

gemeinert, die Mühen eines Unternehmens), die man hinter sich hat, hingegen im Kontext des Distichons auf die Wonnen einer Liebesnacht verweist. Eben dies meint wohl auch Rizzo (S. 223). Was das von Rizzo nicht recht geklärte *sirnā* „We travelled“ des ersten Halbverses *sirnā wa-laylu šaʿriḥ munsadilun* angeht, so vermute ich, dass *sirnā* hier im sexuellen Sinn zu verstehen ist, wobei der Geliebte als Reittier und der Dichter als Reiter imaginiert wird, die in Form des Koitus gleichsam gemeinsam eine sexuelle Reise unternehmen. Für den *iqtibās* interpretiert Rizzo ein Distichon al-Miʿmārs, das fast ausschließlich aus koranischen Zitaten und Anspielungen besteht. Bei der Interpretation dieses Distichons arbeitet Rizzo vor allem mit dem Begriff „narrative world“, den er wiederum differenziert und zur „real world“ in Bezug setzt. Sicherlich ist dieses Kapitel das originellste und zugleich anspruchsvollste des Buches.

Ein „Epilogue“ (S. 237–240), eine Übersicht über die einschlägigen Werke und die in ihnen gebrauchten Termini (S. 241–244), ein Abkürzungsverzeichnis (S. 245), eine „Bibliography“ der „Primary sources“ (S. 247–255), der „Studies and translations“ (S. 255–275) und der „Dictionaries“ (S. 275), ein „Index of Koranic verses“ (S. 277–282), ein „Index of rhymes“ (S. 283–290) und ein „Index of names“ (S. 291–296) beschließen das Buch.

Mit seinem Buch, das nicht immer eine einfache Lektüre ist, hat Rizzo eine hochkarätige Studie vorgelegt, die sich durch hervorragende Kenntnis der Quellen und der Sekundärliteratur auszeichnet. Gelegentlich begegnen kleine Versehen im englischen Text und in den Transkriptionen, und manche Verse könnten in Details auch etwas anders übersetzt werden, aber dies fällt so wenig ins Gewicht, dass es kleinlich wäre, es im Einzelnen anzuführen. Jeder, der sich für die Stilistik der vormodernen arabischen Dichtung, insbesondere die der Mamlukenzeit, interessiert, wird aus Rizzos Buch vielfältige Einsichten und Anregungen beziehen.

Werner Diem (Köln)
werner.diem@uni-koeln.de

Seeger, Ulrich: Wörterbuch Palästinensisch – Deutsch: Teil 1: ʔ – Š, Teil 2: Š – Y. Wiesbaden: Harrassowitz, 2022 (Semitica Viva 61). XVII, 1348 S. Buch ISBN 978-3-447-11841-5. € 198,00; E-Book ISBN 978-3-447-39325-6. € 198,00.

The work by Seeger stands as an invaluable contribution to both the fields of Arabic dialectology and lexicography. With its precision and extensive coverage, it constitutes the most comprehensive and up-to-date dictionary of Palestinian Arabic. As a result of several years of dedicated effort, this work serves as an indispensable tool for anyone interested in vernacular Arabic, providing evidence of the author's meticulous dedication and passion to preserve and document the Arabic varieties of Palestine.

While Palestinian Arabic has been the focus of previous studies, the most

prominent grammar dates back almost a century to Bauer's work in 1926. Existing dictionaries, such as Bauer & Spitaler's Arabic-German dictionary from 1957 and al-Bargūṭī's Arabic-Arabic dictionary from 2001, do not rival the scope of this current work. Additionally, Barthélemy's dictionary of Levantine Arabic, published between 1935 and 1954 and based on the Arabic of Aleppo but incorporating terms from other regions including Jerusalem, remained the most comprehensive until the publication of Seeger's work. The author had previously released his work in progress in 2018, along with other publications on Palestinian Arabic, including descriptions of Hebron Arabic in 1996 and rural varieties near Ramallah in 2012.

