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The American University in Cairo

School of Humanities and Social Sciences

Exploring Pragmatic Functions and Linguistic Features Analysis for Some Terms of Endearment in Egyptian Colloquial Arabic as Discourse Markers

A Thesis Submitted to

The Department of Applied Linguistics

In Partial Fulfillment of the Requirements for

The Degree of Master of Arts

in Teaching Arabic as a Foreign Language

By

Samar Abd El-Tawab

Under the supervision of Dr. Zeinab Taha

September 2024

To my beloved mother, Eqbal Hassan

I have fulfilled your wish.

I dedicate this thesis to your soul.

Everything I have achieved and will achieve is because of your prayers and sacrifices.

I wish you were here with me.

Acknowledgments

First and foremost, I am deeply grateful to Allah Almighty for Allah's endless blessings and guidance throughout this journey. Through Allah's mercy and support, I have been able to pursue and complete this academic endeavor. Without Allah's help, I would not have overcome the challenges and reached this significant milestone. Hopefully, this thesis fulfills the essence of the Hadith "knowledge that is beneficial" "عِلم يُنتَفع به ".

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Dedication

For Professor Amany El-Bassat's soul, Tanta Uni., thank you for believing in me. May you rest in eternal peace.

Abstract

In Arabic and many languages, terms of endearment are used as discourse markers to express affection. However, their meanings differ depending on the pragmatic context in which they are said.

Despite the abundance of research on terms of endearment in various languages, there is a noticeable lack of studies examining the pragmatic functions and linguistic features of these terms in Arabic. This research aims to fill this gap by providing a comprehensive exploration of the pragmatic functions and investigating the syntactic and morphological characteristics of selected terms of endearment in Egyptian colloquial Arabic. It offers a detailed analysis of their linguistic features, aiming to understand how they function and evolve within different linguistic contexts. The selected terms, such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/, are examined as discourse markers in Egyptian Arabic discourse.

This study employs a combination of qualitative and quantitative approaches to analyze the data, with a greater emphasis on qualitative analysis. The qualitative approach allows for an in-depth exploration of the various pragmatic functions and the complexities of the linguistic features under investigation, capturing the contextual and interpretive aspects that quantitative methods may overlook. Meanwhile, the quantitative analysis, with its statistically significant insights, supports the findings by providing measurable insights into the percentage of these terms used, ensuring a comprehensive understanding of the research topic and thereby, reinforcing the study's rigor. The study investigates data from 14 Egyptian films and TV series representing the time period from the early 1900s to 2024. The analysis, guided by speech act and pragmatic theories, reveals that these terms serve multiple pragmatic functions beyond

expressing affection, including reducing tension, showing power, and maintaining solidarity. The study's findings showed morphological and syntactic features of terms such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/, revealing both their structural formation and their syntactic flexibility. Morphologically, these terms are constructed through affixation, compounding, or reduplication processes, providing insights into their formation and variation. Syntactically, these terms demonstrate adaptability, functioning effectively as vocatives or noun phrases across different clause positions at the beginning, middle, or end without altering their inherent structure. The findings also revealed that the use of terms of endearment in Egyptian colloquial Arabic might be influenced by various social variables, such as the speaker's social status, gender, and the relationship between the interlocutors. These variables significantly impact the terms' choice, frequency, and function, with different social contexts eliciting their pragmatic use and meaning variations. The findings provide new insights into the complexity and versatility of terms of endearment in Egyptian Arabic.

Keywords: ***Semantic Analysis, Syntactic Analysis, Terms of Endearment, Discourse markers, Egyptian colloquial Arabic, Pragmatics, Speech Act Theory.***

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Chapter 1: Introduction

This chapter aims to establish the significance of discourse markers and terms of endearment in communication, particularly within Egyptian colloquial Arabic. It sets the stage for the study by discussing the crucial role of discourse markers in facilitating comprehension, providing contextual coordinates, and managing conversational flow, which enhances coherence and guides interpretation. The chapter further introduces the research problem, offers a theoretical framework, and outlines the thesis structure, preparing the receiver for the subsequent in-depth analysis of the pragmatic functions and linguistic features of terms of endearment. Through this foundation, the chapter underscores the adaptability and importance of these linguistic elements in effective communication and their potential practical implications in various communication contexts.

In the intricate framework of Arabic discourse, terms of endearment operate as linguistic instruments that not only convey affection but also serve a range of pragmatic purposes in social interactions. Spanning familial titles to intimate nicknames, these terms hold a distinct position within the linguistic repertoire of Arabic speakers, embodying culturally ingrained values such as hospitality, warmth, and interconnectedness. Despite their ubiquity, the nuanced role of terms of endearment as discourse markers in Arabic conversations has remained relatively unexplored within academic literature. This study seeks to bridge this gap by exploring the multifaceted nature of these expressions and their importance in shaping communicative dynamics within Egyptian Arabic-speaking societies.

By analyzing 14 Egyptian TV series and films, this research aims to reveal the various functions of specific terms of endearment beyond their overt expressions of affection. While

such terms naturally foster closeness and intimacy, they are vital indicators of social structure, hierarchy, and relational identity. Understanding how individuals strategically utilize these terms in varied contexts offers insights into the complex social interaction and negotiation networks characteristic of Arab societies. Moreover, this study aims to analyze the linguistic features of each term. Moreover, this study aims to analyze the linguistic features of each term.

1.1 On Discourse markers:

Matei (2010) states that the function of any language extends beyond mere communication. It also involves understanding the meanings of words and expressions within their social and cultural context. Analyzing discourse markers contributes to discovering the meanings and functions of the discourse, as Aijmir (2001) conveys: “Discourse particles are placed with great precision at different places in the discourse and give important clues to how discourse is segmented and processed” (Aijmir, 2001, p.1)

Analyzing discourse markers plays an essential role for second language learners; as Crystal (1988) pointed out, "DMs act as the "oil which helps [interlocutors] perform the complex task of spontaneous speech production and interaction smoothly and efficiently" (p. 48). So, it plays a vital role in establishing and maintaining effective communication. If discourse markers are not used sufficiently or appropriately in conversation, it can result in a breakdown or deterioration of communication. Inadequate utilization of discourse markers can hinder the conversation's flow, coherence, and understanding, potentially leading to misinterpretations or misunderstandings. Therefore, a thorough understanding and proper use of discourse markers are essential for successful and meaningful communication. (Abd El Hafiz, M, 2019).

1.2 On terms of endearment:

Expressions of affection and intimacy, known as terms of endearment, act as powerful markers in the intricate web of human communication. Interwoven into the language's fabric, they transcend simple linguistic functions, becoming essential tools for navigating social interactions, fostering rapport, and negotiating relationships. The use of these expressions reflects the nuanced social dynamics, values, and norms of various societies, influencing the core of interpersonal communication.

When exploring terms of endearment as discourse markers, it becomes clear that each culture provides them with unique significance. From the familial warmth of "my dear" in English to the poetic intricacies of /ḥabibi/ in Arabic, each linguistic tradition features an array of endearing terms that reflect its specific social context. These expressions not only embody cultural ideals of love, kinship, and friendship, but also signify social hierarchy, politeness, and solidarity.

Beyond their literal meanings, the importance of these terms lies in their myriad pragmatic roles within interpersonal communication. Whether used to convey intimacy between romantic partners, reinforce bonds within families, or build camaraderie among friends, they crucially shape social relationships and identity formation. Additionally, their strategic use subtly manages social interactions, negotiates power dynamics, and expresses emotions across diverse cultural contexts. While affection itself may be universal, the ways terms of endearment are manifested vary widely across cultures, reflecting the peculiarities of each linguistic tradition and societal norms. What is considered affectionate in one culture might be perceived as overly familiar or even offensive in another, emphasizing the need for pragmatic competence when navigating linguistic subtleties and fostering cross-cultural understanding.

Therefore, investigating the cultural specificity of terms of endearment as discourse markers not only highlights the diversity of human expression but also underscores the powerful role of language in shaping social interaction and identity. Examining how different cultures use endearing expressions reveals invaluable insights into the interplay between language, culture, and society, enhancing our understanding of the intricate nature of human communication.

Forms of address, such as terms of endearment, play a fundamental role in clarifying and reflecting the norms within a particular speech community, offering valuable insights into its social framework. From a sociolinguistic perspective, they serve as a foundation for understanding the interactions among community members and the social and strategic structuring of these relationships. (Khalil, A. & Larina, T. 2022)

Leech (1999) emphasizes the importance of terms of endearment in preserving and establishing social bonds. Several factors, such as intimacy, distance, age, gender, and social status, influence the choice of terms of endearment. These factors are crucial in the selection process. (Keshavarz, M. 2001). Moreover, terms of endearment convey a given community's cultural, social, and societal practices. Each community has its own linguistic culture when choosing endearment words, which may differ not only between languages (Clyne, M. 2009) (Norrby, C. & Wide, C. 2015) but also within the same language's linguistic patterns. (Leech, G. 1999). However, the pragmatic functions of terms of endearment vary according to the context in which they are used.

Terms of endearment have often been overlooked compared to other linguistic subcategories, particularly within the domain of Egyptian colloquial Arabic. The study of these terms offers significant academic interest due to their association with issues of identity, emotion, and social intimacy.

To address this scholarly deficiency, the proposed study is designed to examine the pragmatic functions and linguistic features of selected terms of endearment such as /ḥabibi/, /ḍanayah/, /ʕinayyah/, /ruḥi/, and /naḍari/ within the context of media discourse and Egyptian television series. This research aims to delineate the varied contexts in which these terms are employed and to elucidate their sociolinguistic and communicative values. By conducting this analysis, the study seeks to contribute to a deeper understanding of how terms of endearment function within Egyptian colloquial Arabic, highlighting their role in conveying subtle nuances of social relationships and cultural identity. This investigation is anticipated to shed light on the complex interplay between language use and social dynamics in contemporary Egyptian society.

1.3 Theoretical Framework

In the study of language, understanding the communicative function and pragmatic implications of discourse markers, particularly terms of endearment offer valuable insights into the intricacies of human interaction. Speech Acts Theory and Pragmatic Variation Theory, two prominent frameworks within the field of pragmatics, provide critical tools for exploring how these markers shape communication across diverse contexts. Speech Acts Theory, as initially articulated by J.L. Austin and further developed by John Searle, J.L. Austin initially introduced the concept of illocutionary acts in his 1962 publication "How to Do Things with Words." Later, J.R. Searle built upon Austin's work and enhanced the theory of illocutionary acts in his book "Speech Acts: An Essay in the Philosophy of Language 1969." Searle's contributions further refined the framework, providing a deeper understanding of speech acts' various functions and intentions. In his work, Austin (1962) argues that over a thousand expressions in English can be categorized as illocutionary acts. *Illocutionary acts* are a framework used to categorize speech

acts based on their different functions. This framework helps explain the various purposes and intentions behind different speech acts (Searle, 1969). In essence, illocutionary acts provide a way to analyze and understand the diverse functions that speech acts can serve in communication. They posit that utterances are not merely vehicles for conveying information but constitute actions with tangible effects on interpersonal dynamics. Through this lens, terms of endearment serve as actions that can perform specific communicative functions such as expressing attitudes, establishing intimacy, or mitigating face-threatening acts.

Meanwhile, Pragmatic Variation Theory seeks to account for how sociocultural factors influence the use and interpretation of language in different contexts. This theory considers variations in linguistic behavior shaped by factors such as culture, region, and social norms, making it instrumental in understanding the nuanced deployment of terms of endearment across diverse communities (Barron & Schneider, 2009). By integrating these theoretical perspectives, researchers can analyze the multifaceted roles that terms of endearment play in discourse, from their expressive and performative functions to their strategic use in managing social relationships. The theory has been the subject of extensive research in recent years. Critical scholars such as Blum-Kulka (1993) and Kasper (2001) laid the groundwork by examining how speech acts, such as requests and apologies, vary across cultures and social settings. Their studies underscore the importance of context in understanding language pragmatics. More recent research by Barron (2003) and Félix-Brasdefer (2007) has expanded on this foundation by exploring pragmatic variation within specific speech communities, highlighting how factors like politeness, formality, and social hierarchies influence communicative behavior. For instance, Félix-Brasdefer's work on politeness strategies in Mexican Spanish demonstrates how social variables such as age, gender, and social status shape the use of politeness markers.

Similarly, Barron's cross-cultural studies on German and Irish English requests reveal significant differences in how directness and mitigation strategies are employed. Additionally, research by Economidou-Kogetsidis (2011) on Greek Cypriot and British English speakers' request strategies further illustrates how cultural norms and expectations affect pragmatic choices. These studies collectively highlight the dynamic and context-dependent nature of pragmatic variation, emphasizing the complexity of language use and the need for a nuanced understanding of cultural and social factors. They illustrate that a deep appreciation of the social and cultural contexts in which communication occurs is essential for understanding language use. As the field continues to evolve, ongoing research into the interplay between language, context, and social factors will undoubtedly further enrich our understanding of pragmatic variation across different linguistic landscapes.

The application of Speech Acts Theory and Pragmatic Variation Theory thus allows for a comprehensive examination of how terms of endearment operate as discourse markers, revealing their capacity to fulfill multiple pragmatic goals in interpersonal communication. This combined framework can uncover the subtleties of how these expressions navigate cultural norms, reinforce social bonds, and mitigate power dynamics, offering a richer understanding of their significance in shaping the fabric of human relationships.

From the perspective of Speech Acts Theory, terms of endearment are capable of fulfilling different types of speech acts in discourse:

- They may act as expressive speech acts by directly conveying the speaker's feelings and attitudes towards the recipient. (Qi et al., 2022), (Rathert, S, 2013)

- They also serve as markers of politeness, lessening the impact of directives or other acts that could potentially threaten the recipient's social standing. (Abd El Hafiz, M, 2019), (Rathert, S, 2013)

- Furthermore, terms of endearment have a performative role, fostering intimacy or affection between the conversational partners through their use (Qi et al., 2022), (Rathert, S, 2013).

According to Abd El Hafiz, M (2019), the frequency and positioning of these terms in a conversation or utterance provide valuable insights into the speaker's communicative intentions and the nature of the interaction. For instance, terms placed at the beginning of a clause are often used to indicate politeness, while those placed at the end emphasize the expressive function.

Overall, Speech Acts Theory offers researchers a framework for understanding how terms of endearment are strategically employed as discourse markers to fulfill various pragmatic objectives beyond the straightforward expression of affection.

Additionally, the concept of pragmatic variation, as identified by Schneider and Barron (2008), revolves around how sociocultural norms, regional variations, and social roles influence language behavior. In terms of endearment, Pragmatic Variation Theory helps illuminate the intricate ways that cultural norms and social identities shape linguistic choices.

1.4 Cross-Cultural Variation in Terms of Endearment

Kasper and Schmidt (1996) argue that cultural norms heavily influence the choice of terms of endearment. For instance, in Arabic-speaking cultures, /ḥabibi/ or ḥabibti/ are commonly used terms reflecting deep affection. Similarly, in Spanish-speaking cultures, terms like "mi amor" and "cariño" convey warmth and intimacy. By contrast, in English, expressions such as "my dear" and "darling" are often used within familial or romantic relationships. Pragmatic Variation

Theory aids in understanding how these linguistic choices are tied to culturally specific perceptions of intimacy, politeness, and social hierarchy (Kasper & Schmidt, 1996).

1.5 Socio-Pragmatic Factors in Pragmatic Variation

Barron (2003) delves into how socio-pragmatic factors influence the selection of endearment terms in interpersonal communication. Variables such as age, gender, and social status often dictate how speakers address one another. For instance, younger people might use more informal and intimate terms among friends, while older individuals might employ more formal terms to convey respect. This socio-pragmatic lens, embedded in Pragmatic Variation Theory, provides a nuanced understanding of how endearment terms function not just linguistically but also socially (Barron, 2003).

To conclude, pragmatic Variation Theory, therefore, offers a comprehensive lens for analyzing the rich diversity in terms of endearment. By considering cross-cultural, and socio-pragmatic. This framework helps unravel how endearment terms operate as powerful linguistic tools that both reflect and shape cultural norms. Their strategic use for navigating social interactions underscores the importance of understanding the pragmatic variation inherent in their deployment across different linguistic communities.

1.6 Research Gap

This study is presented to explore the pragmatic functions and linguistic features of some terms of endearment used in Egyptian colloquial Arabic. Furthermore, to date, no prior study has focused exclusively on the five terms of endearment /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/ analyzing their pragmatic functions and linguistic structures in the Egyptian colloquial Arabic. This gap is further highlighted by the lack of coverage of these terms in textbooks designed to teach Arabic to non-native speakers, making it challenging for educators and

students to grasp their nuanced meanings and uses. Addressing this gap would significantly contribute to the academic understanding of terms of endearment usage in Egyptian colloquial Arabic and improve the pedagogical resources for teaching Arabic as a second language.

1.7 Research Questions

This study aims to answer three main questions that relate to terms of endearment as discourse markers:

In which context do Egyptians use the terms of endearment such as /ḥabibi/, /ḍanayah/, /ʕinayyah/, /ruḥi/, and /naḍari/?

What are the different pragmatic functions of those terms?

What are the salient linguistic features in the use of those terms?

1.8 Definitions of Constructs

1.8.1 ***Discourse markers****:* Discourse markers serve multiple functions in communication. One of their primary functions is organizing and structuring text or conversation stretches. They fulfill this role by marking various points, such as openings and closings, introducing new topics, transitioning to different parts of a story or argument, emphasizing or focusing on a particular topic, returning to a previous topic after a digression or interruption, and indicating the sequence of items in a list. These functions help to maintain coherence and facilitate effective communication within a discourse (O'Keeffe et al., 2011, pp. 157-158).

1.8.2 Linguistic Features Analysis: refers to systematically investigating and examining the diverse elements of language, such as phonemes, morphemes, syntax, semantics, and pragmatics, to comprehend how they contribute to meaning, communication, and social interaction. This analysis often involves identifying and describing the specific properties and patterns that

characterize various linguistic components and their functions within different contexts and languages (Crystal, D. 2008).

1.8.3 Pragmatic Variation Theory: A framework that examines how social factors such as region, gender, age, ethnic identity, and socioeconomic class influence language use within a single language. This approach systematically studies language use conventions across different natively and non-natively spoken and written varieties, focusing on the impact of macro social factors on pragmatic language behavior (Barron & Schneider, 2009).

Semantic analysis: a process that involves deducing the meaning of words, phrases, and sentences within a specific context. Its objective is to comprehend the relationships between different words and expressions and to draw inferences from textual data based on the existing knowledge. Analyzing the semantic aspects of the language, this process helps to uncover the intended meaning and deepen our understanding of the text (Simske, 2019).

***1.8.4 Speech Act Theory*:** a subfield of Pragmatics that investigates how language is employed to convey information, accomplish actions, and achieve specific communicative objectives (Abrams & Harpham, 2005).

***1.8.5 Terms of Endearment**:* Terms of endearment are expressions of intimacy and affection towards someone. These terms are typically employed when addressing individuals with close relationships with the speaker. They serve to express warmth, fondness, and a sense of closeness between individuals (Crystal, 1987).

