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Bags, Liquorice and Traditional Cereal Products: Three Texts in the Arabic Dialect of the Harran-Urfa Region of Southeastern Turkey

ABSTRACT The three texts presented in this article were recorded in the Turkish city of Şanlıurfa and reflect an Arabic minority variety that belongs to the so-called Shawi dialects. Due to its isolation from other Arabic dialects, this variety has retained many features typical of the Bedouin-type dialects of the Syrian Desert and North Arabia (e.g. the consistent use of the dialectal *tanwīn*). Text 1 explains the different kinds of bags that are used for wheat, cotton, etc. Text 2 is about the production of a liquorice drink which is especially popular during Ramadan. Text 3 is a rather long description of how, in former times, the women of the region prepared various kinds of crushed wheat (bulgur) and how traditional bread is baked.

KEYWORDS Arabic dialectology, Bedouin-type, field research, Harran-Urfa Region, Şanlıurfa, Shawi dialects, Southeastern Turkey

1 Introduction

The term ‘Shawi-Arabic’ refers to a bundle of closely related dialects spoken in various regions of the Fertile Crescent. Typologically similar dialects are found in many rural parts of Iraq, which is why the Shawi and the rural Iraqi *gilit*-type dialects are often grouped together as ‘Syro-Mesopotamian (fringe) dialects’ or pre-ʕAnazī¹

1 This label indicates that the Shawi tribes entered the region before the large camel-breeding tribes like the ʕAnaza (and Šammar).

dialects (Fischer and Jastrow 1980: 24; Palva 2006: 606). The presence of an Arabic-speaking community in what is today the Turkish province of Şanlıurfa may go back to the 11th century or even earlier (Oppenheim 1939: 226 f.). The semi-nomadic sheep and goat herders elsewhere called Shawi² have been present for centuries in the Plain of Harran, south of Urfa, between the city and the Syrian border. Today, these Anatolian Shawi dialects are spoken in Urfa itself, in the historical town of Harran, and in numerous small villages scattered over the plain. Due to the lack of official statistics, the number of Arabic speakers in that region can be only roughly estimated to be between 200,000 and 300,000 people. For almost a century—since the foundation of the Republic of Turkey in 1923—this Arab minority has been rather isolated from other Arabic speakers because the border to Syria was difficult to cross for ordinary people. Since Turkish is the only language of education and media used in the region, for decades the Shawi dialects here have been virtually isolated from any influence of Modern Standard Arabic. Because of this linguistic isolation, several linguistic changes that have recently been observed in the Bedouin-type dialects of Syria and the Gulf have not taken place in Harran-Urfa Arabic.

2 Grammatical notes

In the following, several characteristics of Harran-Urfa Bedouin Arabic will be briefly described. Only features that are present in the texts are discussed: the examples are referred to by section number.

Phonology

- The Old Arabic diphthongs have been monophthongised: *ay* > *ē* (*xēṭ* ‘cord’), *aw* > *ō* (*fōg* ‘above’).
- Word-final *-a#* tends to be raised, particularly in non-emphatic, non-guttural contexts: e.g. *ʕalīḡe* ‘sack,’ but *ḡunṭa* ‘wheat’ (1.1). There seem to be, however, other factors involved because the pronominal suffixes 3FSG and 1PL occur both as *-ha* and *-he*: e.g. *xām-ha* ‘its cloth’ (1.4) vs. *nsammī-he* ‘we call it’ (1.1), and *-na* and *-ne*: *bēnāt-na* ‘among us’ vs. *ʔidēn-ne* ‘our hands’ (2.9).
- The interdentalals *ṭ*, *ḏ* and *ḑ* are generally retained in all positions.

2 The term Shawi is an exonym used for sheep and goat breeders by other Arabic speakers in Syria and Iraq. In the Harran-Urfa region, people who do not belong to the community speak Turkish or Kurdish and therefore the term Shawi is not known there.

- Old Arabic (OA) *ġ* has shifted to *q*: e.g. *ītifarraq* < *yatafarraq* ‘it opens (intr.)’ (1.8), *yqassil* < *yugassil* ‘he washes’ (3.3), *qirbāl* < *ġirbāl* ‘sieve’ (3.24).
- *g* (< *q*) and *k* have been affricated in front vowel environments: e.g. *ġarye* [dʒerye] < *garya* < *qarya* ‘village’ (1.2), *ywaġġiṣ* < *yuwaqqiṣ* ‘it removes’ (2.7); but *guṭun* < *quṭn* ‘cotton’ (1.6). The affricated *g* has completely merged with original *ġ* that has been retained as an affricate (e.g. *ġurn* ‘stone basin’). Examples for *k* > *č*: *čibīre* < **kibīra* < *kabīra* ‘big’ (1.5). In *wuruč* ‘side’ (1.8), the vowel shift to *u* (OA *wirk* ~ *warik* ‘hip’) under the influence of the initial *w* has apparently happened after the shift *k* > *č*.
- The dialect exhibits the so-called *gahawa* syndrome: e.g. in elatives *ʔaħala* < *ʔaħlā* ‘better’ (2.8), and in the imperfective verbs of Form I: *yfazil* < OA *yafzil* ‘it separates’ (3.24), *yqadi* < OA *yaġdī* ‘to become’ (3.37), *ʔaxabiz* < *ʔaxbiz* ‘I bake’ (3.44).

Morphology

- Gender distinction is consistently made in the 2nd and 3rd persons of verbs and pronouns. The suffix 3FPL is subject to a kind of vowel harmony: *b-qaḷəb-hin* ‘inside them’ (3.11), but *nšuff-hun* ‘we put them in rows’ (3.10).
- The numeral ‘100’ is usually *ʔimye* (1.3/1.6).
- Conjunctions: *ʔaman* + pronominal suffix ‘because’ (2.10/3.5), *ʔugub-ma* ‘after’ (3.17), *čan* + pronominal suffix ‘if’ (3.46).
- Compound prepositions: *b-qaḷəb* ‘inside,’ e.g. *b-qaḷəb al-ħunṭa* ‘inside the wheat’ (3.7); *ʔb-sāġit* ‘together with’ (3.28).
- The existential particle is *šī* (3.7/3.19), NEG *māmiš* or *māmin*.³

Syntax

- The dialectal *tanwīn* is consistently used as a nominal linker between indefinite nominal heads and adjectival attributes, e.g. *ʔirġ-in qalīd* ‘a thick root’ (2.1). The *tanwīn* is also used for linking two identical nouns to express repetition, e.g. *nšil-hin ġidir-in ġidir* ‘we pull(ed) it up pot by pot’ (3.13), *nimli w-ʔnfariq w-ʔndall ġurn-un ġurun ndugg* ‘We fill and empty it and thrash (the wheat) basin by basin’ (3.21). Another of its functions is to link indefinite heads with a following relative clause, as in *ʔala maṭraħ-in ndugg-u* ‘to a place where we thresh it’ (3.19) and *nahār-in šī hawa* ‘the day there is wind’ (3.24).
- The feminine ending *-t* is retained in (1) definite attributive phrases and (2) in the heads of relative clauses:⁴ *al-ħunṭit al-ġidide* ‘the new wheat’ (3.47); *ʔarīd aš-šakilt*

³ See Procházka (2018: 279).

