LINGUISTIC ANALYSIS OF THE EMPATHETIC SHIFT BETWEEN ARABIC AND ITALIAN

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Abstract

This paper aims at examining the properties of the rhetoric functions and empathetic shift between Arabic and Italian. Our target is to describe a set of related linguistic and rhetoric functions in the field of social and discourse deixis across the two languages. The structure and function of both social and discourse deixis have been studied to highlight their influence on the acquisition of empathetic shift in both languages. In addition, this study shows that deictic forms in Arabic are more pragmatically conditioned than in Italian. As for the empathetic shift, it has been found that Arabic is abundant with the means through which the empathetic shift is carried out. Arabic seems to be very rich in the fields of rhetoric and empathetic shift.

Parole chiave: *arabofoni, analisi linguistica, deissi.*

1. Introduction

Every language has its own devices for conveying deictic aspects. These devices can be linguistic deictic terms, which provide such information as the identity of participants in the discourse (provided by personal pronouns that specify speaker and addressee), their location in space (locatives like *here* and *there*), or extra linguistic devices, such as gesture and facial expressions.

The aim of this paper is to examine the properties of the rhetorical functions and empathetic shift between Arabic and Italian since natural languages are primarily designed for use in face-to-face interaction (Lyons 1977: 627). One cannot conceive of linguistic analysis disregarding deixis which as Levinson (1983: 54) puts it: "… concerns the ways in which languages encode grammatical features of the context of utterance or speech event, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance". In addition, this paper aims to describe a set of related linguistic and rhetorical functions in the field of social and discourse deixis across two languages and to highlight their influences on the use and acquisition of empathetic shift whether in Arabic or in Italian. One should bear in mind thus the linguistic and cultural factors which have their impact on both learning and acquiring deixis.

The purpose of the study is to find out the similarities and differences between the rhetorical structure and function in both Arabic and Italian. It is concerned with the semantic, pragmatic and syntactic influences on the acquisition of metaphors and empathetic deixis in these languages. It is hoped that this study will contribute significantly to the area of deixis in both Arabic and Italian. It should make useful contributions to those who are concerned with the issue of contrastive analysis of deixis between Italian and Arabic. It is also hoped that this study will give more insight into the acquisition of deixis whether by Italian or Arabic speakers, and how L_1 influences L_2 and vice versa. Moreover, it may suggest new ideas that can be useful for researchers interested in this field.

2. Review of Related literature

Levinson (1983 :75) elaborates on the philosophical and descriptive approaches to the definition of deixis. He analyzed the main categories of deixis. In his analysis, he asserts the idea that the function of deixis is to draw the relationship between language and context. He states that:

Deixis Concerns the ways in which language encodes or grammatical features of the context of utterance or speech events, and thus also concerns ways in which the interpretation of utterances depends on the analysis of that context of utterance.

He adds that it is hard to think of deixis as anything other than an essential part of semantics. If semantics is taken to include all conventional aspects of meaning, then perhaps the most deictic phenomena are properly considered semantic. He has a common-ground that deixis lies on the border line between semantics and pragmatics. Moreover, he believes that deixis or indexical expressions may be better approached by considering how truth-conditional semantics deals with certain natural language expressions. Also, Levinson (1983:89) restricts social deixes to" those aspects of language structure that encode the social identities of participants, or the social relationship between them, or between one of them and

persons and entities referred to." Therefore, speech may effectively reflect the social relation holding between interactants in a speech event.

Farch (1977) In "A Contrastive Description of Deixis in Danish and English" Farch (1977) assumes that communicative rather than linguistic competence should be focal in contrastive linguistics. This approach is illustrated by an investigation of certain problems related to nominal deictic expressions in Danish and English. He adds that, for a learner of a foreign language it is almost equally important to know how to say something in a given context. What a learner of a foreign language needs is the ability to produce adequate paroles, a communicative competence, not simply a competence of the language, but also a cultural competence. He asserts that, the task is "nothing else but the contrasting of cultures." He believes that we have to engage in contrastive pragmatics (including socio and psycholinguistics) if we want our contrastive analysis to be worthwhile with regard to improvement in foreign language teaching.

Farghal and Shakir (1994) explore the nature of Jordanian relational social honorifics with an eye on systematizing these honorifics and shedding light on the socio-pragmatic constraints governing their use. In their analysis, they assert that social honorifics are generally viewed as the encoding of social information in human interaction. Such information is the article that has clearly demonstrated how rich Jordanian Arabic is in relational social honorifics, stating that the idea that any grammar of Jordanian Arabic will be deemed deficient if it does not take into account the elaborate and subtle interaction between language and social coordinates.