Chapter 2: Literature Review

This chapter synthesizes existing research on discourse markers and terms of endearment, particularly within the context of Egyptian colloquial Arabic. It seeks to establish a theoretical foundation for the study by examining the functions, definitions, and sociolinguistic implications of terms of endearment as discourse markers. Additionally, the chapter aims to situate the research within the broader field of applied linguistics, drawing on various theoretical frameworks and empirical studies to inform the analysis of pragmatic functions and linguistic features of the selected terms of endearment.

2.1 Literature on Discourse Markers:

First, we must ask: When can a word function as a discourse marker? To answer this question, it is essential to determine what a discourse marker means and its function. Discourse markers, which are linguistic elements vital to the structuring and organization of discourse in both oral and written forms, help indicate the relationships between utterances and ideas without changing the core meaning of the content. Occasionally referred to as linking words, phrases, or sentence connectors, these markers signal the relationships between sentences and facilitate understanding by guiding readers or listeners through the discourse, enhancing its coherence and clearness. A word can function as a discourse marker when it organizes, manages, or clarifies the flow of discourse rather than contributing directly to the propositional content of an utterance. Examples include words like "well", "so", or "however", which are crucial in signaling transitions between ideas, indicating relationships between clauses, managing turn-taking in conversation, or expressing the speaker's attitude toward the content being discussed (Schiffrin, 1987).

American linguist Deborah Schiffrin first formally introduced the concept of discourse markers in 1988. By smoothing the progression of communication, these markers help the audience follow the speaker's intent more easily, improving overall comprehension and cohesion. Discourse markers can be grouped into four primary categories based on their function (Farahani, M. V., & Ghane, Z. 2022) as the following:

1. Interpersonal Discourse Markers: These markers reflect the relationship between the speaker and listener, indicating agreement, disagreement, perception, or astonishment (e.g., "Look! " ,"Exactly", "Wow!",

2. Referential Discourse Markers: These markers highlight sequence, causality, coordination, and non-coordination between sentences (e.g., "Now", "Because", "And," "But",

3. Structural Discourse Markers: These markers emphasize the hierarchical and organizational structure of conversational actions (e.g., "First of all", "To begin with", "In conclusion", and

4. Cognitive Discourse Markers: These markers reveal the speaker's thought process, indicating information processing, realization, or reformulation (e.g., "Um", "Oh! ", "I mean".

Discourse markers, often referred to as discourse connectives or particles, are essential tools for signaling connections at the discourse level. According to Blakemore (2002), they encompass adverbials, interjections, and expletives, such as "frankly," "yuk," and "damn," respectively. They significantly contribute to the organization and flow of discourse by guiding the sequence of utterances without affecting the truth-conditional meaning of individual sentences (Carol & Moder, 2004).

Brinton (1996) adds further insight, identifying discourse markers as lexical items with distinctive features. They are optional, difficult to translate, and frequently hold a marginal status in word classification. These markers display syntactic flexibility, lack specific lexical meanings,

and do not possess propositional or grammatical functions. Brinton emphasizes that they primarily appear orally, usually at the start of clauses, and are frequently utilized as optional components of communication.

perspectives reveal the multifaceted nature of discourse markers and their essential role in meaningful interaction.

2.2 On Discourse markers fulfill a variety of functions:

Researchers frequently highlight that discourse markers simplify comprehension for both speakers and listeners (Muller, 2005, p. 8). They establish contextual coordinates for utterances, offering guidance on how expressions should be interpreted within specific situational contexts (Muller, 2005, p. 8). Lenk (1998, p. 197) suggests that speakers utilize discourse markers when there is a need to verbally clarify how different elements fit together, signaling coherence or lack thereof in the conversation.

According to Schiffrin (1987, as cited in Muller, 2005, p. 8), discourse markers facilitate interpretation by choosing a semantic link among the potential meanings present in the conversation. Blakemore (1992, p. 150) emphasizes that discourse markers guide listeners by limiting possible interpretations providing instructions for processing propositional representations and encoding procedural meaning. Muller (2005, p. 9) further notes that discourse markers do not only signal propositional attitudes or illocutionary force but also aid in establishing and navigating interpersonal relationships within discourse.

Brinton (1990, p. 47) identifies the primary functions of discourse markers as follows:

-Initiating discourse: They are used to start conversations or introduce new topics.

Marking discourse shifts: They indicate changes in topic or signal shifts in the conversation.

Responding: They help in responding to or reacting to preceding remarks.

Filling pauses: They serve as fillers or delaying tactics to regulate the pace of conversation.

Maintaining floor control: They allow speakers to maintain control by indicating whose turn it is to speak.

Facilitating interaction: They foster interaction by creating shared understanding and promoting speaker participation.

Contextualizing: They frame discourse, either metaphorically or anaphorically, to provide structure and context.

Highlighting information: They draw attention to specific information by foregrounding or backgrounding it.

These functions underscore the adaptability of discourse markers in managing conversational flow, encouraging interaction, and structuring discourse.

2.3 Literature on Discourse markers in English and Multiple Languages Discourse:

Scholars widely agree that discourse markers play a critical role in shaping the pragmatic meaning of utterances and in enhancing speakers' pragmatic competence. Crystal (2008) underscores the importance of pragmatic expressions like "you know" in everyday conversation, describing them as lubricants that facilitate seamless communication. Such markers contribute to the smooth flow of speech production, ensuring meaningful and effective conversations. Discourse markers, known by various names like pragmatic markers, particles, or connectives, are crucial for ensuring cohesion and coherence in conversations. They function as text connectives, aiding communication flow and enhancing interlocutors' interpretation of meaning (Schiffrin, 1987; Fraser, 1996; Schourup, 1985; Blakemore, 1987). Their strategic use is fundamental for achieving coherence in texts, as noted by Syahabuddin and Zikra (2020).

Müller (2005) and Kamali and Noori (2015) highlight that discourse markers facilitate understanding by reducing the listener's cognitive load. Ang (2014) and Sáez (2003) assert that they are syntactically independent, often considered meaningless, yet signal relationships between different parts of the discourse. Fraser (1993) emphasizes that their main function is to aid in interpreting the speaker's intended meaning.

Lenk (1997) expands the concept of pragmatic markers, emphasizing their role in guiding interactions. They signal the relationships perceived by the speaker in the discourse, reflecting their understanding of connections within conversations and contributing to communication's overall coherence and effectiveness.

2.4 Literature On discourse markers in Arabic discourse:

Elshimi (1992) conducted a comprehensive analysis of the discourse marker /yaʿni/ in the speech of educated Egyptians. In this study, Elshimi identified seven essential pragmatic functions of /yaʿni/, including its use as an extension marker to explain and exemplify, a subordination marker to introduce subordinate expressions, and a broad interpretation marker to transition from specific to general descriptions. Additionally, /yaʿni/ functions as an inner-negotiation marker to modify or repair speech errors or pauses, a deictic-center marker to adjust the certainty of a proposition, a degree of intensity marker to introduce emphasis, and an indirect intention marker to mark disagreement, an euphemism, and sarcasm.

Similarly, Ghobrial (1993) investigated /yaʿni/ alongside other discourse markers like / ṭayyib/ and /ʔinta ʿārif/ in colloquial Cairene Egyptian Arabic, adopting Grice's cooperative principles. This study found that /yaʿni/ serves the maxims of quality, relevance, and manner, reflecting the speaker's orientation towards the meaning and interaction requirements. This highlights how /yaʿni/ aids in maintaining conversational coherence and fulfilling communicative goals.

In a more recent study, Marmorstein (2021) examined /yaʿni/ in both spoken and written Egyptian-Cairene Arabic. The study revealed that /yaʿnī/ is commonly employed in informal prose to evoke a conversational tone. At the same time, in formal writing, its usage is less frequent and primarily serves to elaborate on concepts or facts. This indicates a contextual variation in the application of /yaʿni/, emphasizing its adaptability across different forms of communication.

Furthermore, Abd El Hafiz (2019) conducted a corpus-based analysis of the discourse marker /maʿliʃ/ in Egyptian Arabic. This study explored its pragmatic functions, syntactic behavior, and potential correlations, highlighting its role in mitigating statements, apologizing, and downplaying the impact of certain expressions. This adds another layer to our understanding of discourse markers in Egyptian Arabic, showcasing their diverse functional spectrum.

Additionally, Almossa (2023) expanded the scope of discourse marker research by examining /yaʿni/ in Najdi Arabic. This study identified multiple discourse-pragmatic functions based on their turn position. Interpersonally, /yaʿni/ introduces assessments, mitigates disagreement, and checks to understand. Textually, it expands ideas, explains intentions, changes topics, summarizes discussions, and holds the floor during speech. Almossa's findings demonstrate how /ya'ni/ contributes to conversational dynamics in Najdi Arabic.

These studies emphasize the multifaceted roles of discourse markers like /yaʿni/ and /maʿleʃ/ in various Arabic dialects. They underscore their importance in achieving coherence, emphasis, and interactional clarity in spoken and written communication, thereby enriching our understanding of Arabic pragmatics.

In summary, discourse markers are indispensable linguistic tools that enhance conversational cohesion and coherence. By signaling relationships, structuring the discourse flow, and enriching pragmatic meaning, they are crucial for facilitating effective communication.

2.5 Terms of Endearment's Definitions and Functions

Terms of endearment are those affectionate and intimate expressions that serve as significant markers within the intricate framework of human communication. Deeply woven into language, these expressions transcend their mere linguistic form to become essential tools for navigating social interactions, building rapport, and negotiating relationships. Their use across different cultures mirrors the unique nuances of social dynamics, values, and norms inherent in each society, shaping the essence of interpersonal communication.

Exploring the phenomenon of terms of endearment as discourse markers reveals that every culture imbues these expressions with distinct flavors and meanings. From the familial warmth of "my dear" in English to the poetic sophistication of /yā ḥabibi/ in Arabic, each linguistic tradition has a diverse array of affectionate terms adapted to its social context. These expressions not only reflect ideals of love, kinship, and friendship but also act as strong indicators of social hierarchy, politeness, and solidarity.

The significance of terms of endearment extends well beyond their literal definitions, embodying various pragmatic roles in interpersonal communication. They are used to express intimacy between romantic partners, reinforce family ties, or foster camaraderie among friends. As a result, these expressions play a crucial role in shaping relationships and identities. Their strategic use subtly manages social interactions, negotiates power dynamics, and conveys emotions in different cultural contexts. However, while the concept of affection is universal, the

specific forms of terms of endearment vary widely across cultures, highlighting the particularities of each linguistic tradition and the subtleties of social norms. What is seen as affectionate in one culture might be considered too familiar or even offensive in another, underscoring the need for cultural competence in understanding linguistic nuances and promoting cross-cultural communication. Thus, studying the cultural specificity of terms of endearment as discourse markers not only reveals the diversity of human expression but also highlights the profound influence of language on social interaction and identity formation. By analyzing the unique ways different cultures employ these expressions, we gain critical insights into the intricate relationship between language, culture, and society, enriching our understanding of the complex nature of human communication.

Terms of endearment are words or phrases used to describe or address a person, animal, or object for which the speaker feels affection. They fulfill various roles, such as conveying intimacy between close relations, expressing affection, or fostering camaraderie in informal settings. The tone of voice, body language, and social context greatly influence the meaning and function of these terms. (Grzega, J. 2003)

In certain contexts, they may be perceived as offensive or patronizing, particularly when strangers use them toward women. However, in informal settings, they can serve as "positive politeness strategies," helping shift attention away from the imposition of a request and toward building camaraderie between speakers. They often rely on internal rhyme, duplication, or references to cute, small objects. Over time, some terms of endearment may shift meaning, acquiring new connotations. (Grzega, J. 2003)

2.6 Literature on Terms of Endearment:

This section reviews significant research on the pragmatic and semantic aspects of terms of endearment, organized by thematic focus rather than a methodological approach.

To begin with, Nartey (2018) explored the use of endearment terms among students at the University of Cape Coast in Ghana. This study identified four main categories: epithets, flora terms, royal terms, and coinages from personal names. Utilizing an ethnographic design that included observation and interviews, Nartey demonstrated that these terms were employed to express affection and solicit favors in various university settings.

In a different context, Skagerström (2009) investigated the use of terms of endearment among native English speakers in Northern Ireland and Ireland when addressing strangers. Through observational methods, Skagerström found that while young people generally refrained from using these terms, older individuals did, with notable gender differences in formality and physical contact. Terms such as "love," "pet," and "dear" were identified as conveying affection and familiarity.

Transitioning to another focus, Hildebrand et al. (2022) examined how terms of endearment like "honey," "sweetie," and "dear" might reflect and reinforce sexism toward women outside of intimate relationships. Their research, which employed self-report measures, job interviews, and narrative scenarios, revealed that these terms could be perceived as patronizing, particularly by women who endorsed lower levels of benevolent sexism.

Furthermore, Mubashra (2017) analyzed terms of endearment in Urdu songs, employing a social constructivist approach. This study found that gender stereotypes and patriarchal

ideologies heavily influenced terms of endearment in these songs. The analysis revealed that such terms often reflected traditional views of gender roles, reinforcing stereotypes related to physical beauty and vigor.

In addition, Pauletto et al. (2017) investigated the use of endearment terms in Italian and Swedish family interactions during dinnertime. The study highlighted that parents frequently used these terms to express intimacy and manage requests. In contrast, children did not use them with their parents but instead relied on nonverbal cues to convey affective stances.

Finally, Koiranen (2015) conducted a quantitative analysis of the use of terms of endearment in British English, focusing on gender and age differences. Using data from the British National Corpus, Koiranen found that women used terms such as "babe," "darling," and "sweetheart" more frequently than men, with variations across different age groups. The study also explored the illocutionary acts associated with these terms, noting that their use could vary significantly based on context and intention.

2.7 Literature on Terms of Endearment in Arabic Discourse:

A range of studies has investigated the usage of terms of endearment in Arabic culture, with particular emphasis on the term /ḥabibi/. These studies explore the pragmatic variations and non-romantic implications of /ḥabibi/ in modern Egyptian society. They employ methods such as participant observation, interviews, and interaction analysis among male friends, acquaintances, and strangers to uncover both positive and negative connotations associated with /ḥabibi/. The contextual functions of this term are examined across various scenarios, including greetings, expressions of gratitude, arguments, and interactions between strangers.

Among the significant works reviewed, Naama (2016) offers an examination of the figurative uses of /ḥabibi/ and its role in cultural and interpersonal relationships. Similarly, El-Haj's (2020) 'Habibi Corpus,' which is the first Arabic song lyric corpus, provides a comprehensive analysis of the prevalence of /ḥabibi/ in Egyptian culture with over 30,000 songs and 3.5 million words. Furthermore, studies by Khalil and Tatiana (2018), Omar, Ilyas, and Kassem (2018), and Samha, Haider, and Hussein (2023) contribute sociolinguistic insights, politeness strategies, and translation-focused analyses of Arabic address terms.

In addition, foundational literature in the field of address terms, including research by Günthner (2017), Bruns and Kranich (2021), Ide (1989), Fitch (1991), and Piller (2002), provides a broader context by investigating relational terms, cultural factors, politeness, and the negotiation of address terms in multilingual environments.

Building on this, Khalil et al. (2022) conducted a comparative study of terms of endearment in American English and Syrian Arabic within family interactions. By analyzing 312 interactions from the TV series "This is Us" (American) and "Rouzana" (Syrian), they found that Syrian Arabic terms appeared 112 times, demonstrating greater variety, expressiveness, and conventionality compared to American English terms, which appeared 87 times. This study highlights how Arabic expressions reflect hierarchical and respectful relationships more prominently than their American English counterparts.

Moreover, Aghbari and Mahrooqi (2019) explored the semantics and cultural norms associated with endearing terms used by female speakers of Omani Arabic. Their study, involving 25 female Omani students and 122 documented terms, revealed how these terms convey intimacy and cultural references while reflecting gender differentiation in Omani society. Terms such as "the sheik" and "the lion" for males, and "the crown of my head" and "I sacrifice myself to your

heart" for females, illustrate the linguistic creativity and social norms embedded in Omani Arabic.

In summary, these studies collectively offer a comprehensive examination of the pragmatic variability and sociolinguistic characteristics of /ḥabibi/, revealing its diverse meanings and roles across various social contexts in Arabic culture. Despite the extensive research on semantic and pragmatic analyses of terms of endearment, most studies have focused on their use in expressing affection and closeness. However, they also indicate that meanings can shift significantly depending on social context and body language. There is a notable gap in addressing the pragmatic functions of terms of endearment specifically within the Egyptian dialect. Consequently, this proposed research aims to fill this gap by focusing on the pragmatic functions of these terms in Egyptian Arabic.

2.8 Film for Language Analysis

Films stand out as a unique resource for language analysis research due to their ability to provide near-authentic listening material. They capture the nuances of everyday speech, including idiomatic expressions, slang, and colloquial language, which are often absent from traditional language learning resources. This unique feature makes films invaluable for studying how language is used in real-life interactions.

Moreover, films offer rich cultural content that enhances language study within its cultural context. They present vivid portrayals of cultural norms, values, and social practices, offering insights into the societal backdrop against which language is used. This cultural dimension is crucial for understanding language as a social phenomenon.

Films often explore a wide range of themes and issues, from historical events to contemporary social challenges. This thematic richness provides a fertile ground for exploring the relationship

between language and meaning, allowing researchers to analyze how language conveys complex ideas andemotions.

2.9 TV Series for Language Analysis

TV series offer a unique advantage for language analysis research due to their ability to blend naturalistic dialogue with scripted interactions. Often crafted to resemble real-life conversations, these series serve as valuable corpora for pragmatic analysis. They provide numerous illustrative examples that can be used to test and apply pragmatic theories. Furthermore, the continuity over multiple seasons allows researchers to study interactions within the context of the characters' evolving histories, feelings, and relationships, which is essential for grounding analyses in both local and broader relational contexts (Bednarek, 2017). The use of TV series as 'laboratories' where actors perform scripted language in controlled settings also allows researchers to explore language use in ways that might be challenging in natural environments, providing a balance between natural data and controlled experimentation (Clark & Bangerter, 2004). Importantly, TV series often reflect socio-cultural nuances and evolving language trends, making them rich sources for understanding contemporary language use and its socio-historical context (Haugh, 2015). This role in reflecting socio-cultural nuances and evolving language trends makes TV series invaluable for linguistic and pragmatic research (Sorlin, 2023).

Chapter Three: The Methodology

This study explores the pragmatic functions and analyzes the linguistic features of specific terms of Endearment in Egyptian Colloquial Arabic as Discourse Markers such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/. It seeks to answer three research questions. The first question relates to which context Egyptians use terms of endearment. The second is concerned with the different pragmatic functions of those terms. The third question investigates the linguistic features of those terms.

This chapter details how the study was conducted. This chapter details how the study was conducted. The first section outlines the research design and the rationale for adopting it. The second section looks at the data collection instruments used and the reason for their choice. The third and fourth sections give a detailed account of the data collection and analysis procedures.

