

Exploring the Motif of Surprise in English and Persian: A Socio-Pragmatic Approach

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Abstract

Different languages and cultures utilized various pragmalinguistic and sociopragmatic resources in order to convey the realities of the world. The demarcation of these two aspects of language use can fathom out the socio-cultural and normative conventions as well as linguistic forms and strategies underlying the pragmatic import of the messages created in different communicative context. Accordingly, the present study aimed to explore the socio-pragmatic and pragmalinguistic variation in expression and realization of the motif of surprise produced by American and Iranian native speakers. For this purpose, 30 male and female American and Persian native speakers were selected from the university populations randomly, fifteen from each language. Subsequently, the analysis of the data revealed that considerable variations exist both in socio-pragmatic and pragmalinguistic aspects of surprise motif employed by the participants. Notably the findings indicated that there exist intricate correlations between pragmalinguistic resources that language users employ to achieve socio-pragmatic goals.

Keywords: pragmalinguistic, sociopragmatic, socio-cultural conventions, surprise motif

INTRODUCTION

Traditionally, interjections have been considered to be paralinguistic elements because of their phonological and morphological anomalies, lack of denotative meaning and relative syntactic independence (e.g. Quirk et al. 1985; Nicoloff 1990; Wierzbicka 1991, 1992; Ameka 1992, 2006; Bres 1995; LópezBobo 2002; Światkowska 2007; Aijmer 2004). "Interjection" is a big name for a little word. Interjections are short exclamations like *Oh! Um* or *Ah!* They have no real grammatical value but we use them quite often, usually more in speaking than in writing. When interjections are inserted into a sentence, they have no grammatical connection to the sentence. Interjections can express different emotions such as: pleasure, surprise, grief or pity, agreement and etc.

Surprise is a brief mental and physiological state, a startle response experienced by animals and humans as the result of an unexpected event. Surprise can have any valence; that is, it can be neutral/moderate, pleasant, unpleasant, positive, or negative.

Surprise represents the difference between expectations and reality, the gap between our assumptions and expectations about worldly events and the way that those events actually turn out. The Expectancy Violation Theory (EVT) says that three factors influence a person's expectations: interactant variables, environmental variables, and variables related to the nature of the interaction or interaction variables. Interactant variables involve traits of the persons involved in the communication and in this instance the communication leading to surprise, including: race, sex, socio-economic status, age, and appearance. Environmental variables that effect the communication of surprise include: proxemics, chromatics, and the nature of the surroundings of the interaction. Interaction variables that influence surprise include: social norms, cultural norms, physiological influences, biological influences and unique individual behavioral patterns.

The purpose of this paper is to develop a sociopragmatic approach to analyze and contrast amazement (surprise) motifs of English and Persian in the context of some selected social function. In fact, this study aimed at examining (1) the amount of surprise motif predominantly used in these two groups in order to clarify the similarities and differences between them in this regard. (2) Provides relevant information about rate of politeness between these two groups. Pragmatic competence is "the ability to use language appropriately in a social context" which involves both innate and learned capacities and develops naturally through a socialization process (Taguchi, 2009, p. 1). This indicates that in doing a contrastive pragmatic analysis one needs two kinds of categories to contrast: One sociological and the other linguistic; that is two sets of tertium comparationis (TC) are required one social (TCS) and the other linguistic (TCL). Within this theoretical framework by which the surface social and linguistic conventions (SC and LC) of English and Persian are derived from a set of underlying social and linguistic conventions, an actual contrastive analysis of surprise motifs in English and Persian can be carried out. The fact that interjections function as 'response cries' in some contexts but "have social meaning and express affective attitudes or reactions" (Aijmer 2004:99) has caused some differing opinions regarding the functions of interjections. In literary written language, Taavitsainen (1998: 206) suggests that the "function of interjections is to enforce the emotive loading" built by the author via emotive adjectives (e.g., happy), verbs that express "subjective states of feeling" such as love, and so forth. Ameka (1992: 106) writes that "interjections are relatively conventionalized vocal gestures (or more generally, linguistic gestures) which express a speaker's mental state, action or attitude or reaction to a situation."

