

## Investigation of the Speech Act of Blame in Persian and Arabic Languages Based on Hymes Model in Narrative Texts



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### ABSTRACT

Blaming is an important and highly sensitive speech act due to the threat to people's face, and understanding its usage is important in communicating. The present study selected the speech act of "blame", extracted its examples from 16 Arabic and Persian narrative texts, and studied it according to the Hymes model and descriptive-analytical method. This research aims to recognize how to use blame in Arabic and Persian and to reveal the importance of focusing on pragmatic and cultural matters in communication. The results indicated that blame in both languages was used more in informal situations. Also, blame was used more in equal and intimate participants than in others; this indicates the effect of equal social status and small distance between people on its easy usage. The frequent blame purposes in both languages may indicate the speaker's greater activism in Arabic. Also, the tone of blame in Arabic is more intense than in Persian. The extracted norms also indicate the blame usage in more tense situations in Persian. Also, the diversity of blame usage in the two languages confirms the necessity of paying attention to cultural and pragmatic matters. Blame is used more directly in both languages. Speech and behavior, have attracted more attention in both languages due to the higher sensitivity of other topics. Also, the frequent use of the linguistic method of question and declarative sentences in Persian and Arabic may indicate the speaker's confidence in the correctness of the blame and the proof of the audience's fault.

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## 1. Introduction

Pragmatics is a branch of linguistics that analyzes language usage in the communication process. Pragmatic skills play a crucial role in establishing successful interactions with native speakers of any language, and without a doubt, recognizing common linguistic patterns and their applications while considering context and situation in different societies significantly impacts this process. Furthermore, linguistic studies that incorporate social aspects in communication provide a deeper understanding of dominant cultures and individuals' beliefs and thought systems.

Following this perspective, the present research examines the speech act of blame, due to its great significance in daily conversations. Understanding how to use this speech act, recognizing the factors influencing its use, and identifying its similarities and differences between Persian and Arabic languages contribute to effective communication. Moreover, blame is highly sensitive due to its potential to threaten the interlocutor's face, and improper usage may negatively impact interpersonal communication. Thus, the importance of this study lies in comparing this speech act in two languages to understand its linguistic, cultural, and hidden communicative objectives, ultimately leading to a better comprehension of its function.

This research seeks to answer the following questions:

1. What are the cultural, social, and linguistic factors influencing the usage of

the speech act of blame in Persian and Arabic?

2. What are the topics and methods of using blame in both languages?

3. What are the differences and similarities in the application of blame between Persian and Arabic?

The objective of this study is to explore how blame is used in Arabic and Persian languages and to emphasize the necessity of pragmatic and cultural considerations in communication.

## 2. Research Background

Various studies have examined the speech act of blame from different perspectives, such as philosophy of language, religious texts, and pragmatics. Some notable studies in this field include:

Saleem & Al-Attar (2020): This study analyzed political blame in British and Iraqi parliaments based on pragmatic strategies. The research found that British and Iraqi parliamentarians tend to resort to blunt speech when blaming others. British parliamentarians often use politeness, while Iraqi parliamentarians rely on bluntness as a defensive strategy to avoid blame.

Mahmoud (2018): This study examined blame tone and pragmatic focus using four blame states in Egyptian dialect. The findings indicated that every mood influences the listener's interpretation of realistic blame within speech.

Al-Nassar (2022): This master's thesis explored praise and blame in the Quran. One of the key findings was that blame and its derivatives were primarily directed at

disbelievers and polytheists, and specific linguistic structures were identified.

Hasani-Satehi (2016): This master's thesis studied blame in Imam Ali's Speeches, particularly in social and educational contexts. Key findings included the classification of blame into direct and indirect, the reasons behind blame, and its application.

Despite reviewing the research conducted in this regard, no research similar to the present study was found. What distinguishes this study is the comparison of the speech act of "blame" in Persian and Arabic based on the Hymes' model in narrative texts, which are important cultural resources in both languages. By presenting diverse examples of blame and its types and topics, this research attempts to provide a basis for cultural understanding of the two languages and teaching pragmatic issues.

#### 2-1. Dell Hymes' Model

Hymes' model is one of the common models in discourse analysis and pragmatics, especially in socio-pragmatic studies. It emerged under the concept of communicative competence, which Dell Hymes, an American anthropologist and expert in sociolinguistics, contrasted this term with linguistic competence, a term introduced by Noam Chomsky (Baker & Ellege, 2018: 167).

Dell Hymes, argued that language usage within society is crucial and cannot be confined to grammatical rules, as Chomsky suggested. Moreover, language must be

examined within its social and situational context (Aghagolzadeh, 2015: 40).

