Writing a Textbook on Palestinian Arabic

Ulrich Seeger’s Book as an Example

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The importance of the German language for research on Semitic languages was borne in on me at the beginning of the 1970s, when I was an MA student at the Hebrew University in Jerusalem. I still recall the statement made by my teacher Prof. Edward Yechezkel Kutscher (1909-1971) at the first meeting of our seminar when he realised that almost none of the participants possessed any functional knowledge of German. Kutscher said: “Do you know that the most important Semitic language is German”? Soon afterwards I studied German (Grundstufe II) at the Goethe Institute in Brilon/Westphalia in 1971 and later, in 1985, in Göttingen (Mittelstufe II).

The remarkable contribution of the German language to research on Arabic dialects in general and the Palestinian dialect in particular since the beginning of the modern era is a well-known fact. Suffice it to mention here the following scholars who wrote their studies in German:


To this list the name of the author of the textbook under review ought to be added. Dr. Ulrich Seeger is a faculty member of the Department for Languages and Cultures of the Near East, Semitic Studies, at Heidelberg University, an institution known for its long tradition of Semitic dialectological research. Seeger spent six weeks in 1994 on the West Bank of the Jordan River, and in 1995 he returned for another three weeks. On the basis of the oral data collected and recorded during these two trips with the assistance of the Palestinian Shākir Shukrī Da.ānā, Seeger wrote an MA thesis entitled “The Arabic Dialect of Hebron” (the original German reads Der Arabische Dialekt von il-Xalīl (Hebron) [Wiesbaden: 1996]). The
work was carried out under the supervision of his teacher, the well-known Arabic dialectologist Otto Jastrow. This thesis is available on the Internet: http://semitistik.uni-hd.de/md/semitistik/il-xalil.pdf and an abridged version is available in the *Mediterranean Language Review* 10 (1998): 89-145. Seeger’s thesis consists of three main parts: A) fourteen lively texts in Ḥalili Arabic given in a Latin transcription and followed by a German translation; B) an outline of phonetics and the morphology of particles and verbs; and C) a glossary of approximately one thousand words in Ḥalili Arabic given in transcription according to their Arabic roots and provided with German translation.

Seeger continued his research in the field that he loved, namely Palestinian dialectology, despite the obstacles he faced and the hardships created by the authorities of the Israeli occupation on the West Bank and Gaza with regard to permissions of stay and travel from one area to another. It is surprising to learn that the official German representative in the Holy Land did not extend any assistance.

Seeger spent one year in Bīr Zēt in 1998-1999 in order to study, collect and record material for his doctoral work. His dissertation on the Arabic spoken in more than fifty villages around Ramallah was submitted to Heidelberg University in 2011 (*Der arabische Dialet der Dörfer um Ramallah* [Wiesbaden: Harrassowitz, 2009-2013]; Semitica viva, Bd. 44, 3). Some of the villages include abu Šḥēdim, Bēt Surīk, Bīr Zēt, il-Bīre, Dēr Yāsīn, iḡ-Ḡānya, Ǧifna, Ǧen Sīnya, Ḫabarṭa bani Ḫāriṭ, Kalandya, Kaṭanne, Ni-līn, ir-Rām, Șar-a, Silwād, Sinīgīl, Ūskba, it-Ṭaybe, Turmus-ayya, Yabrūd, Yālu.

The spoken Arabic of this rural area in Palestine had earlier been the subject of research by the pioneer in this field, the scholar L. Bauer (1865-1964), whose work was followed by a famous anthology over a century ago by Schmidt/Kahle. The dialect of central Palestine is well documented. Seeger points out that he had the opportunity to examine the linguistic changes which have occurred in that area after the lapse of a century. This subject had not been previously investigated. Two features here suffice to suggest some of the differences: the lack of *Imāla*, namely having the suffix -a, as in zalama, and not the suffix -e, *zalame* ‘a man’; and the possessive pronoun of the third person masculine singular, which is -a, for example, *ḥīta binta* ‘she is his daughter’. Seeger’s dissertation also contains three parts: A) 118 texts collected from fifty-one villages, transcribed and rendered into German; B) a glossary; and C) grammar. It should be noted that this impressive work was carried out with the co-operation of Mr. Taḥṣīn Alāwnih from Bīr Zēt. In addition, in 2002, 2009 and 2013 Seeger published three articles dealing with the Arabic dialect of Khorasan in eastern Iran. These articles are also available in English on the internet (http://semitistik.uni-hd/seegerchorasan_en.html).

Seeger returned to the Palestinian-occupied West Bank for two sabbatical years 2013-2014 and thanks to the crucial assistance of three Palestinians – Laṭīfe Abu l-Asal, Taḥṣīn ˓Alāwnīh and Rāmi il-‘Arab – succeeded in compiling a Palestinian-German dictionary, which contains over 13,000 words accompanied by examples of usage and classified into 4,000 roots given in transcription. The compilation of this extensive dictionary in fact began in 1998 and continued with some interruptions up to 2013. This bi-lingual dictionary of over 600 pages is based on the dialects of the villages around Ramallah, and it too has been made available on the internet for comments, corrections, modifications and additional information. It is designated a ‘Work in progress’ (http://www.uni-heidelberg.de/md/semitistik/seeger-wb-pal-deu-2015-03.pdf), and browsing through it shows that more work is needed.

After such rich experience in fieldwork and research, Ulrich Seeger is eminently qualified to write a textbook on the Palestinian urban dialect. The grammar of this dialect is based on the spoken Arabic of Hebron, Jerusalem, Nablus and particularly Ramallah (p. ix). Certainly the dialects of each of these cities, as is the case elsewhere, have unique features and expressions. In Nablus, for instance, words are stretched out, and ˓ane ‘I’ and ˓iḥne ‘we’ are used. There is no traditional classification of the modern Arabic dialects based only on linguistic categories; extralinguistic factors, such as historical, geographical, sectarian (Muslim-Christian-Jewish (gōlāt, qōltu, qōlt in Baghdad), Sunni-Shīʿi) and social issues, are also taken into consideration.

