired numerous analyses which assume that there is a unified explanation for the observed patterns, through qualitative and quantitative analyses of the semantic properties of emotion verbs and their arguments. In order to accomplish such a task. In so doing, the article specifies the distinctive properties of every verb in a given language, accounts for both the types and number of arguments and categorizes each verb according to its syntactic behavior.

**Keywords:** psych verbs – emotion verbs – Cairene Arabic- speech act theory.

## 1. Introduction

Adopting a pragmalinguistic approach, the study aims at introducing the meaning of emotion verbs and exploring how this kind of verbs is used in two different languages: Cairene Arabic and Standard English. It shows the similarities and differences between Cairene Arabic and Standard English emotion verbs. These verbs differ from the other types of verbs. This study tries to investigate the phenomenon of emphasis on various levels: the semantic, the syntactic, and finally the pragmatic level.

Emotion verbs are group of verbs which are used in everyday language. Emotions are part of everyday human experience and they are a very important component of human cognitive structure. All creatures have emotion but only humans can express these emotions into words. The researchers have not come across much work that related to emotion verbs in Standard English with Cairene Arabic. This study depends on diverse sources for collecting the data under investigation.

Verbs denoting emotion, also referred to in the literature as “verbs of psychological state” and more commonly known as psych-verbs or Psychological predicates . The name psych-verbs (psychological verbs) is commonly assigned to verbs denoting mental or emotional states, such as fear, love, worry, frighten, or surprise. Such verbs select a participant / an individual who experiences an emotional or mental state, usually referred to as an Experiencer, and a non-Experiencer argument, sometimes called stimulus, trigger of emotion, causer or target/subject matter, or simply subsumed under the label of “theme” (Landau, 2010, p.5), What distinguishes psych verbs from other predicates is the fact that (i) at least one of their arguments refers to a sentient, usually human, Experiencer, who is able to feel the emotion that the verb describes (Grafmiller, 2013, p.10), and that (ii) psych-verbs display unique syntactic properties, so-called “psych effects.” Indeed, for several decades psychological predicates have been a subject of debate in theoretical syntax. Members of this class have become a fertile ground for examining both the verb meaning, and the connection the meaning has with grammatical structure (Dąbrowska, 2018, P.73).

The property that has received most attention in both generative and cognitive linguistics literature is the variation in their argument realization patterns, which contradicts the assumption that there is a direct and uniform

association between thematic (or lexical semantic) structure and morphosyntactic expression. Psych predicates (often referred to as Experiencer predicates) are divided into three classes, depending on the syntactic function of their distinguishing argument, the Experiencer: standardly illustrated for English with verbs such as to fear (Subject Experiencer (SE), class I), to frighten (Object Experiencer (OE), class II), and to please (Dative Experiencer (DE), class III). Landau (2010) defines a psych verb as “any verb that carries psychological entailments with respect to one of its arguments (the Experiencer). A psychological entailment involves an individual being in a certain mental state.” Psychological predicates provide a serious challenge in all areas of linguistic analysis, because cross-linguistically and systematically they defy numerous predictions formulated on the basis of action predicates (p. 4 n. 2). This paper attempts to answer the following questions:

- 1- What is meant by emotion verbs?
- 2- How are emotion verbs used in the data quantitatively and qualitatively?
- 3- How different are emotion verbs from other types of verbs ?
- 4- What are the similarities and differences between emotion verbs in Standard English and Cairene Arabic data?

## 2. Literature Review

This section provides theoretical background and a summary of the extant literature on emotion verbs.

### 2.1. Theoretical Framework

This section aims at sketching an overview of the approach that is chosen for the application on the selected data.