Hymes developed a model known as SPEAKING, dividing into eight components, with each letter representing a specific aspect of communication (Hymes, 1967: 21-25; Pishghadam & Attaran, 2013: 31-33):

##### 2-1-1. Setting

This section describes the time and place of the conversation, which can be classified into:

- Formal/Public settings
- Informal/Private settings

##### 2-1-2. Participants

This section analyzes the participants in a conversation and the relationships between them. In other words, it examines social distance and status between participants. According to Al-Qahtani (2018: 70), "Social distance refers to the closeness between the speaker and the listener, while social status represents the hierarchical position of the speaker compared to the listener (e.g., manager and employee)". Participants can be categorized as follows:

- Equal & Formal: Two colleagues
- Equal & Intimate: Two friends
- Unequal & Formal: Employee and manager
- Unequal & Intimate: Professor and student

##### 2-1-3. Ends

This section defines the goal of the speaker when using the speech act of blame.

##### 2-1-4. Act Sequence

This refers to the order and structure of speech in a conversation. A speaker might ask a question, and the listener may respond or ask a question and the speaker in addition to answering, make a request.

#### 2-1-5. Key

The tone of speech depends on the context and conversation setting. It can be angry, happy, etc. Additionally, changing tone can also change the purpose of using phrases and words, for instance, using a mocking tone when saying “*thank you*” can transform gratitude into sarcasm.

#### 2-1-6. Instrumentalities

This refers to the medium of communication, which can be spoken or written.

#### 2-1-7. Norms

Norms are social rules that speakers consider when using speech acts. According to Coupland & Jaworski (2006: 22), these norms involve turn-taking organization and conventional inference methods. Such norms vary across cultures, e.g.: When a person invites others to dinner, he can use a variety of methods, including: The question method like the English-speaking community, or the declarative sentences like the German-speaking community, or the polite request like the Iranian community (Aghagolzadeh, 2015: 43). Understanding these norms enhances cultural awareness and facilitates successful communication across different societies.

#### 2-1-8. Genre

This section is the framework in which the discourse is used, which may include:

Dialogue, poetry, proverbs, etc. (Jaworski & Coupland, 2006: 22).

### 2-2. Definition and Types of Blame

The term blame refers to expressing annoyance or disagreement with the speech, behavior, or personality of the interlocutor, with the intent of changing it. Sher (2006: 13) states that when blaming someone, we hope that expressing our disagreement with his behavior or personality will lead to change. Additionally, when a person blames another, he does not stop at expressing this action and, according to Sliwa (2019: 200), he expects a response from his interlocutor, such as apology, justification, or corrective action from the recipient. Therefore, in Searle’s taxonomy of speech acts, blame can be fallen under expressive acts, as it involves the speaker conveying emotions through speech.

Blame can be classified in several ways, one of which is McKenna’s categorization based on the speaker’s position relative to the interlocutor:

1. Private Blame: The speaker conceals external indicators of blame.
2. Overt Blame: The speaker expresses blame openly, but it may occur in the absence of the blamed person (e.g., blaming the dead).
3. Directed Blame: A specific type of overt blame, where it occurs in the presence of the blamed individual (McKenna, 2013: 121).

### 3. Research Methodology

This study follows a descriptive-analytical approach, extracting 209

instances of the speech act of blame (70 Arabic and 139 Persian instances) from 16 narrative texts (8 Arabic and 8 Persian). The selected texts include plays, novels, short stories, and children's literature by authors such as Tawfiq Al-Hakim, Fatima Yusuf Abdul Rahim, Yaqub Al-Sharoni, Sanaa Shalan, and Kamel Kilani in Arabic, and Fataneh Hajj Seyyed Javadi, Mohammad Rezaeirad, Mohammad Hassan Shahsavari, Akbar Radi, Sepideh Khalili, Mahmoud Hosseinizad, and Farhad Jafari in Persian. The texts were chosen based on their contemporary nature and their rich dialogues, featuring characters of diverse social status, to provide a more comprehensive view of cultural aspects. While the number of extracted instances differs between the two languages, this does not affect the results, due to the lack of quantitative comparison of the two languages. As the frequency of the aforementioned instances has been reported separately within each language, and ultimately, the similarities and differences between the two languages have been examined. The purpose of selecting narrative texts as a research source is the limited attention scholars have given to these materials in the relevant field, along with an emphasis on their significance for teaching pragmatic skills and fostering a deeper understanding of the cultures of various societies. This study has examined

data from a pragmatic perspective using Dell Hymes' model, which effectively accounts for the cultural, social, and linguistic factors influencing the speech act of blame in Persian and Arabic. The research has first extracted blame-related utterances from texts, categorized them according to this model, and then analyzed them based on the text. Additionally, it has identified the types of blame, its topics and the most prominent linguistic methods.

#### 4. Research Findings

4-1. An analysis of the speech act of blame according to Hymes' model in Persian and Arabic.

In this section, we examine the act of blame based on the components of Hymes' model:

##### 4-1-1. Setting

According to Table 1, blame is more commonly used in informal situations in both languages. An example of blame in an informal situation in both languages is as follows:

(At home) The daughter says to her mother: Don't talk like that, Mom. It's really inappropriate, not like you at all. (Hajj Seyyed Javadi, 1996: 1).

