

A Sociolinguistics Study of Colors Used in Colloquial Jordanian Arabic

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ABSTRACT

Based on a sociolinguistic perspective, the present study aims at shedding light on gender differences in color-naming system in Colloquial Jordanian Arabic (henceforth CJA). Though the connotations of colors have been examined from semantic, pragmatic and psychological viewpoints, this study tackles the phenomenon from a sociolinguistic view in CJA. The participants of the study were 80 young Jordanians (40 women and 40 men). The participants were given the color spectrum wheel ^(**) and were asked to write down the names of the colors they can perceive and distinguish in Arabic. The theoretical framework for this study is based on the Linguistic Relativity Theory, in particular the Domain-Centered Approach. The study concludes that there are gender differences in the color naming system in CJA, as young Jordanian women employ more color names than young men do. In addition, young women associate the names of terms with socially familiarized objects such as fruits, vegetables and sweets in order to distinguish between them.

Keywords: Color Terms, Jordanian Spoken Arabic, Sociolinguistics, Gender- Differences.

INTRODUCTION

Language is a social system of communication between the members of a speech community. Language is a vehicle that transmits verbal and non-verbal messages between the members of a community. When a speaker has a concept in mind, s/he may associate this concept with a familiar sign for the hearer in order to facilitate the way of communication. Communication between speakers of the same speech community can be an easy process, but cross-cultural communication can be problematic, as the signs that a speaker may associate with a certain concept may not exist in the other culture. That is to say, there is a strong relation between language and culture, as culture affects language and the way people understand the world around them.

Sociolinguistics studies the relationship between language and society, i.e. the usage of language in different social settings. This includes, for instance, how and when people use certain linguistic codes or repertoires in certain social settings, and what are permissible or impermissible codes in certain social settings. Colors are used all over the world; almost the same set of colors exists in every speech community. Nowadays, colors are universalized due to technological and industrial development. Therefore, color terms are universal, such as spectral colors (white, black, green, yellow, blue, brown, purple and red) and mixed colors (which are a combination of two colors such as grey, pink, and orange). Yet, the degree of color terms varies in different speech communities. Both the primary and the secondary colors are named differently by different speech communities based on their social backgrounds.

In Jordan, for example, women tend to use different values of the same color. As such, they give different names for these different values of colors. This research has shown that young Jordanian women use special

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** . Downloaded from dreamstime.com

descriptions for each color to differentiate it from others; they tend to use socially familiar terms such as types of drinks, sweets, food, liquids, and fruits.

People can recognize over seven million colors, which can be built from the following building blocks (Bortoli and Maroto 2001: 3):

1. **Primary colors.** Red, blue and yellow are the basis of all other shades and cannot be created by combining other colors. If all three are mixed together in equal amounts, they will make black.

2. **Secondary Colors.** This is the term used to describe the three colors that are created by mixing two primary colors together. There are three secondary colors: violet (made up of red and blue); orange (made up of red and yellow) and green (made up of yellow and blue).

3. **Tertiary Colors.** These come from mixing one primary with one secondary color. There are six: saffron (red and orange); lime (yellow with green); lavender (blue with violet); purple (red with violet); amber (yellow with orange) and turquoise (blue with green).

Colors are everywhere, but they are named differently; the way people describe colors shows the relationship between language and culture (Wardhaugh, 2006). "The color spectrum is a physical continuum showing no breaks at all. Yet we parcel it out in bits and pieces and assign names to the various component parts: green, blue, yellow, red, and so on" (ibid: 235). In addition, the translation of color words into another language demands a slight change in meaning. In societies that are not technologically advanced, there are fewer color terms, "e.g., the Jalé of New Guinea have words corresponding to dark and light alone" (ibid: 235).

According to Wardhaugh (2006: 235), "our world is a world of color, but the amount of color varies from place to place and time to time." This is true, as the number and type of colors that were popular in the past, i.e. in Jordan, are now different. There are many new terms for different degrees of colors due to technological and industrial development. Nowadays, Jordan imports and exports many commercial commodities from all over the world.

