



On the status of the interdental fricatives /t/, /d/, and /ɖ/ in Gaza City

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+ The plan



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- Background on /t/, /d/, and /d/ in Gaza City
 - Bergsträsser (1915)
 - Salonen (1979, 1980)
 - Barnea (1973, 1975)

- Methodology
 - Fieldwork
 - Corpus
 - Speakers

- Comments on the current situation (Cotter 2013)
 - /t/
 - /d/
 - /d/

- Conclusions

+ Bergsträsser (1915) & Salonen (1979/80)



- Bergsträsser (1915)
 - Bergsträsser early dialect atlas notes stops for the interdentalals in Gaza
 - Palva (1984, p. 361) draws on Bergsträsser (1915), classifying Gaza as an urban dialect with postdental stop equivalents of the interdentalals prevailing
 - de Jong (2000) later hypothesizes (based on Salonen 1979/80) that Gaza could have been an old urban dialect that took on a number of traditionally Bedouin linguistic features as a result of contact
- Salonen (1979/80)
 - Salonen's texts suggest the interdental reflexes [t̪] and [d̪] for /t/ and /d/
 - Ex. *hadōla* 'these', *hādi* 'this', 'axad/byāxdu 'take', *tālāt* 'three'
 - Although some stop tokens are present as well (de Jong 2000, Salonen 1979)
 - *t-tämänyä* 'eight', *iktīr* 'a lot', *tāni/tānyē/tnēn* 'two/second'
 - Reflex of /d̪/ varied between [z̪] and [d̪] (Salonen 1979, 38-9, de Jong 2000)
 - *nizām* 'system', *z̪-z̪urūf* 'the circumstances', *dāhir* 'it seems/apparently'
 - [z̪] realization of /d̪/ surfaces in words from MSA



Barnea (1973)



- Texts collected by Aharon Barnea (1973) and available on the Semitisches Tonarchiv
- Barnea's (1973) data suggest stops for /t/ and /d/ and a status for /d/ similar to that suggested in Salonen's texts
 - /t/ - *tāni/tnēn* 'two', *masalan* 'for example', *ektīra* 'a lot', *talāta* 'three', *aktar* 'more than'
 - /d/ - *hāda/hādi* 'this m/f', *hadōl* 'these', *kida* 'such, like this'
 - /d/ - *tandīf* 'cleaning', *en-nāzir* 'the principal', *ẓzurūf* 'circumstances', *əḏ-ḏuhur* 'noon'
- Tokens of /d/ are rare in Barnea's data but a deeper examination may yield more instances

+ Barnea (1975)



- *Reference to Time, Space and Other Types of Quantification in the City Dialect of Gaza* (Barnea 1975)
 - Data presented in this article do provide some additional examples of what would be historic interdentalals in Gaza City, however they're realized as stops
- *wə-s-ē'a ya'ni 'ašara 'ašara u-nuṣṣ əs-sē'a əḥda 'aš - əbyaxduha* (p. 57)
'And at, that is, 10, 10:30 at 11 o'clock – he takes her'
- *waḷḷah bīḡi tamanīn sena* (p. 56)
'By God, it comes to 80 years'
- *u-zay ma-tgūl əs-sa'a ḥda'aš 'aw əḥda'aš u-nuṣṣ gabəl ṣalāt əḍ-ḍuhur bišwayya* (p. 55)
'and as you say, at 11, 11:30 – a little while before the noon prayer'

+ Methodology

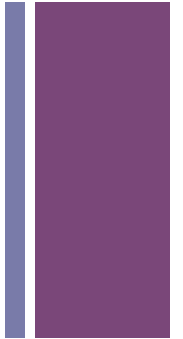


- Collected during sociolinguistic fieldwork in 2013 (Cotter 2013)
- Corpus of 32 speakers
 - Speakers are all from:
 - Daraj
 - North Rimal
 - South Rimal
 - Zaytun
 - Shuja'iyya
- All speakers are indigenous Gazans
 - Corpus also contains Jaffa refugees
 - Beach Camp, Tal El-Hawa
 - Refugees were excluded from this analysis
 - Shuja'iyya – 2nd oldest neighborhood
 - Muslim and Christian speakers
 - 5 Christians – Rimal & Zaytun





Gaza City - /t̪/



■ Daraj

- *tamāniyya* ‘eight’
- *ikt̪īr/kt̪īr* ‘a lot’
- *itnēn* ‘two’

■ Rimal/Zaytun

- *tāni* ‘second’
- *i-tānīyya* ‘second’

■ Shuja’iyya

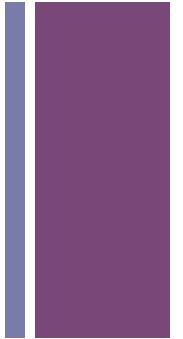
- *ikt̪īr* ‘a lot’
- *tamānīn* ‘eighty’
- *talāta* ‘three’
- *aktar* ‘larger’
- *tallāġa* ‘ice box/refrigerator’

■ Some tokens of interdental /t̪/ in MSA words such as:

- *t̪ānawīyya* ‘secondary’
- *ḥadīṭ* ‘hadith’
- [s] for /t̪/ surfaces in MSA loan words like *masalan* /maṭalan/ ‘for example’



Gaza City - /d̥/



- Rimal/Zaytun
 - *dahab* ‘gold’
 - *hāda/hādi* ‘this’

- Daraj
 - *kida* ‘such, like this’

- Shuja‘iyya
 - *hāda/hādi* ‘this’
 - *hadōla* ‘these’
 - *mnaxud-š* ‘We don’t take’

- [z] realization for /d̥/ surfaces in MSA loan words, as expected
 - *gazīfa* ‘military shell’
 - *bizakkir* ‘remember’
 - *iza* ‘if’



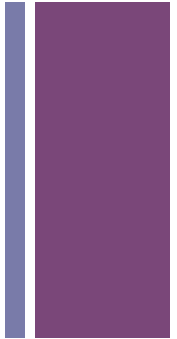
Gaza City - /d̥/



- Limited tokens of historic /d̥/ in the data, so conclusions that can be drawn here are slim
 - Majority of instances of /d̥/ were words from MSA realized with [z̥], as would be expected
- Rimal/Zaytun
 - *maʿzim* ‘most’
- Shujaʿiyya
 - *itwazzafat* ‘She was hired’
 - *muwazzaf* ‘employee’
 - *ḥāfiḏ* ‘keeper’
 - *nḏall/mnḏall-š* ‘We stay/didn’t stay’,



Conclusions



- On the whole, speakers today in Gaza City appear to have the stop counterparts of the historic interdental fricatives /t/ and /d/
 - Cuts across all neighborhoods, genders, ages, and religions
- The status of /d/ remains unclear
 - Tokens of /d/ in general are not common in my corpus
 - Words from MSA are realized as /z/, as expected
 - No solid conclusion can be drawn here, but if it's the case that the emphatic stop [d̥] is the predominate realization of /d/ then the present day situation in the dialect of the indigenous residents of Gaza City largely resembles Bergsträsser's earliest description and further problematizes the issues we have with Salonen's texts
- Future fieldwork may shed some light on the situation in areas outside of Gaza City proper



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