Temporal Deixis in Najdi Arabic

Dr. Manar Almanea,
Department of English
College of Languages and Translation
Imam Mohammad Ibn Saud Islamic University

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Abstract:

This study is concerned with the identification and classification of temporal deixis in the spoken Najdi dialect (NA henceforth) of Arabic. The data used for the analysis comprises a total of ten-hour audio-recording and transcription of face-to-face, informal conversations among six adult Najdi speakers of Arabic. Two categories of time deixis are recognized, namely lexical temporal deixis such as (الحين) alḥi:n (now) and (يوم) youm (day) vs. morphological temporal deixis (tense). Deictic expressions were found to be used gesturally, symbolically, and non-deictically. Results show that lexical encoding of various units and spans of time is very elevated. L-tenses are highly parallel to the M-tenses of the utterances. The detailed affixation of verbs including person, gender, and a number of speakers and addressees exemplifies the strong ties that connect an utterance with its context in NA.

Key words: Arabic pragmatics, context encoding, deixis, Najdi Arabic, temporal deixis, tenses.

المرجعيات الزمنية في اللهجة النجدية

د. منار محمد المانع
قسم اللغة الإنجليزية – كلية اللغات والترجمة
جامعة الإمام محمد بن سعود الإسلامية

الملخص:

تهتم هذه الدراسة بتحليل بعض خصائص المرجعيات الزمنية في اللهجة النجدية العربية. وتهدف إلى تحديد وتصنيف أنواع المرجعيات اللفظية الواردة في سياق الحديث. وتتطرق الدراسة إلى الاستخدامات المختلفة للمرجعيات (استعمال إشاري \ مجازي \ لا مرجعي). اعتمدت الدراسة في التحليل على مادة صوتية مسجلة لعشر ساعات كاملة تحوي محادثات غير رسمية بين ستة متحدثين بالغين باللهجة النجدية. توصلت الدراسة إلى أن المرجعيات اللفظية الزمنية تنقسم إلى مفردات زمنية مثل كلمة (الحين\ هالحين) وكلمة (يوم\ اليوم) وكلمة (مرة \ هالمرة) وتصاريف زمنية (ماضٍ ومضارع ومستقبل). المفردات الزمنية تم استخدامها مرجعياً إشارياً ومرجعياً مجازياً واستخداماً لا مرجعياً. وأظهرت النتائج أن تقسيم وحدات الزمن في اللهجة النجدية عميق ومفصل بشكل مقارب للتقسيم في العربية الفصحى. وكذلك التصريفات الزمنية اللفظية للأفعال متوافقة إلى حد كبير مع زمن الحدث الفعلي مع القليل من الاستثناءات. وتظهر التفاصيل المتعددة لمطابقة الأفعال مع الضمير و الجنس والعدد مدى عمق ربط الكلام بسياق الحديث في اللهجة النجدية.

الكلمات المفتاحية: المقاصدية في العربية ، السياق في الكلام ، المرجعيات اللفظية ، اللهجة النجدية ، المرجعيات الزمنية ، الزمن في العربية العامية ، العربية المنطوقة

١. Introduction

All human languages are necessarily endowed with the universal property to linguistically encode aspects of the paralinguistic context of an utterance (Lyons, ١٩٧٧). The meanings of those utterances totally depend on that context. Such non-arbitrary systems of linguistic reference to physical and situational context are known as deixis. According to Levinson (١٩٨٣), deixis provides the most evident reflection of the structured interaction between language and context. Basic examples of deictic expressions include the use of demonstratives, time and place adverbs like *here* and *now*, among others.

The study of deixis initially sprang from the work of philosophers and logicians who viewed context as a set of pragmatic indices for speakers, addressees, times and places of utterance, indicated objects, etc. (Kryk, ١٩٨٥). According to their views, sentences can express different propositions in different contexts, such as in:

Put *it here tomorrow* before *she* recognizes *you*.

The italicized words in the previous utterance are deictic and definitely depend on context to determine their proposition. Varying contexts will evidently provide different meanings for such deictic expressions.

١،١ *Deixis Categories*

The traditional categories of deixis are person, place and time. The necessity of recognizing these categories is explained by Korzybski (١٩٣٣: ٢٤٣) who states that:

There cannot be something somewhere at 'no time', or something at some 'time' and 'nowhere' or 'nothing' 'somewhere' at 'sometime'. Everything which happens must be structurally represented as something, somewhere, at some time.

The traditional deictic categories were complemented later by Fillmore (١٩٧٥) with discourse (anaphora) and social deixis. The analysis of all the deictic expressions depend on the concept of deictic center. The unmarked anchorage points which constitute the deictic center are the central person, the central place, the discourse center and the social center. The central (first) person is the speaker; the central place is the speaker's location at the time of utterance (which is the central time or the coding time); the discourse center is the point which the speaker is currently at in the production of his utterance; and finally, the social center is the speaker's social status or rank (Fillmore, ١٩٧٥).

١،١،٢ Time Deixis

Time deixis or temporal deixis basically means the linguistic grammaticalization required to relate the time of event to the time of communication. In other words, they are the expressions concerned with the various times involved in and referred to in an utterance. These include, for instance, words like *now, then, today, tomorrow, this time, that time, two weeks from now, last week, seven days ago, next April*, etc. (Fromkin et. al, ٢٠٠٧). To understand what specific times such expressions refer to, the exact time when the utterance was issued is required. In other words, temporal deixis functions to locate intervals on the time axis, using the moment of utterance as a reference point. The time axis can be divided into three major categories: *before the moment of an utterance*, *at the moment of an utterance* (the coding time), and *after the moment of an utterance*.

Levinson (١٩٨٣) proposes a distinction between the coding time (CT) and the receiving time (RT) (this distinction was also made earlier by Fillmore [١٩٧٥] between what he called the encoding time vs. the decoding time). The CT is when the utterance is made, and the RT is when it is received. They are not always identical as in the cases of recorded broadcasts, or written letters. However, in all face-to-face interactions the CT and RT are identical, a situation referred to as deictic simultaneity.

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According to Frawley (١٩٩٢), the structure of temporal deixis in a language is influenced by how languages and cultures construct time in general. Some languages consider time as an extension from a point of origin, backward from the present point or forward into the future. This system is called a vectorial system. In other languages, however, time is encoded as inherent units or measures, for example days in the past, days in the future, and the current day. Such languages are called metrical languages. As will be evidenced in the analysis, NA is found to be a vectorial language.

١٫٣ Research questions

The present study is a descriptive study which linguistically investigates and analyzes temporal deixis as used in informal conversations in NA. The main questions for which the present study seeks answers are:

١. What are the categories of temporal deixis in NA?

٢. What are the pragmatic uses of temporal deictic expressions in NA?

١٫٤ Review of related studies

Most studies which focused on deixis in Arabic were limited to Classical Arabic or Modern Standard Arabic. Classical Arabic is an old variety of Arabic which is available in written records of religious texts and old poetry. Modern Standard Arabic is the official language used for higher purposes in Arab countries which are all diglossic societies (Ferguson, ١٩٥٩).

Semlali (٢٠٠٦) dealt with deixis in Modern Standard Arabic from a purely translator's perspective. He focused on Arabic written data providing a model for the translation of deixis in Arabic. The offered analysis of temporal deictic expressions presented in the study was restricted only to verb tenses, disregarding lexical time

deixis. The study seems to follow a contrastive-analysis methodology.

Similar to Semlali, Masyhuroh (٢٠٠٨) worked on the translation of deictic expressions in Arabic. Data is limited to the deictic expressions in the story of Moses and Alkhudr, which is narrated in Surah Alkahf (the Cave Chapter) in the Holy Quran. The researcher identified and translated different types of deictic expressions found in the text. A similar study was conducted by Faizah (٢٠٠٨), in which she analyzed deictic expressions in one chapter of the Holy Quran namely 'Surah AlDukhan'. Another similar study is by Azzahra (٢٠١٩) in which he examined deixis in 'Surah Al-Baqarah'.

Saleh, et al. (٢٠١٤) provided a contrastive analysis of Standard Arabic and Standard English deictic systems. The study dealt briefly with all types of deixis. With regard to time deixis, Saleh, et al. (٢٠١٤) argued that in Arabic there are three forms of encoding time: namely adverbs of time, demonstratives used metaphorically to refer to time and verb tenses. Demonstratives are divided into three levels: proximal like (هذا) *ha:tha:*, medial such as (ذاك) *tha:ka* and distal as (ذلك) *tha:lika*. Nevertheless, the analysis provided is brief and in need of further research.

Al Abuali (٢٠١٥) attempted to follow a similar approach as well. The study focused on the translation of Arabic deictic expressions along with providing a contrastive analysis of Arabic and English deixis systems. Yet, the translation of deictic expressions was hardly discussed in the study, which focused entirely on the comparison and contrast of Arabic and English deixis systems. The data of the study comprised sentences provided by the author as a native speaker of Arabic in addition to some Arabic translations of English texts. These sentences were mostly in Modern Standard Arabic, even though the author failed to realize that some translations of English novels involved colloquial language use especially in dialogues. Such intentional data selection of specific utterances could be inconclusive since some important uses and categories might be left

out. The study attempted to cover all categories of deictic expressions. However, that wide scope led to inadequate analysis for some of the categories.

With regard to time deixis, Al Abuali (٢٠١٥) argued that Arabic reference to time was through nouns such as (اليوم) *alyawm* (today), adverbs like (يومئذ) *yawma'ith* (at that day), particles as (إذا لما،) *lamma:, 'itha:* (when) and tense. Demonstrative pronouns were also used as time deixis with proximal elements referring to the present tense as in (الوقت هذا) *ha:tha alwaqt* (this time) and distal elements pointing to the past (تلك الأيام) *tilka al'aya:m* (those days). The researcher is of the view that tense in English is more deictically focused than in Arabic. She noted that in English tense always locates a situation in the present or the past of the CT, while in Arabic tense has a weaker deictic feature. Al Abuali considered tense in Arabic to be only relative because the tense of the verb may not be directly related to the CT. She defined relative tenses as those which depend on other verbs in the utterance to decide on their deictic point. To her, other temporal deixis devices such as adverbs of time play an essential role in referring to the deictic reference in Arabic; by contrast, they have only a supplementary role in English.

Unlike Al Abuali (٢٠١٥) who discussed Arabic deixis in Modern Standard Arabic, Sa'aida (٢٠١٧) conducted a study investigating deixis in a local variety of Arabic, namely Urban Jordanian Arabic. The data was based on samples selected by the researcher during several conversations with friends and family members. The study very briefly touched upon different deixis categories and highlighted their gestural, symbolic and non-deictic uses. Temporal deixis was divided into tense (grammatical expressions), time adverbs, and complex time adverbials such as 'five years' ago. However, the study provided only one example of time deixis which is the adverb (اليوم) *alyawm* (today). She clarified that it is used 'symbolically' to

refer to the specific day in which the utterance took place. Nevertheless, the analysis providing for all the categories was too short and shallow and required greater investigation.

There are many other spoken varieties of Arabic in which deixis has not investigated yet. NA is one of these varieties. This study differs from previous studies as it takes into account all types of temporal deixis (lexical and morphological) rather than focusing on just one (e.g., tense). In addition, the scope of the study is not as broad and wide as some earlier studies which investigated all types of deixis in a specific Arabic variety. The focus on temporal deixis allows the researcher to investigate and analyze the topic with some depth. Finally, the study analyzes data in several occurrences of temporal deixis instead of a selection of them, an approach employed in some earlier studies.

