5.0 Preamble:

This chapter is an attempt to find out the similarities and differences between English and Arabic in the light of the discussion and analysis implemented in the preceding two chapters with a view to locating the points of similarity and difference between the deictic systems of the two languages. It aims at pointing out the semantic features and pragmatic uses of deictics in English and Arabic. It will be restricted to the three kinds of deixis, namely, personal, spatial, and temporal deixis, which are the scope of the present work. More significantly, it predicts the positive and negative transfer in respect of deictics that may be encountered by the learner of English or Arabic in particular and of a foreign language in general.

The purpose of bringing together the similarities and differences of the two deictic systems of person, space, and time is to utilize the findings in teaching orientations for preparing teaching materials which facilitate the process of teaching and learning English and Arabic, in particular, and foreign language teaching in general.
5.1 Deixis in English and Arabic: Semantic and Pragmatic Similarities and Differences:

As discussed in chapter 2, the assumption that language learning can be more efficient if it is based on contrastive studies of both the native language and the target language (Fries, 1945). As regards contrastive hypothesis, foreign language learners transfer forms and meaning from the source language into the target language. This work refuses the view (such as Dulay and Burt's (1974) and Krashen's (1983)) that L2 learning proceeds in basically the same way as L1 learning (the L2 = L1 acquisition hypothesis), i.e. who basically reject the influence of L1.

The process of comparison here is based on the procedures that are drawn by Lado (1957) who states:

"we begin with an analysis of the foreign language and compare its structure by structure with the native language. For each structure we need to know if there is a structure in the native language (1) signalled the same way, that is, by the same formal device, (2) having the same meaning, and similarly distributed in the system of that language."

The respective aspects that are to be discussed in the comparison of the two languages, namely, English and Arabic are personal deixis, spatial deixis, and temporal deixis.

Beginning with the personal deixis, the comparison will be restricted to the subject personal system, i.e. to the nominative pronouns. In the first place, let us start with giving a general comparison of the two pronominal systems of the two languages.
5.1.1 Personal Deixis in English and Arabic: Similarities and Differences:

In this section, the comparison between English and Arabic will be carried out with juxtaposition of examples from the two languages, namely English and Arabic, to display the similarities and differences as suggested by Lado (1975).

5.1.1.1 Personal Deictic Systems in English and Arabic:

As shown in the preceding two chapters, the concept of the pronoun is existent in the two languages. Both the languages regard the pronoun as a subclass of noun that is used as a substitution. The personal concept also is the same in the two languages, i.e. the first person refers to the speaker(s), the second to the addressee(s), and the third to neither speaker(s) nor addressee(s).

The subject personal pronoun system of the two languages is greatly different. English is a five person system, while Arabic is an eight-person system. This can be illustrated in the following tables:

Table (18) English and Arabic personal deictic systems:

<table>
<thead>
<tr>
<th></th>
<th>English</th>
<th></th>
<th>Arabic</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sg</td>
<td>Pl</td>
<td>Sg</td>
<td>Dl</td>
</tr>
<tr>
<td>1st person</td>
<td>I</td>
<td>We</td>
<td>ﯛanā</td>
<td>nahnu</td>
</tr>
<tr>
<td>2nd person</td>
<td>You</td>
<td></td>
<td>ﯛanta</td>
<td>ﯛantumā</td>
</tr>
<tr>
<td>3rd person</td>
<td>He</td>
<td>They</td>
<td>hūwa</td>
<td>humā</td>
</tr>
</tbody>
</table>
In English, the personal pronoun system is of one set (separate type), while in Arabic, there are two sets of personal pronoun type, which are separate ones and attached ones. Moreover, the number of personal pronouns does vary in the two languages. For example, the total number of subject personal pronouns in English is seven: I, He, She, It, You, We, and They; while in Arabic, there are twelve for a) separate pronouns: anā, naḥnu, ānta, ānti, antumā, antum, antunna, hūwa, hiya, humā, hum, and hunna; and thirteen for b) attached pronouns: –tu, –nā, –ta, –tī, –tumā, –tum, –tunna, –a, –at, –ā, –atā, –ū, and –nna. These attached pronouns, which function as nominative, are suffixed to verbs. There are other two sets, which function as genitive and possessive, but they are beyond the scope of this study as stated earlier.

5.1.1.2 First Person: Semantic and Pragmatic Similarities and Differences:

In the light of the foregoing survey of the two preceding chapters, the first person in the two languages shows entire similarity in terms of their semantic features.

Semantically speaking, the first person singular and plural in both the languages, English and Arabic, show identical meaning. In both the languages, the singular form is used by a single person to refer to himself/herself; while the plural form is used to refer to a group.