3.1 Research Design

The collected experts were analyzed in the light of two theories: Speech act theory, where the analysis concentrated on how language functions in communication by examining the intentions behind utterances and their effects on listeners. This framework helps in understanding how speakers use language to perform various actions such as requesting, apologizing, or promising (Austin, 1962; Searle, 1969). Pragmatic theory, on the other hand, extends this analysis by considering the context in which communication occurs, including cultural norms, social relationships, and situational factors. It investigates how meaning is constructed and interpreted in real-life interactions, emphasizing the importance of context in understanding linguistic meaning (Levinson, 1983). By integrating these theories, the researcher can analyze the pragmatic functions of language, uncovering how specific terms, phrases, and structures achieve communicative goals and how listeners interpret these in context. This dual analysis reveals the

intricate dynamics of human communication, highlighting the interplay between linguistic form, speaker intention, and contextual interpretation.

In addition f particular interest is the qualitative-quantitative and the exploratory continua. This study falls in the exploratory continuum on the grounds that, while the study may not be the first study to explore terms of endearments, it aims at investigating the topic in a context that has not been extensively researched or explored before, namely general exploring five specific terms of endearment in Egyptian colloquial Arabic in regard its pragmatic functions and their linguistic features.

This study adopts a mixed-methods research design positioned on the qualitative-quantitative continuum to understand the research topic comprehensively. The mixed-methods approach facilitates data triangulation, enhancing the findings' depth and accuracy.

The quantitative component systematically analyzes the frequency and percentage of selected terms of endearment, providing descriptive data highlighting common trends (Dornyei, 2007; Woodrow, 2019). Conversely, the qualitative component delves into these terms' pragmatic functions and linguistic features, offering a nuanced interpretation of the data (Woodrow, 2019). By integrating both quantitative and qualitative methods, this study is designed to provide a comprehensive and detailed description of the selected terms of endearment. It aims to explore their pragmatic functions and linguistic characteristics, thereby ensuring the validity and accuracy of the results.

3.2 Instruments

The linguistic analysis method is a bottom-up approach. In analyzing terms of endearment, the bottom-up approach allows researchers to identify the nuances in how these terms are used across various contexts. For example, by starting with the specific lexical choices and examining

their frequency, positioning, and co-occurrence with other linguistic elements, researchers can better understand the subtleties of their pragmatic functions, such as expressing affection, intimacy, or social hierarchy (Brown & Levinson, 1987).

Moreover, this approach helps reveal the correlations between certain linguistic features and the social variables influencing the use of terms of endearment. For instance, different cultural contexts affect the choice and interpretation of these terms, with some cultures favoring more formal or reserved expressions of endearment. In contrast, others might prefer more affectionate or casual terms (Wierzbicka, 1992). By analyzing these patterns from the bottom up, researchers can provide insights into the socio-pragmatic rules governing language use in specific communities.

3.3 Data Collection

To achieve this study's goal, the current study analyzes a dataset comprising 14 Egyptian films and TV series from various genres. The selected works spanning various periods, from contemporary to older works, represent a diverse range of social classes, age groups, historical contexts, and character types, all of whom engage in everyday speech. The films and TV series also were chosen based on their availability on the internet, ensuring accessibility for analysis. The data has been analyzed drawing on the speech act Theory precisely the second category called the Illocutionary act. In addition to drawing on pragmatic theory, integrating its principles to analyze language uses' communicative purposes and contextual appropriateness. By employing this theoretical framework, the study aims to uncover the intricate ways in which pragmatic functions guide interaction, influence meaning, and shape the subtleties of discourse. These works titles included in this data collection are ʔil-ʕatawlah, mamlaket ʔiblīs1, rayyah wi-sskinah, ḥadīs aṣṣabāḥ wi-ʔil-masāʔ, ʔafrāḥ ʔil-ʕubba, ar-rāqiṣṣah wi-ʔil-siyāsi, ar-rāqiṣṣa wi-

ʔilṭṭabāl, xalti faransah, ʔil-bīḍah wi-ʔilḥagar, baḥib ʔissīmah, fūll aṣ-ṣīn ʔil-ʕaẓīm, bixīt wi ʕadīlah, ʔibn ḥamīdu, and ʔiʃʃaʔʔah min ḥaʔ ʔizzūgah

3.4 A brief background about each TV series and film in terms of the time period represented by each of them:

9 Egyptian TV series:

1. /ʔil-ʕatawlah/ (العتاولة)(2024): Set in contemporary Cairo, this series examines the lives of families across different social classes, from the elite to the working class. It explores how language varies with social status, education, and historical events like the Arab Spring and globalization.

2. Mammlakit ʔiblīs (مملكة إبليس) (2020): Set in a fictional Cairo alley, this series highlights the linguistic differences between the educated, who use Modern Standard Arabic, and the uneducated, who speak colloquial Egyptian Arabic, emphasizing how language reflects social class.

3. Rayyah wi-ssikīnah (ريا وسكينة) (2005): Set in early 20th-century Alexandria, this series tells the story of two infamous sisters and contrasts the formal language of authorities with the colloquial Arabic of the working class, illustrating the social and economic divides of the era.

4. Ḥadīs ʔiṣṣabāḥ wi ʔil-masāʔ (حديث الصباح و المساء) (2001): Spanning from British colonialism to the post-Arab Spring period, this series portrays Egyptian families from various social classes, highlighting the refined language of the upper class, the formal-colloquial mix of the middle class, and the vernacular speech of the working class.

5. ʔafrāḥ ʔil-ʔubbah (أفراح القبة) (2016): Covering Egypt from the mid-20th century onwards, this series explores linguistic diversity, contrasting the classical Arabic of older generations with the colloquial speech of younger, working-class characters, reflecting major historical shifts like the Nasser era.

6. ʔirrāqiṣṣah wi-ssiyāsi (الراقصة و السياسي)(1990): Set in Cairo, this film contrasts the formal Arabic of the political elite with the vibrant vernacular of the performing arts community, exploring how language reflects social dynamics and power relations.

7. ʔirrāqiṣṣah wi-ʔilṭṭabāl (الراقصة و الطبال)(1984): This film delves into Egypt's cabaret culture, contrasting the expressive language of performers with the refined speech of affluent patrons and the vernacular of the working class. It reflects societal norms and cultural transitions of the early 1990s.

8. Xalti Farnsah (خالتي فرنسا)(2004): Set in Cairo, this film portrays different social classes through their language use, from the upper class's mix of Arabic with French and English to the middle class's blend of formal and colloquial Arabic, and the working class's rich vernacular, reflecting their social and educational backgrounds.

9. ʔil-bīḍah wi-ʔilḥagar (البيضة والحجر)(1990): Set in Cairo during the 1980s, this film explores language variation among social classes. The upper class uses refined Arabic interspersed with foreign phrases, the middle class blends formal and colloquial speech, and the working class uses vernacular Arabic.

10. Baḥib ʔissīmah (بحب السيما)(2004): This film follows an Egyptian family in the early 21st century. It showcases linguistic shifts within the family, from the father's classical Arabic to the

mother's colloquial speech, reflecting the social changes and generational language differences of the time.

11. Fūll ʔiṣṣīn ʔilʿaẓīm(فول الصين العظيم) (2004): This comedic film explores the cultural and linguistic challenges of an Egyptian man in China, highlighting the contrast between the polished language of Egypt's elite and the colloquial speech of the working class amidst increasing globalization.

12. Bixīt wi ʿadīlah (بخيت وعديلة)(2005): Set in modern Egypt, this film contrasts the rural dialect of a countryside man with the polished urban Arabic of a city woman, reflecting broader social variables like education, regional identity and the effects of modernization on language.

13. ʔibn ḥamīdu (إبن حميدو) (1957): Set in a mid-20th century coastal village, this classic film highlights the linguistic differences between the educated elite, who use formal Arabic, and the working class, who speak in regional dialects, offering insight into the social hierarchies of the time.

14. ʔiʃʃaʔʔah min ḥaʔ ʔizzūgah (الشقة من حق الزوجة) (1985): This film explores Egyptian marital dynamics in the mid-1980s, portraying linguistic diversity across social classes. The affluent use formal Arabic with foreign phrases, the middle class mixes formal and colloquial speech, and the working class uses vernacular Arabic, reflecting the evolving roles of women and social changes.

3.5 Procedure

To explore the pragmatic functions especially those beyond the romantic meaning of terms of endearment /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/, the researcher followed a comprehensive procedure. The researcher compiled a diverse list of films and series, ensuring

representation from various genres, time periods, and social classes, focusing on those with significant viewership and critical acclaim. From this list, the researcher finalized 14 for in-depth analysis. Also identified key scenes where terms of endearment were used and analyzed them in various contexts such as familial, and professional settings. The researcher categorized and coded these terms based on their meanings and functions, followed by a comparative analysis to identify patterns and variations. The findings were documented and reported in the results section of the current thesis.

These 14 media discourses represent the era from the early 1900s to 2024. For this study, the researcher re-watched all 14 films and series in their entirety to manually transcribe scenes and collect conversations or excerpts featuring selected terms of endearment, such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/. The researcher also manually marked their timings on an annexed sheet containing 102 extracted excerpts (see appendix). The study focused on most conversations that included the selected terms of endearment. The data collection and sampling process took approximately one month and a half to be completed.

3.6 Data Analysis

To analyze the data from the 14 media discourses between Egyptian films and TV series, the researcher first employed Hymes' 'Speaking' framework, focusing on 'rules' (why someone used "*ḥabibi"* in that instance), 'norms' (how the other person perceived it), and 'goals' (what was achieved by using the term) (Hymes 1972). This approach was applied also to all selected terms of endearment. Following this, the researcher engaged in primary-cycle coding, searching for different functions and meanings in the data that could be grouped under a single code, and found the following: reducing intensity/tension, expressing feelings, asking for favors, accepting a favor, establishing solidarity, showing power, greeting someone, showing compassion,

showing pity, to make fun of someone (mocking), and to thank someone. (See Chapter 4) for the results.

3.7 Rationale for the Choice of Data

The selection of data from 14 Egyptian films and TV series was intentionally chosen for their use of Egyptian colloquial Arabic, featuring numerous instances of terms of endearment.as well as was informed by the need to explore the diversity of terms of endearment use across various social and pragmatic contexts. This approach is grounded in Said Badawi's classification of Arabic language levels, which provides a nuanced framework for analyzing language variation. Badawi's model identifies five distinct levels of Arabic: Classical Arabic, Modern Standard Arabic, Educated Spoken Arabic, Illiterate Spoken Arabic, and the Vernacular (Badawi, S. (1973). By choosing media that reflect a broad spectrum of social classes, education levels, and gender roles, the study can comprehensively examine how these factors influence linguistic choices.

3.7.1 Social Variables:

The selected films and TV series span different social strata, from the elite to the working class, allowing for an analysis of how language varies according to social status. For example, the upper class often uses a blend of Classical or Modern Standard Arabic with foreign phrases, signaling their education and global exposure. In contrast, the working class relies on the vernacular rich in local idioms and expressions.

Education Levels: Education is a critical factor in language variation, as it often determines the level of formality and the use of Modern Standard Arabic versus the vernacular. The data includes characters from diverse educational backgrounds, allowing the study to explore how

formal education impacts linguistic choices, such as the preference for Educated Spoken Arabic among the middle class and the more colloquial forms used by those with limited education.

Gender: is another essential variable in the study of language use. The selected media portray a range of gender roles, from traditional to modern, enabling the analysis of how gender influences language, particularly in formality, politeness strategies, and specific linguistic forms. For instance, women from higher social classes may use more formal language or code-switch between Arabic and foreign languages, reflecting societal expectations and educational influences.

Overall, the diversity of the selected data allows for a comprehensive examination of how language functions within different social contexts, providing insights into the interplay between language, identity, and social variables in contemporary Egyptian society.

Chapter Four: Results

4.1 Structure of the Chapter

This study is designed to explore the pragmatic meaning and function, as well as the linguistic features aspects, of specific terms of endearment used in Egyptian colloquial Arabic discourse, including /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/.To achieve this goal, data was gathered from 14 Egyptian films and series, totaling 102 excerpts (see appendix) selected for analysis, to address the following research questions:

In which context do Egyptians use the terms of endearment such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/.

What are the different pragmatic functions of those terms.

What are the salient linguistic features in the use of those terms.

This chapter presents the findings of the study, which aims to explore the pragmatic meaning, function, and linguistic features aspects of specific terms of endearment used in Egyptian colloquial Arabic discourse, /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/. The data for this analysis were collected from 14 Egyptian films and TV series, resulting in a total of 102 excerpts (see appendix). These excerpts were meticulously selected to address the research questions. The analysis employs both speech act theory and pragmatic theory to examine how these terms of endearment function within different contexts and how they contribute to the overall communicative goals of the speakers.

The results are structured to first provide a general overview of the usage terms observed, followed by a detailed analysis of each term's pragmatic and linguistic features, to be end by the most important observations in regards the social variable that may influence the use of selected

terms of endearment. This chapter aims to shed light on the entangled ways in which these terms are employed in everyday discourse, enhancing our understanding of their role in Egyptian colloquial Arabic.

4.2 General Overview

As mentioned in the literature review chapter the previous studies' findings showed that terms of endearment convey affection, however, this study showed that the selected terms of endearment, namely/ḥabibi/, /ḍanayah/, /ʕinayyah/, /ruḥi/, and /naḍari/, extend their meaning to include other pragmatic functions besides expressing affection and love. Depending on the closeness of the speaker and the social-linguistic context, a new result emerged providing additional meanings and functions for those selected terms to include reducing intensity/tension, expressing feelings like happiness, fair or worry, asking for favors, accepting a favor, establishing solidarity, showing power, greeting someone, showing compassion and pity, and to thank someone.

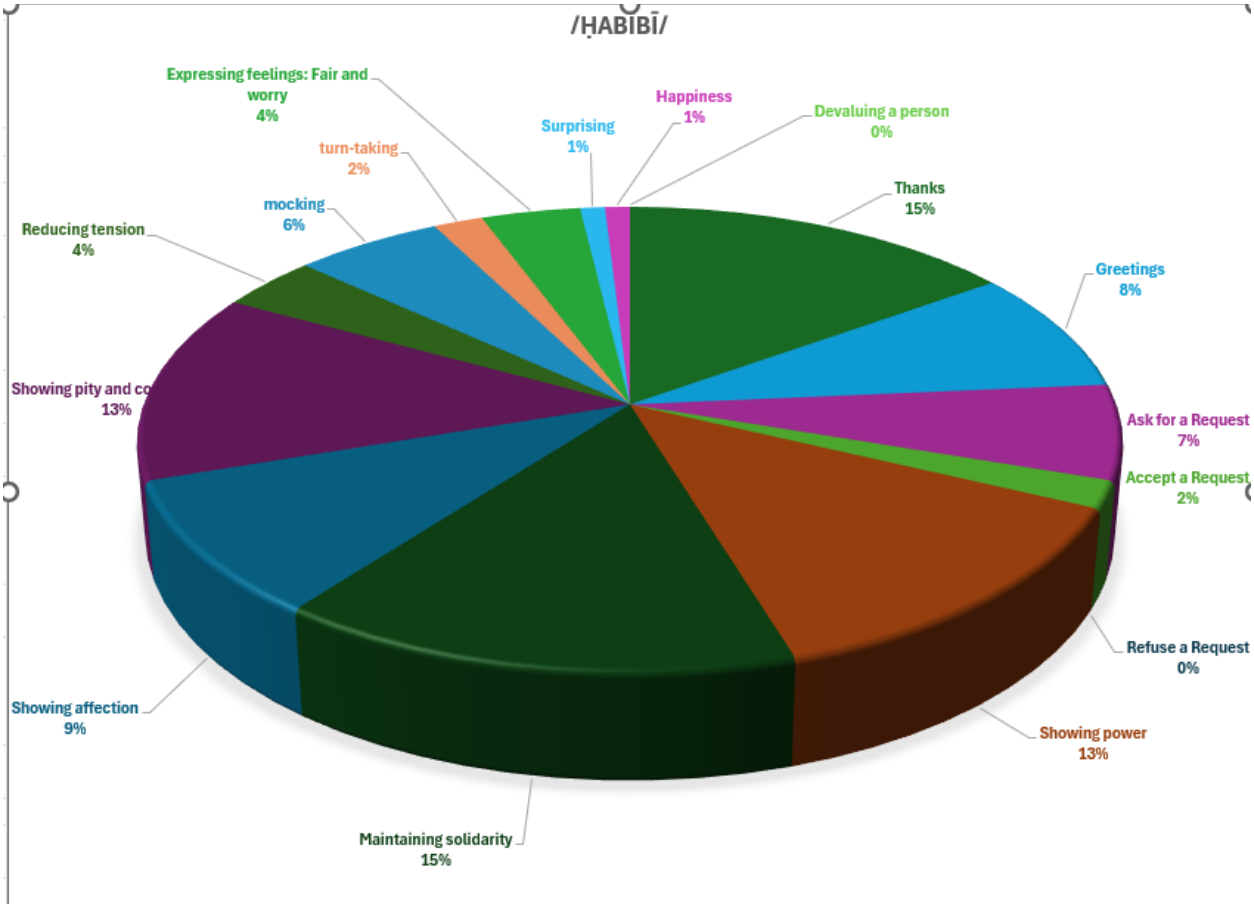
4.3 Results related to the first research question

In which context do Egyptians use the terms of endearment such as /ḥabibi/, /ḍanayah/, /ʕinayyah/, /ruḥi/, and /naḍari/. Terms of endearment in different cultures are used to express feelings and closeness among people and are usually used to express love, affection, and closeness between them (Crystal, D. 2011). This study showed that Egyptians also use terms of endearment for the same purpose, with the difference that terms of endearment can include other meanings far and beyond endearment and affection. Egyptians use terms of endearment to express some negative feelings such as anger, contempt, and imposition of authority and power, whether those feelings are used to reflect on the user or to be reflected on the listener. All of the

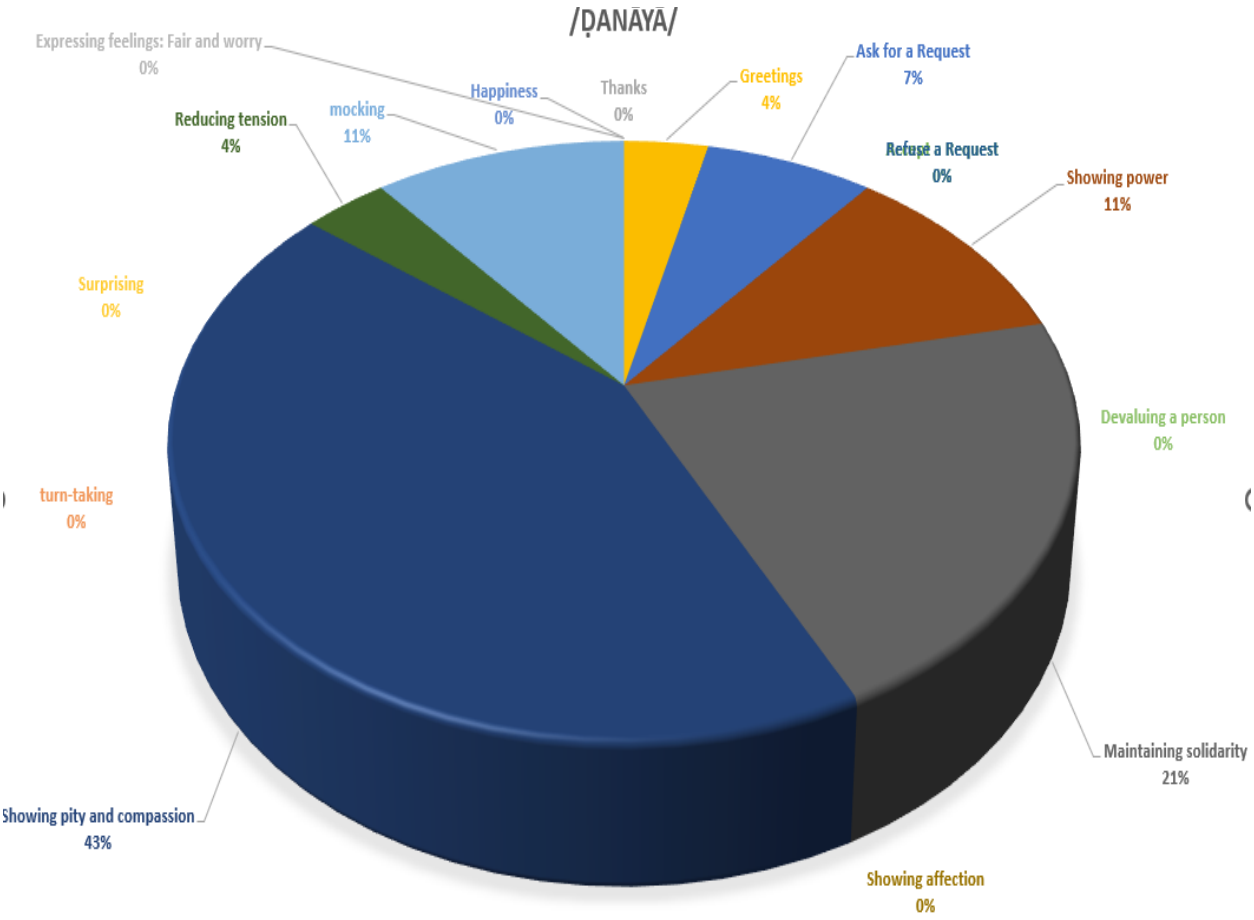
figures 1, 2, 3, 4, and 5 show the different pragmatic functions that the selected terms of endearment get used to convey and show the percentage of these pragmatic functions' usage.

