1.0 Preamble:

Deixis has always been at the heart of the referential system of a natural language as widely known literature in semantics and pragmatics demonstrates. It fills the gap between the linguistic form that we use and the referent to which we adhere in the real world surrounding us. All natural languages, after all, just do have indexicals and it is the task of linguistic analysis to model these directly in order to capture the ways in which these are used. So far, many scholars such as Levinson, Wales, Anderson, Pierce, Fillmore, Lyons, Stephens, Keenan and many others have tackled the problem under investigation with reference to English and some other languages. However, Arabic, as a Semitic Language, has not been investigated with respect to Deixis of person, time, and place, and its usage.

1.1 The Aims and Purpose of the Study:

The objectives of the present study are outlined as under:

i) To establish a particular framework of Deixis of person, time and place in Arabic.

ii) To find out the similarities and differences between English and Arabic, regarding deixis, which are of great significance in
the teaching of English as a foreign language to Arab learners, and vice versa. This comparison has three advantages:

a) It might throw light on language universals to some extent.

b) It will serve to bring out the peculiarities of the two languages.

c) It will give us a better tool for establishing translation rules between English and Arabic.

iii) To contribute something to the study of Linguistics, especially to the study of Arabic Linguistics.

iv) To find out how Deixis of person, time and place is marked in Arabic.

v) To explore whether Arabic is two-term system of space or three-term system.

1.2 Scope and Limitations of the Study:

The present study is confined to the discussion and investigation of Deixis of person, time and place in English and Arabic with respect to its semantic and pragmatic manifestations. Modern Standard Arabic that is used in the literature of the previous studies, The Noble Qur'ān (the Holy Book of Muslims) and the Hadīth (the Prophet Muhammad’s Sayings (Peace and Blessing Be Upon Him (henceforth PBBUH)) are considered the main sources of Arabic examples given for explanation and discussion. Social and discourse deixis, deictic verbs of motion (such as come and go) and prepositions that have deictic uses are excluded from the present study.
1.3 **Hypothesis of the Study:**

The present study posits the following hypotheses:

Firstly, the deictic systems of English (Germanic language) and Arabic (Semitic language) demonstrate great differences.

Secondly, semantic features of the deictic expressions in the two languages would be extremely different.

Thirdly, the pragmatic uses of deictic expressions between English and Arabic would be prominently different.

Finally, the differences between the two languages would affect the process of teaching and learning English deixis to Arab learners and the translation of deictics from English into Arabic and vice versa.

1.4 **Methodology of the Study**

Since the study of two or more languages involves a comparison, this comparison could be carried out by a description of the two systems of the two languages under investigation, namely, English and Arabic. The present study is descriptive in nature.

Since the researcher of this survey is not a native speaker of English, the English examples are directly drawn from English corpus that is available in literature of previous studies in the same field.

As for Arabic, the data have been collected from various sources. The data relative to Arabic deixis has been collected from the Arabic literature of the previous studies related directly or indirectly to the topic under question.
The present study is based principally on published language materials and written texts in literature, the Noble Qur’ān and Hadīth, which are considered the principal and foremost sources of MSA, rather than on data obtained from informants for the reason that the native speakers of Arabic nowadays often tend to use their own social and regional dialects in informal, and sometimes in formal, conversational situations that makes it difficult to elicit the appropriate data on MSA.

A transliteration and translation (literal and free) will be provided in a format of three lines for the Arabic materials employed for illustration in this study. Furthermore, the researcher has taken help of others, especially teachers of Arabic, when he is in doubt.

The following procedures and techniques have been used throughout the research to assemble and organise the work:

i) Definitions of deixis and its various names used by different scholars have been given.

ii) A brief review of contrastive analysis between two or more languages concerning different semantic and pragmatic aspects has been discussed to pave the road for the upcoming discussion relative to the two languages: English and Arabic;

iii) A general survey of the previous studies on deixis and its various types available in both the languages has been analyzed and discussed;

iv) A discussion of the most distinctive semantic features and pragmatic
uses of deixis of person, place and time in English and Arabic is implemented;

v) A contrastive analysis between the two languages, English and Arabic, with reference to usage and functions of deixis of person, place and time and their pedagogical implications is supplied and classified; and finally

vi) Conclusions and suggestions of the study and pedagogical inferences have been provided to give insights for further researches.