The Palestinian dialect still lacks and independent homeland. It is a Levantine/Eastern Arabic spoken by approximately 12 million Palestinians living in the West Bank, the Gaza Strip, Israel, and al-Šatāt/diaspora, including those in the Arab countries, Europe, the United States, Canada and Australia. Almost half of all Palestinians live in diaspora communities and their colloquial languages, like those of their brothers in historical Palestine, have been affected by the dialects and languages of their countries of residence. Speakers of the Palestinian dialect can easily communicate with people of Jordan, Lebanon, Syria, Egypt and Iraq, a number that amounts to more than 150 million. We might note in passing that the Palestinian Arabic used by 1.5 million Arabs in Israel, called al-‘irbiyya (or PASīl = Palestinian Arabic Spoken in Israel), has been under intense Hebraisation since 1948 and eventually will be among the endangered dialects. The Arabs of the West Bank and the Gaza Strip learned Hebrew mainly
while working in Israel or imprisonment there. Despite this fact, there is no mention of Hebrew influence on their dialects in this textbook even though the Hebrew word mahṣom ‘road-barrier’ and its broken plural mahāṣīm are common in everyday Arabic.

It goes without saying that there is no one single dialect in Palestine, but rather several, such as urban with /l/ and /d/ instead of the literary /q/ and /g/ (in ancient Arabic it was voiced), as in il-uds, il-kuds, il-guds ‘Jerusalem’. In rare cases /l/ changes in some Palestinian dialects, for example, in Galilee to /g/ in the verb qdr ‘to be able’ in perfect, imperfect, the imperative and the active participle, whereas their long forms are monophthongisation of /a/ and /o/ on the other hand. Examples are given in appendix no. 5 at the end of this review. Suffice it to mention here, however, the following: inte/inti ‘you sg.’, šoft/šuft ‘I/you ms. sg. saw’, bēt! ‘stay overnight’ and bēt ‘a house’, šōm ‘fasting’ and šūm ‘fast!’; imperative sg. ms. Additional
examples are the āghwāf/hollow verbs (with regard to /a/ and /al/, /il/ and /el/, see Seeger pp. 7, 26, 72).

Seeger lectured on this subject at Heidelberg University for four successive years, 2008-2012, before publishing his textbook in 2013. The work is divided into 30 lessons, each consisting of an average of 4.8 pages and intended to last 90 minutes, as is usual in academic lectures (compare such books as Methode Gapsey-Otto-Sauer. Arabische Sprachlehre von Ernst Harder, bearbeitet von Annenmarie Schimmel, korrigiert und neu bearbeitet von S. Fritz Forkel [Edition Julius Gross im Stauffenburg Verlag 2014]). The twenty-third lesson devoted to greetings, wishes and curses is the longest; usually this kind of content is placed at the beginning of linguistic textbooks. The contents of these lessons, namely theoretical instructions and a rather comprehensive grammar accompanied by examples of the Palestinian urban dialect, have been practised by students, twice a week for a span of 90 minutes each time, under the guidance of a native speaker of this dialect (neither the teacher's name nor the material used in training are indicated). Seeger’s textbook is designed to provide German students, or more accurately put, all interested students who know German the necessary rules and descriptions to learn this dialect properly.

The paucity of exercises in this textbook is surprising (eleven short exercises appear on pp. 26-27 36-37, 87-88). A collection of short linguistic drills on phonetics, morphology and syntax and mainly on phonetics similar to the sample attached as an appendix at the end of this review would have been extremely useful for practice. Generally speaking, a student of any living language needs grammar books, dictionaries and texts. Texts are essential because they provide examples on which the grammar is based, along with vocabulary, usage and syntax. Correct and clear pronunciation is a necessary stage on the path to learning a living language such as Arabic, which is a phonetic language, yet includes the so-called guttural, inter-dental and emphatic sounds that can be challenging to foreigners. CDs or any other types of recordings are essential in mastering a foreign language or dialect. The nineteen various tables and lists of pronouns, prepositions, declinations, numerals and verbal conjugations on pp. 150-170 of the textbook are thus very useful.

It is an open secret that theoretical knowledge of any living language does not automatically enable a person to speak or write that language. As the prominent Arab sociologist Ibn Khaldūn (1332-1406) noted in his Muqaddima, theoretical knowledge of Arabic grammar does not necessarily lead to writing good Arabic, any more than knowledge of all the rules of sewing or swimming makes for a good tailor or swimmer. We may add that this statement is valid for any living language and that numerous contemporary professors of the Arabic language and Islamic studies or of the Hebrew language in universities around the world are
almost illiterate when it comes to speaking and writing Arabic and Hebrew, despite the fact that they know the grammar and teach it to their students. In fact, the lion’s share of teaching revolves around translation into the teachers’ mother tongues. Surprisingly, this also holds true for scholars of modern Arabic dialectology. One wonders how a serious and independent study of Arabic dialectology can be conducted without a profound knowledge of literary Arabic and of the dialect under study. Imagine the quality of the production of a psychologist working today with children from the Gaza Strip who has not mastered Arabic. It is important to point out that in almost all research, scholars express gratitude to native speaker(s) for their assistance, while their contribution remains invisible and undefined.

This issue reminds me of the following slogan that I found on the internet. “Theory is when you understand everything but nothing works. Practice is when everything works, but you don’t understand why. In this research station, we combine theory with practice: nothing works, and we don’t understand why”.

The textbook’s thirty lessons are divided into phonetics and phonology (lessons 2-4, pp. 5-20; the first lesson is an introduction to Arabic, its dialects and the social divisions in Palestinian Arabic); morphology and syntax of nouns, verbs and particles (lessons 5-30, pp. 21-145). Unfortunately, syntax is treated like an orphan in this textbook (see lessons 24/71-72, 27/78-80). Some lessons are naturally longer than others (for example, Lesson no. 23, pp. 103-112). The select bibliography (p. x) lacks some significant sources, such as those written by the following authors: Nasser M. Isleem, 2010; A. Geva-Kleinberger, 2004; A. Havelova, 2000; Kimary N. Shahin, 1999, 2000, O. Othman, various editions, 2008, A. Levin, 1994; M. Piamenta, 1966; J. Rosenhouse, 2004. One may argue why the lessons are given in this particular order; for example, why is gender discussed in lessons 5 and 9? And why is the plural dealt with before the dual? In addition, some phonetic and phonological aspects, such as those addressed in 9/26, 28; 19, 20/57-60; 22/67, are not included in the section on phonetics. One expects to learn the morphology of the noun first and then that of the verb, strong and weak, in its ten patterns referred to in the west by the Roman numbers I-X, yet this system is not adapted in Seeger’s textbook. The verbal pattern ُتَرَفَّل such as ُتَرَفَّل of “to cool off” is not mentioned in this textbook (see: Haseeb Shehadeh, ُتَرَفَّل and His Brothers in the Kufir-Yasif Dialect. In: Dialectologia Arabica. A Collection of Articles in Honour of the Sixtieth Birthday of Professor Heikki Palva. Studia Orientalia, Edited by the Finnish Oriental Society, 75, Helsinki 1995, pp. 229—238). More attention and space are given to the verbal patterns than to the nominal forms, which are numerous and in many instances, more complicated. Consider, for example, the many forms of the broken plural, which in most cases must be memorised. In Lesson 24 the sixth verbal pattern ُتَرَفَّل is discussed and surprisingly followed by the relative sentence with ُتَرَفَّل and question sentences. Needless to say, the natural place for such sentences is in the section on syntax. Notice that in some cases ُتَرَفَّل does not function as a relative particle, but means ‘that, since’ such as ُتَرَفَّل ُتَرَفَّل ‘good that you told me’. This phenomenon is repeated in the following lesson where there is
a discussion of the Persian particle \textit{bass} (only, enough/stop, when, but), on the seventh verbal pattern \textit{infa-al} and on the diminutive, \textit{tasğîr} (pp. 117-120). What characteristics do these three topics have in common? The same holds true for other lessons, such as no. 26. Lack of indexes or a glossary is clearly felt in trying to study specific grammatical items. One expects all particles to be dealt with together in alphabetical order.