(At home) Munir says to his friend Besbes: Be quiet, Besbes. Turn off the radio, brother, and sit down politely (Al-Hakim, 1966: 40).

Table 1. Frequency of Setting types

Persian			Arabic		
Setting	Repetition	Percentage	Setting	Repetition	Percentage
Informal	132	94.96	Informal	45	64.29

Formal	7	5.04	Formal	25	35.71
Total	139	100	Total	70	100

#### 4-1-2. Participants

As mentioned in Table 2, there were three groups of participants in Persian and four groups in Arabic. In both languages, blame was more common in the equal and intimate group of participants than in the other groups. Also, in Persian, the frequency of blame in equal and intimate group is close to that observed among unequal and intimate group. Conversely, in Arabic, unequal and formal group ranks second in blame frequency. An example of each of the participant groups is as follows:

##### Equal and intimate

Saghar to his brother Sohrab: Don't say this so calmly... (Shahsavari, 2018: 259).

Munir blames his friends Besbes and Shoushou for arguing: Shame on you, everyone... really, shame on you! (Al-Hakim, 1966: 44).

##### Unequal and intimate

Musa to his son Mohsen: Why can't you keep that tongue of yours in check? (Radi, 2023: 21).

A mother to her son: Who are you to teach people lessons? (Al-Sharouni: 8).

##### Unequal and formal

Master, these guys are totally clumsy. (Rezaeirad, 2021: 57).

A judge blames someone in court: Why do you meddle and interfere in their affairs? (Al-Hakim, 1972: 25).

##### Equal and formal

A judge blames another judge for his ruling: Your words are pointless; with your thoughts, you make us the laughingstock of the world (Abdul Rahim, 2014: 29).

Table 2. Frequency of Participants types

Persian			Arabic		
Participants	Repetition	Percentage	Participants	Repetition	Percentage
Equal and Intimate	61	43.88	Equal and Intimate	34	48.57
Unequal and Intimate	60	43.17	Unequal and Formal	25	35.71
Unequal and Formal	18	12.95	Unequal and Intimate	8	11.43
Equal and Formal	0	0	Equal and Formal	3	4.29
Total	139	100	Total	70	100

#### 4-1-3. Ends

There are various purposes behind the act of blame. Among the 8 purposes

obtained in each of the Persian and Arabic texts, the purposes of expressing annoyance and preventing, according to Table 3, were

considered by the characters more than other purposes, with the difference that in Persian texts expressing annoyance was more than preventing and vice versa in Arabic texts. Among them, 6 purposes are similar and 2 purposes are different. Also, in Persian, this act is used with positive purposes; such as: Supporting and Joking. It is worth noting that the type of purpose can also affect the nature of other elements of the conversation. The most commonly occurring purposes in Persian language, based on frequency distribution, are listed below:

#### Expressing annoyance

They go at each other like fighting cocks (Shahsavari, 2018: 185).

#### Preventing

Stop putting on an act. Come down from your high horse and quit your stubbornness (Hajj Seyyed Javadi, 1996: 88).

#### Admonishing

I said, Aunt Parinaz isn't some teacup and saucer for you to talk about like that — God forbid, she's a person in her own right! (Jafari, 2022: 66).

#### Humiliating

You good-for-nothing addict, are you messing with me? (Shahsavari, 2018: 19)

#### Threatening

Tell the truth before I whip you black and blue! (Rezaeirad, 2021: 66)

#### Joking

Oh, you spineless little lamb! (Jafari, 2022: 15).

#### Expressing Reason

With complete audacity, you say right to my face that your eyes are searching for

someone else... (Hajj Seyyed Javadi, 1996: 139).

#### Supporting

It's nothing you can handle. (Jafari, 2022: 10).

Examples of purposes obtained based on their frequency in Arabic are as follows:

#### Preventing

Enough... you and her... it's disgraceful. (Al-Hakim, 1966: 53).

#### Expression annoyance

How shameless you are, where is our dignity? (Abdul-Rahim, 2014: 28).

#### Rejecting the speaker's words

Ragheb: You are a man of wisdom!

Yahya: I am a criminal man! (Al-Hakim, 1966: 149).

#### Threatening

Woe to you! Shut up, and if you speak another word without my permission, I will send you back to prison. (Shalan, 2019: 238).

#### Expressing Reason

All these problems are because of bastards like you... I had a partner in the foundry who taught me how to steal. (Al-Hakim, 1966: 58).

#### Humiliating

Enough! Shut up, you professional thief! (Al-Hakim, 1966: 58).

#### Admonishing

You treated this cook unfairly for no reason. You should have appreciated his exceptional skills instead. (Kilani, 2012b: 18).

#### Mocking

Besbes said that this (Shoushou) is an assistant professor!

Shoushou took off her shoes and threatened: Listen, boy, Besbes, I swear on

your mother's honor... (Al-Hakim, 1966: 44).