1.5 Research Questions:

This investigation seeks for answers to some questions as follows:

(i) Is deixis realized and expressed in Arabic? If so,

(ii) Which types of deixis are present in Arabic?

(iii) What are the deictic expressions used to realize it?

(iv) What are the semantic features and pragmatic uses of personal, spatial, and temporal deixis in Arabic?

(v) How are deictics marked in Arabic?

(vi) What type of spatial system does Arabic have? i.e. is Arabic a two-term or three-term system of demonstratives?;

(vii) What are the restrictions imposed on the usage of the demonstratives?; and finally,
What are the similarities and differences between the deictic systems of English and Arabic in terms of their semantic features and pragmatic uses?

1.6 Organization of the Thesis:

The present study consists of six chapters. Each chapter ends with a conclusion:

Chapter 1 deals with the problem under investigation, the procedures and methods used to carry out the research and the hypothesis of the study. It points out the significance and purpose of the study. In addition, it contains a brief sketch of the two languages, namely, English and Arabic.

Chapter 2 presents a brief sketch of systematic discipline of contrastive linguistics or analysis. The researcher, in addition, has taken bird’s eye view of the two fields of semantics and pragmatics and their distinctions as reviewed in literature. Furthermore, it surveys the literature review of the previous studies written on deixis as well as different uses of deictic expressions. It ends with a conclusion summarizing the whole chapter.

Chapter 3 provides a survey of the description of personal, spatial, and temporal Deixis in English and its functions and usages with its semantic and pragmatic manifestations. It starts with giving various definitions of deixis by different linguists. It deals with some other concepts such as pronoun, person, indexical, anaphora, sentence, utterance, context,
text, and discourse with relation to deixis. It gives a detailed review of personal, spatial, and temporal deixis in terms of their semantic properties and pragmatic uses. It ends with a conclusion summarizing the discussion and analysis of the chapter.

**Chapter 4** gives an account of the Arabic deixis. In a parallel description to that of English, this chapter establishes the framework of Arabic deixis and its various types as well as its functions and usage with its semantic and pragmatic manifestations. Arabic pronouns, spatial deixis, and temporal deixis are analysed and discussed in terms of their semantic properties and pragmatic uses. It is terminated with summarized conclusion of the overall chapter.

**Chapter 5** is the core of the study. It is the contrastive analysis of the two languages, English and Arabic. It compares and contrasts the prior discussion in the previous two chapters with a view to placing the points of similarities and differences of the deictic systems in the two languages. It states the comparisons and contrasts of each type of deixis, i.e., person deixis, time deixis and place deixis. Each type is followed with a discussion and conclusion. More importantly, it foresees and predicts the positive and negative transfer that the learners of the two languages may encounter.

**Chapter 6** is the conclusion of the study. It settles the discussions in the foregoing chapters to shape the findings and pedagogical implications that will be of use in teaching English to Arab learners as a foreign language and Arabic to non-Arabic speaking learners. Furthermore, it includes
suggestions and recommendations for further future investigations and researches.

1.7 The Languages under Investigation:

Arabic and English are two languages belonging to two different language families (the former to Semitic and the latter to Germanic) that will be investigated in this study. This part is devoted to depict a brief sketch of the two languages and their status in modern times.

1.7.1 English Language:

English language is widespread over the world and one of the most widely and highly studied in the world. It is spoken by more than 350 million people as mother tongue in U.S.A., Canada, UK, Ireland, Jamaica, Australia, New Zealand, and Hawaii (Crystal, 1997).

This huge number of speakers ranks it as the second after Chinese in the world. English is also used as an official or semi-official language in over 60 countries such as India, Pakistan, Tanzania, Nigeria, the Philippines and many others.

English language is now established as lingua franca in the world for science, discussions of diplomacy, technology, academic conferences and international competitions.