"The terms people use to describe colors give us another means of exploring the relationships between different languages and cultures." In other words, each color may have different connotations in different cultures, for example, the blue color in CJA is a masculine color, i.e. its metaphorical use by men can be dysphemistic, "in that *blue-blooded* (dammuh azrag) – which symbolizes a person of noble birth in English" and "nabbu azraq" (someone with blue canine tooth) means someone who is fox-like (Al-Adaileh 2012: 3). In English, blue refers to sadness, i.e. *blue Monday*. The focus of this study is gender differences in perceiving colors in CJA.

In their extensive research on colors in more than 20 languages, Berlin and Kay (1969) show that the basic color categorization is a universal system for all languages; the term 'color' is universally lexicalized into the above-mentioned categories through the expansion of time (cited in Kay and MckDaniel, 1978). Berlin and Kay find that languages encode in their vocabularies different numbers of basic color categories, but there are eleven or fewer basic color terms existing in any language, namely *white, black, red, green, yellow, blue, brown, purple, pink, orange* and *grey* (Berlin and Kay 1969: 2). They also state that all languages have terms for white and black, and if the language has a third term, then it refers to red. If it has four terms, then it has a term for either green or yellow (but not both); if it has five, then it has terms for green and yellow. If it has six terms, then it has a term for blue. If it has seven terms, then it has a term for brown; if it has eight or more terms, then it has a term for purple, pink, orange, grey, or some combination of these.

Berlin and Kay (1969: 6) state that, "basic color terms do not have a unique operational definition." Therefore, each basic color term should exhibit the following characteristics:

(I) it is *monolexemic*; that is, its meaning is not predictable from its part, (II) its signification is not included in that of any other color term, (III) its application must not be restricted to a narrow class of

objects, and (IV) it must be psychologically salient including, among others, (1) a tendency to occur at the beginning of elicited lists of color terms, (2) stability of reference across informants and across occasion of use, and (3) occurrence in the idiolects of all informants.

Berlin and Kay (1969:6) also state that there are a few doubtful cases that arise and can be handled by the following supplementary criteria:

(v) the doubtful form should have the same distributional potential as the previously established basic term. For example, in English, allowing the suffix *-ish*, for example, reddish ... (VI) color terms that are also the name of an object characteristically having that color are suspect, for example, gold, silver and ash, (VII) recent foreign loan words may be suspect. (VIII) In cases where lexemic status is difficult to assess, morphological complexity is given some weight as a secondary criterion.

In Al-Adaileh's 2012 study of the X-phemistic uses of color terms in Jordanian Arabic, he adopts color-based metaphors, and explores the figurative uses of black, white, yellow, red, green and blue. He classifies colors into three categories: orthophemistic, euphemistic and dysphemistic. He finds that black, yellow, red and blue are dysphemistic; white has positive connotations, while green is associated with both euphemistic and dysphemistic connotations. Overall, Al-Adaileh (ibid.) focuses on the pragmatic connotations of the basic color terms in Jordanian society. However, this study is different as it casts light on the sociolinguistic use of these terms, i.e. how young Jordanian men and women create new names for color values.

According to Berlin and Kay (1969), the Arabic language falls into stage seven in the evolution of basic color terms, i.e. a language that includes eleven-term systems. This is true for CJA, since it falls into stage seven and has eleven basic color terms plus new color terms created by young Jordanian women. These colors are gradable degrees of the basic color terms. To illustrate, Jordanian women create new names for different color values, which are usually associated with

drinks (i.e. coffee, milk, and cappuccino), *vegetables* and *fruits* (i.e. watermelon, lemon, orange, carob, onion, grass, apricot, peach, and plum), *metals* (gold, silver, copper, lead, and bronze), *grains and nuts* (i.e. pistachio, wheat, corn), *materials* (i.e. ash, pearl), etc. The reason motivating young Jordanian women to create new names for these colors can be attributed to their strong enthusiasm about fashion and cosmetics. Guilford and Smith (1959) propose that women exhibit more awareness towards colors, and they develop more varied perception of colors than men do. Along the same line and from an ethnographic viewpoint, young women are more interested in fashion and cosmetics than young men in Jordanian society. With the aim of distinguishing the different values and degrees of color terms, young women tend to associate their names with existing and well-known objects in everyday life.