Figure 1

/ḥabibi/ and its pragmatic functions and the percentages of each pragmatic function's usage

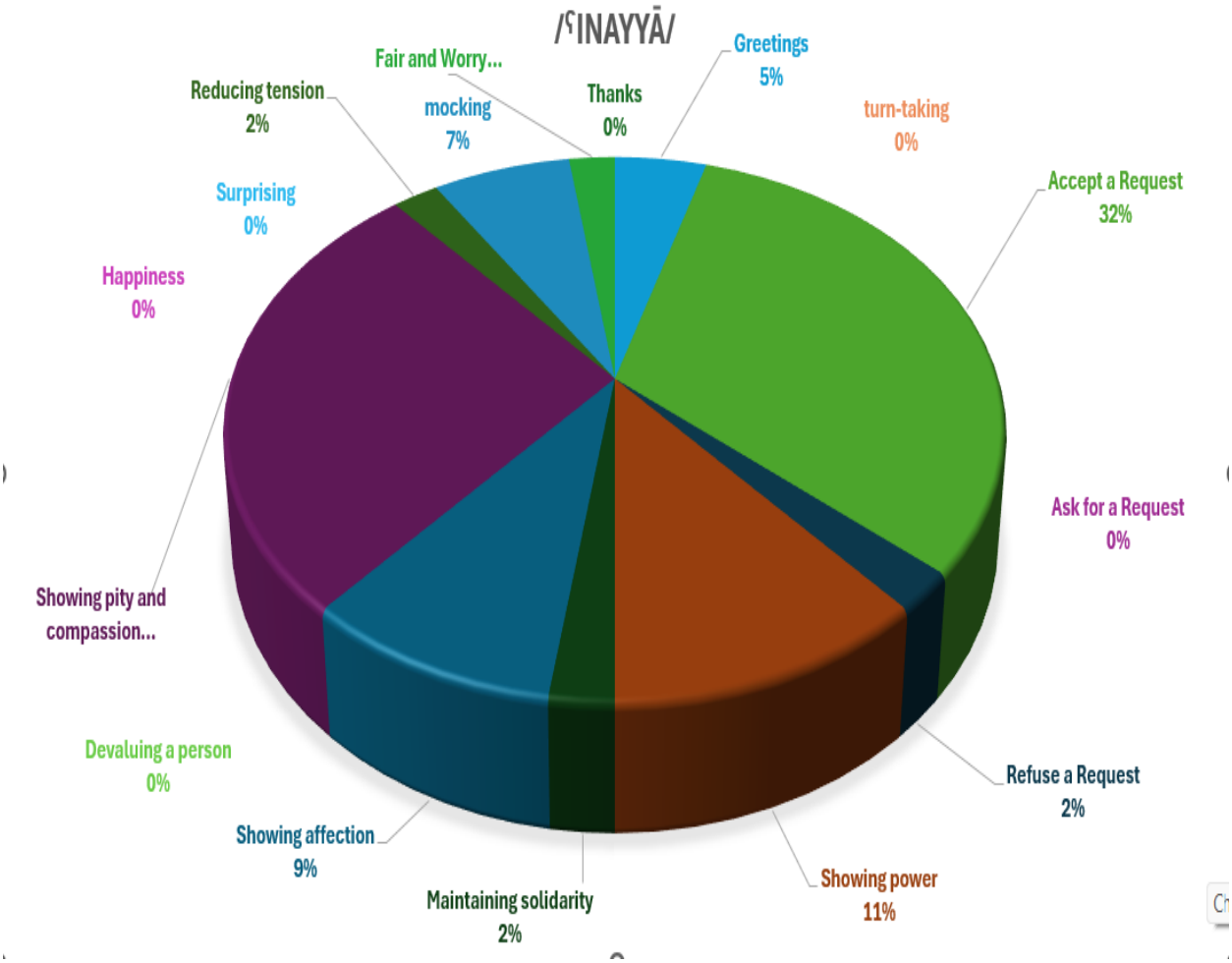


/ḍanayah/ and its pragmatic functions and the percentages of each pragmatic function's usage

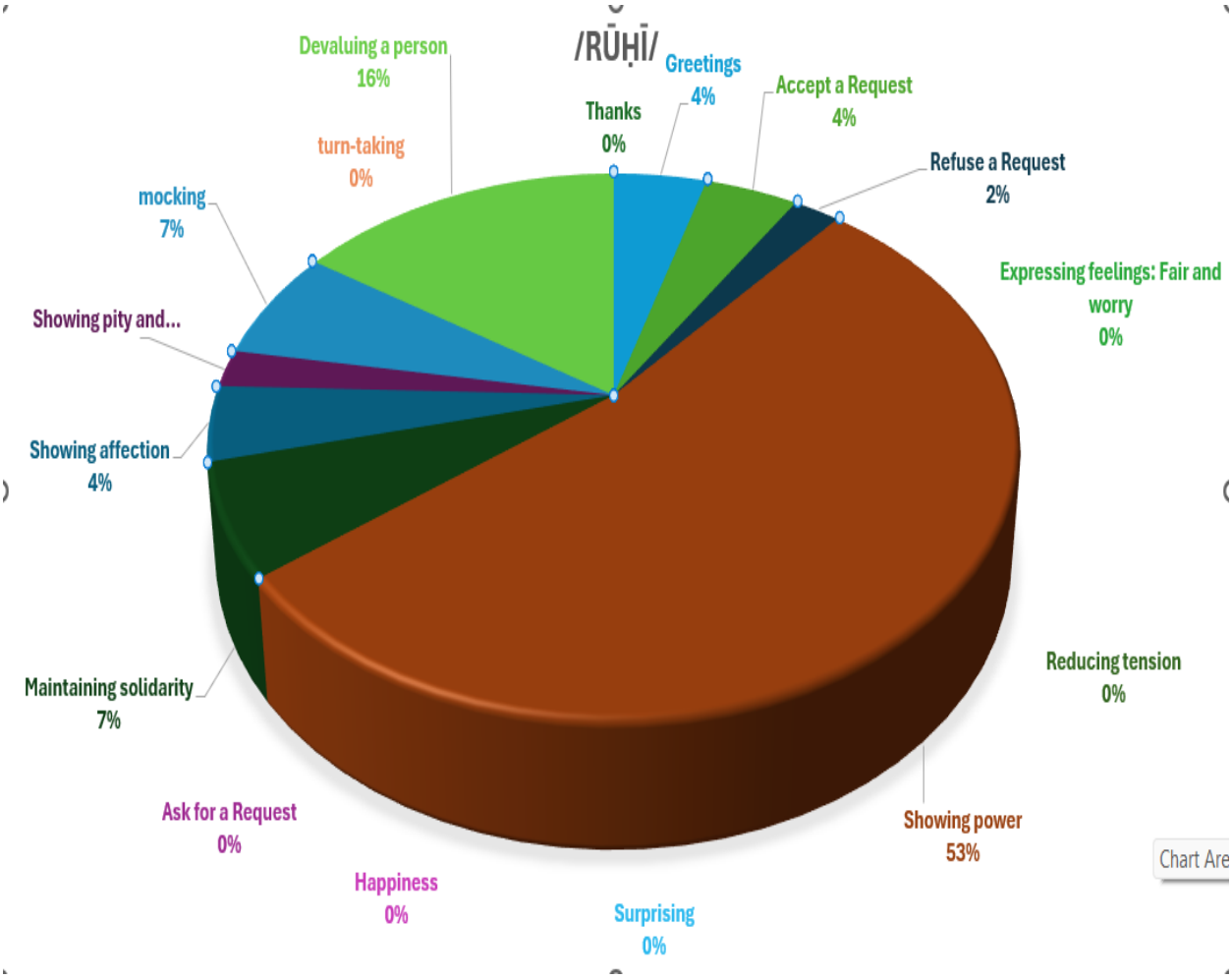


/ʾinayyah/ and its pragmatic functions and the percentages of each pragmatic function's

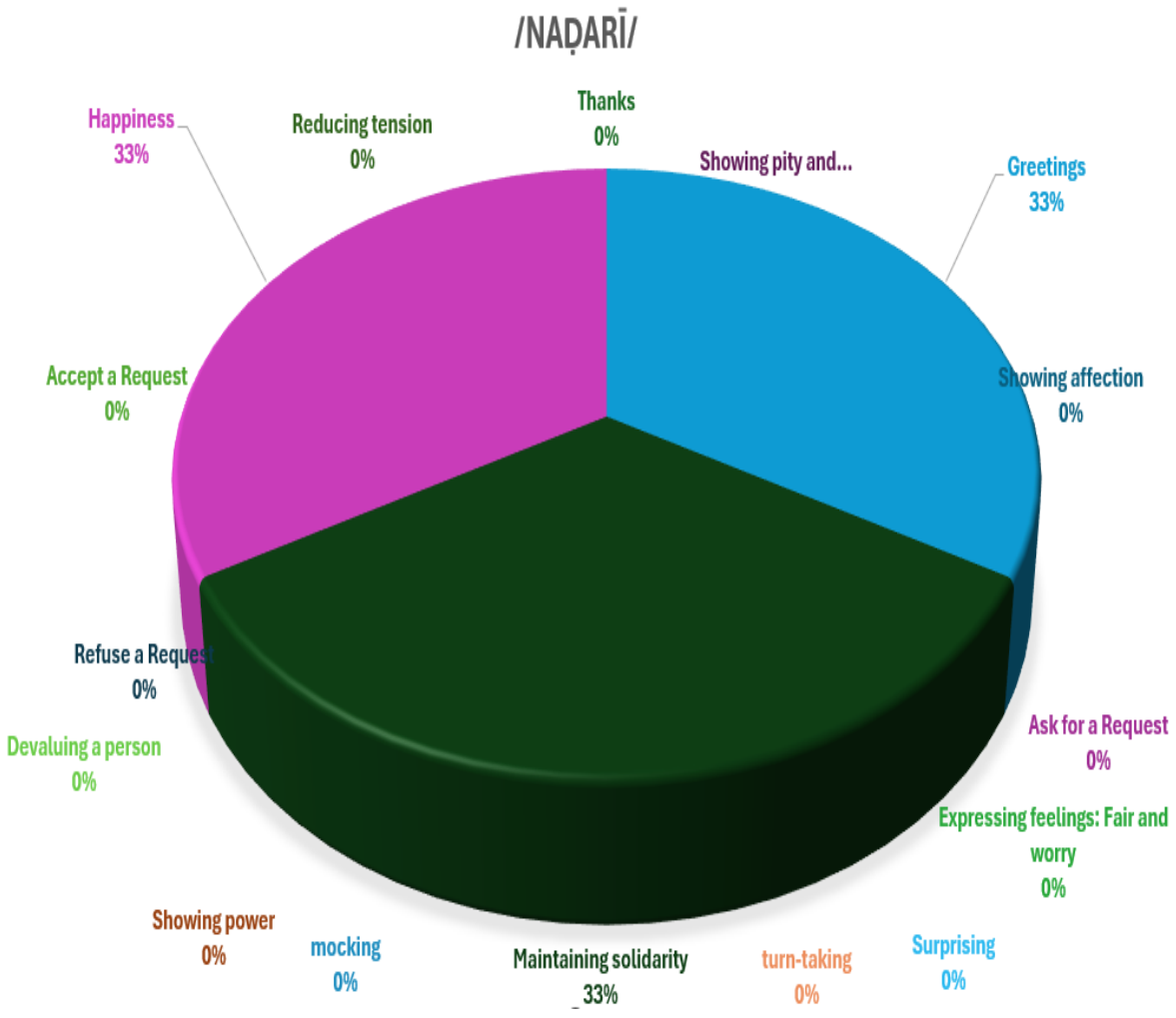
usage



/ruḥi/ and its pragmatic functions and the percentages of each pragmatic function's usage



/naḍari/ and its pragmatic functions and the percentages of each pragmatic function's usage



Following, in an attempt to answer the second question, each function that terms of endearment convey by Egyptians is present, with examples extracted from the media discourse material that has been analyzed.

4.4 Results related to the second research question

What are the different pragmatic functions of those terms?

The analysis of the 14 selected media discourses has resulted in the semantic and pragmatic diversity of the terms of endearment regards the different social situations and the closeness of the interlocutors. Despite the varying time periods encompassed by the analyzed media

discourses, a consistent agreement on the pragmatic functions associated with the terms /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/ is observed across all instances.

4.5 Result related to the second question in detail

What are the different pragmatic functions of those terms?

This section will display extracts from the analyzed selected media discourse to illustrate more accurately and comprehensively the pragmatic functions and the diversity of context in which terms of endearment are used.

4.5.1 Term of Endearment: /ḥabibi/

Based on frequency; /ḥabibi/ is considered one of the most frequently used of selected terms of endearment in this study. That indicates different pragmatic functions in various contexts. In this study, a set of pragmatic functions for the terms of endearment /ḥabibi/ were extracted, including Thanks, greeting, asking for a request, accepting a request, showing power, maintaining solidarity, showing affection, reducing intensity/tension, mocking, Turn-taking, show compassion and pity, and expressing feelings as fair and worry.

This interpretation is explicitly described in the following examples from ʔil-ʿatawlah, mamlaket ʔiblīs1, rayyah wi-sskinah, ḥadīs aṣṣabāḥ wi-ʔil-masāʔ, ʔafrāḥ ʔil-ʿubba, ar-rāqiṣṣah wi-ʔil-siyāsi, ar-rāqiṣṣa wi-ʔilṭṭabāl, xalti faransah, ʔil-bīḍah wi-ʔilḥagar, baḥib ʔissīmah, fūll aṣ-ṣīn ʔil-ʿaẓīm, bixīt wi ʿadīlah, ʔibn ḥamīdu, and ʔiʃʃaʔʔah min ḥaʔ ʔizzūgah

4.5.1.1 Thanks

Excerpt 1:

1: كله تمام يا ريس ماتقلقش و كله زى ما انت امرت بالظبط

kulu tamām yā rayyis ma taʔlaʔʃ wi kulu zayy m ʔinta ʔamart bizzabt
No worries, sir, everything is exactly as you wanted.

2: طول عمرك سندال ياض
ṭūl ʿumrak sindāl yāḍ
You've always been my support, my man

1: حبيبى يا نصار
ḥabibi yā naṣṣār
Thanks, My dear Nassar

Excerpt 2:
1: زى ما أمرت يا غالى يا ابن الغالى
zayy mā ʔamart yā ɣāli yā ʔibn al-ɣāli
As you've commanded, my dear son

2: الأمر لله, ما يؤمرش عليك ظالم
ʔill-ʔamr lilāh, mā yuʔmurʃ ʿalik ẓālim
May god protect you

1: حبيبي
ḥabibi
My dear

Excerpt 3:

ميه ميه, يا حبيبى, الله يسعدك
Miyya miyya, yā ḥabibi, allāh yisʿidak

All good, thank you dear, god bless you.

4.5.1.2 Greetings:

Excerpt 4:
الله يعافيكى يا حبيبتى

Allāh yiʿāfīki yā ḥabibti

Goodbye

Excerpt 5:
1: سلام ياما
salām yāmmah

Goodbye, mother

2: سلام يا حبيبى

salām yā ḥabibi
Goodbye, my Dear

4.5.1.3 Ask for a Request:
Excerpt: 6
استنى يا حبيبى

ʔistanah yā ḥabibi
Wait

Excerpt 7:
يلا يا حبيبي

yāllah yā ḥabibi

Come on, my beloved

4.5.1.4 Accept a Request:

Excerpt 8:
حاضر يا حبيبى

ḥaḍir yā ḥabibi

Okay

4.5.1.5 During Arguments: Amid disagreements or disputes to show power

In Egyptian Arabic, /ḥabibi," traditionally an affectionate term meaning "my dear" or "my beloved," transcends its original endearing function and finds a place even in contentious interactions. "Habibi" can be used during disagreements or disputes as a strategic discourse marker that serves belittling (Naama, 2016) or shows power. Its use can simultaneously signal the speaker's discontent and invoke the closeness of the relationship. Thus, "Habibi" illustrates the layered complexity of language in expressing both positive and negative interpersonal dynamics.

Excerpt 9:
لا يا حبيبتي!

lā yā ḥabibti
No, darling!

Excerpt 10:
هزأك, لا حبيبتى, احنا مش بتوع سوشيا ميديا

hahazaʔik, lā ḥabibti, ʔiḥnah miʃ bitūˁ sūʃya mīdyah
I warn you, we don't post our pictures on social media

Excerpt 11:
طب اتفضل يا حبيبى, خد حسابك و ورينا عرض كتافك

ṭab ʔitfaḍḍal yā ḥabiībi, xud ḥisābak wi warīna ˁarḍ kitāfak
Okay, here you go, take your paycheck and leave

Excerpt 12:
حاسبى يا حبيبتى انتى و هى
ḥāsbi yā ḥabibti ʔinti wi hiyyah
Move, Move

Excerpt 13:
1:
لا لاقياهم في التُربة يا أزهار.. في التُربة
laʔ laʔyāhum fī-l-turbah yā ʔazhār.. fī-l-turbah
You found them in the grave, Azhar, in grave.