Interjections function to display emotion, and these emotions have differing connotations depending on the speaker. For example, Jovanović (2004: 22-23) lists twenty-one meanings, including anger (e.g. ,damn! zounds!), annoyance (e.g. ,bother! ouch!), approval (e.g., hurrah!), contempt (e.g., bah! phooey!), delight (e.g., goody! yippee!), disgust (e.g. ,aargh! rot!), enthusiasm (e.g. ,wahoo! zowie!), fear (e.g. ,eek!), pain (e.g., ow! ouch!), surprise (e.g., wow! dear me!) and wonder (e.g., wow!). Each interjection can convey multiple meanings; for example, wow can express wonder and surprise (and arguably other emotions), while ouch can express pain or annoyance.

They can be laced with sarcasm or sympathy; in sum, interjections “can be interpreted in various ways depending on the context, [making them] totally context-bound” (Taavitsainen 1998: 198).

According to Dippold (2008), it is understood as knowledge of forms and strategies to convey particular illocutions (i.e., pragmalinguistic Competence) and knowledge of the use of these forms and strategies in an appropriate context (i.e., sociopragmatic competence). English interjection is a small part of speech in English, it is used to indicate the word or the sound of the words were emotions, feelings, wishes and will not act as any sentence elements in a sentence.

Some pragmatists have classified interjections adopting functional criteria. For instance, Wierzbicka (1991: 291, 1992: 165) sorts interjections into *emotive*, which have the underlying Semantic content “I feel X” and express a range of emotions such as disgust (14), surprise (15), or pain Or sorrow (16); *volitive*, which have the semantic content “I want X” and can be addressed to persons(17) Or animals (18); and *cognitive*, which have the semantic content “I think X” or “I believe X” and Express amazement or success toward something the speaker discovers (19).

- (11) Yuk! Phew!
- (12) Wow! Oops!
- (13) Ouch!
- (14) Sh!
- (15) Pst!
- (16) Aha! Oh!

In contrast, Persian interjections are small part of the language which used in order to call someone or something. The language which is used in highly emotional situations, like when a person is touched by the death of a loved one may be

To some extent different from the language we use in daily communication. One of the issues which have made condolence messages complicated s the nature of relationships among individuals. Therefore, it can be concluded that communicating a meaningful sentiment is something personal regarding the relationships between the individual and the bereaved. Conversation is assumed to be under the control of a set of maxims and principles. It usually proceeds according to interlocutors 'appreciation of these maxims as they appear in the utterances of others. These maxims are usually attended to. However, there are cases in which these maxims are violated for one reason or another. According to Leech(1983:149),conversational principles include first-order principles (including cooperative principle, politeness principle, interest principle, and pollyanna principle),and higher-order principles (including irony and banter).The cooperative principle draws on four maxims: quality, quantity, relation, and manner. The politeness principle, however, includes seven maxims: tact, generosity, approbation, modesty, agreement, phatic, and sympathy. Grice (1967) was the first person to propose the concept of cooperative principle. According to this principle, language is interpreted on the assumption that its sender is cooperating with the receiver in an attempt to

exchange meaning by observing (or violating) a number of maxims. As mentioned in the above paragraph, the cooperative principle has four maxims (see Leech, 1983:149). It is usually assumed that the receiver is capable of comprehending the pragmatic meaning of an utterance (the meaning which the words take on in a particular context and between particular interlocutors) on the bases of these maxims and the general knowledge of the world or schemata.

These also help the receiver to discern what the sender intends to do with his or her words. However, there are cases in which these maxims are violated for one reason or another. Kaplan (1972) suggested that English text was characteristically linear and hierarchical due to the fact that English speakers tend to be direct and straightforward in speech and writing. It can be illustrated by the following diagrams.