1.1. Linguistic Relativity and Colors

According to Sapir-Whorf's hypothesis of linguistic relativity, "different languages encode different categories and speakers of different languages therefore think about the world in different ways" (Fromkin et al. 2011: 30). In other words, language does not only report experience, but it also shapes ideas; language controls the way we think and perceive the world, and it guides our mental activities. Languages divide the color spectrum at various points, for example, green and blue are one word in Navaho. The American Indian language Zuni does not differentiate between yellow and orange colors (Fromkin et al. 2011). According to Sapir-Whorf's hypothesis, there are two important assumptions: color naming is mostly arbitrary, and the colors' names affect the way speakers perceive language (Reiger and Kay 2009).

Regier and Kay (2009: 439) argue that Sapir-Whorf's hypothesis is half right, "in two different ways: (1) language influences color perception primarily in half the visual field, and (2) color naming across languages is shaped by both universal and language-specific forces." To illustrate this point, color-naming systems are socially

transmitted from one generation to another within a certain society. However, new names of colors are introduced to other cultures by the industrialized societies, because the diversity of colors will increase their sales and extend their markets.

There are two general debates regarding language and perception. On the one hand, the Relativists' debate supports the notion that the semantic categories of our native language shape our perception of the world, and these categories differ among languages. On the other hand, the Universalists' view which "holds instead that there is a universal repertoire of thought and perception that leaves its imprint on the languages of the world" (Regier and Kay 2009: 439). In Jordanian society, the basic color terms are inherited from one generation to another. However, young Jordanian women create new names for present color values that were not recognized in the past.

1.2. Color and Gender Differences

As can be elicited from the discussion above and based on the social background of Jordanian society, gender plays a vital role when it comes to naming colors; it has been shown that young women are keener to think of and produce new names for different color values than young men are. In this regard, Cameron (1998: 271) states that "gender is socially constructed rather than 'natural'; discourse explains "the pattern of gender differentiation in people's behavior" and makes this differentiation visible (Cameron, 1998: 271). In addition, Judith Butler (1990)* explains that masculinity and femininity can be defined by the performing of certain acts in accordance with cultural norms. Furthermore, "men and women may use their awareness of the gendered meanings that are attached to particular ways of speaking and acting to produce a variety of effects" (Cameron, 1998: 272). Men and women are members of a culture and they learn suitable ways of speaking and a

large set of gendered meanings that are attached to different ways of speech; "they produce their own behavior in light of those meanings" (ibid: 281). This is true in the Jordanian society as social norms determine men and women speech. For example, in the Jordanian society, a woman should not use male speech-style because it is socially unacceptable. A woman should speak in a way that reflects her femininity.

Lakoff (1975: 8-9) states that one of the linguistic features of women's language is the use of precise color terms (i.e. *magenta*, *aquamarine*). In addition, women "make far more precise discriminations in naming colors than men do [so that] words like beige, ecru, aquamarine, lavender and so on are remarkable in a woman's active vocabulary, but absent from that of most men". Steckler and Cooper (1980: 379) conclude that "women typically utilize specific color terms in naming, whereas men more often employ combinations of basic color terms and saturation adjectives. In short, women are likely to name a sweater as aquamarine; men as light blue." This supports the findings of the present study as women tend to employ precise color terms more than men do.