Table 3. Frequency of Ends types

Persian			Arabic		
Ends	Repetitio n	Percentag e	Ends	Repetitio n	Percentag e
Expressing annoyance	74	53.24	Preventing	22	31.43
Preventing	35	25.18	Expressing annoyance	16	22.86
Admonishin g	11	7.91	Rejecting the speaker's words	10	14.29
Humiliating	9	6.47	Threatening	7	10
Threatening	5	3.60	Expressing Reason	7	10
Joking	2	1.44	Humiliating	3	4.29
Expressing Reason	2	1.44	Admonishin g	3	4.29
Supporting	1	0.72	Mocking	2	2.86
Total	139	100	Total	70	100

#### 4-1-4. Act Sequence

In Persian, blame is generally used to express dissatisfaction with another's behavior. This can vary based on the situation, the context of the speech, the customs of the society, etc., and the speaker may even use expressions that have no connection with blame regardless of the context and the situation. For example, the conversation between the couple Malik and Samira about the situation that Rizabadi provided for Malik:

Malik: I didn't know that Rizabadi had considered Kish and Dubai for me. He should have told me before. Before the Norwegians' meeting.

Samira (said slowly): He has really done a favor! (Her tone was reproachful) So, after all you've done for him, is this the only thing that has surprised you?

Malik: Yesterday, I gave the Norwegians my own account number instead of Rizabadi's account number (Hosseinzad, 2016: 31).

Malik is a character who, despite his great efforts at Rezabadi's company and even his distant familial connection with him, feels that he has not received his due. However, due to his beliefs, it is very difficult for him to stand against Rezabadi's injustice. Similarly, Samira, who has an ambitious personality and had prior



connections with Rezabadi, decides to claim her rights after marrying Malik.

In the mentioned dialogue, Malik, while referring to the opportunity Rezabadi has given him, indirectly expresses regret over what he has done. However, Samira, without considering his emotional state, interprets his words as praise for Rezabadi and uses seemingly positive words ('He has really done a favor!') to openly blame Rezabadi. Given the context, the position of the characters, the speaker's tone, and the nature of the conversation, it is evident that this phrase is used for overt blame Rezabadi. The word 'really' further exaggerates the speaker's astonishment, intensifying the blame.

Additionally, with the question that follows this phrase, Samira implies that Rezabadi's action was merely his duty and something natural, indirectly blaming Malik for being confused by it. However, due to his deep anxiety, Malik does not focus on this blame and instead reveals the reason for his concern.

Thus, the act sequence in this instance follows this pattern: an event is first narrated in a way that seemingly praises a third person, but this very act leads to the blame of both the third person and the speaker by the listener.

In Arabic, blame is also influenced by various factors such as what were mentioned earlier. An example of this is the conversation that takes place between Besbes, Shoushou, Munir and Dr. Yahya:

Besbes: He said she is an assistant professor!

Shoushou: took off her shoes and threatened: Listen, boy, Besbes, I swear on your mother's honor...!

Munir: Allah... Allah... Shame on you, people... shame... Dr. Yahya is a generous and forgiving man...

Yahya: Let everyone be free...

Munir: But this freedom has gone too far.

Yahya: It's okay...

Munir: Enough clowns! Be serious... we are talking about work... (Al-Hakim, 1966: 44).

In this conversation, Munir, Besbes, and Shoushou are friends who have gathered at Dr. Yahya's house under the pretext of participating in his research on crime and delinquency, while secretly planning a theft. To avoid suspicion, they present themselves as university professors.

During the conversation, Shoushou laughs loudly, an action unbecoming of a professor. As a result, Besbes mockingly blames her, saying, 'He said: This is an assistant professor!' This remark triggers Shoushou's anger, leading to a strong reaction, threats against Besbes, and further blame.

Given Dr. Yahya's presence, Munir, due to their disregard for the local norms and in an attempt to put an end to their behavior, begins blaming them and refers to Dr. Yahya's respectable presence and good character. Dr. Yahya, however, asks Munir to leave them alone and let them be. but Monir shifts the subject of the blame from their actions to their personalities, intensifying the effect of his blame.

In this conversation, inappropriate behavior leads to an initial blame, which then escalates due to the responses of those involved. Eventually, a third party (Munir) joins in blaming them for failing to observe social etiquette, further intensifying the blame as more individuals are referenced.

#### 4-1-5. Key

12 tones were extracted from Persian texts and 7 tones were extracted from Arabic texts. According to Table 4, Persian has 7 tones mentioned in Arabic and 5 tones (joking, threatening, humiliating, concerned and pleading) are more than Arabic. The tones of reproachful in Persian and angry in Arabic are used more than others, and this is influenced by other elements of the conversation, especially the purpose. Examples of the tones obtained based on their greater frequency in Persian are as follows:

##### Reproachful

It's you who should use your brain, not me. (Jafari, 2022: 18).

##### Angry

You were only supposed to work as a laborer, no one gave you permission to act like the lady of the house. (Shahsavari, 2018: 93).

