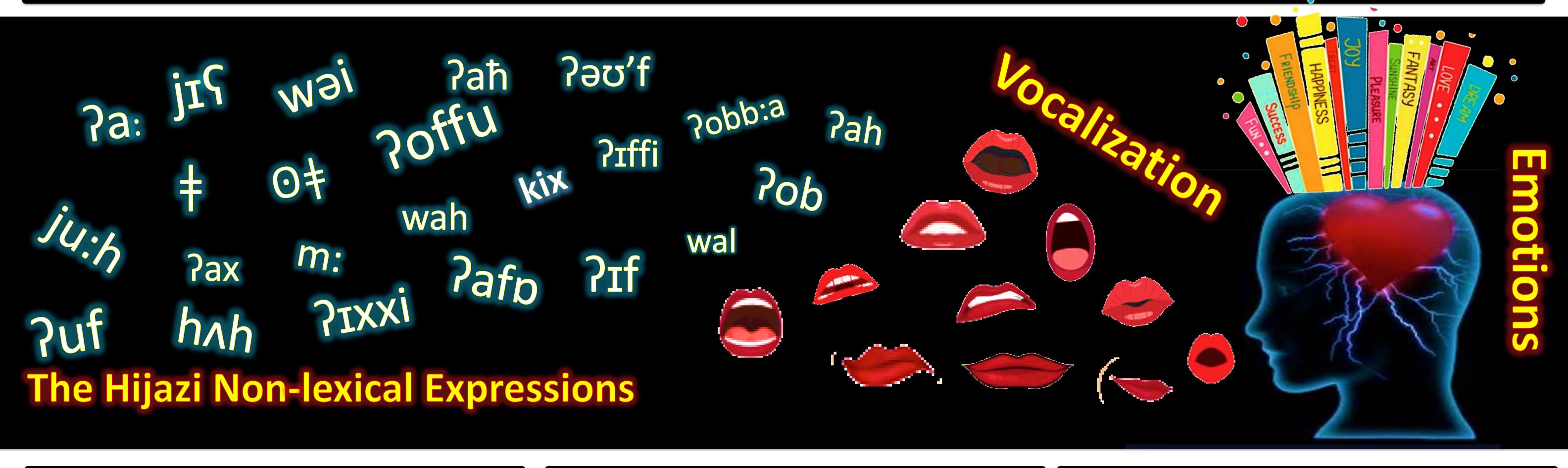
## The Non-arbitrariness of the Emotive Hijazi Non-Lexical Expressions

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In everyday speech, Hijazi Arabic is full of emotive non-lexical expressions (NLEs) that constitute utterances by themselves. They convey the speaker's emotional states, and reactions with unusual vocalizations depending on specific situational and socio-cultural contexts. For example: afa! realises disappointment, wah! realises surprise, jɪ?! realises disgust, etc.

NLEs are considered as semiotic signs that communicate and signal emotional states In semiotics, a sign is anything which refers to something else to communicate meanings.



This study aims to investigate the non-arbitrary relationship between Hijazi NLEs (HNLEs) and their emotive, or expressive, meanings.



This study examines 34 Hijazi NLEs whose meanings have been checked through an open questionnaire. A small video for every non-lexical item has been recorded, and then these videos have been accompanied with the following question:

- "Kindly, watch the following videos, then chose one from the three choices:
- 1. I haven't heard this NLE before.
- 2. I know the sound, but I don't know its meaning.
- 3. I know the meaning of the NLE."

The final choice accompanied with a text box to write the meaning/s of the non-lexical expressions.

The questionnaire elicited responses from Hijazi speakers of different ages, genders and educational backgrounds.



The participants' answers have been classified to explore the non-arbitrariness of those HNLEs. They have been mapped with Shaver et al.'s (2001) basic emotions: love, joy, surprise, sadness, anger, fear.

Every emotive NLE has been described phonetically in details by providing its different articulatory parameters to show how the vocal organs work and are dependent upon one another.

In this way, I discussed the similar vocalisations between every group of Hijazi NLEs that realise the same emotional meanings to examine the nonarbitrary relationship between the contents and expressions that they shared.



- The emotive Hijazi NLEs are "spontaneous expressions of reality dictated ...by natural forces" (cf. Saussure 1916: 69).
- 2. The emotive Hijazi NLEs show interaction between the socio-cultural and intrapersonal aspects of language (Wharton 2003; cf. Wierzbicka 1992).
- 3. The emotive Hijazi NLEs are internal expressive speech with unusual vocalizations depending on specific situational and socio-cultural contexts (Darwin 1872; Wierzbicka 1992).
- 4. The emotive Hijazi NLEs as semiotic signs that contain an internal dynamic system of stratification between two orders of the Hijazi NLEs' abstractions: the content plane of the Hijazi NLEs (i.e. the emotional meanings of love, joy, surprise, anger, sadness, and fear) and expression plane of the Hijazi NLEs (i.e. vocal expressions that accompanied those basic emotions and correspond London: HarperCollins. with the phonological form of the NLE).
- The content of a specific emotional meaning has a meta-redundant relationship with the expression of Baskin). London: Fontana/Collins. the Hijazi NLEs that realise that specific emotion. They share some common vocal actions that correspond with their vocalisations show iconic representations, which in themselves are indexes for that specific emotion. Lemke (2015: 121) argues that meta-redundancy of the sign-meanings relationship has a contingent probability relationship, as it depends on the context.



- Hijazi NLEs ?ɪf, ?uf, ?uffu, ?ɪffi, ?ɪxxi,kix, and jɪ? signify the feeling of disgust in different ways.
- The phonological vocalizations of those different Hijazi NLEs convey the disgust in various ways.

Vowel /u/- /i/- Produced with Protruded or contracted downwards lips (c.f. Darwin 1872:92, 258; Wierzbicka 1992:178). Consonant /f/ -produced with vocal gestures similar of spitting or blowing out of the mouth (c.f.

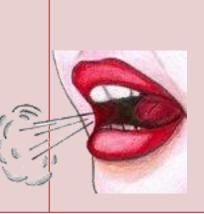
Vowel /i/- Produced with contracted downwards lips (Darwin 1872:258)

Darwin 1872:92; Wierzbicki

PIXXI

1992:178).

Consonants /k/,/x/,/9/ - Produced with some guttural sounds, which are produced with vocal gestures that are similar to clearing the throat, pretending vomiting or retching (cf. Wirezbicka 1992; Darwin 1872: 258; Goddard 2009:14).





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