### 2.2. Previous studies

This section aims at situating the current study to relevant literature. Lee (2006) presented a paper that inquired into the meaning of the progressive in Korean and English by focusing on its complementation restriction. Although the English progressive, due to its semantics of “process in progress”, cannot normally accept stative verbs such as know, love, have. This paper suggested that know-type verbs in Korean are in fact event descriptions which indicate the inception of a continuous state. This analysis explained the difference between



the Korean stative progressives and their English counterparts, the latter of which have been analyzed as instances of aspectual coercion (de Swart, 1998). The conclusions of this paper have broader implications concerning aspectual properties of psychological verbs in general, as well as the distribution of aspectual transitions in a language, both in the overt aspectual operators and in the covert coercion patterns.

Mathieu and Fellbaum (2010) undertook a comparative study of the French and English emotion verb lexicon. Based on a prior classification of French emotion verbs, the corresponding English verbs were manually identified. This study matched the verbs semantically and group them into 27 classes. English has one additional class not lexicalize in French, shame. It matched the verbs and the classes cross linguistically for both semantic and syntactic properties. Lexically, emotion verbs exhibit the same phenomena familiar from other areas of the lexicon, such as systematic metaphoricity and different kinds of polysemy. It represents new ways of representing the emotion verb lexicon in Word Net.

In Grafmiller's (2013) study, the explanation for the untypical behavior of some OE psych-verbs is mainly semantic in nature. Assuming initially that the special behavior of psych-verbs is obtained only in their stative and/or more controversially non-agentive readings. Grafmiller (2013) proved, on the ground of the corpus data, that eventive and stative uses are available to all OE predicates in both the active and passive. The purpose of his study was to investigate the acceptability of the two classes of OE verbs in agentive constructions, namely (i) Agentive-OE verbs, which allow agentive interpretations; and (ii) Non-agentive-OE verbs, which are stated to disallow agentive interpretations. Grafmiller (2013) added, beside the two classes of OE verbs, two more control groups to the study, i.e. physical transitive verbs and transitive SE psych-verbs. This study attempted to address the issues of agentivity. Based on speaker judgments, the researcher drew the conclusion that the twenty OE verbs he examined do not form clearly agentive and non-agentive sub-classes. Considering the results from the corpus data and the judgment studies a serious doubt cast on proposals of making a lexicalized distinction between OE psych-verbs that are definitely non-agentive (e.g. amaze, concern, depress) and those that are more stretchable to be used with

either agentive or non-agentive subjects (e.g. amuse, frighten, surprise). In the results of the acceptability judgment surveys, depress and concern are the two verbs revealing a strong unacceptability in agentive contexts; whereas, amuse clearly has a tendency to be regarded as a deliberately caused emotion. The other remaining predicates under scrutiny show no strong bias one way or the other, with some verbs (fascinate, frighten and startle) showing considerable variability in subjects' assessment. In fact, most verbs do readily appear in at least some agentive contexts (e.g. used as imperatives, or modified by deliberately, intentionally).

Yasir Alotaibi, Muhammad Alzaidi, Maris Camilleri Shaimaa ElSadek and Louisa Sadler (2013) aim to make a small contribution in this area, focussing on essentially two issues (i) the syntax of so-called experiencer-object psychological predicates (EOPVs) (that is, predicates in the frightenor please classes) and (ii) the syntax of aspectual or phasal predicates (that is, verbs such as begin and continue). We argue that the latter class of verbs are in fact raising verbs and go on to show that in some dialects the interaction of EOPV and aspectual predicates permits a pattern reminiscent of Copy Raising.

Mulyadi (2015) discussed the categorization of emotion verbs in Bahasa Indonesia. As the analytical tools, semantic primes from the theory of Natural Semantic Metalanguage were used. The research data were collected through observation and interview methods. The data were analyzed using identity and distribution methods. The result showed that emotion verbs can be divided into stative emotion verbs (SEV) characterized by [-controlled, -volition] and active emotion verbs (AEV) characterized by [+controlled, +volition]. The SEV scenario is 'X felt something, Not because X wanted it' and the AEV scenario is 'X felt something because X was telling him/herself things which could cause one to feel it'.