Seeger presents the individual lessons in an intelligible manner, using short, clear and vivid examples, and renders them first word-by-word into German. His starting point is naturally the German language, his mother tongue as well as that of his students. There is no mention at all of any linguistic term in Arabic, but the lessons are numbered in transcribed Arabic. As is usual in such dialectal Arabic monographs, everything is presented in Latin transliteration, even the alphabet (p. 16). In my view it perhaps would have been more useful for the students to learn the Arabic linguistic terms rather than the Arabic ordinal numbers from 1 to 30.

Geographical locations are seldom mentioned; we find Galilee (p. 45), the Ramallah area (p. 51, 104), Hebron (p. 90, 91), Syria and Lebanon (pp. 91, 94, 110). In numerous other cases the author makes use of Palestinian (urban) Arabic, many cities say so and so, many natives say, several dialects use, Christian usage, the youth say, some speakers say, and once the dialect of the \textit{falla:ḥîn} ‘peasants’ (pp. 57, 63, 72, 77, 79, 82, 91, 94, 96, 103, 105, 107, 111, 136, 140). It might be worth mentioning that neither the language of infants nor that of women is touched upon in this textbook (some examples of infant language may be found in Kufir Yasîf: \textit{imbû}, \textit{imbowwa}, \textit{˒a˒-a}, \textit{˒a˒-a}, \textit{˒a˒-abb}, \textit{˒a˒-a˒-ammā}, \textit{˒a˒-bā˒-ēni}, \textit{˒a˒-bâ˒-b}, \textit{˒a˒-bobbo}, \textit{˒a˒-tēt}, \textit{˒a˒-tîs}, \textit{˒a˒-hawk}, \textit{˒a˒-dā˒-di}, \textit{˒a˒-sā˒-bata˒a}, \textit{˒a˒-da˒-dhäh}, \textit{˒a˒-did˒-dē}, \textit{˒a˒-am˒-mō˒-kā˒, kī˒-nanna, nahl˒, nimn˒-nā˒nu, hus, wāwa}).

It goes without saying that some differences do exist between these Palestinian cities, as well as between neighbouring villages and even between quarters of the same town or village (https://www.youtube.com/watch?v=4y58Nf_Vsho; http://dquiz.net/quiz3723 (Palestinian words, test)), http://www.dquiz.net/quiz3055 (Palestinian words, test). Some readers may recall, for example, that in Hebron, \textit{intu} is ‘you pl.’ as well as the long open syllables \textit{sā˒u} ‘what’, \textit{ha˒-ēt} ‘now’, and \textit{taba}. ‘of’ used in a split state of construction. The Jerusalemite equivalents are \textit{intu}, \textit{sā˒u}, \textit{halla˒/hal˒-ēt} and \textit{sēt} respectively (the last is not mentioned in this textbook).

On several occasions comparisons are given in Modern Standard Arabic (MSA) as if this were the origin of the dialects. At one point Seeger claims that in the field of verbal conjugations, Palestinian Arabic is closer to Aramaic than to MSA (p. 48). The order of “he, she, you (sg. ms.), you (sg. fem.), I, they (common), you (pl. common) and we” is followed by conjugations in this textbook, whereas another order – “I, you, you, he, she, we, you and they” is often implemented elsewhere. Seeger’s transcriptions as a rule are accurate, yet in
many cases a long vowel that becomes short when a syllable is added to the word remains long in this textbook (see p. 41). Examples are Brāhīm instead of iBrahīm (p. 20), hādōl(a) ‘these’ instead of hadōl(a) and other cases (see pp. 27, 31, 32, 39, 42, 43, 44, 50, 60, 66, 77, 85, 98, 100, 105, 106, 113, 115, 119, 127, 130, 133, 151, 152).

A list of specific remarks, corrections, and comments is in order:

1) a, ā and a, ɑ: in some cases can be phonemes as mentioned earlier (cf. Seeger, p. 7 and appendix no. 5).

2) Inaccuracy in translation: bizz is not only a female breast, but also for males (p. 9); ḥaː also means ‘right, rights’ (p. 12); zarf is also ‘a condition’ (p. 13); ʾalam is also ‘a pen’ (p. 15); ʾissitt/ʾissett is also ‘the lady’ (p. 22); ʾind also means ‘to have’ (p. 30); the active participle does have an indefinite information of time that started at some earlier point and is still valid (p. 50); biddo iyyāni also means ‘he needs me’ (58); ʾatal/yuʾṭul also means ‘to hit, strike’ (92); ʾal ʾṭul also means ‘to bring’ remained without translation (p. 95); it is derived from the MSA ʿal: bi > ʿal: b, and in the feminine it means ‘to give birth’, as in šū ʿal: bat immak šabi walla/willa binet? ‘what did your mother deliver, a boy or a girl?’; khabba:z and farrān are not exactly the same as there are no real synonyms in languages (pp. 96-97); taːl šī yōm means literally ‘come some day’ but in reality it means ‘never’. I still remember the response of an American lady who lived and worked in Nazareth and studied Jerusalemite Arabic with me at the Hebrew University in the 1970s. Her answer to my question ‘What is the meaning of baːdēn?’ was ‘never’, whereas its lexical meaning is ‘later, afterwards’ (p. 133); k:an saːkin ʾgambi/ʾgambi/ḥaddi means ‘he was living/used to live beside me’ (143 and see before this adabbo and zeigen); maːlūbe remained without translation (144); literally it means ‘upside-down’, it is a well-known dish of the Levant, which includes meat or chicken, rice and fried eggplant or cauliflower. When ready for serving, the dish is flipped upside down and hence its name.