Following Levinson's (١٩٨٣) division of temporal deixis, the study classifies temporal deixis into two broad areas including time adverbs and adverbials on one hand and tense on the other. Since time adverbials also encompass nouns (common and proper names) and in order to avoid the possible confusion over the deictic words' parts of speech, Levinson's category of adverbs and adverbials is referred to in this study as 'lexical time deixis'; that is opposed to 'morphological time deixis' which includes tense.

The remaining sections of this paper are organized as follows. Section ٢ discusses the research method employed here, including the description of the data and the qualitative data analysis. The analysis of the data is provided in section (٢٫٢٫١) for lexical time deixis and section (٢٫٢٫٢) for morphological time deixis. Lexical time deixis includes the word 'الحين' *alḥi:n* (now), the word 'يوم' *youm* (day) and 'اليوم' *alyoum* (today), common nouns of time measurement and proper time names and calendrical reckoning. Section ٣ presents the results and concludes the study.

٢. Methodology

٢٫١ Description of the Data

The data used in this descriptive study has been collected from the recording and transcription of a total of ten-hours of spontaneous, informal conversations. Three, one-to-one, informal conversations were recorded and the consent of the speakers to use the recordings for research purposes was obtained after the conversations. The selection of the speakers was based on specific criterion in order to ensure the representativeness of the data. The six speakers who were recorded were all adult speakers (their ages are between ٢٧ and ٣٩). With regard to gender, three speakers were female and three were male. Their levels of education range from BA degree to PhD degree. Speakers were all born in Riyadh and lived in Riyadh since their birth. They come originally from a Najdi origin. Specifically, they come from different towns in the Najd area (the central region of Saudi Arabia), namely *Alkharj*, *Huraymela, Almajma'ah,,* and *Azzilfi*. The speakers speak NA, the variety of Arabic spoken in Najd. For reasons of brevity, in the following analysis specific portions of utterances are selected to exemplify the corresponding issue with the word or phrase under focus written in bold. In addition, in some instances, more than one temporal deictic expression is available in an utterance along with the one under focus. These are dealt with in their appropriate sections. Appendix I offers five samples selected from the recorded conversations which provide longer contexts of some of the selected utterances. The samples are followed by their English translated equivalents.

٢٫٢ Data Analysis and Discussion

The analysis of data showed that the grammaticalization of time deixis is realized in two broad linguistic categories which are lexical (nouns, adverbs, adverbial phrases, particles, etc.) and morphological (such as verb tenses). Accordingly, the discussion of the temporal deictic expressions in this study will explore the data along these two axes.

٢،٢،١ Lexical Time Deixis

According to Levinson (١٩٨٣), the basis for linguistic lexical systems that are used for reckoning time in most languages depends on the natural cycles of day and night, lunar months, seasons and years. These lexical items can be used as measures or units with common nouns such as *month*, *day* and *year*. There are also the proper or calendrical names of certain time periods such as *Wednesday*, *Christmas*, or *December*. In addition to these deictic expressions, time adverbs, like *now*, *then*, and *later*, play a major role in temporal deixis. All these types of lexical deixis are found to be manifested in NA with varying types of use as will be illustrated below. The study will initially analyze temporal adverbs.

A. The word "الحين" *alḥi:n* (now)

The word "الحين" is a time adverb in NA meaning now. Its

origin can be hypothesized to stem from the verb "حان" *ḥa:na,* which

means ('time comes') in Classical Arabic and in its denotative meaning it shares an element of time (Ibn Manzoor, ١٢٩٠). The noun

"حين" *ḥi:n* means "time", as is clear in the verse of the Holy Quran:

(هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِيْنٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا)

(Has there not been over Man a long period of Time, when he was nothing - (not

even) mentioned? [Ali, ١٩٤٦:١٧٨١])

Possibly after the addition of the definite article "ال" *'al*, the

word "الحين" has gained the meaning of "at the time of speaking", i.e.

"now", on a parallel basis to "يوم" *youm* (day) and "اليوم" *'alyoum* (today). Within the proximal/distal (or this /that) dichotomy that is said to cut across all deictic types (Kryk, ١٩٨٥), "الحين" can be considered to be a proximal deictic expression of time. This stands opposed to the distal "بعدين" *ba'de:n* or "عقب" *'egub* in NA, which can be glossed as " after the time of speaking", or "من زمان" *min zema:n*, "مبطي" *mubṭi:* and "قبل" *qabl* which are all adverbs of time in NA used to refer to time prior to the time of speaking.

The adverb "الحين" has been used both deictically and non-deictically in the data, following Levinson's (١٩٨٣) and Fillmore's (١٩٧٥) distinction between gestural, symbolic and non-deictic usage of deictic expressions. For example:

(١) الحين... لو زدنا به **الحين** نفس العدد اللي طلع **تو**...
alḥi:n ... law zidna: bah alḥi:n nafs al'adad alli ṭala' taw
Now, if we add to sum **now** the same number that
appeared **just before**…

The bold "الحين" exactly refers to at the moment of speaking. The speaker wants to try *now* to add the number he got from the previous calculation to the new calculation he is going to do as he continued saying "خلينا نجرب نزيده ونشوف كم يصير". This use is a gestural deictic, as it specifically refers to the exact point and the instant moment of speaking. It is comparable to Levinson's (١٩٨٣: ٦٦) example: "Push not *now*, but *now*".

The word "تو" *taw* is also deictic and gestural in the previous utterance, as it means "a short time ago" or "just before" the CT. The use of "تو" provides evidence to support Frawley's (١٩٩٢) argument that there are temporal degrees of remoteness from the deictic center as in "right now" and "just before" in English.

However, the gestural usage of "الحين" is not totally restricted to uses that refer to an exact moment. It can also be used for a span of speaking, as in the following utterance:

(٢) هذا رابع أسبوع بالدراسة الحين؟

ha:tha ra:bi' 'usbu:' baddrasah alḥi:n?

Now this is the fourth week since we started studying?

Here the speaker does not mean the exact point of anchorage of the speech event. She means a larger unit, actually a week, containing the coding time. It is necessary, nonetheless, to know at which specific week this utterance occurred in order to understand its meaning. Thus, it is deictic. The use of the demonstrative "هذا" adds evidence to this gestural usage.

The previous deictic, gestural use of the term "الحين" is to be contrasted with the deictic, symbolic use which requires only the knowledge of the context to infer its reference. This usage occurs rather frequently in conversational discourse as in:

(٣) جينا **هالحين** قلنا يالمحكمة... ياكتابة العدل نبغى **هالحين** الأرض هذي...

ji:na halḥi:n qilna yalmaḥkamah ... ya: ktabat al'adl nabġa halḥi:n al'arḍ ha:thi

Now, we came and said to the court, to the notary we **now** want this land

In the utterance above, the use of "الحين" does not refer to the exact moment of the utterance, since the context of the utterance testifies to this. The conversation was taking place at the home of the speakers, in the late afternoon. So, "هالحين" *halḥi:n* is deictically and symbolically used to refer to the relative span of time including the CT. It can mean "at the present time" without a clear indication of what the limits of the present time are. This sentence is comparable to the one mentioned by Levinson (١٩٨٣: ٧٤):

I am now working on a PhD

It is worth noting that the word "الحين" in this utterance is preceded by the morpheme "ها" *ha* meaning 'this'. The two expression "الحين" and "هالحين" *halḥi:n* are almost synonymous. The analysis of data did not reveal any specific pattern of usage distinguishing these terms. They were used almost interchangeably. The morpheme "ها" is a demonstrative in NA as it can be used in constructions like "هالمرة" *halmarrah* (this time) or "هالقلم" *halqalam* (this pen) and it is most probably a contraction of the demonstrative "هذا" *ha:tha* (this). It is used for proximal objects and times. Similarly, the word "الحين" is a contraction of the longer form "هالحين". "هالحين" is repeated in the utterance above for emphasis. Adding the demonstrative to the deictic word similarly adds emphasis to the deictic reference.

A similar example of deictic, symbolic usage of "الحين" can be found in the following utterance:

<div dir="rtl">

(٤) أقدر الحين أروح لهم

</div>

'aqdar al ḥi:n 'aru: ḥluhum

I can **now** go to them

Here the speaker does not refer to the exact moment of speaking, since the conversation occurred in late afternoon when all official agencies are about to close. He meant at the present time.

Finally, the word "الحين" can be used non-deictically where it refers to nothing specific. For instance:

<div dir="rtl">

(٥) الحين أنا ما فهمت

</div>

al ḥi:n'ana ma: fahamt

Now, I didn't understand

<div dir="rtl">

(٦) الحين أنتي وراك زعلانة؟

</div>

al ḥi:n 'anti wara:ts za'la:nah

Now, why are mad?

<div dir="rtl">

(٧) الحين أنت...

</div>

al ḥi:n 'ant..

Now you..

In fact, the use of these expressions does not refer to any particular time at all. They serve only as initiators of speech or discourse fillers. Therefore, they are non-deictic expressions, similar to the example provided by Levinson (١٩٨٣: ٧٤)

Now, that is not what I said.

It is evident from the above discussion that the three usages of the word "الحين" in NA have near equivalent usages in English of the word "now".

B. The word "يوم" *youm* (day) and "اليوم" *alyoum* (today)

The word "يوم" *youm* originally means the word "day". For example, "يوم القيامة" means "the day of judgment". If the word "يوم" is accompanied by the definite article "ال" *'al,* then the word "اليوم" *alyoum* means "today". This is parallel to "حين" and "الحين". Variant other uses are also manifested as it has become clear from the analysis of the data.

The first use is the deictic, proximal, straight forward use of the word "اليوم", to refer to the day including the CT, as in the following:

(٨) وش عندك **اليوم** بلانز يعني؟

wish 'indik alyoum pla:nz ya'ni:?

what are your plans for **today**?

(٩) بأشوف أمي إذا كانوا بيجون **اليوم**

bashu:f ‘ummi ‘itha ka:naw biju:n alyoum.

I will see if my mother will come **today**

It is evident that the speaker used "اليوم", and does not refer to the calendrical proper name of the day because the word "اليوم" *pre-empts* the use of the calendrical name. The calendrical name "الثلاثاء" was only mentioned when the speaker was not sure what day of the week was "اليوم" and therefore inquired:

(١٠) ما فيه شي. **الثلاثاء اليوم**؟

mafih shai. ‘athulatha: alyoum?

Nothing. **Today** is **Tuesday**?

It is obvious in all these uses of the terms "يوم" and "اليوم" that these terms can refer to the whole span as in "اليوم الثلاثاء", or to a point in that span as in "بشوف أمي إذا بيجون اليوم".

The indefinite word "يوم" is a distal time deictic expression in NA. It is used in the data in past tense adverbials as a past time marker when the exact date of the past event is not mentioned, or even not known as in:

(١١) لا بس اللي أنا أشوفه **يوم** أنا ندرس

la: bas alli ashu:fuh youm ‘inna nadris

No, but what I see **when** we were studying

The use of "يوم أنا ندرس" refers to a period of time prior to CT, not a specific day. The mentioning of the exact dates of that period is not important. Therefore, the word "يوم" is deictically and symbolically used since it is sufficient to know the context of the speech event to understand the meaning. This particular type of use is manifested in another way in the following utterance, using "و" *wa*:

(١٢) أنا توهقت وأنا هناك

'ana tuwahhaqt wana hna:k

I was in a deadlock **while** I was there

If there is a difference between the use of "يوم" and the use of "و" to refer to periods of time prior to CT, it can be hypothesized in the way that "و" places more emphasis on the duration of time "وأنا هناك" than "يوم", which gives more emphasis on the action (i.e. studying) happening during that period "يوم إنا ندرس".

