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**IN HYPERBOLE WE DO (NOT) TRUST:
INTEGRATION OF HYPERBOLE IN GREEK AND ENGLISH
EVERYDAY SPEECH AND ITS IMPACT ON EPISTEMIC
VIGILANCE**

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Declaration

This submission is my own work. Any quotation from, or description of, work of others is acknowledged herein by reference to the sources, whether published or unpublished.

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A handwritten signature in black ink, appearing to read 'Styliani Vasilopoulou', written in a cursive style.

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Abstract

Hyperbole constitutes an omnipresent figure of speech investigated by multiple linguists, with pragmaticians focusing mostly on its comprehension by addressees (e.g. Gibbs 1994, Carston 2018) and with discourse analysts on its production by speakers (e.g. McCarthy & Carter 2004, Claridge 2010). Concerning the latter, although most studies have focused on identifying hyperbole's speech manifestations, some preliminary research has also examined hyperbole's use across different cultures (e.g. Martins 2017). Moreover, due to hyperbole's figurative nature and semantic discrepancy with the speaker's actual meaning, certain scholars have proposed that it may activate the so-called *epistemic vigilance mechanisms* (Sperber et al. 2010). These safeguard individuals against attempts of deceit and facilitate the process of deciding whether to believe their interlocutors and the information they provide them. Seeking to bridge these two strands of research, the present MA Dissertation aims to investigate the frequency and pragmatic effects of hyperbole in everyday Greek and British English discourse as well as explore how this cross-cultural convergence and/or divergence in hyperbole use may affect individuals' activation of epistemic vigilance mechanisms while processing hyperbole. To address the first research objective, two separate corpora -one for each language- were constructed, comprising data extracted from television shows and manually annotated for instances of hyperbole. To examine the second objective, two language-specific questionnaires were designed and completed online by 41 Greek and 29 British monolingual speakers, with their resulting data being subjected to statistical analysis. The corpus analysis revealed that the Greek corpus contained twice as many instances of hyperbole as the British corpus. In both datasets, hyperbole was primarily employed to emphasize and exaggerate the states of affairs described, as well as to persuade the audience of the speaker's and his or her message's credibility. In the Greek corpus, hyperbole was also manifested as a figure of affect, fostering emotional involvement, building rapport, and eliciting impressions of trust. As for the questionnaire results, Greek participants demonstrated no signs of vigilance towards hyperbolic messages. In contrast, British participants appeared vigilant only towards hyperbolic messages whose content encouraged listeners'

performance of a future action; a dissimilarity that was ultimately attributed to the British culture's less frequent tendency of hyperbole use and its limited performance of rapport- and trust-building practices. Overall, this study underscores the significance of investigating hyperbole from a cross-cultural perspective, as this cross-cultural use may influence individuals' communicative styles and cognitive processing of hyperbolic language.

Keywords: hyperbole, epistemic vigilance, cross-cultural use, pragmatic effects, everyday discourse, discourse analysis

Περίληψη

Η υπερβολή συνιστά ένα πανταχού παρών σχήμα λόγου το οποίο έχει ερευνηθεί από πληθώρα γλωσσολόγων, με τους πραγματολόγους να εστιάζουν κυρίως στην κατανόησή της από τους αποδέκτες (π.χ. Gibbs 1994, Carston 2018) και με τους αναλυτές λόγου στην παραγωγή της από τους ομιλητές (π.χ. McCarthy & Carter 2004, Claridge 2010). Αναφορικά με το δεύτερο είδος μελέτης, αν και οι περισσότερες έρευνες επικεντρώνονται στον εντοπισμό λεξικών εκδηλώσεων υπερβολής, ορισμένες πρώιμες μελέτες εξετάζουν επίσης τη χρήση της εντός διαφορετικών πολιτισμών (π.χ. Martins 2017). Επιπρόσθετα, λόγω του μεταφορικού χαρακτήρα της υπερβολής και της σημασιολογικής απόκλισής της από το πραγματικό νόημα του ομιλητή, ορισμένοι μελετητές προτείνουν ότι ενεργοποιούνται οι λεγόμενοι *μηχανισμοί επιστημικής επαγρύπνησης* (Sperber et al. 2010). Αυτοί μάς προστατεύουν από απόπειρες εξαπάτησης και διευκολύνουν την απόφασή μας σχετικά με το αν θα πιστέψουμε τον συνομιλητή μας και τις πληροφορίες που μάς παρέχει. Σε μία απόπειρα να συγχωνεύσει αυτές τις δύο ερευνητικές προσεγγίσεις, η παρούσα μεταπτυχιακή διπλωματική σκοπεύει να εξετάσει τη συχνότητα χρήσης και τις πραγματολογικές επιρροές της υπερβολής στον ελληνικό και βρετανικό καθημερινό λόγο, καθώς και να διερευνήσει πώς αυτή η διαπολιτισμική σύγκλιση ή/και απόκλιση στη χρήση της υπερβολής μπορεί να επηρεάσει την ενεργοποίηση των μηχανισμών επιστημικής επαγρύπνησης κατά την επεξεργασία υπερβολής. Για την επίτευξη του πρώτου ερευνητικού στόχου, κατασκευάστηκαν δύο ξεχωριστά σώματα κειμένων -ένα για κάθε γλώσσα- των οποίων τα δεδομένα προήλθαν από τηλεοπτικές εκπομπές και επισημάνθηκαν χειρωνακτικά για περιπτώσεις υπερβολής. Για την εξέταση του δεύτερου ερευνητικού στόχου, δύο ερωματολόγια -ένα για κάθε γλώσσα- σχεδιάστηκαν και συμπληρώθηκαν διαδικτυακά από 41 Έλληνες και 29 Βρετανούς μονόγλωσσους ομιλητές, τα δεδομένα των οποίων υποβλήθηκαν σε στατιστική ανάλυση. Η ανάλυση των κειμενικών σωμάτων έδειξε ότι το ελληνικό σώμα περιλάμβανε διπλάσιες περιπτώσεις υπερβολής σε σύγκριση με το βρετανικό. Και στα δύο σώματα, η υπερβολή χρησιμοποιήθηκε κυρίως για την έμφαση και διόγκωση των περιγραφόμενων γεγονότων, καθώς και για την πειθώ του κοινού σχετικά με την ειλικρίνεια του ομιλητή και του μηνύματός του. Στο ελληνικό

σώμα, η υπερβολή λειτούργησε επίσης ως συναισθηματικό γλωσσικό μέσο, ενισχύοντας τη συναισθηματική εμπλοκή των ακροατών, δημιουργώντας οικειότητα και καλλιεργώντας σχέσεις εμπιστοσύνης. Αναφορικά με τα αποτελέσματα των ερωτηματολογίων, οι Έλληνες συμμετέχοντες δεν επέδειξαν ενδείξεις επαγρύπνησης έναντι των υπερβολικών μηνυμάτων. Αντίθετα, οι Βρετανοί συμμετέχοντες επέδειξαν επαγρύπνηση μόνο απέναντι σε υπερβολικά μηνύματα των οποίων το περιεχόμενο παρότρυνε την εκτέλεση μιας μελλοντικής δράσης από τους ακροατές, μια ανομοιότητα που αποδόθηκε τελικά στη λιγότερο συνήθη χρήση της υπερβολής από τους Βρετανούς και στην περιορισμένη λειτουργία της ως μηχανισμού οικοδόμησης οικειότητας και εμπιστοσύνης μεταξύ των συνομιλητών. Συνολικά, η παρούσα μελέτη υποδεικνύει τη σημασία διαπολιτισμικής διερεύνησης της υπερβολής, καθώς η διαπολιτισμικά διαφοροποιημένη χρήση της ενδέχεται να επηρεάζει τον τρόπο επικοινωνίας και τη γνωστική επεξεργασία εκδηλώσεων υπερβολής.

Λέξεις κλειδιά: υπερβολή, επιστημική επαγρύπνηση, διαπολιτισμική χρήση, πραγματολογικές επιρροές, καθημερινός λόγος, ανάλυση λόγου

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Chapter 1

Introduction

The present MA dissertation aims to investigate hyperbole's manifestations in everyday Greek and British English discourse as well as examine how the cross-cultural use of hyperbole may affect addressees' activation of epistemic vigilance mechanisms while processing hyperbolic language. Before engaging with the specifics of this study, it is crucial to establish a comprehensive definition of hyperbole as it has been conceptualized over time. In particular, broadly defined as a form of exaggeration, hyperbole operates along a scalar degree that 'inflates the discrepancy between what was expected and what ensues via an overstated description of what happened' (Colston and Keller 1998: 500). Within the field of pragmatics, existing research on hyperbole has focused on grasping the cognitive mechanisms involved in its comprehension and on identifying its different functions within diverse linguistic contexts (see Carston & Wearing 2011, Gibbs 1994, Sperber & Wilson 1986, Abbas 2019, Musolff 2021, Callister & Stern 2007).

However, several key areas remain under-explored in the study of hyperbole. Among those lie hyperbole's linguistic manifestations in discourse and its examination across different cultural contexts; areas of research to which this study aims to contribute. With respect to the former, McCarthy & Carter's (2004) and Claridge's (2010) studies have been influential in advancing our understanding on hyperbole's lexico-grammatical repertoire and communicative effects within everyday speech. Such research endeavours have offered specific criteria that not only facilitate the systematic detection of hyperbole within written and oral speech, but also enhance our understanding of its common pragmatic effects within each context.

Nevertheless, these studies (i.e. McCarthy & Carter 2004 and Claridge 2010) have limited their scope to British everyday discourse, thereby overlooking hyperbole's societal importance and use across different cultures. Recently, efforts have been made to conceptualize hyperbole as a socially embedded phenomenon, incorporating its exploration and analysis within comparative cultural contexts (see Martins 2017). Despite such attempts, this area of study remains severely understudied. In light of this, this MA Dissertation's first research objective is to examine how hyperbole may become linguistically manifested across Greek and British English culture by collecting data from Greek and English TV shows. This genre is considered a fairly representative source of naturally occurring, unscripted interaction and, by extension, of both Greek and British English everyday discourse.

In addition to the aforementioned research, hyperbole has also been long studied as a rhetorical device, with its origins tracing back to classical antiquity (e.g. by Quintilian and Aristotle). As a rhetorical device, it produces eloquent speech acts and achieves efficient communication (Condor, Tileaga & Billig 2013) by strengthening argumentation and influencing public discourse. Hence, hyperbole transcends its role as an ornamental linguistic device and evolves into a pivotal mechanism for shaping public discourse. In other words, rather than merely adding rhetorical flourish to texts or speeches, hyperbole acquires an integral role in influencing opinions in diverse linguistic contexts (Burgers, Konijn & Steen 2016). As such, hyperbole could be strategically employed to sway audiences (Claridge 2010), alluding to its persuasive –and potentially manipulative- force.

Based on the above, hyperbole's persuasive capacity renders its processing by addressees an extremely important pragmatic tool. According to Sperber, Clément, Heintz, Mascaro, Mercier, Origg, and Wilson (2010), processing hyperbole involves basic cognitive mechanisms known as *epistemic vigilance mechanisms*. Specifically, these mechanisms enable individuals to adopt a vigilant stance towards the source and the content, facilitating the evaluation of the message's

truthfulness and its speaker's reliability. Is, however, the application of these mechanisms a universal phenomenon? Or do individuals with different linguistic and cultural backgrounds perform such processes in different ways? To the best of my knowledge, existing research on epistemic vigilance has not yet dealt with the cross-cultural application and efficiency of such mechanisms, but rather with delineating their universal cognitive functions, their evolutionary trajectory across humans and their applications within different contexts (see Sperber et al. 2010 for epistemic vigilance's universal cognitive functions, Mazzarella & Pouscoulous 2020 for its manifestation in early development, Bartashova & Polyakova 2018 for its application in political and legal discourse etc.). Therefore, this study's second research objective aims to provide answers to those important inquiries, showing the influence of language and culture in exercising epistemic vigilance and placing, thus, linguistically and culturally diverse addressees upon a continuum of epistemologically naïve and epistemologically robust individuals.

To address these complex inquiries, two research questions are formulated. Specifically, these research questions are framed as follows:

1. In what ways is hyperbole manifested within everyday Greek and British English discourse? What similarities and/or differences can we detect between those two cultures in terms of hyperbole's overall frequency of use, the structures in which it most frequently occurs and the pragmatic effects it most commonly performs?
2. In which ways do these similarities and/or differences between the Greek and British English culture shape individuals' activation of epistemic vigilance mechanisms? In other words, will this latter cross-cultural convergence and/or divergence have an impact on the manner in which addressees process and react to hyperbolic messages as communicated within TV shows?

This MA dissertation is organized as follows: Chapter 2 offers a comprehensive review of the existing literature on the comprehension and production of hyperbole, its cross-cultural manifestations and the concept of epistemic vigilance, in order to examine the role of culture in the context of hyperbole and its potential link to epistemic vigilance. Chapter 3 outlines the methodological framework adopted in this study and is divided with respect to the distinct method employed for each research objective, i.e. corpora and questionnaires. Chapter 4 presents both the quantitative and qualitative analyses of the data collected through the implementation of these latter methodologies. Chapter 5 offers the discussion and analysis of my findings in relation to the two research questions stated above and explores the interrelationship between the study's two core objectives. Chapter 6 recommends some final conclusions and research implications.

Chapter 2

Manifestations of Hyperbole in Speech and its Relation to Epistemic Vigilance

2.1 The Pragmatics of Hyperbole

2.1.1 Gricean Insights into Hyperbole Interpretation

As specified in Chapter 1, hyperbole constitutes a rhetorical linguistic device that signals a deliberate departure from literal truth, conveying an exaggeration and hence, a different reality from what is linguistically encoded. Drawing on Grice's distinction between what is said and what is meant, hyperbole seems to function as a type of figurative expression where the literal meaning diverges from the intended interpretation (Recchia, Howe, Ross & Alexander 2010). Grice (1975) established his theory of meaning to address how communication may be achieved when information is implied rather than directly expressed. In particular, to provide an explanation on the matter, Grice (1975) developed his so-called *Cooperative Principle* along with his conversational maxims of quality, quantity, relation and manner. Rooted thus on Grice's model of communication, figurative language emerges when these maxims are deliberately flouted, leading to implicatures that go beyond the literal interpretation of an utterance and that need to be inferred by listeners. Although Grice did not provide a thorough analysis of each distinct figurative trope, it can be supposed that when a speaker uses hyperbole, they are typically flouting the maxim of quality (truthfulness) or quantity (informativeness) in order to signal an intended meaning different from the literal one.

Despite his significant contribution to the study of meaning, Grice's approach to figurative language and by extension, to hyperbole seems to raise some concerns. More specifically, according to Grice (1975), hyperbole appears to violate his maxim of quality ('Do not say what you believe to be false'). However, while often perceived as counter to other claims or as portrayals of impossibilities, hyperbolic expressions should not be interpreted as acts of lying (McCarthy & Carter 2004). Similarly, Bhaya (1985) differentiates her viewpoint from Grice's account by emphasizing its overt and socially acceptable nature in opposition to the act of lying. Therefore, Grice's framework is not able to fully explain how hearers may immediately infer that a statement is exaggerated rather than false. Ergo, the Gricean approach seems to fall short of offering an optimal framework for the interpretation of hyperbole.

2.1.2 Cognitive-Linguistic and Philosophical Approaches to Hyperbole Understanding

Given the predominance of research on other tropes, particularly on metaphor and irony, it seems quite anticipated that hyperbole has often been examined only in relation to these so-called 'master tropes', resulting ultimately in a considerable lack of independent investigation (Cano Mora 2009). Such conflating attempts have been performed both by philosophers and cognitive linguists. With respect to the former, a number of philosophers (e.g. Goodman, Fogelin, Stern) have acknowledged hyperbole as distinct from irony, yet bearing a "family resemblance" to it as stated in Carston & Wearing (2011: 83). On the contrary, cognitive-linguistic accounts often categorize hyperbole as a subset of irony. For instance, Gibbs (1994) posits that hyperbole and understatement share similarities with irony within traditional rhetoric "in that each misrepresents the truth" (p. 391).

Nevertheless, there seem to be some arguments contrary to this assimilation. Specifically, the implied opposite meaning characteristic of irony is absent from many hyperbolic expressions. For instance, saying "It's boiling outside" merely

expresses “It’s uncomfortably hot outside” without inferring any type of irony or contradiction (Carston & Wearing 2011). These scholars then propose that hyperbole operates independently in ways that resist its outright categorization as a form of irony.

Wilson (2013) provides further evidence against categorizing hyperbole as a type of irony, suggesting two differences between the two. First, whereas irony often conveys an attitude of mockery or scorn towards the literal meaning of an utterance, hyperbole typically entails an either positive or negative evaluative stance towards the state of affairs described. Secondly, certain vocal traits, like a flat or deadpan tone, slower tempo, and a lower pitch, which are conventionally indicative of irony delivery, are not encountered in the case of hyperbolic expressions. Instead, hyperbole is typically delivered through a marked stress on the exaggerated word or phrase, with the intonation scheme varying depending on a range of contextual factors (Claridge 2010). Therefore, these differentiating features underscore the necessity to recognize hyperbole and irony as two distinct figurative devices, each with its own expressive and communicative functions.

2.1.3 Relevance-Theoretic Approaches to Hyperbole’s Classification

Irony is not the only rhetorical trope often intertwined with hyperbole. According to traditional relevance-theoretic accounts (e.g. Sperber & Wilson 1986, Wilson & Carston 2006), hyperbole seems to be classified along with the figurative device of metaphor. In particular, the central argument in favour of this composite categorization is that both metaphor and hyperbole comprise loose uses of language, necessitating the hearer to construct an *ad hoc* concept broader in meaning than the original, lexically encoded one. In other words, hyperbolic and metaphorical meanings extend beyond what is literally stated, requiring the hearer to adjust the meaning in order to arrive at the speaker’s intended one. Thus, traditional relevance-theorists suggest placing hyperbole and metaphor on a continuum, upon which metaphor occupies the most extreme position due to its often greater degree of semantic divergence from what is actually denoted.

As with cognitive-linguistic and philosophical approaches, relevance-theoretic accounts of hyperbole have not been immune to critique, also facing challenges regarding their explanatory adequacy. Specifically, Carston and Wearing (2011) argue that, despite sharing the same ad-hoc forming mechanism, hyperbole and metaphor invoke different kinds of content and thus, a different relation to the literal content. Since metaphor is typically based on a quality scale while hyperbole is most commonly governed by a quantity one, it has been proposed that “metaphors effect a qualitative adjustment of meaning while hyperboles involve merely quantitative shifts” (Carston & Wearing 2011: 87). Carston and Wearing (2011) also address Sperber and Wilson’s (2008) concept of borderline cases by analysing utterances like ‘Susan is a saint’ (Sperber & Wilson 2008: 94). Due to their blending of qualitative and quantitative scales, Sperber and Wilson treat such instances as borderline cases on the hyperbole-metaphor continuum, challenging the idea of a clear dividing line between hyperbole and metaphor. This classifying difficulty seems to be resolved by Carston and Wearing (2011) who argue that these cases should be instead perceived as simultaneously metaphorical and hyperbolic. Thus, these tropes’ distinguishing features do not lie in the kinds of pragmatic mechanisms employed in their interpretation, but rather in the type of content conveyed since hyperbole expresses shifts in scale or magnitude whereas metaphor entails qualitative adaptations of meaning.