Nevala's (2004) focuses on the socio-pragmatic aspects of forms of address and terms of reference in late 16th-century English correspondence. This study shows that, in direct address, when social status of either the addressee or the referent is very high, it seems to override the influence of social distance.

Deignan (2004) wrote a paper entitled "A corpus study of metaphors and metonyms in English and Italian". In his paper, he found that this cross-linguistic process is sometimes complex, and will not necessarily result in equivalent expressions in different languages, for cultural and linguistic reasons.

William (2005) wrote a paper which focused on the ways in which speakers make reference to themselves, to one another, and to objects in everyday settings of talk. Drawing on research in linguistic anthropology, sociology, and linguistics, it proposes an approach to language based on concepts of communicative practice, deictic field, and socially constituted objects of reference.

Argaman (2007) introduced in his paper the concepts of emotion, emotional control and empathetic deixis. This paper probes into the aspect of educational change. Drawing on the rhetorical perspective that talk is never without end, the paper shows how two conversing parties use the deixis; "it" as a referent to their emotion standpoint regarding the context of a school change.

3. Social Deixis in Arabic and Italian

According to Fillmore (1976:76), social deixis means the "aspects of sentences which reflect or establish or are determined by certain realities of the social situation in which the speech act occurs". He adds that social deixis encodes the social identities of participants, or the social relation between them, or between one of them and persons and entities referred to. To capture the social aspects of deixis, we would need to add one further dimension, relative rank, in which the speaker is socially higher, lower, or equal to the addressee, and other persons that might be referred to (Levinson 1983: 89). In addition, according to (Levinson: 2006:119), "social diexis involves the marking of social relationships in linguistic expressions, with direct or oblique reference to the social status or role of participants in the speech event".

Regarding honorifics, Fillmore (1975) has suggested that honorifics are properly considered part of the deictic system of language, just as the meaning "here" and "come" are anchored by reference to the spatial properties of the communication events. Our target is to analyze the usage and function of such deictic terms within the social context. Bearing in mind the polite pronouns, titles of address, kinship relations, and so on, one can notice that social deixis is one of the richest areas where language and culture are interrelated.

The other main kind of socially deictic information, that is often encoded, is absolute rather that relational. As for the absolute variety, Fillmore (1975) talks about authorized speakers, where we have reserved forms for certain speakers, and authorized recipient, including restrictions on most titles of address (Your Honor, Mr. President, etc.).

Social honorifics have been viewed sociolinguistically mainly in terms of power and solidarity. For instance, the choice has been between the first name John and the family name with social honorific Mr. Brown. When addressing or referring to the same individual, it is a matter of power and solidarity. That is, the more equal and intimate the speaker is to him, the more he would call him John, and the less equal and more distant he is to him, the more he would call him Mr. Brown. Therefore, the choice between first name and honored family name operationally depends on the type of social relationship between the speaker and the addressee or referent.

Thus, Hudson (1980: 128) argues "the linguistic signaling of power and solidarity can be seen as another instance of the way in which a speaker locates himself in his social world when he speaks". The power-solidarity relations may vary from one culture to another. In other words, one may say that is culture-specific.

There are two types of social honorifics: relational and absolute (Levinson 1983). As far as Jordanian Arabic is concerned, relational social honorifics can be classified into three main categories: addressee, referent and bystander honorifics (Levinson 1983; Farghal & Shaker 1994). Kin terms and titles of address are the most social deixis that reflect language and culture. The following examples from Italian and Arabic illustrate these issues:

(1).   Per favore, aspetta un minuto.

Iδa samahat ya ax, stanna galilan.

Please, wait a moment.

(2).   Ciao!

Marhaba ya ax, or

Hi

?assala:mu alaykum

(3).   Per favore, dov' e' l'ospedale ?

Wen al-mustašfa, ya ax?

Where is the hospital, please?

(4).   Mi fa scendere qui, per favore?

Drop me here, please!

Nazzilni hon ammoh (male/female youth – driver)

(5).   Cosa desidera?

