On The Syntax of the Negative Constructions of the Palestinian Dialect

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Abstract

This paper is mainly concerned with analyzing the constructions and formation of negation in the Palestinian dialect to describe any patterns that might vary from MSA. It is not a comparative study between the Palestinian dialect and MSA .The data for this study were collected from various sources. These sources are people originated from Palestine , including myself , my family , relatives and my acquaintance . Negation is found in all languages and dialects with variations. The present paper is all about the different popular negation words – لع ,مو, مش,ما, لاء, لا, etc., - used in the Palestinian society but it is quite common for anyone to be unsure of which word to use in different scenarios. Another question might also arise "Why is there variation in forming the negative words in this dialect?" Thus, this confusion of using the suitable form will be dissolved and hopefully clarified by the end of this paper.

Keywords : Palestinian , negation , dialect , Arabic language , constructions

Introduction

Many varieties of Arabic and Berber have undergone a process of syntactic change .Arabic is a Semitic language that is spoken by around 350 million people, but it is understood among Muslims around the world since it is the language of the Holy Qur'an. The Arabic sociolinguistic situation is characterized by the coexistence of two varieties including the classical Arabic (CA), and the Modern Standard Arabic (MSA) and the spoken Arabic. Classical Arabic is the Arabic used in the Qur'an and in the Arabian literature. To differentiate between these varieties, MSA is the official language in Arab countries. It is widely used in the "media, official documents, correspondence, education and as a liturgical language .It is a modern variant of classical Arabic and it is learned at school and in the daily news, religious practice, and print media. Spoken Arabic, on the other hand, has many variations. It is often referred to as colloquial Arabic or dialects. (Albirini, 2016:3)

These variations may be difficult to understand from one area to another. Dealing with Arab communities leads to the concept of diglossia. According to Ferguson (1959), the concept of diglossia is a characteristic feature of the Arabic world because MSA is the language used for writing but it is not a native language of anyone. The Arabic language is morphologically based on the notion of the root with three consonants that show a meaning, e.g., [ktb... kataba]. Name and Laporte (2013) add that the grammatical differences among these forms make new patterns as the lexical items are classified as biliteral, triliteral, quadrilateral, quinqueliteral depending on how many letters the root has .Arabic is considered a highly inflectional language. Using the morphological patterns of MSA in the colloquial varieties resulted in having new patterns which are considered a unique powerful means of communication which has its own characteristic features. Many studies were conducted in order to investigate the linguistic variability in the Palestinian Arabic.

1- The Palestinian Dialect

It is one of the Arabic dialects that follows from the southern Levantine dialects, and is spoken by the people of Palestine in general (except in the Negev desert, they speak the dialect of the Sinai Bedouins and the Negev, and the Druze have their dialect from the Northern Shami dialects section). There is not a single Palestinian dialect, but there are several dialects that vary from city to city and from one geographical area to another. Rural or agricultural Palestinian dialects have different features, such as quaff ق is rendered into kaf ك, which distinguish them from other Arabic dialects, especially in Jenin and Tulkarem. The dialects of major cities, particularly Jaffa and Nablus (called Lesser Damascus), and to a lesser extent Jerusalem, Hebron, Acre, Haifa, Safad and Nazareth, sometimes approach the northern Levantine dialects.

The Palestinian society has three main dialects of standard Arabic language. These include the rural, Bedouin and urban dialects. The distribution of these dialects is clearly divided according to geographical regions or provinces in Palestine. For example, the urban and rural dialects are found in mountainous and countryside areas. The Bedouin dialect can be found in desert areas. In big cities urban is the main dialect is in these cities. Each dialect is characterized with a specific syntactic, phonological, morphological and lexical properties. That is, a person may be distinguished from his or her specific vocabulary or morphemes that are related to a particular dialect for example when you hear someone saying "Inez" that means "me" in English and "Ana" in standard Arabic, you will immediately recognize that, this person speaks rural dialect and he / she belongs to a rural area . Al Salem (2012) conducted a study to examine negation in standard Arabic and Kuwaiti Arabic. He demonstrated a description of the morph-syntax of negation patterns in SA and KA. She pointed out that SA has six negative elements: laa, Iam, Lan, maa, laysa and yayr, whereas in KA there are four negative elements: laa, maa, muu and yayr. She divided these elements according