In light of the preceding analysis, it becomes evident that although hyperbole shares certain features with metaphor and irony, it neither aligns more closely with one nor can be subsumed under either. Therefore, a re-evaluation of existing classifications that attempt to position hyperbole as a subset of metaphor or irony would reveal exactly how hyperbole is unique in terms of mechanisms and interpretive effects (Carston & Wearing 2011: 90). In this study, then, I treat hyperbole as a stand-alone trope, following Carston and Wearing’s (2011) approach, to allow for a more nuanced understanding of hyperbole’s communicative role and, as a result, facilitate the annotation and subsequent analysis of my corpora, as will be shown in ensuing chapters.

2.2 Identification of Hyperbole and Its Pragmatic Effects in Discourse

2.2.1 *Hyperbolic Textual Markers and Their Integration Within Everyday Discourse*

As argued so far, hyperbole emerges as a dynamic means of reality ‘structuring’, emphasizing one perspective while minimizing other competing ones. As such, this rhetorical device may invite listeners into one particular interpretation of reality, creating a compelling and impactful form of communication (McCarthy & Carter 2004: 152). Prior to examining hyperbole’s linguistic manifestations, it is essential to establish the terminological foundation of this study. Claridge (2010) offers a comprehensive taxonomy that informs the current research, drawing on four interconnected terms: *hyperbole*, *overstatement*, *extreme case formulation* (ECF), and *exaggeration*. Within this framework, *hyperbole* is treated as the main pragmatic phenomenon under investigation, while *exaggeration* and *overstatement* are regarded as informal, non-technical synonyms (Claridge 2010: 7). Lastly, *extreme case formulation* is conceptualized as a distinct linguistic realization of hyperbole and is applied in this study as a separate classification category -an approach that will be elaborated in Chapter 3.

Concerning its occurrence within speech, hyperbole has been approached within pragmatics as an integral component of everyday communication (Leech 1983). In this area, a significant contribution has been made by Spitzbardt (1963) who attempted to list lexico-grammatical features commonly detected in hyperbolic utterances by dividing hyperbole into several different categories. In more recent attempts of hyperbole analysis within everyday speech, McCarthy and Carter (2004) examined hyperbolic expressions within extensive corpora of everyday language use. According to the authors, in order for an item to be labelled as hyperbolic, it must exhibit at least three of the following traits: disjunction with

context, shifts in footing (e.g. discourse marking), counterfactuality that is not perceived as a lie, impossible worlds, listener take-up, extreme case formulations and intensification, syntactic support and finally, relevant interpretability (for a more thorough examination of these classification criteria, see McCarthy & Carter 2004: 162).

Consider, for instance, a speaker stating in a conversation that they own millions and millions and millions of mugs from a certain store, an example that was borrowed and partly revised from McCarthy and Carter (2004) to illustrate how all these criteria may work in practice. In this instance, the speaker's statement is framed in extreme terms, creating a disjunction with the typical domestic setting and thereby, constructing an impossible scenario. This extremity of meaning is further amplified through syntactic intensification, specifically through the use of a polysyndetic structure. Lastly, if this assertion goes unchallenged and is not taken literally by the listener, it would be then collectively indicated by the application of all these criteria that hyperbole is at play.

Drawing on these criteria, McCarthy and Carter (2004) set a selection of items within diverse semantic fields, which were then searched for in the corpus according to their frequency in order to generate concordance lines that would align with the previously outlined criteria. This search led to the identification of lexical sets within the CANCODE corpus of spoken English where hyperbole was most salient. Specifically, in expressions of number, amount and quantity, items like hundreds, dozens and tons were identified, whereas in time expressions, words like hours, weeks and days were found. In adjectives and adverbs of degree, size and intensity, items like endless, massive and nearly were noted and lastly, in reflexive markings of hyperbole, words like exaggerate and overstatement were recognized. Through this analysis, their study unveiled a set of hyperbole-prone lexical items across selected semantic fields, thereby demonstrating hyperbole's prevalence within everyday speech.

A similar attempt to analyse hyperbole within large-scale corpora of British English was also undertaken by Claridge (2010). Building on Lausberg's (1960) classification of hyperbole, Claridge differentiated between two main types of hyperbole: basic and composite. Specifically, *basic hyperbole* constitutes a form of exaggeration that does not co-occur with other figurative tropes, thus representing the most prototypical and purest manifestation of hyperbolic expression. By contrast, *composite hyperbole* comprises a form of exaggeration in which hyperbole is combined with other figures of speech, creating a more complex and layered figurative construction. For instance, in the utterance 'Some men hog like they're trying to take an imprint and I don't like that at all', the extreme adverbial phrase 'at all' constitutes a manifestation of basic hyperbole as it is solely hyperbolically used. In contrast, the phrase 'take an imprint' comprises an example of composite hyperbole since it combines metaphorical language with exaggeration, blending the tropes of metaphor and hyperbole in a single expression.

As suggested in Section 2.1, hyperbole tends to interact with metaphor and irony. This interaction inspired Lausberg's (1960) distinction between metaphorical and ironic hyperbole, a differentiation with which Claridge partially aligns. Specifically, Claridge contends that a metaphorical hyperbole is linguistically (i.e. semantically) realised by metaphor, whereas an ironic hyperbole is primarily used for the effect of irony, meaning that the latter "belongs to a discussion of functions and not to a formal typology of hyperbole" (2010: 41). That is to say, although Claridge classifies metaphorical hyperbole as a form of composite hyperbole, she excludes ironic hyperbole from this category. While acknowledging the rationale behind Claridge's position, the present study adopts Lausberg's (1960) classification, which includes ironic hyperbole within the category of composite hyperbole. This decision is motivated by the view that ironic hyperbole, in addition to involving two distinct figurative tropes, requires the performance of two distinct cognitive mechanisms so as for the speaker's intended meaning to be effectively resolved by the listener. As such, this study argues that ironic hyperbole can reasonably be classified as a formal subtype of composite hyperbole.

Returning to Claridge's study, she also attempted to identify the most common hyperbole-prone structures, investigating diverse lexico-grammatical forms that ranged from word-level to sentence-level structures. Specifically, through large corpora data, she categorized frequently-occurring hyperbolic expressions based on syntactic and lexical patterns; namely, she categorized between numerical hyperboles (e.g. millions), adjectival and adverbial intensification (e.g. absolutely, massive), superlatives (e.g. the best ever), as well as repetition and polysyndetic structures (e.g. millions and millions). In the aggregate, then, Claridge's (2010) and McCarthy & Carter's findings (2004) underscore the multifaceted nature of hyperbole, demonstrating its significance as a dynamic component of everyday communication and enhancing our understanding of hyperbole's role within informal language settings.

2.2.2 How Cultures Shape Hyperbolic Manifestations

Both Claridge's (2010) and McCarthy & Carter's (2004) studies explored how hyperbolic expressions become manifest in British English everyday speech. Yet, this raises a compelling question: Does culture influence the use of hyperbole in terms of (a) frequency, (b) linguistic manifestations, and (c) intended effects?

Expanding the scope to a cross-cultural perspective, Spitzbardt (1963) proposed that Americans demonstrate a greater propensity for hyperbolic expressions compared to the British. Despite this premature attempt to investigate hyperbole in a cross-cultural context, this area of research remains severely understudied. To the best of my knowledge, only two studies to date have directly addressed the cross-cultural use of hyperbole and have contributed to advancing our understanding of this phenomenon. In particular, the first study was conducted by Martins (2017) who compared hyperbole use in the context of Brazilian Portuguese and German everyday speech. Her data originated from two staged conversations, each involving three participants of the same ethnicity and with similar ethnographic characteristics. Specifically, participants were asked to

discuss about certain topics, integrated within ten special cards that were designed by the researcher to stimulate participants' conversing about their feelings (e.g. about anger, love, fear etc.). Participants' conversations were then analysed to identify potential similarities and/or differences in the use of hyperbole across the two cultures.

Regarding Brazilian speakers, their production of hyperbole aligned with their expressive communicative style and their tendency to seek intimacy. This tendency was reflected not only in the speakers' propensity to reinforce the argumentative force of their statements through overstatements, but also in the interlocutors' frequent engagement in further hyperbolic remarks that aligned with the speakers' initial statement(s). Consider the extract below stemming from a conversation between Brazilian participants. In this instance, the hyperbole 'to kill' used by speaker B2 to express deep annoyance or anger seems to be also employed by speaker B3, who performs a hyperbole over a hyperbole, doubling the utterance's argumentative strength. Hence, Brazilian's style of communication and manner of hyperbole use suggest "a collective construction of arguments that grow stronger after each exaggerated contribution, culminating in a common overstated meaning" (Martins 2017: 133).

B2: [umas vontades de] matar os coLE:gas,

[There are] some urges to kill your classmates

[...]

B3: [mas a von] tade de matar o colega vem dePOIS da vontade de matar o professOr;

But the urge to kill your classmates comes after the urge to kill the professors

B2: [é os profesSOREs,

Yeah the professors

B3: [< a vontade de matar o profes]sor vem A:Ntes>,

The urge to kill the professors comes before

[Martins 2017: 98-99]

In contrast, German speakers produced hyperboles that aligned with their reserved communicative style and their tendency to maintain interpersonal distance. This pattern accounts for instances in which participants produced hyperbolic statements in a markedly low voice so as to ensure that their interlocutors would not perceive their utterance clearly. However, the most striking aspect of German speakers' hyperbole use was its role in asserting individuality and autonomy. Unlike Brazilians who use hyperbole primarily for affiliative reasons, Germans appeared to utilize it more frequently so as to engage in confrontational acts. Consider another extract below taken now from a discussion between German individuals. Here, speaker A2 attempts an affiliative action by pointing out that she has watched *The Lord of the Rings* -a series as popular as *Harry Potter*- more than twenty thousand times (hyperbole). Speaker A3 rejects, however, this attempt of affiliation, meaning that the hyperbole used to make the argument stronger was unsuccessful in this case. A2 attempts then another affiliative move, arguing that she has read the books and asking whether this counts as an excuse, an act that is again rejected by A3. Thus, German's communicative style and use of hyperbole suggest their independent expression of opinions, with hyperbolic statements serving primarily as a means of individual self-presentation rather than collaborative meaning-making (Martins 2017: 135).

A2: [nee ich habe][dafür herr] der RINge,

No I've watched The Lord of the Rings

(-)zwanzigtausend MAL gesehen [oder so;]

Twenty thousand times or something

A3: [< na das] [nee>] [((shakes her head))][< ZÄHLT nicht;>]

Well this no it doesn't count

[...]

A2: [ich habe aber die bücher geLEsen;]

But I've read the books

((laughs)) geht das als entSCHUL[digung,]

Does it count as an excuse

A3: [< NEE;>]

Nope

[Martins 2017: 107]

Similar to Martins (2017), Karimova (2024) explored the use of hyperbole within English and Uzbek languages in an attempt to identify potential similarities and/or differences in hyperbole's application between the two. To do so, she collected data for both languages from a range of sources, including literary works, large-scale corpora like the BNC and COCA as well as recordings of naturally occurring conversations. In the aggregate, Karimova (2024: 22) argued that, in English languages, hyperbole was often used to create humour, convey irony and dramatize the states of affairs described. Based on common hyperbolic expressions like "I have a million things to do" or "I'm so hungry I could eat a horse", she contended that exaggeration is used here to emphasize a point or entertain the listener. Instead, in Uzbek languages, hyperbole was found to be deeply embedded in the country's oral and literary traditions, frequently emerging in poetry and narrative storytelling. Grounded now on phrases like "Yuragim ming bo'lakka bo'lindi" (My heart broke into a thousand pieces) or "Besh kun yotib qoldim" (I was bedridden for five days), Karimova (2024: 22) claims that hyperbole is utilized here to convey sincerity and emotional depth.

Such findings, then, underscore the role of broader societal norms and cultural values in affecting individuals' use of hyperbole. Intending to extend these research attempts' contributions to the field of cross-cultural pragmatics, this study seeks to add to this preliminary existing research and provide valuable insights into how hyperbole may manifest itself and operate across the Greek and British English context of everyday speech.

2.2.3 Hyperbole as a Figure of Affect

In addition to its pragmatic functions, hyperbole also serves as a means through which speakers express heightened emotional involvement. That is, hyperbole enables individuals to successfully articulate their affective states in an intensified

and thus more impactful manner (Legitt & Gibbs 2000: 2), thereby positioning it as a figure of affect. Notice that the term *affect* here serves as an umbrella concept, encompassing related notions like emotion, attitude, evaluation, intensity, and involvement (Claridge 2010: 77-78). Hyperbole's affective nature appears also in classical definitions, according to which the expression of a deeper truth, often an emotional one, is given precedence over 'superficial' factual accuracy in hyperbole (Bertau 1994). Hence, through the use of hyperbole, speakers are able to effectively communicate their affective stance, often conveying a positive or negative evaluation towards the situation described by means of the implied contrast between literal meaning and its hyperbolic interpretation. As such, hyperbole goes beyond the mere description of experiences, offering instead interpretations infused with subjective importance and personal evaluation. It is thus this capacity to convey emotional meaning that solidifies hyperbole's crucial role as a figure of affect (Claridge, 2010: 16).

Hyperbole's affective nature underscores then the cognitive and emotional engagement of both speakers and listeners in the transmission and interpretation of meaning respectively, which may subsequently trigger specific pragmatic effects. The first pivotal empirical investigation into the pragmatic effects of figurative language was conducted by Kreuz and Roberts (1995), who revealed that hyperbole comprises a versatile figure used for a variety of purposes, such as emphasizing, clarifying and conveying a humorous stance. These findings have since been corroborated and expanded upon in subsequent research. Similarly, Colston (2015: 89) argued that by exaggerating the contrast between expectations and reality, hyperbole draws the listener's attention to that discrepancy rendering it especially noticeable. Hyperbole then operates as a stance-taking device, directing a new focus towards a particular object of discourse (Grosz and Sidner 1986) and in turn, leading to other pragmatic effects, like surprise (Colston & Keller 1998).

Therefore, hyperbole involves the ability to influence an audience, either by convincing them of a viewpoint or by motivating them towards performing certain

actions while preserving their sense of free will (Bartashova & Polyakova 2018: 707). In an attempt to illustrate this persuasive dimension, Colston (2015) examined hyperbole's persuasive capacity when used by speakers accused of wrongdoing. Specifically, under experimental conditions, hyperbole was negatively correlated with persuasion as stronger hyperbolic expressions were perceived as less credible. However, when participants evaluated authentic responses to accusations, the results were reversed: stronger hyperbolic statements were perceived as more persuasive and credible by the audience. Another persuasive effect was also evident in Boris Johnson's hyperbolic political speech (Musolff 2021). In particular, the outcomes of the 2016 Brexit referendum and the 2019 national election, where Johnson achieved a significant majority, suggest that hyperbolic rhetoric played a role in his success. By amplifying the emotional appeal of policies, such language appeared to foster greater voter support and active endorsement (Musolff 2021: 639). Hence, hyperbole's appeal for politicians lies in its multifunctionality. That is, its capacity to trigger, respond to, and intensify emotional reactions renders it a potent rhetorical device for fostering political emotionalisation and galvanizing public sentiment to achieve strategic goals (Musolff 2021: 640).

Despite its wide usage in political discourse, it is often implied that politicians may use hyperbole for manipulative or misleading purposes, including the disparaging of political rivals or the exaggeration of their own achievements (Claridge 2010: 231). Ergo, the line separating hyperbole from outright deception can become incredibly thin and, occasionally, purposefully blurred (Claridge 2010: 19). This aspect of persuasive speech, often referred to as speech manipulation, seeks essentially to persuade the addressee to trust the content of the message even in the absence of substantive evidence (Bartashova & Polyakova 2018: 708). To effectively perform the latter, manipulators strategically alter the informational, logical, and stylistic components of their message (Bartashova & Polyakova 2018: 708), often incorporating a range of figurative devices as a tool for this purpose. Such techniques substantially encapsulate the dual nature of communication, which has evolved not only as a means of cooperation and persuasion but also as a tool for manipulation (e.g. Sperber, 2000). Of course, this does not imply that

individuals always seek to mislead their interlocutors in every communicative situation. Rather, deception tends to occur selectively, in specific contexts where the consequences of misinformation seem to be severe (Hart 2011: 754). Thus, hyperbole emerges as a double-edged sword in communication, capable of eliciting emotional resonance and trust but also of carefully concealing the distinction between deceit and persuasion.

Having analyzed hyperbole's most frequent lexico-grammatical and syntactic manifestations in everyday speech, its differentiated use across diverse cultures and its range of pragmatic effects, the next section will focus on how exposure to hyperbolic stimuli may affect individuals' application of epistemic vigilance mechanisms.

2.3 Hyperbole's Role in Activating Epistemic Vigilance Mechanisms

2.3.1 Epistemic Vigilance: Processing Strategies for Evaluating the Truth

Despite its inherent hazards of exploitation, communication continues to be evolutionary advantageous. However, while our interests often align with those of others, they rarely coincide exactly. In many cases, others may profit from misleading or deceiving us to serve their own agendas (Sperber et al. 2010: 360). Thus, these circumstances give rise to important questions: How trustworthy are others as sources of information? Would it perhaps be more beneficial to regulate our trust by exercising some degree of vigilance towards the information received by others? These questions may be addressed by this inherent risk of deception in communication, constituting the application of epistemic vigilance essential if communication is to remain beneficial.

To safeguard against attempts of manipulation and deceit, humans appear to have developed sophisticated cognitive mechanisms. According to Mascaro & Sperber (2009) and Sperber et al. (2010), such mechanisms are brought together to form a mental module called *epistemic vigilance*. This module plays a crucial role in determining one of the key perlocutionary effects of communication; namely, whether we believe our interlocutors and the information they provide us (e.g. Sperber et al. 2010). In other words, epistemic vigilance involves a form of critical awareness directed at both the reliability of a message and the credibility of its source. This cognitive mechanism then incites hearers to adopt a critical stance towards not only the information they receive, but also towards the trustworthiness of the communicator and the interpretive strategies they employ (Sperber et al. 2010: 363).

Hence, the process of acquiring information from others is inevitably prone to error as it fundamentally relies on trust (Boyd & Richerson 1985). Trust is recognized as a crucial component of human interaction (Sperber et al. 2010: 361), underscoring not only the interconnected relationship between epistemic vigilance and epistemic trust but also their mutual reinforcement. Note here that vigilance is not synonymous with distrust, but stands in opposition to blind trust (Sperber et al. 2010: 363). Thus, these two cognitive notions¹ seem to jointly support human communication that is characterized by two distinct goals: communicators' desire to be understood and to make their audience think or act according to what is to be understood (Sperber et al. 2010: 364).