For instance, the two languages inflect for singular and plural since Arabic does not inflect for dual first person. Both the languages exhibit no
gender distinction in the deictic forms of the first person. The form 'I' in English and the counterpart equivalence ' bergenā' or ' -tu' in Arabic denote the speaker (either male or female) who refers to himself/herself. The following deictic features can be given for the first person singular form of the two languages:

\[
\begin{align*}
1 & \\
\left\{ & + \text{ Sp} \\
- & \text{ hr} \\
- & \text{ X} \\
\right\}
\]

Similarly, the first person plural 'we' in English and 'nahnu/ -nā' in Arabic denotes a group of people including the speaker who represents them in the speech act. The deictic unit of features is identical in the two languages as follows:

\[
\begin{align*}
2> & \\
\left\{ & + \text{ Sp} \\
- & \text{ hr} \\
- & \text{ X} \\
\right\}
\]

The two languages are different only in one thing that Arabic has two types of nominative pronouns that are separate and attached ones, while English appears to have only a separate one.

This difference leads to the appearance of negative transfer for English-speaking learners of Arabic as a foreign language, while this transfer seems to be positive to Arabic-speaking learners of English since they are supposed to use only the separate forms of the pronouns in the
target language, i.e. English. This inference is based on the theory of transfer hypothesis.

As regards the uses of the first person, the two languages expose similar demonstrations in terms of the use of the 'royal we' and 'authorial / editorial we'. In English and Arabic the plural form is used by a single person as the royal 'we' to establish a social distance and status between the speaker/writer and the audience/reader. Examples to illustrate this are as follows:

- **Nahnu Zaid bin Sultan Al Nahayyan ra[ṣu] da[ʿ]lati**
  
  We Zaid son Sultan family Nahayyan president country
  
  l-[i]marati l-[a]rabiy[ti] l-mutahidah ...[aṣdar-nā]
  
  the-emirates the-Arab the-united …. Issued-we

  l-qānūn at-tālī...
  
  the-law the-following

  "We, Zaid bin Sultan 'Al Nihayyan the President of the UAE
  
  …have issued the following Law…"

- **We are not interested in the possibilities of defeat. (Queen Victoria)**

For instance, the use of the editorial and authorial 'we' in both the languages show similarity as they are used to avoid self-focalization and egotisticalness. Illustrative examples are the following:

- **fī l-faṣli t-tālī sa-na-qūmu bi-waṣfī l-manhajīti l-mutabaḥah**

- In the next chapter we will describe the methodology used

5.1.1.3 Second Person: Semantic and Pragmatic Similarities and Differences:
The number of second person pronouns in the Arabic personal system is far more than in English. As a result, the problem of under-differentiation arises in the use of Arabic pronouns by English learners. In other words, the number of Arabic second person pronouns appears to have only one equivalent second person pronoun in English. In this regard, the following account examines the similarities and differences of the second person in the two languages semantically and pragmatically.

Regarding second person, both the languages have 2nd person in their lexicons. However, each language has different lexical items that are semantically manifested in different forms. Both the languages demonstrate that the 2nd person refers to the person(s) or individual(s) who is/are being addressed.

Semantically speaking, the two languages exhibit a great difference with respect to the 2nd person. English has only one form 'you' as a separate pronoun to refer to 2nd person either singular or plural, masculine or feminine.

Unlike English, Arabic has five forms for each type (separate and attached) to refer to the 2nd person. Arabic inflects for number (singular, dual, and plural) and gender (masculine and feminine). These forms are ٰanta/–ta, ٰanti/–ti, ٰantumā/–tumā, ٰantum/–tum, ٰantunna/–tunna. These differences can be tabulated in the following table:

Table (19) Second person forms in English and Arabic:
Pragmatically speaking, the use of the second person in request maximize the politeness intended to express. According to the politeness principle that says “for greater degree of politeness, minimize the speaker's egocentric role in the utterance'. To achieve this goal, the minimization of speaker's focalization will be obtained by shifting away his/her role to the addressee's. Therefore, the use of 'you' in request are regarded more polite and respectful due to the claim that using 'you' in request shift the control and focus from the speaker's centre to the addressee's. Therefore, Arabic shows more expressivity of this point for two respects: the first is its lexicalization of the singular second person. Secondly, the plural form of the second person in Arabic is lexicalized and so the effect and the reaction of using plural form for addressing is highly polite and increasingly showing respect.

5.1.2 Spatial Deixis: Similarities and Differences:

As stated before, the spatial deixis includes the discussion of the
Demonstratives and Locative adverbs. The spatial discussion excludes the preposition, the motive verbs. The comparison between English and Arabic includes the demonstrative system and the locative adverbs of the two languages.