Rozwadowska and Willim (2016) addressed the problem of the special behavior of verbs expressing emotions from the perspective of the complexity of emotions as studied in psychology and philosophy. The evolution of the meaning of the word emotion in English provides the starting point for the discussion of the phenomenon of emotion, whose complexity is then argued to find reflection in language. It is argued that the finer-grained distinctions within the class of verbs encoding affective phenomena based on temporal relations

and causativity can help to distinguish between the psychological experiences encoded with SE and OE verbs in English. It is also suggested that nominalizations provide evidence for the prominence of Experiencers as identifiers of psych eventualities, which is correlated with a cognitive imbalance between the Experiencer and the Stimulus. The puzzling properties of psych verbs are thus attributed to the variety of state and event types. Since the special behavior of the Experiencer is related to the temporal organization of the event and causal relations between subevents and event participants, it follows that similar properties should be observed with verbs that describe similar events, even if lexically they are not classified as psych verbs. Also verbs from other semantic classes are expected to have similar properties to psych verbs as long as they acquire psych interpretation in appropriate contexts.

To sum up, there are many studies done to spot light on and investigate English emotion verbs. However, the researchers have not come across much work that related to emotion verbs in Standard English with Cairene Arabic.

### 3. Methodology

The study attempts a detailed and a comprehensive analysis of the collected data in terms of form and function. The main framework in this study is based on systemic functional grammar theory, case grammar theory, speaking model by Hymes, and speech act theory. These theories have been chosen as a toolkit for conducting the analysis in this study. The data are collected for a certain aim which is to make a comparison between two different languages: Cairene Arabic and Standard English emotion verbs. The study focuses on the quantitative and qualitative approaches to describe and highlight the similarities and differences between Cairene Arabic and Standard English emotion verbs. The qualitative research approach creates wider understanding of behavior. De Vaus (2014) states that qualitative research approach provides abundant data about real life people and situations (p.6). Bryman (2001) argues that "quantitative research approach is the research that places emphasis on numbers in the collection and analysis of data (p.20).

#### 3.1. Systemic functional grammar

When people need to express their opinions or thoughts to others, they use language whether written or spoken as a tool to accomplish most of these



things. Language is considered as a main means of communication, because, through language one can share ideas and express thoughts. It plays a crucial role in one's participation with other human beings. Halliday (1978) points out that through language, individual human beings becomes a part of a group. It is impossible for people to communicate without language. Additionally, people need to arrange or order their speech in order to attract other's attention and to transfer their speech in a clear and simple way. For this reasons they need to use functions of language to express meaning.

According to Halliday (1994), there are three Metafunctions of language. These functions are used in different senses in the literature of linguistics. The core idea of SFG is the three metafunctions: Experimental (ideational) , Interpersonal and Textual. The ideational meta-function is the first meta-function in this study. This function is concerned with the relationship between the external world and the internal world of our experience of the world. It reflects the speaker's experience of both the inner and the outer world through language use. It is the content function of language through which language encodes the cultural experience, and the individual's experience as a member of the culture (Halliday, 1978, p.112). The experiential function and the logical function are two subfunctions of the ideational function. The experiential function is concerned with thoughts in general while the logical function is concerned with the relationship between these thoughts. The ideational function is reflected and realized through the transitivity system of language. Halliday (1994) states that "transitivity translates the world of experience into a manageable set of process types"(p.107). Eggins(2004) argues that "by examining the transitivity patterns in text, we can explain how the field of the situation is being constructed, i.e. we can describe 'what is being talked about' and how shifts in the field are achieved"( p.249).According to Halliday (2004), there are six process types in the transitivity system of English: 1-Material; 2-Mental; 3- Relational; 4- Behavioral; 5-Verbal; and 6-Existential. He also distinguishes the process into three types 1. The process 2. The participants 3. The circumstances associated with the process (p.179).