Consequently, language is flexible and gives unlimited linguistic choices to its users that fit different social settings. Speakers of speech communities use and distinguish different color values in their daily lives. Due to globalization and openness, Jordanian society has become open to different cultures and societies. This affects the linguistic repertoires of Jordanians; an example of such effect is obvious in the use of colors. Thus, with the development of societies over time and with the advancements that communities witness, people, especially women, have started to use neologisms to name different degrees and values of colors by associating them with existing objects such as animals, vegetables, fruits, materials, metals, and drinks. As such, color terms end up having connotative, denotative and social meanings.

* Cited in Cameron, D. (1998).

2. Study Questions

This study focuses on the social meaning of colors, i.e. how these colors acquire their socio-cultural names in CJA. This paper is an attempt to cast light on this intriguing linguistic issue from a sociolinguistic perspective. It also examines gender perception of colors in CJA based on everyday color names. This study is original and interesting as it is the first to the researchers' best knowledge; this study aims to answer the following questions:

- 1- How do young Jordanian women socially express colors in CJA?
- 2- To what extent does the color-naming system used by young Jordanian women draw on their cognition of colors?
- 3- Do Jordanian men perceive colors differently?

3. Methodology

3.1. Data Collection and Analysis

The methodology of this study is practical in nature; the researcher surveyed 40 female and 40 male students at Yarmouk University, in Irbid, Jordan. The ages of the students ranged from 18-22 years. The participants were given the color spectrum wheel*(Downloaded from dreamstime.com) and were asked to write down the names of the colors they could perceive in Arabic. They were also asked to categorize the colors into subcategories (i.e. the red and its values). The color terms used by women and men were counted to see which gender introduced more names for different color values and categories. After that, these color terms were collected, sorted and classified into groups, such as colors

related to vegetables, fruits, spices, drinks, leaves, flowers, metals, oil, animals, general adjectives, sea, sky and jewelries.

4. Theoretical Framework

Since this study deals with the sociolinguistic use of colors in CJA, it is plausible to adopt sociolinguistics as a theoretical framework for the current research. Sociolinguistics studies the use of language in its social settings, i.e. how the speaker of a certain language employs language in everyday communication. It also employs the descriptive linguistic approach that analyzes and describes how language is actually used. This approach is precise and facilitates comparisons among many languages.

5. Result and Discussion

According to Berlin and Kay (1969), the Arabic language falls into stage seven in the evolution of basic color terms, i.e. a language that includes eleven-term systems. The responses of the subjects of the study towards colors in CJA are shown in Tables 1 and 2 below. Table (1) shows that young Jordanian women discriminate between a total of 111 color terms, values or degrees besides the basic colors. Brown and white colors have the most divergent sub-colors (16 degrees for each) followed by 12 for red, 11 for green, 9 for blue, 8 each for yellow, pink, and grey, 5 each for orange, purple, and black respectively.

Table (1)

The basic color terms and the emergent colors used by young female students in CJA.