⁴ For this phenomenon, cf. also Procházka (2021) and Retsö (2009: 21–22).

al ašrab-ha ‘I want (to see) the thing (lit. shape), which I drink’ (2.11); *al-ḥunṭit at ttišawwal* ‘the wheat that has been soaked’ (3.5).

Plural heads that do not denote humans usually exhibit agreement with feminine plural: e.g. *ḥadannič yišnašun-hin yxayyṭun-hin šala bašaq-hin* ‘they produce and sew them (viz. the sacks) up together’ (1.5), *ʾnḥuṭṭ-hun ša-l-ḥağar* ‘we put them (viz. the cauldrons) on stones’ (3.10).

3 Lexical notes

Here, only lexemes found in the texts are explained; for an overview of the most important lexical features of Harran-Urfa Arabic, see Procházka (2014).

- To express ‘in the language X,’ the preposition *b-* plus the ethnonym is used: e.g. *b-at-turuk* ‘in Turkish’ (2.1); *b-al-šarab* ‘in Arabic.’
- *šūše* PL *šuwāš* ‘bottle’ (2.9) is a loan from the local Turkish dialect word *şüşe* (vs. Standard Turkish *şişe*).
- The noun *fāl* ‘time’ is typical for this and some other Shawi dialects, e.g. *awwal fāl* ‘first time’ (3.1).
- The noun *gāf* ‘land’ (3.2) is feminine and has replaced *ʾarḍ* in this meaning. The latter is used only in the sense of ‘place.’
- For ‘roof,’ the compound noun *fōg ad-dār* is used (3.9).
- Adverbs: *b-sāf* < **bi-sāfatihi* ‘immediately’ (3.17), *guṭma* ‘a little’ < OA *qaṭma* ‘piece’ (3.45).
- As can be seen from Text 3, the word *ʾēš* < *ʾayš* ‘life’ is used for bulgur, which has long been the staple food in the region (cf. Egyptian and Khuzestan Arabic *ʾēš* ‘bread,’ Gulf Arabic *ʾēš* ‘rice’).
- Sometimes the meaning of the Turkish equivalent influences the semantic range of Arabic words. Because the Turkish verb *sürmek* means both ‘to drive’ and ‘to last,’ the Arabic verb *sāg* is also used in both meanings, though only the first is attested in other Arabic varieties: *ysūg-illu nahārēn talāt w-yibas* ‘It takes only two or three days until it dries.’ (3.17).
- Under the influence of Turkish, light verb constructions can sometimes be found, particularly with Turkish loans as the nominal element: *ḥazam ysāwi* ‘it digests’ (2.6)⁵; *ʾaxallī ysāwi dīnlenme* ‘I let it rest’ (3.43).

5 The noun *ḥazam* is used here in the word’s Turkish meaning ‘digestion’ (*hazım*).

4 Texts

The transcription is mostly morpho-phonemic with some exceptions: the glottal stop /ʔ/ is indicated after a pause or between two vowels if clearly articulated; and the allophone [ə] of the phoneme /i/ is consistently noted.

Epenthetic vowels inside the word are not specially marked as such; but the epenthetic vowel at the beginning of a word (and also after the definite article) is indicated by a superscript ^ə.

Text 1: Bags and sacks

The recording was made in Urfa on 7 May 2010. The speaker is the second author of this article, Ismail Batan. He was born in a poor neighbourhood on the edge of the city in 1969. He belongs to the Bani ŪĠġil tribe and his family is originally from the village of Qōran (Turkish Uzunyol), situated 9 km southwest of Hārārān. The speaker is fluent in Turkish, but has only a basic education. Because for a while he worked as a truck driver to neighbouring Arab countries, he is somewhat familiar with Iraqi and Syrian dialects and sometimes uses forms he learned there (e.g. *mīye* instead of the local *?imye* ‘100’; see below 1.3).

1. *?ihna hēne, ?al-ʕalġe⁶ ta-ngūl, ?al-ħunṭa wēya ?aš-šifīr wēya⁷ kull šakle nħuṭṭ-u b-al... ?aṭ-ṭorba nsammī-he, ṭorba, čwāl ta-ngul-il-he bi-de⁸ ngul-l-he ʕalġe. 2. riħit ʕala xālt-i ʕa-ġ-ġarye w čān tinṭi-ni ʕalġit ħunṭa, ʕalġe. ʕind wurč al-ʕarab, duwal al-ʕarab, ?al-ʕIrāġ as-Sūrīye ygūlūn kīse. ?ihna nsammī-he ʕalġe. 3. ?ašġar min ʕalġe ngul-l-he pōšēte, pōšēt, pōšētixubuz, ?akbar m-al-pōšēte ʕalġe, ?akbar m-al-ʕalġe ngul-l-he farde,⁹ farde, farde, fardit ħunṭa. ?al-farde fōġ al-mīyit kīlo, fōġ al-mīye, min ^ətfūt al-imye, ^ənsammī-he ?awwali b-al-ʕarša ybīʕūn ħanāṭi,¹⁰ ysawwūn-he min šaʕr al-maʕaz. 4. m-aš-šaʕar ysāwūn al-fardāt al-fa... ?al-awwalīyāt al-awwalīyīn alħaz gāmat. haḏīč ^ənsammī-he farde. yaʕni ħitt xām-ha m-aš-šaʕar al-ma... al-ʕaniz miṭīl as-šaʕar, yaʕni t-turki ygūl keçi kıldan. 5. miṭīl bēt aš-šaʕar haḏannīč yişnaʕūn-hin yxayyūn-hin ʕala baʕaḏ-hin w čibire hiyye şşīr, ^ənsammī-he farde, farde. 6. w-al-guṭun, ?al-guṭun al yħuṭṭūn-u bi...*

6 This term is derived from the root ʕ-l-q ‘to hang’; it is also attested in other Shawi dialects (Lentin 2013: 165). Cf. also Iraqi Arabic *ʕillāġa* ‘basket’ (Woodhead and Beene 1967: 320).