This dual objective aligns with Sperber and Wilson's (1995) inferential model of communication according to which speakers convey both an informative and a communicative intention; that is, in relevance-theoretic terms, the intention to inform the audience of something (i.e. informative) and the intention to inform the audience of one's informative intention (i.e. communicative). Significantly, even in cases when the informative aim is not met, the communicative intention can still

¹ Notice that trust is treated here as cognitive, drawn from the discipline of Cognitive Science upon which Sperber et al.'s (2010) account of epistemic vigilance is also based.

be achieved. Put differently, an audience may understand an utterance without necessarily accepting or agreeing with its content (Sperber et al. 2010: 366). Instead, it appears to adopt ‘a labile and tentative stance of trust’ during comprehension. That is to say, they accept a message only if their epistemic vigilance, which is activated by the same communicative acts that trigger understanding, does not identify any reasons to doubt the information (Sperber et al. 2010: 368-369).

As mentioned above, this reasoning process hinges on two basic factors: the source of the information and the content of the information. With respect to the former, a reliable informant must be competent and benevolent (Sperber et al. 2010: 369). Additionally, when it comes to evaluating the content of information, Sperber et al. (2010: 374) identify two types of content: those that are intrinsically believable (e.g., tautologies, logical proofs, and truisms) and those that are intrinsically unbelievable, irrespective of the source (e.g., blatant falsehoods and logical contradictions). Taking into account the persuasive and manipulative effects of hyperbole discussed in Section 2.2, we could then hypothesize that hyperbole may fall into the category of intrinsically believable content. Is, however, hyperbole perceived as equally believable by all individuals? Or does culture play a role in hyperbole’s degree of believability? Addressing these questions forms essentially the core of our second research objective which will be explored in detail in Chapters 4 and 5.

As previously argued, language use provides cues for inference. For instance, logical connectives such as ‘if’ and discourse markers like ‘but’ help guide the audience towards the speaker’s intended interpretation (Blakemore 2002). Similarly, hyperbolic expressions may serve as inferential cues, enabling communicators to not only direct the audience towards a desired conclusion but also shape their evaluative stance towards a given state of affairs. In doing so, reasoning abilities that go beyond the limits of intuition come into play, allowing individuals to form well-grounded beliefs and make informed decisions (Stanovich 2004).

Nevertheless, ordinary reasoning may result in poor decisions (Dijksterhuis, Bos, Nordgren & Van Baaren 2006) and flawed epistemic judgments (Kunda 1990), especially in scenarios where manipulation and deceit are involved. According to Cruz (2012: 366), such cases may prompt the comprehension module to employ more complex and effort-demanding processing strategies rather than relying on default methods. Sperber (1994) terms this default processing strategy, which is the simplest and most readily accessible, as *naïve optimism*. Under this approach, the naively optimistic listener assumes that the speaker is both competent and benevolent. Thus, when these assumptions hold indeed true, the likelihood of successful communication and accurate interpretation by the listener is significantly enhanced (Cruz 2012: 370).

Communication, however, is not always a straightforward process, often facing numerous risks and challenges conducive to failure. In such instances, if epistemic vigilance detects that the interpretation reached -or likely to be reached- through naïve optimism might not align with the speaker's intended meaning, it may prompt a shift to a different processing strategy; namely, *cautious optimism* (Sperber 1994). Under a stance of cautious optimism, the listener assumes that while the speaker may be benevolent and not deliberately deceptive, their level of competence might be insufficient. To overcome such communicative challenges, the listener engages in additional inferential reasoning that leads them to discard a misleading interpretation and attribute to the speaker an alternative intention (Cruz 2012: 371). Nonetheless, even recognizing a speaker's lack of competence may not suffice in certain situations. For example, an utterance might be unreliable if the speaker lacks a genuine informative intention and instead harbors a concealed one, thereby acting deceptively or malevolently (Cruz 2012: 374). In such complex communicative scenarios, epistemic vigilance triggers a more complex processing strategy known as *sophisticated understanding*. This strategy involves an awareness that speakers are not always competent and benevolent, as they may make mistakes or intentionally mislead. Thus, a truly sophisticated hearer does not accept the first interpretation that makes the utterance relevant enough as the

speaker's meaning, but the first interpretation that the speaker might have intended to appear relevant (Kisielewska-Krysiuk 2017: 40).

2.3.2 Practical Applications of Epistemic Vigilance Mechanisms

Despite being equipped with efficient epistemic vigilance mechanisms, humans may experience an 'adaptive lag' that leaves them susceptible to modern challenges like marketing strategies or pervasive propaganda (Mercier 2017: 103). Particularly, in contexts where persuasive intentions are evident, a common strategy for weakening recipients' epistemic vigilance is the stylistic modification of messages using various linguistic devices. In other words, by manipulating the form and content of an utterance, a speaker can bolster the credibility of their claims or instill distrust in others' performance, thereby manipulating the audience (Bartashova & Polyakova 2018: 709).

In the realm of political discourse, Bartashova and Polyakova (2018) analyzed different manipulation tactics applied by Donald Trump in his public speeches. The scholars noted that in his speeches, Trump often used the universal descriptor "everybody" as a source of information to enhance the credibility of his claims while simultaneously making them harder to verify. He also relied on repetition, which, as Bartashova and Polyakova (2018: 711) argue, exerts a "hypnotic" effect that lowers listeners' epistemic vigilance and increases their susceptibility to his message. In a similar vein, Banerjee and Chua (2021) examined individuals' ability to assess the authenticity of hotel reviews by focusing on their capacity to distinguish between genuine and fake reviews through four linguistic indicators: comprehensibility, specificity, exaggeration, and tentativeness. Specifically, in an online survey, participants of diverse ethnicities (e.g. Singaporean, Indian etc.) were exposed to three hotel reviews, out of which either two were authentic and one was fake, or one authentic and the other two fake. They were then requested to carefully read the three reviews and complete a questionnaire which measured their perception of reviews and captured their individual ethnographic information. Overall, their findings revealed that participants who were more vigilant towards

perceptions of exaggeration and specificity in their processing of hotel reviews were more efficient in accurately classifying them as fake and authentic respectively; a finding that was not as prominent in the case of comprehensibility and tentativeness. Thus, based on the above, it could be suggested that individuals' activation of epistemic vigilance may position them along a continuum ranging from epistemologically naïve to epistemologically robust.

In the present study, then, the use of hyperbole within everyday Greek and British English discourse will be examined to recognize any significant points of similarity and/or dissimilarity between the two in terms of frequency and pragmatic effects performed. Lastly, these cross-cultural patterns of convergence and/or divergence will be analysed through the lens of epistemic vigilance in order to identify how such tendencies may affect addressees' judgments when encountering hyperbolic content, ultimately classifying them as epistemologically naïve or epistemologically robust.

Chapter 3

Methodology

3.1 Corpora of Media Discourse

3.1.1 Rationale Behind Corpus-Linguistic Techniques

To investigate the cross-cultural use of hyperbolic manifestations within Greek and British English everyday speech, two distinct corpora -one for each language- were constructed. Thus, the exploration of this study's first research objective will be based on corpus-linguistic techniques. The rationale behind the use of corpora as a method of data collection is grounded in the significant contributions corpus linguistics has made to the field of Pragmatics and particularly, to the analysis of hyperbole, as demonstrated in previous research (see McCarthy & Carter 2004, Claridge 2010). Since figurative tropes, such as hyperbole, can only be fully comprehended within context, a large corpus permits the examination of various contextual instances within a unified dataset, facilitating the analysis of hyperbole's different pragmatic effects across diverse conversational scenarios. Additionally, the corpus may also reveal how hyperbole may be syntactically represented within texts, extending beyond its pure lexico-grammatical realizations (McCarthy & Carter 2004: 175). Hence, investigating hyperbole within an extensive dataset may enable the formulation of more accurate generalizations about each culture's linguistic trends, thereby addressing this study's first research objective with greater depth and accuracy.

3.1.2 Corpus Material Selection Criteria

Material

Since the focus of this study is to investigate the everyday use of hyperbolic language in Greek and British English, the corpus material should reflect the typical use of language in each culture, capturing the frequency and manner of hyperbole. Therefore, I decided to employ as my corpus material extracts from Greek and British TV shows, as these shows present a plethora of discussion topics, providing a rich context for examining the manifestation of hyperbole across different situations.

Regarding the nature of the selected extracts, their time duration ranged from 17 to 56 minutes, allowing for the development of conversational acquaintance between interlocutors, the establishment of meaningful conversations and most importantly, for the accurate manifestation of natural, spontaneous occurrences of everyday speech. The longer duration videos enabled the investigation of hyperbole's pragmatic effects within larger contexts, as opposed to shorter examples that existing research seems to have mostly employed. All the videos used were fully accessible to the wider public as they were attained through the YouTube platform. To add to the authenticity and representativeness of the material employed, the videos selected were uploaded on YouTube from August 2023 till October 2024, comprising thus a very contemporary dataset which may subsequently illustrate each culture's current linguistic tendencies more accurately.

Participants' Profile

Regarding the British corpus material, the ethnicity of the interviewees and interviewees was taken into consideration in order to ensure that the material extracted was indicative of the British culture (not of the American, Australian etc.). Notice here that British individuals came from different regions of the UK

comprising a wide range of accents and yielding thus a more representative sample of the British culture.

Turning to professional identity, although an attempt was made to include individuals with diverse professional backgrounds, most of the interviewees in these kinds of TV shows belonged to the field of Arts and Journalism. Specifically, out of the 24 interviewees in the Greek and British corpus, 15 comprised different types of artists, including actors/actresses, singers, authors, comedians, lyricists and scenographers. Seven were journalists while the remaining two Greek interviewees were an astrologer and a company owner. Despite this lack of range with regard to professional background, there is a fair variety in terms of gender and age. That is, gender-wise, out of these 24 interviewees, 12 were male while, in the case of interviewers, 4 out of 8 were male. With respect to age, an array of ages was again secured since the data derived from individuals ranging between 23 and 67 years of age. In this way, the collected linguistic data had a greater potential to produce results that would be more representative of the Greek and British English culture as a whole.

Procedure

Having then selected the videos to be integrated within the Greek and British corpus, those unscripted conversations were orthographically transcribed using a free automatic related software. Despite the automaticity of this process, the difficulty of transcribing spoken language in general and of transcribing the Greek language in particular hindered the efficacy of such an attempt. Therefore, the transcribed texts were then meticulously evaluated to check the consistency of the produced orthographic texts with the original phonetic material.

After assessing the accuracy of the transcriptions, the interactions were then organized into distinct dialogues (e.g. S1 for speaker 1) to facilitate the examination of the specific pragmatic effects performed by the speakers and/or listeners. Notice here that the focus of this study is to record the manifestation of

hyperbole within unscripted, naturally occurring instances of speech. Hence, all video material that did not satisfy this criterion and carried the possibility of being categorized as scripted language was excluded from the data. Having applied the above criteria and completed the aforementioned procedures, each transcribed video was ultimately transformed into a .txt file to enable its integration and examination within the AntConc corpus software (Anthony 2024).

3.1.3 Corpus Tagging System and Process

To facilitate the search for and analysis of hyperbolic manifestations within large datasets of everyday speech, the corpus material was tagged according to the hyperbole classification criteria established for this study (see Table 1 below). These criteria were adapted from those developed by McCarthy & Carter (2004) and Claridge (2010) (see Chapter 2) to efficiently identify instances of hyperbole; a syncretism of which will be used for the identification and classification of hyperbole in this study. Semantically-wise, the existence of at least two of the following characteristics will indicate the existence of hyperbole within speech; namely, disjunction with context (Norrick 1982), counterfactuality that is not perceived as a lie (Clark 1996), the construction of impossible worlds (Clift 1999) and the relevant interpretability of the hyperbolic trope within speech (McCarthy & Carter 2004). To illustrate how these semantic criteria are applied to identify hyperbole in spoken discourse, an indicative example is provided below.

< \$1 > I live in Nottingham now cos I came here to study at the university. Been here for about **a thousand years**.

< \$2 > [laughs]

< \$1 > Em, or it feels like it.

[McCarthy & Carter 2004: 167]

Here, the phrase ‘a thousand years’ constitutes an instance of hyperbole justified on the basis of the above criteria. Specifically, this utterance illustrates a disjunction with the general context as it is highly unlikely that a student will attend a university for a thousand years. Hence, the speaker constructs a fictitious world where an impossible, exaggerated event seems to take place. Nevertheless, this counterfactuality is not perceived as a lie by the listener since the latter’s supportive reaction (i.e. laughter) indicates that they accept without challenge a statement that is very clearly counterfactual. Therefore, this trope is interpreted as figurative within its context and as relevant to the speech act performed by the speaker; that is, to communicate to the listener in an emphatic, exaggerated manner their exhaustion and despair derived by their studies in the university of Nottingham.

Based now on lexico-grammatical forms, further criteria are employed. First, in this study, we adopt Claridge’s (2010) terminological distinction between basic and composite types of hyperbole (see Chapter 2 for a more detailed analysis). Moreover, hyperbolic manifestations within speech are classified into three broad categories: single-word hyperboles, phrasal hyperboles and clausal hyperboles (Claridge 2010). Regarding single-word hyperboles, the exaggerated content is contained within a single word and if one substituted a more ‘contextually appropriate’ word for that particular item, the hyperbole would then disappear (Claridge 2010: 49). In the case of phrasal hyperboles, a particular combination of words and senses produces the hyperbolic meaning conveyed. For instance, this category may include noun, adjectival and adverbial phrases among others (Claridge 2010: 51). Lastly, clausal hyperboles refer to all those cases in which hyperbole is created by the combined effect of items in two or more clausal constituents (Claridge 2010: 52). These broad categories are then distinguished into 12 distinct subcategories. More specifically, those 12 subcategories involve numerical expressions, time expressions, extreme case formulations, superlatives, comparisons, repetition, reflexive markings of hyperbole, syntactic markings of hyperbole and emphatic genitives as well as, borrowing Claridge’s term (2010), certain types of composite hyperbole like metaphorical, ironic and metonymic hyperboles (see Table 1 below for a summary of all hyperbole classification

categories). For each hyperbole classification (sub-) category, a different tagging code was created (see Table 1), which was then manually allocated onto the transcribed Greek and British TV shows' interactions. To ensure precision and reliability of hyperbole detection and classification, an expert judge was kindly requested to evaluate and validate (or repute) the identified, annotated instances of hyperbole in the two corpora. Being a university professor with a Ph.D. in Linguistics and years of experience in text analysis and corpora, the judge was considered highly-qualified for the task at hand.

Table 1. Hyperbole classification categories and their tagging codes

Hyperbole Classification Categories	Tagging Codes
<i>Single-word hyperbole</i>	SW
<i>Phrasal hyperbole</i>	PH
<i>Clausal hyperbole</i>	CL
<i>Numerical expressions</i> (expressions designating a description of number, amount or quantity) e.g. You have been showering <u>for five hours</u> .	NU
<i>Time expressions</i> e.g. I haven't slept <u>in a really long time</u> .	TI
<i>Extreme case formulations</i> (hyperbolic expressions containing extreme items, intensifiers or universal descriptors) e.g. <u>Everyone</u> has watched this movie.	EX
<i>Superlative</i> e.g. I am <u>the most unlucky</u> person in the world.	SU
<i>Comparison</i> (non-metaphorical comparisons that contain explicit comparative particles, such as <i>like</i> , <i>as</i> , <i>than</i>) e.g. I avoid paying my bills <u>like the plague</u> .	CO
<i>Repetition</i> (re-occurrence of the same item or phrase in strict sequence without interruption by other material) e.g. I'm tired of talking about it <u>over and over and over</u> again.	RE
<i>Reflexive marking of hyperbole</i> (use of words like <i>exaggeration</i> , <i>exaggerate</i> and <i>overstatement</i>) e.g. You didn't run that fast. This is an <u>overstatement</u> .	RF

<p style="text-align: center;"><i>Syntactic marking of hyperbole</i> (the use of a polysyndetic structure or of complex modifications) e.g. Today, we had to carry <u>boxes, tables, chairs, books.</u></p>	SY
<p style="text-align: center;"><i>Emphatic genitive</i> e.g. This perfume is the best <u>of all the perfumes</u> in the world.</p>	GE
<p style="text-align: center;"><i>Metaphorical hyperbole</i> (the combination of hyperbole and metaphor) e.g. He <u>dropped a bomb</u> on us.</p>	MA
<p style="text-align: center;"><i>Metonymic hyperbole</i> (the combination of hyperbole and metonymy) e.g. After two days upon meeting, she already knew <u>his whole life history!</u></p>	MO
<p style="text-align: center;"><i>Ironic hyperbole</i> (the combination of irony and hyperbole) e.g. (entering an untidy house) Well, you're a <u>really tidy</u> person, aren't you?</p>	IR

In the remainder of this section, we focus on clarifying those categories which are not self-evident as to what they represent. Firstly, *extreme-case formulations* refer to those assertions that are expressed in the most extreme way (McCarthy & Carter 2004: 163). In our study, this term encompasses different kinds of lexicogrammatical forms, such as intensifiers (e.g. so, very) and universal descriptors (e.g. every, any). Notice that *universal descriptor* is a term designated by Claridge (2010: 51) to describe universal quantifiers, such as ‘all’ and ‘every’, which seem to make a strictly speaking absolute claim and have a potentially universal scope.

3.1.4 Procedure of Corpus Analysis

Applying the aforementioned corpus selection criteria, a corpus of a total of 101.057 words emerged, whereby the Greek media corpus contains 51.952 words while the British English one comprises the remaining 49.105 words. Additionally, the Greek corpus was constructed based on the orthographic transcriptions of nine videos -3 per TV show- (see Appendix 1) and thus, covers a total of 288 minutes of naturally occurring speech. Similarly, the British English corpus was created based on the orthographic transcriptions of 8 videos deriving from 4 separate TV

shows (see Appendix 1) and covers a total of 256 minutes of authentic everyday speech.

For the analysis, a Mixed Methods research design (Creswell 2014) was adopted, combining both quantitative and qualitative approaches to provide a more comprehensive account of hyperbole in everyday speech. To implement the quantitative analysis, the .txt files of the transcribed texts were inserted into AntConc (Anthony 2024). There, the frequency of each hyperbole classification category was recorded in each corpus by searching for the assigned tagging codes. This enabled a quantitative comparison between Greek and British English, not only in terms of overall hyperbole use but also in terms of the subtler linguistic tendencies and specific ways each culture employs this figurative trope. Proceeding to the qualitative analysis of the two corpora, distinct examples from each hyperbole classification category were examined in order to explore hyperbole's pragmatic effects, contextual usage and listeners' responses to hyperbolic expressions in both cultures. Hence, by analysing those corpus-based instances of hyperbole both qualitatively and quantitatively, more delicate similarities and/or differences in the use of hyperbole between the Greek and British English culture may be detected, answering this study's first research question in a more comprehensive manner.

3.2 Questionnaire Methodological Issues

3.2.1 Rationale Behind Questionnaire Use

Based on the patterns of hyperbole use identified in the corpus analysis for each culture, two distinct questionnaires were then designed to investigate the impact of these tendencies on the activation of epistemic vigilance in Greek and British English speakers. This approach allows for the collection of diverse data types,

including participants' opinions and demographic information. As a result, these data provide insights directly from the addressees' perspectives, leading to objective results and accurate conclusions concerning this study's second research objective; that is, to explore how cross-cultural similarities and/or differences in hyperbole use may influence individuals' application of epistemic vigilance. Finally, the quantitative data offer precise, reproducible results, facilitating future longitudinal or comparative studies on this topic.

3.2.2 Questionnaire Design and Distribution

As specified above, two distinct questionnaires -one for each language- were designed on Google Form (see Appendices 2 and 3), which were then made accessible to the wider public and completed online. Due to the cross-cultural nature of this study, the Greek and British English questionnaires were distributed to Greek and UK citizens respectively. To recruit the required number of participants -a particularly challenging task-, the Google Form links for both questionnaires was disseminated via social media platforms, distributed through email, and shared within personal and professional networks. The questionnaires were divided into two parts, with detailed instructions provided throughout (see Appendices 2 and 3): a 'while-testing' part where the questionnaire's main material was investigated and a 'post-testing' one where participants' provision of certain demographic information was implemented.

In greater detail, the first section of the questionnaires included 12 audio items, each followed by two questions, resulting in a total of 24 distinct inquiries. These 12 items were extracted from the video material that had been orthographically transcribed and integrated into the media discourse corpora discussed earlier. Each questionnaire featured six examples of hyperbolic expressions, while the remaining six items served as filler material (i.e. non-hyperbolic linguistic examples) designed to distract participants from the study's main focus and reduce the risk of biased responses.

To simulate as accurately as possible participants' activation of epistemic vigilance in response to everyday speech, these 12 items were presented in audio format. These audio excerpts were sourced from the videos used to create the aforementioned media corpora, ensuring diverse stimuli from multiple sources and minimizing bias towards specific speakers. As a result, 12 audio extracts were carefully edited from the selected TV show interviews, each ranging from 11 to 37 seconds in length. The extracts were deliberately kept short in order to prevent participants' fatigue and consequent lack of concentration upon completion.

Notice here that the focus of this part of the study is on individuals' epistemic vigilance towards the content of the information, rather than its source. Hence, to prevent the identification of speakers and minimize any potential bias related to the source, the voices in the audio extracts were modified by adjusting pitch, bass, and tempo using the free audio editing software Audacity. Additionally, to control for participants' personal preferences and predispositions, the audio clips were carefully reviewed to ensure they contained no references to well-known brands or public figures that could potentially influence participants' responses.

After finalizing the audio material to be embedded within the questionnaires, each audio excerpt was transformed into a distinct Google drive link that was then incorporated into the Google form questionnaire as a hyperlink. As mentioned above, each audio extract was followed by two separate questions that had to be answered upon a 7-point Likert scale. This scale enabled a quantitative assessment of participants' perceptions, capturing their views on various aspects such as the credibility of the information, the perceived truthfulness of the speaker or message, and the likelihood of engaging in an action either directly promoted by the speaker or indirectly suggested by the message (e.g. purchasing a product, attending a theatrical performance, etc.).

The second and final section of the questionnaire consisted of 13 demographic questions, designed to assess participants' individual differences. Specifically, this

section collected information on participants' gender, age, ethnicity, native languages, number and proficiency level of acquired foreign languages, frequency of use, and their academic and professional background. Finally, participants were asked to indicate their general attitude towards the reliability and trustworthiness of information presented in TV shows. The total estimated completion time for each questionnaire was approximately 13-15 minutes.

3.2.3 Analysis of Questionnaire Findings

With respect to the Greek questionnaire, 45 answers were ultimately rendered, out of which 41 were evaluated as eligible for providing accurate data obtained by Greek individuals. The only exclusion criterion applied to both questionnaires was participants' native language which had to be the language under investigation per questionnaire (i.e. Greek or English). This exclusion criterion of being monolingual was established to prevent the potential influence of different cultural backgrounds on participants' judgments. The interplay of two or more cultures could significantly affect responses, potentially confounding the conclusions regarding the influence of the Greek and British English culture on participants' epistemic vigilance mechanisms. Hence, due to their bilingual nature, four replies were ultimately excluded from the Greek questionnaire.

Out of the 41 suitable responses, 29 belonged to female respondents while the remaining 12 were provided by male participants. These 41 participants comprised a wide range of ages with 9 respondents belonging to the 18-24 age group, 16 to the 25-44 age group and 16 respondents again to the 45-64 one. A similar variety was also demonstrated with respect to these participants' academic and professional backgrounds. Out of 41, 9 individuals appeared to have lived abroad for a time period that ranged from 4 months to 8 years. Regarding their acquisition of foreign languages, 35 participants appeared to have acquired one or more foreign languages out of which one had done so at a beginner level, 12 at an intermediate level, 17 at an advanced level and 6 at a native/fluent level. Lastly, focusing on participants who seem to have acquired one or more foreign languages

at an advanced or native/fluent level, one respondent answered to use this or these language(s) rarely, 4 occasionally, 1 sometimes, 8 frequently and 9 very frequently. Notice that all respondents' answers related to their personal information were carefully reviewed in order to eliminate any potential inconsistencies with the answers provided in previous related questions. This verification process proved particularly critical for Question 7 (see Appendix 2), resulting in the exclusion of responses by four participants, and for Question 8 (see Appendix 2) where the answers of ten respondents were ultimately removed.

With regard to the British English questionnaire, 43 responses were rendered out of which 29 were considered acceptable for yielding data representative of British individuals. Following the exclusion criterion specified above, 14 answers were eliminated as they belonged to bi-/multilingual individuals and/or to participants whose raising took place in a country different than the target one. These 29 suitable responses were provided by 16 males, 11 females, 1 non-binary individual and one participant who preferred not to specify their gender. In terms of age, more than half respondents (17) belonged to the 25-44 age group while 5 belonged to the 18-24 age group, 3 to the 45-64 group and 4 to the 65 and over group. Out of 29, 8 respondents stated that they had lived abroad for a time period ranging from 1 to 42 years. Interestingly, a wide range of answers appeared to be rendered again with respect to participants' academic and professional backgrounds. Half of the participants (14) seemed to have learnt one or more foreign languages. Out of these 14 candidates, 7 had acquired this or these foreign language(s) at a beginner level, 5 at an intermediate level, 1 at an advanced level and 1 at a native/fluent level. Focusing on these two latter individuals, both answered to use this or these foreign language(s) very frequently. As in the Greek questionnaire, all responses related to participants' personal information were carefully reviewed so as to identify and eliminate any inconsistencies with the replies provided in previous pertinent inquiries. Indeed, such an examination proved fruitful again for Question 7 (see Appendix 3) where 4 responses were ultimately excluded and for Question 8 (see Appendix 3) where 12 answers were again removed.

Both questionnaires' responses were then analysed quantitatively. Specifically, participants' responses to the 24 items of each questionnaire's first section were analysed using descriptive statistics. This approach aims to highlight key findings and trends, offering an overview of cultural patterns and tendencies within Greek and British English contexts, such as the adoption of a vigilant or a trustful stance towards hyperbole and the illustration of a range of reactions towards hyperbole depending on the type of speech act performed by each message. Hence, by presenting these results in a systematic and comprehensive manner, the analysis may contribute to a deeper understanding of the cultural influences underpinning participants' perspectives. In other words, such an analysis aims to provide a more nuanced understanding of how cross-cultural variations in the use of hyperbole may influence individuals' activation of epistemic vigilance mechanisms across different datasets.

3.3 Expected Results

By implementing such corpus-linguistic practices for the analysis of this study's first research objective, I expect that overall, a higher frequency of hyperbole use will be found in the Greek rather than the British corpus. In particular, I suppose that the Greek corpus material will contain more instances of clausal hyperboles, expanding hyperbole in larger contexts, whereas the English corpus will contain more cases of single-word or phrasal hyperboles, utilizing hyperbole briefly and instantly within speech. Furthermore, I believe that the Greek corpus will contain more examples of composite, creative uses of hyperbole compared to the British one. Ultimately, I expect that the use of hyperbole in the Greek everyday discourse will be mostly due to persuasiveness or affect whereas in the British everyday speech, it will be rather implemented for humorous or simply emphatic purposes.

With respect to the second research objective, I anticipate that the Greek culture's higher frequency of hyperbole use will lead Greek participants to be more easily persuaded by the use of hyperbole within speech, considering thus hyperbolic messages as more truthful, their speakers as more reliable and themselves more prone to take a certain action in the future based on the hyperbolic material they are exposed to. In contrast, I assume that the British culture's smaller tendency towards hyperbole use within everyday speech will reveal British individuals as less prone to be affected by hyperbolic information by adopting a vigilant stance towards those messages' truthfulness and their speakers' reliability.

Chapter 4

Research Findings

The first aim of this study is to retrieve a list of the most frequent realizations of hyperbole within Greek and British English everyday speech. The Greek and British English instances of hyperbole rendered were first analysed quantitatively in the form of percentages as presented in the Tables below. They were also qualitatively explained through the provision of examples for each category of hyperbole, accompanied by distinct analyses for a more thorough understanding of hyperbole in each culture's spoken everyday discourse. Apart from rates of frequency, special linguistic markers that signalled the manifestation of certain types of hyperbole were identified. Ultimately, the pragmatic effects that the speakers must have intended to achieve through the use of hyperbole were analysed. Thus, in the following section (4.1), I will present the frequency rates, linguistic realizations and pragmatic effects of hyperbole in the Greek and British English corpus both individually and comparatively in order to shed some light on any similarities or differences they might demonstrate with respect to their use of hyperbole in everyday spoken discourse.

4.1 Corpora Findings

4.1.1 Greek Corpus

As specified in Section 3.2, three basic forms of hyperbole are identified: single-word, phrasal and clausal hyperboles that may provide us with the total number of

hyperbole instances within the corpus. As illustrated in Table 2, the most frequently used basic form of hyperbole was the single-word one comprising a total of 0,802% of instances within the 51.592 words corpus. Following very closely the single-word category was the clausal hyperbolic form with a total of 0,793% of instances. Lastly, phrasal hyperboles were almost half the amount of single-word hyperbolic instances, comprising the 0,465% of the corpus. Summing up the instances of these three basic forms, we conclude that the phenomenon of hyperbole was detected in the 2,061% of the Greek everyday speech corpus.

Table 2. Basic hyperbolic forms' frequencies of occurrence in Greek corpus

HYPERBOLIC FORM	NUMBER OF INSTANCES	PERCENTAGE OF USE IN CORPUS
Single-Word Hyperbole	417	0,802%
Phrasal Hyperbole	242	0,465%
Clausal Hyperbole	412	0,793%
Total	1071	2,061%

Single-Word Hyperbole

In the Greek corpus of TV shows, single-word hyperboles appeared to be most commonly produced with different kinds of extreme case formulations (e.g. extreme adverbs, universal descriptors etc.) (see Section 3.1.3) and hyperbolically used time expressions. They were also frequently associated with metaphorical hyperboles, showing overall that single-word hyperboles may become manifested in speech as both basic and composite types of hyperbole (see Section 2.2.1).

Comprising single-word hyperboles, their replacement with less intense equivalent parts of speech or their complete removal from the utterance would then lead to the elimination of hyperbolically conveyed content.

(1) <O1>: Ναι, ο δημιουργός παίζει ρόλο και σε αυτό;

<O2>: **Απόλυτα.**

<S1>: Yeah, does the creator play any role in this as well?

<S2>: **Absolutely.**

(2) <O2>: Ο κόσμος δηλαδή αμέσως αντέδρασε θετικά και αμέσως όλα πήραν το δρόμο τους;

<O3>: **Τίποτα** δεν κάναμε εμείς.

<S2>: So, did the public respond positively straightaway and did everything just straightaway happen?

<S3>: We did **nothing**.

In these examples, the single-word hyperbole is comprised by an extreme case formulation; that is, the extreme adverb ‘απόλυτα’ (absolutely) in the first instance and the universal descriptor ‘τίποτα’ (anything) in the second one.

(3) Πρέπει να καμαρώνετε γιατί, **πάντα**, ό,τι γίνεται συλλογικά, ταυτίζονται οι άνθρωποι κάτω από μία αισθητική.

You have to be proud of yourselves because, **always**, whenever something occurs collectively, people identify with that aesthetic.

Example 3 comprises another respective paradigm where the absolute time expression ‘πάντα’ (always) creates the hyperbolic meaning of the sentence.

(4) Καθαρό είναι. Άλλο από το τζίρο ξαναλέω αλλά ο τζίρος **εκτοξεύεται**.

It is pure. It’s different from the turnover but the turnover **skyrockets**.

In Example 4, the verb ‘εκτοξεύεται’ (skyrockets) is used hyperbolically and metaphorically to describe a state of affairs related to the condition of the turnover.

Phrasal Hyperbole

Based on the data, phrasal hyperbole was comprised by diverse types of extreme case formulations, superlative structures, repetitive language items, and metaphors which seemed to be more frequent compared to their respective use within single-word hyperboles.

- (5) Εντάξει. Έτσι κι αλλιώς εκεί πέρα γίνεται πλέον... εγώ στεναχωριέμαι **τόσο** **πολύ** για τα παιδιά που πηγαίνουν γιατί έχουν μπει αυτές ο επιτροπές.
OK. Anywise it currently happens over there that... I get upset **so much** for the people that go there because they have established these committees.

In Example 5, the phrasal hyperbole consists of two types of extreme case formulations; namely, the intensifier ‘τόσο’ (so) and the adverb ‘πολύ’ (much).

- (6) <O1>: Δεν ξέρεις καθόλου τι παίζει;
<O2>: **Καθόλου, καθόλου, καθόλου.**
<S1>: Don't you know nothing about what is going on?
<S2>: **Nothing, nothing, nothing.**

Here, apart from the use of the universal descriptor ‘καθόλου’ (nothing) which constitutes an exaggerated element on its own, its repetitive usage produces an even more exaggerated linguistic product.

- (7) Αλλά εκείνη τη στιγμή όμως είναι **το πιο σημαντικό πράγμα της ζωής σου** που το ζεις.
But during that moment, however, it is **the most important thing of your life** that you're living.

In this paradigm, the phrasal hyperbole contains the superlative structure of the extreme adverb ‘σημαντικό’ (important) in combination with the emphatic genitive ‘της ζωής σου’ (of your life). Thus, such a conjunction of hyperbolic elements creates a phrasal structure which reinforces the importance of what is being described.

(8) Ο Θεός μου ‘χει δώσει πέντε άτομα που μέσα σε αυτά τα πέντε είναι **όλη η καρδιά που πάλλεται.**

God has given me five people within those five there is **this whole heart that pulses.**

Example 8 involves a metaphorical phrasal hyperbole that dramatizes the situation narrated. This dramatizing effect is reinforced with the use of the extreme adjective ‘όλη’ (whole) which draws further attention to the metaphorical hyperbole that ensues.

Clausal Hyperbole

Due to their manifestation across larger segments of speech, clausal hyperboles consisted of assemblies of similar or different hyperbolic elements. Specifically, combinations of extreme case formulations, metaphorical hyperboles and repetitions were commonly encountered. Furthermore, because of their manifestation in lengthier discourse, polysyndetic structures were frequently detected in this basic hyperbole type which were not identified in the other two.

(9) Ας πούμε, ακόμη και ο Τσέχωφ είχε γράψει κωμωδία, αλλά ως γνωστόν **αγαπούσε πάρα πολύ** τους ανθρώπους.

So to speak, even Chekhov had written comedies, but, as we all know, **he loved people very much.**

In Example 9, the clausal hyperbole extends over a single clause where the use of three consecutive extreme case formulations is demonstrated; namely, the extreme

verb ‘αγαπώ’ (love), the intensifier ‘πάρα’ (very) and the adverb ‘πολύ’ (much). Hence, the hyperbolic content is produced by the whole clause.

(10) Το Γιάννη το Μιχαλόπουλο στο 'Αλίμονο στους νέους' τον οποίο **λάτρευσα. Αδιανόητος** άνθρωπος. **Και ηθοποιάρα και αδιανόητος** άνθρωπος.

John Michalopoulos in the “Woe to the youth” whom I **adored**. An **incredible** human being. **Both a splendid actor and an incredible** human being.

In this instance, the clausal hyperbole extends over three clauses. In particular, the extreme verb ‘λάτρευσα’ (adored), the extreme adjective ‘αδιανόητος’ (incredible) and the hyperbolically charged suffix –άρα attached to the noun ‘ηθοποιός’ (actor), which may be freely translated as ‘splendid actor’, create an exaggerated context in which the individual’s characteristics are being overly stressed. This effect becomes also reinforced with the use of the ‘both...and’ syntactic schema and the repetition of the phrase ‘incredible human being’. Hence, these elements operate collaboratively, adding to the propositional force of speech and producing an excerpt whose strong hyperbolic nature could not have been generated without the co-existence of all these hyperbolic features.

In the aggregate, we may conclude that these basic forms of hyperbole are employed to emphasize or exaggerate the states of affairs described within an utterance, seeking to accomplish the audience’s grasping of attention and agreement. Such pragmatic objectives will be, however, more extensively analysed in the rest of this section where hyperbole’s specific linguistic manifestations will be examined.

Having analysed the frequency rates and common linguistic manifestations of hyperbole’s basic categories, I now proceed to the rates of occurrence and number of instances of hyperbole’s distinct subcategories (see Section 3.2). Notice here that since, in this study, I do not intend to provide a detailed taxonomy of hyperbole’s forms in Modern Greek and British English, I will be only analysing the five most frequently occurring hyperbolic subcategories in each corpus. By

focusing only on these forms and their pragmatic effects, I expect that a more accurate and representative depiction of how each culture utilizes hyperbole in everyday speech will be provided.

Table 3. Hyperbolic subcategories' frequencies of occurrence in Greek corpus

HYPERBOLIC FORM	NUMBER OF INSTANCES	FREQUENCY OF OCCURRENCE IN INSTANCES OF HYPERBOLE
Numerical Expressions	71	3,546%
Time Expressions	72	3,596%
Extreme Case Formulations	1384	69,13%
Superlative	32	1,598%
Comparison	4	0,199%
Repetition	108	5,394%
Reflexive Marking of Hyperbole	3	0,149%
Emphatic Genitive	5	0,249%
Syntactic Marking of Hyperbole	40	1,998%
Metaphorical Hyperbole	266	13,286%
Metonymical Hyperbole	0	0%
Ironic Hyperbole	17	0,849%
Total	2002	-

Extreme Case Formulations

As illustrated in Table 3, extreme case formulations constituted the most common subtype of hyperbole encompassing more than half of the total instances of hyperbole in the whole corpus. Such a finding could be due to this category's assimilation of a variety of items, from intensifiers to universal descriptors, as well as due to those extreme elements' productivity, allowing them to frequently co-occur with other hyperbolic subcategories.

- (11) <O1>: Είσαι **συνέχεια** σε καθεστώς γυρισμάτων.
<O2>: Είναι **συνέχεια**.
<O2>: **Ασταμάτητα**.
<S1>: You're **constantly** on a regime of shootings.
<S2>: It's constantly.
<S1>: **Endlessly**.

Example 11 contains two extreme adverbs, 'συνέχεια' (constantly) and 'endlessly' (ασταμάτητα). In this case, the speaker not only paints a highly improbable storyline but also intends to evoke the listeners' affective reaction to what is being described through the production of compassionate feelings. Thus, the use of these extreme elements aims first to persuade the audience of the speaker's truthfulness and then, through the use of affect, to create a rapport between the two which could lead the audience to trust the speaker more easily in the future.

- (12) <O1>: Άρα είχατε σκηνές μαζί. Πώς το ξέχασες;
<O2>: Ναι, **τίποτα** δεν θυμάμαι.
<S1>: So, you filmed scenes together. How could you forget?
<S2>: Yeah, I don't remember **anything**.