2:
تُربة جوزى يا حبيبى

turbit gūzi yā ḥabibī
No dear, it is my husband’s grave

4.5.1.6 Maintaining Solidarity

Excerpt 14:
1: عايزة تقولى ايه يا ما؟
ˁayzah tiʔūli ʔeh yā mmah
What do you want to say, mother?

2: عاوزة اقول يا حبيب أُمك…

ˁawzah ʔaʔūl yā ḥabīb ʔummak ..

I want to say,....

Excerpt 15:

حبيبتى.. حبيبتى
ḥabibtī.. ḥabibtī
My darling.. My darling

Excerpt 16:

هيطلع يسألك يا حبيبتي
Hayiṭlaʿ yisʾalik yā habibti
He will ask you, darling

Excerpt 17:

أؤمر يا حبيبى فيه ايه؟

ʾuʾmur yā ḥabibi fīh ʾeh?

What you want, dear

Excerpt 18:

أهلا يا حبيب أُمك

ʾahlan yā ḥabīb ʾummak
Welcome, dear

4.5.1.7 Showing affection

Excerpt 19:

اخليها تحطلك ربع محوج تاخده معاك يا حبيبي؟

ʾaxallīhā tiḥuṭilak rubʿ miḥawiʒ tāxduh maʿāk yā ḥabibi?
Do I ask her to prepare a quarter of a kilo of coffee for you, my beloved?

Excerpt 20:

حبيبى يا أخويا

ḥabibi yā-xūyah
My dear brother

4.5.1.8 Reducing intensity/tension
Excerpt 21:

ايه يا حبيبى!
ʾeh yā ḥabibi!?
Calm down, dear

Excerpt 22:
ماشى يا حبيبى
māʃī yā ḥabibi
Agree with you

4.5.1.9 Mocking

Excerpt 23:
يا حبايبى!
yā ḥabāybi!
My dears!

Excerpt 24:
يا ترى مشغولة بإيه يا حبيبتي؟!
yā tarā maʃɣūlah bi ʾeh yā ḥabibti?!
What is on your mind?

Excerpt 25:
نورتي يا حبيبتى!

nawwarti yā ḥabibti

Go away

4.5.1.10 Turn-taking

Excerpt 26:
طيب يا حبيبى
ṭayyib yā ḥabibi
Agreed, be attentive

Excerpt 27:
بصى يا حبيبتي
buṣṣī yā ḥabibti
be attentive

4.5.1.11 Show compassion and pity

Excerpt 28:
يتملك بالخير يا حبيبى
yitammimlak bil-xeer yā ḥabībi
Congratulation, dear

Excerpt 29:
يا حبيبي يا ابنى!

yā ḥabibi ya-bnī
My poor, son!

Excerpt 30:
يا حبيبتي يا كبدي!
yā ḥabibti yā kibdī
My dearest

Excerpt 31:
يا حبيبتي ياختى ربنا ييسرلك
yā ḥabibt yā-xti rabinah yiyassarrlik
Good with you, dear

Excerpt 32:
ابنى حبيبي هيموتوه
ibnī ḥabibi haymawitūh
They will kill my poor son

4.5.1.12 Expressing feelings as fair and worry

Excerpt 33:

رشوانة بنتى حبيبتى فيها ايه؟
raʃwānah binti ḥabibtu fīhā ʾeh?
What is going on with my dear daughter?

Excerpt 34:
يالهوى يا حبيبي!
yalāhwi yā ḥabībi
Oh my god!

Excerpt 35:
نعيم.. نعيم يا حبيبي
nāʿīm.. nāʿīm yā ḥabibi
My poor dear

Excerpt 36:
لكن العمارة ممكن تقع يا حبيبي
lākin ʾil-ʿimārah mumkin tuʾaʿ yā ḥabibi
I am afraid that the building will collapse

4.5.2 Term of Endearment / ḍanayah /

Even though the Term of endearment/ ḍanayah / means "my son" or "my daughter" in Egyptian culture is often used in close relationships, such as between parents and children, alongside its expression of love and compassion, it also is used to convey sarcasm and show strength. In this study, a set of pragmatic functions for the terms of endearment/ḍanayah /were extracted, including greeting, asking for a request, showing power, maintaining solidarity, mocking, showing pity, and compassion.

4.5.2.1 Greetings:

Excerpt 37:
1: فوتك بعافية
fūttik bi-ʿafyah
Goodbye
2: يعافيكى يا ضنايا
yiʿāfīki yā ḍanayah
Goodbye

4.5.2.2 Ask for a Request:

Excerpt 38:
خليك يا ضنايا
xallīk yā ḍanayah
Stay my son

4.5.2.3 Show power:

Excerpt 39:
مالك يا بوق.. ايه اللى زعلك يا ضنايا
mālak yā buʾ .. ʾeh ellī zaʿalak yā ḍanayah!
What is wrong with you!

Excerpt 40:
عاجبك و لا مش عاجبك يا ضنايا؟!
ʿāgbak wlā miʃ ʿāgbak yā ḍanyah?!
Do you like it or what?

4.5.2.4 Maintain solidarity:

Excerpt 41:
يا ضنايا.. انت ما تعرفش الناس دول
yā ḍanayah.. ʾinta m tiʿrafʃ ʾinnās dūll
My dear son, you have no idea about them

Excerpt 42:
مطرح ما يسرى يمرى يا ضنايا
maṭraḥ mā yisrī yimrī yā ḍanayah
Bon Appetit

Excerpt 43:
عامل ايه يا ضنايا
ʿāmil ʾeh yā danayah
How are you, son?

4.5.2.5 Mocking:

Excerpt 44:
ضنا امك يا حبيبى!
ḍanā ʿummak yā ḥabībi
Your mom dearest!

Excerpt 45:
طبعا يا ضنايا لازم ينسى نفسه
ṭabʿan yā ḍanayah lāzim yinsa nafsuh!
Of course, he would lose his mind

4.5.2.6 show Pity and compassion:

Excerpt 46:
يا ضنايا!
yā ḍanayah!
Oh, my son!

Excerpt 47:
عشان أخرتك يا ضنايا هتبقى على إيد حد فيهم
ʿaʃān ʾaxritak yā ḍanayah hatibʾā ʿalā ʾīd ḥad fīhum

You will be killed by one of them

Excerpt 48:
هو جايبك هنا يسكنك على عماك يا ضنايا؟
huwwā gaybak hinā yisakkinak ʿalā ʿamāk yā ḍanayah?

He did not tell you before you moved here, poor dear?

4.5.3 Term of Endearment /ʿinayyah/

In Egyptian culture, the term of endearment "/ʿinayyah/" holds special significance. Derived from the Arabic word for "eye" /ʿīn/," it symbolizes a deep connection and affectionate bond.

Used in relationships among family, friends, and lovers, /ʿinayyah/ evokes feelings of closeness and emotional intimacy. Its use reflects cultural traditions, highlighting how language shapes and expresses relationships in Arabic-speaking communities. Exploring /ʿinayyah/ in this current study helped uncover other meanings beyond its romantic meaning, how it's used in everyday conversations, and its role in expressing different feelings. The term endearment /ʿinayyah/ could be used in greetings, accepting a request, refusing a request, showing power, maintaining solidarity, showing affection, reducing intensity/tension, mocking, showing compassion and pity, and expressing feelings as fair and worry.

.4.5.3.1 Greetings:

Excerpt 49:
باى باى يا عيونى
bāy bāy yā ʿiyūni
Good bye, my beloved

Excerpt 50:
حمدلله على السلامة يا نن عين امك
ḥamdi-llāh ʿalā ʾis-salāmah yā nin ʿīn ʾummak
Welcome back, my beloved

4.5.3.2 Accept a request

Excerpt 51:
1: إيديك معايا الله يخليك
ʾidīk maʿāyah ʾallāh yixallīk
Help me, please
2: عنيا
ʿinayyah
Sure

Excerpt 52:
على عينى ياما
ʿalā ʿīni yāmmah
Of course, mother

Excerpt 53:

1: مش هوصيك على البت

Miʃ hawaṣṣīk ʿalā ʾil-bitt
Take care on her
2:في عنيا يا عمى
fī ʿinayyah yā ʿami
Sure, uncle

Excerpt 54:
1: قوللیها فوتی علیا في المسرح ای وقت
ʾulīllha fūtī ʿalayyah fi-l-massraḥ ʾayy waʾt
Tell her to pass by the theatre any time
2: عیوني
ʿiyūni
Sure

excerpt 55:
1: ابقی تعالی نوناویلی یا بت
ʾubʾi taʿāli nawnawīli yā bitt
Come back quickly, girl
2: عینیا
ʿinayyah
As you wish

Excerpt 56:
عیني یا باشا اللي انت عاوزه
ʿīni yā bāʃah ellī ʾinta ʿāwzuh
Sure, what you want

4.5.3.3 refusing a request:

Excerpt 57:
و الله کان علی عیني
Wallāhi kān ʿalā ʿīni
I can not do it

4.5.3.4 showing power

Excerpt 58:
مفاتیح مدفن ایه یا عنیا اللي هتجیبیها
mafātīḥ madfan ʾeh yā ʿinayyah ʾilli hatgibīha
what burial keys you would bring?

Excerpt 59:
مش علی امك یا نن عین امك
miʃ ʿalā ʾummak yā nin ʿīn ʾummak
Not on me!

Excerpt 60:
مسافرة أول الشهر لندن يا عينيا
misāfrah ʔawwil iʃʃahr landan yā ʿinayyah
I'm going to London on the first of the month, dear

Excerpt 61:
اللي ماحيلتناش غيره يا عين خالتك
ʔillī māḥilitnāʃ ɣīruh yā ʿīn xaltik
(Honor) What we only have, beloved

4.5.3.5 maintaining solidarity

Excerpt 62:
فضفض يا نن عيني
faḍfaḍ yā nin ʿīni
Speak it up, beloved

4.5.3.6 showing affection

Excerpt 63:
يا عين ستك.. يا عين ستك
yā ʿīn sittak.. yā ʿīn sittak
My beloved grandson. My beloved grandson

4.5.3.7 Reducing intensity/tension

Excerpt 64:
اللى هنخبيه فيه يا عين أمك
ʔillī hanxabīh fīh yā ʿīn ʔummak
Where we will hide in, my dear son

4.5.3.8 Mocking

Excerpt 65:
عينى عليكى يا عيشة
ʿīnī ʿalīkī yā ʿīʃah
Poor you, Aisha

Excerpt 66:
ماكنتش تعرف يا عين أمها
mā-kanitʃ tiʿraf yā ʿīn ʔummaha
She did not know, Poor she

Excerpt 67:
قوم يا عين أمك قوم

ʔūm yā ʿīn ʔummak ʔūm
Stand up, your mom's beloved, stand up

4.5.3.9 showing compassion and pity

Excerpt 68:
ليه تشيلي الهم يا نورعينى
līh tiʃīli ʔil-ham yā nūr ʿīni
Don't be worried, my beloved

Excerpt 69:
يا حبة عيني يا إبنى
yā ḥabitt ʿīni ya bni
My poor son

Excerpt 70:
عينى على الولاية الغلابة اللي زىى
ʿīni ʿalā ʔil-walāyah ell ɣalābah elli zayyī
Poor me and who is like me

Excerpt 71:
عين امك ياختى.. لسه صغيرة
ʿīn ʔummik yāxti,.. lissah Ṣuɣayyarah
Poor you, you are still young

Excerpt 72:
و هو يعيط طول الليل يا عين امه
wi huwah yiʿayyaṭ ṭūl-il-līl yā ʿīn ʔummuh

He spent all night crying, poor he

Excerpt 73:
عيني عليكي وعلى حظك العكر
ʿīnī ʿalīki wi ʿalā ḥaẓik ʔil-ʿikir
Poor you, for your bad luck

Excerpt 74:
عيني عليكي يا بنتى
ʿīnī ʿalīki yā binti
Poor you, my beloved daughter

4.5.3.10 Expressing feelings as fair and worry.

Excerpt 75:
اللي ماحيلتناش غيره يا عين خالتك

ʔillī mā ḥilitnāʃ ɣīruh yā ʕīn xaltik
(Honor) What we only have, beloved

4.5.4 Term of Endearment /ruḥi/

In Egyptian Arabic discourse, the term /ruḥi/ is used to express love and affection. It is a term of endearment that translates to "soul" in English and is commonly employed to convey deep emotional attachment and affection towards someone. /Ruḥ/ signifies a strong emotional bond and is often used in romantic contexts to express profound feelings of love and endearment towards a loved one. This term reflects the sentiment of cherishing someone as an integral part of one's being, emphasizing a deep emotional connection and affection in Egyptian Arabic discourse.
In the present study, as evidenced by the examples presented in the following lines, the term /ruḥi/ and its derivatives carry connotations that extend beyond their original association with love and passion. In other pragmatic linguistic contexts, it can also convey curses and derogatory remarks. The subsequent examples from the series illustrate how this spiritual term is utilized in greetings, accepting a request, refusing a request, showing power, maintaining solidarity, showing affection, mocking, and devaluing a person.

4.5.4.1 Greetings

Excerpt 76:
1: يعافيكي يا خالتي
Yiʕāfīki yā xalti
Goody bye, Auntie
2: يعافيكي يا روح خالتك
yiʕāfīki yā ruḥ xaltik
Goodbye, my beloved

4.5.4.2 accepting a request

Excerpt 77:
أنا تحت امرك يا روحي
ʔana taḥt ʔamrik yā ruḥi
Of course, copied

Excerpt 78:
1: سمير
samīr
Samir
2: أيوة يا روحي
ʔaywah yā ruḥi
Yes, my beloved

4.5.4.3 refusing a request

Excerpt 79:
و ليه يا روحي
wi līh yā ruḥi
No, there is no reason

4.5.4.4 showing power
Excerpt 80:

حُما لما تلوشك يا روح أمك
ḥummah lammā tilūʃak yā ruḥ ʾummak
Wish you were sick

Excerpt 81:
1:
ايه دا؟! انت نصار؟
ʾih dah?! ʾinta naṣṣār?
What's this? Are you Nassar?
2:
اه نصار يا روح أُمك
ʾah naṣṣār yā ruḥ ʾummak
Yes, Nassar, You fool

Excerpt 82:
1: ماكنش ينفع تتصرفي من دماغك
Mā kānʃ yinfaʿ titṣarrafi min dimāɣik
You shouldn't have acted on your own
2: اتصرف من ايه يا روح امك؟!
ʾatṣarraf min ʾīh yā ruḥ ʾummak
What did you say?!

Excerpt 83:
لما الكبير يقولك تخرسي تبقى تخرسي يا روح أُمك
lamma ʾil-kibīr yiʾūllik tixrasi tibʾi tixrasī yā ruḥ ʾummik
When the boss says, ' Shut up '. you must shut up.

Excerpt 84:
يمكن؟
يمكن يا روح امك؟
yimkin?
yimkin yā ruḥ ʾummak ?!
Maybe? Maybe?!

Excerpt 85:
يا روح امك
yā ruḥ ʾummak
You, your mother's soul

Excerpt 86:
فلة يا روحى
fullah yā ruḥi
All good

Excerpt 87:
عُرفى؟ عرفى ليه يا روح أنَّا
ʿurfī? ʿurfi līh yā rūḥ ʾannā
Clandestine Marriage?! why clandestine Marriage?!, your grandma's soul

Excerpt 88:
هتمشى يا روح امك
Hatimʃī yā ruḥ ʾummak
You will follow (a path of wrongdoing and sin in your life). Your mother' soul

4.5.4.5 maintaining solidarity

Excerpt 89:

1: إنت برج ايه يا طاروطة
ʾinta burʒ ʾīh yā ṭārūṭah
which is your horoscope sign, tarota?
2: العذراء يا روحي
al-ʿaðrāʾ yā ruḥi
Virgo, my dear

Excerpt 90:

فلة يا روحي
fullah yā ruḥi
All good

4.5.4.6 showing affection

Excerpt 91:
1: يعافيكي يا خالتي
Yiʿāfīki yā xalti
Goody bye, Auntie
2: يعافيكي يا روح خالتك
Yiʿāfīkī yā ruḥ xaltik
Goodbye, my beloved

Excerpt 92:
1: بقولك ايه يا خالتى؟
baʔullik ʔīh yā xalti?
Auntie?
2: نعم يا روح قلب خالتك
naʿam yā ruḥ ʔalb xaltik
Yes, my dear

4.5.4.7 mocking

Excerpt 93:
خليك انت جدع يا روح امك
xallīk ʔinta ʒadaʿ yā ruḥ ʔummak
Be brave!

Excerpt 94:
1: سيد مين؟
sayyid mīn
Who is Said?

2: الفار اللى مربياه في عِبى يا روح امك
ʔil-fār ʔilli mirabiyāh fī ʿibbi yā ruḥ ʔummak
The mouse that is making me worried

Excerpt 95:
هو فلة يا روحى.. كلك نظر
huwā fullah yā ruḥi.. kullak naẓar
All good, dear, you are smart

4.5.4.8 Devaluing a person.

Excerpt 96:
هى ماقالتلكش يا روح أمك؟
hiya mā ʔalitlakʃ yā ruḥ ʔummak ?!
She did not tell you?

Excerpt 97:
1: ماكنش ينفع تتصرفي من دماغك
Ma kānʃ yinfaʿ titṣarrafi min dimāɣik
You shouldn't have acted on your own
2: اتصرف من ايه يا روح امك?!
What did you say?!

Excerpt 98:
لما الكبير يقولك تخرسي تبقى تخرسي يا روح أُمك
lamma ʔl-kibīr yiʔūllik tixrasi tibʔi tixrasī yā ruḥ ʔummik

When the boss says, ' Shut up '. You must shut up.

Excerpt 99:
ما احنا فاتحينها تكية يا روح امك
mā ʔiḥna fātḥinha tikiyyah yā ruḥ ʔummak
You thought it was not controlled

4.5.5 Term of Endearment /naḍari/

In the study of language and Egypt culture, the term of endearment /naḍari/ meaning "my sight" aids us in understanding how people express love and closeness. /naḍari/ is a special term that shows deep affection by comparing someone to the preciousness of sight. This metaphor highlights how important the person is to the speaker, making them feel cherished and valued. Used in family, friendships, and romantic relationships, /naḍari/ conveys a strong bond and deep emotional connection. Exporting this term in this current study revealed other meanings. Term /naḍari/conveys meaning other than romantic, such as greetings, maintaining solidarity, and expressing feelings as happiness.

4.5.5.1 greetings

Excerpt 100:
معاوية يا نضرى.. معاوية
Mʿāwyah yā naḍraī.. mʿāwyah
Moawia, welcome back.

4.5.5.2 maintaining solidarity

Excerpt 101:
قوليلى عاوزة ايه يا نضرى
ʔlīli ʿāwzah ʔīh yā naḍari
Tell me, what you need, My beloved.