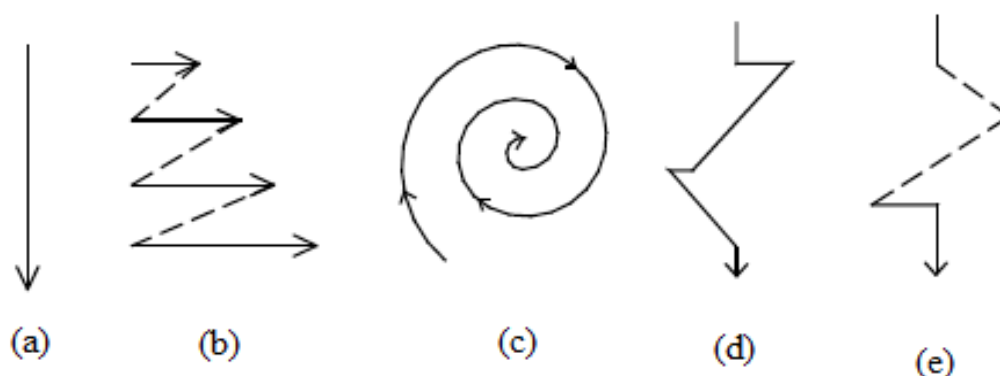


Figure 1. Discourse Structures by Kaplan (1972)

(a) English; (b) Semitic (Hebrew and Arabic); (c) Oriental; (d) Roman; (e) Russian

He also stated that each diagram relates to a particular language and identified his discourse patterns of each language written structure. As it can be understood by these diagrams, English speakers use direct expressions and patterns while other languages which mention in the diagram use indirect patterns. Accordingly, following Kaplan's lead, many studies examined the former direction i.e. the differences in rhetoric pattern, across languages and cultures (Choi, 1988; Connor, 1996; Eggington, 1987; Hinds, 1983a, 1987, 1990; Purves, 1988). These studies, describing rhetorical characteristics in different genre of various languages, studied text organization patterns of student's writing or reader's performance of rhetorical and other text features and recognized particular rhetorical diversities between English and other languages. For instance, in contrasting English and Japanese expository discourse patterns, English is typically described as linear, direct, deductive, and logical, and Japanese as indirect, and nonlinear (e.g. Hinds, 1983a, 1983b, 1990).

English is also described as writer responsible whereas many Asian languages, including Japanese, are described as reader responsible, suggesting that English writers have the responsibility to make their statement clear and precise while Asian languages writers use indirect strategies ; therefore readers should interpret the statement (Hinds, 1987). Suffice it to say that, both written texts and oral discourse in English are used in direct and smooth way compared with some other languages such as Persian

and Japanese. In a similar way, contrastive rhetoric studies in Persian language show that this language has its own features. Meskoob (1995), for example, indicates that as the borderline between Persian spoken and written discourse is not precise and the spoken style is more common and dominant the paragraph, as the unit of written discourse, follows the internal rhetoric structure of oral discourse. He also states that one of the main characteristics of oral discourse in Persian is topic shift, i.e. the speaker from time to time, change from one topic to another, trying his or her best to make the subject as attractive and convincing as possible. Kaplan's findings regarding contrastive rhetoric can be summarized that under two major orders:

- (1) Each languages or cultures has rhetorical conventions that are exclusive to itself, and;
- (2) The rhetorical conventions of student's L1 interfere with their ESL writing (Kubota&Lehner, 2004).

METHOD

The constructed exchange units are subjected to the analysis within a framework of Grice's cooperative principles (CP) and Leech's politeness maxims (PP). The cooperative principle describes how effective communication in conversation is achieved in common social situations. The cooperative principle can be divided into four maxims, called the Grice's Maxims, describing specific rational principles observed by people who obey the cooperative principle. The first one is Maxim of Quality (quantity of Information) Give the most helpful amount of information. The second one is Maxim of quality or (quality of information).then, Maxim of relation (Be relevant) Do not say what you believe to be false. The last one, Maxim of manner (Put what you say in the clearest, briefest, and most orderly manner).

