User Guide for the Palestinian-German Dictionary by Ulrich Seeger

Translated from the German by

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The lemmata are listed according to the Arabic alphabet:

ʔ b (p) t ṯ ǧ ḥ x d ḏ r z s š ṣ ḍ = ẓ ṭ ʕ ġ f (v) q (g) k (č) l m n h w y

The interdentals *ṯ, ḏ, ḍ* are to be read as the urban variants *t, d, ḍ*, unless noted otherwise.

q is pronounced as *ʔ* by urban speakers (S), *g* by the Bedouins (B) and the rural population (F) of Southern Palestine, *k* rural in Central Palestine. In the North realisations *ḳ* are also found by the rural population.

k has to be pronounced *č* in rural dialects. An exception to this rule is the possessive pronoun of the 2nd person masculine singular *-(a)k,* and sometimes also its plural *-ku(m), -kim,* and the demonstrative pronouns indicating a far distance *haḏāk, haḏīk, haḏōlāk, hanāk, hēḏḏāk.* Only the members of the il-Barġūṯi clan pronounce every *k* as *č.* Foreign language terms with *č,* which are never pronounced with a *k* (e.g. *čabtar* "chapter") are listed under or after K.

ǧ has been pronounced as an affricate ʤ by the farmers since ancient times, in urban dialects it is mostly pronounced as *ž* without the plosive part, and sometimes one can find urban either form: after a consonant *ǧ,* after a vowel *ž.*

g, which is common in foreign language terms, is listed under or after the root Q. Only if its etymology clearly goes back to *ǧ* (e.g. in Egyptian Arabic loan words) it features in Ǧ. *v,* which is rare, is listed under or after F.

Ḍ and Ẓ, while distinguished within a root to give a clue to etymology, are sorted entirely equally between Ṣ and Ṭ and noted in the entry as *ḍ.*

p is rare and is listed under or after B.

ṛ, which is a fairly common emphatic allophone to *r,* is only noted in very few instances, so that *r* stands for either variant of this phoneme. Just in front of a feminine ending, it is possible to deduce from an extant or missing imala whether it has to be read with or without emphasis.

The ending *-a,* if it does not represent a feminine ending, was interpreted as belonging to the radical Y. Long *ā* in words of the type KāK(e) was if in doubt interpreted as belonging to the radical W, for instance if it derived from an old *ʔ* or if it occures in loan words.

Short vowels are usually written as phonemes *a, i, u.* Anglophone literature particularly tends to write *e* and *o* instead of *i* and *u.* In quotations, I often left this as it was, because the phonemes often cannot be classified with certainty. For instance, if an Anglophone author writes *klīner* for the English loan word "cleaner", this could be pronounced *klīnir* or *klīnar.* Therefore, words that contain the letters *e* and *o* within a word have all been quoted from literature.

Words occurring in everyday speech whose phonetic or formal shape is taken from, or influenced by, High Arabic are marked by a preceding [H]. This mostly affects words where the general rule about syllables in Palestinian Arabic, according to which short *i* and *u* drop out in unstressed short syllables, is violated. Participles of the second form, for instance Standard Arabic [H]*mufaʕʕil* are rendered correctly as *mfaʕʕil* in the dialect. But sometimes, the word is also in colloquial language spoken as in High Arabic with a vowel in the first syllable. In this case, I carefully noted down the forms I heard or I found attested in literature, often

both forms next to each other. The same applies for verbal nouns of the third form of the type [H]*mufāʕala.* Pure "dialect" is but a romantic fantasy, as Manfred Woidich rightly states in the introduction to his dictionary. From the media, numerous high language terms constantly enter everyday language and become native there. Therefore, they should also be part of this dictionary.

The sequence of lemmata I borrowed roughly from Wehr's dictionary. First, the verbs are listed, directly followed by the verbal noun of the first stem, then the different nouns approximately sorted according to length, then particles (pronouns, prepositions etc.), then the nouns with a prefix (mostly *m*-), finally the verbal nouns of higher stems and lastly the participles.

