

IN THE NAME OF GOD

A LINGUISTIC ANALYSIS OF NIMA'S POETRY

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ABSTRACT

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Against the traditional view which regards literature as an area not proper for linguistic investigation, the present study presumes that the two disciplines can illuminate each other in many ways. Bearing this fact in mind, this study aims to show that linguistics can make a precise and stimulating contribution to an objective analysis of the language of literature, and that literature can provide a rich and varied field for linguistic study. However, the study leaves room for the fact that the aesthetic side of literature, its great significance as a kind of literature which must help mould the new man, as being rich and noble in mind and heart, can never be approached by the scientific methods of linguistics.

To materialize its ends, the study ventures an analysis, by applying linguistic categories, of stylistic devices in the complete works of Nima, the eminent contemporary Iranian poet.

Having given a full account of the analysis of the eight types of linguistic deviations, the study concludes with suggestions for further studies of similar kind in future.

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TITLE PAGE AND ABSTRACT IN PERSIAN	

PHONEMIC SYMBOLS

symbols	Persian Words	English Equivalent	Closest Sound in English
/p/	pedar	father	place
/b/	baraadav	brother	big
/t/	Ketaab	book	turn
/d/	dar	door	dear
/m/	mard	man	man
/n/	nur	light	nice
/s/	sard	cold	sing
/sh/	shekar	sugar	ship
/k/	Kutaah	short	key
/g/	gol	flower	give
/x/	xaane	house	----
/q/	quri	teapot	----
/h/	haalaa	now	hand
/l/	lab	lip	long
/v/	vaqt	time	very
/f/	farsh	carpet	five
/ʔ/	?aab	water	----
/j/	jib	pocket	jungle
/ch/	chub	wood	chair

symbols	Persian Words	English Equivalent	Closest Sound in English
/y/	yek	one	year
/ow/	mowz	banana	no
/i/	shir	milk	seat
/e/	del	heart	hen
/a/	zan	woman	hat
/aa/	raah	way	arm
/o/	to	you	horn
/u/	mu	hair	you

CHAPTER ONE

INTRODUCTION

1.0. Preliminaries

Language has penetrated through all aspects of human's life. It is the most important means of communication. Quoting from Martinet, Najafi (1371/1992: 33) assumes that "... language is one of the means of communication among human beings. Languages differ in different societies."

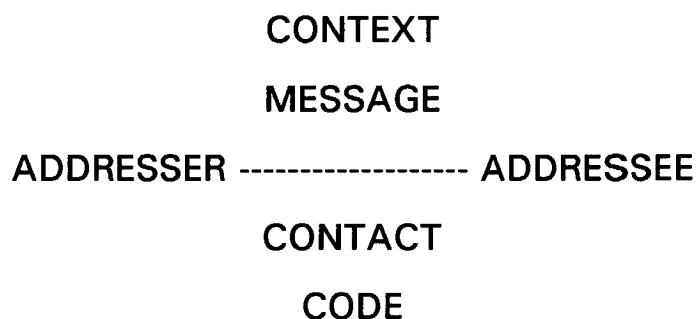
Language is the most important means of communication that performs different functions. Bagheri (1371/1992: 103) assumes four functions for language: "1) the communicative function, 2) expressing thoughts, 3) expressing feelings, and 4) creating beauty." She says that "... the last function is so intertwined with the other ones that we cannot easily distinguish it from the other functions." Bagheri (1371/1992: 105) also maintains that "The literary language uses this function to a great extent in prose and poetry, and therefore, makes the language more beautiful."