English belongs to the West Germanic subgroup of the Germanic branch of the Indo-European language family. It began its history as a
distinct tongue about 449 CE (Bright, 1992). Finegan (1987) has divided the history of English into three periods: Old English, dating from either the arrival of the Germanic tribes in 449 or the earliest documents about 700 CE to about 1100 CE; Middle English from 1100 CE to 1500 CE; and from 1500, Modern English, including an early Modern English period between 1500 and 1700.

The Early Modern English period is taken by many scholars to begin in about 1500 and terminate with the return of the monarchy in 1660. The death of Chaucer at the close of the 14th century is marked as the beginning of the period of transition from ME to the Early Modern English stage. Written and spoken language of London, the London Standard dialect, continued to evolve and became widely used by the more elevated members of society, especially in formal contexts. The printing press started in England in 1476, and through the new technology of printing, the London Standard dialect became a greater influence in the country.

The fifteenth century witnessed three outstanding developments: the rise of London English, the invention of printing, and the spread of the New Learning. Two other major factors influenced the language and served to separate Middle and Modern English. The first was the Great Vowel Shift. This was a change in pronunciation that began around 1400. The last major factor in the development of Modern English was the beginning of the printing press. The dialect of London became the standard. Spelling and grammar became fixed, and the first English dictionary was published in
1604. During this period, English became more organised and began to resemble the modern version of English. Although the word order and sentence construction was still slightly different, Early Modern English was at least recognisable to the Old English speaker.

Classical elements, from Greek and Latin, influenced Early Modern English profoundly like grammar, logic, arithmetic, geometry, astronomy, and music; and the prefix ‘tele-’ meaning ‘far’, which was later, used to develop the words telephone etc.

Modern English began around the seventeenth century and, like all languages, is still changing. One change occurred when the 'th' of some verb forms became 's’ (e.g, loveth> loves; hath> has). Auxiliary verbs also changed (he is risen > he has risen). Modern English is actually composed of several languages, with grammar rules, spelling, and word usage.

The rise of the British Empire and the growth of global trade served not only to introduce English to the whole world, but also to introduce words into English. Hindi and some other languages of the Indian subcontinent provided many words such as pundit, pajamas, and juggernaut. Virtually every language on the earth has contributed to the development of English, for example, from Finnish (sauna) and Japanese (tycoon) to the vast contributions of French and Latin.

The principal distinction between early (1700–1800) and late-modern English (1800 – present) is vocabulary. Pronunciation, grammar, and
spelling are largely the same, but Late-Modern English has many more words. These words are the result of two historical factors. The first is the Industrial Revolution and a large number of rise of the technological society. This necessitated new words for things and ideas that had not existed previously. The second was the British Empire. At its height, Britain ruled one quarter of the earth’s surface, and English adopted many foreign words and made them its own.

Furthermore, the industrial and scientific revolutions created a need for neologisms to describe the new creations and discoveries in science and technology. For this, English relied heavily on Latin and Greek. Words like oxygen, protein, nuclear, and vaccine did not exist in the classical languages, but they were created from Latin and Greek roots. Such neologisms were not exclusively created from classical roots, though English roots were used for such terms as horsepower, airplane, and typewriter.

This burst of neologisms continues today, perhaps most visible in the field of electronics and computers. Byte, cyber-, bios, hard and microchip are good examples.

1.7.1.1 Varieties of English:

English has now inarguably achieved a global status. Whenever we want to listen to news in TV or radio to find out what is happening in East Asia, or the Balkans, or Africa, or South America, or practically anywhere,
local people are being interviewed and telling us about it in English. English, nowadays, has become a global language.