First of all, let us check the concept of demonstrative in the two languages. The concept in both the languages is similar since it is used to focus the attention of the hearer or addressee by picking out an object or entity from the real world and identifying it by referencing or pointing.

The spatial system of the two languages appears to be tremendously different. The spatial system of English is two-term system, i.e. it distinguishes two points in the distance scale, which are proximal and distal.

On the contrary, Arabic is three-term system of space, for it distinguishes three points in the distance scale. It is a distance-oriented system, for there are three points, which are proximal, medial, and distal from the speaker centre.

5.1.2.1 Semantic Features of Demonstratives in English and Arabic: Similarities and Differences:

The semantic features of demonstratives fall into two classes: a) deictic features and b) qualitative features.

5.1.2.1.1 Deictic Features:
Both the languages use demonstratives to identify a physical object, entity, or a person in the surrounding space or expressing a mental state like notions or ideas. Demonstratives are used to draw the hearers' attention to the referent in the two languages.

However, the two languages exhibit a great deictic difference since the two systems are greatly different. English has only two-dimensional points to denote whether the referent is near (proximal) or far (distal) which are *this/her* and *that/there* respectively.

Unlike English, Arabic displays more deictic points in the space since it specifies three dimensions from the speaker's location (the deictic centre), i.e. proximal, medial, and distal which are, for instance, *hādā / hunā, dāka / hunāka*, and *dālika / hunalika* respectively.

Illustrative examples from both the languages are the following:

- **hādā** kitābī. [proximal]
- **dāka** l-kitabu kitabī [medial]
- Ɗuşaɭji fi ḳdālika l-masjīd [distal]

- This is my book. [proximal]
- That is my book. [distal]

5.1.2.1.2 Qualitative Features: Similarities and Differences:
As already stated, the qualitative features include ontology, animacy, humanness, sex, number, and boundedness.

Accordingly, the comparison discusses these features in the two languages, namely, English and Arabic regarding demonstratives.

With respect to the category of ontology, which includes two semantic features, which indicate whether a demonstrative refers to a location or to an object or person, the two languages demonstrate identical manifestation since the demonstrative pronouns refer to objects or persons in the real world, or to locations that are identified by locative adverbs. The following examples from the two languages explain this:

- Ꙋ hāðā ar-rajulu .abī
  - This man is my father. [identifying a person]
- Ꙋ hāðihi sayyārati
  - This is my car. [identifying an object]
- Ꙋ Da[]-hā hunāka ʕlā al-tāūlah
  - Place it there, on the table [identifying a location]

As for animacy, humanness, and sex, they are overlapped in English more than Arabic. In English and Arabic, the animacy and humanness are not distinguished lexically. Humanness entails that the referent must be animate in both the languages. Accordingly, the context reveals whether the referent is animate and human.

To discuss the categories of sex and number, the two languages show great difference in terms of gender and number. English does not mark a distinction of gender but marks a distinction of number (singular and plural) in demonstratives. Unlike English, Arabic regards gender and number as
basic categories of semantic features of demonstratives, and marks a distinction of gender and number in the forms of demonstratives.

English has *this/that* for singular and *these/those* for plural. Arabic inflects for singular, dual, and plural as well as gender (masculine and feminine). Arabic has *hāḍā*, *ḍāka*, *ḍālika* for singular masculine, and *hāḍīhi*, *hāṭika*, *tilka* for singular feminine. Arabic dual demonstratives inflect not only for number and gender but also for case as in the following table:

**Table (20) Dual demonstratives in Arabic:**

<table>
<thead>
<tr>
<th></th>
<th>Proximal</th>
<th>Medial and Distal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>(hā)ḍāni</td>
<td>(hā)ḍayni</td>
</tr>
<tr>
<td>Feminine</td>
<td>(hā)tāni</td>
<td>(hā)tayni</td>
</tr>
</tbody>
</table>

As it appears, there are eight forms of demonstratives that refer to dual referents. Furthermore, the medial and distal forms are identical, i.e. they are neutralized.

For the plural forms of demonstratives in Arabic, there is only one form that refers to masculine and feminine for each point of distance scale. In other words, the plural form of demonstrative does not mark gender distinction. There is one form for proximal ‘(hā)ūlāʾi’ (masculine and feminine), the form ‘ūlāʾika’ for medial (masculine and feminine), and ālāʾika’ for distal (masculine and feminine). In addition, the plural form of proximal demonstrative is only used to refer to human and is not used for
non-human. Instead, the singular form of the proximal demonstrative is used for non-human. For example:

- \textit{ḥāḍīhi l-}
  \textit{ašjāru xaDrā\textsuperscript{ī}}
  \textit{this-F the-trees-F green}

"Those trees are green"

\textbf{5.1.2.2 The Pragmatic Uses of Demonstratives in English and Arabic: Similarities and Differences:}

As mentioned in the preceding chapters, there are four pragmatic uses which are pointed out by Himmelmann (1996, 1997) and Diessel (1999a). These are exophoric, anaphoric, discourse deictic, and recognitional. The comparison in this section is restricted to these uses.