What do you need? (male adult – female)

maδa turi:d ya habibi (male adult – male adult)

Besides that, a formula such as **abu + proper name, abu Ali (father of Ali), um + proper name, um Ahmad (mother of Ahmad)** is widely used in Arabic to enhance social atmosphere among interactants. But such formula does not exist in Italian. From personal experience, the nature and structure of Italian society seem so reserved, whereas the nature of the Arab society seems so sociable, and sentimental. In other words, language reflects culture and society. Moreover, when social affectionate honorifics such as love, honey, sugar, darling, etc. are used relationally, sex restrictions apply differently between Italian and Jordanian Arabic. While adult Jordanians may only use affectionate honorifics with the same sex, Italian speakers often use these honorifics appropriately across opposite sexes. This discrepancy is cultural (Farghal and Shakir 1994). In addition, titles of address such as maxa:li:kum saxa:datukum, dawlatukum, xut fatukum and hadratukum are commonly used in Jordanian Arabic as well as in other Arab varieties. These titles of address are used also in Italian. For example, when we address a Minister, an ambassador or high ranking persons , we may use the following expressions: Sua Eccellenza, Onorevole, Signor Ministro, ecc.

Bearing in mind the polite pronouns, titles of address, kinship relations, and so on, one can notice that social deixis is one of the richest areas where language and culture are interrelated. Brigs (1999:119-120) asserts that the rank and degree of a person was an inseparable part of one's identity, and there were many ways in which this could be acknowledged.

In addition, greetings whether in Arabic or Italian, are strongly associated with time and social deixis. Some of the most common greetings in Italian are:" Buongiorno" good morning, " Buon pomeriggio" good afternoon, "Ciao" hi, etc. As far as Italian is concerned, greetings are usually time-restricted so that good morning can only be used in the morning, and good night can only be used as a parting. Moreover, from personal experience, greetings in Italian are not religiously conditioned. But, as far as Arabic is concerned, most greetings

are sabaah ilxeer (صباح الخير), massa? Ilxeer (good afternoon), marhaba (hi), and ?assalaamu alykum (peace be upon you). In contrast to Italian, greetings in Arabic are conditioned by religion. For example, in the Holy Quran, God says:

(النساء 86)   ''وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا بِأَحسَنَ مِنهَا أَو رُدُّوهَا''

?ɪðæ hʊjjitʊm bɪtaħɪjjatɪn faħajju bɪ?aħsana mɪnhæ ?aw rʊdduhæ

"And when you are saluted with a greeting you must respond with

a better one or (at least) return it".

Moreover, as far as the Italian language is concerned, social discourse is governed by the parametres of Superiority/ Inferiority and Intimacy /Distance. A relationship of Intimacy or Distance does exist between the speakers. The relationship of Intimacy is more univocal, that of Distance contains various factors such as strangeness, that is not being acquainted with each other. (cfr.Renzi: 2001:365).

Intimacy between two individuals can be given by a tight family relationship, or it can be the result of a friendship due to common interests, opinions or likeness. Usually intimacy is impossible without there being or having been frequency of contact. To illustrate the social use of tu/lei here are some example:

(7). *Teacher: tu non hai fatto i compiti oggi? (Didn't you do your homework today?)*

(8). *Student: no, perche' lei non lo aveva detto. (No, because you didn't say so).*

In the light of the above examples, the relationship here is of distance between superior and inferior.In a relationship of intimacy superior and superior use the pronoun tu:

(9). *Teacher: (tu) hai visto il film ieri? (did you see the film yesterday?)*

(10). *Teacher: si', (tu) mi hai detto che era divertente. (Yes, you said it was fun).*

In personal deixis, the speaker refers to himself saying "io", and to the listener saying "tu". If the speaker is more than one s/he will say "noi", and if the listener is more than one s/he will say "voi". Besides these standardized forms, there are alternative ways to express the same meaning. These forms are used to highlight a relationship of distance regarding the addressee. They are reverential forms of politeness which are ritualized, that is they must be used in place of the standardized forms. In this case "tu" is substituted by "lei", and "voi" by "loro" (cfr.Renzi: 2001:350) .

Here are some examples to illustrate the shift in social interaction.

(11). *Lei sara' ricevuto dall'Ambasciatore in persona.*

(You will be received by the Ambassador in person).

(12). *Loro sono pregati di presentarsi in accettazione.*

(You are kindly requested to proceed to the reception).

4. Discourse Deixis in Arabic and Italian

Levinson (1983) states clearly "discourse or text deixis concerns the use of expressions within some utterance to refer to some portion of the discourse that contains that utterance." Arabic has two approaches towards discourse or text deixis, i.e., whether direct or indirect indication. On one hand, direct indication to texts or portion of texts can lie within the scope of semantics. According to (Levinson: 2006:119) :" an important area of discourse diexis concerns discourse markers, like *anyway*, but, *however*, or *in conclusions*. These relate current contributions the prior utterance or text, and typically resist truth- condition characterizations."