Leech's Politeness Maxims (PP): Leech (1982) has introduced a number of politeness maxims they are:

- Tact maxims (TM): Minimize the cost to other
- Generosity Maxims (GM): Minimize benefit to self
- Approbation Maxims (APM): Maximize praise of other
- Modesty Maxim (MM): Minimize praise of self
- Agreement Maxims (AGM): Maximize agreement praise of self
- Sympathy Maxims (SM): Maximize sympathy between self and other

Participants

A number of exchange units of discourse in English and Persian with specific social settings such as: Invention, Giving bad news, *Giving a gift* and etc, are constructed for contrasting purpose in this study in order to clarify similarity and differences of these two languages in expressing surprise motifs according to their relations to theories of Grice and Leech.

The participants of this study were randomly selected among educated people (30 males and females) of the both society.

Data collection Procedures

The first step involved the collection of some related articles from the onlineweb sites. The data collection was done in March 2015. All the texts were saved into the computer to form a database of corpora. Then, those sentences which were related to interjections and intensifiers were found and transcribed both in English and Persian. Then English and Persian samples were classified according to the sources they contain. After that they were explained connotatively and exemplified in English and Persian. Persian expressions were translated literally in English. Finally, English and Persian samples were compared to each other qualitatively.

The present study was conducted in Isfahan, Iran. The present writer chose the same seven social settings in both English and Persian, while people being surprise and analyze the reason of this surprising and how it differences with the other language. In order to investigate the surprise motifs in these two languages, the present writer prepare a list of common surprise motifs in English and Persian language. This materials were collected by the help of a rich questionnaire which was included all the situations which is focused in this study. This questionnaire which mention above sends to participants E-mail and they answer to the imagery situations which the present writer constructed for them, or sometimes ask the questions orally.

English(surprise motifs)	Persian(surprise motifs)
Oh!	Chi!!! چی!!!
Wow	Vaghean?? واقعا??
Really?	Rastmigi? راست میگى؟؟
Is that right?	Chetormomkene? چطور ممکنه!؟

Data Analysis

After collecting the data, they were analyzed by considering the content of the messages they were coded. The codification separates the surprise moods of Iranian and English people by helps of Grice's and Leech theories. The exchange units of the given functions in the two languages are analyzed and constructed in terms of observing and violating CP and PP. The analysis of seven discourse instances within the specified framework appears in the following, each exchange pair is followed by a table displaying the analysis.

RESULT AND DISCUSSION

Example 1: Invention

Persian: (P)

- a) Tashrif biarid manzel ma esterahat konid manzel khodetan ast. Ghabel shoma ra nadarad.

تشریف بیارین منزل ما استراحت کنید...منزل خودتان است. قابل شما را ندارد.

(Come in and have a rest in our house. It is your house. It is noting.)

gedi migid!! vay khaili mamnoon. Aslan etentezar chenin mohabati ra az shoma nadashtam.

جدی میگید!!! وای ممنون اصلا انتظار چنین محبتی را از شما نداشتم!

(Really? oh, thanks a lot. I did not expect such an amour from you.)

English: (E)

- a) Make yourself at home and rest here.
- b) Oh!!! Thank you.

Table 1. Comparison of invitation settings

Lang	EX.Pair	CP	PP	SC
	A	VQL,VQN	APM	Taking negative attitude when inviting.
P	B	QL	TM,APM	Showing the real feeling when accepting the invitation.
	A	QN,QL,R,M	APM	Showing actual feeling without any Exaggeration.
E	B	QL,M	GM	Showing positive attitude when accepting the invitation

The example 1P is a common exchange between a host/ess and a guest, in Iran when a host/ess serves a treat to the guest which is unexpected for guest, cause a surprise in their speech. In 1P (a) the speaker (host/ess) violates VQL, VQN Maxim of Grice and third maxim of leech politeness (MM).

