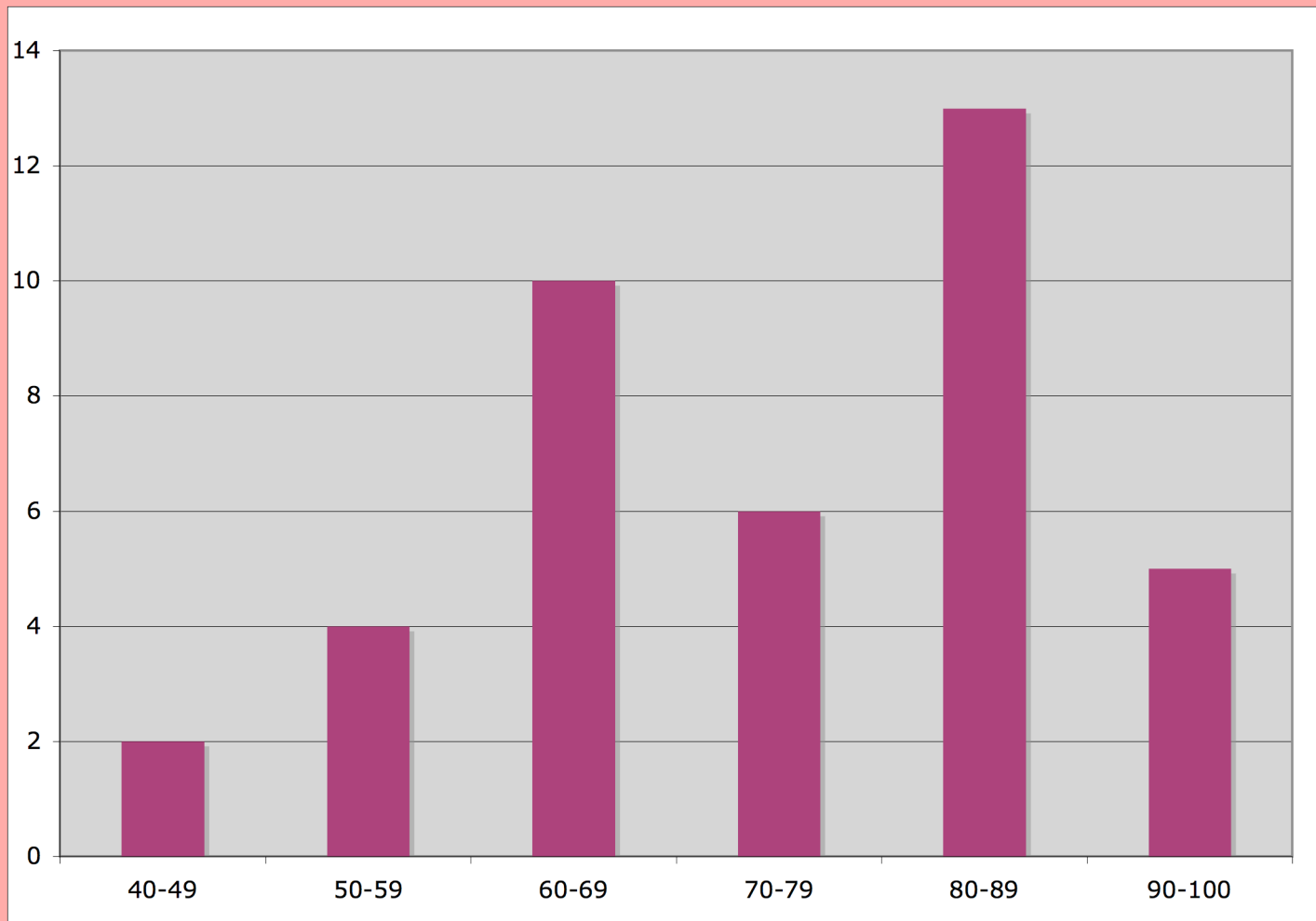


Office hours this week

Tuesday 3:30-4:30

Midterm mean=75 median=79



Average scores by question

Question	Source	average
B8. How do sociology and psychology support each other ...?	lecture/E&Mc-G	2.4
A5. Technical masculinity	lecture/E&Mc-G	2.9
B1. How is Japanese women's language an example of indexical inversion?	lecture	2.9
A3. Dominant discourse	lecture/E&Mc-G	3.1
B4. How do the words bitch, wench and puta exemplify pejoration?	lecture	3.1
B2. What does it mean to say that "the gay man" is a social construction?	C&K	3.2
A4. Performative speech act	lecture//E&Mc-G	3.3
B10. Some multi-story parking garages in Germany ...	lecture	3.3
B3. Is a compliment an example of positive or negative politeness? Explain.	lecture//E&Mc-G	3.3
12. How does this image ... illustrate recursivity?	E&Mc-G	3.6
A2. Essentialism	lecture//E&Mc-G	3.6
B7. What is the role of intersubjectivity in the construction of meaning?	lecture	3.7
B6. What does it mean to say that gender is not prediscursive?	lecture	3.9
B5. "Do women apologize more than men?" is a possible research question...	lecture//E&Mc-G	3.9
B11. When and how do male and female voices come to differ in pitch?	E&Mc-G	4.1
B13. The following is a narrative.... How would you interpret the overlaps?	lecture/section	4.2
A1. Biological determinism	lecture/gift	4.6
B9. Would you say that hijras interrupt or reproduce the binary? Justify briefly.	film	4.7