Another deictic use is clear in the following examples:

(١٣) لحظة **يوم** جيت تبني بيت أمك

laḥzah youm ji:t tabni be:t 'ummik

Wait a second, **when** you started building your mother's house

(١٤) ما عندي رقم لأم منور **يوم** تكلمن من جوال أخته

ma 'indi" raqm lum mimnawwer youm tkalman min jawwa:l 'ikhtah

I don't have Om Mnawer's number. **When** she talked to me, she used her sister's cell phone.

These two uses actually refer to a specific point in the past (building the house, calling), and thus they are deictic. However, it appears that the exact date is not known to the speaker, and thus the usage is symbolic.

Such instances show that the use of "يوم" is restricted to past events. According to this type of use, the word "يوم" does not always convey the meaning of a whole day in the past. It can refer to a single point in that day as in the example in line ٣٩٣ above. A distal equivalent to "يوم" which can be used for future events is the adverb "إذا" *'itha* which was not used in the data. A hypothetical example would be:

(١٥) **إذا** جيت تبني بيت أمك

'itha ji:t tabni be:t 'ummik

When you decide to build your mother's house

There is a further use of the term "يوم" when it is combined with another deictic word such as the demonstrative "ذاك" *tha:k*. Levinson (١٩٨٣) called this structure *complex time adverbials*. An example of this usage is obvious in:

(١٦) تذكرين إنه عيا يسلمه للسواق **ذاك اليوم**

tathkeri:n 'innuh 'ayya ysalmuh lassawaq thak alyoum

Do you remember that he refused to hand it to the driver **that day**

It seems that the use of "ذاك اليوم" lays more emphasis on the *specific time* of the past occasion, than the use of "يوم" alone, as in " إنا يوم ندرس ذاك اليوم". This can be argued to be true, since the phrase "ذاك اليوم" employs a combination of a demonstrative that deictically and symbolically points to a specific day in the past, in addition to the use of the term "اليوم" with the definite article "ال"specifying a particular day in the past. The demonstrative "ذاك" is a distal demonstrative, and it does not point to something in the immediate context, and therefore it is not gestural. On the other hand, the word "يوم" in "يوم إنا ندرس" does not refer to a particular day, but rather a period of time.

Complex time adverbials are found in other phrases like "ذيك المرة" *thi:k almarrah* which means "that time" in the past as in:

(١٧) ممدينه حنا **ذيك المرة**

'immaddidi:nuh ḥinna thi:k almarrah

we extended it **that time**

It is worth noting that in NA, the demonstrative "ذاك" *tha:k* is used form masculine nouns and "ذيك" *thi:k* is used for feminine nouns. The use of "ذيك المرة" in ١٧ is deictic and symbolic. However, the reference is not directly to the time as in the phrase "ذاك اليوم", but it is more related to the event which occurred prior to the CT. The difference between the origin of the word "يوم" which means "a day", and "مرة" which means "one time" testifies to this variation. The example below shows that the exact time referred to is not at all as important as the event itself:

(١٨) **مرة** سألته وش طريقة عجينتس

marrah sa'altah wish ṭiri:qat 'aji:nitits

I asked her **once** what is the recipe of your dough

C. The Case of Common Nouns of Time Measures

According to Levinson (١٩٨٣), time units can be used either used as measures relative to some fixed point including CT (e.g. weeks, months, year), or calendrically to locate events in the absolute time system *origo* (e.g. Monday, April, ٢٠١١). Measures of time can be used both deictically and non-deictically. For example, in the following utterances

(١٩) من الأسبوع اللي فات

min al'usbu:' alli fa:t

since **last week**

(٢٠) حاجزه من أسبوعين

ḥajzuh min 'usbu'e:n

I scheduled it **two weeks ago**

The phrases "الأسبوع اللي فات" and "من أسبوعين" are deictic and symbolic as they measure time relative to the CT, i.e. "last week" means the week preceding the week including CT, and "two weeks ago" refers to two weeks prior to the week including CT. Similar deictic use of time measure terms is found in the phrase "أربع سنين" in

(٢١) حنا واحد وأربعين .. أربع سنين!

ḥinna waḥid warbi'i:n ..'arba' sni:n

We are in forty one… **Four years**!

The speaker refers to the story of the problem of his land which started four years before the CT of his utterance. He asked prior to this utterance "كم له السالفة ذي" "you have this issue for how long?". Thus, the *four years* expression refers to some specified years measured in accordance with the CT (the year ١٤٤١ in the Hijri

Calendar). This usage is to be contrasted with the non-deictic usage of the same expression "أربع سنوات" in the following utterance:

(٢٢) **أربع سنوات** كورسات كأنه بكالوريوس

'arba' sanawa:t koursa:t ka'annuh bakaluryu:s

Courses for **four years** like the BA

Here the phrase "أربع سنوات" does not refer to any particular years. It is a description of a PhD program that consists of a four-year course plan (years could be argued to be academic years not calendrical ones). This explanation can also be applied to the following utterances as well (among others):

(٢٣) **واللنقوستكس** أخذ المركز الثاني على مستوى الجامعة وهو **ثلاث سنين**

wa allingwistiks 'akhath almarkaz aththa:ni 'ala mustawa alja:m'ah whu thalath sni:n

and Linguistics scored the second best program in the university and it is **three years**

And in:

(٢٤) كم يأخذ إذا شحنتيه؟

يومين .. ثلاثة

kam ya:khith 'itha shaḥanti:h

youme:n ..thala:thah

Dr. Manar Almanea,

How long does it work after you charge it?

two ..three days

D. The Case of Proper Time Names and Calendrical Reckoning

As mentioned before, specific times may be referred to using the calendrical information which is also called the *absolute* information. Such deictic expressions are exemplified in utterances like:

(٢٥) عشان كذا ما سويناه من عام **ثمان وثلاثين**

'asha:n kitha ma sawwayna:h min 'a:m thima:n wthalthi:n

That's why we didn't do it since **thirty eight**

Here, the speaker specified the year "**ثمـان وثلاثين**" meaning ١٤٣٨ (Hijri) which is clearly prior to the CT. A similar more detailed example is found in:

(٢٦) المحضر **ذا** تنعش ربيع الأول ألف وأربعمية وثمان وثلاثين كم الحين؟

حنا واحد و أربعين

almaḥẓar tha thn'ash rabi:' al'awwal 'alf wa arba'miyah wthma:n wthalathi:n kam alḥi:n?

ḥinna waḥid warbi'i:n

This record is on the ١ʰ **of Rabei' Al-Awal, ١٤٣٨**, what is the date today?

We are in **forty one**

The use of proper names of time units deictically is also employed in the data. For instance, the speaker said:

(٢٧) يبي له يجي يركبه أحسن شي **بالنهار** كان **العصر**؟

...yabi: luh yiji yrakkbuh 'aḥsan shay bannah:r ka:n al'aṣr

he needs to fix it during **daytime**, could it be in **late afternoon**?

In this utterance, the speaker used two words of time "النهار"(daytime) and "العصر" (late afternoon). One is used deictically while the other is used non-deictically. Before this utterance, the other interlocutor asked him if he could fix the TV receiver today. He commented that the best time this could be done is during the day (for the need of the daylight). Using the word "النهار" generically, he does not refer to any particular day. When he said "كان العصر؟", this means that he is thinking of the particular day including the CT. The late afternoon "العصر" is the only portion of the day available for fixing the receiver since the conversation took place in the afternoon. He wanted to make sure that the late afternoon "العصر" of that particular diurnal unit that includes CT is suitable. Accordingly, "العصر" is used deictically.

It is worth noting that NA, similar to other Arabic dialects, lexically differentiates between early afternoon "الظهر" *alẓeher* and late afternoon "العصر" *al'aṣer,* and also between early evening "المغرب" *almaghrib* and late evening "العشاء" *al'isha'*. Such a distinction is related to the division of Islamic prayer times of day

and night. There are other names for different times of the day in NA which were not found in the data such as:

"الضحي" *alẓaha:* (around ١١-١٠ a.m.)

"القايلة" *alqa:ylah* (around ١ p.m.)

"مسيان"*msayya:n* (around ٥ p.m.)

"بين العشوين" *be:n al'shawe:n* (between early evening and late evening)

Such a distinction is one of the culture-specific nuances of the conceptions and the linguistic encoding and division of time and time units.

Proper names of days have been used deictically in the data as in:

(٢٨) الخميس فيه موعد أسنان

alkhami:s fi:h maw'id 'asna:n

On **Thursday** we have an appointment with the dentist

The conversation took place on Tuesday, and the speaker is referring to the Thursday of the same week. Although there is an expression "بعد بكرا" *ba'd bukra* that can preempt the use of the proper name, it has not been used. Its pre-emptive power is not as powerful as the preemptive power of the word "بكرا" *bukra* meaning 'tomorrow' as is clear in the following utterance:

(٢٩) ما أقدر أروح **بكرا** فتصير الجمعة

ma ʻaqdar ʻaruːḥ bukra fatiṣiːr aljimʼah

I can't go **tomorrow**, so I will go on Friday

Wednesday was not referred to with its proper name, but rather with "بكرا".

٢،٢،٢ Morphological Time Deixis

Verb tenses are considered a clear form of morphological times deixis. They ensure that most sentences when uttered are deictically anchored to a context of utterance (Levinson, ١٩٨٣). The deictic nature of tenses is better conveyed when an utterance is not accompanied by a definite time marker. In order not to confuse pragmatic and linguistic tenses, a distinction must be clarified between meta-linguistic tenses (M-tenses) and linguistic ones (L-tenses). The M-tenses are related to the meaning and temporal interpretation of the utterance. They are deictic. They are of three types, past (prior to the CT), present (a span including CT) and future (succeeding CT). These tenses can be conceptualized to be either proximal (present tense) or distal (past and future).

On the other hand, L-tenses are those linguistic tenses of the predicate. They are subject to variation depending on the language. There could be only partial and imperfect correspondence between M-tenses and L-tenses in a language. As opposed to what Al Abuali (٢٠١٥) claimed, namely that tense is more didactically focused in English than Arabic. In NA, however, the M-tenses and L-tenses are quite proximate. The L-tenses in NA are of three types; the present, past, and future. These seem to parallel their correlates in M-tenses.

For instance, the past tense correlates with past events as in:

(٣٠) المشروعات اللي **أخذوها** من الدولة

almashru'at alli 'akhathawha min addawlah

Also, funded projects which they **got** from the government

(٣١) تقول ان زوجي **راح وتأكد وسأل**

tiqu:l in zouji: ra:ḥ wta'akkad wsa'al

She says my husband **went and asked and made certain**

All the bold verbs are in the past tense and they convey some events which occurred prior to the CT.

٢. The future L-tense also seems to correlate with the future M-tense in NA, as in:

(٣٢) **يبي يجي** له وقت ترى ال أي دي دي ما عاد يناظرونه

yabi yiji: lah waqt tara; al i: di di ma 'a:d ynaẓru;nah

There **will come** a time when the EdD won't be accepted

(٣٣) **بيجون** اليوم؟

bi:ju:n alyoum?

Are they **going to** come today?

Both verbs "بيجون" and "يبي يجي" express events that will happen in the future succeeding CT. As has been indicated by Levinson (١٩٨٣), L-future tenses invariably contain a modal

element. This is clear in the use of "يبي" and "ب" before the verbs as indicators of the future tense.

Nonetheless, the neat correlation between M-tenses and L-tenses is not always the case. Some verbs are used in the L-present tense when they do not refer to the span of time including CT, but rather for the near future:

(٣٤) ايه يمكنه زانت **أروح أشوف**

'i:h yimkinnah za:nat 'aru:ḥ 'ashu:f

yes, it should have been ready. I **will go and see**.