7 Turkish *veya* ‘or.’

8 Local Turkish for *bir de* ‘also.’

9 Cf. Iraqi *farda* ‘heavy cloth sack usually used as a packsaddle on beasts of burden’ (Woodhead and Beene 1967: 348).

10 Plural of *ħunṭa* in the sense of ‘kinds of wheat, kinds of cereals.’

*al-^əhniye*¹¹ *nsammī-he bandağ*,¹² *bandağ guṭun, zād yāxuḍ imyit kīlo^w, ?al-guṭun yaṣni, ?al-guṭun lā ngūl li-ṣalīğt-u bandağ-u, farde wa-lā kīse, bandağ, bandağ guṭun ḥaša.* 7. *zād luwwa maṣdan tara yizrafūn-u w yiğī m-aĉ-Ĉīn w yiğī min Bangladēš, yiğī min Bangladēš, yiğī b-al-matrāt w hēne yigṭaṣūn-he, ṭūl-ha mīye w sittīn, mīye w sittīn yxayyṭūn wuruĉ min-he,* 8. *wuruĉ ṣayrə yxallūn-ha maftūḥa, yxayyṭūn-ha b-xēṭ ib-xēṭ al-guṭun w yṣabbūn-ha guṭun nsammī bandağ guṭun. ?al-guṭun yōmin yrūḥ ṣa-l-fabriğa, yaṣni huwwa w ĉiğīt-u, yikšimūn al-xēṭ m-al-kenār*¹³ *w min fōg-ha w yiftaḥūn-u hiĉīd ^əb-sāf itifarraq bandağ al-guṭun.* 9. *ṭalṭit aškāl ṣalāyiğ bandağ al-guṭun w-al-kīse, ?aaa, w-al-ṣalīğe w-aĉ-ĉwāla, ?al-farde nsammī-hin ṣalāyiğ hiĉīd. w-zigīr-u pōšēte, ?al-Ṣrāğyīn al-ṣarab ygūlūn ṣillāga. humma ygūlūn ṣillāga ?iḥna ngūl-l-u kīse l-al-^əĉwāla, ?iḥna nsammī-he pōšēte yaṣni ?asas al-pōšēte zād kilme turkīye mī-hi ṣarabiye.*

1. Here, let's say, we have the sack and we put wheat, barley and everything (like this) in it. We call it *ṭōrba*,¹⁴ sack; and we also call it *ṣalīğe*. 2. (In the past) I went to my aunt in the village and she used to give me a sack of wheat, a *ṣalīğe*. With the Arabs, in the Arab countries, in Iraq and in Syria, they say *kīse*. We call it *ṣalīğe*. 3. [SP When it is smaller than a *ṣalīğe*?] When it is smaller than a *ṣalīğe*, we call it *pōšēte* or *pōšēt*, like a bag of bread. A *ṣalīğe* is bigger than a *pōšēte*, and what is bigger than a *ṣalīğe* we call *farde*, large sack, like a sack of wheat. The *farde* contains more than 100 kilos, more than 100. When it exceeds 100, we call it like this. Formerly, they sold different kinds of wheat in it at the corn exchange. They used to make it from goat hair. 4. The people in former times made the large sacks from hair and these we call *farde*. Even their cloth is made of goat hair, like the hair. The Turks say it's from *keçi kılı*. 5. They (i.e. the big sacks) are like the black tents: they produce and sew them up together. And they become big. We call them *farde*. 6. As for the cotton, we put the cotton in things we call *bandağ*, a sack of cotton which also contains 100 kilos. When it is for cotton, we do not call it *ṣalīğe* or *farde* or *kīse*, we call it *bandağ*, a sack for cotton. 7. There is a production for it. They grow it and it comes from China and Bangladesh. From Bangladesh it comes in panels (lit. in metres) and here they cut it into size. Its length is 160 cm, 160 cm, and then they sew up its side. 8. They leave one side open; this side is later sewed up with a cotton string. They fill it with cotton and we call it a sack of cotton. When the cotton and its seeds are brought to the factory, they tear the cord from the sides and from above and open it like this. The sack of cotton opens immediately. 9. Many types of sacks have come up: the sack of cotton, the bag, the middle-sized

11 The word *hniye* 'thing' is used as a substitute for any noun which does not come to the mind of the speaker at the moment (like thingamabob, thingummy etc.). There is also a verb *yihni* that is often attested in the texts.

12 This word is a loan from the local Turkish dialect: *bendek* 'large sack' (*Türkiye'de Halk Ağzından Derleme Sözlüğü* 1963: 626).

13 Turkish *kenar* 'margin, side.'

14 The word *ṭōrba* is a loan from Turkish *torba* 'sack, bag.'

sack, the (normal) sack, the large sack. We call them sacks. The small one is called *pōšēte*. The Iraqi Arabs say *fillāga*. They say *fillāga*: we (also) say *kīse* to the *čwāla*. We call it *pōšēte*, which is actually a Turkish word; it's not Arabic.¹⁵

Text 2: Liquorice

This text was recorded the same day from the same speaker as Text 1.