The second metafunction is the interpersonal meta-function. The interpersonal function is concerned with the relationship between the speaker and the hearer. It represents the component through which the speaker intrudes

himself into the context of the situation, "both expressing his own attitudes and judgments and looking for to influence the attitudes and behavior of others" (Halliday, 1978, p.112). This function is concerned mainly with clauses as exchanges. In analyzing a clause as an exchange of event, Halliday specifies two components in a clause: the mood and the residue. The mood is carrying the syntactic burden of the exchange and carries the argument forward (Halliday, 1994, p.71).

The Textual metafunction is the third metafunction in this study. This function deals with the text forming and the flow of information in a text through which language relates to the verbal world and the context of situation. It is concerned with clause as a message. Halliday (1994) describes it as 'relevance'. According to him, a clause consists of a theme accompanied by a Rhyme (p.97). Eggins (1994) mentions that "the theme is typically contains familiar, or given information which has been given somewhere in the text, or is familiar from the context" (p. 275). In Halliday's words, "the 'speaker's text-forming potential; it is that which makes language relevant" (Halliday ,1978.p.112). It expresses the relationship between the language and its environment including both the verbal environment and the non-verbal.

### 3.1. Case grammar Theory:

Charles Fillmore (1968) proposed that the deep structure of any sentence consists of a MODALITY (similar to the Aux constituent in Transformational Grammar ) and a PROPOSITION. Modality includes "negation, tense, mood, and aspect" related to "the sentence as a whole". The latter consists of a verb and a sequence of one or more case roles, each of which is realized as a case marker ( preposition, postposition, or case affix) and a noun phrase. It contains the conceptual meaning of a sentence i.e., the verb and its required arguments. Fillmore seems to have borrowed the word 'case' from Latin because the functions played by cases are mainly similar to the ones expressed in Latin declensions which display the different types of involvement that any participant may have in an action such as Nominative, Accusative, Genitive, Dative.

Fillmore, in an article titled 'the case for case', suggests that "the underlying structure of a sentence contains a verb and one or more noun

phrases, each noun phrase being associated with the verb in a particular case relationship” (Allen & Corder, 1972, p.68). The most important cases in the Fillmore model are the following: (i) agentive, the relation of the animate volitional causer of an action: Philip in Philip opened the door. As the highest ranking case the agentive must always be chosen as subject in simple active sentences. The agentive is listed as typically animate in order to include the possibility of considering nouns like robot and nation as agents. The agentive case is marked with the preposition by, as in sentences. (ii) instrumental, the relation of the inanimate causer of an action (The wind blew the door open) or the object with which an action is accomplished (Philip opened the door with his key). (iii) objective (in earlier works, the most neutral case, later termed patient or goal), the role of the inanimate participant directly affected by an action (the door in (i)). (iv) dative (also: recipient, benefactive, experience), the role of the animate participant who is less directly affected by the action or state described by the verb (in contrast to the patient): Philip opened the door for Caroline); (v) locative for the location of the action. (vi) Factitive, “the object or thing resulting from the action or state”.

### 3.2. S.P.E.A.K.I.N.G. Model by Dell Hymes

Speech is used in many different ways among different groups of people and each group has its own norms of linguistic behavior. In order to analyze the language of specific groups, it is necessary to rely on some clearly defined frameworks for ethnographical study of speech. Hymes (1974) proposed three levels of analysis, namely, speech situation, speech event and speech acts that ‘speech event’ analysis is the most important one dealing with particular instances of speech exchanging, like exchange of greeting, enquiry and etc. (Richards & Schmidt, 2002, p.86). In order to analyze speech events, some factors should be considered. One of the most comprehensive lists of such factors is Hymes’ SPEAKING term which is the abbreviation for setting, participants, ends, act sequences, key, instrumentalities, and genre.

Hymes (1972) proposed the concept of ‘communicative competence’ which is underlying knowledge of the rules of speaking. They are the rules that allow the native speaker to speak appropriately. He offered three relevant units to be analyzed in ethnography of speaking which are hierarchically ordered. The

highest-level unit of analysis is the 'speech situation', the social situation in which speaking takes place. It takes into account all the features of the situation. Some of them may not be linguistic. By speech situations, Hymes means socially-contextual situations like 'ceremonies, fights, hunts, meals, lovemaking, and the like' (p. 56). In a family meal situation, in addition to talking, other activities such as eating, drinking and feeding infants are taken in consideration.