3) The following consonantal shifts are not indicated in the textbook: ʾ > n as aːta > anṭa , originally in Daw’an’s dialect in Yemen); l > ṭ ‘to give’ (this phenomenon is called ʾestnṭa ʾṭīl > ʾisnṭa: išmael’, burtuqaːl > bu ṭuːːaːn (it is pronounced in numerous ways in Syria) ‘orange’; ʾ > g ʾamīq > ʾamīq ‘deep’; ʾ > z as ṣaffaq > zaːaf ‘to clap’; q > , in the verb mzq ‘to tear’ in the first and second verbal patterns/awzaːn, mīn maz:ah mazz:ah ʾiš:at? ‘who tore/tore up his certificate?’/q/ > /g/ as indicated before. Yet it should be noted that there is mz with the same meaning in MSA. Apparently, there is a difference between ʾamīq and ʾamīq; the first is ‘deep’ in an abstract sense, whereas the second is ‘deep’ physically; for
instance, il-fikra ʾamīqa ‘the thought is deep’ and il-bīr ġamīḥ ‘the well is deep’. Ġm. in the second verbal pattern is used. In some cases /s/ changes to /s/ and /y/ to /l/ as in ʾašer > ʾasher ‘zero’, šādiq > sa:di. ‘honest, right’ and all forms derived from the root ʾsdq > sd:; ḥarrawa:ṭ > ḥarrāṭ ‘ploughman’, ʾa:r > tār ‘vengeance’ and the shift sa:tar > za:tar ‘thyme’ is known. It is well known that /q/ becomes /k/ in urban dialects except in a few words and educated terms such as il-Qāhira ‘Cairo’ (perhaps to avoid any resemblance to il-ʔāhre ‘adulteress’), Dimāsқ ‘Damascus’, il-Qurʿan ‘the Koran’, qawmiyye ‘nationalism’, musīqa ‘music’, taqā-ud ‘retirement’. The status of hamza/hamze, its disappearance and shifts to other sounds such as /h/, /w/ /y/, /ā/, /ā/ need a separate chapter in phonology.

4) In the inventory of the Arabic alphabet one would expect to find the alphabet in Arabic script first followed by a transcription and then learn which consonants are lacking in spoken Arabic and which are added, such as /v/ and /g/ (p. 16 and cf. 11). It is a common mistake to begin with alif, alifun instead of hamza.

5) The widely used ‘biddi/baddi’ ‘I want’ etc. is not properly dealt with in this textbook. Here we confront a unique form, lexically a verb and morphologically sometimes a noun and sometimes a verb. Its origin consists of three components: bi + waddi/widdi/wuddi + possessive pronoun, i, ak, ik etc = biwaddi/biwiddi/biwuddi > baddi/biddi and not buddi ‘in my wish/desire’ or simply ‘I want’ and the bedouin says wuddi ‘I want’. This word behaves like a verb and a noun at the same time. The possessive pronoun is added to the stem biddi/baddi as in nouns, but is followed by the negation suffix /š/ typical of verbs; for example, in the imperfect biddaš, ma biddaš = I do not want. On the other hand, in the past tense we have again only a noun form, as in kunt/ka:n biddi or ma kuntiš/kaniš biddi etc. = I wanted, I did not want. The meaning of biddi can also be ‘must’, as in ḥalaš inte biddak tiğı bukra ʾal-aša ‘it is fixed, decided, you have to come tomorrow for dinner’. In this case it is used almost exactly like la:zi(e)m tiğı ‘you sg. ms. and fem. must come’ (I did not come across this very common word in the textbook). Another meaning is ‘about to’ as in imbayyin (innu) bi(ʾa)ddi arašših/amraḍ ‘it seems, I am about to get the flu / to become ill’. The imperfect form of the literary equivalent ʾarāḍ (rwd, IV), namely bitrīḍ/bitridi/bitridu etc. meaning ‘would you like’ is used in certain formal or unfriendly situations. The perfect form ʾarāḍ becomes colloquial, as is usual with hollow verbs (ʾa:m, yi:īm = to remove, take away), rāḍ and is used almost exclusively in the phrase ʾin alla rāḍ ‘if God wishes’ similar to the well-known wish ʾin šalla. The verbal noun of the IVth pattern ʾirāḍe ‘will, desire’ is common in Palestinian Arabic. The fourth verbal pattern ʾaf al is very rare in Arabic dialects, and the passive of the first verbal form does not exist in Palestinian Arabic. One exception may be the verb ʾhile ‘he was born’ in my dialect, ʾhulīqa > ʾhile. (pp. 17, 94-96).
6) It is true that forms with final clusters like \textit{bint/kalb} ‘a girl/ a dog’ are also used like \textit{binet/kaleb} mainly in pauses, but also in a construction such as \textit{bint mīn inte} in which the meaning would be ‘whose daughter are you’? In such cases we are talking about ‘a daughter’ and not ‘a girl’. In expressing anger and rage it is usual for native speakers to use the short form \textit{kalb} rather than with the auxiliary vowel, \textit{ha:da kaleb? ya zalame ha:da kalb ibin kalb} ‘is this a dog? oh man, this is a dog, son of a dog’ (p. 20).

7) In many Palestinian dialects \textit{ḡīm} is the only consonant that can be both a sun letter and a moon letter, \textit{ēmta/wēnta l-ḡa:m-ā/ḡğa:m-ā} \textit{bitkān maftūha} ‘when will the university be open?’. In Acre \textit{l/ḡ/ > /d/ or /z/}, for example, \textit{ḡuzda:n > duzda:n} ‘a purse’; \textit{ḡazara > zazara} ‘a carrot’ (p. 22).

8) It seems that the only difference in usage between \textit{ēš} (attested since the ninth century) and \textit{šū}, \textit{which means} ‘what’ is that \textit{šū} can also be used as an exclamation \textit{šū ma ḥayab hal-akle}! as in, ‘Wow, what a delicious dish!’ A well-known example is the opening phrase from Fariouz’s song \textit{ša:yifā lbaḥir šū kbīr} ‘do you see how much the sea is big’ (p. 28).