In Example 12, the universal descriptor 'τίποτα' (anything) is utilized. In this way, the speaker constructs again an unrealistic scenario that emphasizes or rather, exaggerates his lack of memory. In other words, by stating that he allegedly remembers nothing, the speaker employs this hyperbolic element as part of his argumentation. That is, he attempts to justify his forgetting of an important

incident and persuade the listeners of the validity of his reason by evoking their understanding and accepting stance (i.e. through affect).

Metaphorical Hyperboles

Another frequently occurring subcategory of hyperbole was metaphorical hyperboles, comprising the 13,2% of the total of hyperbolic instances identified. Hence, we may argue that both basic and composite types of hyperbole appear to be commonly employed in this corpus of everyday spoken Greek discourse.

- (13) Δεν την πουλάς έτσι την **καρδιά** σου.
You don't sell your **heart** like that.

In this instance, the metaphorical hyperbole is encompassed into a single item, the noun 'καρδιά' (heart) which is used to liken the selling of a business to the selling of one's heart. By drawing a parallel between one's business and heart, a creative metaphor is constructed which aims to stress the significance of that business and the absurdity of performing such an action for her. Due to its creative, metaphorical character, such a hyperbole may evoke vivid images and subsequently, intense feelings to the audience, leading to its mental and affective involvement with the situation described. Thus, by using this metaphorical hyperbole, the speaker intends to intensify her statement and seek the audience's agreeable stance.

- (14) Και η συνάντηση γίνεται στην πόρτα μου και εγώ **έχω μείνει** βέβαια **κόκαλο** και γίνεται στην είσοδο της πολυκατοικίας. [...]
And the encountering happens at my doorstep and **I am** of course **gobsmacked** and it happens at the entrance of my building. [...]

Example 14 involves a conventional metaphorical hyperbole that refers to the speaker's emotional state. Due to the metaphor's conventional status, the imagery evoked in listener's minds may not be as vivid as in the example before. However, the hyperbolic envisaging of the speaker's shocked reaction still achieves to

exaggerate the state of affairs described, drawing the listeners' attention and convincing them of the story's truthfulness.

Repetitions

Among the most frequently occurring subcategories of hyperbole lies repetition, comprising the 5,3% of the hyperbolic instances found in the corpus.

(15) Και το κάναμε customized δηλαδή για να μπορούμε να είναι **μόνο** για σένα. **Είναι μόνο για εσένα.**

And we customized it so we can make it be **only** for you. **It is only for you.**

In Example 15, the repetition of the phrase 'Είναι μόνο για εσένα' (It is only for you) along with the repetitive use of the extreme adverb 'μόνο' (only) are identified. By using these hyperbolic forms, the speaker intends to put emphasis on the act described and generate the audience's positive impression and feelings towards the agent of that action. In other words, the latter indirectly aims to draw attention towards the speaker's thoughtfulness, eliciting the listeners' affinity and trust towards that speaker in the future.

(16) Να το πούμε ότι είναι **τρομερά** αστείο το έργο. Είναι **πάρα πολύ** αστείο. **Είναι πάρα πολύ αστείο** και **πολύ** αληθινό ταυτόχρονα.

We should mention that the play is **incredibly** funny. It is **extremely** funny. **It is extremely funny** and **very** honest simultaneously.

Here, the use of repetition is accompanied by other hyperbolic elements that increase the propositional force of and the pragmatic effects performed by the former. Specifically, the repetitive utterance 'Είναι πάρα πολύ αστείο' (It is extremely funny) contains an extreme case formulation (i.e. *πάρα πολύ* – extremely) that, in conjunction with its repetition, augments the degree of funniness that the play has. Furthermore, two additional extreme case formulations are identified in the sentence preceding and following the repetitive utterance;

namely, the extreme adverbs ‘τρομερά’ (incredibly) and ‘πολύ’ (very). These two adverbs are again utilized for attributing and enlarging certain positive qualities of this theatrical play. Hence, this combination of hyperbolic elements is used by the speaker in an argumentative manner to persuade not only of his own statements’ validity but also of this play’s worth as well as to potentially urge listeners’ future attendance of it by engaging their interest and attention.

Time and Numerical Expressions

Lastly, time and numerical expressions comprised each the 3,5% of the total instances of hyperbole identified in the corpus.

- (17) <O3>: [...] Δεν σε πιάνουν τάσεις φυγής να επιστρέψεις, ξέρω γω;
<O2>: Όχι ρε, **ποτέ** δεν θα ερχόμουνα.
<S3>: [...] Don’t you get escapisms to come back, you know?
<S2>: No, I would **never** come back.
- (18) Θέλω να είμαι **πάντα** κοντά και αυτό είναι που σου λέω ότι έχουμε αυτό τον κίνδυνο, όταν είμαστε έτσι στην πρώτη γραμμή στην εταιρεία, γιατί **πάντα** θέλω να είμαι κοντά στο παιδί μου.
I want to be **forever** close and this is what I mean when I say that we bear this danger when we are forefront like this in the company, because I **always** want to be close to my child.

Examples 17 and 18 contain the most frequent hyperbolically used time expressions in the Greek corpus: ‘ποτέ’ (never) and ‘πάντα’ (always). Both items are used to intensify and enlarge the states of affairs described by painting borderline impossible scenarios that draw the audience’s attention, stress the speakers’ stances towards certain matters and most importantly, aim to convince listeners of those statements’ truthfulness.

- (19) Και **μέσα σε πέντε κουβέντες**, ας πούμε, **σε τρεις μέρες**, τον είχε πάρει τον δρόμο, το πράγμα και αρχίσαμε να κάνουμε πρόβες κανονικά.

And **with five words**, let's say, **in three days**, she had grasped the thing and we started to normally rehearse.

Example 19 integrates two purposefully lowered numerical values, creating an unrealistic scenario that acts hyperbolically within speech. These hyperbolic numerical expressions are used here not only to describe the perceived easiness of the procedure described and the talent of the actress implementing the latter but also to implicitly convey the speaker's admiring stance towards that actress. Thus, through the use of hyperbole, the speaker intends to convince the audience of the validity of his statements as well as transmit to the audience his positive feelings and impressions towards the actress described.

All in all, the corpus data indicate that hyperbolic expressions were primarily employed to emphasize and exaggerate the situations being described as well as draw the listener's attention -functions that represent the most common pragmatic effects of hyperbole. Most importantly, though, Greek speakers appeared to use hyperbole either for persuasive or affective purposes. In the former case, speakers sought to convince the audience of the credibility of their statements and to elicit agreement towards them, thus employing hyperbole as a rhetorical strategy. In the latter case, speakers used emotionally charged descriptions to foster listeners' affective involvement with their sayings and generate a favorable impression towards them, thereby cultivating a rapport that could instil trustworthiness between the two in the future.

4.1.2 British English Corpus

We now proceed to the analysis of the basic categories and distinct subtypes of hyperbole in the British English corpus so as to ultimately achieve a comparative examination between the two. Initiating with the basic categories of hyperbole, the most frequently occurring were clausal hyperboles comprising a total of 0,608% of the instances within the 49.105 words corpus (see Table 4). At the second place were single-word hyperboles with a total of 0,397% of instances. The last place appears to be comprised by phrasal hyperboles whose total instances were almost

three times less than the ones of clausal hyperbole with a percentage of 0,211%. Summing up the instances of these three basic categories of hyperbole, we may argue that hyperbole overall comprised 1,217% of the British English everyday spoken corpus.

Table 4. Basic hyperbolic forms' frequencies of occurrence in English corpus

HYPERBOLIC FORM	NUMBER OF INSTANCES	PERCENTAGE OF USE IN CORPUS
Single-Word Hyperbole	195	0,397%
Phrasal Hyperbole	104	0,211%
Clausal Hyperbole	299	0,608%
Total	598	1,217%

Single-Word Hyperbole

In the British English corpus of TV shows, single-word hyperboles were almost solely comprised by different types of extreme case formulations, whereas hyperbolically used time expressions and metaphorical hyperboles were also frequently associated with this category but to a lesser extent. As specified above for the Greek corpus, the replacement of single-word hyperboles with a less extreme equivalent or their complete elimination from the utterance would result to the removal of the whole sentence's exaggerated meaning.

(20) <S1>: [We found this piece of footage.] I haven't seen it before, of you dancing. Let's have a little look at this. I think this is professional dancing.

<S2>: Is it **absolutely** imperative?

(21) I **always** listen to Katya.

(22) <S1>: It is and of course, Julie Andrews is still going strong through Bridgerton.

<S2>: I know. She's a **marvel**.

The single-word hyperboles in the examples above are contained in the extreme adverb 'absolutely', in the hyperbolic time expression 'always' and in the metaphorical hyperbole 'marvel' respectively.

Phrasal Hyperbole

With respect to phrasal hyperboles, the latter were mostly comprised by combinations of diverse types of extreme case formulations. They also involved to a lesser extent superlative structures and metaphorical hyperboles.

(23) That must be **auction values**.

In Example 23, we identify a phrasal structure composed of an extreme characterization that aims to stress and augment the value of the object described.

(24) We filmed it all in North Umbria which is **the most beautiful place in the world**.

Example 24 contains a superlative expression accompanied by the complementary phrase ‘in the world’ which altogether create a long phrasal hyperbolic construct. Specifically, the expression ‘in the world’ reinforces the function of the superlative, drawing attention to and enhancing the beauty of the place described.

(25) [...] I'm glad to see you. I'm sort of **hanging on by a thread** in ways.

In this instance, the phrasal hyperbole is comprised by a metaphorical hyperbole. The latter elicits vivid imagery to the audience that facilitates the emphasis and augmentation of the states of affairs described.

Clausal Hyperbole

As its appellation proposes, clausal hyperbole’s extension over larger segments of speech evoked the manifestation of assemblies of similar or dissimilar hyperbolic items as well as the appearance of complex syntactic structures that were not identified in the other two basic hyperbolic forms.

(26) Yeah, I mean, Glastonbury is just the festival that, one, I've **loved** going just as a fan and to go up on that stage and perform. [...] I performed Glasto twice, and I looked out in the crowd the first time I performed, I had like a 12.15 or something slot on a Saturday. **Terrible** slot because people are partying **all night** on Friday.

Example 26 consists of a combination of similar hyperbolic forms; namely, an assembly of extreme case formulations: an extreme verb, an extreme adjective and an intensifier. This co-occurrence of hyperbolic elements creates a context where meaning is gradually more and more intensified, adding to the hyperbolic character of the speech, making the speaker’s intentions more comprehensible and constituting hyperbole’s pragmatic effects more achievable.

(27) You know, when you look back and you hear some of those things, you know, your sister Veronica's here tonight, your dad drinking, **the money down the toilet** and he was **mean**, what was that like for you?

This instance demonstrates an assembly of dissimilar hyperbolic forms. Specifically, we identify the use of a metaphorical hyperbole, an extreme adjective and a polysyndetic structure. The processing of these different hyperbolic subtypes, although perhaps more time consuming, may prove to be more beneficial in communicating hyperbolic meaning and accomplishing the speaker's desired pragmatic effects. Thus, we may argue that these basic hyperbolic categories may draw attention to, emphasize or exaggerate the states of affairs described. Nevertheless, hyperbole's specific pragmatic effects will be more elaborately described in the rest of this section where hyperbole's sub-types will be provided.

Having dealt then with the frequency rates and common linguistic manifestations of hyperbole's basic categories, a similar procedure will now be applied for the most frequently occurring formations of hyperbole's subcategories; the reason behind this choice being the same as the one applied for the Greek corpus (see Section 4.1.1).

Table 5. Hyperbolic subcategories' frequencies of occurrence in English corpus

HYPERBOLIC FORM	NUMBER OF INSTANCES	FREQUENCY OF OCCURRENCE IN INSTANCES OF HYPERBOLE
Numerical Expressions	34	2,232%
Time Expressions	127	8,338%
Extreme Case Formulations	1091	71,634%
Superlative	44	2,889%
Comparison	8	0,525%

Repetition	30	1,969%
Reflexive Marking of Hyperbole	0	0%
Emphatic Genitive	4	0,262%
Syntactic Marking of Hyperbole	40	2,626%
Metaphorical Hyperbole	138	9,061%
Metonymical Hyperbole	0	0%
Ironic Hyperbole	7	0,459%
Total	1523	-

Extreme Case Formulations

Comprising almost three-quarters of the entire British English corpus, extreme case formulations constitute the most frequently used subtype of hyperbole. As in the Greek corpus, this high frequency rate could be attributed to their productivity and ease of combination with other parts of speech, conflating different types of hyperbole together and generating highly exaggerated language products.

(28) [...] And if that's the case then, well, she should be stripped of **everything** 'cause she should be an example of how, you know, you should do things properly when you train horses.

In this instance, we detect the use of a universal descriptor: 'everything'. This extreme case formulation generates an impossible reality whose extremity

reinforces the severity of the state of affairs described. In this way, the speaker tries to engage the audience's attention and convey emphatically her stance, intending to evoke agreeable thoughts and reactions on this matter to the audience.

(29) [...] when they left Kosovo because of the war that was happening in Yugoslavia to London, they just **grafted** and they **hustled** and worked **really hard**.

In Example 29, we observe an assembly of different extreme case formulations. Specifically, we identify the extreme verbs 'grafted' and 'hustled', the intensifier 'really' and the extreme adjective 'hard' which altogether draw the audience's attention by exaggerating the state of affairs described. More importantly, this joint use of extreme elements attempts to convince the audience of these statement's truthfulness by narrating certain experiences that are meant to trigger listeners' mental imagery.

Metaphorical Hyperboles

Another frequent subtype of hyperbole was metaphorical hyperbole with a 9,06 percentage of use, indicating that both basic and composite kinds of hyperbole are frequently observed within the corpus.

(30) This chapter is like... this chapter's done. It's like I did **so much, I did so much** growing up, I feel like that is my **exorcism**.

Example 30 contains a metaphorical hyperbole; namely, the word 'exorcism' which comprises a more creative metaphorical paradigm. This creativity may generate vivid images on listeners' minds, capturing thus their attention towards the meaning conveyed. Moreover, this metaphorical hyperbole appears to be accompanied by additional hyperbolic forms; the intensifier and extreme adverb

'so much' (extreme case formulation) and the repetition of the hyperbolic phrase 'I did so much'. Hence, this assembly of hyperbolic forms creates an even more exaggerated environment which may facilitate the audience's persuasion of the utterance's truthfulness and the speaker's trustworthiness.

(31) [...] We shouldn't be **putting anyone on a pedestal** of like this person is, you know, they know **everything**, because they can **let you down in a heartbeat**.

In Example 31, an assembly of conventional metaphorical hyperboles is encountered. Although their conventional character may reduce their generation of vivid imagery, their consecutive use adds to the pragmatic effects performed by the use of hyperbole. Two universal descriptors, 'anyone' and 'everything', are also identified which add to the emphasis and magnifying of meaning. Thus, the creation of a sentence full of hyperbolic elements creates an advisory context where the speaker's stance is stressed and the audience's agreement to or even adoption of this attitude may be subsequently evoked.

Time Expressions

Another frequently occurring hyperbolic form in the corpus were time expressions, comprising an 8,33 percentage of use.

(32) I **always** watch these and I've **always** wanted to do one, so thank you.

(33) No, no, I don't think she did. I **never** thought about it very much and I **never** thought it was something I would do because it wasn't an important thing for me. [...]

Examples 32 and 33 contain the most commonly used hyperbolic time expressions in the corpus: ‘always’ and ‘never’. Their double usage produces a more exaggerated reality that amplifies the severity of the situations described, aiming to convince the audience of the speaker’s truthfulness.

Superlative

Comprising a 2,88% of the total instances of hyperbolic forms, superlative structures constitute another quite commonly occurring hyperbolic subcategory in the corpus.

(34) Because he's **the nicest man in the world**.

In this paradigm, the hyperbolic superlative expression ‘the nicest man’ is utilized along with its commonly accompanying extreme phrase ‘in the world’ which adds to the exaggeration of the meaning appointed by the superlative form. This combination of hyperbolic items constructs a highly improbable scenario that magnifies the quality attributed to the individual described, explicitly conveys the speaker’s attitude towards that individual and motivates the audience’s belief towards the proposition provided.

(35) It's one of **the most beautiful, honest, flawless dance records** I've ever heard.

Here, the superlative structure appears to be accompanied by another frequently accompanying extreme adverb: ‘ever’. This paradigm deviates from the former in that it contains an assembly of superlative degreed adjectives creating a polysyndetic schema that is solely comprised of superlative formations. Hence, this superlative polysyndetic structure along with the adverb ‘ever’ place emphasis

on the meaning more intensely, convey emphatically the speaker's attitude towards the state of affairs described and persuade the audience of the speaker's statement's truthfulness.

Syntactic Markings of Hyperbole

With a 2,62 percentage of use, syntactic markings of hyperbole comprise the last most common hyperbolic form in the British English corpus.

(36) [...] So, we did the first series in the spring, and the second series in the autumn. Which meant we'd missed a **whole** year of competing. And **we haven't practiced, we haven't done a competition, we haven't practiced, we haven't had lessons.**

In Example 36, we identify a hyperbolically used polysyndetic structure that integrates an assembly of clauses. The previously recognized extreme adverb 'whole' prepares the ground for the heightened emphasis in meaning that the polysyndetic formation appears to perform. In this way, the combination of those two hyperbolic features dramatize the states of affairs described, capturing the audience's attention and eliciting their belief towards the content.

(37) You know, when you look back and you hear some of those things, -you know your sister Veronica's here tonight- **your dad drinking, the money down the toilet and he was mean**, what was that like for you?

Here, the polysyndetic structure encountered involves a combination of hyperbolic elements that add to the communicative force and overall success of this syntactic marking of hyperbole. Specifically, the metaphorical phrase 'the money down the toilet' and the extreme, negative adjective 'mean' produce a hyperbolic environment where vivid imagery is elicited and affective reactions are evoked,

with the ultimate scope of persuading the audience of the statements' validity and of generating listeners' empathetic, favourable disposition towards the speaker.

In the aggregate, the hyperbolic expressions found in the British English corpus primarily fulfilled the most commonly observed pragmatic functions of hyperbole; namely, emphasizing and amplifying the described situations while drawing the audience's attention to the intended message. Most importantly, however, hyperbole appeared to serve as a tool of strong argumentation through which speakers often intended to convince listeners of their statements' propositional validity as well as motivate their agreeable reactions towards what they seemed to propose. In this context, hyperbole operated as a persuasive device, often directed at reinforcing the speaker's credibility and personal attributes.

4.1.3 Comparative Analysis of Greek and British English Corpora

Based on the total number of hyperbole instances found in each corpus (see Tables 2 and 4), we observe that the Greek corpus demonstrated 1,7 times more instances of hyperbole compared to the British English one. A similar tendency was also detected for each basic category of hyperbole. Specifically, the Greek corpus showcased a two times greater percentage of occurrence with respect to single-word hyperboles –the most frequent in the Greek corpus- compared to the British corpus. Focusing on phrasal hyperboles, a similar rate was established with the Greek corpus demonstrating a 2,2 times greater frequency of use. Ultimately, the smallest difference between the two was illustrated with regard to clausal hyperboles –those being the most frequent in the English corpus- which seemed to be used 1,3 times more in the Greek corpus. Hence, based on these data, it is clearly demonstrated that the Greek corpus contained more instances of hyperbole in all basic categories compared to the British English corpus.