Prior to the previous utterance, the other interlocutor asked whether the coffee is ready. This speaker is going to check. Yet, she used the L-present tense in "أروح أشوف" to refer to the near future, i.e. just after the CT.

٣. The L-present tense is employed to directly refer to the time span including CT with an imperfect marked aspect, as in the verb "أذكر" in the following utterance:

(٣٥) ... **أذكر** واحد من الرسايل

'athkir waḥid min arresa:yel

… I **remember** one of the packages

It refers here to a progressive state. The L-present tense can also refer to a habitual action, as in:

(٣٦) الطلاب الكوريين يجيبون أجهزة متطورات مرة

aṭulla:b alku:riyyi:n yiji:bu:n 'ajhizah mtiṭawa:t marrah

Korean students **bring** very advanced devices

Yet, the L-present tense can be used in M-tenseless sentences as in:

(٣٧) ترى مشغل البلوتوث ومشغل الواي فاي **يستهلك (البطارية)**

tara mushaghil alblu:tu:th w mushaghil alwaifai yistahlik

The Bluetooth and wifi players **consume** (the battery)

Here, the speaker talks about a general fact that such devices actually use up the battery. This is an M- tenseless utterance, but it is L-tensed. The L-present tense is used for such M-tenseless utterances. Another example is:

(٣٨) هنا **تطلع** أربع وسبعين

hina taṭla' 'arba' wsab'i:n

Here it **equals** seventy four

The speaker is speaking about some calculations. The verb "تطلع" is M-tenseless since it is not restricted to a specific time. It is a mathematical truth that is conveyed through the L-present tense. It is comparable to Levinson's (١٩٨٣: ٧٧) example: Two and Two is four. In English as is the case in NA, the L-present tense is used for M-tenseless actions.

The M-tenselessness is also found in the data to be employed in another set of utterances which lack an overt L-tensed verb (and thus shows clearer correspondence between M-tenses and L-tenses as in:

(٣٩) الزين ذاك ..وش اسمه.. حق أم البسام

'azze:n tha:k ..wish ismuh.. ḥaq umm albassa:m

That good one ..you name it ..mmm..from Albassam's mother.

The sentence (الزين ذاك) does not contain an overt verb and therefore no tense. It is worth noting that in Arabic, complex affixation is used with the L-tensed verbs to refer to the gender (male, female), number (singular, plural), and person (^{t}, ^{d}, ^{d} person). Such a complex system of affixation provides evidence on how much utterances are tied to the context in which they were uttered, and accordingly how much they are pragmatically conditioned in NA.

٣. Results and conclusion

This study identified and analyzed the several types of temporal deictic expressions as employed in the conversations of six NA speakers. The analysis of the data shows that the temporal deictic system in NA is to a significant degree pragmatically conditioned. That is to say, the lexical encoding of various units and spans of time is elevated and detailed in NA. Several words are used to refer to different parts of the day and night as in (الصبح *alṣebḥ*, الظهر *alẓeher* العصر *al'aṣer* , المغرب *almaghrib*, العشاء *al'isha*), which designate respectively (morning, early afternoon, late afternoon, early evening, late evening) respectively. Likewise, there are distinct words to refer to the past events in time adverbials such as (إنا يوم ندرس) *youm 'inna nadris* (when we were studying) which are different from those used for the future (إذا درسنا) *'itha darasna* (when we study in the future).

Morphological time deixis in NA provides further evidence for the role of pragmatics in the structure of Arabic. The analysis uncovered that the L-tenses in Arabic can be said to be highly parallel to the M-tenses of the utterances. The detailed affixation of verbs that takes into consideration the person, gender and number of speakers and addressees exemplifies the strong ties that connect an utterance with its context in Arabic.

The adverb "الحين" *alḥi:n* (now) is one of the common lexical temporal deictic expressions. It is used both deictically (gesturally and symbolically) and non-deictically in the data. The gestural usage is when the word refers to the exact moment of CT while the symbolic use refers to the relative time span including CT. It is used non-deictically functioning as initiators of speech or discourse fillers The word "تو" *taw* is also used as a deictic and gestural adverb, as it means "a short time ago" or "just before" the CT. This provides evidence to support Frawley's (١٩٩٢) argument that there are temporal degrees of remoteness from the deictic center. Another common temporal deictic adverb is "يوم" *yawm* (day). When combined with the definite article "ال" *al*, it deictically refer to the day including the CT, a form of approximal use as opposed to the indefinite use which is a distal time marker. The terms "يوم" and "اليوم" can refer to the whole span or to a point in that span.

For the generalization of results, further studies analyzing deictic expressions in NA are required. Analyzing conversations of interlocutors of different ages can be expected to reveal interesting findings. Many NA deictic words did not appear in the data and this researcher has the impression that they tend to be used more among older NA speakers. Examples of these are "باكر" *batser* (tomorrow), "القابلة" *alqableh* (next night), "الحزة" *alḥazzah* (time), "هالحزة" *halḥazzah* (this time), etc.

Despite the divergent language-specific particularities in the employment of temporal deixis, nevertheless, the analogous usage of these expressions can be captured across languages, e.g. uses of the word "now" and its equivalents as 'الحين' in NA. Since the grammaticalization of deixis can follow some common line in different languages, deixis can be considered, as what Kryk (١٩٩٠) argued, to be one of the best candidates for the study of pragmatic universals. Such universals need to be further documented and explored. Future cross-linguistic studies within this field will likely yield some significant findings.

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Samples of the transcription of the conversations
Sample ١

A: إيه تختلف ! وهي جامعه وحده

B: لا ومتميزة بالقسم ذا

A: غريبة والله !! بس الظاهر التخصصات العلمية تختلف اتوقع ال... بس مب كل التخصصات العلمية   لأن فيه تخصصات معامل وما معامل.... وهو غريب انه يصير بحثه رسالة فقط   يعني وكيمياء هي

B: يمكن رسالة به شي تطبيقي

A: ما كأنه تكلم لي عن شي تطبيقي ... لا بس أكيد صح كيمياء

B: إيه حتى عبدالرحمن

A: أذكر إن عبد الرحمن ... بس كانت آآآ حاسب آلي تصميم برنامج حاسب آلي إلا لازم تطبيق صح   وشلون أصلا بيسويه بدون تطبيق

B: بس ليش آخذه المركز الأول واللنقوستكس آخذ المركز الثاني على مستوى الجامعة وهو ثلاث سنين و...

A: ماله علاقة بالثلاث الظاهر هي معايير معينة

B: وإلا كواليتي اوف ريسيرتش؟

A: لا لا ما أعتقد أتوقع عندكم مع الشغل ذا بتصير يعني.... لا أتوقع معايير للقسم نفسه معايير مثلا أعداد البحوث المنشورة, الجوائز اللي حصلوا عليه, عدد الدكاترة, عدد ال تأهيلهم مستوياتهم   ....

B: حتى أم سيف

A: المشروعات اللي أخذوه من الدولة لأن عندهم يعني نفس الدولة تعطي مشروعات للجامعة, كم عدد   البحوث المدعومة والمشروعات المدعومة, هين أم سيف أي دي دي

B: ما فيه رسالة هي كورسات بدون رسالة

A: نهائيا ولا بحث بالأخير؟

B : ما أدري إذا كان بحث بالأخير بس ما هيب ديسيرتيشن

A: بس كورسات... ثلاث سنين؟

B : أربع

A: أربع سنوات كورسات كأنه كأنه بكالوريوس

B : وبعدين التخرج

A: بس يجي يجيله وقت ترى ال أي دي دي ما عاد يناظرونه. لأن ترى بموقع الملحقية نفس كاتبين إنه تعادل ماجستير

B : لا ؟!؟

A: كاتبين. نظاما شوفي المعادلات حق الملحقية

B : لأنه تقول إن رجله سأل الملحقية و....

A: إيه تعرفين فيه أنظمة مكتوبة ولا هيب مطبقة أنا أذكر قالي....

B : هو قال ما فيه فرق بين بي اتش دي نفس إي دي دي

A: قال لي المشرف حقي ذا ال وش اسمه ...قالي قال يعني داخل الجامعة أحيانا كذا يجي بعض الدكاترة ينظر للآخرين على أنه هذا إي دي دي إنه مهوب بي اتش دي وأنه يعني إن هذا يعني ما يدرس بالجامعة المفترض يعني لأنه هو معه يعني هو دكتوراه مهنية

B : إيه

A: كاتبين هم بالمعادلات إن شهادات الدكتوراه المهنية تعادل بالماجستير. وذاكرين أمثلة ومن ضمنها أي دي دي ان كآني ما نيب واهم

B : تقول إن زوجي راح وتأكد وسأل

A: إلا هذا المفروض

B : اللي أعرفه إنه أسهل من ال بي اتش دي يعني

A: شي تطبيقي وبس بس هي مهيب سهلة عليه هي ترا سهلة علينا حنا اللي لهم خبرات اشتغلوا وقت يعني بالتربية

B : بس مهما كان اديوكيشن يعني فليكسبل

A: هين ادبوكيشن سهل صح

A: لا بس اللي أنا أشوفه يعني يومنا ندرس يعني حنا ما حنب زود فرغة ولكن يعني حليلين ... وذولا بسبب إن عندك خبرة أصلا عارف يعني مع كثرة تعرف وشلن تنتقد شي وشلون تقترح شي بعكس المدرسين الجدد اللي مثلا ما له إلا وقت قليل كانت دايم معدلاتهم تصير أقل

B : إيه .... عاد فتحت موقع جورجيا سنتين الكورسات بس معقولة لكن سنتين إذا كنت تخصص نفسه

***

Sample ٢

A: لقيتي شاحن جوالس ؟

B : إيه

A: وين صار ؟

B : مع الأسلاك بالدرج

A: يشبه أجل حق يزيد ؟

B : مرة

A:كم ياخذ إذا شحنتيه؟

B : يومين ثلاثة يعني ما تفضى البطارية

A: بس الظاهر ترى مشغل البلوتوث ومشغل الواي فاي ...يستهلك

B : إيه ... تتوقع لوكنت أحط لأمازون الادريس حق البيت ذا مب بي او بوكس يجيبونه للبيت نفسه؟

A: يجيبونه أتوقع , من اللي يوصله لهم ؟

B : ما أدري

A: لا بالبريد السعودي وإلا لا ؟

B : يجي بكرتون دايم ما عليه لصقه ولا؟

A: الظاهر يرسلونه عن طريق البريد السعودي أذكر واحد من الل آآآ الرسايل اللي جت الظاهر عندهم   مركز رئيسي بالكويت تذكرين كتاب طلبتيه

B : إيه إيه إيه

A: قال إنه جاي من الكويت تذكرين إنه عيا يسلمه للسواق ذاك اليوم قال فيه عندي كذا جاي ذا وإن   السواق يبغى يستلمه قلت إيه سلمه إياه يقول جاي من الكويت مكتوب عليه إنه جاي من الكويت

B : إيه وصل إلى الكويت

A: الظاهر يشحنون من الكويت عندهم مركز للشحن

B : بس موب دايم

A: موب دايم بس يصير الأشياء اللي متوفرة عندهم هناك تصير تكلفة البريد أقل عليهم ما أدري لا ما ظنيت يوصلون هينا

B : وش عندك اليوم بلانز يعني ؟

A: ما فيه شي . الثلاثاء اليوم ؟

B : إيه

A: ما فيه إلا ما فيه شي

B : تبي تزين الدش ؟

A: إيه ممكن يبي له يجي يركبه أحسن شي بالنهار كان العصر ...كان يركبه همن نحذف ذولي يصير خلاص واضح إنه مرتب حتى نقدر ترى نحط واحد ثاني هنا لو الواحد ناوي يعني يستقر تحط هنا وش اسمه رسيفر تصير ثلاث أشياء ههه

B: إيه كان هنا مثلا لو حطينا رسيفر هنا نخلي بس طيور الجنة وقنوات الأطفال وهناك القنوات الثانية يصيرون يغ..