According to Quirk et al. (1985), there are many varieties of English, which can be classified according to six criteria as follows:

a) The variety according to region, which is also well-known as ‘dialect’. Sometimes dialects differ so vastly that they become independent languages. For example, Dutch, English, Norwegian, and Danish as distinct languages emerged from the dialectical varieties of their ancestor Germanic. American (AmE), British English (BrE), Canadian English, and Australian English are the dialects of English on international geographical basis. Scots, Northern Midland, London, and Southern varieties within Britain are examples of the regional variation.

b) Within each dialect area, one notices linguistic variation according to education and social standing. The uneducated speech is most easily identified with the regional dialect, while educated speech tends to rise above regional limitations. Educated speech has the additional advantage of being supported by the government, the universities, the learnt professions, the press and the political parties, for the reason that it is accorded implicit social and political sanction, allowing it, therefore, to become 'Standard English'.
c) Varieties according to the subject matter of the discourse are called ‘register’. It is very clear that every profession, every subject uses peculiar vocabulary which distinguishes one register from another. Literary critics have their own language, while engineers and doctors have different needs expressed by vocabulary that especially meets their needs. Different registers exist in English, too.

d) Varieties depend on the medium as well. The two commonly used media, spoken and written, are different. One difference is situational. Speech involves two or more persons, while writing can be done by an individual separated from others. Writing generally entails the necessity of explicitness, leaving nothing vague or unsaid – things, which are compensated for by the physical presence of the speaker and hearer. The other difference arises out of the limitation of the graphic system, which is unable to cope with devices of spoken language such as emphasis, stress and intonation.

e) Varieties according to attitude are called style. Depending upon attitude of the speaker towards the hearer, the variety can be anywhere between hard, formal, cold on the one hand and relaxed, informal, warm, friendly on the other. On the basis of this, we have two varieties ‘formal’ and ‘informal’ interposed by the third one called ‘neutral’.

f) As regards the varieties due to interference, English, being an international language, is being learnt by people of different cultures and
countries, which allow lexical and grammatical structures of their languages to enter the English language. Such varieties of English as spoken by the French, the Russians, the Arabs, the Indians or the Japanese, are examples of varieties of English according to interference.

1.7.1.2 Standard English:

There are several varieties of ‘Standard English’ throughout the world in addition to many non-standard varieties.

Finegan (1987) has divided the standard varieties of English roughly into two types: British and (North) American. The varieties, belonging to the latter, are spoken by educated speakers in Canada and the United States, while British English comprises of the standard varieties spoken principally in England, Ireland, Wales, Scotland, Australia, New Zealand and South Africa. The differences that exist among the standard varieties are largely matters of pronunciation and lexicon, even though the latter are not very apparent in public written discourse. Thus, English is not governed by a uniform standard of speaking around the globe.

Huddleston and Pullum (2002) point out that the regional dialects of Standard English in the world today can be divided into two large families with regional and historical affinities. According to them, one contains standard educated Southern British English together with a variety of related dialects including most of the varieties of English in Great Britain, Australia, New Zealand, South Africa and most other places in the British
Commonwealth. The second dialect family contains the dialects of the United States of America, Canada and associated territories from Hawaii and Alaska to eastern Canada. The grammars of American and British English are basically quite similar. For the purpose of the present study, the British English is considered as standard.

1.7.2 Arabic Language:

Arabic is one of the most spoken languages in the world with over 250 million speakers as their native tongue. It is the official language of Algeria, Bahrain, Djibouti, Egypt, Eritrea, Iraq, Jordan, Kuwait, Lebanon, Libya, Mauritania, Morocco, Oman, Palestine, Qatar, Saudi Arabia, Sudan, Syria, Tunisia, United Arab Emirates, and Yemen. It is also the second language of millions of Muslims around the world for it is the language of the Noble Qur’ān (the Sacred Book of Islam).

Arabic ranks 6th among the major languages of the world and is one of the six official languages of the United Nations. Arabic has a great and highly rich literature, dating back to between the fifth century BC and the third century CE. It is the language of the Noble Qur’ān (the Sacred Book of Muslims) revealed to the Prophet Muhammad (PBBUH). Genealogically, Arabic is a member of the Semitic branch of the Afro-Asiatic language family - formerly known as Hamito-Semitic. The Afro-Asiatic language family is divided into six branches: Ancient Egyptian, Semitic, Berber,
Cushitic, Omotic, and Chadic. Semitic group also includes other languages like Aramiac, Hebrew, Amharic (or Ethiopic), and Syriac (Fischer, 1992).