Next level is 'speech event'. Ethnographers of communication hold that 'the speech event, constituted by the interaction of several components of which language is only one, is the basic unit of every day communication, not clause or sentence' (Leeds-Hurwitz, 2005, p.342). Speech events are constituted by the use of language. Use of language should be crucial to the social practice to be called speech event. Duranti (1985) elaborates it as follows: 'In a class lecture, a trial, a Ph.D. defense, an interview, or a phone conversation, speech is crucial and the event would not be said to be taking place without it.' Hymes calls this kind of event a speech event. In many other cases, speech has a minor role, subordinate to other codes or forms of interaction. Hymes refers to the latter type of event as 'a speech situation' (p.201). Hymes (1972) states that: 'The term speech event will be restricted to activities, or aspects of activities, that are directly governed by rules or norms for the use of speech. An event may consist of a single speech act, but will often comprise several' (p. 56).

### 3.3. Speech act theory

"Speech is fundamentally a social act of doing things with words" (McGregor, 2009, p.142). According to Valeika and Verikaitė (2010), language is a means of communication. By means of language the speaker conveys information to the addressee. To be more precise, language is used by the speaker to convey his or her meaning. In pragmatics, the speaker meaning is referred to as the speaker's intention. The process of communication is, then, the expression of the speaker's intention. So, for instance, when the speaker intends to ask a question, he or she will use appropriate words and turn them into a question. To put it otherwise, the speaker 'will do a question' by using the words. In the process of communication, the speaker 'does many more things' with language, or the speaker expresses many more *speech acts* via language. In

fact, what the speaker says is a speech act unless he or she uses language as a linguistic exercise (p.100).

Austin describes such utterances as 'performatives' and the specified circumstances required for their success he outlines as a set of felicity conditions (Brown & Yule, 1987, p.156). Austin (1975) isolates three basic senses in which in saying someone is doing something, and hence three kinds of acts that are simultaneously performed: A- Locutionary act: It is the basic act of utterance which determinates sense and reference. B- Illocutionary act: the making of a statement, offer, promise, etc. in uttering a sentence, by virtue of the conventional force associated with it (or with its explicit performatives paraphrase). For instance, "it is raining". It is locutionary but becomes an illocutionary speech act when it is performed in order to alert someone to the fact that it is raining outside, thus affecting his considerations or actions. C- Perlocutionary act: the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance (p.236). Perlocutionary force concerns the 'effects' of the act whether intended or actual (Baktir, 2013, pp.102-103).

#### 4. Method

This section is composed of two different sections. Data collection procedures and data analysis procedures.

##### 4.1. Data Collection Procedures

This study depends on diverse sources for collecting the data under investigation. The procedures used in the analysis of the collected data are as follows:

- Television and radio programs and serials.
- Supplementary material from books, articles and dissertations.

##### 4.2. Data Analysis Procedures

This study tries to analyze on various levels: the semantic, the syntactic, and finally the pragmatic level.

#### 5. Data Analysis

This part provides a pragma-linguistic analysis of the collected English and Arabic data from many films and TV series. The research employs a qualitative and quantitative analysis of emotion verbs in English and Arabic conversations.



## 5.1. English data:

### Conversation one ( cited from fault in our stars)

Speaker A: I'm in love with you. You heard me. I'm in love with you. You heard me. I'm in love with you. And I know that love is just a shout into the void, and that oblivion is inevitable, and that we're all doomed and that there will come a day when all our labor has been returned to dust, and I know the sun will swallow the only earth we'll ever have, and I am in love with you.