Basic Color Term	Emergent Color Terms
1-White	va:mig (dark), fa:tiḥ (light), ḥali:bi (milky), sukkari (sugary), dokh:ni (white smoke), ʔurdʒwa:ni (purple), bargu:gi (plum), ramli (sandy), be:dʒ (beige), kri:mi, off-white, loʔloʔi (pearl), Ṣadafi (shell), jabahi (white ghost), ithe:ni (halva).
2-Black	va:mig (dark), fa:tiḥ (light), molu:ki (royal), fahmi (coalish), baḍindʒa:ni (eggplant).
3-Blue	va:mig (dark), kuhli (dark blue), fa:tiḥ (light), sama:wi (sky), ni:li (indigo), bahri (sea), fayru:zi (turquoise), batru:li (petrol, a degree of blue color in CJA), yagu:ti (sapphire).
4-Green	va:mig (dark), fa:tiḥ (light), dʒinza:ri (cupric sulfate), ʃoʃbi/ ḥaʃe:ʃi (grass green), zeiti (oily), fostugi (pistachio), fisfu:ri (phosphoric), zaitu:ni (olive), yagti:ni (pumpkin), marmari (malachite).
5-Red	va:mig (dark), fa:tiḥ (light), shoʃa:ʃi (radiant), kibre:ti (sulphurous), na:ri (fire), ʃina:bi (annabi), toti (blueberry), baʃixi (watermelon), garmi:di (brick), xamri (vinous), murdʒa:ni (coral), karazi (cherries).
6-Yellow	va:mig (dark), fa:tiḥ (light), laimu:ni (lemon), kammu:ni (cumin), mu:zi (banana), nuḥa:si (copper), ḍahabi (gold), kurkumi (kirkma).
7-Pink	fuʃi (dark pink), wardi (rosy), ʔordʒuwa:ni/ lialaki (lilac), nahdi (pink), mauve, karkada:wi (roselle), nardʒisi (narcissistic).
8-Brown	va:mig (dark), fa:tiḥ (light), cappuccino, xaʃa:bi (woody), mahro:g (burned), gamhi (wheat), kastana:ʔi (maroon), hinti (corny), xaro:bi (carob), ʔasmar (tan), ʃasali (hazel), kita:ni (flaxen), gahwi (coffee), toffee, kammu:ni (komyn).
9-Grey	va:mig (dark), fa:tiḥ (light), sakani (ashen), fidi (silver), silver metallic, fi:ra:ni (mouse color), ʃafani (xanadu).
10-Orange	va:mig (dark), fa:tiḥ (light), ba:rid (cold), muʃmuʃi (apricot), yusufi (tangerine).
11-Purple	fa:tiḥ (light purple), va:mig (dark purple), gormozi (crimson), fuʃi (fuchsia).

Table (2)

The basic color terms and the emergent colors used by young male students in CJA.

Basic Color Term	Emergent Color Terms
1-White	va:mig (dark), fa:tiḥ (light), beige, creamy, off-white, ḥali:bi (milky), sukkari (sugary).
2-Black	va:mig (dark), fa:tiḥ (light), molu:ki (royal), baḍindʒa:ni (eggplant).
3-Blue	va:mig (dark), fa:tiḥ (light), kuhli (dark blue), sama:wi (sky), ni:li (indigo).
4-Green	va:mig (dark), fa:tiḥ (light), dʒinza:ri (cupric sulfate), ʃoʃbi/ ḥaʃi:ʃi (grass green), zi:ti (oily), fudugi (pistachio), fisfu:ri (phosphoric).
5-Red	va:mig (dark), fa:tiḥ (light), ʃina:bi (ziziphus), baʃikhi (watermelon), garmi:di (brick), xamri (vinous), karazi (cherries).
6-Yellow	va:mig (dark), fa:tiḥ (light), laimu:ni (lemon), kammu:ni (cumin), mu:zi (banana), nuḥa:si (copper), ḍahabi (gold), kurkumi (kirkma).
7-Pink	fuʃi (dark pink), wardi (rosy), ʔurdʒowa:ni/ lialaki (lilac), nahdi (pink), mauve.
8-Brown	va:mig (dark), fa:tiḥ (light), cappuccino, xaʃa:bi (woody), mahru:g (burned), gamhi (wheat), kastana:ʔi (maroon), hinti (corny), xaro:bi (carob), ʔasmar (tan), ʃasali (hazel), kammu:ni (cumin), kita:ni (flaxen).
9-Grey	va:mig (dark), fa:tiḥ (light), sakani (ashen), fidi (silver), silver metallic, fi:ra:ni (mouse color).
10-Orange	va:mig (dark), fa:tiḥ (light), muʃmuʃi (apricot).
11-Purple	fa:tiḥ (light purple), va:mig (dark purple).

Table (2) shows that young Jordanian men discriminated between a total of 63 color values and/or degrees besides the basic color terms. Brown and yellow headed this category with the number of values featuring 13 and 8 values, respectively, whereas purple came last, exhibiting only two-color values.