9) The preposition \textit{fi} means ‘in’ and ‘multiplication’, \textit{khamse fi khamse yisa:wi kamse w.īsrīn/ u.īsrīn} ‘5x5=25’. When it is a long \textit{fī}, the meaning is ‘there is’, and it is negated as \textit{fīš} or as \textit{ma fī} or \textit{ma fīš}, whereas the negation of \textit{fī} is \textit{miš fī} ‘not in/at’. Prepositions are negated as nouns by \textit{miš} but with regard to \textit{ma} ‘with’ there are three possibilities: \textit{ma-tūš/ ma ma-tū} or \textit{ma tūš hawiyye} ‘I do not have an identity card, no identity card is with me’. Needless to say, the list of prepositions on pp. 30-31 as well as similar lists cannot be complete in such textbooks, while in dictionaries they appear in various places according to their alphabetical order. Such particles are highly important in Arabic because they function as the glue between nouns and verbs. Almost all of these prepositions are declined as nouns. The meaning of some verbs changes because of the governing preposition. A famous example is the verb \textit{ḥaka} ‘to talk, speak’, \textit{ḥaka ma-ō} or \textit{ḥaka: ‘he talked to him’}, \textit{ḥaka ḥanno ‘he spoke/talked about him’}; \textit{ḥaka fīha ‘he asked for her hand’}; \textit{ḥaka ḥalē ‘he said bad things about him’}.

10) It is true that dictionaries ought to be consulted to determine the broken plural of many nouns, as most of the time the plural is \textit{sama:īyy ‘traditional’}. Yet some rules can be helpful, such as: \textit{faː-il} pl. \textit{fuː-aːl: kaːtib, kuttā:b ‘writer’}; \textit{faː-il} pl. \textit{fuː-alːa: zaː声音, zuː-ama ‘leader’};
If the κτός; token and especially the latter, does not condone a
Countries such as Argentina, China, France, Iran, Pakistan, Lebanon, Syria, but not Russia,

11) It is surprising to read that širbit is more frequent than širbat ‘she drank’ (p. 36). Is this true in Hebron, Jerusalem, Ramallah and Nablus? What is the basis for such a generalisation?
I am not aware of any data that would support this statement.

12) Arabic in general, both written and spoken and especially the latter, does not condone a
Sentences series of prefixed and postfixed nouns in annexations (such as fēn/wēn mufta:ḫ ikhza:nīt ʾōdet ḥamma:m bīnt abu Khalīl ‘Where is the key to the bathroom closet of abu Khalīl’s daughter’ do not exist in normal speech; at least, I personally did not come across such sentences. Instead, spoken Arabic uses split states of construct such as likta:b limḡallad taba:`/šēt/inta:`/imta::. Sa:mi miš ·aṭṭāwle ‘Sami’s bound book is not on the table’. The same thing can be expressed by kra:bo la-SA:mi limḡallad (it is clear that the adjective refers to ‘kta:b’). In order to avoid ambiguity the split state of construct is chosen; for example, ilmufta:ḫ liḡḏīḏ/ḡḏīḏ tba:`/šēt ilbēi ‘the new key to the house’. If the adjective follows the state of construct - mufta:ḫ ilbēi liḡḏīd - then we do not know whether the key or the house is new. Yet, thanks to the ·i-rāb/final ending in MSA, such ambiguity is resolved. The suffix of a sound masculine plural, unlike MSA, in spoken Arabic remains im-allmīn irriyādiyyāt midirbīn ʾilyūm ubukra ‘The teachers of mathematics are striking today and tomorrow’. Notice that words such as ilbasalāt, ilbamyāt, ittumyāt, ilṭabāt, il-amḥāt, ilbaṭīḥāt, mean the amount of ‘anion, okra, garlic, firewood, wheat, watermelon’ needed by a family, for instance, for a year.

The suffixes -t, -it and -at of a singular feminine noun in a state of construct need further discussion with examples (p. 39). Some examples are mart akhūy ‘my brother’s wife; šaḡret/šaḡrat/šaḡaret (sīn can be used instead of šīn) lōz ‘an almond tree’; sayyāret/sayyār/t izzalame ‘the man’s car’; in a slow speech the first version is used, whereas in a quick one the second form is used.

13) As a rule, the suffixes of the feminine singular are -e, -a, -āy, -iyyi; for example, kilme, ǧa:m-a, ṣaba:y, rub:iyye, šibrīyye, faḷaṣṭiniyye ‘a word/a speech, a university, a cloak, a vessel that holds one-fourth of a litre, a sheath knife, a Palestinian female’ respectively. It appears that only the last suffix -iyye functions regularly as the feminine singular and the common plural, so faḷaṣṭiniyye also means Palestinians. Other examples are the nisba of countries such as Argentina, China, France, Iran, Pakistan, Lebanon, Syria, but not Russia,
Saudi Arabia, India or Germany. A student has to learn by heart which countries behave this way and which ones behave the other way. This plural suffix is also used with regard to foreign words, such as šuffariyye ‘drivers’ and professions with a Turkish suffix, like tayarğiyye ‘pilots’. There are some masculine names ending in -e, -a, -āy such as wiğe, ni-me, zalame, hawa, makwa, əbaḍāy ‘a face, a boy’s name and a girl’s name meaning grace; a man; air; iron; brave’ respectively. There are feminine nouns without any suffixes, such as nār ‘fire’, but bīr ‘a well’ is unknown to me. On the other hand, there are masculine proper names with feminine suffixes, like Ḥamze, Ḥammūde, Ni-me, and Yīhya. Some proper names are used for both masculine and feminine genders, such as Bader, Sala:m, Suhēr, Malak, Nağāːh, Nūr. On the basis of my dialect at least, the following rule can be formulated. The suffix -a/a occurs when the preceding consonant is either guttural - d, h, ḥ, , g - or emphatic - ẓ, ẓ, ź- or -ār, -ār, -ār. Examples include daː-i-a, nabīha, mnīha, wīṣha, īwsī-a, ṣābga ‘a minute/accurate, agile, dirty, wide, dye’; bēda, būza, urṣa, basīta ‘an egg/white, ice-cream, a small Arabic loaf of bread/pita, simple/never mind; jāra, jōra, ṣanūra ‘a female neighbour, a hole/a pit, a skirt’. Yet the form ḡāṭtē ‘he who fem. is putting’ is used too. Parts of the body that are in pairs seem to be mostly masculine in colloquial. It also appears that in rare cases the feminine suffixes -e and -a can be phonemes and not only allophones, such as basme ‘a smile’ and Basma ‘a female’s name’ with the same meaning (pp. 23-24, 40). A known gender phenomenon is that some words are feminine in one dialect and masculine in another, such as kursi and radyo/u ‘a chair and a radio’ which are masculine in Jerusalem, but feminine in Kufir Yasīf in Western Galilee.