to the tense such as Iam for past tense, lan for future tense and laysa for agreement, whereas laa, maa and yayr carry neither tense nor agreement. She describes that maa in KA is unique because it is used to negate present, past and future tenses. In this paper the researcher will focus on the negative particles and morphemes based on these three dialects of the Palestinian society and to collect these forms from both noun phrases (NP) and verb phrases (VP) and to compare these forms in different dialects. For instance, Urban and Rural dialects' speakers in Palestine use a suffix (–miʃ) before the noun as in "miʃ zain" (not good), whereas rural speakers add (mo) before the noun as in "Mo Zain" (not good), which is typical with the Iraqi dialect, while Bedouin speakers add (mahob / ماهو ب ...) before the noun as in "mahob Zain" (not good).

2- Negative Particles
2-1 Standard Arabic Negative Particles:

Negation is one of the Arabic as well as English syntactic constructions and one of the styles of language. It is mainly used to indicate the meaning of 'undoing the idea and denying it ''. It is opposite to the positive meaning. In Arabic, as well as in English, negation is of two types: the explicit and the implicit. The explicit is expressed by using the negative particles that are listed below and the implicit is understood from the context, i.e., the meaning of the negative is hidden but understood .Nahar (1987:305) listed two types of negative constructions:

A- The explicit negation involves explicitly negating the occurrence of the verb or the noun by using one of the negative particles that will be mentioned later. This type of negative constructions is classified in accordance with tenses:

1-Negation in the future: 'Len'.

2- Negation in the present whose particles include: 'la' لا, 'lays' ليس, 'in' ان, 'lata' لات.

3- Negation in the past: 'lem' لم, 'lema' لما.

B- The implicit negation is known from the context and evidenced vocally or verbally.

In Arabic, negation is realized by certain particles placed before the negated item. These particles usually indicate time as well as negation .Three moods are involved in the formation of the negative constructions; the indicative which requires marking the verb by either 'ad-damma' الضمة'-u sound' or by 'firmness of – noon النون ثبوت. The jussive mood of the verb is marked by either 'as-sukuun' السكون'vowleless consonant , quiescence' or by elision of inflectional –noon نون حذف in 'five verbs' الافعال الخمسة or by elision of the final long vowel .The العراب

subjunctive mood , on the other hand , is marked either by 'al-fatha' '–a sound' or 'elision of –noon'.

2-2 Palestinian Negative Particles:-

1. Using ما to negate verbs + a few common exceptions

2. All about مش and مو using them to negate everything else

3. La / is replaced by la' لع or la' with final hamza.

1) Using ما to negate verbs in the perfective form (past tense) or the imperfective forms (present tense). In the following constructions, there is a chance of choice between inflecting the verb with the suffix [ش / ʃ] which is specifically used in the rural areas rather than urban ones:-
Here are some examples:

<div dir="rtl">ليش ما جيت عالجامعة مبارح؟</div>

Why didn't you come to the university yesterday?

<div dir="rtl">انا ما بحكي(ش) انجليزي</div>   I don't speak English

<div dir="rtl">هديل نباتية وما بتحب(ش) تاكل لحمه</div>

Hadeel is a vegetarian and she doesn't like to eat meat.

Only when using the verb in its command form, then either ما or لا + the imperfect verb form (present tense) are used to negate it.
For more clarification, when saying in English:

Don't talk to me.

In the Palestinian dialect, we can use either:

<div dir="rtl">ما تحكي معي   or   لا تحكي معي</div>

In addition, there are a few words that are *not exactly verbs* (in MSA) but they are still negated using ما.

