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العدد الحادي والثلاثون

تصدر عن كلية الآداب

جامعة الموصل

آداب الرفدين

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شروط النشر بالمجلة

- ١- ان يأخذ الباحث من بحثه بالأسول العلمية المتبعة في الكتابة الأكاديمية .
- ٢- في حالة زيادة البحث على (٢٠) عشرين صفحة من المجلة تكون صلاحية قبول البحث للنشر من اختصاص هيئة التحرير .
- ٣- ان يكتب عنوان البحث بدقة وأسم كاتبه مشفوعاً بلقبه العلمي لتسهيل ملاحظة ذلك عند الحاجة اليه في الترتيب الداخلي للعدد .
- ٤- أن يقدم البحث مطبوعاً بالالة الكاتبة وبصورة واضحة .
- ٥- ترتب الهوامش تصاعدياً في البحث الواحد من (١- الى آخر التعداد) .
- ٦- الغاء قائمة المراجع في النهاية والاكتفاء بالتعريف بالمصدر أول وروده في الهوامش .
- ٧- يحال البحث الى خبيرين علميين يرشحانه للنشر ملاحظين رصانته العلمية .
- ٨- لاترد البحوث الى اصحابها نشرت ام لم تنشر .
- ٩- لدى اعادة البحث الى كاتبه للنظر فيه على ضوء تقرير الخبراء يسقط حق الباحث في أسبقية النشر عند تأخره في ارجاع البحث معدلاً الى سكرتارية التحرير مدة لاتتجاوز الشهر .
- ١٠- لهيئة التحرير كامل الحق في مطالبة الباحث بتكاليف نشر البحث مسبقاً وسيحرم من النشر في المجلة من يخل بمضمون هذا العقد العرفي الواضح بينه وبين المجلة .

(هيئة التحرير)

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World order and word order in Iraqi Arabic with special reference to English

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INTRODUCTION

The relation of language to world view is an issue over which numerous heated arguments have been run for over the last two centuries. Although Humboldt's philosophy of language, which later influenced linguistics, is often equated with the concept of world view, "the idea that a system of language shaped the thinking of its speakers was first formulated by Herder" (Schaff 1973, 8 cited in Al-Sheikh 1985, 8). It was Boas, the anthropologist and then linguist, who brought the seeds of Humboldtian structuralism, however, to America and passed them over to Sapir with whom Whorf worked during his last years. Boas believed that languages of the world are to a large extent structurally the same irrespective of respective cultures or ethnic groups (see, eg Wandaugh 1986 [1987], 207). Conversely, Sapir believed that languages are structurally different, ie there are no limits to the differences among languages of the world. Therefore, their respective speakers see the world differently; hence relativity. A more extreme view is held by Whorf who, like Herder, believed that the language we use wholly determines (or shapes) the categories in which we think as if language and thought were equivalent (cf. Mazor 1989 and Chatterjee 1985); hence determinism, a term with which the name of F. de Saussure as a neo-Humboldtian is also associated in current debates (see Mazor 1989 for a critical assessment and the references cited therein).

It is the 'Linguistic Relativity Hypothesis' (LRH), however, that bears the names of Sapir and Whorf; it includes both 'relativity' and 'determinism'. Often 'Whorfianism' is equated with the LRH which has been taken up by Wittgenstein (cf. Chatterjee 1985). This hypothesis was tested experimentally by psychologists in the 50's and 60's. In addition to the little evidence the LRH offered in conjunction with observation and memory, it was rejected on further grounds, viz that translation would not have been possible. Subsequently, however, a weaker version of the hypothesis was introduced: linguistic and social deterministic influences as well as relative forces are seen to coexist (interact) in any language community (cf. Osborn 1987, 60 and Denny 1979, 97). And across languages, one aspect of relativity is best seen in translation. No doubt, translators are confronted with the problem of finding one-to-one correspondence; no two languages can always match in this fashion. What is important for one language community can be expressed by a single word; for another by a lexicalized item and, yet, for others by a phrase or sentence (see Osborn 1987 for further details and the references cited therein). Nevertheless, it is not a matter of importance attachment that would exclusively give rise to

'relativity' across languages. Even when there is a one-to-one correspondence the lexicons of any two (or more) languages 'relativity' can emerge. Consider for example, the case of sex neutralization in English and Arabic tautologies (see Farghal 1992, 226-7).