14) It seems to me that itḡawwaz marrtēn maratēn ‘he married two women twice’ is not in normal use. It can be used for fun as I did in the Easter eggs game. The ordinary expression is to say itḡawwaz niswān tinteen marrtēn. One more example of dual form that means plural or collective noun is īršēn ‘a substantial amount of money’ - ūmmād īršēnā ṉāfāf tayibni ḥalbēt ‘he saved a good sum of money in order to build this house’. The well-known word in dual șaḥtēn (literally: two healths) means ‘thank you’ as an answer to daːyme/amār (the former is used in Jerusalem and the latter in Galilee) ,which a guest says to the host, and is used in the colloquial speech of the 1948 Arabs to mean ‘bon appétit’ as a calque from the Hebrew bete-avōn which is a calque from English and French. This wish șaḥtēn is common today with the meaning ‘may you/he/she etc. enjoy it’. An example: A) 1 rift inno ġārak abu Anwar ribih fi l-yānasib? ‘Did you know that your neighbour Abu Anwar won the lotto? B) Șaḥtēn ‘may he enjoy it’. In some cases ḡōz ‘pair’ is used instead of the dual, as in ḡōz kalsax:ʃ/ʃanēlaː t ‘a pair of stockings/undershirts’. On the other hand, itnēn ‘two’ and not the feminine form tintēn precedes some foreign names, either in the singular or the plural in order to express dual, such as itnēn kilo/brosoriyye/yūrū ‘two kilos, kilometres or kilograms/two professors/two euros’ (p. 42, 109).
16) The chapter on negation is very important in learning colloquial Arabic. The negative particles are muš/miş (< ma: huš); ma: fiš (ma) fiš; imperfect + š, ma + imperfect, ma + imperfect + š; ma: + perfect + š; simple prefix +-š or ma + simple prefix or ma + simple prefix + š; bala:š; la: ... wala; ma:š, ma-indiš, ma-alēš, ma ili/ma iliš >mafiš, fiyyoš, maonomriš (no use of laisa, lam, lan, lamma; about -š see Ibrahim Anis, On Arabic Dialects.


Muš/miş negates all parts of speech except verbs: ana miš Mūsa ‘I am not Moses’; ha: da miš kwayyes/mnīh ‘this is not good’; hī miš hoon ‘she is not here’; iddaftar miš ma:š ‘the notebook is not with me’, miš a-šaawle ‘it is not on the table’, miš a ula, ‘not yes and no’, ǧa:y hōn miš tayit-allon ‘arabi ‘he did not come here to learn Arabic’. Notice that the negation of fī ‘there is/are’ is either ma:fi fiš or ma:fiš. Miš plus a verb in the perfect or the imperative serves as an interrogative: miš ultillak inno fiš ‘it did not I tell you that it rains’; hū miš trūh laha:šak, baddi a:ši ma-š:j ‘look, do not do it and go alone; I want to come with you’ (do not let it happen and you go…).

Ma:fi, fiš or ma fiš corresponds to la: yūḏad/tuḏad in MSA and negates the existence of something, such as ma: fiš /ma fiš :a: sle ‘there is no justice’. Biddiš, ma: biddi, ma biddiš mean with slight differences ‘I do not want’. The second possibility is formal/more polite and sounds softer than the other two, especially the last one, which is decisive. Both phrases ma: ūšt iši and ma ūštis iši mean ‘I did not see anything’, but the first is more polite. The negation of the imperative mood can be done in three ways: itrūhiš/itrūš laha:šak; ma: trūh laha:šak; ma trūhiš/itrūš laha:šak ‘do not go alone’. The second manner of expression is polite and the third is decisive.

The particle bala:š < bala ši < bala iši ‘no need’ e.g. bala:šō t-ullu inno kunt hōn’no need/do not tell him that I was here’. Ibbala:š means ‘gratis, at no cost’ and as the saying goes, fiš iši bbal:š illa lama wiṯrāš ‘nothing is gratis except blindness and deafness’. La: ... wala can appear in such structures: La: ana wala hū ‘neither I nor he’; la: bi-ra wala bikīb ‘he neither reads nor writes’; la: ruḥna wala ūsuha ‘we neither went nor saw’.  

) mean ‘I do not have with me’, ‘I do not have’ مم علىه شيء Ma:šiš, ma: indiš, ma: iliš and ma: alēš (< possess’, ‘I do not have, it does not belong to me’ and ‘never mind’. Note the frozen usage wala ağa ‘he did not come/call’, which is said about someone who was supposed to show up and everyone waited for him, but in the end he did not come.
Finally, kulliš is apparently a unique word in my dialect, and it means ‘the last spot’, as hunak fi zza:we kulliš ‘there in the corner at the remotest spot’. This word was common in my late mother’s speech, but essentially unknown to the young generation today (p. 61-63).

17) /U/ or /W/ ‘and’. In several textbooks including this one only /W/ appears, perhaps because it corresponds to the literary equivalent wa- (rule for choosing one of these according to the context. /U/ is used when it is followed by a consonant: ˓˓.strictEqual ‘coffee and milk’, ktaːb udaʃtar ‘a book and a notebook’, aɣat uraːhat ‘she came and went’, mǐn umīn ‘who and who’, ˒emta/wәnta ˓˓كثر ‘when and how’. On the other hand, /W/ is used when it is followed by a vowel, for instance, ana winti ‘I and you sg.’, intu wiːna ‘you pl. and we’, tuffaːh wingās ‘apples and pears’, iššar. ˓˓كثر ‘the east and the west’. Avoiding the occurrence of a consonantal cluster is the main issue here. Accordingly, native speakers may also say in rapid speech ˓˓كثر ‘the last spot’. As a unique word in my dialect, but essentially unknown to the young generation today (p. 61).

18) Some verbs in the second verbal pattern faːl can be intransitive, such as barrad ˒itːaːs ‘it became cool’, liḥtyːר garrab ‘the old man caught flu’; ‘afʃanu ˓˓كثر ‘these grapes became rotten’; ḥaʃšabə lloːz ‘the almonds became hard as wood’; hū baːad uːhī ˓˓كثر ‘he went far away and she came close’. Students have to learn which verbs are transitive, which are intransitive, and which are both like barrad ‘to become cold/cool, to make something cool/cold’ (pp. 80-81).