On the other hand, indirect indication to discourse can lie within the scope of pragmatics or rhetoric. This issue can be achieved in Arabic by different procedures, and the purpose of that is to create curiosity for the reader, and to show the capability of the language to be productive and creative. Both figurative language and indirect speech are very much integral parts of discourse. It should be emphasized that Arab linguists have dealt with figurative language and metaphor. Al-Jurjani (1969: 230), for example says:

".. " كانَ بغيرها عَلَيها مَدلولاً وَلكِن ، وَجهها عَن مَكشوفاً بِذِكرها مُصَرَحاً تَأتِكَ لَم إذا الصِفِة إنَّ وَكَما
"أَفخَمَ لِشَأنِها ، وَأَلطفَ لِمَكانِها"

wakamæ ʔınna əssɪfata ʔıðæ lam taʔtıka mʊsarraħan bıðıkrıhæ ‹makʃwfan ʕan wadʒhıhæ ‹walækın madlulan ʕalajhæ bıɣajrıhæ kæna ʔafxama lıʃaʔnıhæ ‹waʔaltafa lımakænıhæ

"… an attribute will be more significant and more elegant if it is conveyed to you by means of implicature rather than directly…"

(Al-Jurjani, Dala?il Al-ijaz 1969: 230)

Metaphors, similes, idioms, proverbs, and the like are examples of figurative language that should be interpreted non-literally. Therefore, it should be emphasized that implicature and metaphor capture some important aspects of human interaction. It helps us to achieve the intended meaning by means of signs and symbols (c.f. Abulhaija, 1988; 1996).

A nice tale of metaphor cited in the Arabic literature goes as follows:

From the woman's utterance and the physical context, Ibn Obadeh understood that her house was empty and had no food that would attract mice (Ibn Al-Athir, Al-Mathal al-sa'id, Proverb 199).

There are many examples which can be cited in the Holy Quran, sunna and Arabic poetry where one can realize the usage and technique of figurative language, i.e. metaphor, similes, proverbs, etc.

Grice (1967) discusses two kinds of implicature: conversational and conventional. By way of commenting on conventional implicature, Grice (1975: 6) says "The conventional meaning of the words used will determine what is implicated besides helping to determine what is said. What is conventionally implicated is part of the meaning force of the utterance." Let us consider the following example:

<div dir="rtl">

سَنَسِمُهُ عَلَى الخُرطُوم   (16)   `(16)القلم)
</div>

sanasɪmʊhʊ ʕalæ əlxʊrtʊmɪ

'Soon shall We brand (the beast) on the snout (al-

qalam 16)'

Using the metaphoric word "الخرطوم"(*alxurtu:m,* the nose) in this utterance gives rise to conversational implicature by violating the Quality Maxim (Grice 1975). The word "الخرطوم" (*alxurtu:m,* the nose) is basically used when we talk about pigs, but it is used in this verse to talk about a person with the result that implicates a certain meaning. If it had not been for another meaning, the word "الأنف" (*al-anf,* the nose) could have been used. The threat of branding him on the snout implicates contempt and humiliation where his nose is considered a pig's snout (see Qutub 8: 232).

<div dir="rtl">

كالسَيفِ في الرَونَق والمضاء   هذا أبو الهَيجاءِ في الهَيجاءِ
</div>

hæðæ ʔabu əlhajʤæʔɪ filhajʤæʔɪ   kaəssajfɪ firrawnaqɪ
                                                                    walmaʤæʔɪ

"This is Abu- Al-Hayja in the battle like a sword in beauty and

sharpness"

The poet in this poem praises Abu Al-Hyja, while he is in the battle field. He draws an image of similarity between Abu Al-Hyjaz and the sword, i.e. his strength and bravery are similar to the sword which looks shiny and sharp.

<div dir="rtl">

فلا تَظُنُ أنَ الليثَ يَبتَسِمُ)   (المتنبي)ذا رأَيتَ نُيوبَ الليثِ بارزَةً
</div>

ʔɪðæ raʔajta nʊjubal lajθɪ bærɪzatan   falæ taðʊnna ʔannal
lajθa jabtasɪmʊ

" If you see the lion's teeth   you shoudn't think that the lion is smiling"

This type of wise saying and/or proverb can be said to mean indirectly that someone's smile does not always reflect his warm friendship; he may hide something cruel behind this smile.

With respect to the Italian language, (Salvi& Vanelli:1992: 198-199), a peculiar use of the mechanism of deixis is the so called *deixis of the discourse* or *textual deixis* which is characterized by the linguistic context, which has the same role as the situational context. Accordingly, instead of giving information about the location in the space and in the time of the referent in the situational context, the speaker gives hints about the anaphoric elements of the discourse.