A: (مقاطعة) يعني أختار

B: حقات وريف وريما هنا دايم

A: وهناك الرياضة والأخبار ممكن إيه هو رسيفر ميه ومدري كم ميه وثلاثين لأن السلك هذا هو موجود ممددينه حنا ذيك المرة بس هي الأسلاك ذي يبي له من يرتبه نسوي له ترتيب. "نعمل ترتيب" هه. إيه وذا ردنا عشان أربع طعشر سنتي ثلاث طعشر سنتي

***

Sample ٣

B: الحين أنا ما فهمت كل القصة من أوله إلى آخره

A: الحين أنتي

B: الحين أنت رايح عشان إيش؟

A: أنت عندك أرض رايح علشان

B: الأرض إيوه

A: الحين ال بيت أمي ذا باسمي الحين

B: طيب

A: والأرض اللي بجنبه باسمي

B: طيب

A: يعني أساسا الأرض باسمي كله

B: إيه

A: فا أه إذا جيت مثلا تقول عندي أرض مساحته كبيرة أبغى تصير ارضين...

B: لحظة يوم جيت تبني بيت أمك قسمتوا الأرض؟

A: قسمناه   بس عند الأمانة قسمة أي أرض آآآ يعني تبغى تطلع من الصك صكين لازم   تروح للأمانة والأمانة توافق على القسمة إن المساحة هذي قابلة للقسمة وإنها وفق شروطهم ومدري   وشلون ويقسمونه لك بالمساحات اللي أنت تبغاه وفق الشروط حقتهم يعني ممكن والله تقول أبغى مساحته   كذا يقولون لك لا ما نسمح

B: إيه

A: أقل شي كذا مثلا تقو يقومون يقسمونه لك ويسوون شي اسمه محضر تجزئة محضر التجزئة هذا   خلاص عبارة أنه قسمت الإجراءات الباقية عقبه إجراء روتيني إنك تروح لكتابة العدل ويسوون لك ينزلوه   بصكين الباقي كله روتين عشان كذا ما سويناه من عام ثمان وعشيرين

B: طيب

A: فتصير ال.. وش اسمه تصير آآ بناء على محضر التجزئة هذا تروح تطلع فسح البناء وكذا وتبدأ   تبني عادي ما هذا اللي صار هذا اللي سويناه

B: طيب

A: جينا هالحين قلنا يالمحكمة يا كتابة العدل نبغى هالحين الأرض هذي نبغى الصك هذا يصير   صكين بناء على محضر التجزئة هذا

B: طيب

A: وحدة منهن على يعني بدال ما تصير إجرائين تسوون صكين وكلهن باسمي وبعدين نسوي إفراغ   لأمي لا واحد لأمي واحد لي صكين أقدر الحين أروح لهم عطون صكين بأرضين لي باسمي

B: إيه

A: حنا قلنا واحد لكذا واحد لي رحنا لهم وقلنا لهم الكلام هذا قام ناظر محضر التجزئة محضر التجزئة   مكتوب فيه إنه قررت اللجنة المدري وشو بعد فحص الأرض وقياسها القياس الميداني وكذا الأرض   مساحتها كذا ومكانها كذا ورقم صكها كذا معلومات إنه تصبح أرضين

B: طيب

A: أطوال الأولى كذا كذا يعني الطول والعرض والطول والعرض على أساس إنها يعني مستطيل   ويطلع مجموع مساحته كذا والأرض الثانية طوله كذا وكذا كذا ومساحته كذا ويحدها من هينا كذا ومن هينا   كذا المعلومات كاملة هذي اللي أصلا يروحون يحطونة بالصك هم حق ال ذا يفرغة بالصك لما تجي   المجموعة مساحة الأرض الأولى مثلا خمس طعش ااا في خمس وعشرين point خمس وخمسين   تضربهن تطلع مثلا المساحة وهذي مثلا المساحتين ذولي تجمعهن مع بعض مجموعهن ما يطلع نفس   مجموع الأرض الكلية اللي موجود بنفس المحضر واللي موجود بالصك

B: ناقصة

A: ناقصة ثلاث طعشر سنتي الثلاث طعش سنتي هذي أصلا هي يعني بعد ال الفاصلة مهوب بعد   الفاصلة بعد الفاصلة بأكثر من منزل من خانتين أصغر من الملي أصغر من السنتي ملي

B: آه

A: يعني بالمجموعات وش لون تصير

B: طيب

A: جينا هالحين قلنا يالمحكمة يا كتابة العدل نبغى هالحين الأرض هذي نبغى الصك هذا يصير   صكين بناء على محضر التجزئة هذا

B: طيب

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B: طيب

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B: ناقصة

A: ناقصة ثلاث طعشر سنتي الثلاث طعش سنتي هذي أصلا هي يعني بعد ال الفاصلة مهوب بعد   الفاصلة بعد الفاصلة بأكثر من منزل من خانتين أصغر من الملي أصغر من السنتي ملي

B: آه

A: يعني بالمجموعات وش لون تصير

٢٧٢   Temporal Deixis in Najdi Arabic
Dr. Manar Almanea,

B: يمكن مفقود سنتيمترات أثناء التجزئة

A: مهوب لا لا ما التجزئة أصلا عملية حسابية مهيب بس هو تدخل بشي مهوب شغله هي شغلة   مهندسين يحسبون خلن أوربك (يخرج يحضر الصك يعود) هي مهيب شغلته كل الموضوع مهوب شغلته   يعني هو A: شغلته قدامه المساحة هذي طلعة لي بصك بناء على إن الأرض من الأمانة موقع يعني   الأمين يوقعه مهيب مهيب يعني

B: يعني ما له دخل

A: هذي الأرض كذا قبل ((يشير الى الصك))

B: إيه

A: وهذي الأرض بعد ((يشير الى الصك))

B: إيه

A: حطوا لك الرسم وهذا خطاب لرئيس كتابة العدل إن هذي يالله زينوا له ال خلاص حنا موافقين وهذا   توقيع الأمين أمين مدينة الرياض

B: إيه تعقيد

A: زين يجي هذا المحضر وش قالوا قالوا هذي مساحة الأرض إنه تقسم قسمتين وش يصير هينا هذي   الأولى

B: (مقاطعة)هذي مساحة الأولى

A: هذا رقمة يصير كذا هذي مساحته وهذي مساحة الثانية

B: إيه

A: هو وش سوا...

B: جمع المساحتين

A: طلع الآلة الحاسبة وجمع المساحتين كلهن قال هذي تختلف عن اللي هنا اللي

B: يمكن متعود يعني إنه يصير فيه اختلاف بالمساحتين وإلا ليش يطلع الآلة الحاسبة

A: إيه بس هم كلهم قابلنا اثنين وسألناهم وكلمنا فلا كلهم يقولون إنه هو متشدد هو يعني مزودها يقول   أصلا لو صار فيه فرق زي كذا

B: إيه

A: وهو مهوب زيادة هو نقص عليك الحين هذا نقص علينا

B: إيه

A: نقص عليك يقول فيه نموذج تنازل تعبيه عنده

B: إيه عشان

A: وتوقعه

B: ((مقاطعة)) السنتيمترات الناقصة

A: أنا متنازل أنا متنازل لأن الأرض ذي لي والأرض ذي لي شوفي وش لون تصير الحين لو جبنا   هذي وهذي ((يشير الى الصك)) شوفي ذي ال آآآآ هذي نضربه مثلا لو جمعنا هذي وهذي شوفي

ثلاث ميه وثلاثين فاصلة ستة وثلاثين زائد ثلاثمية وثمنية وثلاثين وثلاث وثلاث وثمانين فاصلة خمسة وعشرين   ((حساب على الآلة الحاسبة))

B: وش تطلع واحد وستين هنا تطلع أربع وسبعين

A : ((مقاطعة)) سبعين

B: المجموع أربع وسبعين نفس الطريقة بالصك أربع وسبعين

A: ثلاث طعش سنتي

B: زين الثلاث طعش سنتي هذي منين جت يعني أصلا

A: من الضرب الشمال والجنوب يمكن

B : لحظة بس المقاسات هذي الحين كم ثنعش

فاصلة ثلاث وتسعين ((مقاطعة))

A: ثلاث وتسعين

B: إيه

A: وين هي الثلاث وتسعين اللي هي

B: هذي بالعرض

A: هذي وش لون جت العرض هذي سبع وعشرين وثلاث وتسعين اقسمه نصين قاموا حطو خمس   طعش وحطوا ثنعش وثلاث وتسعين يعني الكسر جاي بأرض

B: إيه

A: يعني هذي الإشكالية بس هنا خمس وعشرين نفسه خمس وعشرين لأن العمق واحد كل الأرضين

B: إيه إي

A: يعني ينقسم بالطول كذا فتجي تضرب هذي بهذي يعني كذا بكذا تطلع هذي وهذي تضربه بذي تطلع   هذي يعني ما فيه فاقد حقيقي

B: طيب خل أجرب

A: لازم تجيب الآن الحاسبة اللي تطلع الفاصلة العشرية

B: لحظة ثنعش ضرب ...لا لا لا... باك باك...اثنعش بوينت ثلاث وتسعين ضرب خمس   وعشرين تساوي ....اثنعش بوينت ثلاث وتسعين ضرب خمس وعشرين بوينت خمس وخمسين يساوي   ...

A: فيه الآلة الكبيرة اللي تطلع....

B: ثلاثية وثلاثين فاصلة ست وثلاثين صح...

A: شفتي الفاصلة هذي ...

B: إيه.. طيب أجرب بالثانية

A: شفتي ست وثلاثين بعده فيه ستطعش صح؟ هذي هي اللي سببت المشكلة

B: خمستعش ضرب خمسه وعشرين بوينت خمس وخمسين يساوي ... ايو الله ! وشلون!

A: الفاصله بعد هذي المفروض مب ست وثلاثين هي

B: فاص...أأأأأأ

A: ست وثلاثين سنتي بوينت خمستعشر ااال

B: ستطعش ايه ايه مل

A: مل

B: هنا طلع ذا خمستعش وهنا بعد طلع شي والا بدون؟

A: لا لا هذي نفسه

B: بس هذي اللي به الكسر

A: أصلا لو تزيد به رقمين وخلاص

B: ايه

A: الحين لو زدنا به ... الحين نفس العدد اللي طلع تو كم خلينا نجرب نزيده ونشوف كم تصير

تجمعهن وتشوف كم المجموع

B: ثلاثمية وثلاثين فاصله ثلاث وستين

A: ثلاثمية وثلاثين بوينت

B: ثلاثة ستة

A: ثلاثة ستة واحد خمسه هاه

B: أو واحد سته كان؟

A: أو واحد خمسه خلينا نجرب واحد خمسه

B: كأني أذكر واحد ستة

(يطلعون على النتيجة)

A: ثلاثة ثنين ثلاثة...

B: لا لا لا

A: لا طلعت كذا . تسوء!