\textbf{5.1.2.2.1 The Exophoric Use:}

The exophoric use of demonstratives does exist but the forms used to indicate it vary in the two languages due to the differences in the morphological representations of the two spatial systems. As shown before, Arabic inflects for number (Sg, Dl, Pl) and gender while English only for number (Sg, Pl).

Both the languages employ this use to draw the hearers' attention to the referent(s) in the physical world. There are two types of exophoric use: gestural and symbolic. The two languages exhibit entire similarities in these uses as illustrated in the following examples:
For a contrastive use, the two languages show a difference. English uses the proximal and distal demonstratives to make distinction between two or more objects at distance, while Arabic uses only the proximal to distinguish between two or more entities. Illustrative examples to explain this are as follows:

- ...ḥāḏā min šīrāṭihi wa-ḥāḏā min ʿadūḥi.
  "...one of his party (his religion _ from the children of Israel), and the other of his foes..."  
  (The Noble Qur'ān, 28: 15)

- ...ḥāḏā ʿaḍbūn furāṭun wa-ḥaḍā milḥun ʿuṭājun  
  "this is palatable and sweet, and that is salt and bitter"  
  (The Noble Qur'ān 25: 53)

As it appears, the Arabic proximal demonstrative ḥāḏā is used to contrast between the two persons and objects.

5.1.2.2.2 The Anaphoric Use:
The two languages exhibit similar use of the anaphoric demonstratives since they illustrate a reference to a previous mention as an antecedent(s). They refer to the same referent as their antecedent.

Consider the following illustrative examples from the two languages:

- **aū-ka-laðī marra ḏalā qaryatin wa-hiyā xāūyatun** or-like-who passed by town and-it tumble (empty)

  ḏalā ḏurūshā ḏaṣṭā ḏannā yuḥyī ḏādhī gu-lahu......
  on roofs its said-he how make-live this-F Allāh (God)......

  "Or like the one who passed by a town and it had tumbled over its roofs. He said: "O! How will Allāh ever bring it to life after its death?"

  (The Noble Qur'ān, 2:259)

Here, the demonstrative ḏādhī refers back to the word qaryatin, which is already mentioned in the previous sentence and works as its antecedent:

- He asked for his brown raincoat, insisting that this was his usual coat during the winter months.

In English, the proximal demonstrative can be used anaphorically and cataphorically, but the distal demonstrative is used only anaphorically. Arabic has only anaphoric use of demonstratives.

### 5.1.2.2.3 The Discourse Deictic Use:

The use of discourse deictic demonstratives does exist and is exhibited in the two languages. In both the languages, the discourse deictic demonstratives are used to focus the hearers' attention on aspects of meaning expressed by a chunk of words, sentences, or paragraphs...etc. Illustrative examples of this use are the following:
• “The object is to make fun”, said Jon Butler, executive director of Pop Warner. “Teams have been working together since August to get here and we want them to have a good time.”

That’s why Pop Warner moved to the Disney complex three years ago. With more than 5,000 players, coaches and parents attending in 1994, it was growing.”

• daxala l-akrādū fī l-islāmi fī ahdi l-xalīfati ʿumar ibn entered the-Kurd in the-Islam in reign the-caliph Umar son l-xaṭāb, raDīya Allāhu taʿalā ʿanhu, baḍda ʿan al-Khatāb, pleased Allāh exalted with him after truly futiḥat biṭāda fāris, wa-dālika qabla ʿan yadxul was-conquered city Persia and-that before that enter fī l-islām jīrānihim min l-fursi in the-Islam neighbour-their from the-Persian

"The Kurds embraced Islam during the reign of Umar ibn al-Khatāb, may Allāh be pleased with him; this happened before their neighbours, the Persian, embraced Islam."

The two languages show a difference in the anaphoric and cataphoric use of the discourse deictics.

In English, the proximal demonstrative 'this' can be used anaphorically, i.e. to refer to something that has previously occurred, and cataphorically, i.e. to refer to something that is about to happen, while the distal demonstrative is used only anaphorically as illustrated in (3.7.2.1.2.3).

In Arabic, the masculine singular proximal and distal demonstratives are mostly used as discourse deictics. The masculine proximal demonstrative is only used anaphorically, whereas the distal is used anaphorically and rarely cataphorically as shown in (4.3.1.2.3).