1. *hāda ?iḥna nsammī firğ as-sūs, fala... firğ as-sūs – firğ as-sūs – firğ as-sūs, hāda ?as-sūs yḥafrūn-u m-al-asfal, min firğ-u yiḥlufūn-u w b-al-makīne yi-yi... ykassrūn-u miṭil ta-ngūl press gibi.*¹⁶ *hāda ?aşlānda*¹⁷ *firğ-in qalīḍ w b-at-turuk insammī ?iḥna hēne ygūlū-l-u yambali, yambali.*¹⁸ 2. *?iḥna ?a-l-firğ as-sūs nāxuḍ hāda kilo^w hāda kilo firğ as-sūs, kilo^w, ?arbaḥ līrāt al-kilo^w, insawwī bī ?iḥna ?aşər marrāt hēmen hēmen, mayy as-sūs ?aşər marrāt b-al-bēt.* 3. *al-muqrib b-irmaḍān miyyit ḡrām firğ as-sūs ?ā... yšīr – ?Ayše, uskuti bāba,*¹⁹ *?Ayše uskuti! ?Ayše uskuti, ugḥudi, ugḥudi, Ḥalīme zād ugḥudi!* 4. *b-irmaḍān miyyit ḡrām yḥuṭṭūn-u b-al-tabsiyye w-yḥuṭṭūn falē ṭaliḡ, ṭāsīt būz*²⁰ *ənsammī būz, yḥuṭṭūn al-būz fōḡ as-sūs, yḍall ymūf ymūf ymūf fōḡu, fōḡ hāda ymūf al-būz l-al-maḡrib.* 5. *lummun-ma yišīr al-būz ymūf min fōḡ-u, w-inšaffi b-as-süzgāḡe, inšaffi, w-inḥuṭṭ falē ?ād indaḥḥiḡ ?ala ṭəxn-u, guṭmut mayye w-aš-šurūb šār. nuşş litrit al-uxra mayy inkabb inḥuṭṭ fōḡ-u yšīr litre w-nuşş; ?ala miyyit ḡrām litre w-nuşş.* 6. *ŷugub-ma nšaffi b-as-süzgāḡe nişrab-u ?a-l-maḡrib inḥuṭṭ falē uxra būz, – ?Ayše, uskuti ?abūy! – al-maḡrib nişrab-u b-irmaḍān, hāda, ŷugub... baŷdēn-ma niŷṭar yōmin nişrab-u ymawwiŷ al-açil, yaŷni ḥazəm*²¹ *ysāwi.* 7. *w mişšan ač-çlē, ač-çlē, al-bōbrek yaŷni, al-ḥaḡara*²² *b-ač-çlē ywaḡḡiŷ al-ḥaḡar, ywaḡḡiŷ al-ḥaḡar, ymawwiŷ al-ḥaḡar al-mayyt as-sūs hādi, w-šifāt-he çitīre yaŷni çitīr yinšifi yaŷni, iş-ma tŷidd mā txalaş.* 8. *Urfa kull-u b-irmaḍān yişrab mayyt as-sūs, al-pepsi-kōla mā nişrab-ha, ?abad! mayyt as-sūs ŷidna (?aḡla) ?aḥsan m-al-pepsi. aḡa... yaŷni ?aḡala, aḡsan inḥibb-he. [...] w b-at-turuk zād ysammūn-he yambali.* 9. *b-as-sūḡ yḥaḍḍrūn-he ybīfūn-he b-aš-şuwaş, ḥāḍre. baŷaḍ, baŷaḍ maŷmalçyye b-al-bēt yḥuṭṭ-l-u, hiçid ysawwi dabaw-in çibīr yḥuṭṭ ?aşər kīlawāt min hal-mayy as-sūs, msawwī ybīf min-he, yaŷni maŷaš xubuz, ?iḥna, əhnīt*

15 He is right insofar as the Arabs of Urfa have taken it from the Turkish word *poşet*, which in turn is a loan from the French *pochette*.

16 Turkish postposition *gibi* 'like.'

17 Turkish *aslında* 'actually.'

18 In standard Turkish it is called *meyan kökü*.

19 He addresses his daughter by calling her 'daddy'; this is very common.

20 Turkish *buz* 'ice.'

21 See 'Lexical notes.'

22 Usually the word is pronounced *ḡḡara*.

as-sūg mā nāxud-he, baḡaḡ-ne ʔiḡna nsawwī b-īdē-ne b-al-bēt. 10. niḡmil iḡnīt b-al-bēt aḡsan insawwī aš-šakle ʔal īdē-ne, ʔnšūf-ha b-iḡyūn-ne šīnu šī bī-he. ʔiḡna ʔal-ʔarab, gerči kull šakle, ḡatta l-al-pepsi kōla uxra, ʔaman-ni mā šūf yōmin iḡnōn ysawwūn-he mā ḡibb-he. 11. ʔarīd aš-šakilt al ašḡrab-ha, ʔal akul-ha ʔašūf-ha b-ʔēni, yaḡni šnōn tiḡīr šnōn tin... tistawī. min ḡaḡa nḡibb ʔškāl-ha al b-īdē-ne, w-salāmt-ak w-al-ʔāfyē – xurf Aḡḡa ʔalē-k – w ʔalē-k!

1. This we call liquorice, liquorice – liquorice – liquorice. They dig this root from beneath (the ground). They get it from (the plant's) root and then they grind it with a gadget, something like, let's say, a press. Actually, it is a thick root; in Turkish we call it... here they say *yambal*. 2. We buy one kilo of liquorice. From this one kilo of liquorice, which costs four lira, we can make a liquorice drink about ten times, ten times (we can make it) at home. 3. In Ramadan, at sunset, (we take) one hundred grams of liquorice and it becomes... Aicha, shut up, Aicha, shut up! Shut up, Aicha, and sit down! Halime, sit down too! 4. In Ramadan they take a hundred grams, put it on a tray and put ice on it; a cup of ice. We call it *buz* (in Turkish). They put the ice on the root and it slowly melts on it; the ice melts on it until sunset. 5. When the ice has melted upon it, we drain it through a strainer and, according to its thickness, put a little bit of water on it and it becomes syrup. We add another half litre of water, pour it on it, and it becomes one litre and a half. Out of hundred grams (of root) one litre and a half (of syrup). 6. After we have drained it through a strainer, we again put ice on it and drink it at sunset. – Aicha, shut up! – In Ramadan we drink it at sunset. When we drink it after breaking the fast, it softens the food²³, it (helps) digest it. 7. It's (also good) for the kidneys, the kidneys, kidney stones; it removes nephroliths. The liquorice syrup removes the stone: it makes the stone melt. It's a cure for many things; many things are cured by it—as many as you list; you could not finish (listing all its cures). 8. The whole of Urfa drinks liquorice syrup; we don't drink Pepsi Cola. Never! We regard liquorice syrup better than Pepsi; we like it more. In Turkish they call it *yambal*. 9. At the market they prepare it and sell it in bottles, readymade. Some people, who know it well, take large amounts (home), ten kilos of liquorice, make (syrup) and sell it, just to make some extra money.²⁴ We do not buy it from the market; we make it at home with our own hands. 10. We prepare it at home. It's better to do it with your own hands, so we can see with our own eyes what is in it. Actually, we Arabs (have reservations against) everything... even for Pepsi Cola. Because I don't see how they make it, I do not like it. 11. I want to see with my own eyes how things I drink and eat are prepared. Therefore I like that we do it ourselves. Enjoy it! – Thank you! – You're welcome.

23 Literally: it makes the food melt.

24 Literally: income for bread.

Text 3: All around the wheat: on bread and different types of bulgur

The recording was made in Urfa on 23 November 2014. The speaker is Amīna who was born 1974 in the town of Tall Abyaḍ (Turkish Akçakale) on the border of Syria. She also belongs to the Bani ʿIḡīl tribe. Amīna finished eight years of primary school and is fluent in Turkish.

1. *šnōn ʿtsāwīn al-xubuz? – walla, ʿal-xubuz awwal fāl xōḡe nḡīb ta-ngūl iḡne... ʿasōlif al-awwalīn alla ʿalḡaz? ʿasōlif al-awwalīn alla ʿalḡaz? ʿasōlif²⁵ al-awwalīn, ʿal-awwalīn w-alḡaz zād. ʿawwal fāl m-al-awwalīn ta-ndaššin.²⁶ 2. ʿal-awwalīn iḡne ta-ngūl bēt ahal-i ta sōlif ʿal ahal-i, ʿnḡīb iḡne ʿarbaʿ xamīs tičyāl, ništiri l-ḡunḡa, ništiri l-ḡunḡa, čādin al ʿīnd-u ḡāf zāten ḡuntit-u ḡālfe mn-ač-čōl.²⁷ 3. w-al mā ʿīnd-u yrūḡ itimawwan yištiri ʿarbaʿ xamīs tičyāl ḡunḡa. ḡāḡiyye nḡīb al-ḡunḡa. al yrīd yunxul-ha, yuḡluḡ min-he ḡūwāš w-mā yqassil-he 4. w-al yrīd zād yšawwul-ha ʿaš-šuwāl,²⁸ yaḡni qasīl al-ḡunḡa, ʿiḡna nḡūl-ill-u š-šuwāl. ʿnšawwil yaḡni čēlēn ḡalāt ʿnšawwil ḡunḡa. 5. al-ḡunḡit at tišawwal xubuz-he yšir fadar ʿaman-he ttiqassal, w-al-ḡunḡit al mā tišawwal yšir xubuz-he mitīn ʿaman-he mā ššūf mayye. 6. ḡaḡīč ʿaman-he ttiqassal ššir geḡšek,²⁹ xubuz-he, ʿnḡūm ʿād ta-ngūl ʿala ḡnīt ahal-i, ʿnḡūm ʿnšawwul, ʿnḡūm ʿnšawwul arbaʿ xamīs tičyāl. 7. ʿyḡdall b-al-mayyāt w-ʿyḡuḡ yuḡluḡ minn-u al-ʿxrayān, ʿism al ḡičid šī yabangī³⁰ šī b-ḡalḡ al-ḡunḡa 8. yuḡluḡ minn-u ta-ngūl aš-šīḡir, yuḡluḡ minn-u ʿaḡ-ḡūwāš, ʿnqassil-u nišhal-u zēn, ʿal-ḡunḡa kull-he nqassil-he w-nišhal-he. 9. w-ʿnḡuḡḡ-ha fōḡ ad-dār w-ʿnšurr-ha ʿa-š-šamis b-al-ḡeḡḡ ḡāḡa. w lummun-ha tibas, nuḡluḡ min-he ta-ngūl čēl čēlēn l-al-ʿḡniye l-al-xubuz, w-čēl zādēn ḡāḡe ham ʿa-l-ʿkbaḡ ḡirīš. 10. ham zād la-ḡunḡit al-ačil al-burqul,³¹ burqul al-ʿfēš w-burqul ač-čḡe. ʿnḡīb-he, ʿnḡīb-he ʿal-ʿḡḡūra, ʿḡḡurt al-ḡadīd, ʿnḡīb-in-ne hemen hemen al-bēt itnaḡaš ḡīdir, baḡaḡ-hum xamēšḡaḡēš ḡīdir, nšuff-hun ḡičid w-ʿnḡuḡḡ-hun ʿa-l-ḡaḡar 11. w-ʿnḡabbi b-ḡalḡb-hin al-ḡunḡa ta... ta-ngūl al qassalnā-ha, al ʿmšawwala nḡabbi b-ḡalḡb... w-ʿnḡuḡḡ ʿalē-he mayye w-ninḡi-he n-nār. 12. ʿnḡūm ʿnwizz-he b-ḡaḡab ḡuḡun yā b-ḡīšš,³² iš-ma liḡēne l-wḡūd aš-šī. w-lummun-ha tistawi, ʿal-ḡunḡa, ʿuḡub-ma tistawi yḡūlūn ḡāḡi yḡūlū-l-he siliḡe.³³ ḡitt aḡ-ḡīrān yḡūn*

25 A typical Bedouin word, cf. Holes (2001: 245).

26 Used in Iraqi Arabic in the more restricted sense of ‘to use for the first time’ (Woodhead and Beene 1967: 158).

27 In Harran-Urfa Arabic, *čōl* < Turkish *çöl* ‘steppe,’ means ‘open land’ and even ‘outside.’

28 Cf. Lane (1863: 1749): *šawwala* ‘to extract a thing by means of water; to soak a thing to extract the juice or bitterness.’

29 Turkish *gevşek* ‘soft, elastic.’

30 Turkish *yabancı* ‘strange(r).’

31 The form *burqul* suggest an origin in the local Turkish *burḡul* rather than Standard Turkish *bulgur*.

32 Cf. Mayadin (E Syria) *gešš* ‘whole straw’ (Lentin 2013: 166).

33 Derived from the root *s-l-g* < *s-l-q* ‘to boil.’

yişhadün as-siliğē. yğ̃ibün ʾmmāfīn ‘mā tinṭīn-ni siliğē?’ 13. *hā ?awwali mā fid-ne iḥne mardiwānāt*³⁴ *miṭil alhaz fōg ad-dār, nirgi ta-ngül şala mardiwān al-xaşab w-ʾng̃ib-in-ne mrise w-saṭəl w-nnāwiş řād nşil-hin ġidir-in ġidir.* 14. *řād ʾnşil-hin ġidir-in ġidir yḍall yğ̃ibinn-u ta-ngül hināk yinṭabix ta-ngül min... řişrīn mitraw ygallṭinn-u lē hēn l-iṭum bāb ad-dār.* 15. *ta-ngül wəḥde zād fōg ad-dār rācbe tinṭi ʾtnāwiş al-ʾmrise ar rabifit-he b-al... b-as-saṭəl w-nşil-u kull-u fōg ad-dār as-siliğē nşil-he ḥārřa. w-ʾnşurr-ha řa-l-hawa ygubb buxār-ha ygubb w-rīhit-he timli l-balad.* 16. *rīhit-he zēne zād al-ḥunṭa yōmin tinṭabix, ři alle řşir-il-he rīḥe, řaha, w-an-nās min ḥāda yiştammūn ar-rīḥe w-yiğ̃ūn zād yridūn siliğē nfarrīğ řād min-he ta-şşir baraktiyye.* 17. *?aha w-ʾnşurr-u řugub-ma yibas lummun řād ʾnḍall ʾnşūt-u řa-ş-şamis nahārēn řalāt waktin b-al-ğēḍ, řad-dinye b-ad-dinye ḥārřa. ʾb-sāf yibas ysūg-ill-u nahārēn řalāt w-yibas.* 18. *řugub-ma tibas as-siliğē ḥādi nuṭluş m-al-ʾmşawwala nuṭluş řin-ne zād řaliğē m-al-ʾmşawwala ḥādi nfazil-he řayre*³⁵ *ḥādi řād as suwwēne stuwa w-yibis w-şinnā [< řilnā],* 19. *ḥāda nğ̃ib-u nāxd-u řa-l-ʾhnīye, řala maṭraḥ-in ndugg-u ři ġurun ḥiçid ʾhnit al-awwalīn yařni ġurun řağ-ğurun m-al-ḥağar, w-luwwa hnīye al-miğane,* 20. *ḥāda kullu nḍall ḥā-w-hā nḍall ʾndugg lummun ʾtgūm-ill-u ḥiçid miṭil al-ʾhnīye yařni ygūm-ill-u řağ-ğuwāş, lummun ʾğwāş-tu tgūm al-ḥunṭa lummu ġuwāşit-he trayyiş ʾtgūm-il-he ġuwāşe.* 21. *ʾngül ʾstuwa ngūm řād ʾnfarrq-u ḥa-l-řalu ġuwāş-u b-idē-ne ḥiçid yihnin m-ağ-ğuwāş, nimli w-ʾnfarrīq w-ʾnḍall ġurn-un ġurun ndugg. lummun nigḍi ḍiç al-ḥunṭa kull-he řnařaş ġidir ē.* 22. *w-kull-he řād ʾnşurr-ha řuxra nşurr-ha řumm-i şşurr-ha b-nōba al ḥiçid řa-l... ta-ngül řa-l-ḥaşāyir řa-l-xālyāt,*³⁶ *řa-l... řa-ş-şūḥ ʾşşurr-ha w-lumm-he tibis.* 23. *uxra w-ʾtgūm řād ʾḍḍarrihe řa-l-hawa, ʾḍḍarri-he tgūm waktin ʾşşūf ad-dinye hawa tgül “al-yōm arīd aḍarri ḥunṭət-i.”* 24. *nahār-in ři ḥawa řdarri řal-ḥunṭa tigaf řād ḥiçid w-timli ta-ngül al-qirbāl ya da al-ligan timlā (= timlī) w tigaf al-hawa waktin tigaf řād ʾḍḍarri al-hawa řād yḍall yiḍrub yřazil al-ḥunṭa m-ağ-ğuwāş ağ-ğuwāş yařni al-qābuq.*³⁷ 25. *hā řugub řād řřabbī-he uxra kull-ha zēn uxra ʾşşurr-ha ta-ngül w-waktin waktin tindagg uxra ʾnbill-he mayye.* 26. *řugub-ma tibis nirmī-he min fōg ad-dār waktin ʾngūm ʾndugg-ha b-ğalb ağ-ğurn uxra nbill-he mayye ta-tgūm ʾtrayyiş.* 27. *řā ngūm řād uxra nşurr-ha, řugub-ma řād tihnī-he uxra nşurr-ha, w nşurr-ha tibas zēn w-ʾnřabbī-he b-al-řalāyīğ. ḥaḍiç řal al mū maṭbūxa, al mū maṭbūxa, řal-ḥunṭit al mī maṭbūxa, bass ʾmqassale.* 28. *ḥaḍiç zādēne wāḥad-he tindagg mişşān al-ʾkbab w-al-başırma. ḥaḍiç zād tindagg wāḥad-he řayre, ḥaḍiç mā tinxaliṭ ʾb-sāğit ḥāda.* 29. *ḥāda zād řād ndarrib-hin řād řa-ğ-ğā... řa-ğ-ğārūşe, řat tuğruş al-burqul tuğurş-u řād ta-ngül nrid-u řeş ʾşğadd xayye ʾtridīn řeş? walla řarīd-ill-i xall řiman ʾğḍūra ta-yşirīn çige, řaç-çige trūḥ aḳtar mi-l-řeş.* 30. *wa-t-tālyāt zād ta-yşirīn zād řeş, řal-ḥurma řād tiğruş yařni sşāwi ḥam xaşin ḥam ʾssāwi ta-ngül nāřim mişşān aç-çige.* 31. *řā, řuxra nğ̃ib-u řa-l-bēt, řuxra ʾtgūm tunxul-u řumm-i řřazl-u*

