The Linguistic and Cognitive ‘Space-to-Time’ Hypothesis: Since in many languages, the same lexicon, prepositions, adverbs, and frames of reference serve in both the spatial and temporal domains, the human metaphorical understanding of time in terms of space is considered an obvious phenomenon (Boroditsky, 1993). "Across cultures, people use spatial representations for past, future, time, time-lines, clocks, sundials, hourglasses, calendars, etc. In language, time is also closely tied to space, with spatial terms often used to describe the order and duration of events. In English, we move the meeting forward, push deadlines back, attend a long concert or go on a short break. People make spatial gestures when referring to spatial representations when processing temporal language" (Majid, Gaby, Boroditsky, 2013). People who speak different languages and are from cultures differ in linguistic and cognitive selection of terms in terms of 1, the spatial axis along which they represent temporal relations. The linear past is uphill and the past is downhill. Cultural studies on South African, Australian, and Australianste societies show that cardinal directions, used in time, are metaphorically anchored in the same spatial scale, dominate the organization of domestic, public, and religious spaces and activities (Brown, 2001; Le Guern, 2006), correlating with spatial practices and values (Brown, 1984, Cardona, 1985, Dixon, 1899; Gaby, 2017).

AIM OF THIS STUDY I analyze the use of cardinal directions in linguistic, and cognitive spatial representations in Bedouin Arabic languages. I detect the use of cardinal directions in language and cognition in more abstract domains, focusing on time. Eventually, I show how cardinal directions, the basic default system of spatial orientation in Bedouin Arabic languages, are used to metaphorically represent social, religious, ethical, and esthetic values, influencing domestic, ritual, and social spaces and material culture.

G-based Selection of Spatial Foils in Language

Metaphorical Semantic Transfer: Cardinal Directions’ POLYGRAPHIC AND COGNITIVE ABSOLUTE REFERENTIAL MODULARITY Names for cardinal directions can be derived from different lexical sources, primarily from the daily course of the sun, but also from winds, the positions of stars, and landmarks, both natural and manmade (Brown, 1983). The number and distribution of lexicalization sources vary cross-linguistically. For example, in many languages, winds are related to cardinal directions, coastlines and landmarks (Boroditsky, 2001). Two semantically distinct types of Absolute FoR exist, depending on the type of fixed bearings they are anchored on. Type A is anchored to the course of the sun, yielding the cardinal east-west opposition with its two cardinal directions, east and west (east/south-east and west/south-west). Type B is anchored to landmarks and an upright axis based on familiar geographical dipoles. In the case of "front," "back," "right," and "left", the spatial terms are based on the landmark of a house. For example, in Egyptian Arabic, "front" means "north" and "back" means "south".

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