As apparent, the differences in using the discourse deictic raise negative transfer for both learners of the two languages.
5.1.2.2 The Recognitional Use:

This use implies that the speaker and hearer share the same view or that they sympathize with one another. They practise a shared knowledge of the topic or the subject referred to by the demonstrative. Mostly, this use is manifested in the two languages. In English, the recognitional demonstrative is coreferential with the noun whereas in Arabic it occurs with a noun as a post-modifier or pre-modifier (4.3.1.2.3). In Arabic the use of this type denotes mockery and humiliation.

5.1.3 Temporal Deixis: Semantic and Pragmatic Similarities and Differences:

Temporal deixis denotes the orientation or position of actions and events in time. English and Arabic have lexical words and phrases that are naturally marked for temporal deixis, like the English terms now, then, yesterday, today, tomorrow, last month/ year, next month/ year and this evening/ Friday ...etc and their counterparts in Arabic like ِّal-ِّāna, ِّið, ِّamsi, ِّalyawma, ِّadan, aš-šahr ِّmaĐī...etc. In addition, temporal deixis can be marked through tense, which is encoded in the form of the verb with affixes or expressed in an independent morpheme. Therefore, a comparison of the two systems of tense in English and Arabic will be carried out.

5.1.3.1 Lexicalization of Temporal Deixis in English and Arabic: Similarities and Differences:
First of all, let us start with the temporal lexemes in the two languages, namely English and Arabic, that are existent in the two languages which denote reference to the time of speech moment. The temporal expressions are classified as simple lexical words and lexically composite words (complex temporal words). Simple lexical words comprise a binary and ternary system of time.

Binary system of proximal and distal contains 'now and then' and their counterparts in Arabic َل-َأنا and َنيدن.

**Now/ then:**

The temporal adverb *now* in English has an equivalent counterpart in Arabic َلأنا. They semantically denote the time at which the speaker is producing the utterance containing *now*. The production of the temporal 'now' denotes that the time of the event is coincident with the articulation of the utterance. Consider the following examples form the two languages:

- َل-َأنا وَقَد َاسْأَيْتَا مِن قَبْلُ…
  Now and already disbelieve from before…

  "Now (you believe) while you refused to believe before…”

  (The Noble Qurān, 10:91)

- Pull the trigger *now*.

In addition to their semantic manifestations, they represent entire similarities in terms of their pragmatic uses. They are glossed as the pragmatically given span including coding time where that span may be the
instant associated with the production of the lexeme itself as illustrated in
the preceding examples, or endless period as shown below.

• \( \textit{fa-lāna baširūhuna wa-btaūū mā-kataba} \) \( \textit{Allāhu lakum} \)
so-the-now have-sex and-seek what-ordained Allāh for-you

"...So now have sexual relation with them (their wives), and
seek that which Allāh (God) has ordained for you
(offspring)…" (The Noble Qur'ān, 2:187)

• I'm now working on a Ph. D.

The temporal 'now' in the two languages is proximal deictic which
locates an utterance in ego-centered space, i.e. a space dominated by the
producer, rather than the receiver, of the utterance as shown in the preceding
examples. Furthermore, it restricts the communicative act to the speaker's
intention rather than the hearer's.

'\textit{Then}' can be glossed in English as 'not now'. It is rendered in Arabic
by 'ḥīna/iðin/ ḍanaðāk' with respect to the time it denotes either future or
past. Both the languages use them anaphorically, i.e. to denote time
backwards or forwards.

Regarding the binary system (now and then), there is no negative
transfer in the teaching and learning them, since they are both used similarly
in the two languages and have the same meaning. Therefore, the learners of
the two languages are predictable to face no difficulty in acquiring them
easily.

\textbf{The ternary of yesterday-today-tomorrow:}
Ternary (pre-proximal, proximal, and post-proximal) system specifies three points on the time line as anterior, simultaneous, and posterior to the moment of speech. The two languages exhibit this system and have the three points as yesterday, today, and tomorrow in English and لامسي، لياوَمَا، and اداَن in Arabic respectively. In Both the languages, today refers to the day on which the utterance occurs; yesterday and tomorrow refer to the days immediately before and after that day respectively.