Some lemmata are quoted from literature, as I could not find them myself or was unable to verify them. These entries are indicated by a subscript [z] marking the beginning of the quotation and a superscript reference [XY,Z,Z] at its end. For instance, the entry « *šaʕšabōn/-āt* Webspinne; [z]Spinnengewebe[LB5,283,19] » means that I found the translation ‚Webspinne' myself, but that I quoted the second translation ‚Spinnengewebe' from Leonhard Bauer's dictionary page 283, line 19, without being able to verify it independently. If several Arabic pronunciations or variants are noted, for instance as in « [z]*karakōn, karakūn* Polizeiposten[LB5,232,-3], [z]Wache[SH,206,I,9] », then these Arabic variants are not necessarily all attested in the first quotation, but may be found in the later quotations. In the entry quoted above, *karakōn* is attested in LB5 (Leonhard Bauer), but not *karakūn*, which is attested in SH (Spoer-Haddad). The line number always indicates the line in which a given Arabic word can be found. In glossaries that are set in two columns, the first column is quoted with positive integers counting from the top and the second column with negative integers counting from the bottom. In "Volkserzählungen aus Palästina" I perused the glossary compiled by Paul Kahle in volume 2, and I kept his way of quoting the current number and paragraph of the respective tale rather than page and line. In Aharon Geva Kleinberger's glossaries I only counted the lines with the Arabic keywords. In Lydia Einsler's (LE1) and Eberhard Baumann's (EB) collections of proverbs I quote the number of the proverb. In quotations I cautiously adjusted the spelling to the spelling conventions used in my dictionary. For example, the preposition *bi-* used throughout by Bauer was generally replaced by the more correct dialectal [i]*b-*. Moreover, *ž* was always replaced by *ǧ* throughout. However, I sometimes kept variant spellings in the form they had in a given source, even if I was not entirely convinced that this is correct. I rarely used …[mQ1–5] to signify an oral source, which I could not verify with certainty and which therefore has to be regarded as uncertain.

Bedouin vocabulary (B) is only rarely indicated or quoted. I had originally planned to incorporate also the works of Musa Shawarbah, Judith Rosenhouse and Roni Henkin, but quickly gave up as this vocabulary comes from an entirely different typological group of dialects. It would have created confusion rather than being of help.

I occasionally present the standard Arabic equivalent in italic square brackets *[]*.

Where possible, I added the etymologies of loan words. Here, Barthélemy's dictionary was of great help. Equally valuable was my personal communication with Werner Arnold and his Western Neo-Aramaic dictionary. I also analyzed Karl Voller's "Beiträge zur Kenntnis der lebenden arabischen Sprache in Aegypten". When encountering Koranic vocabulary I often consulted Arthur Jeffery. For vocabulary that was drawing on Aramaic, Sigmund Fraenkel was of course my first point of reference. For Akkadian and Sumeric loan words I used Erkki Salonen. Mila Neishtadt provided a wealth of Hebrew and Aramaic loan words. All these authors are, amongst others, listed on my bibliography, since I was quoting them occasionally. But additionally I also perused numerous other authors for etymologies without citation, which are in alphabetical order: Asya Asbaghi, Peter Behnstedt, Karl Brockelmann, Tibor Halasi-Kun, Karl Lokotsch, Stephan Procházka, Erich Prokosch, Maurus Reinkowski, Anton Schall, Aḥmad Tafażżolī, Manfred Woidich. Dictionaries I constantly used besides those listed in the section "Zitierte Literatur" are: Costaz, Dictionnaire

Syriaque-Français (³2002), Kélékian, Dictionnaire Turc-Français (1911), MacKenzie, A Concise Pahlavi Dictionary (1986), Payne Smith, A Compendious Syriac Dictionary (1903), Redhouse, New Redhouse Turkish-English Dictionary (edition 1974), Steingass, A Comprehensive Persian-English Dictionary (online edition 2019), von Soden, Akkadisches Handwörterbuch (1985) and many more. As far as Arabic dictionaries are concerned, I would like to mention, to be accurate, besides those titles listed under "Zitierte Literatur": Hinds/Badawi, A Dictionary of Egyptian Arabic (1986), Woodhead/Beene, A Dictionary of Iraqi Arabic (1967). It goes without saying that Hans Wehr's Arabic dictionary was in constant use, at first the 4th edition from 1976, later Lorenz Kropfitsch's 6th edition from 2020. In the beginning, I took over etymological data that I checked or that immediately made sense to me without quotation. The more my work progressed, the more I cited the source more accurately, and I then wished I had done this consistently right from the start. Unfortunately, this omission cannot be made up for with reasonable effort, therefore I quoted the names of those I used as sources above. Meanwhile, the English version of Wiktionary has also become an excellent source for Semitic etymologies. Thanks here to the numerous, mostly anonymous authors. Often, my etymological explanations should not be read as an indication of the precise origins of a word, but rather as "see also". Only rarely is it possible to reconstruct the very route via which a loan word was adopted. The Turkish language served as a conduit for loan words from multiple languages into the Palestinian. The lack of an etymology does not mean that a word is of Arabic origin. Rather, etymologies should be regarded as a nice supplement, since I never intended to write an etymological dictionary.