Compare the two following sentences:

(17). *L'anno scorso Giorgio ha comprato una casa ;* ***in questa*** *casa c'è un bel giardino.*

(18). *L'anno scorso Giorgio ha comprato una casa ;* ***in quella*** *casa c'è un bel giardino.*

In sentence 18, the object is identified through the anaphoric elements it refers to. By the use of the anaphoric element 'quella' , the speaker implicitly says that the house is far away from the situational context in which it is mentioned. Whereas in the sentence17, the use of 'questa' implies that the speaker wants to stress the fact that s/he has just mentioned the house s/he is talking about. This is the main difference between 17. and 18.

In those societies, where the culture is essentially based on written texts there may be the possibility to consider a text as a sort of place and, as a consequence, to consider it in a special dimension, not only in a temporal dimension.

(**19**). *He went to the restaurant, but here he did not find his friends.*

(20). *He went to the restaurant, but there he did not find his friends.*

In sentence 14 we get the implicit message that the restaurant is not nearby.

In the following example, it is clear how the discourse deixis is used to contextualize the message.

(21). ' *L'ho incontrato il due giugno; quell giorno era il suo compleanno'* (I met him on June the second; that was his birthday').

In italian spoken/written language metaphorical expressions are widely used. In addition, Metaphors, similes, idioms, proverbs are widely used in different situations. The following examples illustrate this function:

(22). *quel ragazzo e' un fulmine*

'that boy is a streak of lightning',

which means that the boy in question is as quick as lightning.

(23). *i pensieri volano*

'Thoughts fly away'.

The metaphor in this sentence means that however much you want to control your thoughts they will always come up to your mind without your willing.

(24). *Ho versato un mare di lacrime*

'I shed a sea of tears'.

Here the discourse expresses the degree of sadness of the person whose tears are flowing down as the sea.

The following examples from Italian literature which use metaphors as a means of communication

4 taken fronm G. Leopardi

(25). *O giorni orrendi in cosi' verde eta'*

'Awful days in such a green age'

The poet in this verse expresses his sadness despite being a young man. The speaker here associates youth to a green bud. Also the folowing examples from Italian literature illustrate this function:

(26) L'amore e' un viaggio (Lakoff), Jonson, 1980)

Love is a journey

(27) L'amore e' guerra (Lakoff), Jonson, 1980)

Love is war

(28) Voi siete il sale della terra (Vangelo secondo Matteo: 5,13)

You are the salt of the earth

(29)   Le organizzazione sociali sono piante (Lakoff), Jonson, 1980)

(30)   Crin d'oro crespo e d'ambra tersa e pura (Pietro Bembo, Rime)

5. Empathetic Shift Between Arabic and Italian

Empathetic shift is a rhetorical device through which the speaker expresses, indirectly to some extent, his psychological feelings good or bad towards the addressee, or the target of speech whether a human being or an object. Argaman (2007) asserts that "consequently, empathetic diexis is an important discursive tool for emotionally distancing or drawing oneself nearer to an object". Usually, the speaker achieves this function through some lexical and structural means. Lyons (1977: 677) says that this function is mainly achieved "when the speaker is personally involved with the entity, situation or place to which he is referring or is identifying himself with the attitude or viewpoint of the addressee. Also according to (Kanakri: 1988:283) most types of style-shifting are done on purpose to serve certain communicative acts, and to emphasize a specific meaning". Blom and Gumpers(1972) sited in Kanakri (1988:293) mentioned two motives for code-switching, metaphorical and situational. Metaphorical cod-switching refers to the type of switching which is motivated by the speaker's attitude towards the topic of conversation. Situational code-switching, on the other hand, is motivated by the speaker's attitude towards the participants of a conversation". This function is achieved in Italian by the use of demonstrative pronouns such as "questo"this

instead of "quello"that for empathy or "quello"-that instead of questo-this for emotional distance. Other ways in which this function is achieved is through the adverbs of time and place (qui, li /la) used in the same way of quest-this and quello-that. In addition, the vocative mechanisim is used to convey this massage (Renzi:2001:393) the following examples will illustrate these usages:

> **(31). Questo** professore e molto gentile
>
> 'This professor is very kind'
>
> **(32). Quella** signora si comporta male
>
> 'That lady behaves badly'
>
> **(33). Mamma** vorrei che tu fossi qui
>
> 'Mother I wish you were here'

Moreover, personal pronouns can be used in Italian to express the distance relationship between the speaker and the addressee, in other words, In personal deixis the speaker refers to the addressee using "tu" to indicte closeness, while he uses "lei" to indicte distance. In this case "tu" is substituted by "lei".Here are some examples to illustrate the shift in social interaction.