Both the languages employ pragmatic uses for yesterday, today, and tomorrow to denote the past, the present, and the future with their Arabic counterparts respectively as follows:

- *Today* the inflation rate is more than 3 %; (Present)
- We're not interested in yesterday's designs; (Past)
- We don't know what will happen tomorrow. (Future)

- *yaṣḥadu* لُعالمَة لِياوَمَا لازمَان صاَنِيُّان witnesses the-world the-day crisis housing
  "The world witnesses housing crisis" (Present)

- *bi-لامسي كَاناتي ل-يامان تُشعُف يُلَامِي* in-the-yesterday was the-Yemen living in darkness
  *l-jahli* the-ignorance
  "In the past, Yemen lived in darkness of ignorance." (Past)

- *wa-lَا تَقَالَننا لِشيْنَ ِينَ في إِلَٰٓن* and-not you-say-surely for-thing definitely-I doing
  *ادان* that tomorrow
  "And never say of anything, "I shall do such and such thing tomorrow." (Future)

(The Noble Qur'ān, 18: 23)
Both the languages have poor lexicons to display single lexemes to express two, or three days before or after the day on which the utterance is articulated. The two languages turn to employ complex expressions such as *the day before yesterday or after tomorrow* … etc.; *two/three days from now, three days ago* … etc in English. Similarly, Arabic uses the same process to express two or three days backward or forward like *qabl ١amsi / ِ١amsi l-١avīl, ba١da ١adin…etc; yawmayīni/ ١alā١ati ١ayyāmin min ١al-١āna, munđu ١alā١ati ١ayyām…etc.*

As apparent, the two languages show similarities in the ternary systems of temporal lexical expressions. Accordingly, the teaching and learning of these temporal expressions do not raise a difficulty for the learners of the two languages, i.e. the learners of English and Arabic are expected to confront no difficulty in acquiring them without any hindrance.

Let us examine the positional and nonpositional temporal nouns in the two languages. The positional temporal nouns in English include: morning, afternoon, month, year, century, millennium; Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday; January, February, March, April, May, June, July, August, September, October, November, and December; Spring, Summer, Autumn, Winter; and the nonpositional nouns contain day, month, year, century, millennium. To greater extent, Arabic has equivalent positional and nonpositional temporal nouns to those of English, but are culturally employed in different ways due to the different calendric systems of the two languages, such as sabāhan "morning", ١uḥran "noon", ١ayyām...etc.
Now let us check the calendric system of the two languages, namely, English and Arabic. The two languages exhibit a great difference in terms of the calendric system. The day in the two languages is regarded as 24 hours. However, the two languages culturally subdivide the day into different parts. In English, the day (24 hours) is subdivided into the following subdivisions: dawn, morning, noon, afternoon, evening, sunset, twilight, dusk, and night.

Dissimilar to English, Arabic has more time-units of the day that are subdivided into the following units orderly: sahar (the span of time that is before the time of fajr (dawn prayer)); udūatan (the time interval that stretches from the fajr prayer till the sunrise); bukratan (the starting point of the sunrise); Đuhā 'forenoon' (the span of time that stretches from the sunrise till noon (midday)); duhr (midday, noon), āsr (afternoon); rūba aš-šams or mašrib prayer (sunset), şafaq (the interval of time that stretches from sunset till dusk (twilight)), asaq or asak (the start of getting dark (dusk)), īşā (dusk prayer at supper-time), ātma (the time interval that stretches from after the īşā prayer till midnight), al-layāl (the span of time that stretches from the sunset till the sunrise), al-yawma (the span of time that stretches from the sunrise
till the sunset), sabāhan (the time span that starts at midnight till midday), masāḥan (the time span that stretches from midday to midnight).

The number of seasons in both the languages is the same, i.e. four: ḥar-rabī / spring, ḥaṣ-ṣaīf / summer, ḥal-xarīf / autumn and winter / ḥaṣ-ṣitān.

The system of the year in the two languages exhibit vast gap and difference. The year in the two languages contains twelve months. However, the number of the days of the year in the two languages varies tremendously as well as the days of months. English calendar year is Georgian (reckoning of years starts from Christ's birth) based on solar system for reckoning days and has 365\(\frac{1}{4}\) days, while the Arabic calendar year is Hijri (counting years starts from migration of Prophet Muhammad (PBBUH) from Makkah to Medina) based on the lunar system and has 354 days.

As apparent, the calendric system of the two languages appears culturally to be of great difference that creates a complicated process of learning and teaching, which should make more efforts for considering the calendric system as a specific language characteristic. This leads to the negative transfer, which hinder the process of learning and teaching. This may lead to high confusion when expressing some events or acts in time using the deictic modifiers with the nonpositional temporal unit such as week, month or year. Consider the following:

- I will finish my assignment this week.

If this sentence is said by English person to Arab person, it will be confusing in the sense that an Arab person regards the week calendrically as starting on
Saturday rather than on Sunday/Monday due to the concept of counting the week from Saturday to Friday or non-calendrically as counting seven days from the day on which the utterance is spoken.

In this case, the negative transfer is expectable and learners of both the languages will face a difficulty in learning and acquiring these items. The task of the learners is to internalize and try to learn these items as the target language characteristic and ignore his native influence in order to facilitate and smooth the process of learning such items.