34 Turkish *merdiven* ‘staircase.’

35 Turkish *ayrı* ‘separate.’

36 Turkish *halı* ‘carpet.’

37 Turkish *kabuk* ‘husk, peel.’

**tʃazil al-ħunṭa, *mn-aş-şrēşra, *mn-al... *mn-al-ğiriş al-burqul, fēş al-burqul.* 32. *yafni nsāwī-hin ṭalt *gsam. tʃazl-u uxra tʃabbi b-al-ʃalāyığ, hāda l-aç-çige w-hāda ta-ngül l-al-fēş, ʔal-burqul hāda l-al-burqul w-aş-şrēşrit at tuṭluṭ yinṭi-he l-al-ħalāl.*³⁸ 33. *hadīç an-nuwāsim at tuṭluṭ, ʔaş-şrēşra ygülū-l-he, hadīç an-nāşme ninṭi-he l-al-ħalāl yafni, ʔē hnīye yafni mişşān al-açil. tā hiyye w-ğuwāş-he w-balā-ha w-qaḍab-ha w-balā-ha kull-u l-al-ħalāl hāda.* 34. *ʔaha, w-tuṭluṭ al-ħunṭa hadīç fād al-ħunṭa ʔal... ad daggēnā-ha b-ağ-ğurun al wāhad-he yafni ʔal-ħunṭa al mī maṭbūxa.* 35. *hādi zād *ngül xayye tara ʔal-ʃalığe hādi bass *nsāwī ʃalığe, ʔal-ʃalığe hādi zād tara hī ğiriş, ğiriş ħunṭa ngül-il-he hadīç zād *ṭuṭṭ-ha wāhad-he w-tuğruş-he.* 36. *hādi zād mişşān al-başṭirma w-al-^okbab, *nğib-he zād ʃa-l-bēt zād tunxul-ha ʔumm-i, w-tʃabbī-he b-al-ʃalığe. hādi şşil mişşān al-burqul.* 37. *hādi zād burqul *rhamt abū-y yiştahī mā-yāwī ta-ngül wiğaf mişde fēş al-burqul yqadi zēn, mā-yōğif al-mişde.* 38. *ʃaman ʃa-l-şid şāyir aç-çige b-sāf tistawī, ʃaman-he ʃa-l-şid şāyir mū miṭil al-ħaḍir, qiymetli yafni.* 39. *ʔağ-ğiriş zādēne başṭimat-u zād şşir zēne w-kbabt-u şşir zēne, hāda, w-al ʃizalnā fād l-al-xubuz, haḍāk zād ta-ngül b-al-bēt ʃala gədar al-ʃele.* 40. *yafni al-yōm *nrīd *nrūh niṭhan, nāxud-in-ne ʃalığe w-nrūh niṭhan-he ʃa-ṭ-ṭāhūne yiṭhanūn-he w-yğibūn-he.* 41. *ʃugub-ma yiğibūn-he ta-ngül nuşş-ha ʔarīd axabiz-ha ʔāni ʔarudd-he b-ligan an-naylōn, nuşş-ha w-aḥuṭṭ ʃalē-he milih.* 42. *malāt hafint-i ʃala hnīt-u ʃala quwām-ha hiyye ʔaşağın-he ʔaşağın-he zēn, lummun aşuf-ha tgūm *ḍḍall ha-l-gadd al-bālōn at tuṭluṭ min hēne tistawī.* 43. *ʔal-ʃağın yistawī yrīd hēl yrīd taşab, lummun yistawī ʔaxallī ysāwī dinlenme, ʔahaḍḍir şāğ-i ʔahaḍḍir... ṭahīn-i w... ʔaha, w-ağib nār-i kull şakilt-hin.* 44. *yafni ʔahaḍḍir-he, w-ağūm fād axabiz, axabiz aḍall agatṭif fād alawwiz awwal fāl asāwī yumāq,*³⁹ *aha, w-ağib ṭahīn aḍardir ʃalē ʔaṭ-ṭahīn w-axabz-u.* 45. *w-ankut-u fād axallī guṭma yitni m-aṭ-ṭahīn w-ʃa-ş-şāğ ahni ʔaḍall asāwī w-hāda zād fād *nşil-u ta-ngül ʃala gədar al-bēt.* 46. *çan-ni msāwye al-ligan hāda yāzi-ni*⁴⁰ *hemen hemen fōg aş-şahrēn, ʔal-ligan, nuşş al-ʃalığe ʔāni tāzi-ni şahrēn ʃaman-ne niştari m-al-firin hā!* 47. *w-alħaz ʃad al-ħunṭit al-ğidide ʔalħaz mā ḍall ḥada ybarqil. kull an-nās trūh tiştari l-ħunṭa hāḍir al yrīd fēş yiştari fēş.* 48. *ʔar-rāyid yāxuḍ b-al-markēt, ar-rāyid yāxuḍ b-^oçuwālāt zād şī yinbāş, ahl al-garāye zād şāyrin alħaz mitmaddnūn*⁴¹ *şāyrin mā fād ḥade ybarqil.* 49. *mā fād ḥade ydugg, mā fād ḥadannīç kull-hin yihnin, ʔan-nās alħaz *trūh hemen pēşin tiştari ʃalığit burqul w-ʃalığit çige.* 50. *ʔahaw ʃalığit hitt ṭahīn-he zād hāḍir aṭ-ṭahīn ygülün *flān marqa zēn yrūhūn yğibūn mā ḍallat at-tmuwwan.* 51. *ʔawwal b-al-awwal an-nās gāmat *ğğib, ʔal-awwalin yafni barakt al-awwalin rāhat an-nās gāmat awwal b-al-awwal *ğğib.* 52. *ʔamma l-ħarīm zād mişşān raħatliq*⁴² *al-ħarīm, ʔal-ħarīm zād raħat mū miṭil awwali w-at-taşab zād zēn yafni.*

38 Cf. Holes (2001: 124): ‘legally accounted property: crops, food; camel-herds.’

39 Turkish *yumak* ‘ball, knot.’

40 The verb *yāzi* ‘to be enough (for)’ is very typical, cf. Procházka (2014: 345).

41 Cf. Turkish *medeniyet* ‘civilisation.’

42 Turkish *rahatlık* ‘convenience.’

1. How do you make the bread?—Look, for the bread we first bring, let's say ... Should I talk about the past or about today? (2x) I will talk about the past; the past and also the present. First, let us start with the past. 2. In former times, let's say in my family—I will talk about my family—we used to bring four, five sacks. We bought wheat, we buy the wheat. The one who owns land has wheat anyway from the fields; 3. the one who hasn't land stores up provisions and buys four, five sacks of wheat. Then we bring the wheat. One who wants to sift it to remove the chaff does not wash it. 4. (But) the one who also wants to soak it; the soaking means 'washing of the wheat.' We call it *şuwal*. We soak two to three *čēls* of wheat.⁴³ 5. The bread made of wheat that has been soaked becomes soft because it has been washed⁴⁴ (and therefore is moist). The bread made of wheat that has not been soaked becomes hard because it has not come in contact with water.⁴⁵ 6. This (wheat), because it has been washed, becomes smooth and (like-wise) the bread (made from it). My family, let's say, soak it. We soak four, five sacks. 7. It stays in the water and the black seeds float: they come out. The name of this means there is something in it that is not part of it; it is inside the wheat. 8. Let's say, the barley comes out, and the barn also comes out. We wash and sieve it well. We wash and sieve the whole wheat. 9. We put it on the roof and spread it in the sun; in summer we do that. When it has been dried, we take one or two *čēls* for the bread. And there is also one *čēl* for the *kbab* (made of) fine wheat flour (called *ğirīs*).⁴⁶ 10. And also for the wheat used for eating, the bulgur; bulgur for cooking and bulgur for (making) *čīge*.⁴⁷ We bring the cauldrons, the iron cauldrons. We bring, each family, about twelve cauldrons, some bring fifteen cauldrons. And we put them on stones in rows. 11. Then we fill them with the wheat that we have washed. We funnel the rinsed (wheat), pour water on it, and put it on the fire. 12. We heat it with the straw or stalks of cotton, whatever we find as heating fuel. And when the wheat is done, after it is cooked, it is called *siliğē*. And even the neighbours come and ask for the *siliğē*. They bring vessels and say, 'Won't you (F) give me *siliğē*?' 13. Look, in former times we had no stairs to the roof like now. We climbed onto the roof with a wooden ladder and then took a rope and a bucket and, by passing it on from one to the other, pulled it up pot by pot. 14. We pulled it up pot by pot. They (F) brought it—let's say it was cooked there—from twenty metres they brought it here in front of the door⁴⁸ of the house.

43 *čēl* is a local measure of capacity: 1 *čēl* of wheat is 184 kilos. Cf. Iraqi Arabic *čēla* 'a container of no standard size used by merchants to measure out grain, etc.' (Woodhead and Beene 1967: 88).

44 Actually, not the bread itself, but the wheat from which the bread is made is washed.

45 Literally: it has not seen water.

46 Called *kibbe* in the Levant, *içli köfte* in Turkish: balls made of bulgur, onions and minced meat.

47 This word comes from Turkish *çiğ köfte* 'raw kofta'; originally a kind of beef tartare, the local dish is usually vegetarian and made from extra fine bulgur. The region of Şanlıurfa is famous for *çiğ köfte* which are usually served rather spicy.