> **(34). *Lei sara' ricevuto dall'Ambasciatore in persona.***
>
> '(You will be received by the Ambassador in person)'.
>
> The mother to her child-
>
> **(35).** *Prima di uscire **tu devi** studiare.*
>
> 'Before going out you have to study'**.**

The function of empathetic shifts well-expressed and clearly attested in Arabic, but not well-studied. Arab linguists have studied only one or two of the means through which empathetic shift is carried out.

The present researcher will discuss four ways through which empathetic shift is performed providing Arabic examples mainly from the Holy Quran and Jordanian Arabic.

The first means through which empathetic shift is achieved in Arabic is the use of the vocative particles in conscious way. In Arabic, vocative particles are divided into two categories: those used to refer to a person close to the speaker including?(الهمزة) (hamza) and(أي), and those used to refer to a person far from the speaker, including six particles of which the most prominent is ya (يا). These particles, however, may be used to achieve empathy or emotional distance; for example,?(الهمزة) (hamza) or ai(أي) can be used to refer to a person far from the speaker to express the speaker's empathy, love, and intimacy towards the addressee as in the following examples:

<div dir="rtl">

وَ مَن تُصِبِ المَنونُ بعِيد   اابي لا تَبعُدُ وَليسَ بخالِدٍ حُبي

</div>

Ɂabʊnajja læ tabʕʊd walajsa bɪxælɪdɪn ħajjʊn   wa man tʊṣɪbɪl manunʊ

baʕidu

" Oh father, don't go far away since my love is not eternal knowing that he who dies goes away "

إصلاحُ الدين أينَ أنتَ

ʔasˤalæħʊd dinɪ ʔajna ʔanta

'Oh Salah-adeen Where are you?'

In each of these examples, the speaker expresses his longing and love to the target of the speech. In example (25), the speaker's father has died, but his love of home kept him using a vocative particle used to refer to a close person as if he was speaking to him. Example (26) is frequently heard nowadays to express our longing for or eagerness to have a person like **saladeen** to help us . **Ya**, on the other hand, can be used to refer to a person who is present in the speech event to express the addressee's lowness, as in the following example:

أولئِكَ آبائي فجِئني بِمِثْلِهم   إذا جَمَعَتنا يا جَرِيرُ المَجامِعُ

ʔɪðæ ʤamaʕatnæ jæ ʤarirʊl maʤæmɪʕʊ   ʔulæʔɪka æbæʔi fɑʤɪʔni bɪmɪθlɪhɪm

"Those are my fathers/people, bring me some people like them, Jareer, if we happen to meet"

In this example, Al-Ferizdaq, a well-known Arabic classical poet, is addressing his rival, Jareer, who is in the same speech event, with (**ya**) to express Jareer's low status and emotional distance in his view.

A second means through which empathetic shift is achieved in Arabic is the use of demonstrative pronouns (أسماء الإشارة) *(?sma' al- ?arah- nouns;* the-demostrative) in a way different from the usual one. The demonstrative pronouns which concern us her are **haða** 'this' which pragmatically means close to the speaker at coding time, and **ðalika** 'that' which pragmatically means far from the speaker at coding time (Levinson 1983).

To achieve the empathetic shift, **haða** 'this' can be used with a referent far from the speaker at coding time to express empathy and closeness to the heart of the speaker as in the following example:

هَذَا مَا تُوعَدُونَ لِكُل أوابٍ حَفِيظٍ   (31)وَأَزلِفَت الجَنةُ لِلمُتقِينَ غَيرَ بَعِيدٍ   (28)

waʔʊzlɪfatɪl ʤannatʊ lɪlmʊttaqina ɣajra baʕidɪn   hæðæ mæ tuʕaduna lɪkʊllɪ ʔwwæbɪn ħafiðɪn

'And the Garden will be brought nigh to the righteous- nor more a thing distant (A voice will say) This is what was promised for you, for everyone who (turned to God) in sincere repentance who kept this law (qaf 32)'

As can be seen from the example, the speech is about the Day of Judgment, which is not the coding time of speaking; but the demonstrative pronoun **haða** 'this' is used as a means of tempting the believers that this is their reward for belief and motivating them to go on in their belief not blocked or being affected by the difficulties they may face for the sake of their belief.