The dictionary is a bilingual Arabic-German work, requiring a certain proficiency in the target language. It is divided into two volumes, comprising over 30,000 entries derived from more than 9,000 roots, and featuring over 11,000 examples. The author and his collaborators collected much of the material in the field, supplemented by additional content sourced from various bibliographic references. According to the author, the work includes more than 57,000 citations of such sources, highlighting meticulous documentation.

The dictionary begins with an extensive guide that explains in detail the instructions for its proper use,¹ delineating the structure of the dictionary, the order of entries, and the transcription system adopted. It also addresses issues of diverse nature, including the phonemes most susceptible to variation, particularly *q*, *ğ*, and *k*, as well as interdental *ṭ*, *ḏ*, and *ḍ*. Furthermore, the guide discusses the urban, rural, and Bedouin realizations of these phonemes, since the dictionary entries generally do not indicate their reflexes, except in specific cases. This section also outlines the system for marking loans from Standard Arabic (by a superscript H), terms quoted from literature (by a subscript Z), and the approach and sources used for tracing the etymologies of loan words. It is essential to read these instructions carefully to make proper use of the dictionary. Following this, one finds a bibliography with the most notable works on Palestinian Arabic, an alphabetical index with the abbreviations used in the work, and a preface by the author.

The presentation of the work is outstanding, with a rigorous order that facilitates both reading and searching for entries, and the transcription demonstrates impressive consistency. The entries follow a root-based organization system, adhering to the classical approach of Arabic lexicography, albeit with some particularities. One notable exception is that terms showing the suffix *-ğī* (< Turkish) do not follow this order but, for an unknown reason, are placed at the beginning of the entry *ğ*. It is worth noting that about 160 such terms are included. The second peculiarity is that terms beginning with the phoneme *ḏ* are placed under the entry *ḍ*, although, within the root, both phonemes are differentiated according to their etymology. The third is that loans showing an initial *g* are placed under the

¹ An English version of this guide is available for download at https://www.uni-heidelberg.de/md/semitistik/user_guide.pdf.

entry *q*, for instance, *gabardīn* ‘gabardine’² occurs between √QBR and √QBRs (pp. 961–962). Finally, it should be noted that velarizations by contact are marked occasionally, such as in √ṢṬR *ṣaṭr* ‘line’, an *s* is shown in square brackets (p. 688), which, according to the introductory guide, is the way to signal the Standard Arabic equivalent, but the same is not done in other cases like in √WṢṬ *waṣaṭ* ‘middle’ (= √WST) (p. 1319).

One noteworthy aspect is the occasional inclusion of variants found in different areas of Palestine and other regions of the Levant. For instance, *iḥna*, *aḥna*, *niḥna* all meaning ‘we’, but *naḥn* in Nazareth and *naḥna* in the North (p. 9); *yaxi*, *yaxūy* both meaning ‘my brother’, but *xayya* in Haifa and *yā xūya* in Gaza (p. 12); *bidd-* ‘to want (with suffixed pronouns)’, but *badd-* in the North of Galilee (p. 56); *niḡs* ‘impure’, but *nizis* in Nablus and *niss* in Damascus (p. 1215). Furthermore, variations in meanings across different regions are observed, such as *miḥḡane* meaning ‘cane with curved handle’, but in Aleppo it refers to a ‘riding stick’ (p. 233). Additionally, specific uses by certain social groups are noted, such as *ṣōbaḡat/tṣōbiḡ* meaning ‘gesticulate energetically, lament intensely’, used exclusively by women (p. 662), *il-blūze ṣaḡḡ* meaning ‘the blouse is cool’, a term found in youth slang (p. 679), and *ḡammūme*, meaning ‘penis’, is part of baby talk (p. 285). Specific usages targeted towards certain groups are also observed, such as *maṣaṭ dōḡ* meaning ‘she was poorly or inappropriately dressed while out and about’, which is exclusively used to refer to women (p. 400).

