WO_WA

The
Word Order in
Western Asia
Corpus

metadata for the data set

Semitic — NE Neo-Aramaic (Christian, Barwar)

10 July 2024
(doc v1.0)

Overview of the data set

data set	semi_nena_christian+barwar
contributors	Don Stilo
published	10 July 2024
texts	5
tokens	963 analyzed (963 total)
notes	XLS/TSV contain entire source text

Metadata for individual texts

Text A

source	Khan (2008: A33, 1808-1811) (WAV ✘ PDF ✓)
location	ʼEn-Nune, Iraq (37.2427° N, 43.4109° E)
recorded	c. 2000
text type	traditional narrative
speaker	01 — gender unknown, age unknown
tokens	77 analyzed (77 total)

Text B

source	Khan (2008: A35, 1820-1825) (WAV ✘ PDF ✓)
location	ʼEn-Nune, Iraq (37.2427° N, 43.4109° E)
recorded	c. 2000
text type	traditional narrative
speaker	02 — gender unknown, age unknown
tokens	102 analyzed (102 total)

Text C

source	Khan (2008: A39, 1838-1843) (WAV ✘ PDF ✓)
location	ʼEn-Nune, Iraq (37.2427° N, 43.4109° E)
recorded	c. 2000
text type	traditional narrative
speaker	03 — gender unknown, age unknown
tokens	96 analyzed (96 total)

Text D

source	Khan (2008: B3, 1890-1895) (WAV ✗ PDF ✓)
location	'En-Nune, Iraq (37.2427° N, 43.4109° E)
recorded	c. 2000
text type	oral history
speaker	04 — gender unknown, age unknown
tokens	100 analyzed (100 total)

Text E

source	Khan (2008: B5, 1900-1977) (WAV ✗ PDF ✓)
location	'En-Nune, Iraq (37.2427° N, 43.4109° E)
recorded	c. 2000
text type	oral history
speaker	05 — gender unknown, age unknown
tokens	588 analyzed (588 total)

Background to the data set

The texts in this data set have been taken from Khan (2008). This data set represents an older version of the coding scheme and does not contain the entire text in the utterance column, but only those utterances that were selected as containing relevant tokens. The full text is recoverable from the source text documents for this data set. The tokens have not been translated, though the meanings can be recovered from the utterance translation and the source texts.

The data were recorded from speakers who left Iraq after the destruction of their villages in the late 1970s and 1980s and have settled in Europe, North America, and Australia, where the field-work was conducted. "[The speakers] are men and women, most over 60 years old, who lived and worked in the villages when they were younger. The majority spent some time in the Iraqi towns, especially during the Kurdish uprising in the 1960s. Both in the Iraqi towns and also in their new places of residence outside Iraq they have always lived in family groups in close proximity to other speakers of the C. Barwar dialect. The informants, therefore, have preserved the original form of the dialect in their speech" (Khan 2008: 24) . "Some [speakers] received no formal education in Iraq. Those who did attend schools in Iraq were taught for the most part in Arabic. A few inform-ants learnt to read and write the modern literary form of language that is widely used today by educated Assyrians (known as swadaya). [...] This language is based on the C. Urmi dialect and sporadically interferes in their C. Barwar speech. Such interference from the high register liter-ary language, however, is only minimal and largely occurs in factual expository texts rather than popular folktales." (Khan 2008: 24-25).

References

Khan, Geoffrey. 2008. *The Neo-Aramaic Dialect of Barwar*. Vol. 3. Leiden: Brill.

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