Arabic language takes many forms and can be divided into three main varieties:

1.7.2.1 **Classical Arabic /Modern Standard Arabic:**

This is the language of the Holy Book of Muslims, the Qur’ân. The earliest Arabic inscription is dated AD 512. It did not, however, receive great significance until the advent of Islam in the beginning of the seventh century A.D. when the Glorious Qur’ân revealed by Allāh (God) to the Prophet Muhammad (PBBUH) in Arabic. As a result, the Noble Qur’ân became the main source of what is known in literature as Classical Arabic (CAr). Consequently, the spread of Islam took the Arabic language, as the language of the Noble Qur’ân and literature, into the Lavent, the Fertile Crescent, North Africa and Spain. It is learnt primarily for reciting and reading the Noble Qur’ân.

Many linguists do not see real differences between CAr and what is now called Modern Standard Arabic (MSA). In his discussion of the major features of the different Arabic varieties, Zughoul (1980) points out a number of salient features of CAr as follows:

i) CAr has a complicated grammatical system written by traditional grammarians eleven centuries ago and has hardly ever been changed.
ii) CAr is a highly inflectional variety in which mood, case, number, gender and all grammatical functions are marked by what is called ‘l[rāb’ (inflection), which is adding a short vowel as a marker at the end of the word. These ‘l[rābs’ or inflections are the most problematic area for learners of Arabic.

iii) Morphologically, CAr distinguishes between singular, dual, and plural number. The dual and plural are formed by adding different inflections and making different vowel changes. In gender, a distinction is made between feminine and masculine. Adjectives agree with nouns in number and gender.

iv) The lexicon of CAr is very rich. This richness is one of the bases of the ‘myths’ the Arabs have about their language listed by Ferguson (1968:377). Arabic does have great lexical reservoirs because of the possibilities of deriving a number of words, adjectives, verbs, adverbs, etc., from one root, and as Ferguson puts it in the same article, this is the result of the long continued use of Classical Arabic and its constant enrichment from dialect borrowings and new coinages.

v) CAr is claimed in the literature not to be ‘natural’ in the sense that it is not learnt natively. It is formally learnt in school. The illiterate Arabs cannot produce certain aspects of it, but they can largely understand CAr when spoken, especially in relation to daily life activities.
He maintains that the so-called MSA variety does not differ markedly from SA (Standard Arabic), i.e. CAr.

Fischer (1992: 91) furthermore, quoting from Beeston and Stetkevych, writes:

“MSA (Modern Standard Arabic) differs from CA (i.e. Classical Arabic) only in vocabulary and stylistic features; the morphology and the basic syntactic norms have remained unchanged.”

(Cited in Beeston, 1970; and Stetkevych, 1970)

Beeston (1970:14) asserts that the grammar taught in the schools of the Arab world today is virtually identical with the grammatical system devised by the eighth-century scholars; and throughout the period from then to now, this grammar has been the ideal aimed at by the educated classes for literary expression.

MSA is the contemporary form of Classical Arabic or Standard Arabic, a language that was codified and standardized by Arab grammarians and philologists during the 8th and 9th centuries, and has survived to the present. It is “an extension of the Classical Arabic plus the modern elements which have poured into the main stream of the Classical Arabic” (Bakalla 1984: 81). In the 19th and 20th centuries, it went through a process of revival and developed to the so-called Modern Standard Arabic (MSA), the official and national language of all Arab countries.

Classical Arabic was basically the language of pre-Islamic literature and oratory, the Noble Qur’ān and the Arabic literature written subsequent to
the advent of Islam. The rigidity, followed by the grammarians and philologists in codifying the structures of Classical Arabic, the archaic portion of its vocabulary stock, the changing nature of the language, and the rapidly increasing sophistication of the life of the Arab nation, has required and inevitably led to the emergence of a variety of Arabic flexible enough in its structures in order to be able to meet these pervading changes in modern times and, at the same time, preserve the essence of the Arabic language as a whole. This variety is the MSA, which is used as a formal language across the Arab world. The spoken and the written forms of MSA are relatively different. The difference is clearly noticed in the optional representation of the short vowels and endings in the written form, which are usually heard and used in the spoken form. The written form of MSA is usually found in contemporary books, newspapers, magazines, formal correspondence, and other documents. The spoken form is generally heard in speeches, public lectures, educational instructions, learnt debates, religious sermons and news broadcasts.