The deitic from **ðalika** 'that', on the other hand, is used sometimes to refer to a person present in the speech event to express emotional distance on the part of the speaker as in the following examples:

فَذَلِكَ الذِي يَدُع اليَتِيمَ   })   2)الماعون

faðælɪkal laði jadʊʕʕʊl jatima

'Then such is the man who repulses the orphan (with harshness) (Ma'un 2)'

<div dir="rtl">. (البقرة (16)أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَت تِجَارَتُهُم وَمَا كَانُوا مُهتَدِينَ)</div>

ʔʊwlæʔɪkal laðina əʃtarawʊdˁdˁalælata bɪlhʊdæ famæ rabɪħat tɪdʒæratʊhʊm
wamæ kænu mʊhtadina

'These are they who have bartered the Guidance for error. But their trade is
profitless, and they have lost true direction (Baqarah 16)'

It is clear that the unbelievers are referred to as if they were far from the speaker, because of their disbelief and their rejections of God's orders and warnings; they do not deserve to be referred to by the normal way because that would make some mitigation in God's despising of them. Rather they should be mortified and humiliated even in speech (Yousif 1986).

A third way by which empathetic shift is achieved is called al-iltifa:t (الإلتفات). This device, which is taken from looking left and right, is called the courage or momentum of Arabic since it is not easy to be used or applied. It is a rhetoric device in which the speaker exchanges his speech from the addressee to an absent person or object and vice versa, using mainly the second and third person pronouns. This change, however, is purposeful; that is, every time such a change takes place, there is a reason behind that. The researcher has found that one of the functions for which such an exchange is carried out is empathetic shift (Ibn Al-Thir).

This way of achieving empathetic shift is evident in the Holy Quran concerning those going to heaven (the believers) and those going to hell (the disbelievers). After making a comparison between the two groups in the third person singular pronoun, a deictic shift in the pronoun used takes place in the case of the believers. The new pronoun is the second person singular or plural to express empathy and their closeness to God. A clarifying example of this comes from the sura Al-Ha:qah where we find this shift quite clear.

<div dir="rtl">كُلُوا وَاشْرَبُوا هَنِيئاً بِمَا أَسلَفتُم {23}قُطُوفُهَا دَانِيَة {22}فِي جَنَّةٍ عَالِيَةٍ {21}فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ "
{24}فِي الأَيَّام الخَالِيَةِ</div>

fahʊwa fi ʕiʃatɪn rædˁɪjatɪn fi dʒannatɪn ʕælɪjatɪn qʊtˁʊfʊhæ dænɪjatʊn kʊlu
waʃrabu haniʔan bɪmæ ʔaslaftʊm fil ʔajjæmɪl xælɪjatɪ

'And he will be in a life of Bliss, in a Garden on high, the fruits wereof (will hang on bunches) low and near. Eat ye and drink ye with full satisfaction because of the good that ye sent before you in the days that are gone (A7l-Haqqah 21-24)'

ثُم فِي سِلسِلةٍ ذَرعُهَا سَبعُونَ ذِرَاعاً   فَاسلُكُوهُ {31}ثُم الجَحِيمَ صَلوهُ {30}خُذُوهُ فَغُلوهُ   (31)
{33}إنهُ كَانَ لَا يُؤمِنُ باللهِ العَظِيم {32}

xʊðuhʊ faɣʊlluhʊ θʊmmal dʒaћima sˤalluhʊ θʊmma fi sɪlsɪlatɪn ðarˤʊhæ
sabˤuna ðɪræˤan faslʊkuhʊ ʔɪnnahʊ kæna læ jʊʔmɪnʊ bɪllæhɪl ˤaðimɪ

'The stern command will say, Seize him and bind ye him, and burn ye him in the blazing fire. Further, make him march in a chain whereof the length is seventy cubits. This was he that would not believe in God most High (Al-Haqqah 30-33)'

7، 6المعارج) {إنهُم يَرَونَهُ بَعِيدًا ، وَنَرَاهُ قريبًا}

ʔɪnnahʊm jarawnahʊ baˤidan ‹wanaræhʊ qariban

'They see the Day indeed as far off (event). But We see it quite near. (Ma'arij 6-7)'

The last and most controversial way through which empathetic shift is achieved is the passive voice. It is a fact in linguistics that any change in structure is accompanied by a change in function. There is always a purpose highlighted or emphasized by that change in structure; for example, when we say:

(45). Ali praised Ahmad for his good deeds.

We do not try to highlight a certain point in the sentence, because it is the normal   way of saying it. But on the other hand, when we say

(46). Ahmad was punished for his wrong doings.

We try to emphasize a certain point in the sentence. For instance, we may try to indicate that Ahmad, not anyone else, was punished. Thus, the choice of passive over active does not

depend mainly on the rhetorical factors see Leech (1980) for a similar comparison between negative and passive sentences).