4.5.5.3 expressing feelings as happiness

Excerpt 102:
معاوية يا نضرى.. معاوية
Maʿāwyah yā naḍari.. maʿāwyah
Moawia, welcome back.

4.6 Results Related to the Third Research Question

What are the salient linguistic features in the use of terms of endearment such as /ḥabibi/,

/ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/.

Understanding the linguistic features of terms of endearment involves delving into the morphological, and syntactic elements that shape these expressions of affection and emotional connection. These structures not only reflect cultural norms and societal values but also convey nuanced meanings through language. According to linguistic studies, morphological analysis examines how terms like "darling" or "sweetheart" are formed through affixation, compounding, or reduplication (Smith, 2010). Syntactically, terms of endearment function as vocatives or noun phrases, addressing individuals directly or describing emotional states (Lyons, J, et al., 2024)

4.6.1 Common Syntactic Features of All Selected Terms of Endearment

Clause position flexibility Feasibility: The findings of the study demonstrate that all of the selected terms of endearment in this study exhibit notable flexibility in clause positioning without any change in its structure, enriching emotional expression and emphasis within sentences. Placing a term of endearment as clause-initial sets its function and gives a hint for the subsequent context from the start. Embedding it in clause-medial integrates the function of the term of endearment seamlessly into the conversation within remains the conversation flow. Clause-final of a term of endearment leaves a lasting note. This flexibility highlights relationship dynamics and emotional nuances, balancing formality and intimacy, and allowing for dynamic, natural dialogue, thereby enhancing the richness and engagement of interactions.

4.6.2 Linguistic features of /ḥabibi/ ḥabibti/

4.6.2.1 Morphological features of /ḥabibi/ ḥabibti/

The findings of this study revealed that the term of endearment /ḥabibi/ has represented in correlation with different forms as the following: /ḥabibi/ /ḥabibti/ /ḥabīb/, and /yā ḥabibi/ yā ḥabibti

- Possessive Suffix: -ي (i), indicating "my"

The findings of this study revealed that the possessive Suffix: -ي (i), indicating "my" is most commonly associated with the term of endearment /ḥabīb/ ḥabība/ in most sentences (94.4%, 34 instances out of 36).

- -Pattern of ḥabīb "حبيب"

A pattern of ḥabīb "حبيب" follows the pattern "فعيل" (faʿīl), which is a common form for adjectives and participles in Arabic. This pattern often denotes a person who is characterized by the action of the root verb. Although this pattern did not appear frequently in the findings of the study, its appearance is distinctive and consistent (2 times).

- Singular and Plural:

/ḥabibi/ (حبيبي) and /ḥabibti/ (حبيبتي) are used to refer to singular nouns and can be pluralized. Although they are used to agree in gender with the referred name, in the case of their plural, a single common word is generated: /ḥabāybi/ (حبايبي).

4.6.2.2 Syntactic features of /ḥabibi/ ḥabibti/

- vocative particle: -يا (yā) is a frequent collocate with the different forms of terms of endearment / ḥbīb/, whereas it occurred before /ḥabibi/ ḥabibti/ /ḥabīb/ (29 times) or after (2 times).
- Gender agreement:

  According to the findings of the study, /ḥabibi/ ḥabibti/ get formed based on the gender of the nouns they refer to.

- -Reduplication

  One of the examples presents reduplication in /habibti/ usage, which is used for intensification that adds emphasis on the pragmatic function of closeness and maintaining solidarity. (Excerpt 15)

Correlation Between /ḥabibi/ ḥabibti/ and Its Collocational Behavior

/ṭab/: The findings showed that /ḥabibi/ pairs with another discourse marker, /ṭab/ when indicating a request. According to Ismail (2015), "ṭab" is significant in managing turn-taking,

especially in the second and third moves. In the instance within the data, /yā habibi/ consistently follows "ṭab" immediately.

4.6.2.3 Morphological features of /ḍanayah/:

- Possessive Suffix: -يا (yah), indicating "my"
- Pattern of / ḍanā / ضنا:

The pattern of ḍanā/ ضنا follows the pattern 'فَعْل' (faʿl), which is a descriptive noun that when precedes the noun /ʾummak / form forms a descriptive phrase where /ḍanā/ modifies /ʿummak/, implying a negative description of "yourself."

- Singular and Plural:

/ḍnayah/ is a singular word that is used to refer to singular nouns only and cannot be pluralized.

4.6.2.4 Syntactic features of /ḍanayah/

- vocative particle:

-يا (yah) is a frequent collocate with the different forms of terms of endearment /ḍanayah/, whereas it occurred in all the provided instances before /ḍanayah/ and its different forms (11 times) except one instance without يا (yah).

- Gender:

According to the study's findings, /ḍanyah/ is used to refer to both genders.

4.6.2.5 Morphological features of /ʿīnayyah/

- Possessive Suffix:

-ي (i), and(yah) and both indicating "my"

- Pattern of /ʿīn/ (عين):

Pattern of /ʿīn/ (عين) follows the pattern "فَعْل" (faʿl). This pattern is commonly used for nouns and can denote a basic, root form of the word. In this case, "عين" (ʿīn) means "eye."

- Singular and Plural:

ʿinayyah/ and /ʿini/ is a singular word and can be pluralized to form /ʿiyūni/ (عيوني).

4.6.2.6 Syntactic features of /ʿinayyah/ /ʿini/

- vocative particle:

-يا (yā) is a frequent collocate with the different forms of terms of endearment ʿīnayyah/ /ʿini/, whereas it occurred in most of the provided instances before /ʿinayyah/and its different forms (10 times) and (4 times) after.

- Gender:

According to the study's findings, /ʿinayyah/ /ʿini/ is used to refer to both genders.

Correlation Between /ʿinayyah/ and Its Collocational Behavior

/ʿinayyah/ and its different forms, among the most common terms of endearment, have several collocations. Some of these collections may change the syntactic function of the term/ʿinayyah/, and sometimes do not change its syntactic function while changing its syntactic structure. These collocations are as follows:

/nin ʿīn/ (نن عين) (The pupil of my eye), /ḥabbit ʿini/ (حبة عيني) (The apple of my eye), /nūr ʿini/ (light of my eye), /min/ (من) (from), /fī/ (في) (in), and /ʿalā/ (على) (on).

4.6.2.7 Morphological features of /ruḥi/

- possessive Suffix:

-ي (i), indicating "my", the findings of this study showed that in only 4 sentences of where /ruḥi/ occurred, the possessive Suffix -يا (yā) was associated with /ruḥ/ pattern, and all the rest of sentences have the pattern /ruḥ/ followed by a noun.

- Pattern of /ruḥ/:

The pattern "ruḥ" (روح), meaning or "soul" in Arabic, follows the "فُعْل" (fuʿl). This pattern is followed by many Arabic nouns and can denote various meanings depending on the root.

- Singular and Plural:

/ruḥi/ is a singular word that is used to refer to singular nouns only and cannot be pluralized.

4.6.2.8 Syntactic features of /ruḥi/

- vocative particle:

-يا (yā) is a frequent collocate with the different forms of terms of endearment/ruḥi/, whereas it occurred in all the provided instances before /ruḥi/ and its different forms.

- Gender:

According to the study's findings, /ruḥi/ is used to refer to both genders.

4.6.2.9 Morphological structure of /naḍari/

- possessive Suffix:

-ي (i), indicating "my", the findings of this study showed that in all the sentences where /naḍrai/ occurred, the possessive Suffix - ي (i) was associated with /naḍar/ pattern.

Pattern of /naḍar:

The Pattern /naḍar (نَضْر), meaning (my eye's sight) in Arabic, follows the pattern "فَعْل" (faʕl). This pattern is often used for adjectives and nouns in Arabic.

- Singular and Plural:

/naḍari/ is a singular word that is used to refer to singular nouns only and cannot be pluralized.

4.6.2.10 Syntactic structure of /naḍari/

- vocative particle:

-يا (yā) is a frequent collocate with the differeand informs of terms of endearment /naḍari/, whereas it occurred in all the provided instances before and its different forms.

- Gender:

According to the study's findings, /naḍari/ is used to refer to both genders.

Chapter 5: Discussion and Conclusion

The discussion of the findings in this chapter is centered around four fundamental points: How do Egyptians use the selected terms of endearment, what are the explored pragmatic functions, and how to form a speech act of the diverse functions of each term, what are the salient linguistic features of each term, and important observation explored findings regarding associated social variables.

This research study is aimed to explore the pragmatic functions and linguistic features aspects of some selected terms of endearment used in Egyptian colloquial Arabic discourse; namely, /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/. The study explored that these terms, beyond their primary meanings of endearment and affection, also convey other pragmatic functions such as mocking, showing power, and pity. To achieve this objective, the research addressed three questions: in what context do Egyptians utilize these terms of endearment, what pragmatic functions those terms convey, and what are the salient linguistic features of those terms. Findings of the analyzed media discourse demonstrating that the selected terms of endearment indeed convey pragmatic functions beyond their primary roles of expressing endearment and affection. As well as each term has significant linguistic features that form it and may contribute to changing its pragmatic function. Additionally, New results have emerged regarding the social variables that may affect the choice of the term, which are represented by social level, educational level, age, and gender. These findings align with findings from previous studies conducted to investigate and explore some of the terms of endearment function in Syrian, and Egyptian dialects (Khalil, A. & Larina, T. 2022; Naama, N. 2016).

5.1 in which context do Egyptians use the selected terms of endearment?

The first fundamental finding of this study is that the speech of Egyptians is almost not devoid of the use of terms of endearment with utmost spontaneity and fluency in conversation; they are considered an essential part of their spoken discourse. It may be inferred from the literal translation of terms of endearment that they are used solely to covey affection and endearment; however, Egyptians employ them as a pragmatic function to express other feelings that may be entirely contrary to their literal meaning. Analysis shows that Egyptians use these terms unconsciously and with complete spontaneity to convey the intended pragmatic function to the listener, whether that function is to signify the speaker's state or to convey an implicit message to the listener about themselves. This implicit message is communicated either through the repetition of the word, or by varying the tone of voice, and sometimes with the use of body gestures. To clarify further, when expressing empathy and compassion using any of the five terms of endearment, the speaker alters their voice tone to be softer and gentler, while when showing strength, for instance, he changes his voice tone to be more precise and sharper. Regarding body gestures, there is a physical closeness occurs between the participants in the conversation, and sometimes, in the case of expressing compassion, the speaker places their palm over their chest, which may appear to be over their heart, it seems to convey a strong message of empathy and a sense of shared feelings. While a single physical expression may convey both sarcasm and compassion depend on the context, like raising an eyebrow when the term of endearment is used.

5.2 what are the explored pragmatic functions and how to form a speech act of the diverse functions of each term?

The second fundamental finding in this study is about the explored pragmatic functions of the

selected term of endearment, whereas in addition to the primary pragmatic function of expressing affection, terms of endearment in Egyptian Arabic discourse serve 14 other pragmatic functions, making a total of 15. These terms may indicate various pragmatic functions, though not necessarily all. These pragmatic functions convey the following, Thanks, greetings, asking for a request, accepting a request, refusing a request, showing power, maintaining solidarity, expressing feelings as affection, fair or worry, happiness, and surprise, showing pity and compassion, reducing tension, and turn-taking.

According to findings shown in Table 1, the term /ḥabibi/ is the most frequently used term of endearment, followed closely by /ruḥi/, and /ʕinayyah/. Next in frequency /ḍanayah/, and /naḍari/ are the least frequently used.

Table1: all terms of endearment frequency and its pragmatic functions

Pragmatic Functions	/ḥabibi/	/ḍanayah/	/ʕinayyah/	/ruḥi/	/naḍari/
Thanks	16	0	0	0	0
Greetings	9	1	2	2	1
Ask for a Request	7	2	0	0	0
Accept a Request	2	0	14	2	0
Refuse a Request	0	0	1	1	0
Showing power	14	3	5	24	0
Maintaining solidarity	16	6	1	3	1
Showing affection	10	0	4	2	0

Showing pity and compassion	14	12	12	1	0
Reducing tension	4	1	1	0	0
mocking	6	3	3	3	0
turn-taking	2	0	0	0	0
Expressing feelings: Fair and worry	4	0	1	0	0
Surprising	1	0	0	0	0
Happiness	1	0	0	0	1
Devaluing a person	0	0	0	7	0

The table also clarifies the most and more suitable term of endearment in formulating speech act to express a specific pragmatic function.

As the table 1 showed that the term of endearment /ḥabibi/(حبيبى) is the most frequently used word, and the researcher attributed that it seems the word term /ḥabibi/(حبيبي) has earned widespread recognition and usage as a term of endearment in various contexts, including casual and romantic settings. Its popularity can be attributed to several elements: Firstly, its simplicity and multifunctionality make it easily accessible to non-Arabic speakers. The word is simple to pronounce and can be used with friends and loved ones, counting to its global appeal. Secondly, exposure through media and pop culture has played a significant role in its international recognition. Arabic music, movies, and TV shows have introduced /ḥabibi/ to a broader audience, and its usage by non-Arab artists like Drake has further amplified its reach. Thirdly, the word's positive connotations of love and affection contribute to its widespread use. /Habibi/ directly translates to "my love" or "my dear," conveying feelings of care and endearment that resonate universally. Lacking a direct English equivalent for /Habibi/ enhances its appeal in

English-speaking contexts. While terms like "darling" or "honey" are similar, they may not fully capture the nuances of "Habibi," making it a unique and valuable addition to the English lexicon.

Gratitude and thanks

For instance, to express gratitude and thanks, we find that the term /ḥabibi/ is the only one used to achieve this pragmatic function, either when used alone to express thanks instead of the word "thank you" as in excerpt 2: wherein the series /ʾil-ʿatawlah / when the main character “Naṣṣār” confirmed that his friend had completed the task he asked him, he praised and prayed for him. His friend responded with the word /ḥabibi/ "my dear" as an expression of thanks and gratitude. or when it exists in a complete context to express gratitude as in excerpt 3: wherein the series / ʾil-ʿatawlah / when the main character Naṣṣār asks his neighbor about his health, the neighbor responds that he is in the best condition, mentioning /ḥabibi/ "my dear to express gratitude and appreciation to “Naṣṣār”. The researcher attributes the use of the term /ḥabibi/ independently to express gratitude to that it seems that in many Arab cultures, communication emphasizes warmth and personal relationships. By using /ḥabibi/ to express thanks instead of thanking you, the speaker delivers gratitude and strengthens the bond with the person being thanked. This practice conveys both appreciation and affection, adding a layer of personal connection beyond a simple "thank you".

Greetings

While in greetings, we find that term /ḥabibi/ (حبيبى)"my dear" or "my beloved" is also used more frequently compared to the other terms of endearment; as in excerpt 5: wherein the series /ḥadīṯs ʾiaṣṣabāḥ w-ʾil-masāʾ/ when the mother replies to her son’s greeting, "Goodbye, (/yā ḥabibi/) my dear". The researcher attributes the use of the term /ḥabibi/ for a greeting to the fact

that the speaker may want to emphasize a warm reception and welcome for the guest or to bid farewell to someone leaving gently and affectionately. In addition, as mentioned before, the term /ḥabibi/is the most widespread term that conveys affection and love.

Make a request, accept a request, and refuse a request

Regarding the pragmatic functions used to coney making a request, accepting, and rejecting it, the findings showed a frequency in the use of the /ḥabibi/ to request as in excerpt7: in the series /ḥadīs ʾiṣṣabāḥ wi-ʾil-masāʾ/ when the mother asked her son to wake up to go visit his older sister to check on her. And a significant frequency in the use of /ʿinayyah/ to accept the request as in excerpt 54: In the series /ʾafraḥ ʾil-ʾubbah", when the worker in the theater cafeteria passed by the house of the main character, Tahia, he did not find her, so he asked her sister to inform her that she could come to the theater at any time. Tahia's sister responded by using the term /ʿiyūni/ to accept his request. In contrast, there was no use of /ḥabibi/, /ḍanayah/, and /naḍari/ to reject the request, while /ʿinayyah/ as in excerpt 57: wherein the series /ʾil-ʿatawlah/, when the main character refused another's request to work for her as a cooker, she said, /wallāhi kān ʿalā ʿīni/, and/ ruḥi/ as in excerpt 79: wherein the series /ʾil-ʿatawlah/ when the main character refused to negotiate with one of her employees when he asked her for a sum of money, she said, rejecting and mocking /wi līh yā ruḥi/, were used. The researcher attributes the use of /ḥabibi/ (حبيبى) more often when requesting the kindness and affection that the term conveys, reflecting the closeness between the two parties in the conversation, as a means of implicit influence to accept the request. Meanwhile, /ʿinayyah/ and /min ʿinayyah or ʿyūni/ are used when accepting a request to indicate welcome and full readiness to fulfill the request, as the eyes are considered the most precious organ in the human body, and using this term seems to send an implicit message that the requester and their request are more valuable than the eyes themselves. On the other hand, when

refusing a request, / ʿala ʿini/ and /ruḥi/ are used in two completely different contexts. In the context of showing helplessness and inability to fulfill the request, it seems that /ruḥi/ and /ʿala ʿini/ mitigate the negative impact on the recipient when rejecting their request while maintaining the affirmation of the closeness between the two parties in the conversation. While in the context of showing power and mocking, they are used to re-establish personal boundaries and clarify the distance in the relationship.

Showing power

The analysis findings showed that to achieve the pragmatic function of showing power during a quarrel, /ruḥi/ and its different forms are used much more frequently than other terms, as in excerpt 84: wherein the series ʾafrāḥ ʾil-ʾuubbah/, when one of the neighborhood thugs hit a girl and told her to shut up /lama ʾil-kibīr yiʾūllik tixrasi tibʾi tixrasī yā ruḥ ʿummik/, and in excerpt 89: in the film "bixīt wi ʿadīlah", during an argument between the mother and her son about the source of the large sums of money he has acquired, she believes he will follow a path of wrongdoing and sin in his life /hatimʃi yā ruḥ ʾummak/. It seems to be attributed to an implicit Command, whereas using /ruḥi/(روحى), the speaker might implicitly assert that their decision or request is unquestionable, as it comes from someone deeply connected to the listener or has authority over him. This can create a sense of obligation or duty in the listener, reinforcing the speaker's power. While using /yā ruḥ ʾummak/ (يا روح أمك) to show power, it seems that in the Egyptian culture, the mother is a taboo concept that one could beat a person and show his power over him by just mentioning his mother during the conversation.

Expressing feelings: affection, fair or worry, happiness, and surprise

Once again, /ḥabibi/ is at the forefront in terms of frequency of use to express various positive and negative emotions compared to other terms of endearment. To express affection as in excerpt 19: In the series /ʾil-ʿatawlah/, when the mother suggests to her son, the main character Naṣṣār, that the maid prepares the coffee he loves so he can take it with him, /ʾaxallīha tiḥuṭilak rubʿ miḥawiʒ tāxduh maʿāk yā ḥabibi/? In addition, expresses fair and worries as in excerpt 33: in the series "ḥadīs ʾiaṣṣabāḥ wi ʾlil-masāʾ", when the mother became alarmed and worried about her daughter Raʃwānah. While to express happiness only /naḍari/ as in excerpt 102: in the in the series "ḥadīs ʾiṣṣabāḥ wi-ʾil-masāʾ, when the wife was very happy to see her husband again after he was imprisoned /mʿāwyah yā naḍari.. mʿāwyah/. The researcher attributes the frequent use of /ḥabibi/ to express happiness and/or worry, indicating that /ḥabibi/, as mentioned earlier, expresses the close connection between the two parties of the conversation and clearly conveys love and affection. Meanwhile, the use of /naḍari/ to express the joy of meeting someone seems to convey overwhelming happiness at the encounter, as sight is akin to the importance and value of the eye to a person. Therefore, there is an implicit meaning that the returning person is as precious as sight.