B: طيب صح هي هذي هي

A: لا هي ثلا... اربع وسبعين

A: هذي هي ((يريها صك الأرض))

B: لحظه (تستخدم الآلة الحاسبة) ثلاث ميه ... يبغى له حسابات

A: هي هي اللي تطلع الفواصل ١١١١ خانات عشرية

B: هذي تطلع خانات عشرية لا لا مب المشكلة بالخانات العشرية

A: شوفي الحين هذي ... اثنعش ... تسعة ثلاثة.... خمس و عشرين ...   ايه خمس طعش بعدين زائد

B: هذا بالضبط نفسه ما تغير

A: هذا؟

B: ايه

A: ضرب

B: أنت رجعت تضرب هذي

A: شفتي هذا اللي يطلع

B: فيه خطأ

A: لا وشلون هي تنحل هالحين إذا قسمنا هذي نقسمه على اثنين ... لا ما تجي ...

B: لا لا لا كأنه في خطأ أو بالأساس المساحة اللي كانت بالأساس اللي قلتوا انتم انه ناقصه شوي

A: النقص كذا النقص بالخمس وعشرين من هنا مب خمس وعشرين حقيقة بس هذا نقص ما له علاقه   مو موجود هنا مب ممثل هنا

B: امممم

A: اللي ممثل هنا المساحة هذي قسمت الى قسمين هذي هي قسمت الى قسمين . يعني تخيلتي الحين   وش اللي صار....

B: وين راحت السنتيمترات طيب؟

A: طب هذي خمس وعشرين

B: اممه

A: خمس و خمسين هذي نفسه

B: هذا الضلع موجود بهن كلهن

A: هذا عادي ايه والثاني اللي هو السبع وعشرين وووووو ثلاث وتسعين قسم قسمين. قسم اثنعش وثلاث وتسعين وقسم   خمسطعش.

B:: خلنا نشوف

A: يعني ما تغير شي

B: وين الآلة الحاسبة؟

A: يعني هو المفروض ... هو ماله علاقة بالموضوع. هو عند ارض ...

B: أدري أدري ايه يساوي كذا زائد ثلاثه ثمانيه ثلاثة اثنين واحد تطلع ثلاثميه وثلاثطعش والبوين   بالسته

A: تقريب . يبي لك تقريب

B: طيب ال اوريجينال

A: تقريب لو تضعط يساوي ثاني مره يسوي لك تقريب

B: اثنين فاصله خمس وعشرين فاصله خمس وخمسين ضرب سبع وعشرين فاصله ... حتى هذا هم أصلا مقربينه هذا رقمه الحقيقي ... يعني الخطأ بمساحة الأرض الأصلية .. مب بعد التجزئة لأنه مب أربع وسبعين واحد وستين

A: طيب اذا الخطأ... طب لحظة الحين واحد وستين هذي

B: امممه

A: حتى لو سويت له تقريب ما تصير اربع وسبعين

B: لا

A: واحد وستين تحطه مثلا...

B: خطأ بالمساحة الأصلية

A: فما تروح تصحح ذي تروح تصحح ذي

B: حقتكم هذي التجزئة صح

A: إذا يروحون يكتبون للمحكمة .. كتابة العدل... الغوا الصك الأول وطلعوا صك جديد. لان الخطأ .. لأنه هنا كاتب

B: من اللي يروحون يقولون؟

A: هذي تروح للأمانة يكتبون خطاب .. او تروح لل... يعني مشروع جديد!! شف الأطوال نفسه بالضبط شف الصك القديم . المهم قصه طويلة .. مشروع..

B: طيب هل انك تكتبه...

A: شوفي شوفي شوفي ! هذا الخطأ هنا "وتسعين سنتمتر" هنا " ثلاث وتسعين صح؟ (يقرأ من الصك)

B: (تقرا) سبعة وعشرين مترا وتسعين سنتمترا

A: وهنا كاتبين ثلاث وتسعين هنا قربوه هذولا فاهمين سووا له تقريب والغى الثلاثه

B: امممه

A: بقاه وتسعين

B: أنا احسب إن هذا الشئ لازم عشان أنت تبني أرضك

A: إيه طبعا اذا فصلته على أساس أنت تأخذ الصك ذا تقول لهم عطون فسح بناء فسح البناء ما يعطيك   إياه إلا على صك. تخيلتي؟

B: الحين فيه صك لهم يوم إنهم يبنون؟

A: لهم هذا مع هذي (يشير لأوراق في يده) طلعوا ها فسح البناء هذا هو

B: يعني لو جينا نبيعه لو جينا نعمره

A: ما تقدر الحين تبيع إلا لازم صك مستقل ما فيها يعني

B: شف شلون هنا .. كم هي أربع وسبعين وإلا ثلاث وسبعين؟

A: معناته لو ألغينا الثلاث وتسعين. الثلاثة ذي لو شلته انحلت المشكلة الثلاثة فقط

B: ما أتوقع

A: إلا يعني لو ضربنا هذي ثلاث وعشرين فاصله ضرب خمسه وعشرين فاصله تسعه خمس   وخمسين خمسه وثمانين تطلع

B: وشلون أربع...

A: ااااه اثنعش و خمس وثمانين

B: ايه لا تنقص وشلون تزيد؟

A: يعني حتى هالحين ثلاث وتسعين. وشلون جت ذي؟!

B: خطأ بالحسابات الاوله خطأ بالحساب تماما

A: يعني خطأ بحساب الصك هذا

B: جربت انا الجهاز ذا

A: ايوه؟

B: فيه MP ومسجل MP

A: هذا؟

B: وانأ مستغربه ! ممتاز مرره مررره!

A: أنا شريته غالي وأحس انه دمار بس ما نفعن إنا توهقت وانأ هناك

B: أنت صارت عنك ردة فعل منه

A: لا لا أنا عشاني أدخل كلمه بالعربي أبي معناه بالإنجليزي

B: إيه أنا ما جربته بالعكس

A: بالعربي تبغى معناه بالانجليزي ... اولا هو يجيب لك الظاهر أساطير ماادري قاموس أساطير

B: لا لا لأني لقيت به قواميس متخصصه ترى كانو اول يبيعونه قاموس عام بس. أذا أنت تبي أطلس   متخصص تأخذ أطلس متخصص تأ خذ أطلس قانون أطلس طب

A: كاتبين كاتبينه انه مدري ايش

B: لا لأنه شف انا دخلت على ال الاعدادات هنا او ال القائمة

A: قصه

B: القواميس المتخصصة القاموس الشامل ترى ما كان عندهم قاموس هندسه كيميائية هندسه ميكانيكيه   القاموس العلمي القاموس الطبي

A: انا ما ابي كل هذولي أنا أبغى القاموس الشامل

B: الشامل ايه

A: الشامل ما يطلع لي

B: جرب

A: اكتبي بالعربي مثلا تبين سبلنق حق مب اال سبلنق تبغى معنى كلمه

B: انت اكثر شي تبي ال سبلنق صح؟

A: اكثر شي السبلنق بس أنا يعني ... يعني مثلا أحيانا السبلنق ما أنت تعرف الكلمة يعني ...بي او والا بي يو؟

B: طيب وشلون ارجع باك والا ايسكيب؟ قاموس عربي انجليزي طيب عطن كلمه

A: ناس بيبول وشلون تكتب؟

B: ناس؟

A: مستحيل تطلع

B: طلع وورلد!

A: لاحظتي وشلون؟ بينما تكتب ناس بالقاموس الثاني تطلع على طول. ناس او حتى يعني بشر ما تطلع

B: الا ناس بشر تختار لك خيارات تكتب ناس وتناظر اللي تحته تمشي   بالمؤشر عليه

A: طلعه صح... لا مثلا ... طالب مثلا ...

B: كتبته

A: لا ما طلعه ما ادري بس هو سبب لي ازمه

B: طيب جب اي كلمه تبي تعرف ال سبلنق حقه

A: وش معنى؟ سببيل ات يقسم؟

B: لا يمكن سبلت

A: طيب يالله مثلا خلينا نشوف ال سبلنق حق سبليت

B: اه تحطه انت مضارع. الفعل مضارع بعض القواميس لازم تحطه بالماضي. المورد لازم ماضي

A: والله ما ادري انا سبب لي أزمة

B: هو لانه يعطيز يعني من العربي للانجليزي يعطي خيارات كثيرة انت وشلون تدري ان هذي الكلمة   اللي انت تبيه؟

A: كلمتي ايه صح

B: تدخل عليه تحط عليه المؤشر وتشوف وش معناه وعلى طول تظلل هذي وتدخل عليه من القاموس   الانجليزي

A: انا جربت....

B: تشوف ال رينج اوف مييننقز اذاكان هو اللي انت تبيه لانه ممكن ما يكون هو

A: انا جربت اللي وش اسمه حقك افضل بكثير

B: المورد فيه ناس كانوا يقولون عنه انه غبي

A: لا ذاك قوي صراحة بصراحة قوي قوي بعدين إذا عطاك الكلمة هنا ما يبين لك
إنه ناون او فيرب وإلا كذا مهوب ما يبين لك هذاك يعطيك تصريفاته على طول استخداماته
يحطه مع أي ان جي وش يصير   من تغيير به

B: حتى أنا أتذكر إن هذولي...

A: ذاك على طول يعطيك إياه على طول

B: هي بشكل عام أطلس أسهل استخدام من المورد بس يمكن هذا الصغير

A: شفت مع واحد واحد بألف ومدري كم يقول كويس

B: هناك يعني

A: إيه سعودي واحد سعودي شاريه من السعودية. الطلاب الكوريين يجيبون أجهزة
متطورات مرة

B: لا ؟

A: إيه

B: ما شفت معهم

A: لا عندنا حقين الترجمة عشان يترجمون متطورة صراحة مرة

B: إيه ... الغريب ما كانوا يهتمون باللانقوح بالقسم إن اللاونقوح تصير يعني يعني...
كأنه   قسم علمي

A: لأنه علمي لأنه علم اللغة كعلم

B: ما يهم يعني إن اللانوقج حقتهم فلونت وإلا أهم شي يوصل الفكرة بالضبط كأنه
أحد العلوم اللي

A: إيه

B: البحتة

Sample ٥

A: غريبة قلتي له تزين قهوة؟

B: إيه يمكنه زانت أروح أشوف ...ظفهن لا يشخبط عليهن ترا

A: إيه لا لا بوخرهن حريص تراي كم له السالفة ذي

B: أي سالفة

A: المحضر ذا ثنعش ربيع الأول ألف وأربعمية سبع وثلاثين كم الحين

B: الله !