Most Palestinian dialects split consonant clusters —KvKK— with an epenthetic vowel, which is usually ^{i} or in vowel harmony ^{u}. Here, the pausa at the start and end of a word has to be regarded as a consonant. Therefore, double consonance in final position is usually split. In this case I do not write the epenthetic vowel, so that e.g. *baḥr* has to be read as *baḥ^{i}r*, *kuṭr* as *kuṭ^{u}r*, *dibs* as *dib^{i}s*. In particular, the many adjectives of the type *fiʕl* have to be read as *fiʕ^{i}l*. Moreover, the epenthetic vowel is not written at the start of a word before a double consonance, therefore *ḥtaraq* has to be read as *^{i}ḥtaraq*. In the case of consonant clusters in the middle of a word I sometimes writed the epenthetic vowel, for example in the subjunctive of the 7th stem *yin^{i}fʕil*. It can also frequently be found in phrases and compound expressions following a bullet point • .

Morphems *fāʕūl, fāʕil*, which tend to form a plural according to *fawāʕil*, can generally be found under FʕL. However, *fiʕāl* can mostly be found under FYʕL.

Doubled consonants followed by a another consonant have a short pronunciation. However, we still write down the doubled consonant, as the length of the consonant may reappear in certain morphological variants. For instance, *bissha* "her cat" has to be read *bisha*. In *bissāt* "cats" one can hear the doubling.

Similarly, long vowels that are followed by a stressed syllable are always written long according to their phonemic value, although in fluent speech they are usually shortened to such an extent that they can often not be distinguished from a short vowel. For instance, the common plural morpheme type *faʕālīl* has to be read as *faʕalīl*. Here, one has to bear in mind that long *ē* and *ō* when shortened mostly have to be realised *i* and *u* respectively. Therefore, one should read for instance *bētēn, yōmēn* as *bitēn, yumēn*. Sometimes, long *ē* is shortened to *a*, and this is explicitly mentioned in the entry, for instance «*zētūn, zatūn* Oliven».

The slash / is followed by a plural if the word is a noun, or the subjunctive if it is a verb. If a noun does not have a plural, the slash is followed by an auxiliary noun in brackets, which can be used for plural formation, e.g. (*ḥabbe, lōḥ, šaqfe, qiṭʕa* or similar). In names for animals or persons, which occur in natural and grammatical gender, the plural given in the entry can be used in either case. However, a regular plural in -*āt* can always be formed for purely feminine plurals without being indicated, for instance «*biss*, f. -*e* / *bsās* Katze» (*bissāt* is not given in the entry). Gendered nouns ending in -*i* always have a feminine ending in -*iyye*, without this being indicated each time, for instance «*talḥami / talāḥme* (einer) aus Bethlehem» (f. *talḥamiyye* is not given in the entry). Collective nouns may always have a specifying plural ending in -*āt*

(for instance *ḥalīb – ḥalībāt* "milk" – "milk which is mentioned in this specific instance"), even if this is not always indicated in the entry. In nouns describing animals or persons ending in *-iK/-uK*, which have a regular plural ending in *-īn*, the final vowel drops out if a personal suffix is added, according to the rules about syllables in Palestinian Arabic, and this is not indicated in the entry: in *msāʕid / -īn* the plural is therefore *msāʕdīn*.