As it is clear from the comparison of the two systems of time in English and Arabic, the two languages show a vast difference as for reckoning the calendar year. As a result, the prediction of the negative transfer is probable and expectable.

5.1.3.2 Grammaticalization of Temporal Deixis in English and Arabic: Semantic and Pragmatic Similarities and Differences:

Grammaticalization covers wider notions such as anteriority, simultaneity, or posteriority usually with respect to the present moment as deictic centre. The grammaticalized elements are generally called tense.

Regarding the tenses in the two languages, namely, English and Arabic, the comparison will be carried out in a juxtaposed illustrative
manner. In this part of the chapter, we will try to deal with each form of the tense of the two languages in terms of their meanings and usages.

The semantic category of the present, past, and future tenses does exist in both English and Arabic (the term Arabic is employed here for ease of referencing to Standard Arabic). Both the languages differentiate between present (simultaneous with time of speech), past (anterior to the time of speech), and future (posterior to the time of speech) time that relate the event time to time of communication.

Let us discuss and examine each tense in the two languages individually, starting with the present tense.

i) The present tense:

Both the languages show similarity in the primary meaning of the present (simultaneity with the speech time) which can be represented as “E simultaneous with S”, but show secondary uses of the present form which indicate:

1) All time (present, past, and future):
   - tašruqu aš-šamsa min aš-ašriqi
   - The sun rises in the east

2) An action repeated at intervals (including custom, habit, ability, etc):
   - ṭastayquđu fī s-sāṭ]ati s-sābi]ati kulla yawm
   - I get up at seven every day

3) An action occurring at the moment of speaking (i.e. the actual present):
4) The future time, which is represented in both the languages with the accompaniment of a temporal adverb that has future indication:

- ašumu rājhata šay'in yahtariq
- I smell something burning

- yuādiru abī ilā sanādan
- My father leaves for Sana'a tomorrow.

5) The instantaneous occurrence of the event at the time of speaking:

- yumariru runāldū l-kurata ilā runāldinū
- Ronaldo passes the ball to Ronaldino.

6) The past time which is known as 'historic dramatic present'. Illustrative examples are mentioned in (see, 3.7.3.2.1.2) for English and in (see, 4.4.2.1) for Arabic.

ii) The past tense:

Both the languages show similarity in indicating the anteriority of the event in relation to the moment of utterance. This can be symbolized in the two languages as “E before S”. Principally, it is used to draw attention to the time in the past at which an action occurred and especially as answers to questions asked by 'when'.

- matā raaytahu ḥāxira marrah?
- When did you see him last?
In addition to this main sense of the past form, both the languages illustrate secondary uses for this form as follows:

1) Both the languages use the past to display an action begun at some time in the past, for example:
   
   • *Tanāwalnā ṭaładāma l-ṭaḍāl fī s-sāḍatī ʿO-ʿāniyah*
   • We had our lunch at 2 o’clock.

2) Both the languages use it to denote successive events in the past, for example:
   
   • adxalati s-ayārata l-mirābi wa xarajat minhā, ʿāmma aqfalati n-nawāfilā wa l-nawāfālī l-ʿabūābī ʿāmma sārat fī ṭarīqihā ʿilā maktab
   • She drove to the garage, got out of the car, closed all the windows, locked all the doors, and walked towards the office.

3) Both the languages employ the past with habitual meaning, for instance:
   
   • indamā kuntu fī l-Hindi kuntu ʿuhatifū ʿahlī maratayīn fī l-lusbu时间节点.
   • While I was in India, I phoned my family twice a week.

4) The two languages use the past form to express the Attitudinal past, which denotes the speaker’s attitude, rather than the past. It is pragmatically regarded more polite than present form, for example:
   
   • hal ṭarad-ta ṭan tāranī?
   • Did you want me?
5) The two languages also employ the past form to express the hypothetical past, for example:

- *law kunta tuhibunī mā qulta ḏālika*.
- If you loved me, you would not say that.