It is different in any language according to some internal and external factors like culture. Culture is one of the significant components in this example. In Iranian culture, according to GRICE host/ess tries to give right amount of information and tell the truth. In the other hand according to leech's theory, host/ess maximizes praise to guest. The 1b speaker expresses his/her speech through VQL of GRICE theory which focused on telling the truth, and both TM, APM of leech's theory which emphasis on maximizing cost and praise to other. English and Persian are different from each other in that, English people speak smooth and straight as much as possible by contrast to Persian, which most of the time people prefer to maximize cost and praise of others. Therefore, 1E the speaker speaks so clear and brief and simultaneously with the regard of politeness. So, it follows that English people are more relaxed in speaking in comparison to Iranian.

Example 2: Giving bad news

Persian: (P)

- a) Ali Jan az pdarat khabar dari?

علی جان از پدرت خیر داری؟؟؟

(Dear Ali, Do you have news from your father?)

Na motasefane! bixhabaram chetor?

نه متاسفانه بی خبرم چطور؟

(Unfortunately no. why?)

Rastesh nemidonam chetor behet begam! Dirooz tasadof sakhti kard.

راستش نمیدونم چطور بهت بگم! دیروز تصادف سختی کرد.

(Honestly I do not know how can I tell you. He has a serious accident yesterday.)

(Chi??? chetor momkene? Vay khodaye man... Alan kojast? Halesh khobe?)

چی؟؟؟ چطور ممکنه؟! وای خدای من... الان کجاست؟ حالش خوبه؟

(What?? How is it possible? Oh my God, where is he now? Is he okay?)

English: (E)

- a) Oh David, your father had a terrible accident yesterday.
b) What!!! Oh my god!!! Where is he now?

Table 2. Comparison of giving bad news to other

Lang	EX. Pair	CP	PP	SC
	A	QN,QL,R	SM	Showing his/her sympathy.
P	B	QL,R,M	AGM	Showing hesitation in accepting the reality.
	A	QN,QL,R,M	SM	Showing sympathy very narrow.
E	B	R,M	AGM	Accepting the reality with regret.

2a violate VQL, VQN and R principles and observes SM maxim. Persian 2b violates QL, R and M principles and AGM by expressing his/her agreement between self and the other. 2E consist of VQL, VQN, R, M principles and SM maxims in order to show the sympathy felling which accrued among people when they are not in a good condition.

Example 3: Giving a gift

Persian: (P)

- a) Sara jan in hadiea naghabel baraye shomast. Bebakhshid ke natavanestam chize behtari begiram.

سارا جان این هدیه ناقابل برای شماست. ببخشید که نتوانستم چیزه بهتری بگیرم

(Dear sara, This incapitate gift is for you.)

- b) Kharesh mikonam. Kaili zibast hamin ke be yadam bodid mamnonam.

خواهش میکنم... خیلی زیباست. همین که به یادم بودید ممنونم.

(You're welcome. It is so beautiful. Thank for your remembrance.)

English : (E)

- a) Dear Alan, it's for you my best friend.
b) Wow!! It's wonderful honey thanks a lot.

Table 3.Comparison of giving gift to someone

Lang	Ex. pair	CP	PP	SC
P	A	QL	APM	Showing negative attitude when give the gift.
	B	QL,R,M	TM,APM	Showing positive attitude when accepting the gift.
E	A	QL,QN,R,M	APM	Demonstrating a positive attitude when give the gift.
	B	QL,R,M	GM,APM	Showing positive appreciation and praising the gift.

The third example analyzes the conversation between a person which dedicate a gift and the other which receive it. 3P violates VQL principle and APM maxims because she/he wants to praise the addressee. Persian 3b violates VQL, R, M and observes TM and APM maxims because wants to show his/her positive attitude a minimize cost to others. 3E is violates VQLM, R, M principles and AGM and APM maxims which deals with the appreciation and praising of the gift giver.

Example 4: Being surprised because of some events which happen rarely**Persian (P):**

a) Sara jan aroseat mobarak bashe azizam. In hadey ra baraye to gereftamomidvaram dost dashte bashei. Arezo mikonam khoshbakt bashid.

سارا جان عروسیت مبارک باشه عزیزم. این هدیه را برای تو گرفته ام. امیدوارم دوست داشته باشی. آرزو میکنم خوشبخت باشید.