Proceeding to hyperbolic subcategories, similar conclusions may be drawn between the two corpora. Adding together the occurrences from all hyperbolic

subcategories, we observe that the Greek corpus had overall 1,3 times more instances of hyperbolic subtypes than the British English corpus. Focusing in more detail on each subtype, we may identify some similarities between the two. Specifically, both corpora's most frequently used subtypes of hyperbole were extreme case formulations and metaphorical hyperboles. However, the rest of the most frequently used subcategories were diversified for each corpus. For instance, the third most common hyperbolic subtype for the Greek corpus was repetition while for the English corpus, it was time expressions.

Regarding hyperbole's pragmatic effects in each corpus, we recognize some similarities between the two. In particular, hyperbolic language in both Greek and British English everyday discourse was used to highlight and exaggerate the states of affairs described as well as draw the listeners' attention towards what was being communicated by the speaker. Thus, in both contexts, hyperbole appeared to perform its most basic functions. Moreover, in both corpora, speakers utilized hyperbole as a means of persuasion. In other words, hyperbole was used as a way for Greek and British speakers to strengthen their argumentation, convince the audience of their truthfulness and hopefully produce impressions and viewpoints to listeners that were agreeable to theirs. The only dissimilarity between the two was the fact that, in the Greek corpus, hyperbole was also used for affective reasons, institutionalizing its operation a figure of affect. That is, through the use of hyperbolic language, Greek speakers attempted not only to describe in a more emotionally intense manner their own experiences but also to generate intense emotions to the listeners, building a stronger rapport with one another that could consequently instil impressions of trust and reliability.

All in all, based on these findings, we conclude that the Greek corpus contained more instances of hyperbole compared to the British one, leading us to the assumption that Greek speakers utilize more frequently the figurative trope of hyperbole in everyday speech. Such a cross-cultural deviation in hyperbole's frequency of use could then affect the processing of hyperbole within speech,

eliciting addressees' diverse reactions towards hyperbole's pragmatic effects; a hypothesis that will be investigated in Chapter 5.

4.2 Questionnaire Findings

The second scope of this study was to identify the ways in which the use of hyperbole within speech may affect individuals' implementation of epistemic vigilance mechanisms. To examine this research objective, the data collected from the two questionnaires were quantitatively analysed using the Statistical Package for the Social Sciences (SPSS). Specifically, IBM SPSS 29.0 was used to compute descriptive statistics, including frequencies and measures of central tendency, and to perform additional correlation analyses to explore the existence of any significant relationships between questionnaire variables. The significance level was set at $p < 0.05$ for all statistically significant correlations based on Spearman's correlation variables. In this section, then, I present the statistically analysed questionnaire data so as to provide any potential significant differences between the two.

4.2.1 Greek Questionnaire

Table 6. Greek questionnaire's statistical data

	Mean	Median	Mode	Standard Deviation
<i>Q1</i>	5.20	6.00	7	1.900
<i>Q2</i>	4.27	5.00	5	1.361
<i>Q3</i>	3.32	3.00	2	1.474
<i>Q4</i>	3.17	4.00	4	1.474
<i>Q5</i>	4.15	4.00	4	1.038
<i>Q6</i>	4.17	4.00	5	1.302
<i>Q7</i>	4.80	5.00	5	1.123
<i>Q8</i>	5.17	5.00	6	1.160
<i>Q9</i>	4.44	5.00	5	1.001
<i>Q10</i>	4.49	5.00	5	.711
<i>Q11</i>	2.59	2.00	2	1.224

<i>Q12</i>	2.29	2.00	1	1.270
<i>Q13</i>	4.80	5.00	5	1.249
<i>Q14</i>	4.63	5.00	5	1.135
<i>Q15</i>	5.22	5.00	5	1.275
<i>Q16</i>	5.51	5.00	5	.870
<i>Q17</i>	3.10	3.00	2	1.338
<i>Q18</i>	3.59	4.00	4	1.341
<i>Q19</i>	4.17	4.00	4	1.202
<i>Q20</i>	4.20	4.00	4	.928
<i>Q21</i>	4.41	5.00	5	1.466
<i>Q22</i>	3.73	4.00	4	1.415
<i>Q23</i>	2.46	2.00	2	1.227
<i>Q24</i>	3.63	4.00	4	1.428

Firstly, Cronbach's Alpha was calculated to evaluate the internal consistency of the survey, achieving a threshold of $\alpha=0.79$ that indicates acceptable reliability for this survey scale. Proceeding to the frequency rates established for the Greek questionnaire, descriptive statistical techniques are to be used to report these data. Specifically, the first finding demonstrates hyperbole's success in persuading Greek participants of the content's reliability and consequently, in motivating them towards performing an action in the future. In Example 4 (see Appendix 2), where a hyperbolically charged message is conveyed, the majority of the participants (39%) judged the speaker's statements as reliable (Question 7). The majority again (36.6%) also stated that they were very likely to attend a theatrical play where the actress described in the message would participate in, suggesting hyperbole's efficiency in not only conveying impressions of truthfulness but also in persuading the audience into performing a certain act. A similar outcome was also rendered in Example 7 where most participants (34.1%) evaluated the hyperbolic message of the speaker as truthful and stated that they (39%) were likely to adopt the utterer's hyperbolically expressed viewpoint in the future. Hyperbole's argumentative force was also exhibited by the lack of persuasiveness non-hyperbolic content appeared to have towards participants. For instance, in Example 9, the majority of participants (31.7%) argued that, after listening to the non-hyperbolic audio extract, they were neither likely nor unlikely to watch the described Greek TV show in the future, illustrating the lack of influence the message had on the audience.

Apart from urging the audience towards performing certain actions, hyperbole appeared also capable of conveying impressions of message truthfulness and speaker trustworthiness. Specifically, in Example 8, most participants (39%) found the speaker's hyperbolic statements to be truthful as well as judged (43.9%) that it is likely for the speaker to be successful in the field of work she has selected, a message that was strongly suggested by the speaker through her use of hyperbole. Thus, hyperbole seemed to persuade the audience of its validity and reliability leading to agreeable impressions between the speaker and the listener. Another indication of hyperbole's particular effect was again provided by the absence of such impact in non-hyperbolic cases. In Example 10, where a non-hyperbolic message is transmitted, the majority of participants (56.1%) found the statements uttered to be moderately based on reality while they (53.7%) evaluated the speaker as neither reliable nor unreliable.

These conclusions were further advocated by the statistically significant correlations identified between participant's answers. More specifically, a statistically significant positive correlation was found between Question 7 and Question 8 ($r=.626$, $p<0.05$). This indicates that higher values of judgments of speaker reliability are associated with participants' higher likelihood of performing the action that is promoted by the speaker in the future. Question 7 demonstrated an additional significant positive correlation with Question 15 ($r=.509$, $p<0.05$), demonstrating that higher values of speaker reliability are associated with higher values of message truthfulness when presented in a hyperbolic manner. Similarly, another significant positive correlation was identified between Question 13 and Question 14 ($r=.605$, $p<0.05$), designating that higher values of perception of truthfulness are related to a higher likelihood of the audience to adopt the message conveyed. Ultimately, a significant positive correlation ($r=.684$, $p<0.05$) was recognized between Questions 15 and 16, showcasing that higher values of perception of truthfulness are linked to participants' higher likelihood to construct an impression agreeable to the hyperbolic message conveyed.

4.2.2 English Questionnaire

Table 7. British English questionnaire's statistical data

	Mean	Median	Mode	Standard Deviation
<i>Q1</i>	6.48	7.00	7	.785
<i>Q2</i>	4.31	5.00	5	1.365
<i>Q3</i>	4.79	5.00	6	1.424
<i>Q4</i>	3.66	4.00	4	1.717
<i>Q5</i>	4.00	4.00	4	1.102
<i>Q6</i>	3.62	4.00	4	1.208
<i>Q7</i>	.38	.00	0	.494
<i>Q8</i>	4.45	5.00	5	1.502
<i>Q9</i>	3.86	4.00	5	1.481
<i>Q10</i>	3.69	4.00	5	1.514
<i>Q11</i>	4.38	5.00	5	1.474
<i>Q12</i>	4.14	4.00	4 ^a	1.302
<i>Q13</i>	3.97	4.00	2 ^a	1.991
<i>Q14</i>	3.34	3.00	3	1.471
<i>Q15</i>	2.34	1.00	1	1.944
<i>Q16</i>	3.07	3.00	1	1.944
<i>Q17</i>	4.69	5.00	6	1.514
<i>Q18</i>	3.00	3.00	3	1.225
<i>Q19</i>	4.03	4.00	5	1.451
<i>Q20</i>	3.72	4.00	4	1.306
<i>Q21</i>	3.97	4.00	5	1.742
<i>Q22</i>	3.62	4.00	4 ^a	1.156
<i>Q23</i>	4.86	5.00	4 ^a	1.156
<i>Q24</i>	4.69	5.00	5	1.004

Cronbach's Alpha was calculated for the English questionnaire as well in order to assess its internal consistency, yielding a value of $\alpha=0.78$, which reflects acceptable reliability for this survey scale. To analyze and report the frequency data of this questionnaire, descriptive statistical methods will be employed. In particular, the first outcome renders hyperbole's pragmatic impact in instilling impressions of truthfulness and trustworthiness to the audience. For instance, in Example 1 (see Appendix 3), despite most participants' (62.1%) treatment of driving under the influence as an extremely serious offence, the majority of them (44.8%) found the speaker, who revealed having performed this action in the past,

as capable of driving again. Hence, the hyperbolically presented provision of reasons why the speaker is capable of driving again seems to have persuaded the audience of her message's truthfulness. A similar effect was also noticed in Example 12; specifically, a tendency towards evaluating the hyperbolic statements as valid was identified with 31% of participants finding it neither truthful nor untruthful and 31% judging them as truthful. A clearer picture was drawn in the audience's evaluation of speaker reliability where the majority (44.8%) judged the speaker uttering this hyperbolic speech as reliable.

Although hyperbole's pragmatic objectives were fulfilled in instances where the evaluation of content validity and speaker reliability was examined, this was not evident in cases where the likelihood to perform a particular act motivated by the hyperbolic message was investigated. More specifically, although most participants (31%) revealed that they listen to pop music very frequently, the majority stated (24.1%) that they were neither likely nor unlikely to listen to the speaker's new pop record. In other words, despite speaker's hyperbolically charged promotion of his new music, participants were not convinced enough to buy his record in the future. This lack of persuasiveness could also be illustrated through non-hyperbolic messages that attempted to achieve similar persuasive goals. In particular, in Example 10, where a non-hyperbolic message is communicated, most participants (27.6%) argued that they were neither likely nor unlikely to follow the speaker's advice in the future. Thus, non-hyperbolic speech yielded very similar results with hyperbolic content, designating hyperbole's non-convincing character when the performance of a future action is promoted.

The aforementioned conclusions were also supported by the correlations formed between different variables of the study. Specifically, a statistically significant positive correlation was identified between Questions 5 and 6 ($r=.721$, $p<0.05$), showcasing that higher perceptions of speaker reliability were associated with participants' higher likelihood to adopt the speaker's perspective in the future. Conclusively, a statistically significant positive correlation was identified between Questions 23 and 24 ($r=.713$, $p<0.05$), demonstrating that participants' higher

judgments of message truthfulness were related to their also higher evaluation of speaker reliability.

Having presented the data derived from both corpora and questionnaires, the following chapter will deal with the interpretation of these aforementioned findings. Addressing our first research question, insights into the frequency of occurrence and the pragmatic effects hyperbole performs in Greek and British English everyday speech will be yielded. Lastly, with respect to our second research objective, insights into how these cross-cultural frequencies and styles of use of hyperbole may affect individuals' implementation of epistemic vigilance mechanisms will be rendered.

Chapter 5

Discussion

The present study aims to provide new insights concerning the similarities and/or differences found in the way hyperbole is used within Greek and British everyday speech as well as regarding the manner in which these cross-cultural similarities and/or differences between the two might affect the activation process of epistemic vigilance mechanisms.

5.1 The Pragmatics of Hyperbole: A Cross-Cultural Approach

To begin with our first research objective, it was expected that a higher frequency of hyperbole use would be designated in the Greek compared to the British corpus. This hypothesis was indeed verified as the Greek corpus contained almost double the amount of instances than the ones found in the English corpus. It was also supposed that the Greek corpus would involve more cases of clausal hyperboles, while the English one would include more single-word or phrasal hyperbolic ones. This initial supposition was contradicted, rendering instead the opposite outcome; that is, Greek everyday speech contained more single-word hyperboles while British everyday discourse consisted of more clausal hyperboles compared to the other types of basic hyperbolic forms.

Importantly, this finding came in strong juxtaposition with the results obtained in Claridge's (2010) study of hyperbole in everyday British English in which single-

word hyperboles were by far the most frequent ones in the corpora examined while phrasal hyperboles outnumbered clausal ones due to their multi-functionality. However, in the present study, the frequency rates obtained by the corpus of British TV shows revealed that clausal hyperboles were by far the most frequent ones while single-word hyperboles outnumbered phrasal ones instead. Such contradictory outcomes could be attributed to differences in the sources of corpus data used in each study and to the substantial time gap between Claridge's research and this present study, likely reflecting changes in language use over time.

Furthermore, it was initially assumed that the Greek corpus would incorporate more instances of composite types of hyperbole (e.g. metaphorical hyperboles), illustrating thus a more creative application of hyperbole compared to its use in the respective British context. This hypothesis was partially verified since Greek TV shows indeed showcased a more increased use of metaphorical hyperboles by 4%. Nevertheless, metaphorical hyperboles comprised the second most frequently occurring category in both corpora whereas ironic and metonymical hyperboles were substantially underused. In her study (2010), Claridge considered metaphorical hyperboles as a minority within the genre of British everyday speech, amounting to one fifth of all instances within the different investigated corpora. In our study, although metaphorical hyperboles comprised a somewhat similar percentage of use in the British corpus, it nonetheless comprised the second most frequently used subtype of hyperbole, juxtaposing Claridge's conclusion.

With respect to numerical expressions, the latter were found to be as underused in the British corpus as identified in Claridge's (2010) study. Specifically, both fairly high and round as well as smaller and more precise-sounding figures were recognized in the British corpus which had, however, a relatively infrequent occurrence within speech, verifying and perpetuating Claridge's counterintuitive finding (Claridge 2010: 58-59). Nevertheless, both latter studies come in strong opposition to McCarthy & Carter's (2004) relevant research in which numerical expressions and expressions of accumulation and quantity (e.g. hundreds, thousands, millions etc.) appeared to generate very rich hyperboles.

Apart from examining hyperbole's frequency of use and linguistic manifestations within everyday speech, this study focused also on the pragmatic effects hyperbole might perform, developing the germinal existing research in this field. In particular, it was expected that the use of hyperbole in Greek everyday discourse would be due to reasons of persuasiveness or affect while in British everyday speech, it would be simply implemented for emphatic purposes. Concerning the Greek corpus, our hypothesis was verified as hyperbole was indeed used by Greek speakers in TV shows as a means of persuasion and affect. Needless to say, that apart from these more distinct functions, hyperbole in the Greek corpus was highly employed for stressing and augmenting the states of affairs described and for capturing the listeners' attention towards the speaker's meaning.

Regarding the British corpus, our hypothesis was partially confirmed. Apart from performing basic functions like emphasizing, exaggerating and drawing attention to the communicated meaning, British speakers also utilized hyperbole as a means to persuade the audience of their statements' truthfulness. Thus, our corpus data demonstrated major similarities between these two cultures as, in both corpora, hyperbole was used by speakers as a rhetorical tool to strengthen their arguments, persuade of their truthfulness and instil agreeable reactions to the audience. Nonetheless, the broader distribution of hyperbolic forms within the Greek corpus resulted in these pragmatic functions being expressed more frequently and with greater intensity there than in the British corpus.

Hyperbole's operation as a means of persuasion in the Greek and British corpus converges with Martins' study (2017) in which German speakers often used hyperbole as part of their argumentative style to strengthen their individual self-presentation, especially when disagreeing or countering another speaker's point. Similarly, when using hyperbole for persuasive reasons, Greek and British individuals appeared to also strive for the reinforcement of their self-image as their intentions involved convincing listeners of their statements' truthfulness, drawing

their attention towards what they proposed and generating reactions and opinions similar to theirs.

With regard to Brazilian individuals, Martins (2017) proposed that they employed hyperbole to build rapport and expressiveness, aiming to create closeness and affiliation in conversation and by extension, feelings of trust and reliability. In our study, a similar pragmatic effect was illustrated with respect to Greek individuals. That is, their employment of hyperbole as a figure of affect seemed to also function as a tool to elicit the audience's emotional engagement with the meaning, build rapport between the speaker and the listener and thus, create a mutual relation of trust. Hence, ours and Martins' study suggest that German and Brazilian individuals as well as Greek and British speakers employ hyperbole in everyday oral speech for similar pragmatic objectives; an outcome that could perhaps be attributed to the fact that all these languages belong to the Indo-European family of languages.

Additionally, with respect to British speakers' use of hyperbole, our findings show similarities with Karimova's study (2024). Specifically, it was proposed that English hyperbole was employed to dramatize the states of affairs described, converging with our finding that hyperbole in British everyday speech both stressed and exaggerated the meaning conveyed. In her study (2024), Karimova also argued that Uzbek speakers utilized hyperbole to achieve sincerity and emotional depth. A comparable effort to convey impressions of truthfulness was observed in the present study among both Greek and British speakers. When it comes to achieving emotional depth, the affective dimension of hyperbole appeared to be utilized by Greek individuals as well. Hence, our study did not only replicate the results found in Karimova's study concerning English speakers, but also illustrated a similarity between Greek and Uzbek individuals in the manner they employed hyperbole. Of course, these findings can only be suggestive and not conclusive, since the findings of each study were rendered using different methodological means, employing dissimilar data sources and having diverse

research foci. Nevertheless, such realizations bear considerable importance and great interest for future research to examine.

In the aggregate, this study showcased that Greek speakers utilized the phenomenon of hyperbole in everyday speech almost two times more compared to its respective use by British speakers. Lastly, it also demonstrated interesting similarities and dissimilarities between these two cultures in relation to the pragmatic effects hyperbole performed in speech. That is, hyperbole's operation as an argumentative and emphatic means was illustrated in both Greek and British everyday discourse whereas its function as a figure of affect was encountered only in the Greek context. Overall, these research findings propose the significance of analysing expressive language characteristics, such as hyperbole, from a cross-cultural viewpoint since their application may reveal underlying cultural communication styles.

5.2 Hyperbole's Impact on Epistemic Vigilance Mechanisms

Generally speaking, human communication is defined by the presence of two distinct goals for communicators: to ensure understanding and to prompt the audience to think or act in accordance with that understanding. In accordance, addressees may grasp a message without necessarily endorsing it (Sperber et al. 2010: 364). Based then on this relation between comprehension and acceptance, Greek and British participants' answers to the distributed questionnaires will be interpreted based on Sperber and Wilson's (1995) inferential model of communication according to which speakers have both an informative and a communicative intention. Importantly, as argued above, this communicative intention can be achieved without the corresponding informative intention being met; in other words, an audience can accurately interpret a statement without accepting or complying with what they have comprehended. Hence,

comprehension involves taking a tentative and labile stance of trust, resulting in acceptance only if epistemic vigilance, triggered by the same communicative acts that trigger comprehension, does not provide reasons to doubt (Sperber et al. 2010: 368-369).