A: حنا واحد وأربعين ... أربع سنين

B: إيه

A: ما نتخيله

B: لا

A: يتخيل الواحد إنه أمس

B: هذا رابع أسبوع بالدراسة الحين؟

A:....... أبو منور مقفل جواله

B: وش قصته

A: ما أدري والله من الأسبوع اللي فات أخبره يقول أبجي للرياض إن كانه رايح لأمريكا

هو وإلا شي ههه

B: مستحيل

A: غريبة إنه مقفل جواله

B: ما عندي رقم لأم منور يوم تكلمن من جوال أخته

A: ما عندس وإلا عندس؟

B: ما عندي

A: الزين ذاك وش اسمه حق أم البسام

B: هذا؟

A: صراحة إذا جابته

B: ترى تبيع

A: إيه

B: ودك نشريه؟ ندق على سلمى أنا أحس إننا ملينا منه يعني بالبداية كان

A: هو تشبعنا صح بس يعني ذولا ما يسوون

B: ما يسوون لا... وإذا جبناله شي من برا يعني تزعل تقول بس هالخرابيط اللي ترا وش ذا الفطاير   ترا تسوي فطاير بالتوست بدون عجين ما تصدق إنه من التوست ولا بدقة شكلهن...((تدخل البنت   الصغيرة: مقاطعة))

A: لا إطلبوا لنا منهم ذولا وش اسمه أم البسام

B: تبي السمبوسة

A: كلش

B: السمبوسة

A: لا وزين تاخذه معك لأحد

B: مرة زين

A: لأنه ما يلقى بالمحلات

B: والله أنت صادق الواحد يحط له بالفريزر

A: ايه ترا حتى ذولي يعني لو تروح لأحد يعني كم يعني يبيعوهن ؟

B: والله أتوقع ماهيب رخيصة لأن السمبوسة الوحدة أكثر من ريال إيه.. إيه تقول هي واخته كلهم   يسوون بس تقول حنا شغلنا أحسن مرة سألته وش طريقة عجينتس وكذا

A: اخت أي اخت العجوز؟

B: إيه وكلهن كذا ها ها ها قلت له وش طريقة العجينة؟

A: ما علمت

B: لا ما علمت حسيت إنه ما تبي تقول هاها

A: البوف ذا

B: إيه ... لكنه عطني ااا الأدوات ما أدري ضيعتهن وإلا عسى ما انسرقن عطني هي الآلة اللي   تسوييهن

A: آه

B: يمكن كنا بنروح بنسافر

A: ايه هي مهيب على الآلة

B: خفيفة ولا تقعد تسويه لان قد جربنا نعجنه بس دقيق وما وشوي خميرة زبط

A: وش اللي يخليه تنفك عن بعض

B: وش لون يعني تنفك

A: هي منتفخة هي

B: إيه قصدك إنه ماهيب متلازقات

A: إيه

B: وهن مبردات مهنب مقليات

A: إيه

B: وش لون يصيرن كذا؟ تحطهن بصينية وحدة وحدة وحدة عقب ما تعجنهن وتصكهن

تدخلهن   الفريزر كذا

A: إيه لين يجمدن

B: لين يجمدن بعدين تكركبهن على بعض خلاص ما يلصقن

A: وتطلع من الفريزر تقلي على طول

B: إيه لو تركته تلين مرة تعفط شكله

A: إيه

B: ما أدري متى بروح لأمك بشوف أمي إذا كانوا بيجون اليوم

A: بيجون اليوم ؟

B: احتمال أظنهم إن كانوا بيجون ما أقدر أروح بكرا فتصير الجمعة

A: أصلا بكرا عندي وش أسمه

B: لا لا قصدي الخميس

A: الخميس فيه موعد أسنان بعد

B: إيوالله أشوا

A: حاجزه من سبوعين

B: المهم اسألهم قل فيه طبيبة نساء

A: ذولا ما عندهم عاد المراكز

B: (مقاطعة) أذكر جمان أو ما أدري جمان أو غيره متأكده إني قلت فيه حرمه حقت

نساء

A: كثيرين عندهم

B: لا لا مهوب كثير تقويم ؟ أكثرهم رجال أغلب الحريم يسوون عند رجال

A: الحين كل شارع فيه خمس محلات

B: أسنان؟

A: إيه

B: ريحانين

A: والناس كلهم رجعوا يقومون شيبان أربعين وخمسين رجعوا يركبون تقويم

B: بروح أركب لي تقويم والألماسه اللي يحطونه

A: إيه

B: ما أدري صحية قد شفت أنت أحد وإلا ما قد شفت ؟

A: شفت دعايته بس

B: أنا قد شفت حريم حاطينة هينا كاتبين مير بجامعة الملك سعود إنه ممنوع وضع هم

قالوا الحلق أو   كذا في أماكن غير مستساغة كالشفاه

A: آه

B: مدري إيش وإننا يعني بتابع اللي يسوون كذا

A: حلوة غير مستساغة! غير معتادة أما غير مستساغة ذي

B: هاها ها يمكن كاتبين غير معتادة

A: غير مستساغة هاها يعني من اللي بيستسيغة يعني كل واحد ومزاجه

B: لا أنا صدق أحسن أنهن مقرفات

A: اللي حطه..

B: بعد اللي هنا أهون

A: اللي حطه ما حس إنه...

B: بعد اللي ينا أهون من اللي على اللسان أول ما طاحوا به طاحوا بزمام الخشم

A: إيه الزمام حق عجزنا

B: أول ما طاحوا به يعني العادة اندثرت ورجعت

A: اه

B: همن صارت الأذن ثلاث أربع إلى هنا

A: ما يحطون بالجبهة يحطون هنا صح ((يأشر على الحاجب))

B: شفتهم أنت هناك تذكر اللي معلقن سلسلة سلسلة من هنا إلى هنا أو هي من هنا
إلى هنا

A: يخاف تطيح الأذن تتعلق هههه .... هاه صار زين الجوال ؟

***

Translation of the samples of the conversations

Sample ١

A: yes they differ! And they are at the same university

B: and this department is outstanding

A: Weird! But I think science departments are different I think mmm … but not ALL science departments because there are departments which depend on labs and lab work … It is really strange that his research is dissertation only .. it is chemistry

B: May be his dissertation has a practical part

A: I don't remember him saying so… but yes it should be… it is in chemistry

B: yea even Abdulrahman

A: I think Abdulrahman … designed some software program .. yup it must contain an applied element.

B: But way did this program score the highest while linguistics scored the second best program in the university and it is three years…?

A: I don't think it is related to the duration of the study… there are specific standards

B: or is it quality of research?

A: No, no, I think in your department , there will be very good work … ranking depends on standards of the department like number of published work, number of awards, number of professors, their qualification and achievements

B: even Um Seif

A: Also, the funded projects which they got from the government. How many funded research studies and projects. Um Seif Ed.D.

B: No dissertation, only courses.

A: At all? Not even a final research?

B: I don't know if there is a research paper by the end but it is not a dissertation.

A: only courses … three years?

B: four

A: courses for four year courses like a BA

B: and then you graduate

A: but there will come a time the Ed.D. will not be accepted. The Cultural Missions' website states that professional higher degrees all equal Masters degree.
B: Really?
A: It is written there. Have a look at it the system of degree equivalences .
B: Because she says her husband asked the mission and double checked…
A: some systems are written but not applied , you know, I remember he told me…
B: He said there is no difference between PhD and EdD
A: My supervisor .. what was his name ..told me … at the university some professors underestimate Ed. D and they say they should not teach at the university because it is a professional degree (not an academic one)
B: yeah
A: They literally stated that professional doctorate degrees equal Masters degrees and they mentioned Ed.D. if I am not mistaken.
B: But she said that her husband went and asked and made certain
A: yeah he should've done so
B: What I know is that it is way easier than a Ph.D.
A: It is practical. It is not easy for her, it is easy for us because we have experience and we worked there for sometime in education
B: but still, education is flexible
A: true education is easy
A: What I saw when we were studying we were half time students but we were very good in comparison with others .. we have that experience which helped us criticize and comment easily unlike new teachers who always had lower GPAs than us
B: Yeah. I checked Georgia's website courses for two years. I think it is reasonable if it is the same specialization.

Sample ٢

A: Did you find your cellphone charger?

B: yes

A: where?

B: with others in the drawer

A: So it looks like Yazeed's?

B: so much

A: How long does it take when you charge it?

B: two .. three days

A: but I think the Bluetooth and Wifi consume the battery

B: yeah … Do you think if I put the address of this house for Amazon instead of the P. O. Box , will they deliver it here?

A: I think they will. Who delivers it for them?

B: I don't know

A: By Saudi Post ? Isn't it?

B: It comes in box without a sticker, or not?

A: I think by Saudi post.. I remember one of the packages .. mmm.. arrived from a main center in Kuwait. Do you remember? A book you ordered.

B: yeah, yeah, yeah

A: He said it arrived from Kuwait, do you remember he refused to hand it to the driver that day. He said I have this from Kuwait and the driver wants to pick it up. It was written on the box 'from Kuwait'.

B: yes it arrived from Kuwait

A: I think they ship from Kuwait. They have a shipping center there.

B: yeah, but not always

A: Not always but for things available there, it is cheaper to ship from Kuwait. But mmm, well I am not sure they deliver here.

B: what are your plans for today?

A: Nothing, today is Tuesday?

B: yes

A: Nothing .. but.. nothing

B: Are you going to fix the satellite?

A: yes. If we put a receiver here and we keep Toyoor Aljannah and children's websites here. Other channels there… (interruption)

B: we choose?

A: those for Wareef and Reema always here.

B: There we have sports and news … yes you can .. it is a receiver with I don't know a hundred or hundreds and thirty channels. Here is the wire. we extended it that time. But these wires needs to be organized. We "make an organization" (laugh).

<center>***</center>

Sample ٣

B: Now I didn't understand the story from beginning to end
A: Now you
B: Now you went for what?
A: you have a land you went for
B: the land yes
A: Now my mom's house is in my name now
B: ok
A: and the land next to it is also in my name
B: Ok
A: So the whole land is in my name
B: yes
A: so when you come and say I have a large land and I want to divide it into two lands …
B: wait a second, when you started building your mother's house, did you divide the land?
A: yes we did. We divided it in the Municipality. If you need two ownership deeds You need to visit the municipality first. They must agree for the division and make sure that it follows their conditions regarding the area's size, etc. Sometimes they don't agree because of certain conditions.
B: yeah
A: They have a limit for the size. They divide it and issue a division record which is the official document for division. Other procedures after the division record are just routine steps. You go to the notary to issue the two independent deeds. They are just routine procedures and that's why we didn't do them since ٢٠١٨
B: ok
A: you can build a house using the division record only. Just issue a building clearance record and you can start. This is what we did..
B: Now, we came and said to the court, to the notary we now want this land to be divided in two deeds based on this division record
A: OK
B: instead of two steps we wanted to immediately divide the land and give my mom her deed and I take mine. I can go now to them and get the two deeds in my name.
A: yeah

B: We said so , but he had a look at the division record. It says the committee decided after inspecting the land with so and so measurements to divide the land into two separate lands.
A: OK
B: the measurements of the first is so and so and the other one is so and so and its borders are this and that .it is a rectangle.. complete details about the two lands are included in the deeds. So the size of this land is ١٥ by ٢٥,٥٥. But when you multiply and add the two sizes of the two lands, it does not equal the total size of the original land which was written in the original deed.
A: smaller?
B: yes. The size is smaller. The difference is ١٣ centimeters after the decimal point smaller the millimeter, the centimeter. How precise!
A: aha
B: and in groups
A: could some centimeters be lost during division?
B: no no, it is a mathematical process. He was a nib nose. Let me show you. It's not his business, the whole thing is not his business. We only needed the routine process of issuing the deeds after the municipality record. The Mayor will sign it not ..
A: so it is not his business
B: the land was like this. this is before
A: aha
B: this is after
A: here is the drawing and here is the municipality approval letter. Here is the mayor's signature. Riyadh's mayor's signature.
B: just to complicate it
A: this is the first land's size. This is its number and here is the other.
B: yes
A: He did what
B: calculated the sum
A: he got his calculator and said there is a difference.
B: may be he is used to these size issues. Why would he use the calculator then?

A: yeah, but we met two others and they said he is trying to complicate it. They say if there is a mistake it is not in your favor. It is not an addition to the land, it is a reduction from it.

A: so I need to sign a concession form that agree to these measurements because they are smaller than the total.

B: yeah for

A: and you sign it

B: the lost centimeters

A: I'll sign the Concession because both lands are mine. Look now if we bring this and this ..(pointing to the document) if we multiply these then add the sum ٣٣٠,٣٦ plus ٣٣٨,٢٥ (using the calculator)

B: how much ٦١? Here it is ٧٤

A: ٧٠

B: the total ٧٤ just as in the deed ٧٤

A: (interruption) seventy

B: the total is ٧٤ just as in the deed ٧٤

A: thirteen centimeters

B: where did this ١٣ centimeters come from

A: may be because of the multiplication north and south

B: wait but these measurements are how much? ١٢,٩٣?