##### Joking

Won't you get up, lazy lady? (Hajj Seyyed Javadi, 1996: 183).

##### Threatening

Don't you dare wake him up, Shahrade, we'll be in serious trouble if you do. (Shahsavari, 2018: 30).

##### Humiliating

what kind of tasteless cook dumps this much dried plum in their stew like you do, Pari?! (Jafari, 2022: 33).

##### Mocking

Reza is lame, his legs are made of metal. (Khalili, 2002: 43).

##### Concerned

God damn you, Bijan. Where are you? Why don't you have a mobile phone? (Shahsavari, 2018: 38).

##### Pleading

Sister, don't bother us, let us do our business. (Jafari, 2022: 193).

##### Surprised

Oh, dear aunt, what a fool... (Hajj Seyyed Javadi, 1996: 21).

##### Upset

I messed up (Hajj Seyyed Javadi, 1996: 204).

##### Disgusting

Oh God, the smell of your cigarette is suffocating (Jafari, 2022: 10).

##### Regretful

Everyone complains about others; Hafez cries out against himself (Hajj Seyyed Javadi, 1996: 156).

Examples of tones obtained based on their frequency in Arabic are as follows:

##### Angry

Pygmalion: (Screaming) Don't remind me of Venus! (Al-Hakim, 1942: 66).

##### Upset

Alas for what you have done. (Kilani, 2012b: 10).

##### Reproachful

What a disgrace! You humiliated them in front of others. (Shalan, 2019: 242).

##### Serious

This is a disregard for the court's rulings. (Al-Hakim, 1972: 29).

Regretful

Besbes, I bet you're craving a plate of fava beans with tomatoes and parsley.

Munir: God damn you; you made me drool! (Al-Hakim, 1966: 105).

Surprised

The geese are none of your business (Al-Hakim, 1972: 25).

Mocking

He said, "This is an assistant professor! (Al-Hakim, 1966: 44).

Table 4. Frequency of Key types

Persian			Arabic		
Key	Repetition	Percentage	Key	Repetition	Percentage
Reproachful	77	55.40	Angry	32	45.71
Angry	36	25.90	Upset	13	18.57
Joking	5	3.60	Reproachful	12	17.14
Threatening	4	2.88	Serious	5	7.14
Humiliating	3	2.16	Regretful	5	7.14
Mocking	3	2.16	Surprised	2	2.86
Concerned	3	2.16	Mocking	1	1.43
Pleading	2	1.44			
Surprised	2	1.44			
Upset	2	1.44			
Disgusted	1	0.72			
Regretful	1	0.72			
Total	139	100	Total	70	100

#### 4-1-6. Instrumentalities

The tool utilized in the analyzed texts has been speech.

#### 4-1-7. Norms

Based on the data in Table 5, ten norms were identified in Persian texts and twelve in Arabic texts. Among these, "Disgust" is the most frequently used norms in Persian, whereas "Disagreement" is the most prevalent in Arabic when expressing blame. In other words, blame in Persian is more commonly associated with the speaker's expression of aversion, sometimes accompanied by insults or curses. Additionally, three norms (disagreement,

response to a question, and assigning blame) are shared between both languages. The extracted norms, based on their higher frequency in Persian, are detailed as follows:

Disgust

Damn this world. it turns even the sweetest moment into a lump of flesh in an instant (Shahsavari, 2018: 43).

Disagreement

With me? You talk to your father like that, you foolish man? (Radi, 2023: 55).

Surprise

What's with that look? I think everyone's figured it out! (Hosseinizad, 2016: 34).

#### Request

Mom, are you going to stop or not? (Hajj Seyyed Javadi, 1996: 222).

#### Response to a Question

Engineer! Did this girl, Saghar, force you to bring this?

Do I look like someone who can be forced to do anything? (Shahsavari, 2018: 64).

#### Negative Attribute

In high school, the girls are real jerks... rude, insolent, full of themselves, and troublemakers. (Rezaeirad, 2023: 12)

#### Assigning Blame

Look what you've done to this girl!? (Hajj Seyyed Javadi, 1996: 147).

#### Blaming in Response to a Request

Bijan said word got out that I'm going bankrupt. He said I'd better consult his father.

Shahrad: Me, the idiot, I almost kicked him out of my eighty-square-meter executive office! (Shahsavari, 2018: 14).

#### Mockery

Can you even play at all?! (Khalili, 2002: 36).

#### Blaming in Response to a Joke

Daughter: Hi! (Hi, little lamb!)

Father: Hi, you're the little lamb, you little rascal! (Jafari, 2022: 17).

The norms obtained based on more frequency in the Arabic language are as follows:

#### Disagreement

Oh, beautiful one, what are you thinking, being so stubborn and forcing me to hurt you? (Kilani, 2012 A: 14).

#### Assigning Blame

Did you so quickly forget that it was you who made me torment all the people of Baghdad? (Al-Sharoni: 39).

#### Violation of Social Norms

The owner of the geese: Does that include the very first goose ever created?

Judge: Are you mocking the court?! (Al-Hakim, 1972: 22).

#### Response to Ingratitude

Shame on you! Is that how you treat someone who was good to you? (Kilani, 2012b: 20).

#### Confirming Blame

Poet: They listen to the sound of their machines...

Entity 4: Machines that slaughter peace ...

Entity 1: Slaughterers... (Al-Hakim, 1972: 103).

#### Conversation Termination

Group: Poor Pygmalion! Tell us, when did she escape?

Pygmalion (raising his head, shouting): Get away from me! (Al-Hakim, 1942: 61).

#### Response to a Question

Judge: O young men, are you not afraid?

Rami: Your presence is a calamity to us, and fear of calamity is the worst calamity (Abdul-Rahim, 2014: 28).

#### Responding to Interference

I saw two men fighting, so I stepped in to separate them. Suddenly, the baker said to me, 'You idiot, get away! (Al-Hakim, 1972: 25).

Counter-Blame  
Munir: Enough! Shut up, you thief, you professional!

Besbes: It's all because of bastards like you. (Al-Hakim, 1966: 58).

Interrupting the Speaker  
Injured man: But Your Honor...  
Judge: Sir, are you objecting to the court's rulings (Al-Hakim, 1972: 28).

Status-Lowering

Venus: Galatia! Ha! She's still nothing more than an ivory statue! (Al-Hakim, 1942: 37).

Blame for Oversharing  
Munir: Alright, I admit I wanted to have a little drink.

Shoushou: And gamble.  
Munir: You be quiet... Did the doctor ask for your opinion??! (Al-Hakim, 1966: 57).

Table 5. Frequency of types of Norms

Persian			Arabic		
Norms	Repetitio n	Percentag e	Norms	Repetitio n	Percentag e
Disgust	47	33.81	Disagreement	23	32.86
Disagreement	34	24.46	Assigning Blame	11	15.71
Surprise	16	11.51	Violation of Social Norms	8	11.43
Request	14	10.07	Response to Ingratitude	5	7.14
Response to a Question	8	5.76	Confirming Blame	4	5.71
Negative Attribute	6	4.32	Conversation Termination	3	4.29
Assigning Blame	5	3.60	Response to a Question	3	4.29
Blaming in Response to a Request	4	2.88	Responding to Interference	3	4.29
Mockery	3	2.16	Counter-Blame	3	4.29
Blaming in Response to a Joke	2	1.44	Interrupting the Speaker	3	4.29

			Status-Lowering	2	2.86
			Blame for Oversharing	2	2.86
Total	139	100	Total	70	100

#### 4-1-8. Genre

The most widely used genre in both languages is the dialogue format; with the difference that in Arabic texts only the dialogue format is used; while in Persian texts, in addition to dialogue (88.49%), narration (9.35%) and proverb (2.16%) are also used. It is worth noting that narration has a direct relationship with the type of story and the author's narrative style.

##### Narration

Persian			Arabic		
Types of blame	Repetition	Percentage	Types of blame	Repetition	Percentage
Direct	105	75.54	Direct	57	81.43
Private	20	14.39	Overt	12	17.14
Overt	14	10.07	Private	1	1.43
Total	139	100	Total	70	100

#### 4-3. Topics of blame

Speech and behavior, according to Table 7, have received more attention than other topics in both languages. However, other topics, such as personality and physical flaw, were less of a focus. Also, the topic of physical flaw is only present in Persian. It is worth noting that the topic of blame is influenced by other elements of conversation. The topics obtained based on their greater frequency in the two languages are as follows:

##### Speech

I said not to be nosy about other people's business. (Jafari, 2022: 23).

##### Proverb

They outstayed their welcome (Hajj Seyyed Javadi, 1996: 263).

#### 4-2. Types of blame

According to Table 6, among the types of blame, the direct type is used more than other types in both languages.

Table 6. Frequency of types of blame

Shut your mouth. That Dubai you suggested is more than enough for our next seven generations! (Hosseini Zad, 2016: 26).

Your opinion is ridiculous, and that's okay (Al-Hakim, 1966: 120).

##### Behavior

What is all this supposed to mean? Why are you acting like children? (Hajj Seyyed Javadi, 1996: 153).

Didn't I tell you to stay here until I got back? (Al-Hakim, 1942: 42).

##### Personality

My brother's like a statue, totally lifeless  
(Shahsavari, 2018: 152).

Enough, you clowns! (Al-Hakim, 1966:  
45).

Physical Flaw

Hey! This one walks like a duck!  
(Khalili, 1381: 36).

Table 7. Frequency of blame topic

Persian			Arabic		
Subject of blame	Repetition	Percentage	Subject of blame	Repetition	Percentage
Speech	65	46.76	Speech	35	50
Behavior	61	43.88	Behavior	26	37.14
Personality	10	7.19	Personality	9	12.86
Physical Flaw	3	2.16			
Total	139	100	Total	70	100

#### 4-4. Linguistic methods of blame

Based on Table 8, eleven methods were obtained in Persian and nine methods in Arabic, with questions and declarative sentences in Persian and declarative sentences in Arabic being more frequent than other methods. Also, eight cases are common between the two languages, and the difference is in (rhetorical device, curse, prayer, and lamentation). In the meantime, we also witness the use of rhetorical devices such as simile, irony, metaphor, and... in Persian. The methods obtained based on the greater frequency in Persian are as follows:

##### Question

Isn't there anyone to tell you, 'Who do you think you are? (Radi, 2023: 75).

##### Declarative Sentence

You just can't have a proper conversation or reach an understanding with you without someone ending up yelling and tearing their hair out! (Jafari, 2022: 33).

##### Insult

Shame on you for not knowing the rules of the game! (Shahsavari, 2018: 86).

##### Rhetorical Device

I've let her reins go too loose. (Hajj Seyyed Javadi, 1996: 104).

##### Curse

May God take your life, girl. Shame on your ignorant and stupid head!... (Hajj Seyyed Javadi, 1996: 46).

##### Exclamation

What a rude person you are! (Hajj Seyyed Javadi, 1996: 376).

##### Command

Be polite, son (Shahsavari, 2018: 50).

##### Prohibition

Don't act so innocent. (Hajj Seyyed Javadi, 1996: 273).

##### Condition

If she used her brain, she wouldn't have to keep coming to me to tie her bib. (Jafari, 2022: 18).

##### Prayer

Thanks a lot, girl. You really brought a mess upon us. (Hajj Seyyed Javadi, 1996: 96).

#### Calling Out

You mean devil! You left all the work for me! (Jafari, 2022: 12).

The methods obtained based on the greater frequency in the Arabic language are as follows:

#### Declarative Sentence

You murderers have swept through our land like a fierce storm and refuse to leave. (Abdul Rahim, 2014: 28).

#### Question

What do you understand about love? (Al-Hakim, 1942: 37).

#### Calling Out

It's all your fault, you damn Besbes! (Al-Hakim, 1966: 104).

#### Command

Shut up, you shameless defendant! (Shalan, 2019: 238).

#### Exclamation

How stupid you are! (Al-Hakim, 1942: 65).

#### lamentation

Yes... alas! (Al-Hakim, 1972: 109).

#### curse

May God curse them wherever they go. They took what was rightfully mine (Al-Hakim, 1966: 58).

#### condition

If you had acted wisely and kept your nerves in check, we would have reached the same outcome. (Al-Hakim, 1966: 103).

#### Prohibition

Don't remind me of Venus! (Al-Hakim, 1942: 66).

Table 8. Frequency of types of linguistic methods

Persian			Arabic		
Linguistic method	Repetition	Percentage	Linguistic method	Repetition	Percentage
Question	38	27.34	Declarative Sentence	26	37.14
Declarative Sentence	37	26.62	Question	15	21.43
Insult	14	10.07	Calling Out	11	15.71
Rhetorical Device	12	8.63	Command	5	7.14
Curse	8	5.76	Exclamation	4	5.71
Exclamation	8	5.76	lamentation	4	5.71
Command	6	4.32	Curse	2	2.86
Prohibition	6	4.32	Condition	2	2.86
Condition	4	2.88	Prohibition	1	1.43
Prayer	3	2.16			
Calling Out	3	2.16			
Total	139	100	Total	70	100





## 5. Discussion

According to the research findings, there is a coordination and alignment between the components of Hymes' model, which itself represents various cultural, social and linguistic factors, and the types, topics and methods of blame; in such a way that each component affects the function of the others and determines how blame is expressed. This research found that the act of blame in both languages is used more in informal settings. It seems that this indicates the difficulty of using this act in formal settings; because this act is used more in negative situations and leads to a threat to the interlocutor's face. Therefore, it is easier to use it in informal settings. It is essential to consider that the issue of the situation is also dependent on the social status of the participants. Moreover, the difficulty of using blame in formal settings can be the result of the collectivism of Iranian and Arabic culture, in which others are prioritized over the individual. It is worth noting that this aligns with the findings of Pishghadam et al. (2020), which indicate the collectivist nature of Eastern societies, the prioritization of others over the individual, and the reluctance to threaten others' face. Additionally, the issue of collectivism in Eastern societies has been mentioned in studies by Ali et al. (1997), San Martin (2018), and Pishghadam & Attaran (2013). In both languages, blame is more common in the group of equal and intimate participants than in other groups; this indicates the effect of equal social status and small distance between

individuals on the ease of using blame. In Persian, the similarity in the frequency of blame between the two groups of equal and intimate and unequal and intimate may also indicate the significant effect of the small distance between individuals (intimacy) during blame; because this reduces the effect of unequal status and facilitates the use of blame. Also in Arabic, the unequal and formal group ranks second in the frequency of blame, indicating that social status has a greater impact than distance in this regard; because in most cases, inequality manifests as the speaker holding a higher position than the interlocutor, granting them the authority to assign blame even in formal situations, where intimacy is absent.