Maintaining solidarity

All terms of endearment selected in this study would be used to convey maintaining solidarity, however, according to the findings /ḥabibi/ used frequently more than others as in excerpt 16: in the series " ḥadīs ʾiaṣṣabāḥ wi-ʾill-masāʾ" the main character was asked to marry her father's friend's son, the main character told her that her father will ask about her opinion /hayiṭlaʿ yisʾalik yā ḥabibti/. The researcher attributes the term/Habibi/to seem non-threatening and positive. It is non-threatening and carries positive connotations, making it an effective tool for

avoiding conflicts or easing tension. By using /ḥabibi/, individuals can convey goodwill and prevent misunderstandings, thereby maintaining harmony and solidarity within the group.

Showing pity and compassion

The findings showed a noticeable proximity in the frequency of using the terms /ḍanayah/, /ʕinayyah/, /ḥabibi/ to express pity and compassion. As in excerpt 30: in in the series " ḥadīs ʔiṣ ṣabāḥ wi-ʔill masā/ when the mother was feeling pity on her daughter after her husband's death, she hugged her expressing her pity saying /yā ḥabibti yā kibdī/, and in film /al-bīḍah ʔil-ʔillḥaʒar/ when the neighbor asks the new inhabitant about if he will take the cursed room without know its truth saying / huwa ʒāybak hinā yisakkinak ʿalā ʿamāk yā ḍanayah?/, also in except 73 ln film ʔibn ḥamīdu when the main character feelings pity on herself for being late in getting married / ʕīni ʿalīkī wi ʿalā ḥaẓik ʔi-ḍakar/. The researcher attributes the use of / ḥabibi/, /ḍanayah, and /ʕinayyah/ frequently to express compassion and empathy that it seems that the original meaning of these words reflects the most precious things to a person, as the /ʕin/ (eye) and the /dana/ (child) are the most valuable possessions one can have. When another is referred to with these terms, it is an implicit expression of closeness, value, and intimacy. /ḥabibi/ as mentioned before, is one of the strong terms words that express love and affection.

Mocking

The findings showed that to express sarcasm, there is an equal use of /ḍanayah/, /ʕinayyah/, and /ruḥi/. However, /ḥabibi/ remains ahead of them in frequency of use. As in excerpt 65: in the series /ʔil-ʿatawlah/, when the wife of the main character expressed her doubt that their son is not their real son, he responded sarcastically /ʕīni ʿalīki yā ʿiʃah/, and as in excerpt 45: In the film "baxīt wi ʿadīlah," when the son's guest visited him at his home, the mother, thinking they were

having an illicit relationship, the guest told the mother that he forgot something with her, she mocked and answered with / ṭabʿan yā ḍanayah lāzim yinsā nafsuh!/. In addition as in excerpt 96: In the film /ʾirrāqiṣah wil-ʾill-ssiyāsi/, the dancer's assistant responded sarcastically to the main character when asked about his identity /huwa fullah yā ruḥi.. kullak naẓar/. While in excerpt 23: In the series /ʾil-ʿatawlah/ when one of the main characters summoned two other main characters with the help of his guards, he sarcastically remarked that their presence together was under his authority / yā ḥabāybi!/. As the researcher argues that it seems the frequent use of terms like/ḥabibi/, /ḍanayah/, /ruḥī/, and/ʿinayyah/ to express sarcasm in Egyptian culture stems from their traditional association with love and affection. When used sarcastically, these terms contrast their usual warmth and the speaker's actual intent, making the irony more potent. /ḥabibi/ is exceptionally versatile and widely recognized, making it an instinctive choice for sarcasm. In this context, the affectionate tone is not just changed, but subverted, to mock or criticize, often highlighting power dynamics or underlying social tensions. The emotional intimacy these terms typically convey is turned on its head, amplifying the sarcastic impact and showcasing the power of sarcasm in Egyptian culture.

Reducing tension

/ḥabibi/gets used more than other terms of endearment to reduce tension. As in excerpt 21: In the series /ʾafraḥ ʾil-ʾubbah/, when the main character was going through a terrible psychological state and was crying, his lover tried to calm him down and comfort him. Due to the abovementioned, /ḥabibi/ is the most widespread term that conveys affection and closeness.

Turn-taking

The finding showed that the pragmatic function of turn-raking was achieved only through using /ḥabibi/ as in excerpt 26: in the series/ ʔil-ˁatawlah / when the mother was talking to her daughter's husband, she used /ḥabibi/ to turn-taking to start the conversation with him and suggest a solution to their problem /ṭayyib yā ḥabibi/. For the researcher, it seems that /ḥabibi/ is the only term facilitating the turn-taking function in a conversation. Its inherent affection softens the transition between speakers, making shifts in dialogue feel natural and non-intrusive. By establishing an immediate connection, /ḥabibi/ makes the listener more receptive, encouraging attentiveness and respect. This term also signals politeness and engagement, which are crucial in Egyptian culture, ensuring that the conversation remains collaborative. Additionally, /ḥabibi/ creates a natural pause, giving the listener time to prepare their response, which helps maintain a smooth conversational flow.

Devaluing a person

For the last explored pragmatic function, the findings showed that only term of endearment was used to convey devaluing a person is /ruḥi/ as in excerpt 98: In the series /ʔil-ˁatawlah/, when the mother became angry with her son for saying she acted incorrectly without consulting him, she wanted to diminish his importance and assert her power by saying /ʔatṣarraf min ʔeh yā ruḥ ʔummak /. The researcher argues that in situations where power dynamics are at play, using /ruḥī/ sarcastically can emphasize the speaker's dominance or control over the other person. The term’s affectionate nature is used to assert superiority or to undermine the person’s status, making the devaluation feel more authoritative.

5.2.2 Important Observation:

As the pragmatic functions can be achieved through multiple terms of endearment, the single term of endearment can combine two pragmatic functions simultaneously as in excerpt 98, for instance, it achieved two pragmatic functions at the same time: showing power and devaluing a person.

5.2.3 How to form a speech act of the diverse functions of each term

To effectively perform a speech act using terms of endearment in Egyptian Colloquial Arabic (ECA), one must follow a structured approach that incorporates context, intent, and relationship dynamics. According to Speech Act Theory, pioneered by J.L. Austin and further developed by John Searle, speech acts go beyond mere literal meaning to achieve specific communicative objectives. Firstly, identify the illocutionary act you wish to perform, such as requesting, expressing thanks, or asserting authority. Next, choose the term of endearment that aligns with your illocutionary intent and the relationship with the listener. For example, /ḥabibi/ is suitable for expressing affection, while /ḍanayah/ may be appropriate for showing pity. Next, consider the context and social variables. The speaker's status, gender, and the relationship between the interlocutors play a significant role in structuring your utterance. Carefully place the term of endearment in a position that highlights its pragmatic function whether at the beginning to convey politeness or at the end to emphasize emotional expression. Deliver the utterance with the appropriate tone and attitude to ensure that the intended speech act is conveyed effectively. Finally, the listener's reaction will be observed to determine if the communicative goal was achieved. This feedback is invaluable, serving as a guide to refine and improve your future interactions. By strategically using terms of endearment within these guidelines, speakers can perform a range of speech acts in ECA, enriching their communication and reflecting the

nuanced interplay of language, context, and intent. These linguistic tools have the potential to add depth and richness to your communicative interactions.

5.3. What are the salient linguistic structures of each term?

The study's findings highlight the similarities and differences among five terms of endearment: /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/. /ḥabibi, /ruḥi, and /naḍari/ terms utilize the possessive suffix -ي (ī), indicating "my", while /ḍanayah/, /ʿinayyah/ terms utilize - يا (yā), also indicating "my", and all frequently appears with the vocative particle -يا (yā). /ḥabibi/ and its variants /ḥabibti/ is commonly used and can be pluralized to /ḥabāybī/, whereas /ḍanayah/, /ruḥi/, and /naḍari/ cannot be pluralized. While /ʿinayyah/ can be pluralized to /ʿīyūnī/. The terms exhibit distinct morphological patterns: /ḥabibi/ follows "faʿīl," /ḍanayah/ follows "faʿl," /ʿīnayyā/ and /naḍari/ also follow "faʿl," while /ruḥi/ follows "fuʿl." In terms of syntactic features, all terms frequently use the vocative particle -يا (yā) and can refer to both genders, except for /ḥabibi/, which agrees with the gender of the referred noun. The study also noted that /ḥabibi/ has collocational behaviors with other discourse markers like /ṭab/, while /ʿinayyah/ has a range of collocations that affect its grammatical function and syntactic features which are /nin ʿīn/ (pupil of my eye), /ḥabit ʿīni/ (apple of my eye), /nūr ʿīni/ (light of my eye), /min/ (from), /fī/ (in), and /ʿalā/ (on). These collocations also affect also affect the pragmatic functions. Since collocate /min/ to /ʿini/ conveys acceptance of the request, collocate /ʿala/ to /ʿini/ changes the pragmatic function to convey rejection of the request. Meanwhile, collocate /fi/ to /ʿini/ indicates acceptance of the request, emphasizing acceptance and concern. In Addition, the study reveals that terms of endearment in Egyptian Colloquial Arabic (ECA) exhibit significant flexibility in their clause positioning, enhancing emotional expression and emphasis without altering their fundamental functions. Whether placed at the beginning (clause-initial), middle (clause-medial),

or end (clause-final) of a sentence, the term of endearment maintains its core pragmatic function. Placing the term clause-initial sets the tone and hints at the upcoming context while embedding it in the middle integrates it smoothly into the conversation, preserving the flow. When positioned clause-final, the term leaves a memorable impact. This flexibility in positioning underscores the ability of terms of endearment to convey a range of relationship dynamics and emotional nuances, balancing formality with intimacy and facilitating natural, engaging dialogue.

5.4 Important observations about explored findings regarding associated social variables.

During the linguistic analysis of selected terms of endearment to explore their pragmatic functions, the researcher observed that several societal variables might influence the use of one term over another. These societal variables are as follows:

Social Level:

The use of /danayah/ and /naḍari/ was associated with the lower social level, as they were not used by people belonging to the middle or upper social levels. In contrast, /ḥabibi/, ʿinayyah/" and "ruḥi" were used across all three social levels. However, it remains most noticeable that a lower social level strongly contributes to the use of the terms of endearment, especially in the context of expressing a negative pragmatic function.

Gender:

The researcher observed that the terms /nadari/ and /danayah/ were used exclusively by females, whereas other terms of endearment were used by both genders. This does not preclude the general observation that terms of endearment were more frequently used by women than men in this study.

Age

The researcher also noted that as a person's age increased, they had more authority to use terms of endearment comfortably, regardless of the pragmatic function they signify. However, younger people may use terms of endearment in a negative context, especially to convey power and win the argument regardless of the receiver's age, which seems to be considered a conceptual taboo. In Egyptian culture, the older person must be respected even if he is not a respected person.

Cultural Specificity

The use of terms of endearment is deeply rooted in cultural norms and values. Each culture imbues these terms with unique significance, reflecting its specific social context. This cultural specificity is crucial for understanding the varied meanings and functions of endearment terms across different communities.

Overall, the findings of this study reinforce the insights of earlier research on discourse markers and terms of endearment, aligning with the work of Crystal (1988) and Aijmer (2001). These scholars emphasized the crucial role of discourse markers, including terms of endearment, in facilitating smooth and effective communication. The study also corroborates the findings of Nartey (2018) and Hildebrand et al. (2022), highlighting the socio-pragmatic variability of endearing terms across different contexts. This research extends their work by demonstrating that terms of endearment are used to express affection and serve various pragmatic functions, such as sarcasm, showing power, and turn-taking, depending on social dynamics and cultural norms. By providing empirical evidence from Egyptian media, this study enriches understanding of how endearing terms function in diverse conversational settings, confirming their integral role in managing interpersonal relationships and communication strategies.

5.5 Conclusion:

The principal aim of this study was to explore the pragmatic functions and linguistic structures of terms of endearment in Egyptian colloquial Arabic such as /ḥabibi/, /danayah/, /ʕinayyah/, /ruḥī/, and /naḍari/. The aim of the study was an attempt to fill a gap in the existing literature context of the exploration of the pragmatic functions and linguistic features aspects of terms of endearment in Egyptian Colloquial Arabic (ECA) as discourse markers. This gap is significant because previous research has not adequately covered the various meanings and pragmatic functions of these terms and their linguistic features, which are essential for understanding contemporary Egyptian communication.

Within Speech act and pragmatic variation theories, involving a quantitative-qualitative research design, utilizing excerpts from 14 Egyptian films and TV series. This approach was guided by the research questions focused on how Egyptians use terms of endearment such as /ḥabibi/, /danayah/, /ʕinayyah/, /ruḥi/, and /naḍari/, their different pragmatic functions, and the salient linguistic structures associated with these terms

The results chapter demonstrated that these terms of endearment serve multiple pragmatic functions beyond their primary meanings of affection. These include expressing sarcasm, empathy, and pity, as well as facilitating various social interactions such as greetings, requests, and refusals. The findings underscore the spontaneous and context-dependent use of these terms, often enhanced by tonal variations and body gestures, which further convey their intended pragmatic functions. Furthermore, the syntactic analysis revealed specific features and patterns in the use of each term. For example, the vocative particle "ﻳـ" (yā) frequently collocates with all

terms and possessive suffixes are consistently used with terms such as /naḍari/. These linguistic structures are integral to understanding how terms of endearment function in everyday Egyptian Arabic discourse.

In addition, during the linguistic analysis of selected terms of endearment to explore their pragmatic functions, the researcher observed that several societal variables influence the use of one term over another. These societal variables include social level, gender, age, and cultural specificity. The use of /danayah/ and /nadari/ was associated with the lower social level, not appearing in the middle or upper social levels, whereas /ḥabibi/, /ʿinayyah/, and/ ruḥi/ were used across all social levels, with the lower social level often using terms of endearment to express negative pragmatic functions. Gender differences were noted, with /nadari/ and /ḍanayah/ being used exclusively by females, and terms of endearment being more frequently used by women overall. Age also played a role, as older individuals used terms of endearment more comfortably and authoritatively, regardless of the pragmatic function. Additionally, the use of terms of endearment is deeply rooted in cultural norms and values, with each culture imbuing these terms with unique significance reflective of its specific social context. Understanding this cultural specificity is crucial for comprehending the varied meanings and functions of endearment terms across different communities.

5.6 Pedagogical Implications of the Study

For teachers

The study offers valuable insights for teaching Egyptian Colloquial Arabic (ECA) to non-native speakers, emphasizing the importance of incorporating cultural and socio-pragmatic understanding into the curriculum. Teachers should integrate cultural context and socio-

pragmatic factors such as age, gender, and social status into their lessons to enhance students' grasp of term usage and social interactions. Authentic materials like films and TV series can provide real-life examples and facilitate contextual analysis, making learning more engaging. Expanding vocabulary to include a range of endearment terms not typically covered in textbooks can enrich students' linguistic repertoire while teaching the pragmatic functions of these terms, which helps them navigate social situations effectively. Interactive methods such as role-playing, and group discussions can improve practical use and cultural sensitivity.

For Curriculum developers

Curriculum developers are encouraged to include pragmatic content and cultural sensitivity training to support teachers in delivering a comprehensive, culturally aware education. Also, fostering critical reflection on language use's ethical and social implications can deepen students' understanding of its socio-cultural dimensions.

5.7 delimitation and Limitations

This study exclusively focuses on terms of endearment as discourse markers, excluding a broader analysis of other types of discourse markers in Arabic. It examines a limited selection of terms of endearment, such as /ḥabibi/, /ḍanayah/, /ʿinayyah/, /ruḥi/, and /naḍari/ suggesting that future research should include a wider variety of discourse markers for a more comprehensive analysis. Additionally, as an exploratory and quantitative-qualitative study, the findings are not generalizable beyond the selected contexts and are not intended to provide conclusive answers. Instead, this study aims to pave the way for future research that can yield more definitive results.

This study also included small sample size, as it only examined 14 films and TV series, which may not fully represent the range of Egyptian colloquial Arabic discourse and could introduce

bias, affecting the generalizability of the findings. The research is confined to Egyptian media from the early 1900s to 2024, limiting its applicability to other Arabic-speaking regions or different time periods. Finally, due to a lack of prior research, the findings are preliminary and not conclusive or generalizable.

The study's limitations include exposure to the various collocations of / ʿini/ (عينى) that contributed to changing the pragmatic function. Additionally, the term /ḥabibi/ despite having a derivative indicating femininity, is used to refer to both genders, which posed some challenges during the linguistic analysis.

5.8 Suggestions for further research

Future studies should investigate the pragmatic functions of a wider number of terms of endearment and discourse markers in Egyptian Arabic and other dialects. Additionally, examining the impact of social variables such as gender, age, and socio-economic status on the usage of terms of endearment would provide a more comprehensive understanding of their communicative roles.