The Boas-Sapir-Whorf tradition has in recent years been REVISITED with the weaker version of the LRH borne in mind. Mathiot (1979), for example, has an excellent collection of papers which all attempt to answer the traditional question: what meanings are communicated through language, and how do the meanings reflect the way in which the speakers conceive of the world? The question should mean that invitations to re-examine the LRH are still open. A specific but demanding invitation is offered by Lyons (1981, 311-12) who suggests that we ought to seek the relationship that holds between the syntactic differences among languages of the world and the minds of their respective speakers. Obviously, this is not an easy task. But a similar line of thinking seems to have been put into practice with the LRH in the background, eg Coulmas (1981) in which we find different world views across languages.

DISCUSSION

Having kept all of this sketchy background in mind, I shall attempt to bring the LRH into the foreground as only revealed by research into the ME-FIRS Orientation principle (MFOP) advanced by William E. Cooper and John Robert Ross in the form reported by Lakoff and Johnson (1980, 132-33). The phenomenon accounted for in terms of MFOP and, hence, the LRH involves word order preference in Iraqi Arabic (IA) with special reference to English. Although 'word order' has often been taken as a syntactic issue, I take it here as mainly involving referential semantic and pragmatic accounts; for the world is the heart of the matter. In a word, I would like to see the kind of world the Iraqis collectively view, which is, therefore, assumed to correspond to the order of concepts in everyday language use. This would constitute a cultural view which may or may not coincide with the English culture whose members adhere generally to the MFOP. Yet sub-cultures (see below) cannot be ignored.

According to the MFOP, native speakers of English, if not speakers of many other languages, view themselves more of 'here', 'now', 'present', 'face', 'up', 'active', 'speaking' and 'working' than 'there', 'then', 'absent', 'back', 'down', 'passive', 'writing' and 'idle'. This picture seems to be more oriented in the conceptual system. That is, this is how a prototypical member of an English culture (here American) would view the world. So the MORE normal pattern to order, for example, 'up' before 'down'; the LESS normal the reverse. It is the latter order which is dubbed the notion of RELATIVITY in one language. If the former order varies across languages of the world, then the LRH will, despite the said translatability counter claim, be strengthened. But when two or more cultures agree on the MORE normal patterning of concepts, the LRH collapses and, hence, the acceptability of UNIVERSALISM.

The concept of sub-culture must be made clear at this point. Members belonging to well-defined institutions, eg a university, hospital, theatre, etc. do not necessarily opt for the LESS normal order. Rather, they are more likely to opt for the MORE normal order of concepts in their own sub-cultures that cannot be MORE or LESS normal in the core culture. By sub-culture proper, I mean experiences that may deviate from the common core and which do not necessarily constitute a domain or belong to an institution. Therefore, I would like to make a distinction between institutional sub-culture (ISC) and non-institutional sub-culture (NISC) and culture proper or common core culture (CCC)(2).

This distinction will prove useful in the ensuing discussion. In order to circumvent some of the problems related to markedness and to put it more fully, I offer the following example:

1. Colleges of Arts and Sciences
Preference(3) is given to 'Arts' in an ISC; this is an unmarked order in this particular world for which the following explanation is believed to be good reason. But first let me say that preference does not always entail the attachment of importance; the 'Arts' is no more important than 'Sciences'. A plausible explanation can be based on the fact that the 'Arts' college was founded before the 'Sciences' college in the University of Baghdad. The expression was documented in this received order and has become widespread even in universities such as Mosul where the Medical College was founded before the 'Arts'. Although other explanations are possible, such that alphabetical ordering is recognized, there is no doubt that the 'Arts' concept comes up to mind first in the Iraqi learned culture, ie an ISC. A reversal of these two concepts with reference to the field of study rather than to colleges is more widespread in CCC. Thus

2. (will you be doing) sciences or arts?
In an annual debated issue among Iraqi families; it is the 'sciences' that comes up to mind first because parents attach more importance to pure sciences than social disciplines or the 'arts'.

This juxtaposition should mean that I am more interested in cases like (2) than (1) or

3. Water, greenness and a good-looking face!
الماء والنعش والوجه الحسن

Understandably, expressions like these are also unmarked, but mostly in educated circles. What I have in mind instead is the prototypical speaker of IA, a speaker who has either no choice in the ordering of concepts, eg

4. God, Mohammed and Ali be with you
الله ومحمد وعلي يواك

as DETERMINED by a religious, or little choice as in:

5. Rice & soup (broth);
أرز ومن دجاجة

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