This dictionary is not only a linguistic resource but also an ethnological compendium, encompassing a wide range of knowledge. It includes names of characters from fables, place names, typical dishes, and binomial names of fauna and flora, alongside terms related to the three predominant religions in the region. Additionally, it covers terms from specialized fields such as medicine and technology, proverbs, idiomatic expressions, onomatopoeias, curses, insults, and euphemisms. The dictionary also incorporates a significant number of borrowings from various languages such as English, French, Turkish, Hebrew, Kurdish, Coptic, Akkadian, and Ethiopian, among others. Furthermore, it introduces recent neologisms and loans not documented in previous sources; for example, *tagrīde* for ‘tweet’ (p. 870), *rassat/yrasset* for ‘restart the computer’ (p. 442), or *daw-waṣ/ydawwiṣ* ‘to shower (sb)’ and *tdawwaṣ/yitdawwaṣ* ‘to get a shower’ (p. 406). Many entries provide etymological information, and borrowings from Standard Arabic are also clearly indicated, as mentioned earlier.

The inclusion of loanwords adheres to the previously mentioned root-based ordering system. Many of these terms pose a challenge when compiling a dictionary because they do not exhibit the typical triconsonantal matrix of Semitic languages and often feature several long vowels (*mater lectionis*). The author shows all the phonemes of these terms within the root to facilitate searches, resulting in very extensive roots, such as: √FWNWḡRF for ‘phonograph’ (p. 957),

² Translations of the examples into English have been done by the author of this review.

√BBBKWRN for ‘popcorn’ (p. 48), and MLKŠYK for ‘milkshake’ (p. 1193). Additionally, it is possible to find terms of diverse origins within a single root, whereas other dictionaries separate these into different ones (root I, II, III, etc.). For example, within √BWS, one finds *bōs* for ‘boss’ (< English) and *bās/ybūs* for ‘to kiss’ (p. 125), and within √BLŠ, *ballaš/yballiš* for ‘to start’ (< Turkish), *ḥulīš* for ‘polish’ (< English), and *balāš* for ‘gratis’ (p. 107).

The various terms within the same root are organized according to conventions commonly adopted by Arabic dictionaries. This organization begins with verbs in their simple form and their derived forms, occasionally indicating the semantic value of these forms, such as Form VII (commonly the passive of Form I) and Form V (commonly the passive of Form II), followed by the listing of nouns, adjectives, participles, and so on. Moreover, the dictionary highlights geminate, hollow, and defective verbs, as well as quadrilaterals. Lastly, it includes grammatical annotations regarding specific usage of certain terms, such as the conditional use of some particles, conditional constructions, dative prepositions, and nisba adjectives.

In summary, Seeger’s monumental work represents a significant milestone in Arabic lexicography and dialectology, providing an essential resource for anyone interested in both Palestinian Arabic and Levantine varieties. This work distinguishes itself not only for its comprehensive scope but also for its meticulous research and dedication, particularly noteworthy in today’s academic environment, where the emphasis on publishing and the rush often hinder such thorough efforts.

Carmen Berlinches Ramos (Complutense University of Madrid)
cberlinc@ucm.es

Shachmon, Ori: *Tēmōnit. The Jewish Varieties of Yemeni Arabic*. Wiesbaden: Harrassowitz, 2022 (Semitica Viva 62). XX, 250 pp. ISBN 978-3-447-11912-2. € 78,00.

Shachmon’s book surveys the Jewish Yemeni dialects. There are no Jews living in Yemen anymore, as most of them left for Israel from the 1950s until the mid-1990s, with a small number settling in Europe and the USA (Foreword, p. XI). The present volume of *Semitica Viva* is based on about twenty-five years of linguistic fieldwork carried out by the author (Foreword, p. XII). In 2016, Shachmon began a field research among immigrants from Lower Yemen in collaboration with Tom Fogel (Foreword, p. XII). In addition to the recordings they made, they also examined the tapes from the 1980s in the archive of Ephraim Yaakov, now stored in the National Sound Archive at the National Library of Israel.

The book is comprised of five chapters: (1) the Jewish varieties in their indigenous context (pp. 1–8); (2) Yemen Arabic in Israel (pp. 9–16); (3) communal dialects in Yemen: Jewish and Muslim varieties (pp. 17–26); (4) grammatical features of the Jewish varieties (pp. 27–68); (5) specimen texts and local peculiarities