Tables (1) and (2) above clearly show that young Jordanian women exhibit more awareness towards distinguishing between different colors values, employing 111 color terms, as opposed to young Jordanian men, who only employed 63 color terms for the different colors values and degrees.

Arabic is a language that includes an eleven-term

system; some of the names of the other degrees of colors do not originally exist in CJA but were introduced into CJA by the industrial societies. Therefore, distinguishing these colors is problematic for Jordanian speakers, because they do not have equivalent terms in CJA. To solve this problem, Jordanians tend to differentiate between colors by associating their names with the colors of familiar objects or things in their everyday conversation. For example, the degrees of the green color have been associated with certain fruits and vegetables such as grass, watermelon, olive, etc. Table (3) shows the names of these colors associated with familiar objects.

Table (3)

The taxonomies of color terms in CJA.

Association		Colors
Drinks		ħali:bi (milky), gahwi (coffee), Cappuccino
Plants	Vegetables	kita:ni (flaxen), bargu:gi (plum), badhindža:ni (eggplant), yagte:ni (pumpkin), karazi (cherries).
	Fruits	muḡmuḡi (apricot), xaru:bi (carob), śina:bi (annabi), toti (blueberry), baṭixi (watermelon), laimu:ni (lemon), mu:zi (banana).
	Trees	xaru:bi (carob), zaitu:ni (olive)
Cereals		gamħi (wheat), kastana:ʔi (maroon), ħinṭi (corny).
Adjectives		gurmuzi (crimson), ba:rid (cold), mulu:ki (royal), fuśa:śi (radiant), xamri (vinous).
Borrowed Names		creamy, off-white, beige, turquoise, phosphoric, cappuccino, toffee, silver metallic, fuḡi
Wood		xaḡa:bi (woody), maħru:g (burned).
Metals		fidi (silver), silver metallic, noħa:si (copper).
Oil		Zaiti (oily), batru:li (petrol, a degree of blue color in CJA).
Sweets		sukkari (sugary), creamy
Animals		fiera:ni (mouse color),
Sea		bahri, śadafi (shell), ni:li (indigo), mordža:ni (coral)
Spices		kammu:ni (cumin).
Sky		sama:wi
Leaves		śoḡbi/ ħaḡi:ḡi (grassy)
Jewelleries		ḏahabi, fidi (silver), zwmwrodi (emerald) , loʔloʔi (pearl)
Materials		skani (ashen), doxa:ni (smoky), ramli (Sandy), faħmi (coaly), dżinza:ri (cupric sulfate), kibri:ti (sulphurous), na:ri (fire), qarmi:di (brick).

Based on table (3), the findings of the study are consistent with the four categories of color associations suggested by Chan–Courtney (2001) and Osgood et al.

(1975)*: firstly, young women used concrete

* Cited in Al-Adaileh (2012)

identification of colors, i.e. names of things having a given color (e.g. blue sky, green cabbage, green grass, green watermelon, etc.). Apparently, women tend to associate colors objects with which they are familiar in their daily lives. Secondly, they tended to use concrete associations, i.e. names of things culturally associated with a color (e.g. black bow tie). Thirdly, they used abstract association, often metaphorical (e.g. white face, black face, yellow face etc.). Fourthly, they used abstract symbolism, such as culturally significant concepts which are not obviously metaphorical (e.g. red communism, red night, black September).

Nowaczyk (1982) and Simpson & Tarrant (1991) indicate that at a psychological level, there is a difference between male-female perceptions of color, as "women have a larger word repertoire and use more elaborate terms to describe colors and they are better at matching them from memory" (Murry et al. 2012: 1). Simpson & Tarrant (1991) add that women have a greater ability to name colors than men; women use more elaborated words for colors than men do. In addition, men are able to match words with color, but they are unable to generate new color terms, they depend on basic color terms. Meanwhile, women are able to match colors with fancy words. The findings of the study agree with this assumption, as young Jordanian women use more elaborate color names than young men do.