It is noteworthy that MSA is not acquired by children at home but it is acquired at schools during the early years of education. The child first learns a regional variety of Arabic that is frequently used at home by his/her parents and other members of the family. If these people happened to speak frequently MSA at home, then the child would learn it, and, furthermore, would learn the dialect from his peers. However, situations like that are rarely found. In any case, the acquisition of MSA in schools is compulsory
and the child’s progress in his/her education depends on his/her command of MSA. Furthermore, MSA is considered a key to social, cultural, political and educational activities.

Regional and social dialects do exist all over the Arab world, but all of these dialects are replaced by MSA, which is used as lingua franca among all the Arabs.

For this reason, MSA and CAr, henceforth, is used interchangeably in this study to refer to the Standard Arabic.

1.7.2.2 Educated Arabic:

Educated Arabic (EAr) is not a well-defined variety in the sense that it is completely unstructured. Basically, the term is used to describe the variety used by educated Arabic speakers coming from different Arab countries or from the same country to communicate with each other.

Ferguson (1959:332) refers to it as al-luṭah al-wūṣţā ‘middle language’, defining it as a form that is used in ‘certain semi-formal and cross-dialectal situations’ and pointing out:

“it has a highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax and a generous admixture of colloquial vocabulary.”

In his attempt to characterize the main features of EAr, Zughoul (1980:206) analysed the spoken Arabic of ten Arab graduate students. He has pointed out the following features of EAr:
a) The SVO word order of CAr is maintained.

b) Morphological rules of CAr are applied to EAr. Case endings are deleted.

c) The lexicon of EAr draws heavily on CAr, and is open to borrowings.

d) Phonologically, the vowels of CAr stay the same, whereas the consonants show a shift to CAr. Phonological processes remain dialectal.

e) EAr is marked by code-switching to foreign languages, mainly English and French.

Mahmoud (1986) praises it as a means for non-Arab learners of Arabic to learn a form of Arabic that they can use if they go to any Arab country. He states that the teaching of Educated Spoken Arabic in conversation classes may finally bring an end to the frustrations most foreign learners experience time and again when they discover that they have learnt a form of Arabic i.e. MSA, that is not used by Arabs outside the classroom. Therefore, he has recommended this variety to be the language of teaching Arabic to non-Arabic speakers for the reason that it would be understood over the Arab world.

1.7.2.3 Regional Dialects /Colloquial Arabic:

The ‘al-‘āmīyah or ‘ad-dārijah’ Arabic (RAr) variety is also known as the colloquial or vernacular. It describes the native varieties of the Arab
masses, the illiterate as well as the educated. This variety is used in informal conversational settings such as at home, in the market, and when chatting with friends. Naturally, this variety differs from one country to another and from one city or region to another in the Arab world. There are many local varieties of Arabic in their own right. There are also many sub-varieties of the RAr within each country in the Arab world. Dozens of regional varieties manifest themselves within the same country. For instance, besides the major regional varieties of RAr in Yemen, e.g. Sana’ani dialect, Hajji dialect, Tai’zi dialect, Hodeidi dialect, etc. and many sub-varieties of these dialects exist in the rural areas of these regions. The spoken languages or dialects of people throughout the Arab world differ radically from the literary language. There are more than 30 different forms of spoken or colloquial Arabic. The most widely spoken and understood of these is Egyptian Arabic (spoken by approximately 65 million people and perhaps the most widely understood due to the popularity of Egyptian made films and TV shows), Maghreb Arabic - Algerian (22 million people), Moroccan/Maghrebi (19 million people), Tunisian and western Libyan- Sudanese Arabic (19 million people), Levantine Arabic- Syrian, Lebanese, Palestinian, and western Jordanian- (19 million people), Mesopotamian (14 million people), Iraqi Arabic, Gulf Arabic (Gulf coast from Kuwait to Oman), Hijazi and Najdi Arabic (10 million people), and Yemeni Arabic (19 million). The result of such a diverse group of dialects is that native Arabic speakers of different regions frequently do not understand each other in their native and dialectical tongue.
and often use Formal or Standard Arabic in order to communicate. Mahmoud (1986: 240) defines Colloquial Arabic (RAr) as:

“the collective name given to the native regional vernaculars that Arab speakers use in their daily interaction within the confines of their respective or regional boundaries (e.g., Algerian Arabic, Egyptian Arabic, Tunisian Arabic etc.). The degree of mutual intelligibility between one vernacular (e.g. Moroccan Arabic) and another (e.g., Egyptian Arabic) varies greatly, depending on the geographic distribution of the interlocutors and their level of education.”

Unlike EAr and MSA, RAr has characteristics that distinguishes it sharply from CAr. These national or regional varieties of most, if not all, Arab countries have been described in previous studies, for they represent ‘al-ḥāmmīyah’ the vernacular or colloquial that distinguishes each Arab country from one another. Ferguson (1959), listing fourteen linguistic features in which colloquial Arabic dialects differ from Classical Arabic, has argued that Arabic dialects descended from an earlier language through a form of Arabic called Koine, which was not identical with any of the earlier dialects and which differed in many significant respects from Classical Arabic but was used side by side with the classical language during early century of the Muslim era.

Zughoul (1980) has given a number of major features of RAr that are shared by all regional varieties as follows:

i) RAr is simpler than CAr or MSA in syntax and lexicon.

ii) The ‘iṯrāb’ (inflections) are deleted.

iii) The dual is rarely used, and plural formation is simpler.
RAr uses simpler, more frequent, more ‘familiar’ vocabulary.

iv) It is also more open to borrowing from other languages.

Phonologically, RAr has almost all the sounds of CAr in addition to some phonemes which are foreign to CAr. Some CAr sounds, however, are changed in the dialects.

Unlike EAr, which can exhibit many MSA features as discussed above, the gap between MSA and RAr is always very wide. Therefore, the RAr is not considered in the discussions and analysis of the present study.

1.7.2.4 Diglossia:

From the point of view of sociolinguistics, Arabic demonstrates an outstanding instance of diglossia. The term 'diglossia' was first introduced by Charles Ferguson (1959) and is used to refer to a linguistic state where two varieties of a language, normally one High (H) and one Low (L), co-exist for certain social functions.

The diglossic situation of Arabic goes back to the 6th century A.D. (Mosawi, 1992). Those two varieties are called ‘al-fuṣḥā’ (Classical or Standard) and ‘al-‘āmīyah’ (Colloquial). The former is used in religious, educational and formal contexts, while the latter is used in everyday ordinary conversations.

Ferguson (1959: 336) defines diglossia as
“A relatively stable situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learnt largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.”

The most salient characteristics of diglossia are that the high variety and the low variety have separate functions that overlap very little, and that the H is not acquired but formally learnt.

Ferguson (1959) presents nine main features of diglossia: function, prestige, literary, heritage, acquisition, standardization, stability, grammar, lexicon, and phonology.

In brief, the debate about the H and L forms of Arabic is an ancient one. This study does not attempt to solve this controversy, nor does it intend to present and discuss all the facts of the debate. For this reason, the present study is restricted to the MSA that is available in written text and literature, particularly the Noble Qur'ān and Hadīth.

1.8 Concluding Remarks:

As stated earlier, this study is an attempt to investigate the deictic systems of the two languages, namely, English and Arabic with a view to finding out the similarities and differences between them. This chapter identifies the objectives, hypothesis, scope and the limitations of the present study. It also states the research questions that are the motives of the study.
In addition, it surveys, in brief, the two languages under consideration, namely English and Arabic. As mentioned above, the standard varieties of English and Arabic are considered for the discussion and analysis in the present study.