1.1. Jakobson's Functional Taxonomy of language

1.1.1. Introduction

Jakobson states the discussion of functions of language from what he sees as the elementary factors that constitute any speech event. Before distinguishing the six basic functions of language and giving a cursory description of each of the six functions, he (1981: 21) provides the following diagram as a model of verbal communication:

Diagram 1.1: A model of verbal communication



Let us now interpret the diagram shown above. Let us assume that X is the addresser. X sends some information to Y. To be operative, the message originated by X requires to be encoded into a code. The code is transmitted over a particular communicative

channel to the addressee. The addressee then decodes the code. It is worthy of noting that "The signal (code) transmitted may differ from the signal (code) that is received due to distortions introduced by noise in the channel. This may, but does not necessarily, lead to a failure in communication" (Lyons: 1977: 36).

In order for any verbal communication therefore to take place, Jakobson (1981: 21) assumes six factors, namely, "... an addresser, an addressee, a particular code, contact, message and a particular context in reality."

The nature of any communicative event is determined by the amount of emphasis that is placed on each of these six basic functions of language, according to which of the six variables is dominant in the act of communication. Jakobson's functional labels that correspond to the dominant factors in any verbal event are as follows:

1.1.2. Emotive function

If the emphasis is on the addresser, the dominant function is the emotive or expressive. The emotive function reflects the speaker's attitude toward what he

is speaking about. It tends to produce an impression of a certain emotion, whether true or feigned. Jakobson, according to Safavi (1373/1994: 32), believes that "The purely emotive stratum in language is represented by the interjections." Safavi (1373/1994) provides examples from Persian such as *ʔey vaay* ('oh, my God') and the suction click */nec nec/* ('tut! tut!'). According to Safavi (1373/1994), this function was offered by Marty for the first time. Bühler employed the term 'ausdruck' ('expressive') which, according to Lyons (1977: 52), was modified to emotive by Jakobson.

1.1.3. Conative function

Focus on the addressee causes the conative function to come to afore. Conative function finds its purest grammatical expression in the 'vocative' and 'imperative' sentences. According to Jakobson (1981) and Safavi (1373/1994), these two types of sentences are cardinally different from declarative sentences because they are not liable to truth test. Examples such as *ʔin ketaab raa bexaan* "read this book" and *ʔey xodaa* "O my God" provided by Safavi (1373/1994: 32) cannot be challenged by the question "Is it true or not?" which

may be, however, perfectly well asked after sentences like "one reads the book" or "one will read this book". Furthermore, "... in contradiction to the imperative sentences, the declarative sentences are convertible into interrogative sentences" (Jakobson: 1981: 23). For example, we can say, "Did one read this book?" and "Will one read this book?"

1.1.4. Phatic function

If the speech event has as its main purpose "... to establish, to prolong, or to discontinue, to check whether the channel works and to attract the attention of the interlocutor or to confirm his continued attention, the function is predominantly phatic function." (Jakobson: 1981: 24). Having presented the gist of Jakobson's view regarding phatic function of language, Safavi (1373/1994: 34) provides examples from Persian such as ?alo, sedaayam raa mi-shenavi? "Hello, do you hear me" and xaanom bachehaa chetowran? "How are your wife and children?".

Taking into consideration cases like the second example cited by Safavi from Persian, which may sound odd to an English speaker, one could suggest that the

type of expressions employed to serve as the phatic function may differ from one culture to another. This view is supported by Jakobson's use of the term "ritualized formulas" to describe such expressions (Jakobson: 1981: 24). Lyons (1977: 53) uses the term "ritualized gambits" to describe sentences like "Wonderful weather we are having!" etc. with which, according to him, we can initiate a conversation. Lyons also speaks of different paralinguistic signals such as "... eye movements, gestures, postures, etc. as a means to collaborate with each other in ordering the temporal progress of the interaction" (1977: 53). All these evidences, are clear examples in support of the view that the linguistic instrument through which we achieve the phatic function in any language should be regarded as "culture-bound". Finally, it is also worth noting that the term "phatic communion" was coined by Malinowsky (1930) for that kind of speech "... in which ties of union are created by a mere exchange of words"- a kind of speech which, he says, "... serves to establish bonds of personal union between people brought together by the mere need of companionship and does not serve any purpose of communicating ideas" (quoted in Lyons: