NOT-SO-STRANGE BEDFELLOWS

LANGUAGE DOCUMENTATION AND SOCIOLINGUISTICS IN GAZA

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THE PLAN

-Arabic dialectology / sociolinguistics

-The Gazan dialectological base

-Doing sociolinguistics in Gaza

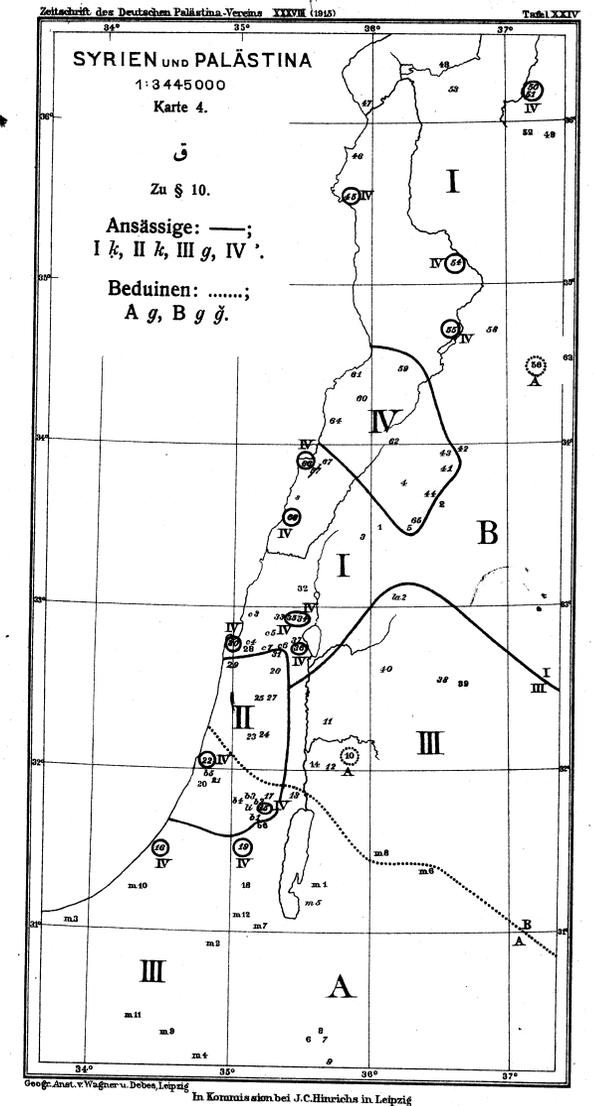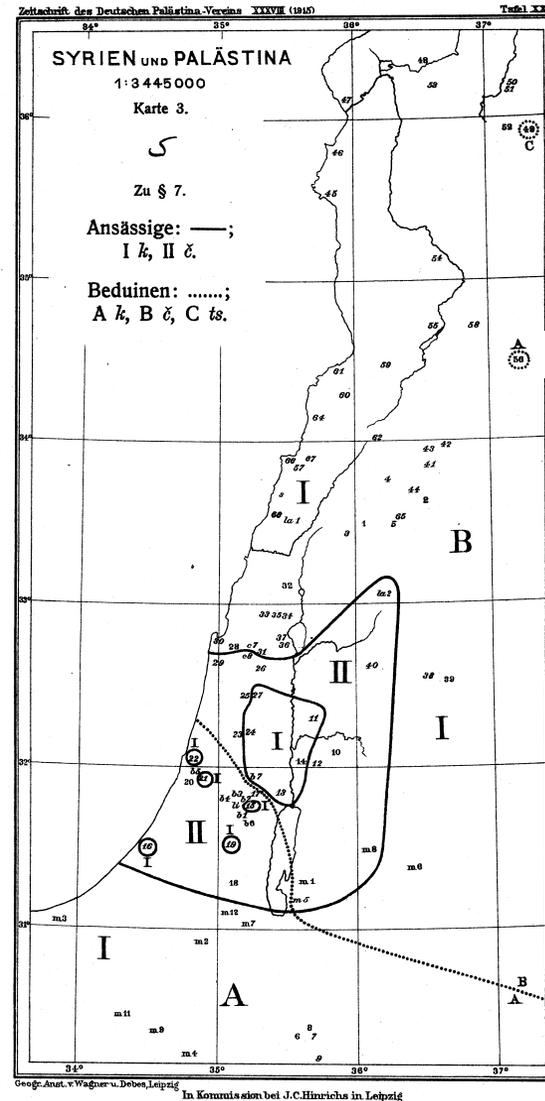-Description and documentation of understudied Arabic varieties

-Looking forward

DOING DOUBLE DUTY

-19th century: a framework for Arabic dialectology

-The birth of Arabic sociolinguistics

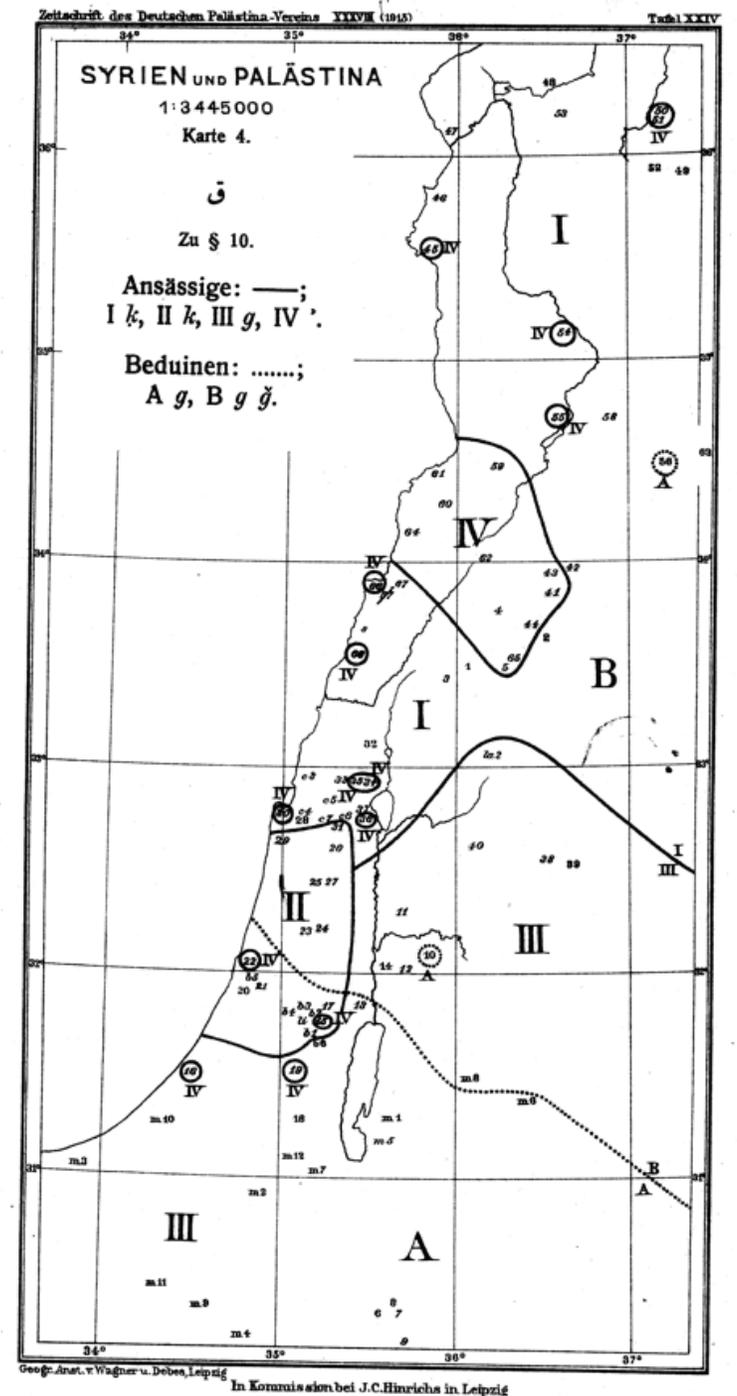-Doing sociolinguistics on under-documented varieties of Arabic

THE DIALECTOLOGICAL BASE IN GAZA

-Bergsträßer (1915)

-Barnea (1973)

-Salonen (1979,1980)

DOING SOCIOLINGUISTICS IN GAZA: THE CASE OF (Q)

-Palestinian Arabic has four primary variants:
- [q, k, g, ʔ] (Shahin 2007)

-Gaza City had [ʔ] (Bergsträßer 1915)

-Cotter (in press) found two in Gaza City:

- [g] and [ʔ]

-Split along gender lines

DOING SOCIOLINGUISTICS IN GAZA

| Table 1: Realization of (Q) in the speech of indigenous Gazans in Gaza City correlated with Gender (R^2=0.473; p<.001) (from Cotter, in press)				
Gender	%[ʔ]	%[g]	Logodds	Tokens
Female	24	76	1.437	186
Male	5	95	-1.437	191

DOING SOCIOLINGUISTICS IN GAZA

Table 2: Realization of (Q) in the speech of Jaffa refugees living in Gaza City correlated with Gender (R^2=0.473; p<.001) (from Cotter, in press)				
Gender	%[ʔ]	%[g]	Logodds	Tokens
Female	96	4	1.437	82
Male	26	74	-1.437	116

DOING SOCIOLINGUISTICS IN GAZA

Figure 1: Raw N counts for realizations of (Q) in Gaza City
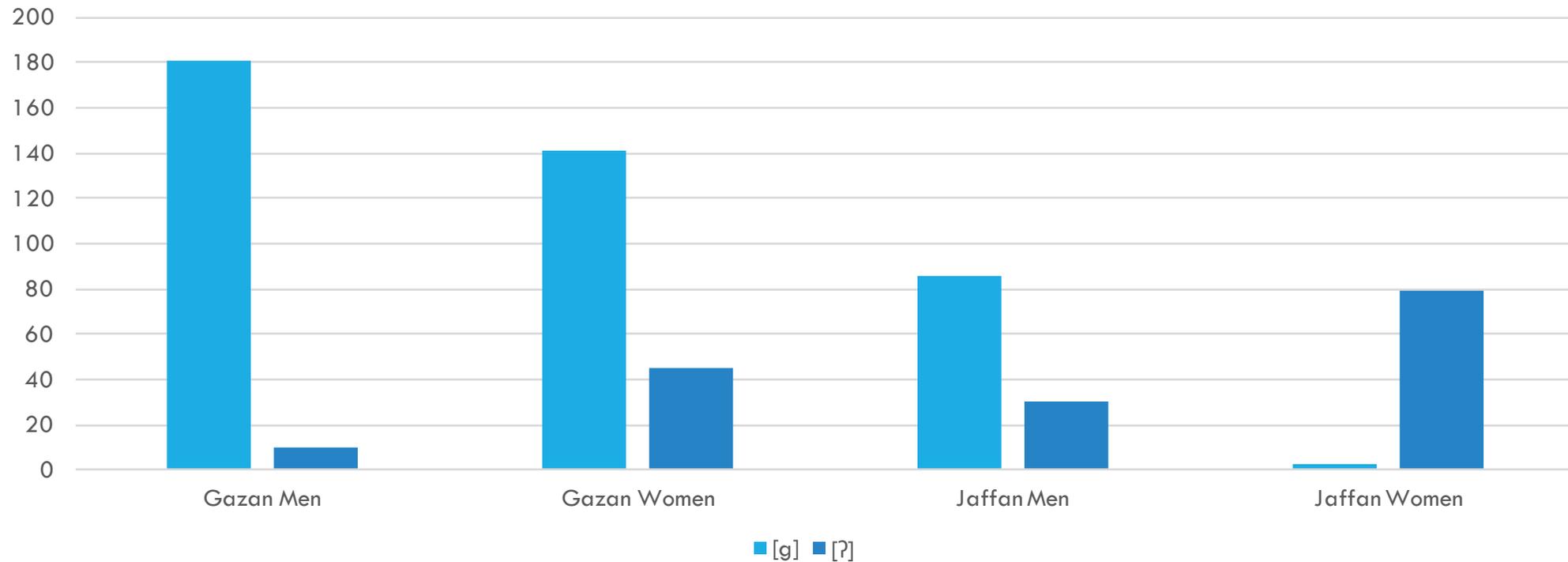
OUR SOCIOLINGUISTIC ANALYSIS OF (Q)

-Cotter and Horesh (2015)

-The logical gender patterning of (Q) in Gaza City

- [ʔ] is a supralocal variant in the region (Al-Wer 1997)

- Female speakers tend to adopt the supralocal variant

OUR SOCIOLINGUISTIC ANALYSIS OF (Q)

-Variation in (q) in Gaza City is highly salient

-What is the relationship between the gender distribution and this social salience?

-High retention of [ʔ] in the speech of female Jaffa refugees in Gaza City

-Adoption of [g] in the speech of male Jaffa refugees in Gaza City

VARIATION, DESCRIPTION, DOCUMENTATION

Where does an analysis like this get us with respect to documentation and description?

What is the place of sociolinguistic work in documenting under-studied Arabic varieties?

The importance of transcription (Schleef & Meyerhoff 2010)

VARIATION, DESCRIPTION, DOCUMENTATION

Linguistic particulars of Gaza City Arabic (GCA):

- (Q) is a sociolinguistic variable in the native dialect of the city – [ʔ] and [g]
- The feminine ending is not raised in GCA – [a]
- GCA has merged the interdental fricatives [θ, ð, ðˤ] with their stop counterparts [t, d, dˤ]
- High short vowels are elided in open syllables - /sˤilaːħ/ 'weapons' [sˤlaːħ]
- No 'gahawa syndrome'* in GCA - /qahwa/ 'coffee' [gahawa] ~ [gahwa]

Lexical variation:

- /halqeːt/ 'now' – [halgeːt]/[halʔeːt], [hallaʔ], [halħiːn], [hal-wagit]
- /haːna/ 'here' – [haːn]/[haːna], [hoːn], [hina]
- /xʊbz/ 'bread' – [xʊbiz]/[xʊbʊz], [ʕiːʃ]

*'gahawa syndrome' is what the process has been termed in the Arabist literature

VARIATION, DESCRIPTION, DOCUMENTATION

Non/semi-linguistic things that we now know:

- Bedouin tribes still live in the southern areas of Gaza

- There is still a dwindling indigenous Christian community in Gaza City

- A minority Dom community still calls Gaza home

- The number of distinct ways to cook maqlu:ba in Gaza is a function of the number of speakers you ask

LOOKING FORWARD

We have the tools, we typically have the time, and the bodies of data we collect are deep

What we need is a better framework through which to conduct our research in these under documented Arabic speaking communities

The importance of actually hearing what people are saying

Doing something with what we're hearing

LOOKING FORWARD

kint il-laḏi waḥdak 'uyu:ni tshu:f-ah

u kint il-laḏi tall al-xafu:g ib ġra:m-ah

u kint il-laḏi magwa:-h bi laḥḏa 'aru:fah

me:r il-ġadar fi: ṣa:fi l-xadd ša:mah

you were the only one who my eyes could see

and you were the one who pulled at my heart-strings with her love

and you were the one whose behind was instantly recognizable

but betrayal is like a mole on a pure cheek

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