It is worth noting that awareness of these differences can contribute to successful communication with speakers of both examined languages, particularly in the context of Arabic language teaching in Iran, which faces challenges such as: The weakness of graduates in Arabic conversation, the lack of consideration of Arabic as an international language, the absence of a skill-based approach to Arabic language teaching in the country's universities, and so on (Taheriniya et al., 2024: 457).

The ends of expressing annoyance and preventing were more prominent in both Persian and Arabic texts. However, in Persian texts, expressing annoyance was more frequent than preventing, whereas in Arabic texts, the reverse was observed. This may indicate the speaker's greater activism

when assigning blame in Arabic, as the speaker seeks to prevent the interlocutor from performing an action rather than merely expressing dissatisfaction. This aligns with the findings of Saleem & Al-Attar (2020), who pointed out the tendency of Iraqi parliamentarians to resort to direct attacks and impoliteness when using blame. Also, the similarity of the majority of the purposes of blame indicates cultural similarities between the two languages. The act sequence section, by referring to the process of blame formation, clearly highlights the significant role of literary texts as tools for understanding other cultures and the ways in which individuals interact. Consequently, "The literary text should be evaluated as a guaranteeing bridge for interaction between one's own culture and another culture... [because] the literary text is one of the most reliable modes of dialogue between cultures" (Moharramzadeh et al., 2024: 155).

The tones of reproachful in Persian and angry in Arabic are used more than others, and this is influenced by the speaker's state and the components of discourse, particularly the purpose, which is consistent with the findings of Mahmoud (2018). Additionally, the use of an angry tone may indicate a greater intensity in the expression of blame in Arabic. Moreover, the study of the obtained data reveals the diversity of tone in Persian compared to Arabic, which indicates the necessity of considering the context of speech, participants, and situation. Disgust in Persian and disagreement in Arabic are the most

frequently used norms in the use of the act of blame, indicating the more tense situations of blame in Persian. Additionally, the diversity of the use of blame in both languages confirms the necessity of considering cultural and pragmatic issues. Among the types of blame act, the direct form has been used more frequently than other types in both languages, which indicates the desire to blame the interlocutor in his presence. This finding aligns with the study by Saleem & Al-Attar (2020), which highlights the tendency of Iraqi parliamentarians toward direct blame.

Speech and behavior have received more attention than other topics in both languages. However, other issues, namely personality (Arabic and Persian) and physical flaw (Persian), have been less emphasized, as blaming these elements has a significantly negative impact on the interlocutor. Among the linguistic methods of blame, questions and declarative sentences in Persian, and declarative sentences in Arabic are more frequent than other methods. It is worth noting that the frequent use of declarative sentences in both languages may indicate the speaker's confidence in the validity of his blame. Similarly, the frequent use of questions in both languages is often not intended to elicit a response; rather, the speaker aims to affirm the incorrectness of the interlocutor's actions. This finding aligns with Al Aameedi's (2009) research, which highlights the frequent use of questions, particularly rhetorical questions, when

assigning blame in Arabic religious texts. The use of elements like insulting and cursing in Persian, as well as cursing in Arabic, indicates the sensitivity of using this act in interpersonal communication. Additionally, the use of cursing to blame the interlocutor is among the findings of Torkashvand & Marouf (2018) regarding sermons in *Nahj al-Balagha*. The use of rhetorical devices, such as similes, irony, and metaphors, and others in Persian also indicates the necessity of understanding the culture of Iranian society in relation to them.

## 6. Conclusions

This study examines the speech act of blame in Persian and Arabic languages through narrative texts based on the components of Hymes' model, which encompasses various cultural, social, and linguistic factors. In addition to those mentioned, it investigates different types of blame, its topics, and methods. The findings of this study indicate that blame is used more in informal situations in both languages. Moreover, blame is more commonly used in the group of equal and intimate participants. The frequent blame purposes in both languages may indicate the speaker's greater activism in Arabic. The tone of blame in Arabic tends to be more intense than in Persian, and norms indicate that blame is utilized in more tense situations in Persian. Dialogue is the most commonly used genre in both languages; with the difference that in Arabic texts, only dialogue is used, while in Persian texts, in addition to dialogue, narration and proverbs

are also used. In both languages, blame is mostly used directly and speech and behavior have been the focus of attention more than other topics. Additionally, the linguistic methods of question and declarative sentences are more frequent in both languages.

It is important to note that this study does not claim to have examined all possible types of blame in these two languages, because further research and broader data collection from various sources would be required. It is hoped that this study has been able to present clearly of how this speech act is used in the two languages, and will be effective in facilitating the process of learning pragmatic skills and emphasizing the necessity of paying attention to cultural issues in language teaching by examining the phrases of blame in the two mentioned languages and the surrounding conditions affecting it.

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