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Appendices

Appendix A

Table 1: /ḥabibi/ Frequency and pragmatic function per each Series and Film

Name of the Series or Film		The Number of /ḥabibi/ and its Derivatives Usage Instance Contained (as per the data samples)		Pragmatic Function
العتاولة	مملكة ابليس	10	1	Thanks
		4	0	Greetings
		3	0	Ask for a Request
		2	0	Accept a Request
		7	3	Show Power
		7	0	Show Solidarity
		6	0	Show Affection
		2	0	reducing intensity/tension
		1	0	Mocking
		2	0	Turn-taking

	3	0	Show compassion

Name of the Series or Film		The Number of /ḥabibi/ and its Derivatives Usage Instance Contained (as per the data samples)		Pragmatic Function
ريا و سكينة	حديث الصباح و المساء	0	1	Thanks
		1	2	Greetings
		0	2	Ask for a Request
		0	2	Accept a Request
		0	1	Show Power
		1	3	Show Solidarity
		0	2	Show Affection

	0	1	reducing intensity/tension
	0	1	Mocking
	0	0	Turn- taking
	0	0	Show compassion
	0	5	Show Pity
		1	expressing feelings as fair and worry
		1	Express feelings: as: Exclamation
		1	Express feelings: as: Happiness

Name of the Series or Film		The Number of /ḥabibi/ and its Derivatives Usage Instance Contained (as per the data samples)		Pragmatic Function
أفراح القبة	الراقصة و الطبال	1	0	Thanks
		2	0	Greetings
		0	0	Ask for a Request
		0	1	Accept a Request
			0	Refuse a request
		5	0	Show Power
		0	1	Show Solidarity
		0	0	Show Affection
		1	0	reducing intensity/tension
		2	0	Mocking
		1	0	Turn- taking
		0	1	Show compassion
		2	0	Show Pity

	1	0	expressing feelings as fair and worry
	0	0	Express feelings: as: Exclamation
	0	0	Express feelings: as: Happiness

Name of the Series or Film		The Number of /ḥabibi/ and its Derivatives Usage Instance Contained (as per the data samples)		Pragmatic Function
البيضة و الحجر	بحب السيما	0	0	Thanks
		0	0	Greetings
		0	1	Ask for a Request
		0	0	Accept a Request
		1	0	Refuse a request
		1	0	Show Power
		0	2	Show Solidarity

	0	1	Show Affection
	0	0	reducing intensity/tension
	0	0	Mocking
	0	0	Turn- taking
	0	0	Show compassion
	0	1	Show Pity
	0	1	expressing feelings as fair and worry
	0	0	Express feelings: as an Exclamation
	0	0	Express feelings: as Happiness

Name of the Series or Film		The Number of /ḥabibi/ and its Derivatives Usage Instance Contained (as per the data samples)		Pragmatic Function
فول الصين العظيم	الشقة من حق الزوجة	0	3	Thanks
		0	0	Greetings
		0	1	Ask for a Request
		0	0	Accept a Request
			0	Refuse a request
		0	0	Show Power
		0	2	Show Solidarity
		0	1	Show Affection
		0	0	reducing intensity/tension
		0	2	Mocking
		0	0	Turn- taking
		0	0	Show compassion
		1	0	Show Pity

	1	0	expressing feelings as fair and worry
	0	0	Express feelings: as: Exclamation
	0	0	Express feelings: as: Happiness

Appendix B

Table 2 of Estimated Terms of Endearment /ḍanayah/ and its derivatives

Name of the Series or Film			The Number of /ḍanayah/ and its Derivatives Usage Instance Contained (as per the data samples)			Pragmatic Function
العتاولة	مملكة ابليس	حديث الصباح والمساء	0		0	Thanks
			0		1	Greetings
			0		2	Ask for a Request
			0		0	Accept a Request
					0	Refuse a request
			1	0	0	Show Power
			0	1	5	Show Solidarity
			0		0	Show Affection
			0		1	reducing intensity/tension
			1		1	Mocking
			0		0	Turn- taking
			1		4	Show compassion

	0	1	5	Show Pity
	0		0	expressing feelings as fair and worry
	0		0	Express feelings: as: Exclamation
	0		0	Express feelings: as: Happiness
	0	0	0	reestablishing closeness

Name of the Series or Film			The Number of /ḍanayah/and its Derivatives Usage Instance Contained (as per the data samples)			Pragmatic Function
البيضة و الحجر	فول الصين العظيم	بخيت و عديلة				Thanks
						Greetings
						Ask for a Request

				Accept a Request
				Refuse a request
		1	1	Show Power
				Show Solidarity
				Show Affection
				reducing intensity/tension
			1	Mocking
				Turn-taking
				Show compassion
	1			Show Pity
				expressing feelings as fair and worry
				Express feelings: as: Exclamation

				Express feelings: as: Happiness
				reestablishing closeness

Appendix C

Table 3 of estimated Terms of Endearment /ʿinayyah/ and its derivatives.

Name of the Series or Film	The Number of /ʿinayyah/ and its Derivatives Usage Instance Contained (as per the data samples)	Pragmatic Function

العتاولة	مملكة ابليس	ريا و سكينة	حديث الصباح و المساء					Thanks
				1			1	Greetings
								Ask for a Request
				2			5	Accept a Request
				1				Refuse a request
					2		0	Show Power
							1	Show Solidarity
							4	Show Affection
					1			reducing intensity/tension
				1			1	Mocking
								Turn- taking
				1		1		Show compassion
				1		4		Show Pity
								expressing feelings as fair and worry

					Express feelings: as: Exclamation
					Express feelings: as: Happiness
					reestablishing closeness
					Devaluing a person

Name of the Series or Film				The Number of /ʕinayyah/ and its Derivatives Usage Instance Contained (as per the data samples)				Pragmatic Function
البيضة و الحجر	خالتى فرنسا	الراقصة والطبال	الراقصة و السياسى					Thanks
								Greetings
								Ask for a Request
				4				Accept a Request
								Refuse a request

		1	2		Show Power
					Show Solidarity
					Show Affection
					reducing intensity/tension
					Mocking
			1		Turn- taking
	1				Show compassion
				1	Show Pity
			1		expressing feelings as fair and worry
					Express feelings: as: Exclamation
					Express feelings: as: Happiness

					reestablishing closeness
					Devaluing a person

Name of the Series or Film			The Number of /ʕinayyah/ and its Derivatives Usage Instance Contained (as per the data samples)			Pragmatic Function
بخيت و عديلة	ابن حميدو	الشقة من حق الزوجة				Thanks
						Greetings
						Ask for a Request
			1	2		Accept a Request
						Refuse a request
						Show Power
						Show Solidarity
						Show Affection
						reducing intensity/tension

			1	Mocking
				Turn- taking
				Show compassion
		2	1	Show Pity
				expressing feelings as fair and worry
				Express feelings: as Exclamation
				Express feelings: as Happiness
				reestablishing closeness

Appendix D

Table 4 of estimated Terms of Endearment /ruḥi/ and its derivatives.

Name of the Series or Film			The Number of /ruḥi/ and its Derivatives Usage Instance Contained (as per the data samples)			Pragmatic Function
العتاولة	مملكة ابليس	حديث الصباح والمساء				Thanks
					2	Greetings
						Ask for a Request
						Accept a Request
			1			Refuse a request
			8	6		Show Power
				1		Show Solidarity

			2	Show Affection
				reducing intensity/tension
	1	1		Mocking
				Turn- taking
				Show compassion
		1		Show Pity
				expressing feelings as fair and worry
				Express feelings: as: Exclamation
				Express feelings: as: Happiness
				reestablishing closeness

	2	3		Devaluing a person

Name of the Series or Film			The Number of / ruḥi / and its Derivatives Usage Instance Contained (as per the data samples)			Pragmatic Function
أفراح القبة	الراقصة و السياسى	الراقصة والطبال				Thanks
						Greetings
						Ask for a Request
						Accept a Request
						Refuse a request
			2	1	1	Show Power
				1		Show Solidarity
						Show Affection
						reducing intensity/tension
				1		Mocking
						Turn- taking

				Show compassion
				Show Pity
				expressing feelings as fair and worry
				Express feelings: as: Exclamation
				Express feelings: as: Happiness
				reestablishing closeness
	1			Devaluing a person

Name of the Series or Film				The Number of / ruḥi / and its Derivatives Usage Instance Contained (as per the data samples)				Pragmatic Function
خالتى فرنسا	البيضة و الحجر	بخيت و عديلة	الشقة من حق					Thanks

			الزوجة					
								Greetings
								Ask for a Request
							2	Accept a Request
								Refuse a request
				2	1	3		Show Power
					1			Show Solidarity
								Show Affection
								reducing intensity/tension
								Mocking
								Turn- taking
								Show compassion
								Show Pity
								expressing feelings as fair and worry

					Express feelings: as: Exclamation
					Express feelings: as: Happiness
					reestablishing closeness
	1				Devaluing a person

Appendix E

Table 5 of Estimated Term of Endearment /naḍari/ and its derivatives

Name of the Series or Film	The Number of /naḍari/and its Derivatives Usage Instance Contained (as per the data samples)	Pragmatic Function
حديث الصباح و المساء	0	Thanks
	1	Greetings
	0	Ask for a Request
	0	Accept a Request
	0	Refuse a request
	0	Show Power
	1	Show Solidarity
	0	Show Affection
	0	reducing intensity/tension
	0	Mocking
	0	Turn- taking
	0	Show compassion

	0	Show Pity
	0	expressing feelings as fair and worry
	0	Express feelings: as: Exclamation
	1	Express feelings: as: Happiness

Appendix F

All excerpts mentioned in this study, their timings, pragmatic functions, name of TV series of films extracted from, and link for each work.

Table 7: Excerpts of where, when, and what the pragmatic functions

Pragmatic Functions	TV series & films titles	Timings	Excerpt
Thanks	ʔil-ʕatawlah	ح1 د 37:27	- كله تمام يا ريس ماتقلقش و كله زى ما انت امرت بالظبط = طول عمرك سندال ياض - حبيبى يا نصار
		ح 1 د 38:47	- زى ما أمرت يا غالى يا ابن الغالى = الأمر لله, ما يؤمرش عليك ظالم - حبيبى
			ميه ميه, يا حبيبى, الله يسعدك
Greetings	Rayyah wi-sskīnah		الله يعافيكى يا حبيبتى
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 6 د 09:21	- سلام ياما = سلام يا حبيبى
Ask for a request		1:13:41	استنى يا حبيبى
	Baḥib ʔissimah	30:35	يلا يا حبيبى
Accept a Request	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 18 د21:36	حاضر يا حبيبى
Showing power	ʔil-ʕatawlah	ح 2 د 12:18	لا يا حبيبى
		ح1 16:16	هزأك, لا حبيبتى, احنا مش بتوع سوشيا ميديا
		ح2 د 18	طب اتفضل يا حبيبى, خد حسابك و ورينا عرض كتافك
	Mammlakit ʔiblīs	ح 1 د14:16	حاسبى يا حبيبتى انتى و هى
		ح 3 د25:19	تُربة جوزى يا حبيبى
Maintaining Solidarity			
	ʔil-ʕatawlah	ح 2 د 18:13	-عايزة تقولى ايه يا ما؟ عاوزة اقول يا حبيب أُمك..... =

	Rayyah wi-sskīnah	ح 8 د40:44	حبيبتى.. حبيبتى
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 2 د17:56	هيطلع يسألك يا حبيبتي
		ح 2 د 16:22	أؤمر يا حبيبى فيه ايه؟
		ح8 د19:56	أهلا يا حبيب أمك
Showing affection	ʔil-ʿatawlah	ح 2 د 16:06	اخليها تحطلك ربع محوج تاخده معاك يا حبيبى؟
		5:05 ح 6	حبيبى يا أخويا
Reducing intensity/tension	ʔafrāḥ al-ʔubba	ح 5 د 38:44	ايه يا حبيبى
	ʔil-ʿatawlah	ح 5 د26:01	ماشى يا حبيبى
Mocking		ح 16 د06:03	يا حبايبى
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 9 د27:08	يا ترى مشغولة بإيه يا حبيبتي؟!
	ʔafrāḥ al-ʔubba	ح 5 د6:45	نورتى يا حبيبتى
Turn-taking		ح 2 د15:57	بصى يا حبيبتى
		ح 5 د26:22	طيب يا حبيبى
Show compassion and pity	ʔil-ʿatawlah	ح 11 د25:08	يتتملك بالخير يا حبيبى
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 2 د 31:54	يا حبيبي يا ابنى
		ح 23 د 6	يا حبيبتي يا كبدي!
		ح 23 د 6:11	يا حبيبتي ياختى ربنا ييسرلك
	Fūll ʔiṣṣīn ʔil-ʿaẓīm	26:12	ابنى حبيبى هيموتوه

Expressing feelings as fair and worry		ح8 د 30:06	رشوانة بنتى حبيبتى فيها ايه؟
	ʔafrāḥ al-ʔubba	ح 9 د 2: 25	يا لهوى يا حبيبى
	Baḥib ʔissīmah	12:25	نعيم.. نعيم يا حبيبي
	ʔiʃʃʔʔah min ḥaʔ ʔzzūgah	11:31	لكن العمارة ممكن تقع يا حبيبي

Table 8: Excerpts of where, when, and what the pragmatic functions of /ḍanayah/

Pragmatic Functions	TV series & films titles	Timings	Excerpt
Greetings	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 15 د22:05	- فوتك بعافية = يعافيكى يا ضنايا
Ask for a request		ح 15 د 25:28	خليك يا ضنايا
Showing power	ʔil-ʕatawlah	ح 5 د15:35	مالك يا بوق.. ايه اللى زعلك يا ضنايا
	Fūll ʔiṣṣīn ʔil-ʕaẓīm	24:24	عاجبك و لا مش عاجبك يا ضنايا؟!
Maintaining Solidarity	Mammlakit ʔiblīs	ح 9 د15:55	يا ضنايا.. انت ما تعرفش الناس دول
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 6 د12:31	مطرح ما يسرى يمرى يا ضنايا
		ح 14 د12:22	عامل ايه يا ضنايا
Mocking		ح 9 د 6:14	ضنا امك يا حبيبى
Show compassion and pity		ح 1 د31:16	يا ضنايا
	Mammlakit ʔiblīs	ح4 د27:36	عشان أخرتك يا ضنايا هتبقى على إيد حد فيهم

	ʔil biḍah wil-ḥaʒar	8:36	هو جايبك هنا يسكنك على عماك يا ضنايا!

Table 9: Excerpts of where, when, and what the pragmatic functions of /ʔinayyah/

Pragmatic Functions	TV series & films titles	Timings	Excerpt
Greetings	ʔil-ʕatawlah	ح 3 د19:04	باى باى يا عيونى
Ask for a request	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 16 د 14:21	حمدلله على السلامة يا نن عين امك
Accept a Request	Bixīt wi-ʕadilah	6:07	- إيديك معايا الله يخليك عنيا =
	ʔibn ḥamidu	20:42	على عينى ياما
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 26 د 08:07	-مش هوصيك على البت في عنيا يا عمى =
	ʔafraḥ ʔil-ʔubbah	ح 6 د10:38	- قوللیها فوتى علیا في المسرح اى وقت عیونى =
	ʔil-ʕatawlah	ح 12 د 15:02	- ابقى تعالى نوناويلى يا بت عينيا =
		ح 12 د32:35	عيني يا باشا اللي انت عاوزه و الله
Refusing a request		ح6 د13:08	كان على عيني
Showing power	Mammlakit ʔiblīs	ح2 د07:53	مفاتيح مدفن ايه يا عنيا اللي هتجيبيها
	ʔafraḥ ʔil-ʔubbah	ح 7 د 19:00	مش على امك يا نن عين امك
	ʔirraqiṣah wi-ʔilṭṭabal	د 0:46	مسافرة أول الشهر لندن يا عينيا
	Xalti faransah	د 1:07:04	اللي ماحيلتناش غيره يا عين خالتك
Maintaining Solidarity	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 13	فضفض يا نن عيني

Show compassion		ح 25 د16:38	يا عين ستك.. يا عين ستك
Reducing intensity/tension	Mammlakit ʔiblīs	ح 7 د5:59	اللى هنخبيه فيه يا عين أمك
Mocking	ʔil-ʕatawlah	ح 8 د 22:48	عينى عليكى يا عائشة
	ʔafraḥ ʔil-ʔubbah	ح 7 د23:18	ماكنتش تعرف يا عين أمها
	ʔiʃʃaʔah min ḥaʔʔ ʔizzūgah	52:37	قوم يا عين أمك قوم
showing compassion and pity		ح 2 د 09:37	ليه تشيلي الهم يا نورعينى
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 10 د 14	يا حبة عيني يا إبنى
	Rayya wi-ssikinah	ح 2	عينى على الولاية الغلابة اللي زى
		ح 8 د40:44	عين امك ياختى.. لسه صغيرة
	ʔil biḍah wi ʔilḥaʒar	28:40	و هو يعيط طول الليل يا عين امه
	ʔibn ḥamidu	19:26	عيني عليكي وعلى حظك العكر
	ʔiʃʃaʔah min ḥaʔʔ ʔizzūgah	20:27	عيني عليكي يا بنتى
Expressing feelings as fair and worry.	xalti faransah	د 1:07:04	اللي ماحيلتناش غيره يا عين خالتك

Table 10: Excerpts of where, when, and what the pragmatic functions of /ruḥi/

Pragmatic Functions	TV series & films titles	Timings	Excerpt
Greetings	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 15 د21:52	- يعافيكي يا خالتي == يعافيكي يا روح خالتك
Accept a Request	ʔiʃʃaʔah min ḥaʔʔ ʔizzūgah	55:12	أنا تحت امرك يا روحي
		54:56	- سمير = أيوة يا روحي
Refusing a request	ʔil-ʕatawlah	ح 5 د18:42	و ليه يا روحي
Showing power	ʔil-ʕatawlah	ح 2 د38:07	حُما لما تلوشك يا روح أمك
	ʔil-ʕatawlah	ح 4 د05:40	- ايه دا؟! انت نصار؟ = اه نصار يا روح أُمك
	ʔil-ʕatawlah	ح 16 د26:14	- ماكنش ينفع تتصرفي من دماغك = اتصرف من ايه يا روح امك؟!
	Mammlakit ʔiblīs	ح 6 د15:49	لما الكبير يقولك تخرسي تبقى تخرسي يا روح أُمك
	Mammlakit ʔiblīs	ح 6 د28:02	يمكن؟ يمكن يا روح امك؟!
	Mammlakit ʔiblīs	ح 6 د 15:59	يا روح امك
	ʔiraqiṣṣah wi ʔissiyassi	د 15:56	فلة يا روحى
	ʔiraqiṣṣah wi ʔissiyassi	د 01:32:58	عُرفى؟ عرفى ليه يا روح أنَا
	ʔil-ʕatawlah	30:28	هتمشى يا روح امك
Maintaining Solidarity	ʔirraqiṣṣah wi ʔiṭṭabal	1:13:51	- إنت برج ايه يا طاروطة = العذراء يا روحي
	ʔiraqiṣṣah wi ʔissiyassi	د 28:56	فلة يا روحي
Show affection	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 15 د21:52	- يعافيكي يا خالتي = يعافيكي يا روح خالتك
	ḥadīs aṣ-ṣabāḥ wi-ʔil-masāʔ	ح 18 د 10	- بقولك ايه يا خالتى؟ = نعم يا روح قلب خالتك

Mocking	Mammlakit ʔiblīs	9 ح 9:30د	- سيد مين الفار اللى مربياه في عِبى يا روح امك
	ʔiraqiṣṣah wi ʔissiyassi	12:36 د	هو فلة يا روحى.. كلك نظر
	ʔil-ʕatawlah	6ح 24:55د	خليك انت جدع يا روح امك
Devaluing a person.	ʔil-ʕatawlah	7 ح 20 د	هى ماقالتلكش يا روح أمك؟
	ʔil-ʕatawlah	16 ح 26:14د	- ماكنش ينفع تتصرفي من دماغك = !?اتصرف من ايه يا روح امك
	Mammlakit ʔiblīs	6 ح 15:49د	لما الكبير يقولك تخرسي تبقى تخرسي يا روح أُمك
	Rayah wi ssikinah	8 ح 33:24 د	ما احنا فاتحينها تكية يا روح امك

Table 11: Excerpts of where, when, and what the pragmatic functions of /naḍary/

Pragmatic Functions	TV series & films titles	Timings	Excerpt
Greetings	ḥadīs ʔiaṣṣabāḥ wi-ʔil-masāʔ	11 ح 35:44د	معاوية يا نضرى.. معاوية
Maintaining Solidarity		2 ح 2:10د	قوليلى عاوزة ايه يا نضرى
Expressing feelings as happiness		11 ح 35:44د	معاوية يا نضرى.. معاوية