If a verb is used with a certain preposition, the object (jn someone or etw something) is added in brackets, followed by the Arabic preposition. If the Arabic preposition is not given, this signifies that the verb takes a direct object. For instance, the entry «*ǧahar / yiǧhar* anstarren (jn, etw)» means that the Arabic verb can take a noun describing a person OR an item as a direct object (but it can also lack any object). If a verb can take several objects, these are separated by a semicolon, for instance «*šammam / yšammim* riechen lassen (jn; etw)» means that the verb can take a person AND an item as a direct object. In accordance with this, the entry «*ǧabar / yuǧbur* abnehmen (etw; jm ʕan)» means that the verb can take two objects, an item as a direct object and a person as an indirect object, which is connected by the preposition *ʕan*. Other scholars have often not been this precise in classifying objects that can go with a verb. This is why quotations from literature often lack this detail. Verbs that take a direct object may be used in connection with *fi* to signify the continuous aspect of the imperfect or subjunctive without any mention in the entry, so for instance *buḍ"rbo* "he hits him" can also be used with *fi: buḍrub fī* "he's about to hit him; he hits him for quite a while". Here, the prepositions *fi* and *b-* are interchangeable, depending on the region one or the other dialectal variant is used. If in the first stem the perfect or imperfect of a verb is not attested, this is indicated by *??*.

The abbreviations PI, MI, TI stand for primae, mediae, tertiae infirmae; MG stands for mediae geminatae; Q stands for quadriliteral; IR denotes an irregular verb. VS stands for verbal noun.

All other abbreviations are self-explanatory. For those unfamiliar with linguistic terminology one might add: dat. eth. (dativus ethicus), det. (definite), El. (Elative), f. (feminine), intr. (intransitive), Koll. (collective), m. (masculine), n.u. (nomen unitatis), n.vic. (nomen vicis), Personalpr. (personal pronoun), stat. constr. (status constructus), suff. (suffix).

Compound expressions such as *ṭāwlit zahr* are often listed under the first term, so in this case under *ṭāwle* (ṬWL), but sometimes also under the second term. This is particularly the case if the first term is more common and I expect the user to search for the second term. For instance, *wiǧǧ ʕīre* is listed under *ʕīre* (ʕYR).

Participles are only listed if they are irregularly formed or if their meaning cannot be deduced directly from the verb. While I myself mostly ignored participles and verbal nouns, I found a number of these word types while analysing literature. The verbal noun of the second stem according to *tifʕīl* or *tafʕīl* as in standard Arabic was only mentioned if its meaning could not be derived directly from the verb meaning. I usually indicated verbal nouns according to *nfiʕāl* (VII) and *ftiʕāl* (VIII) with a ᴴ directly in front of the word, because I considered them as derived from standard Arabic. In the meantime, however, I am no longer sure whether this is correct. The fifth form *t(a)faʕʕul* is definitely a standard Arabic loan form, and the correct dialectal way of forming is *tfiʕʕil*. In accordance with this, the verbal noun of the second form of quadriliteral verbs is *tfiʕlil*.

Words to describe a profession or a character with the turkish suffix *-ǧi* are listed at the start of the entry Ǧ.

For the sake of simplicity, I have limited myself to one dialectal variant for some forms. For instance, the perfect of the IVth form and the elative are indicated by the morpheme *afʕal* (I did not list the variant *ifʕal*), colours and physical infirmities by *ifʕal* (also *afʕal*). Moreover, the imperfect of verbs with *u* as a base vowel has also *u* as a prefix vowel, i.e. *yufʕul* (instead of the often free variant *yifʕul*), and the suffix of the third person masculine singular is indicated by *-o* like in urban Arabic to make it more distinctive (in other

Palestinian dialects also *-u, -e, -a*). Likewise, I always list the feminine ending with Imala as *-e* if it is following a non-emphatic consonant.

Every word in use anywhere in Palestine has been added to the dictionary. Ancient vocabulary only known to the elders can be found alongside modern-day youth slang. The reader should be aware that many words may carry a different meaning in different geographic regions. Moreover, there are also frequently multiple words to describe one and the same item or matter. For instance, there are seven different words for "bra", some of which are not understood in some areas. Therefore, one cannot conclude that a given Arabic word describing a given item is the sole Palestinian word for it.

I mostly did not use sigla to indicate the area in which a word is commonly used, because such statements would often be too vague and speculative. It would also take up more time and effort to verify as could reasonably be justified. When analysing Bauer's Wörterbuch and Dalman's "Arbeit und Sitte in Palästina" I often encountered vocabulary that was explicitly marked as Lebanese, Syrian or Jordanian. I mostly ignored these words, sometimes I took it over and added a reference to its source, if I thought it possible that this word was also in use in Palestine. Gustaf Dalman, however, did not always indicate the origin of his vocabulary. Since he also actively collected evidence in Jordan, Syria and Lebanon, some vocabulary from the countries bordering on Palestine found its way into my dictionary without an indication of its geographic origin.