48 Literally: to the mouth of the door. Reflexes of *famm* > **tamm* with an initial vowel are characteristic of the Shawi dialects, see Behnstedt and Woidich (2011: map 47).

15. Let's say one has climbed up to the roof and passes the rope over to her friend, and in the bucket we pull the *siliġe* up to the roof. We then pull it up (when it is) still hot. And we spread it in the open air and its aroma spreads and fills the village. 16. When the wheat is cooked, it smells very nice. Yes, it really gets a (good) fragrance. Therefore the people smell it and come to ask for *siliġe*. And we distribute some of it to secure a blessing. 17. Yes, we spread it and after it has dried... We still keep turning it over in the sun for two or three days. It's summer and the weather is hot and so it dries immediately. It takes only two or three days until it dries. 18. After the *siliġe* has dried, we take something from the soaked wheat. We put aside one sack of the soaked wheat, the one which we had made. It is done and dry and we take it. 19. We take this and bring it to this... to a place where we thrash it. There was a basin in former times, a basin. (They bring it) to the basin made of stone where there is also the large wooden hammer. 20. And we keep hitting it until this thing comes out, until the chaff comes off. When its chaff comes off, when it peels off the wheat, then the chaff comes off. 21. We say, 'It's finished!' and start to empty this pile of chaff with our hands. And they (the hands) become like this⁴⁹ from the chaff. We fill and empty it and thrash (the wheat) basin by basin until we have finished all this wheat—twelve cauldrons! 22. And we spread all this again (in the open air). My mother used to spread it at once—let's say she spread it on mats, on carpets, on kilims until it again dried. 23. Then she winnowed it in the wind. She winnowed it when she saw that it was windy and then said, 'Today I will winnow my wheat.' 24. The day there was wind, she winnowed the wheat by standing like this. And she filled the sieve or she filled the large basin and standing in the wind, she winnowed. And the wind separated the wheat from the chaff, from the husk. *ġuwāš* means husk. 25. Then she fills it again⁵⁰ and when everything is fine, she spreads it again. And when it is crushed again, she wets it with water. 26. After it has dried, we throw it from the roof; and when we hit it again in the stone basin, we wet it with water so it becomes soft. 27. Yes, and then we spread it again. After we have spread it again and after it has completely dried, we fill the sacks with it. This (kind) is not cooked, the wheat that is not cooked, only washed. 28. It is also crushed for making *kbab* and *baştirma*.⁵¹ It is crushed extra in order to be mixed with the other. 29. Then we send it to the mill which shreds the bulgur, shreds it. Let's say we want to make (rough ground) bulgur for cooking: (they say) 'How much bulgur do you want, sister?'—'I also want to leave eight cauldrons to get fine ground bulgur.' The fine bulgur needs more (wheat) than the rough ground bulgur for cooking. 30. And what comes after also becomes bulgur for cooking. The

49 She wants to say that their hands get very dusty.

50 She fills the sieve with wheat.

51 This is a local dish made of bulgur and meat which is roasted in ghee (local Turkish *bastırma*). The word is thus not related to Standard Turkish *pastırma* that is a seasoned, air-dried cured beef.

woman shreds it, she makes both rough ground bulgur and fine bulgur for the *čĭge*. 31. Yes, then we bring it home and again my mother sieves it: she divides it, she divides the wheat into the bad quality⁵², the fine bulgur, and the more rough one, the bulgur for cooking. 32. We make three types (of bulgur). She separates them and fills sacks: this is bulgur for *čĭge*, and this bulgur for cooking, and this bulgur for fodder that she gives to the animals. 33. These small little things which come out, they call it *srĕsre*; we give these tiny grains to the animals, yes, for eating. This and the chaff, all the bad things which are in it are for the animals. 34. And the (pure) wheat remains, the wheat which we have crushed in the stone basin. This alone, the uncooked wheat. 35. We say, ‘My sister, only this sack, we make only one sack; this sack is only for *ġiriš*.’ We call it *ġiriš* wheat. This we put aside and crush it. 36. This is also for *baštirma* and for *kbab*. We take it home and my mother sieves it and fills it into the sack. And she takes this out for the bulgur. 37. This is also bulgur; my late father liked it very much because it does not cause pain in the stomach. The bulgur dish is digestible and does not cause stomachache. 38. But the *čĭge* was made only on holidays; on holidays it was made because, unlike today, it was precious. 39. The *ġiriš* and the *baštirma* which was made of it were also good; and likewise the *kbab*. This and also what we had separated for the bread. This (wheat) was also (kept) at home in an amount the family could afford. 40. We said, ‘Today we want to go milling: we will take one sack and let it be ground at the mill.’ They ground it and brought it (home). 41. After they had brought it home—let’s say I want to make bread from half of it. I put (one half) back into the plastic vessel and put salt into the other half. 42. A handful (of salt) for this amount; then I make the dough. I knead it well until I see that it has become this size. Like a balloon, like this it raises (because of the yeast). 43. The dough needs strength, it wants effort. When it is done, I let the dough rest. I prepare my baking iron, I prepare my flour, and I make (lit. bring) my fire, all this. 44. I prepare (everything) and then I start baking. I bake (but) first I cut off (chunks) and make pieces of dough, I make dough balls. Then I take flour; I dust it with the flour and bake it. 45. I remove the dust and let it remain (lit. wait) a little bit with the flour. And then I bake it on the baking iron and we make as much as the family needs. 46. If I make (all that is in) this vessel, it is enough for me for two months. This vessel equals half a sack and it suffices two months because we also buy (bread) from the bakery. 47. Today, nobody makes bulgur out of the new wheat. Everyone buys the wheat (i.e. flour) ready (for baking) and those who want bulgur buy bulgur. 48. There are those who want to buy it from the supermarket and those who want to buy it in sacks (i.e. from the wholesaler). It is sold (as they like it). Even the village people have become civilised⁵³ and no longer make bulgur. 49. Nobody crushes (wheat): all this is gone. Now the people go and just buy a sack of bulgur and a sack of *čĭge*. 50. Even a (whole) sack of flour is always available.

52 The word also means ‘cricket.’

53 She wants to express that modern life has even reached the villages.

The flour, they say this or that brand is good and they go and bring it. There is no storage any longer. 51. In former times the people started to bring it (from the village). In the blessed days of the elders, the people went (to the village) and brought it. 52. But now the woman (does not do it) out of laziness; the (life of the) woman has become comfortable and is not like it was in former times. But the effort itself was also a good thing.

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