(Dear Sarah, happy your wedding darling. I got this gift for you. I hope you like it.)

b) vay azizam merci?! ghafelgiram kardi ke be yadam bodi khaili mamnonam azat.

وایای عزیزم مرسی؟! غافلگیرم کردی که به یادم بودی خیلی ممنونم ازت.

Oh dear, you surprised me with your remembrance. Thank you very much.

English: (E)

- a) Congratulation your marriage, dear Alan. It's for you.
b) Wow!! Thank you I really surprised.

Table 4.Comparison of events which make people surprised

Lang	Ex. pair	CP	PP	SC
P	a	QL,R	APM,AGM	Taking positive attitude when congratulating.
	b	QL,R	APM,AGM	Demonstrating a positive attitude when Accept the gift.
E	a	QN,QL,R,M	AGM	Stating straight when praising.

b	QN,QL,R,M	AGM	Showing the surprise in accepting the gift.
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As seen in Table 4, in terms of surprise motifs in English and Persian in the above situation (being surprised because of some events which happen rarely) the amount of human's surprise is different in these two cultures. In fact, Iranians are more emotional people in comparison to English people. But, they tend to show these feelings in an indirect way because the matter of politeness. According to Iranians culture being polite in front of the addresses is essential. In the Compare by Persian, English people are straighter and speak in a direct way without concealing the real emotions behind the sentences.

Example 5: See an old friend after long periods of time.

Persian: (P)

a) Bebin ki injast. Khobi nega rjan? midoni chand sale nadidamet? Vay cheghadr avaz shodi!! Koja bodi dokhtar? Khili dalam barat tang shode bod.

واای ببین کی اینجاست. خوبی نگار جان؟ میدونی چند ساله ندیدمت؟ وای چقدر عوض شدی!! کجا بودی دختر؟ خیلی دلم برات تنگ شده بود.

(Wow, look who's here. How did you change? where were you girl? I miss you so much.)

b) vay azizam manam hamintor To chetori ? Man ke hastam shoma kam payda shodid.

وای عزیزم منم همینطور تو چطوری؟ من که هستم شما کم پیدا شدید!

Oh baby, me too. how about you? long time no see.

English: (E)

a) Hi!! David, how are you? I don't see you for a long time?

b) Oh!! Gerry. Thanks. Where are you these years? Are you okay?

Table 5. Comparison of seeing an old friend after a long time

Lang	Ex. pair	CP	PP	SC
P	A	QL	APM,AGM	<i>Exaggerating when praising.</i>
	B	QL,R	APM,AGM	<i>Positively replying and praising.</i>
E	A	QN,QL,R,M	APM	<i>Stating straight when praising.</i>
	B	QN,QL,R,M	AGM	<i>Positively reply and praise.</i>

According to Example 5 (Seeing an old friend after long periods of time), the analysis of the data revealed that, Persian sentences are consisting of second and third maxims of Grice (QL) It means that their speech is consisting the real things and it's about the related topics not irrelevant one, but at the same time they exaggerate in showing the feelings. In contrast, English sentences include all the four maxims of Grice. In this sense, in addition to telling the truth and related topics they prefer to be more clear and

brief in their speech. The analysis showed that Iranians are more polite in speaking, and try to maximize the cost of other and sometimes minimize the cost of self.

Example 6: Hearing an unexpected new

Persian: (P)

a) Ay rozegare bi vafa, khabar dari dishab raeeis edare fot kard? bekhatere yak hamlaye ghalbi. Aslan bavaram nemishe, diroz halesh khoob bood.

ای روزگار بی وفا، خبر داری دیشب رئیس اداره فوت کرد؟ بخاطر یه حمله قلبی. اصلاً باورم نمیشه، دیروز حالش خوب بود.

(The fickle world, do you know the manager of the office died last night? Just for a heart attack. I cannot believe it, he was okay last night?)

b) chiiii!! Aghaye Ahmadi?? Akhey koda biamoezatesh, 52 sal bishtar nadasht khaili moteasef shoadam. Heif bood khaili marde khobi bood.