This latter statement was the focal point of this study's second research question which concentrated not on the comprehension processes but rather on the ways hyperbole may affect the likelihood of the audience endorsing a message that contains it. Relating it to the study's first research objective, the aspect of culture was also added to the equation leading to the examination of how the frequency of occurrence and the pragmatic uses of hyperbole in each culture may impact the endorsement of a hyperbolic message. Therefore, the notion of epistemic vigilance was employed here with an emphasis on its direction towards the content of communication, which may be more or less believable independently of its source. Nevertheless, the communication of this information could subsequently influence the audience's evaluation of the reliability of its speaker and its allocation of trust towards the latter since such procedures depend, among others, on the topic and content of the speaker's text.

With respect to this research objective, it was anticipated that the Greek culture's higher frequency of hyperbole use, as illustrated in the first research question, would lead Greek participants to be more easily persuaded by hyperbolic speech. That is to say, Greek individuals would consider hyperbolic messages as more truthful, their speakers as more reliable and themselves as more prone to take a certain action in the future based on the hyperbolic material they are exposed to. Indeed, the results rendered by the study's Greek questionnaire (see Section 4.2.1) verified our initial hypotheses. Specifically, Greek participants' reactions to hyperbolic audio excerpts implicated their persuasion by this linguistic construct as the majority of participants appeared to evaluate hyperbolically charged content as truthful and their speakers as reliable and trustworthy.

Therefore, based on Sperber and Wilson's (1995) inferential model of communication, we may propose that both the informative and communicative intentions of the communicators were satisfied, as Greek addressees did not only efficiently interpret the meaning of the speakers' messages but seemed to accept and comply with what the speakers stated. This acceptance and compliance were evident in the questionnaire items that asked participants how likely they would be to perform, in the future, the action that was either explicitly or implicitly promoted by the hyperbolic audio extract they had just heard. Hence, the fact that most participants stated that they were likely to implement this action suggests their compliance with the hyperbolic message they were exposed to.

Even in those questionnaire instances where only participants' evaluation of the message's truthfulness and the speaker's reliability was required, speakers' informative and communicative intentions were still satisfied. In particular, judging a message as truthful and its speaker as reliable may constitute a positive indication towards trusting that speaker in the future and thus, of accepting and complying with their message. These assumptions become reinforced when based on the statistically significant correlations found between distinct factors in the questionnaire (see Section 4.2.1). Specifically, the positive correlation between truthfulness of message and reliability of speaker, the positive association between validity of message, trustworthiness of communicator and likelihood of performing the message's advertised action as well as the positive correlation between truthfulness of message and likelihood of producing an agreeable stance towards or adopting the viewpoint supported by the message, all demonstrate the direct impact hyperbole exerts on epistemic vigilance mechanisms and the processes performed by them. Subsequently, the occurrence of hyperbole did not trigger Greek individuals' epistemic vigilance mechanisms to express doubt towards neither the content nor the speaker, showcasing hyperbole's efficiency in diminishing Greek speakers' initial vacillation, enhancing their stance of trust and resulting to reactions of acceptance and persuasion.

In opposition to the above hypotheses, it was assumed that the British culture's less frequent tendency of hyperbole use in everyday speech (see Section 4.2.2) would reveal British individuals as less prone to be affected by hyperbolic information, adopting a more vigilant or even, distrustful stance towards hyperbolic messages' truthfulness and their speakers' reliability. Those hypotheses were partially confirmed by the data British participants provided in the questionnaire distributed to them. In particular, it was demonstrated that when participants' evaluation of a message's validity and its speaker's trustworthiness were required, speakers' use of hyperbole was successful in producing addressees' compliant responses and trustful stances towards the former. However, when participants were asked to provide how likely they would be to perform the action suggested by the speaker, the use of hyperbole was not particularly fruitful since the majority of participants was not convinced enough to implement those acts in the future.

Using once again Sperber and Wilson's (1995) inferential model of communication, it is propounded that in those examples where participants' performance of a future action was requested, although the communicative intention of the speaker was fulfilled, their informative intention was not. In other words, while British addressees acknowledged the speaker's intention to promote a certain viewpoint or action, their unlikelihood to adopt this stance or perform this act in the future suggest their non-compliance with the content and thus, the non-fulfilment of the speaker's communicative intention. Nevertheless, in those extracts where zero practical actions were required by the addressees, both types of intentions were fulfilled since the majority of British participants provided compliant responses to the messages they were exposed to.

As specified above in relation to the Greek questionnaire, the most prominent indications of addressees' agreement with the communicated content would be their increased likelihood to perform the actions promoted by those hyperbolic messages. However, in those instances, British participants' epistemic vigilance treated the existence of hyperbolically charged meaning as a reason to doubt both

the message and its source leading to their lack of persuasion and uncompliant reactions towards the former. Thus, it seems that the use of hyperbole in this context is interpreted as an attempt of deceit, necessitating an understanding of the communicator's epistemic states and intentions as well as requiring individuals' epistemic vigilance mechanisms to employ higher-order metarepresentations (Sperber et al. 2010: 372).

This case, however, did not apply to those excerpts where a future action to be performed by the hearer was not required. More specifically, in those paradigms, British addressees provided compliant responses to the communicator's message, evaluating the speaker as reliable and their message as truthful. Hence, the use of hyperbole in contexts where no action seemed to be demanded did not trigger participants' epistemic vigilance into doubting the source or the meaning of the message. This latter assumption appears to be also supported by the statistically significant correlations found in the questionnaire's data (see Section 4.2.2); namely, the positive correlation between truthfulness of message and trustworthiness of speaker. Therefore, this discrepancy in British participants' reactions towards hyperbolic messages might be justified based on the force of the speech act that each instance of hyperbole intended to perform. In other words, the greater the persuasive intention that this usage of hyperbole aims to satisfy (i.e. promoting the performance of an action) and thus, the stronger the effects of complying with this message are on addressees, the more vigilant British individuals become towards hyperbole resulting in their lack of agreement and persuasion.

All these findings, then, that were rendered in relation to Greek and British participants' processing of hyperbolic messages could be explained based on the patterns of hyperbole use identified for each culture. Specifically, concerning Greek individuals, the factor of frequency of use may clarify their lack of vigilance towards strong uses of hyperbole. That is, their trustful and compliant stance towards hyperbolically charged communication could be attributed to their greater tendency towards hyperbole usage in everyday speech. Regarding now British

individuals, the outcomes obtained above could be first attributed to the less frequent use of hyperbole in British everyday speech, indicating that communicators' strong use or even, overuse of hyperbole may elicit addressees' adoption of a vigilant, distrustful stance and thus, elicit the opposite result of their actual intentions.

Apart from frequency of use, the pragmatic effects each culture performs with the use of hyperbole may also explain the kinds of responses provided. In particular, with regard to their similar responses in those questions where only participants' evaluation of the content's truthfulness and the speaker's reliability were required, this convergence could be justified by the fact that both Greek and British individuals utilize hyperbole for persuasive purposes (see Section 5.1). In other words, they are acquainted with communicators using hyperbole to persuade the audience of their truthfulness and therefore, their vigilant stance is not triggered. Lastly, with respect to their dissimilar responses in those instances where the performance of a future action was questioned, this divergence could be explained by the fact that only Greek individuals appeared to utilize hyperbole as a figure of affect and as a means to build rapport and trust. Hence, Greeks' acquaintance with such pragmatic effects elicited an outright stance towards the speaker responding positively to implementing the action they promoted whereas British's lack of acquaintance triggered instead a vigilant stance and consequently, negative responses.

Chapter 6

Conclusions

Hyperbole acts as a potent linguistic device that amplifies expressiveness and emphasis while mirroring fundamental cultural values, cognitive processes, and social dynamics. It influences how individuals convey emotions, build meaning, and participate in interpersonal exchanges. Indeed, both the perception and production of hyperbole have currently emerged as a central focus of contemporary scholarly research (see Carston & Wearing 2011, Claridge 2010 etc.). Its examination extends across multiple disciplines, including linguistics, rhetoric, and cross-cultural studies, each offering valuable insights into its role in communication and underscoring its significance as a fundamental aspect of human interaction. Hyperbole's core role in human communication leads then to its association with the notion of *epistemic vigilance* (Sperber et al. 2010), a cognitive mechanism that has also been considered vital for human interaction as it allows people to critically evaluate information, assess the reliability of speakers, and navigate the intricacies of knowledge exchange.

Thus, the findings of this present study point directly to the importance of studying the phenomenon of hyperbole in everyday interaction within a cross-cultural context. My first aim in this MA dissertation was to unveil potential differences and/or similarities that the Greek culture may exhibit in the frequency and manner of hyperbole use within everyday speech compared to the British English culture. To satisfy the latter, two distinct corpora were constructed. Overall, it was hypothesized that the Greek corpus would illustrate a higher frequency of hyperbole use compared to the British English one. As expected, the Greek corpus contained double the amount of hyperbole instances found in the British corpus. Regarding their manner of use, both cultures employed hyperbole for emphatic,

exaggerative and argumentative purpose. Nevertheless, Greek speakers appeared to use hyperbole for affective reasons as well.

My second objective was relevant to hyperbole's association with the notion of epistemic vigilance. Specifically, it concentrated on the way hyperbole's style of use may affect the implementation of epistemic vigilance mechanisms of addressees with diverse cultural backgrounds. To examine this objective, two questionnaires were designed. It was hypothesized that Greek individuals would be less vigilant and more compliant to hyperbolic stimuli compared to British speakers due to their higher frequency of hyperbole use in everyday speech. The findings revealed that, indeed, Greek participants exhibited a compliant stance towards all instances of hyperbole. In contrast, British participants appeared to be more vigilant and distrustful in cases where their performance of a future action was promoted by the hyperbolic message. This dissimilarity was attributed to their overall less frequent use of hyperbole and to the fact that hyperbole was not used as a figure of affect in the British corpus.

Overall, the findings suggest that cross-cultural differences in hyperbole usage within everyday speech may influence the ways in which addressees' epistemic vigilance mechanisms might react towards hyperbolic content. Nevertheless, these results should be considered preliminary since time and space limitations impeded both the construction of a larger-scale corpus and the recruitment of a greater number of participants; endeavours which could have yielded more accurate and representative results. More research into hyperbole and its relation to epistemic vigilance needs to be conducted in order to ensure the ways in which the former may impact the latter. For instance, a possible extension of this promising line of research could involve addressees' reaction to hyperbole in different linguistic contexts (e.g. political discourse, advertisements). Ultimately, future research may compare the use of hyperbole across languages belonging to different language families as well as examine individuals' processing of hyperbole using additional methodological means, such as the measurement of reading times, detection of eye movements and recording of the brain's electrical activity to capture emotional reactions.

Appendix 1

Table of Video Details

Video Transcriptions								
Greek TV Shows					British TV Shows			
	<i>TV Show</i>	<i>Guest Speaker</i>	<i>Date of Upload</i>	<i>Duration</i>	<i>TV Show</i>	<i>Guest Speaker</i>	<i>Date of Upload</i>	<i>Duration</i>
1.	The 2Night Show	Marseaux	13.02.24	31.06	Kate Garraway's Life Stories	Anton Du Beke	02.08.23	46.24
2.	The 2Night Show	Dimitra Katsafadou	31.05.24	40.08	Jeremy Vine	Adjoa Andoh	24.04.24	18.26
3.	The 2Night Show	Christos Archos	11.09.24	31.20	Jeremy Vine	Frank Skinner	30.04.24	16.45
4.	Studio 4	Lina Nikolakopoulou	26.06.24	44.39	Jeremy Vine	Katie Price	26.07.24	22.20
5.	Studio 4	Manolis Pantelidakis	03.10.24	40.04	Jeremy Vine	Harry Hill	13.10.24	18.49
6.	Studio 4	Spyros Papadopoulos	04.10.24	37.30	Apple Music	Dua Lipa	01.05.24	56.16
7.	Kalitera de ginete	Katerina Lechou	02.03.24	17.28	Apple Music	Zayn	16.05.24	26.28
8.	Kalitera de ginete	Ilias Valasis	10.03.24	17.51	Apple Music	Charli xcx	08.10.24	52.14
9.	Kalitera de ginete	Natassa Bofiliou	08.06.24	29.12	-	-	-	-

Appendix 2

Greek Questionnaire

Η Γλώσσα των Μέσων Μαζικής Ενημέρωσης

Ονομάζομαι Στυλιανή Βασιλοπούλου και είμαι μεταπτυχιακή φοιτήτρια στο ΠΜΣ 'Γλωσσολογία: Θεωρία και Εφαρμογές' του Εθνικού και Καποδιστριακού Πανεπιστημίου Αθηνών. Το παρόν ερωτηματολόγιο αποτελεί μέρος ερευνητικής μελέτης που διεξάγω στο πλαίσιο της διπλωματικής μου εργασίας. Απευθύνεται σε φυσικούς ομιλητές της ελληνικής γλώσσας, με σκοπό την κατανόηση της χρήσης της γλώσσας στα μέσα μαζικής ενημέρωσης. Η συμμετοχή σας είναι απολύτως εθελοντική, και έχετε τη δυνατότητα να αποχωρήσετε από τη μελέτη οποιαδήποτε στιγμή, χωρίς καμία συνέπεια. Οι απαντήσεις σας θα παραμείνουν ανώνυμες και θα χρησιμοποιηθούν αποκλειστικά για ερευνητικούς σκοπούς. Ο εκτιμώμενος χρόνος συμπλήρωσης του ερωτηματολογίου είναι περίπου 15 λεπτά. **Εάν επιλέξετε να συμπληρώσετε το ερωτηματολόγιο από το κινητό σας, παρακαλώ βεβαιωθείτε ότι είστε συνδεδεμένοι στον Google λογαριασμό σας, ώστε οι απαντήσεις σας να αποθηκεύονται και να ανακτώνται αυτόματα, καθώς θα χρειαστεί να μεταφερθείτε σε εξωτερικά αρχεία.** Σημειώνεται ότι τα στοιχεία του λογαριασμού σας και το όνομά σας δεν θα κοινοποιηθούν σε εμένα.

Σας ευχαριστώ θερμά εκ των προτέρων για τον χρόνο, τη συμμετοχή και την πολύτιμη συμβολή σας!

Για τυχόν ερωτήσεις ή σχόλια σχετικά με το ερωτηματολόγιο, παρακαλώ επικοινωνήστε μαζί μου στο styvasi@enl.uoa.gr.

ΜΕΡΟΣ 1

Σε αυτήν την ενότητα του ερωτηματολογίου, παρατίθενται σύντομα ηχητικά αποσπάσματα από ελληνικές τηλεοπτικές εκπομπές. Μετά την ακρόαση κάθε ηχητικού αποσπάσματος, θα σας ζητηθεί να απαντήσετε σε ορισμένες ερωτήσεις, εκφράζοντας την προσωπική σας άποψη πάνω στα αποσπάσματα που θα έχετε ακούσει. Προκειμένου να ακούσετε τα ηχητικά αρχεία, επιλέξτε τον μπλε υπογραμμισμένο αριθμό κάθε αποσπάσματος. Συνιστάται η χρήση ακουστικών

και η ολοκλήρωση αυτής της ενότητας του ερωτηματολογίου σε ήσυχο περιβάλλον. Υπενθυμίζεται η σύνδεσή σας στον Google λογαριασμό σας, εάν συμπληρώνετε αυτό το ερωτηματολόγιο από κινητή συσκευή, ώστε οι απαντήσεις σας να ανακτώνται αυτόματα όταν επιστρέψετε στην κύρια φόρμα μετά την ακρόαση κάθε ηχητικού αποσπάσματος.

ΠΑΡΑΔΕΙΓΜΑ 1

Ηχητικό Απόσπασμα 1

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία ομιλήτρια να αναλύει τη διαδικασία παρασκευής προϊόντων περιποίησης.

1. Πόσο συχνά χρησιμοποιείτε προϊόντα περιποίησης προσώπου, σώματος ή μαλλιών στην καθημερινή σας ρουτίνα;

- Πάντα
- Πολύ Συχνά
- Συχνά
- Περιστασιακά
- Μερικές Φορές
- Σπάνια
- Ποτέ

2. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό είναι να εξετάσετε το ενδεχόμενο αγοράς ή δοκιμής κάποιου προϊόντος από αυτήν την εταιρεία στο μέλλον;

- Εξαιρετικά Πιθανό
- Πολύ Πιθανό
- Πιθανό
- Ουδέτερο
- Απίθανο
- Πολύ Απίθανο
- Εξαιρετικά Απίθανο

ΠΑΡΑΔΕΙΓΜΑ 2

Ηχητικό Απόσπασμα [2](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε έναν ηθοποιό να παρουσιάζει τον εαυτό του.

3. Σε ποιο βαθμό πιστεύετε ότι οι δηλώσεις του παραπάνω ομιλητή αντικατοπτρίζουν την πραγματικότητα;
- Καθόλου
 - Ελάχιστα
 - Λίγο
 - Μέτρια
 - Πολύ
 - Πάρα Πολύ
 - Απόλυτα
4. Πόσο πιθανό είναι να εμπιστευθείτε τον παραπάνω ομιλητή στο μέλλον;

- Εξαιρετικά Απίθανο
- Πολύ Απίθανο
- Απίθανο
- Ουδέτερο
- Πιθανό
- Πολύ Πιθανό
- Εξαιρετικά Πιθανό

ΠΑΡΑΔΕΙΓΜΑ 3

Ηχητικό Απόσπασμα [3](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία ομιλήτρια να αναδιηγείται τη ζωή της.

5. Κατά πόσο πιστεύετε ότι η παραπάνω ομιλήτρια εκφράζει την αλήθεια;
- Καθόλου
 - Ελάχιστα
 - Λίγο
 - Μέτρια
 - Πολύ
 - Πάρα Πολύ
 - Απόλυτα
6. Πόσο πιθανό θεωρείτε η παραπάνω ομιλήτρια να εξασφαλίσει κάποια δουλειά για τον χειμώνα;

- Εξαιρετικά Απίθανο
- Πολύ Απίθανο
- Απίθανο
- Ουδέτερο
- Πιθανό
- Πολύ Πιθανό
- Εξαιρετικά Πιθανό

ΠΑΡΑΔΕΙΓΜΑ 4

Ηχητικό Απόσπασμα [4](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε έναν ομιλητή να αναλύει τα χαρακτηριστικά μίας ηθοποιού.

7. Σε ποιον βαθμό κρίνετε ότι οι δηλώσεις του παραπάνω ομιλητή είναι αξιόπιστες;
- Εξαιρετικά Αξιόπιστες
 - Πολύ Αξιόπιστες
 - Αξιόπιστες
 - Ουδέτερες
 - Αναξιόπιστες
 - Πολύ Αναξιόπιστες
 - Εξαιρετικά Αναξιόπιστες
8. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό είναι να παρακολουθήσετε κάποια παράσταση ή έργο αυτής της ηθοποιού στο μέλλον;

- Εξαιρετικά Πιθανό
- Πολύ Πιθανό
- Πιθανό
- Ουδέτερο
- Απίθανο
- Πολύ Απίθανο
- Εξαιρετικά Απίθανο

ΠΑΡΑΔΕΙΓΜΑ 5

Ηχητικό Απόσπασμα [5](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε έναν ομιλητή να περιγράφει ένα προσωπικό περιστατικό.