This conversation took place in a café. Speaker (A) told his beloved about his love . It is a confession about his deep love . He used the expression 'I am in love with you'.. The sentence pattern is (be +prepositional phrase) , both of them regarded as an emotion verb. This expression is different syntactically and semantically from (I love you). In simple terms, being in love is believing that you need someone to stay happy. On the other hand, when you love, you don't only want them in your life, but you need them. You need this person to live happily and not because you own this person but because you want to give them a part of you. Syntactically, 'I am in love with' consists of noun + be+ prepositional phrase but 'I love you' is noun + love (verb)+ noun. He repeated it about 4 times which shows how he loves her. The tone here is love and happy.

### Conversation two (cited from the notebook)

A: Well, that's what we do We fight. You tell me when I'm being an arrogant son of a bitch and I tell you when you're being a pain in the ass. I'm not afraid to hurt your feelings. They have like a two second rebound rate and you're back doing the next pain-in-the-ass thing.

B: So, what?

A: So it's not gonna be easy. It's gonna be really hard. And we're gonna have to work at this every day, but I want to do that, because I want you. I want all of you, forever, you and me, every day. Will you do something for me? Please? Will you just picture your life for me? years from now, years from now, what's it look like? If it's with that guy, go! Go! I lost you once, I think I could do it again, if I thought it's what you really wanted But don't you take the easy way out.

B: What easy way? There is no easy way, no matter what I do, somebody gets hurt.

A: Would you stop thinking about what everyone wants. Stop thinking about what I want, what he wants, what your parents want. What do you want? What do you want?

B: It's not that simple.

A: What do you want? Goddamn it, what do you want?

B: I have to go.

This conversation is between two lovers. It was at the yard of his house. The tone was blaming. Speaker (A) says to Speaker (B) that (he is not afraid), the illocutionary act of this sentence is that he wants to tell her that he is fed up from being hurt. He is not afraid to hurt her feeling. This sentence contains verb (be) and predicative adjective 'afraid'. They together form an emotion verb. Speaker B used the verb (want) in many forms. In the present and past tense. She was in trouble. Her family didn't agree on her marriage from him. She loves him but she didn't know what to do. She used the verb 'hurt' frequently. It is transitive marvel verb. She knows whatever her decision is somebody will get hurt. So, he asked her what she wanted. He repeated the verb 'want' many times. According to (Levin, 1989) the verb 'want' is a desire (want) verb. The significance of repetition of the verb want is that he wants to know what she wants and not to take a decision to please him or her family But she was confused she didn't know what exactly she wants. The perlocutionary act of his words is that she cried and she left.

## 5.2. Arabic data:

**Conversation one** (cited from "El Hosan Al Aswad")

(1)A: tesad? mkuntsh atxyal ?ink lsah zflan meni:

B: zflan menk leh ? ?azfal menk da lama yiku:n fi:yh ?sham ?ana  
mafi:sh byni: wi benik ?sham tab tisad?i: ?ana ma-bkrahki:sh  
walla:hi: ma-bakrahki:sh l?ani: law bakrahek ?ab?a mu:htam  
bi:ki , fi:h ?ahti:mam laken ?ana msh mu:htam bi:ki ?shan ab?a  
sari:h law geti: ?ala bali: belsu:dfah ba?b ?raf ?ashm?ezaz msh  
?aref ?awsefhalek ?ezay. ?anty msh mu:grad yaltah ?ana yltha. ?anti:

wʔet ʔalshater ʔalli: bʔalf

A: ʔana ʔasfah

This conversation is between a man and a woman. This conversation took place in the main character's house. They were in love in the past but now they are not. The tone here is serious. As they are very intimate they talk very frankly to each other. Speaker B was angry of her, the matter which appears clearly through the choice of verbs during his speech. He uses the verb ' ʔazʕal' (being angry) which is a transitive verb but here it is used intransitively . Arabic is known for its rich morphology. ' ʔazʕal' is one word but it is a subject and a verb. It indicates that the verb contains the first person singular pronoun with a prefix marker /ʔ/ with the vowel /a/. 'zʕlan' and 'ʔazʕal' are derived from the same verb /yazʕal/. 'Mbakrahki:sh' ( I don't hate you) this verb shows how he becomes indifferent, he does not care anymore. It is an admire transitive verb with negative meaning. The experiencer takes the role of the subject. This utterance consists of the affix of the circumfix {ـم m} and the suffix {ش ʃ} which is for negation and 'bakrahek' ( I hate you) is a transitive verb which contains first person pronoun. Speaker (B) described to her his feelings when he remembered his suffering because of her. The usage of { ب b } before the verb to clarify the continuity of this feeling.