چی!! آقای احمدی؟ آخی خدایا مرزتش، 52 سال بیشتر نداشت. خیلی متأسف شدم. حیف بود خیلی مرد خوبی بود.

(What? Mr. Ahmadi? Oh God bless him. He was only 52. I am really sorry. He was a good man.)

English : (E)

a) Do you know Mr. Jackson (manager of the office) died last night?

b) What!! Really? He has just 52 years. Oh poor Jackson.

Table 6. Comparison of hearing an unexpected news

Lang	Ex. pair	CP	PP	SC
P	A	QL,R	SM	<i>Taking negative attitude when say the new.</i>
	B	QN,QL,R	SM	<i>Showing hesitation in accepting the reality.</i>
E	A	QN,QL,R,M	SM	<i>Stating straight in giving a bad new.</i>
	B	QN,QL,R,M	SM	<i>Demonstrating a negative attitude when accept.</i>

As seen in table 6, Hearing an unexpected new, especially a Woeful new is nearly the same both in English and Persian language, according to leech politeness maxims. Because according to the situation of this example when people hear a Pitiful new, they try to sympathy with the persons who are involve with the problem. So, both English and Persian example contains sympathy maxim (SM). The most significant difference is deal with the long talk which is common among Iranians because they are more indirect than direct in speaking. So, for this reason, they force to use several sentences for delivering the real feeling.

Example 7: Finding an unbelievable reality**Persian: (p)**

a) Emsal chand sale shodi maryam?

امسال چند ساله شدی مریم؟؟

(Maryam, How old are you this year?)

b) To chi fekr mikoni? aval to hads bezan.

تو چی فکر میکنی؟ اول تو حدس بزن؟

(What do you think? you guess first.)

a) Man fekr mikonam 30 sale bashi. Dorost migam?

من فکر میکنم 30 ساله باشی. درست میگم؟

(I thought you have 30 year. Am I right?)

b) Na moteasefane. Man 42 sale shodam.

نه متاسفانه. من 42 ساله شدم.

(Unfortunately no. I have 42 years now.)

a) chi?!! aslan bavaram nemishe. Koshbehalet cheghar javan mandi. mashaallah.

چی؟! اصلا باورم نمیشه. خوش بحالت چقدر جوان ماندی. ماشاالله.

(What? I do not believe it. Good for you. How young remains you.)

English: (E)

a) How old are you this year Mary?

b) About 42.

a) Oh my god!! I think you are 30. you seem very young.

b) Thanks.

Table 7. Comparison of understanding an unknown realities

Lang	Ex. pair	CP	PP	SC
P	A	QL,R	AGM	<i>Showing hesitation when guessing the reality.</i>
	B	QL,R	APM	<i>Showing the high amount of surprise.</i>
E	A	QL,R,M	AGM	<i>Stating straight when asking.</i>
	B	R,M	APM	<i>Exaggerating when praising</i>

The analysis of the above exchange units clearly shows that English and Persian speaker tends to praise the other but Persian people are more sensitive and show their pure emotions, but most of the times they present it in several sentences and indirectly unlike English language.

CONCLUSION

The present study tried to investigate the surprise motif of special settings in Persian and English via short messages and find out whether any difference exists in the way people express their feelings. The result indicated a significant difference in how people exhibit their feelings in variant place and conversations. This difference can be somehow attributed to the culture in which people have brought up and lived and to some extent to their beliefs. In other words, Iranians are more polite in their speaking, most of the time they tend to maximize the cost and praise of their addressees and minimize benefit and praise to self in different situations. What is so surprising is that, Iranian people are very polite and sensitive toward others. It means that they exaggerate others kindness and minimize praise to self. On the contrary, English people are so clear and brief in their speech and use direct illocutions. By 'Direct' it means that they express their pure feelings. There is the need for further comparative studies to investigate different factors which may have an influence on the realization of surprise motif in different cultures.

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