9. Κατά πόσο πιστεύετε πως η ιστορία του παραπάνω ομιλητή βασίζεται στην πραγματικότητα;
- Καθόλου
 - Ελάχιστα
 - Λίγο
 - Μέτρια
 - Πολύ
 - Πάρα Πολύ
 - Απόλυτα
10. Σε ποιο βαθμό αξιολογείτε τον παραπάνω ομιλητή ως αξιόπιστο;

- Εξαιρετικά Αναξιόπιστος
- Πολύ Αναξιόπιστος
- Αναξιόπιστος
- Ουδέτερος
- Αξιόπιστος
- Πολύ Αξιόπιστος
- Εξαιρετικά Αξιόπιστος

ΠΑΡΑΔΕΙΓΜΑ 6

Ηχητικό Απόσπασμα [6](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε έναν ομιλητή να παρουσιάζει μία προσωπική του ιστορία.

11. Πόσο πιστεύετε στα ζώδια;

- Απόλυτα
- Πάρα Πολύ
- Πολύ
- Αρκετά
- Λίγο
- Ελάχιστα
- Καθόλου

12. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό θεωρείτε να συμβουλευτείτε κάποιον αστρολόγο στο μέλλον;

- Εξαιρετικά Πιθανό
- Πολύ Πιθανό
- Πιθανό
- Ουδέτερο
- Απίθανο
- Πολύ Απίθανο
- Εξαιρετικά Απίθανο

ΠΑΡΑΔΕΙΓΜΑ 7

Ηχητικό Απόσπασμα [7](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία ομιλήτρια να εκφράζει μία προσωπική της πεποίθηση.

13. Σε ποιο βαθμό θεωρείτε ότι οι δηλώσεις της παραπάνω ομιλήτριας βασίζονται στην πραγματικότητα;
- Απόλυτα
 - Πάρα Πολύ
 - Πολύ
 - Μέτρια
 - Λίγο
 - Ελάχιστα
 - Καθόλου
14. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό είναι να υιοθετήσετε την άποψη της ομιλήτριας;

- Εξαιρετικά Πιθανό
- Πολύ Πιθανό
- Πιθανό
- Ουδέτερο
- Απίθανο
- Πολύ Απίθανο
- Καθόλου Απίθανο

ΠΑΡΑΔΕΙΓΜΑ 8

Ηχητικό Απόσπασμα 8

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία ομιλήτρια να αναδιηγείται τα πρώτα χρόνια της ζωής της.

15. Σε ποιο βαθμό κρίνετε ότι οι δηλώσεις της παραπάνω ομιλήτριας είναι βασισμένες σε αληθινά γεγονότα;
- Καθόλου
 - Ελάχιστα
 - Λίγο
 - Μέτρια
 - Πολύ
 - Πάρα Πολύ
 - Απόλυτα
16. Πόσο πιθανό θεωρείτε ότι η ομιλήτρια είναι επιτυχημένη στην επαγγελματική πορεία που έχει επιλέξει;

- Εξαιρετικά Απίθανο
- Πολύ Απίθανο
- Απίθανο
- Ουδέτερο
- Πιθανό
- Πολύ Πιθανό
- Εξαιρετικά Πιθανό

ΠΑΡΑΔΕΙΓΜΑ 9

Ηχητικό Απόσπασμα [9](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία παρουσιάστρια να περιγράφει την εκπομπή της.

17. Πόσο συχνά παρακολουθείτε ελληνικές τηλεοπτικές εκπομπές;
- Ποτέ
 - Σπάνια
 - Περιστασιακά
 - Μερικές Φορές
 - Συχνά
 - Πολύ Συχνά
 - Πάντα
18. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό θεωρείτε να παρακολουθήσετε τη συγκεκριμένη τηλεοπτική εκπομπή στο μέλλον;

- Εξαιρετικά Απίθανο
- Πολύ Απίθανο
- Απίθανο
- Ουδέτερο
- Πιθανό
- Πολύ Πιθανό
- Εξαιρετικά Πιθανό

ΠΑΡΑΔΕΙΓΜΑ 10

Ηχητικό Απόσπασμα [10](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε έναν ομιλητή να αναλύει τη δουλειά του.

19. Σε ποιο βαθμό θεωρείτε ότι οι δηλώσεις του παραπάνω ομιλητή αντικατοπτρίζουν την πραγματικότητα;
- Απόλυτα
 - Πάρα Πολύ
 - Πολύ
 - Μέτρια
 - Λίγο
 - Ελάχιστα
 - Καθόλου
20. Σε ποιο βαθμό αξιολογείται τον παραπάνω ομιλητή ως αξιόπιστο;

- Εξαιρετικά Αξιόπιστος
- Πολύ Αξιόπιστος
- Αξιόπιστος
- Ουδέτερος
- Αναξιόπιστος
- Πολύ Αναξιόπιστος
- Εξαιρετικά Αναξιόπιστος

ΠΑΡΑΔΕΙΓΜΑ 11

Ηχητικό Απόσπασμα [11](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία τραγουδίστρια να περιγράφει τη μουσική της.

21. Πόσο συχνά ακούτε ποπ μουσική;

- Ποτέ
- Σπάνια
- Περιστασιακά
- Μερικές Φορές
- Συχνά
- Πολύ Συχνά
- Πάντα

22. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό είναι να ακούσετε τη μουσική της παραπάνω καλλιτέχνης στο μέλλον;

- Εξαιρετικά Απίθανο
- Πολύ Απίθανο
- Απίθανο
- Ουδέτερο
- Πιθανό
- Πολύ Πιθανό
- Εξαιρετικά Πιθανό

ΠΑΡΑΔΕΙΓΜΑ 12

Ηχητικό Απόσπασμα [12](#)

Στο παραπάνω ηχητικό απόσπασμα, ακούτε μία ομιλήτρια να παραθέτει μία προσωπική της εμπειρία.

23. Πόσο συχνά κάνετε δωρεές σε φιλανθρωπικούς οργανισμούς;

- Πάντα
- Πολύ Συχνά
- Συχνά
- Μερικές Φορές
- Περιστασιακά
- Σπάνια
- Ποτέ

24. Έχοντας ακούσει το παραπάνω ηχητικό απόσπασμα, πόσο πιθανό θεωρείτε να αρχίσετε ή να αυξήσετε την προσφορά δωρεών σας στο μέλλον;

- Εξαιρετικά Πιθανό
- Πολύ Πιθανό
- Πιθανό
- Ουδέτερο
- Απίθανο
- Πολύ Απίθανο
- Εξαιρετικά Απίθανο

ΜΕΡΟΣ 2

Στην τελευταία ενότητα του ερωτηματολογίου, θα σας ζητηθεί να παρέχετε ορισμένες προσωπικές πληροφορίες. Όλες οι απαντήσεις θα παραμείνουν αυστηρά ανώνυμες και θα χρησιμοποιηθούν αποκλειστικά για την τεκμηρίωση των απαντήσεών σας στο Μέρος 1.

25. Σε ποια ηλικιακή ομάδα ανήκετε;

- Κάτω των 18
- 18-24
- 25-44
- 45-64
- 65+

26. Ποιο είναι το φύλο σας;

- Άντρας
- Γυναίκα
- Μη δυαδικό
- Δεν απαντάω
- Άλλο: _____

27. Παρακαλώ προσδιορίστε τον τόπο όπου μεγαλώσατε.

(Αναφέρετε τη χώρα και, αν επιθυμείτε, την πόλη)

28. Έχετε ζήσει ποτέ στο εξωτερικό; Αν ναι, προσδιορίστε τον αριθμό των ετών που έχετε ζήσει στο εξωτερικό.

29. Πόσες μητρικές γλώσσες κατέχετε; Ο όρος 'μητρική γλώσσα' αναφέρεται στη γλώσσα ή στις γλώσσες στην οποία ή στις οποίες ένα άτομο εκτίθεται από τη γέννησή του και την οποία ή τις οποίες μαθαίνει να μιλά με ευχέρεια, χρησιμοποιώντας την/τις κυρίως στις καθημερινές του αλληλεπιδράσεις.

- 1
- 2
- 3
- 4

30. Εκτός από τα Ελληνικά, γνωρίζετε άλλες γλώσσες; Αν ναι, παρακαλώ αναφέρετε τη γλώσσα ή τις γλώσσες παρακάτω.

31. Ποιο είναι το επίπεδο γλωσσομάθειάς σας σε αυτή τη γλώσσα ή σε αυτές τις γλώσσες; Παρακαλώ προσδιορίστε τη γλώσσα/τις γλώσσες στην οποία/ στις οποίες έχετε κατακτήσει το υψηλότερο επίπεδο γλωσσομάθειας.

- Αρχάριος
- Μέτριος
- Προχωρημένος
- Μητρικό Επίπεδο/Επαγγελματίας

32. Εάν έχετε κατακτήσει μία ή περισσότερες γλώσσες σε προχωρημένο ή μητρικό επίπεδο, παρακαλώ επιλέξτε πόσο συχνά χρησιμοποιείτε αυτή τη γλώσσα/αυτές τις γλώσσες στην καθημερινότητά σας.

- Ποτέ
- Σπάνια (μία φορά τον μήνα ή λιγότερο)
- Περιστασιακά (κάποιες φορές τον μήνα)
- Μερικές φορές (μία φορά την εβδομάδα)
- Συχνά (πολλές φορές την εβδομάδα)
- Πολύ Συχνά (σε καθημερινή βάση ή πολλές φορές την ημέρα)

33. Ποιο είναι το υψηλότερο επίπεδο εκπαίδευσής σας;

- Κατώτερο από Λύκειο
- Απόφοιτος Λυκείου (ή ισοδύναμο)
- Πτυχίο
- Μεταπτυχιακό δίπλωμα
- Διδακτορικό
- Άλλο: _____

34. Ποια είναι η κατάσταση απασχόλησής σας;

Εργαζόμενος

Άνεργος

Φοιτητής

Συνταξιούχος

Άλλο: _____

35. Εάν είστε αυτή τη στιγμή εργαζόμενος/η, παρακαλώ προσδιορίστε τον τίτλο ή τον ρόλο εργασίας σας. Εάν είστε φοιτητής/τρια, παρακαλώ προσδιορίστε τον τομέα σπουδών σας.

36. Παρακαλώ επιλέξτε τον βαθμό στον οποίο θεωρείτε ότι οι πληροφορίες * που παρουσιάζονται σε τηλεοπτικές εκπομπές είναι αξιόπιστες.

1 2 3 4 5 6 7

37. Παρακαλώ μοιραστείτε οποιαδήποτε παρατήρηση ή σχόλιο που έχετε σχετικά με το ερωτηματολόγιο που συμπληρώσατε.

Google φόρμες

Appendix 3

British English Questionnaire

Language and the Media

My name is Styliani Vasilopoulou and I am a postgraduate student in the MA Program 'Linguistics: Theory and Applications' of the National and Kapodistrian University of Athens. This questionnaire is part of a research study designed for the purposes of my MA Thesis and it is aimed at native speakers of English in order to gain a better understanding of the language used in the media. Participation is entirely voluntary, and you may choose to withdraw from the study at any point without any consequence. Your answers will remain anonymous and will be used solely for academic purposes. The estimated completion time for the questionnaire is approximately 15 minutes.

If you choose to complete this questionnaire on a mobile device, please ensure that you are signed into your Google account so that your responses are automatically saved and restored, as you will need to access external files. Please note that your Google account information and name will remain confidential and will not be shared with me.

Thank you in advance for your time, participation and invaluable assistance!

If any questions or comments regarding the following questionnaire arise, please feel free to contact me at styvasi@enl.uoa.gr.

PART 1

In this section of the questionnaire, you are presented with brief audio excerpts from British television shows featuring interviews with British individuals. After listening to each extract, you are asked to respond to a series of follow-up questions by providing your opinion and thoughts on the extracts you will have heard. To access the audio files, please click on the blue-highlighted number of each audio extract to be directed to their Google Drive link. You are encouraged to use earphones and/or complete this part of the questionnaire in a quiet place. **If you are completing this questionnaire on a mobile device, please ensure that you are signed into your Google account so that your responses are automatically saved and restored when you return to the main Google form after listening to each audio extract.**

EXAMPLE 1

In this audio excerpt, you hear a speaker recount a personal incident.

1. How serious do you consider the offence of driving under the influence of alcohol?

- Extremely Serious
- Very Serious
- Serious
- Neutral
- Minor
- Very Minor
- Extremely Minor

2. Based on the above audio extract, to what extent do you consider this speaker capable of driving again?

- Extremely Capable
- Very Capable
- Capable
- Neutral
- Uncapable
- Very Uncapable
- Extremely Uncapable

EXAMPLE 2

In this audio excerpt, you hear a pop singer provide an overview of his new album.

3. How often do you listen to pop music?

- Always
- Very Frequently
- Frequently
- Sometimes
- Occassionally
- Rarely
- Never

4. After listening to this audio extract, how likely are you to consider listening to this new pop record?

- Extremely Likely
- Very Likely
- Likely
- Neutral
- Unlikely
- Very Unlikely
- Extremely Unlikely

EXAMPLE 3

In this audio excerpt, you hear a speaker provide a self-description.

5. To what degree do you consider the above speaker as reliable?

- Extremely Unreliable
- Very Unreliable
- Unreliable
- Neutral
- Reliable
- Very Reliable
- Extremely Reliable

6. After listening to this audio extract, how likely are you to adopt this speaker's perspective in the future?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 4

Audio Extract [4](#)

In this audio excerpt, you hear a speaker discuss a recent incident.

7. Have you ever received a fine for exceeding the speed limit?

- Yes
- No
- Maybe
- Prefer not to say

8. To what extent do you perceive the speaker above as being truthful?

- Extremely Untruthful
- Very Untruthful
- Untruthful
- Neutral
- Truthful
- Very Truthful
- Extremely Truthful

EXAMPLE 5

Audio Extract [5](#)

In this audio excerpt, you hear a speaker offer his personal opinion.

9. To what degree do you evaluate the above speaker as trustworthy?

- Extremely Untrustworthy
- Very Untrustworthy
- Untrustworthy
- Neutral
- Trustworthy
- Very Trustworthy
- Extremely Trustworthy

10. How likely are you to adopt this speaker's viewpoint after listening to their perspective?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 6

Audio Extract [6](#)

In this audio excerpt, you hear a speaker describe her interlocutor.

11. How truthful do you consider the statements of the above speaker?

- Extremely Untruthful
- Very Untruthful
- Untruthful
- Neutral
- Truthful
- Very Truthful
- Extremely Truthful

12. How likely is it for you to trust this speaker's judgment in the future?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 7

Audio Extract [7](#)

In this audio excerpt, you hear a speaker describe a podcast show.

13. How often do you engage in watching or listening to podcast shows?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Very Frequently
- Always

14. After listening to this audio extract, how likely are you to watch this podcast show in the future?

- Extremely Likely
- Very Likely
- Likely
- Neutral
- Unlikely
- Very Unlikely
- Extremely Unlikely

EXAMPLE 8

Audio Extract [8](#)

In this audio excerpt, you hear a speaker expressing her perspective on the practice of manifestation.

15. How often do you practice manifestation?

- Never
- Rarely
- Occasionally
- Sometimes
- Frequently
- Very Frequently
- Always

16. After listening to this audio extract, how likely is it for you to begin or increase your practice of manifestation in the future?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 9

Audio Extract [9](#)

In this audio excerpt, you hear a speaker recounting a personal experience.

17. To what extent do you believe that this story is reflective of real-life events?

- Extremely Unreflective
- Very Unreflective
- Unreflective
- Neutral
- Reflective
- Very Reflective
- Extremely Reflective

18. After listening to this audio extract, how likely are you to consider making a purchase from this supermarket chain?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 10

Audio Extract [10](#)

In this audio excerpt, you hear a speaker analyze the music industry.

19. To what extent would you describe yourself as informed of issues related to marketing?

- Extremely Uninformed
- Very Uninformed
- Uninformed
- Neutral
- Informed
- Very Informed
- Extremely Informed

20. After listening to this audio extract, how likely are you to follow this speaker's advice in the future?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 11

Audio Extract [11](#)

In this audio excerpt, you hear a speaker describe a children's book.

21. To what extent would you consider yourself familiar with the genre of children's literature?

- Extremely Unfamiliar
- Very Unfamiliar
- Unfamiliar
- Neutral
- Familiar
- Very Familiar
- Extremely Familiar

22. After listening to this audio extract, how likely are you to suggest this book to a younger child?

- Extremely Unlikely
- Very Unlikely
- Unlikely
- Neutral
- Likely
- Very Likely
- Extremely Likely

EXAMPLE 12

Audio Extract [12](#)

In this audio excerpt, you hear a speaker express their personal stance.

23. To what extent do you evaluate the statements made in the extract above as truthful?

- Extremely Truthful
- Very Truthful
- Truthful
- Neutral
- Untruthful
- Very Untruthful
- Extremely Untruthful

24. How reliable would you consider the above speaker?

- Extremely Reliable
- Very Reliable
- Reliable
- Neutral
- Unreliable
- Very Unreliable
- Extremely Unreliable

PART 2

In this final section of the questionnaire, you are asked to provide some personal information. All responses will be kept strictly anonymous and will be used solely for the purpose of analyzing your answers in Part 1.

25. Please select your age group.

- Under 18
- 18-24
- 25-44
- 45-64
- 65 and over

26. How do you identify your gender?

- Male
- Female
- Non-binary
- Prefer not to say
- Other: _____

27. Please specify the location where you were raised.

28. Have you ever lived abroad? If yes, please specify the number of years you have done so.

29. How many native languages do you have? A "native language" refers to the language or languages to which an individual is exposed from birth and which they learn to speak fluently, using it/them most frequently in their daily interactions.

- 1
- 2
- 3
- 4

30. Apart from English, do you know any other languages? If yes, please specify the language(s) below.

31. What is your level of proficiency in this language or these languages? Please specify the language(s) with the highest proficiency.

- Beginner
- Intermediate
- Advanced
- Native/Fluent

32. If you have acquired one or more languages at an advanced or native-like level, please select how frequently you use this language/these languages in your daily life.

- Never
- Rarely (once a month or less)
- Occasionally (a few times a month)
- Sometimes (once a week)
- Frequently (several times a week)
- Very Frequently (daily or multiple times a day)

33. Please select your highest level of education:

- Less than high school
- High school graduate (or equivalent)
- Bachelor's degree
- Graduate Degree
- Other: _____

34. Please select your current employment status:

- Employed
- Student
- Unemployed
- Retired
- Other

35. If you are currently employed, please specify your job title. If you are a student, please specify your field of study.

36. Please select the extent to which you generally consider the information presented in television shows to be trustworthy.

1 2 3 4 5 6 7

37. Please share any feedback or comments you may have concerning the questionnaire you completed.

Google Φόρμες

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