As noted by El-Tonsi "Egyptian Arabic speakers have added a morpheme that is used to mark either habitual or progressive action." (1982). In Egyptian Arabic, this aspect is expressed by the morpheme { ب b } which is prefixed onto the person/imperfect stem. Speaker (B) used the transitive verb "baʕs" ( I feel) to tell her how his love feelings is turned into hatred and disgust. It also begins with the first person pronoun prefix. Finally, the perlocutionary act of his words is that she felt guilty and wanted to express her regret for what she has done. Speaker (A) replied 'ʔana ʔasfah'. This sentence contains the verb (be) and a predicative adjective. They together form an emotion verb.

### Conversation two (cited from "nheb tany leh?")

(4) kefaya bʔa ya merna ʔu:my kefaya ʔanty btʕmli: keda ʕashan tʕrafi:

?in ?enti: ?alyah ?andi: sah? ?aywa ?anty ?alyah? ?ana makansh  
?asdi: ?aday?ek wi ba?den ?ana ?omri: ma?abit ?abdallah wala  
?omri: kunt ?asdah ?ani: ?aday?ek . tab ?u:mi: wana hatyyar  
walla:hi: ma-hady?ek tani: ?u:my ?anti: wahshtini: . ?agbek keda?  
msh ?anti: ?arfah ?en ?ana liw?di: ? xalas ?ana hatyyar wi msh  
ha?mel ?agah tidy?ek tani:. ?amr tel? biy?bik wi ?abdallah msh  
faker ?agah? ?ana me?tagalek.

This is a chat between a girl and her ill sister. Her sister is in a coma. It took place in a hospital. The girl is feeling sorry and guilty. She is begging her sister to wake up and be with her. This was clear from her choices of verbs. The tone is sad and sorry. She used the transitive amuse verb which has the negative meaning '?'aday?'k' (bother you) 3 times with different forms: first '?'aday?'ek' in the past form and the second in the future form 'ma-hady?'k' by adding /ha/ which indicates to the future, the last one is in the present 'tidy?'k'. 'ma-hady?'k' (I will not bother you) the verb here begins with the prefix /ma/ which is used for negation in CA. Then /ha/ is added to the verb to refer to the future. The suffix /k/ is added to refer to the –second person pronoun- object. She is telling her that she is sorry and she will not bother her again. She starts to tell her the new news that ?amr loves her by using the verb 'biy?bik' (he loves you). The verb consists of /bi/, the verb, and the object pronoun/k/. she adds /bi/ before the verb which gives a habitual reading. The verb is a transitive verb attached by /k/ refers to -the second person pronoun- the object. She confesses to her sister that she didn't love her sister's boss "?"abdallah" by using the verb 'ma?abit' (I never loves). It is a transitive verb attached by the prefix /ma/ for negation. She tells her how she needs her by using the transitive verb 'me?tagalek' (I need you). The verb is a desire transitive verb attached by /k/ refers to -the second person pronoun- the object. She told her that she miss her by using 'wahshtini:' (I miss you). It is a admire transitive verb that has the meaning of continuity. The experiencer takes the role of the subject. The verb is attached by /t/ represents the second person singular pronoun. The first-person singular female pronoun is

encoded /ni/. All her acts are expressive direct acts which shows her apology and sorry.

## 6. Findings and Discussion

To sum up, the analysis of the English and Arabic data reveals a number of points that answer all the research questions which are:

- 1- What is meant by emotion verbs?
- 2- How are emotion verbs used in the data quantitatively and qualitatively?
- 3- How different are emotion verbs from other types of verbs ?
- 4- What are the similarities and differences between emotion verbs in English and Arabic data?