Simpson & Tarrant's (1991) findings state that women are able to respond better to the 200 samples with specialized color names than men. Other observers, such as Maccoby and Jacklin (1974) and Barron (1971)*, indicate that the difference in color naming ability between men and women depends on culture and experience. This is true as women are fond of fashion and cosmetics than men. Along the same lines in CJA, young women are fond of wearing colored scarves. These scarves are combinations of basic colors. Overall, the socio-cultural norms of Jordanian society impose certain

colors on each sex.

Ryabina (2009) finds that older women in Udmurts name more colors than younger ones, and older men use more color terms than younger ones. However, this study focuses on the gender-differences in color naming among young Jordanian men and women. The reason behind this is that younger women are more targeted by advertisements than men on the one hand, and the use of technology and openness in Jordan on the other hand. Although men are exposed to the new technology, women are more attracted to and fond of colors than men. Culturally speaking, young Jordanian females tend to wear multi-colored clothes, i.e. it can be observed that young women tend to select their clothes based on colors consistency. Bimler, Kirkland, & Jameson (2004)** explain that the different patterns of socialization of men and women encourage the awareness of color discrimination among women.

5. Conclusions

This study concludes that there are gender differences in the color-naming system in CJA, as young women tend to name more color terms than men do. This study concludes that Jordanian young women surveyed named a total of 111 colors. However, Jordanian young men named 79 colors. This indicates that women are more attracted and careful of colors than men do. The reason behind this can be that young women are fond of fashion, clothes, and cosmetics. This is why they tend to name more color terms to differentiate the precise colors of the items. Yet, young men prefer to wear clothes with colors that represent their masculinity. Moreover, women are more precise in using more conventional color names than men, as Jordanian women associate colors with the names of socially familiar objects in order to distinguish between them. The creation of suitable descriptive words

* Cited in Simpson J. and Tarrant A. W

** Cited in Arthur, Heather; Gail Johnson and Adena Young (2007). Gender Differences and Color: Content and Emotion of Written Descriptions. *Social Behavior and Personality*, 35 (6), 827-834

for different colors reflects women's creativity as they associate these colors with the colors of vegetables, fruits, trees, materials, animals etc. Therefore, the perception of

these colors is based on shared social knowledge between the interlocutors in CJA.

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دراسة لغوية إجتماعية للألوان التي تستخدم في اللهجة العامية الأردنية

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ملخص

تهدف هذه الدراسة الى تسليط الضوء على الاختلافات ما بين الجنسين في تسمية الألوان في اللهجة الريفية المحكية في الأردن من وجهة نظر لغوية إجتماعية. وعلى الرغم من أن الدراسات السابقة ركزت على الجانب الدلالي والبراجماتي والسايكولوجي للألوان؛ فإن هذه الدراسة تُعد الأولى التي تركز على الجانب اللغوي الإجتماعي. وقد تكون مجتمع الدراسة من 80 شخصاً (40 فتاة شابة و 40 شاباً)؛ إذ تم إعطائهم دولاب الألوان، وطلب منهم كتابة أسماء الألوان التي يستخدمونها في حياتهم اليومية. وارتكز الإطار النظري لهذه الدراسة على نظرية النسبية اللغوية واللغويات الإجتماعية. وخلصت الدراسة إلى أن هناك إختلاف بين الجنسين في تسمية الألوان في اللهجة الريفية المحكية في الأردن؛ فالفتيات يستخدمن عدداً أكبر من أسماء الألوان. بالإضافة الى أن الفتيات يربطن أسماء الألوان مع أسماء مألوفة إجتماعياً مثل الفاكهة والخضروات والحلويات للتمييز فيما بينها.

الكلمات الدالة: الألوان، اللهجة الريفية المحكية في الأردن، اللغويات الإجتماعية، الاختلافات بين الجنسين.

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