The present researcher has found that the use of passive in Arabic is functional, and that one of the functions for which the passive is used in the empathetic shift. It is the belief that in many verses of the Holy Quran, especially those talking about the disbeliever's situation on the Day of Judgment, the whole idea is mainly expressed in the passive voice to express the emotional distance and difference in status between them on the one hand, and God, the angles, and the believers on the other hand. The sentences or the verses which will be given violate the first maxim of Grice (1975) which is related to informativeness in the sense that they are more informative than is needed by the communicative purpose, concerning the condition of the disbelievers or their emotional status (Leech 1980). The information focus is not who will punish them or who will do things with them since the doer is known, rather, the focus is their disastrous situation and what they will face on the Day of Judgment. The following examples clarify this point:

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقاً وَهِيَ تَفُورُ"‏"‏   (7الملك).

ʔɪðæ ʔʊlqu fihæ samɪʕu lahæ ʃahiqan wa hɪja tafurʊ

'When they are cast the rain they will hear the terrible drawing in of its breath even as it blazes forth. (Mulk 7)'

يَومَ يُكْشَفُ عَن سَاقٍ وَيُدعَونَ إِلَى السُّجُودِ فَلا يَستَطِيعُونَ (42القلم)

jawma jʊkʃafʊ ʕan sæqɪn wajʊdʕawna ʔɪlæəs sʊdʒudɪ fælæ jastatɪʕuna

'The Day that the shin shall be laid bare, and they shall be summoned to bow in a duration, but they shall not be able (Al-Qalam 42)'

Even this empathetic shift is expressed in the passive to express the disbeliever's stubbornness and misleading rejection to convert from their error to Islam. The information focus of the sentences or the verses that will be given is that whoever tries to advise them or to convert them, still they will be more stubborn than before. The following examples are given to illustrate and clarify this issue:

مِمّا خَطيئاتِهِم أغرِقُوا فَأُدخِلُوا ناراً " " (25نوح) .

mɪmmæ xatiʔætɪhɪm ʔʊɣrɪqu faʔʊdxɪlu næran

'Because of their sins they were drowned (in the flood), and were made to enter the fire (of punishment) (Nuh 25)'

6. Conclusions

The contrastive analysis of social and discourse deixis between Arabic and Italian reveals the following concluding points:

1. Vocatives in Arabic express the speaker's intimacy and eagerness towards the addressee on one hand, and can be used for distancing the speaker from the addressee on the other hand. This function is not well-identified and/or elaborated on in Italian, which could be accounted for as culture-specific.

3. As for social deixis, social honorifics reflect the relationship between language, culture and society. As far as Jordanian Arabic is concerned, Jordanian honorifics have been divided into two major classes: kin terms and titles of address. Each of these classes features both distant and affectionate honorifics. In addition, the use of these honorifics has been demonstrated to involve sex restriction in the two languages. Also, this research shows how rich Jordanian Arabic is in relational social honorifics which may be considered as cultural-specific.

4. As far as the use and the interpretation of metaphors between Arabic and Italian, this study shows that the two languages have use and the mechanisms of metaphor, but as far as language learning is concerned sometimes it is difficult to translate a metaphor from Arabic to Italian and visa- versa for linguistic and cultural factors.

5. In the light of the analysis of examples and texts, this study shows that Arabic is abundant with the means through which empathetic shift is carried out. This abundance is evident in the standard level which is mainly exemplified by the Holy Quran. What is more interesting is that Arabic achieves this through different devices, i.e. not through fixed and clear forms only as it is in Italian. This phenomenon may be considered as language-specific. In other words, Arabic seems to be very rich in the fields of rhetoric and empathetic shift.

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L'alfabeto e la sua traslitteration
TABELLA 1

Arabic Symbol	IPA Symbol
ء	ʔ
آ	æ
أ	ʔ
ؤ	ʔ
إ	ʔ
ئ	ʔ
ا	æ
ب	b
ة	t
ت	t
ث	θ
ج	ʤ
ح	ħ
خ	x

د	d
ذ	ð
ر	r
ز	z
س	s
ش	ʃ
ص	s
ض	d
ط	t
ظ	ð
ع	ʕ
غ	ɣ
-	
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ى	æ
ي	j
ً	an

ٌ	**un**
ٍ	**in**
َ	**a**
ُ	ʊ
ِ	ɪ
ّ	
ْ	
ا	æ
أَ	ə
پ	**p**
چ	ʧ
ڤ	**v**
گ	**g**
!	ə