Mitigation with S-final particles

	Mitigated	Assertive
I'm going	Iku wa	Iku yo
It's tomorrow	Ashita na no	Ashita da, da yo, da ne etc.
I wonder if he's coming	Kuru kashira	Kuro ka na

Japanese sentence finals

indirect indexicality

Sentence finals

Female

わ	<i>wa</i>	gives a distinctly soft effect; used by men to express surprise or admiration
わよ	<i>wa yo</i>	informative
わね	<i>wa ne</i>	<i>ne</i> is a tag question roughly meaning "don't you agree?" It is sometimes placed at the beginning, rather than the end of sentences and functions to soften
の	<i>no</i>	gives a distinctly soft effect; used by kids
のよ	<i>no yo</i>	informative/assertive
のね	<i>no ne</i>	explanatory/tag question
	<i>kashira</i>	i wonder

What's wrong with this picture?

Male

かい	<i>kai</i>	masculine form of the question marker <i>ka</i>
ぞ	<i>zo</i>	emphatic/informative
ぜ	<i>ze</i>	emphatic/informative
よ	<i>yo</i>	emphatic/informative; also used by women, but women often soften by adding <i>wa</i>

Forms of hada 'do' When Used

Non-Honorific Present Indicative of "hada"	Honorific Present Indicative of "hada"	Level of Formality	When Used
hanaida (하나이다)	hasinaida (하시나이다)	Extremely formal and polite	Traditionally used when addressing a king, queen, or high official; now used only in historical dramas and the Bible
hamnida (합니다)	hasimnida (하십니까)	Formal and polite	Used commonly between strangers, among male co-workers, by TV announcers, and to customers
hao (하오)	hasyo (하쇼), hasio (하시오)	Formal, of neutral politeness	Spoken form only used nowadays among some older people. Young people sometimes use it as an Internet dialect after it was popularized by historical dramas. Considered male, used on http://www.ewhain.com/
hane (하네)	hasine (하시네)	Formal, of neutral politeness	Generally only used by some older people when addressing younger people, friends, or relatives
handa (한다)	hasinda (하신다)	Formal, of neutral politeness or impolite	Used to close friends, relatives of similar age, or younger people; also used almost universally in books, newspapers, and magazines; also used in reported speech ("She said that...")
haeyo (해요)	haseyo (하세요) (common), hasyeoyo (하셔요) (rare)	Informal and polite	Used mainly between strangers, especially those older or of equal age. Traditionally used more by women than men, though in Seoul many men prefer this form to the Hapshoche (see above).
hae (해) (in speech), hayeo (하여) (in writing)	hasyeo(하서)	Informal, of neutral politeness or impolite	Used most often between close friends and relatives, and when addressing younger people. It is <i>never</i> used between strangers unless the speaker wants to pick a fight or the listener is a child.

Hlonipha - showing respect in southern Bantu culture

- In some cases, all members of a community do not pronounce a chief's name.
- Most commonly, women do not pronounce the names of their husband's relations, particularly his father.



Hlonipha

- Xhosa and Zulu marriage is patrilocal.
- The wife, arriving in her husband's family's homestead, has a socially inferior position, and is expected to show respect to her husband's family.
- Hlonipha is one important way in which she is expected to show respect.

hlonipha strategies

- Ellipsis **umkhono** > **umono** ‘foreleg’
- Synonymy **kufa** ‘to die’ > **kushona** ‘to set; to die’
- Derivation **inkhuleko** ‘thing for tethering’ for **imbuti** ‘goat’
- Consonant substitution **ulunya** > **ulucha** ‘cruelty’
- So why not use clicks? They can be a handy resource for Khoesan-speaking wives.

An extreme English example

from FINLAYSON, R. 1995. Women's language of respect: isihlonipho sabafazi. Language and social history, ed. by Rajend Mesthrie, 279-96. Cape town and Johannesburg: David Philip. P. 279

- William Green's parents:
 - Father - Robert
 - Mother - Grace
- William's wife can't say the principal syllables of these names:
 - rob ert green will grace

Grace will not eat green yogurt

Becomes something like:

The older daughter of Smith
refuses to eat grass-colored
yomix.

How did Xhosa get clicks?

<http://hctv.humnet.ucla.edu/departments/linguistics/VowelsandConsonants/vowels/chapter13/NamaGreetings.mp3>

Khoi-San and Bantu languages

Khoesan / Khoisan /
Khoi-San languages
(e.g. Nama 250,000
spkrs, Sandawe
40,000 spkrs) are
known for their
clicks.



Only southern Bantu
languages (e.g. Xhosa
8m spkrs, Zulu 11m
spkrs) have clicks.
These are not part of
the original Bantu
consonant inventory.

Northern Bantu
languages (e.g. Swahili
5m native spkrs, 50m
second language spkrs)
have no clicks.

How do you borrow clicks?

- With Bantu expansion into southern Africa, Bantu languages came into contact with Khoesan languages.
- Normally, language contact results in many kinds of borrowing. But the only contact phenomena in this case are Bantu borrowing of clicks.
- These clicks sometimes occur in core vocabulary, which is generally more resistant to outside influence.

Clicks as a hlonipha strategy

An interesting **theory** put forth by HERBERT, ROBERT K. 1990. The sociohistory of southern Bantu clicks. *Anthropological linguistics*, 32.120-38.

- Bantu men intermarried with Khoesan women.
- Khoesan women replaced consonants in forbidden syllables with clicks from their own language.