In the English data, there are different syntactic patterns are used:

- (1)(Be+ adjective) as in ' I'm not afraid ...'
- (2) (Be+ prepositional phrase) as in ' I'm in love with you '
- (3) Intransitive verb pattern as in " Don't you worry"

The expression ' I'm in love with you' doesn't have equivalent in the Arabic data here. It's different from 'I love you' semantically. Verbs as ' love, want, hurt' are repeated a lot throughout the data in both languages.

Throughout the Arabic data, the researcher has observed that Egyptians use emotion verbs frequently. The frequency of the usage of the emotion verbs in Arabic data are more than in English data, which shows that Egyptians express their emotion in words more than in other ways. For example, the verb 'love' is used a lot throughout the Arabic data in different forms, negative 'maḥabit' (I do not love you), affirmative 'biyḥbik' (He loves you). The verb '3awez' (want) is used in the Arabic data frequently which indicates the emotional behavior of the Egyptians and shows how they use some verbs to translate and convey their emotional needs. The usage of the syntactic pattern (be+ adjective) is used frequently in both Arabic and English data as well. For instance, 'ana asfa' (I am sorry), 'msh 2adra'.



## 7. Conclusions

The study tackles the emotion verbs in two different discourses: English and Cairene Arabic. Psych predicates (often referred to as Experiencer predicates) are divided into three classes, depending on the syntactic function of their distinguishing argument, the Experiencer: standardly illustrated for English with verbs such as to fear (Subject Experiencer (SE), class I), to frighten (Object Experiencer (OE), class II), and to please (Dative Experiencer (DE), class III). The study presents different conversations that include emotion verbs in both languages. It shows how emotion verbs differ quantitatively in both language. Throughout the analysis different levels are considered: pragmatic level, syntactic level, and semantic level. Hence, this study also proves that argument structure is the same in all languages. Argument structure proves to be a universal property, and the surface structure varies across languages.

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## دراسة براجمالغوية لأفعال العاطفة في اللغة الإنجليزية والقاهرة.

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### المستخلص:

هذا البحث هو محاولة لفهم أفعال الانفعالات باللغتين الإنجليزية والعربية القاهرية من حيث فناتها النحوية والدلالية. يوضح أوجه التشابه والاختلاف بين أفعال المشاعر في اللغة الإنجليزية الفصحى والعربية القاهرية. تختلف هذه الأفعال عن الأنواع الأخرى من الأفعال. تحاول هذه الدراسة التحقيق في ظاهرة التركيز على مستويات مختلفة: الدلالي، والنحوي، وأخيرًا المستوى العملي. من المعروف منذ فترة طويلة أن الأفعال النفسية ("الأفعال النفسية") مثل الإعجاب، والدهشة، والخوف، والخوف، والحب، تُظهر سلوكًا نحويًا ملحوظًا في العديد من اللغات. لقد ألهم هذا السلوك العديد من التحليلات التي تفترض أن هناك تفسيرًا موحدًا للأنماط المرصودة. من خلال التحليلات النوعية والكمية للخصائص الدلالية لأفعال المشاعر وحججها. من أجل إنجاز مثل هذه المهمة، يجب على المرء اتباع نهج منهجي للتحليل اللغوي. أولاً: يجب على المرء أن يحدد الخصائص المميزة لكل فعل في اللغة. ثانيًا: يجب على المرء أن يأخذ في الحسبان أنواع وعدد الحجج، أي أدوار الحالة المرتبطة بكل فعل. أخيرًا، يجب على المرء أن يجمع كل فعل وفقًا لسلوكه النحوي، والذي، في الغالب، يمليه المعنى المدون للفعل.

الكلمات الدالة: الأفعال النفسية - افعال العاطفة - اللهجة العربية المصرية - نظرية الفعل الكلامي.