Furthermore, there are some aspects of the use of the past form, which are considered as language specific features. Arabic uses the past to express some other functions as follows:

a) The past form in Arabic is employed to denote the present or the future when it indicates:

i) a wish, a prayer, or a curse, for example:

- *sa[a]da Allāhu [bāka]*
- *la[a]nahu Allāh*

This use is rendered in English by the present subjunctive or ‘may + infinitive, for instance:

- (May) Allāh (God) help your father!
- (May) Allāh curse him

ii) an oath, a promise or a request:

- *wallāhi la-[qamtu bi būnā]*

This use is reflected in English with a verb indicating to the future or an infinitive, for instance:
By God, I will certainly not stay in Poona.

iii) The future tense:

As pointed before, the future has no morphological representation in the two languages. The semantic structure of the future in the two languages is identical as follows: “E after S”. The future tense in the two languages is expressed with the help of auxiliary construction to indicate the futurity. In English, the future is formed with the auxiliary Shall/Will + the infinitive form of the verb. Opposed to these constructions, Arabic has the forms sa-/sawfa + the imperfective form of the verb, for example:

- sawfa/sa-yunhī  같다 tagrīrahu hādīhi l-layīlah
- Ali will finish his report tonight

Furthermore, the two languages use the present form to express futurity accompanying with a temporal adverb denoting futurity, for instance:

- nuūdiru  ilā  Sanā'ā  adan.
- We leave for Sana'a tomorrow.

As apparent, the future tense expresses an event, which is posterior to the moment of speech. This means that the fulfillment of the action will take place after the time of communication.

iv) The present perfect:

In English, it is used to express an event that happened or never happened before now, i.e. at an indefinite time in the past. In other words,
its reference time is before the time of communication. The semantic structure of this tense is “E before R simultaneous with S” in English.

Syntactically, Arabic has no corresponding tense and turns to use other constructions to express this tense, for example, the use of perfective form only, or the perfective form preceded by the particle qad/laqad. Illustrative examples are the following:

- *(Laqad)* ḫintaqala ḫaxi ḫilā bayītin ḫadīd
- My brother has moved to a new house

Furthermore, the present perfect in English may be used to express a situation that began in the past and lasts to the present. In this case, Arabic employs the imperfective form with the defective verb 'māzāla' or the perfective form of the verb to indicate this meaning.

- *(māzīltu)* ḫaskunu ḫī sanī ḫanā ḫunū sabīlīn sinīn
- I have lived in Sana'a for seven years

As it is clear, the present perfect tense is not present in Arabic which resorts to employ different constructions to express it. Accordingly, it leads to the emergence of the negative transfer for the Arab learners of English.

v) The past perfect:

The semantic manifestation of the past perfect is identical in the two languages. According to Reinchenbach (1947), it takes the following temporal construction "E before R before S". This meaning is expressed in English to indicate an activity that was completed before another activity or time in the past. In Arabic, the meaning of the past perfect is expressed by
using the past form of the auxiliary verb 'yakūnu', which is 'kāna' plus qad, and the perfective form of the main verb as in the following example:

- \( kāna \) wālidīya qad tanāwalā ṭaʿāma l-[adā]i īndamā waṣaltu ḵilā l-baṭī

- My parents had finished their lunch when I got home

vi) **The future perfect:**

The semantic of the future perfect is present and identical in the two languages. The temporal structure of the future prefect in the two languages is the same "E before R after S". The only difference between this and the past perfect is that the reference point is in the future, rather than in the past. Arabic expresses this tense by using the future form of 'yakūn', which is 'sa-yakūnu' plus the particle 'qad' with imperfective form of the main verb, for example:

- \( sa-yakūnu \) ṭaʿāma qad qad ḵahab l-[nawmi] īndamā [ašilu] [qilā l-][baṭī]

- My parents will have gone to sleep when I get home.

As apparent, the grammaticalization of tense is a tool in the two languages to orient the event time to the moment in which the utterance is produced.

Accordingly, the past and the future in English are considered more polite due to the formulation of the general "Principle of Egocentric Minimization in Politeness" which is stated as “for greater degree of politeness, minimize the speaker's egocentric role in the utterance”. Based on this ground, the present form in requests and directives is regarded less polite and the use of distal tense, i.e. past or future, highlights expressing
politeness as already exemplified in English and Arabic. Doing so, the speaker orients the speech away from the here-and-now situation and reduces the focalisation on his/her centre, which expresses only his/her point of view.

5.2 Concluding Remarks:

As seen in this chapter, a discussion has been conducted with a view to extracting and localising the similarities and differences between the deictic systems of English and Arabic. As it is shown, the personal deictic systems of the two languages have been examined and more differences than similarities are displayed. The sole similarity between the two languages is the separate pronouns of the first person, while the second person is highly different. The spatial deictic systems in the two languages show more differences than similarities, i.e. English is two term system and Arabic is three-term system.

The temporal deictic systems of the two languages exhibit some similarities as well as differences. The two languages have, to a great extent, similar binary and ternary systems of temporal lexical expressions. Nevertheless, they demonstrate a vast difference in the calendric system of the two languages. The calendar year and the ordering of the days of the week in the two languages are greatly different. They show similarity in expressing the event with connection to the moment of speech, i.e. the primary tenses in the two languages are, to a great extent, similar.