19) Faːl or ifːl is one of the common adjective patterns in Arabic, and both forms are in use in Palestinian Arabic (on the seven functions of this pattern, see http://www.iasj.net/iasj?func=fulltext&aId=32765), although it is still unclear when one form is used and when the other should be made use of: ikbːr, iʒːr, ˓˓كثر, ˒imṭ, ˒ismık, ˓˓كثر, ˒irḥːs, ˒igungid, ibːd, ikτːr, ˒imnːh ‘big, small, clean, thick, thick, wide, thick, thick, wide, cheap, new, far away, much, much’, in contrast to faːr, ˓˓كثر, ˒arib, ˒azːr, ḥazːn, ˓˓كثر, ḥakːm, ˒arib, ˓˓كثر, ḥażːr, basːt ‘poor, ancient, close/near by, dear, mournful/sad, idiotic, wise, strange, cute, dangerous, simple/naːve’. In light of the 180 examples that I collected, it is clear that the common pattern is faːl with 140 examples, then ifːl with 32 examples and finally 8 examples in both patterns. It seems that adjectives with guttural or emphatic sounds follow the pattern faːl. In some cases one can hear both forms as раʃːr / irʃːr ‘thin’ and ˓˓كثر ˓˓كثر ‘long, tall’. Examples of faːl or ifːl for nouns: ḥaʃːr, ˓˓كثر, ˒arib, ˓˓كثر, ˒amːr, ṭadːd, ḥaːrː, ṭadːs, ˓˓كثر ‘silk, groom, orator/fiancé, prince, iron, fire, discourse, juice’ on the one hand, and ˒iʃːn, ˓˓كثر, ˒iʃːr, ˓˓كثر, ˒iʃːr, ˓˓كثر, ˒izːbː, irʃːf, ‘flour, barley, tape, snoring, bed, partner, raisin, loaf’ on the other hand. Needless to say, dialects also differ in this respect. For instance, in my dialect we
say Khaːlid  Šhrīf, but we use  Šhrīf ‘noble’ as an adjective. Moreover, a unique example comes to mind:  saːhīh ‘correct, right’, but  šīh means ‘straight, complete’ such as ẖ-  waːg wihki  šīh ‘sit crooked but speak straight away’; ːa.ːtːlːanṭːa lōː ṣoklāːta  šīh ‘he gave him a complete bar of chocolate’. The word  Raʃq as a male proper name means ‘a companion’; otherwise, it means ‘a comrade, a Communist party member’, whereas  irʃī means ‘a mate’ as in mīn ʃrʃ.ʃ  fː l-ːɔːda? ‘who is your room-mate?’. A similar example concerns the word  Ġamīl. As a proper female name, it means ‘beautiful’, but as a noun it is pronounced ʃmīl and means ‘favour’. So one can say  Ġamīl biddhāʃ/baddhāʃ/baddāʃ haʃɡmīl ‘ Ġamīl does not want/like/need this favour’. (p. 90).

20) The pattern faːːl/falː as a rule expresses professions, but also has other meanings that ought not to be included in this framework, such as raʃʃā, barrād, ḡammːm, kazzaːb, ḡallāt, sayyārā, ṭayyārā, Baʃʃār, Ḥassān ‘spiral spring, refrigerator (in Gaza, a kind of iced poplar drink), bathroom, liar, mixer, auto, airplane, he who gives good news, he who makes things better’. The same holds true for some words ending with the suffix —ī, which indicate firm feature rather than a profession such as qawmaːgi ‘one who is fond of nationalism’, niswanɡi ‘one who is fond of women/runs after women’; baʃtaːgi ‘gangster, parasite’ (http://www.odabasham.net/show.php?sid=49736). Finally, in my dialect  ammaːl is not ‘a worker’, but usually ‘an ox used for ploughing’; otherwise it is named baʃṭāl ‘idle’. The use of baʃṭāl is almost always restricted to the phrase miʃ baʃṭāl ‘not bad/pas mal’. Besides, this word  ammaːl with or without declension and its short versions  amː/  ammaː are used to express a continuous tense, as in ana  ammaːːl/ ammaːːli/ amm aktīb inglīzi ‘I am writing English’ (pp. 96-98).

I enjoyed reading this textbook, and it was a pleasant and useful practice for my German.

Appendix

A) Learn to pronounce correctly the following group of words and their meanings (this sample is taken from my unpublished work: Texts in Palestinian Arabic prose and poetry . The village of Kufir Yasīf and other locations).

1) ːablː, ːablː; ːadː, ːaddː; ːaddː, ːaddː; ːafar, ːafar; ːalːm, ːalːm; ːām, ːām;  ammaːm,  ammaːm; amal,  amalː; ːaraːt, ːaraːt; ːāsi, ːāsi; ːaʃīr, ːaʃīr; ːaʃʃ, ːaʃʃ; ːaʃyːd, ːaʃyːd; ːĎ, ːĎ; ːillː, ːillː;
bi·inn, bi·inn; na·af, na·af; naffa·, naffa·; ša·, ša·; ṭaba·, ṭaba·; wa·ad, wa·ad; zara·, zara·; za·za·, za·za·.

2) ḡḥ, ḡḥ; bahḥ; bāḥḥ; bīḥrīq, bīḥrīq; farraḥ, farraḥ; ḥaddar, ḥaadдар; ḥaddi, ḥaddi; ḥāfī, ḥāfī; ḥala·, ḥala·; ħāl, ħāl, ħall, ħall; ūlaf, ūlaf; ūmmar, ūmmar; ūrara·, ūrara·; ūrraraf, ūrraraf; ḡāṣṣ, ḡāṣṣ; ḡaṭṭ, ḡaṭṭ; ḡaṭṭab, ḡaṭṭab; ḡazzza·, ḡazzza·; ħēl, ħēl; ħēt, ħēt; ħiiṭall, ħiiṭall; ḡarāme, ḡarāme; nāḥ, nāḥ; sāyiḥ, sāyiḥ; ūṣaḥhar, ūṣaḥhar; ūṣlah, ūṣlah; tāḥt, tāḥt.

3) ād, ād; āddā, āddā; āli, āli; alla·, ālalla·; ḡammu, āmmmu·; ār, āṛ; āraḍ, āraḍ; āṣṣ, āṣṣ; āz, āz; āzza·, āzz, āzz; ārie, ārie; ārrab, ārrab; āsāl, āsal; āta, āta; āṭāb, āṭāb; āt, āṭ; āṭill, āṭill; bāʾa, bāʾa; bi·an, na·am; nāgām; rāʿi, rāʿi; sime·, simeg·; ša·, ša·.