A: ٩٣

B: yeah

A: where is the ٩٣?

B: width

A: how did this come in width? It is ٢٧,٩٣ divide it by ٢ they put here ١٥ in this part and ١٢,٩٣ in the other. So, the decimal number is in one land.

B: yeah

A: This is the problem here. But here ٢٥ in both lands because length is the same in both lands

B: yeah yea

A: you divide it in length, then you multiply them. There isn't an actual loss.

B: OK let me try

A: you need a calculator which has decimal calculations

B: wait a second ١٢ by .. no no no.. back back .. ١٢,٩٣ by ٢٥,٥٥ equals ..

A: there is the big calculator which

B: ٣٣٠,٦٣ right?

A: do you see this point

B: yes, et me try with this one

A: did you ٣٦ and then ١٦. This what caused the problem.

B: ١٥ by ٢٥,٥٥ equals… right! But how?

A: this number is even not ٣٦ it is…

B: poi…

A: ٣٦,١٥ centimeters

B: ١٦ yes yes millimeters

A: millimeters

B: here we have ١٥ what about there? Is there a number

A: no this one is the same

B: only this one which has decimal points

A: you could have added two numbers and that's it

B: yes

A: Now, if we add to sum now the same number that appeared just before. let's try and add and see how mush they will be. We add them and see the sum

B: ٣٣٠,٦٣

A: ٣ ..٦

B: ٣..٦..١..٥.. huh?

A: or ١ ..٦.. it was

B: or ١ .. ٥.. let's try ١.. ٥

A:I feel I remember ١..٦..

B: ٣ ..٢..٣

A: no no no

A: here it is

B: ok true this is it.

A: no its ٧٤

B: here it is

A: there is a mistake

B: No how is it going to be solved now. We divide it by two no it can't be

A: No No it seems there is an earlier mistake in the original size of the land

B: the loss is like this . it is in the ٢٥. But this loss in not related. It is not recorded.

A: mmm

B: this size is the one which is calculated. It is divided into two parts. Did you imagine what happened?

A: where did the centimeters go, then?

B: rounding .. you need rounding.

A: what about the original?

B: rounding. If you press the equal again it gives you the rounded value

A: ٢. ٢٥,٥٥ by ٢٧. Even this. They rounded the value. The mistake is in the original rcord of the whole land's measurements. Not after the division because it is not ٧٤,٦١

B: ok if the error .. wait a second now this ٦١

A: mmm

B: even if you do the rounding, it will not be ٧٤

A: no

B: ٦١ you put it in

A: a mistake in the whole space

B: you don't go and correct the new deeds, you go and correct the original one.

A: this your division is correct

B: they must write to the court .. to the notary.. delete this deed and issue a new one. Because the error..

A: who must do it?

B: this goes to the municipality the write and official letter .. or you go to.. that's a whole new project look at the measurements in the original deed and in the others.. a long story .. a project ..

A: do you write it yourself?

B: look look look! Here is the error " and ٩٠ centimeters" and here "٩٣ centimeters".

A: (reading) ٢٧ meters and ٩٠ centimeters

B: here they wrote ٩٣. There they are smart they did rounding and disregarded the three

A: mmm

B: and ٩٠ this what remains

A: I thought that was important to build your house

B: yes of course. When you divide it, you go and ask for a building clearance. You can't get a building clearance without a valid deed. You understcand?

A: when they built the house, did they have a deed?

B: they had this and that documents. They had this building clearance.

A: so if we want to sell or if we wat to build it

B: you can't sell now unless you have an independent deed?

A: look here. How much ٧٤ or ٧٣?

B: so if we delete this the ٩٣. This three if we get rid of it the problem will be solved.

A: I don't think so

B: if we multiply this ٢٣،٩ by ٢٥،٥٥ .٨٥ it equals

A: how four?

B: yeah ١٢،٨٥

A: it is gets less not more

B: so until now it is ٩٣, how did it come?

A: error in the first measurements .. first measurements were all wrong.

B: you mean an errors in the measurements of this deed?

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Sample ٤

B: I tried this device
A: aha?
B: it has MP and MP recorder
A: this?
B: I am shocked. Really, really excellent!
A: When I bought it, it was expensive. I felt it is a piece of junk. I was in a deadlock while I was there.
B: you had a negative reaction to it
A: No, no because I enter a word in Arabic and I want its meaning in English
B: yeah, I didn't try it.
A: in Arabic and you need the English equivalent. It brings you myths .. I don't know a dictionary for myths!
B: No, no because I found some specialized dictionaries. Before that, they used to sell only a general dictionary. If you need a specialized dictionary, you get on for law, for medicine, etc.
A: they wrote I think that it is I don't know
B: because when you get to settings here or the menu
A: a story
B: The specialized dictionaries, the general dictionary, they didn't have before a dictionary for chemical engineering, mechanical engineering, scientific dictionary, medical dictionary
A: I don't need all of this, I need the general one
B: the general yes
A: I can't find the general
B: try
A: write in Arabic for instance you want to know the spelling of a word
B: You mostly need the spelling, right?
A: Mostly spelling, but I … mmm.. sometimes you don't know if the word contains B or bu
B: how do I get back? Escape? Arabic/English dictionary. Give me a word.
A: people, how is it written?
B: people?

A: It is impossible that you find it here.

B: it gave me world

A: You see! While people write in the other translator, and it is immediately displayed. Even if you try with an alternative, it does not show.

B: I think the alternative 'human' can show. You write it and then look for the words displayed under it. Move the cursor on it.

A: Is it displayed correctly? No! Write student for example

B: I did

A: no it doesn't display it. I don't know. It caused me a lot of trouble

B: give me any word you know its spelling

A: what does split mean? Divide?

B: no it could be spell it

A: ok let's check the meaning of split

B: do you enter it in the present tense. Some translators require past tense and others require present tense. Almawrid must be in the present.

A: I don't know but it caused me real issues.

B: It is because it gives from Arabic to English it gives many options, how do you know that this is the word you want.

A: my word true

B: you enter you place the cursor on it and see what it means. You highlight this and enter it from the English dictionary

A: I tried

B: you see the range of meanings if it is what you want … because may not be it

A: I tried the … what is it called… yours is much better

B: Almawrid? Some people said it was stupid

A: no, that one was very powerful. Honestly powerful. Powerful and if it shows if the word is a noun or a verb. That one gives you different forms of the word such as -ing and how it changes.

B: even me I remember that these …

A: that one gives you the answer immediately

B: In general, Atlas is easier than Almawrid, but may be this one is small.

A: I saw one with someone. It is one thousand and so and he says it is good

B: you mean there?
A: yes he is Saudi. A Saudi bought it from Saudi Arabia. Korean students bring advanced devices too.
B: really?
A: yeah
B: I didn't see devices with them
A: those who specialize in translation .. they bring very advanced devices in order to translate
B: yeah … the weird thing is that in our department they didn't care about language .. language does not need to be perfect … just like any scientific department
A: because it is scientific.. the science of language .. as a science
B: It is not important if your language is fluent or not .. the most important thing is that you express the meaning precisely as if it is one of the sciences that …
A: yeah
B: theoretical

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Sample ٥

A: Did you ask her to make coffee? Weird

B: yes. It should have been ready. I'll go and see. Collect them or else they will be scribbles on.

A: yeah yeah. I 'll move them. I am careful. Since how long this took place?

B: what?

A This record is on the ١h of Rabei' Al-Awal, ١٤٣٨, what is the date today?

B: wow

A: we are forty one .. four years

B: yeah

A: we can't imagine how time passed

B: no

A: It feels like it was yesterday

B: Now this is the fourth week since we started studying?

A: …… Abu Munawar's phone is off

B: what's up with him?

A: I don't know. Last week he said he will come to Riyadh. May be gone to the States or so?

B: Impossible

A: it is strange that his phone is off

B: I don't have Om Mnawer's number. When she talked to me, she used her sister's cell phone.

A: You don't have or you have?

B: I don't have

A: That good one ..you name it ..mmm...from Albassam's mother

B: this one?

A: when she brings it …

B: she sells

A: yeah

B: do want to buy some? We can call Salma. I felt we had enough of it. At the beginning it was wow

A: true we are full but those don't make (as good)

B: No they don't make. And when we buy her something from outside she gets mad. She says these are junk. She makes good

pastry with toast. You can't believe it is toast. They look perfect too.

A: order from them … um Albassam's

B: Do you want Sambosa?

A: every thing

B: Sambosa?

A: It is good even to take it with you if you visit someone

B: very tasty

A: you don't find it in stores

B: you can freeze it too

A: even these ones are good for taking. How much are they?

B: I don't think they are cheap. One sambosa is more than a riyal. She says even her sister cooks and sells but hers is better. I once asked her about the recipe…

A: whose sister? The sister of the old lady?

B: yes, both are like this (laugh) I asked her once what is the recipe of your dough

A: She didn't tell

B: yes, she didn't. I felt she didn't want to answer (laugh)

A: this puff

B: but she gave me the tools. I don't know if I lost them or they are stolen. She gave me a tool she uses to make them

A: yeah

B: I think we were about to travel

A: It is not the tool what matters

B: It is light and easy to have. Better then you do it yourself. We tried to make a dough with only flour and water and some instant yeast and it was successful.

A: How is it not sticky to each other?

B: what do you mean not sticky?

A: They are round and puffy

B: you mean they don't stick to each other?

A: yeah

B: when they are cold before frying?

A: yeah

B: How are they like this? She puts them in a tray one by one after she makes the dough and fills them. And she freezes them like this

A: Until they freeze

B: After they freeze, she stacks them on top of each other they don't stick

A: when you take them out of the freezer, do you fry it immediately?

B: yes. If you leave it to melt, their shapes change and get stretchy

A: yeah

B: I don't know when I will visit your mom. I will see if my mom they will come today.

A: Are they going to come today?

B: Possibly. If they will come I can't go tomorrow. So, it will be on Friday.

A: I think tomorrow is I have mmm.. what is it?

B: no, no I mean on Thursday

A: On Thursday we have an appointment with the dentist

B: Aha good

A: I scheduled it since two weeks ago

B: Ask them if they have a gynecologist

A: those don't have what bout centers.

B: I remember Joman or mmm. Joman or another . I am pretty sure they said they have a female gynecologist

A: Many have

B: No, no not a lot. A female dentist for braces? They are mostly men. Most ladies do braces with male dentists

A: Now every street has five stores.

B: Dentists?

A: yes

B: They make good profit

A: and all people started to have braces, old people in their forties and fifties are having braces now.

B: I will have braces and a Dimond they place on your tooth.

B: yeah

A: I don't know if it is healthy or not. Have you ever seen someone who put it?

B: I saw an ad only

A: I saw some women who had it. Here at King Saud University, they held a poster which says you are not allowed t have piercing in unacceptable, weird places like lips and tongue.

B: aha

A: and we will follow and take action regarding those who have it.

B: 'weird places'! they should have said 'unordinary' places
A: (laugh) may be they wrote unordinary
B: weird (laugh) who decides what is weird
A: but true I feel they are disgusting
B: who puts it
A: and here is less disgusting
B: the one who have the piercing does not feel that it is weird
A: and even here better than the one in the tongue. They first started piercing their noses
B: Alzimmam for our elderlies
A: yes this custom died and is revived
B: aha
A: then they started piercing ears here three to four
B: they don't put on the forehead. They put here (pointing to eyebrow).
A: You saw them there. You remember. Hanging a chain from here to here.
B:so that if the ear falls it hangs (laugh).. did you like the phone?

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