

einandersetzt, sei es nun als spezialisierter (Militär-)Historiker oder als Forscher mit über diese Disziplinen hinausgehenden kultur- oder literaturwissenschaftlichen Interessen, als Mittel zur Horizonsweiterung und Sprungbrett in einige Ergebnisse der jüngsten internationalen Forschung wärmstens ans Herz gelegt werden.

Michael Reinhard Heß, Berlin

Zitierte Literatur

- Bobroff 2006. Bobroff, Ronald Park: *Roads to glory: late imperial Russia and the Turkish straits*. London etc.: I. B. Tauris.
- Erickson 2001. Erickson, Edward J.: *Ordered to Die. A History of the Ottoman Army in the First World War*. London, Westport/ Connecticut: Greenwood Press.
- Köroğlu 2004. Köroğlu, Erol: *Türk Edebiyatı ve Birinci Dünya Savaşı (1914–1918)* [Die türkische Literatur und der Erste Weltkrieg (1914–1918)]. Istanbul: İletişim.
- McLaughlin 1974. McLaughlin, Redmond: *The Escape of the Goeben. Prelude to Gallipoli*. London: Seeley Service & Co.
- Trumpener 1968. Trumpener, Ulrich: *Germany and the Ottoman Empire 1914–1918*. Princeton, New Jersey: Princeton University Press.

Seeger, Ulrich, *Der arabische Dialekt der Dörfer um Ramallah. Teil 1: Texte*. (Semitica viva 44), Wiesbaden: Harrassowitz, 2009, 479 pp.

In this book Ulrich Seeger presents 118 original texts and German translations. An accompanying glossary was published at the same time while a grammar volume is in preparation. The texts were tape-recorded in 50 villages in the vicinity of Ramallah on the West Bank. In a proper pedagogical manner, Seeger draws a map of the studied region and positions the villages on it, indicating the number of the texts from each village. The texts are in general folk-tales but some of them tell about particular occurrences that happened to some of the speakers. The data collection for this study started in 1998 and over the course of the years, Seeger visited ca. 160 villages in the region. At first, he used a questionnaire and tape-recordings, but before long he focused on just tape-recordings, which are the usual framework for these kinds of studies. As his assistant, Seeger found a Palestinian graduate student who had just finished his studies in English at Birzeit University. This man showed an interest in linguistics in general and Palestinian vernacular in particular, and was a gift from above, says Seeger.

Seeger points out that the younger generation in this region already speaks a kind of Koine that is drifting towards the city dialects. Seeking an authentic form of the dialect, which, in turn is heading towards extinction, the author sought out old people who were considered to have maintained the original diversity of the dialect. The texts in this book are hence from 66 speakers of whom the oldest is 104 years old and who have an average age of 66 years. One third of all the informants are women. The number of speakers and the fact that both sexes are represented makes the study well balanced. Nevertheless I have not found any information about the speakers' educational background. It is well known that educated people often include words and expressions from Modern Standard Arabic in their speech just for the sake of showing that they are educated.

The vernacular presented here belongs to the so-called Syro-palestinian dialect group. Palestinian dialects have been studied by a number of scholars over the years. For instance, one can mention the grammar of Leonhard Bauer *Das Palästinensische Arabisch – Die Dialekte des Städters und des Fellachen* (Leipzig 1926); Hans Schmidt and Paul Kahle's *Volkserzäh-*

lungen aus Palästina – gesammelt bei den Bauern von Bir Zet (Göttingen 1918/1930); Raphael Patai's *Arab folktales from Palestine* (Detroit 1965); Judith Rosenhouse *The Bedouin Arabic Dialects. General Problems and Close Analysis of Northern Israel Bedouin Dialects* (1984 Wiesbaden). Mentioning this does not necessarily mean that further studies are superfluous. On the contrary, these kinds of studies are necessary to document the status of dialects in different stages of their development, or in this case perhaps the final stage. The old, original form of the dialect is becoming extinct because, as mentioned above, the younger generations already speak a dialect that gives them an identity closer to that of the big cities. Consequently enlarging the already-existing textual materials on Palestinian Arabic in this way is more than welcome.

Documenting dialects in this way is significant for another important reason. Very often this kind of material is the only documentation about a group's ethnicity, culture, religion, and way of living its daily life. Folk-tales are often handed down orally from generation to generation, and by tape-recording and transcribing them, we ensure that they will not vanish when the dialect itself dies out. Furthermore, these texts may also have anthropological importance. One example of this is the study by Ingvar Svanberg, *Ethnic Groups in the Republic of Turkey*. In this study, Svanberg refers exclusively to Otto Jastrow's publications when mentioning the Arabs of south-eastern Turkey, hence a dialectological work is the only source of knowledge about a certain ethnic group.

While listening to the original tape-recordings at the website of SemArch, *Semitisches Spracharchiv des Lehrstuhls Semitistik an der Universität Heidelberg* (<http://www.semarch.uni-hd.de>) the following drew my attention:

In text 83 line 1, it is written *hān* "here" while in the recording it is *hēn*. In the glossary both forms are listed under HWN. It seems that both forms occur and /ā/ and /ē/ are in this case allophones of the same phoneme.

In text 115 line 2, it is written *imn il-balad* "from the city" while in the recording it is *ibn il-balad* "son of the city" in the sense of "from the city". Since both /b/ and /m/ are bilabial it is sometimes difficult to hear the difference between them. That the author chose to write *imn-* and not *ibn-* may be due to the fact that *imn-* suits the context better. Another possibility is that the speaker may have mispronounced the word. If so, I would have expected an explanation, maybe in a footnote.

In text 115 line 3, it is written *hān* "here" while in the recording it is *hāna*. The latter is a long form of the former. In the glossary both forms are presented under the same entry.

In this dialect an Old Arabic /q/ shifts as a rule to /k/ and an Old Arabic /k/ shifts very often to /ʒ/. While listening to the recordings one finds, for example, that the word *tjārīk* (cf. Old Arabic *tjārīq*) "road, way", occurs with the pronunciations /k/ and /q/. The author has obviously chosen to transcribe this phoneme consistently with /k/.

The author provides a key that is helpful in reading the transcription. On the other hand I also would have appreciated a short grammatical survey at the beginning of the volume. This survey could include the most important features of phonology and morphology only. I believe that a short survey would have helped the reader to avoid confusion such as in the examples mentioned above. The "normal" procedure in these kinds of studies is for the grammar volume to be published before the text volume, and in that case the need for a grammatical survey would not have been so great.

Ablahad Lahdo, Department of Linguistics and Philology, Uppsala University