4) abāṭ, habaṭ, ḡabaṭ; ābbe, ābbe, habbe; ḡabbe, ḡabbe; ābla·, ābla·, habla·; āddi, āddi, āddi, ḡaddi, āddi; āfar, āfar, āfar, āfar; āl, āl, āl, āl, āl; āla·, āla·, āla·, āla·; ūm, ūm, ūm, ūm; ūmīl, ūmīl, ūmīl, ūmīl; ānna, ānna, ūanna, ūanna; ārra·, ārra·, ūrra·, ūrra·; ārrab, ārrab, ārrab, ūrrab, ūrrab; ārāt, ārāt, ārāt, ārāt; āṣṣ, āṣṣ, āṣṣ, āṣṣ; āṭāb, āṭāb, āṭāb, āṭāb; āza·, āza·, āzza·, āzza·; ba·, ba·, ba·, ba·; ba·, ba·, ba·, ba·; āff, āff, āff, ḡaff, ūff, ūff; ġatt, ġatt, ġatt; ġēl, ġēl, ġēl; ġi·, ġi·, ġi·, ġi·; īnba·at, īnba·at, īnba·īt, īnba·īt; m·aliṣīs, m·aliṣīs; na·il, na·il, na·il, na·il; sā, sā, sā, sā; sīr, sīr, sīr, sīr; šā·a, šā·a, ša·; tātābī·, tātābī·; ūr; ūrr, ūrr; wi·i, wi·i; wi·i, wi·i, wi·i, wi·i, wi·i.

5) Short/long front a/a in emphatic environment and short/long back a/a: can be phonemes in some words (cf. Seeger, p. 7).

bāba·, ba·; ḡārī, ḡā·; bāḥrī, bāḥrī, balla, balla, barri, barri; bārī, ba·; bārād, bārād, dāri·; ham, ham; īwaw, īwaw; raγa·, raγa· (a male name and a female name derived from the same stem ṭīγw).

6) attar, atṭar; ba·at, ba·at; bāt, bāt; ġatṭa, ġatṭa; intī, intī; īlīt, īlīt; nata·a, nata·a; raṭtāb, raṭṭab; tā·b, tā·b; tāba·, tāba·; tā·bī, tā·bī; tābbal, tābbal; taḥḥ, taḥḥ; talle, talle; taμman, taμman; tī·a, tī·a; tīn, tīn; tūb, tūb; tūmman, tūmman.
7) ağa-a, aşa-a; ağğal, azzal; ağame, azame; bigül, bizül; faqğ, fazz; qa-qa, za-za; qabar, zabar; qalḥat, zaḥḥat; qanbi, zanbi; qar, zār; qarab, zarab; qara, zara.; qarğûra, zarzûra; qene, zene; qifer, zifer; qift, zift; haqğar, haqzarr; iğ, ar, iz-ar; mağğe, mazze; wiğiğğ, wizzu.

8) adď, adď; addalat, aďďalat; adīb, aďīb; baď-d, baď;d; dubb, ḍabb; dallu, daľlu; daňwa, daňwa; dile-, dile.; faːdi, fâďi, qaďď; ḡadd, qaďď; ḡadd; ḡadd; ḡ:mid, ḡamid; itwadda, itwadda;;

9) baːz, bâz; bûza, bûza; faţza-, faţza.; ḩazz, ḩaţz; zaːhir, zāhir; zulum, zulum, ḩafiz, ḩafiz.

10) bisinn, bišinn; bôs, bōs; ḥabas, ḥabaş; ḥass, ḥaşš; kassar, kaşšar; nisa, niša; saː-a, şaː-a.; sabb, şabb; saff, şaff; saqara, şaqara; şami, şami; şara, şara.; şaːyib, şaːyib; sarăb, şarăb.

11) asad, aşad; aːsi, aʃi; baːs, bâş; bass, başš; bisîh, bisîh; ḥasad, ḥaşad; labbas, labbaş; lişs, lişş; ʂaːda, šâda; ʂaːḥib, şaːḥib; şaːm, şăm; şeʃ, şeʃ; şıd, şıd; şöda, şoda; şüs, şuş.

12) ala dal.əna w.ala dal.əna ḡina nit-allam ·aрабi hōna; alam, alam, ·allam, ·allam, ·allim, ·alim, ·ilim, ḥilim; əsa, aṣa, aːşa, aʃṣa, azzə, aza, aːza, aːsa; bissu, bizzu, bsás, bsâz, ḡâg; barad, bard, bardân, barîd, barďu, barrad, barrâd, barûde, börad, burdây; faqğ, faşş, faşş, fazz; farţa, farşâ, farşâha, farrâzha; ḡamma, ḡamma, ḡama, ḡam-a, ḡamâ-a, ḡami-, ḡam-a, ḡam-iyye; ḡaţar, ḡaţar, ḡaţar, ḡaţgar, ḡaţgar, ḡaţzarr; ḡûţţi l-ˈgarra ya Zuhêr ḡadid ẓzzīr; ḡeʃţ ḡarīr ·ala ḡeʃţ ḡaʃīl; kull ʂî, kôl ʂî, kullîš; laːa, lâːa, laːa, laːa; mara, marra, marrat, marrât; saː-la, saːhâl, saːal, saːhîl, saː-hal, saqğal; siːr, sihir, sihir, zîgir; sirr, zîr; tabba-, tabba, ˈtabba, ˈtabba, ˈtâbe, ˈtäbi, ˈtäbiː; wiːiː, wišiː, wîː, wiːiː; zaki, zâkî; zrâr ˈgærz ˈRaːga ˈHgâzi mfaːkfaːk.

B) Short texts.

1) Il-Manne wizzu ·al

Hâde lu be känu yil abiːha wîlât Kufir Yaśif, yaːni l-kafîrse bass il-yôm bâţal ḡâda yil abha. Izzuːː al ·ibârâ an ·ašây aw adīb tülü abu nuʃs miter. Wi·l·manne tülha ḡawâli ·išrîn şânte. Bibhašu liwîd یرگًا zîgîr ·aškîl

2) Ṭuzz


3) Kufīr Ḫaṣīf


غانلإين ـحم، مدرسة ليلي ية لاليك، بيكية سبحة، أسماي لاشواري . ـليت بيت للامع ف رايمة ـــــت ميل هُفا ويل-وتس كتَر كَتَر. وَفِي نی ما رُفَّ عامشُر ـأن كُفِرُ يَاسِف ـعِيَن بيتِشَدِّر ـين الاممُن بَنُوشُان ـين الاممَت! ـن مِنَّـمُن كَـن فِي فَلاَحِن ـعَدَرَسِنِن زَيْتُانِن بَيْضِنَتُن ـتَرَسِنِن بَيْضِنَتُن ـعَمَّن ـتَرَاَزِن ـتَرَأَزِن ـمِنْبَدِّي ـن بالحُـبِّ ـن كالـِありません.

هَدَا يَا نِبَتْشَـر! .