2-2-1 Maa / ما

It can be used to negate the following most popular forms:

*   بده / بدها / بدي / بدهم / بدنا (he / she / it wants) (I / they / we want) + the imperfect verb form , e.g. ,

<div dir="rtl">هو ما بدو ياكل .</div>   He doesn't want to eat.

<div dir="rtl">هي ما بدها تاكل .</div>   She doesn't want to eat.

<div dir="rtl">القط مابدو ياكل .</div>   The cat doesn't want to eat.

*   عنده / عندها / عندي / عندهم / عنا (he / she / it has)(I / they / we have) followed by a noun phrase .This form is used to talk about present situations , referring to possessive case. Take the following examples :

<div dir="rtl">هو ماعنده سيارة .</div> He doesn't have a car.

She doesn't have a car.   هي ماعندها سيارة .

The sparrow doesn't have food.   العصفور ماعنده اكل .

I don't have a car.   (انا) ماعندي سيارة .

They don't have a car.   (هم) ماعندهم سيارة .

We don't have a car.   (نحنا) ماعنا سيارة .

Or it can be followed by an imperfect verb tense as in:

He / She doesn't have anything to eat.   ماعنده ياكل / ماعندها تاكل .

- عند / e'nd / to have

ما عنديش = ما عندي (I don't have) . This negative form can be suffixed by the morpheme [ʃ / ش], which is a distinctive feature of the Palestinian dialect, especially the rural one:

بعرفش استخدم الكمبيوتر وما عنديش طولة بال.

I don't know how to use the computer and I don't have the patience.

- معه / معاه (with him = he has) + the rest of conjugated pronouns. This is similar to the previous point (عنده / he has) since both are used to negate verbs of possession and both can be followed by verbs , e.g. ,

He / She doesn't have a car.   ما معه   / ما معها سيارة .

I – They – We don't have a car . ما معي / ما معهم / ما معنا سيارة

He / She doesn't have anything to eat.   ما معه ياكل / ما معها تاكل .

- مع / ma' / with

In spoken Arabic, negation can also be formed by using the preposition [ma' / مع / with] suffixed with [sheen / ʃ]

الحكومة معهاش فلوس   The government does not have money.

معناش وقت, بدنا نروح هلأ   We don't have time, we have to go now.

- في / fee / there is – are

As mentioned above, you can negate the word في (there is/are) using ما. However, you can also negate it by adding the letter ش at the back of في. Early Spoken Arabic retained the negative construction of the Classical Arabic ma, the sole marker of negation being preverbal ma:

ما في فيش   ما فيش / فيش / there isn't have the same meaning ,i.,e., [There is no … There isn't …].

*An alternative spelling is فش (without the ي), fish فش there is no ---

ما فيش إشي اسمه حب.   there is no such thing called love.

فيش شغل بالبلد.   There are no jobs in the country.

For medieval Arabic dialects of North Africa a construction featuring a discontinuous negative morpheme composed of proclitic ma and enclitic sˇi is documented:

ما فيش مشكلة . Mahesh mushkila / There is no problem .

You will need to know how to conjugate these words for the other pronouns (she, they, you, etc) and then use ما when negating them. The Egyptians say [mafeesh / مافيش]:

Here are some examples:

ما بده يجي عالحفلة   He doesn't want to come to the party.

ما بدي أعرف شو اللي عم بيصير I don't want to know what is going on/happening.

ما عندن (عندهم) اولاد   They don't have any children.

نحنا (احنا) جوعانين وما عنا (عندنا) اكل We are hungry and we don't have food.

ما معي (معاي) اي مصاري هلأ I don't have any money now.

ما معي سيجارة...معك سيجارة؟ I don't have a cigarette with me now…do you have one?

ما في سكر بالشاي   There is no sugar in the tea

ما في داعي تعمل هيك   There is no need for you to do this

في شي مستحيل؟ لأ, ما في شي مستحيل

    Is there anything impossible? No, there is nothing impossible

2-2-1-1 Varieties of the particle *maa*:

According to van Gendered (2008), ma: is mainly used in MSA in the past tense. She adds that it was originally an interrogative pronoun, but not used in Arabic dialects for questions; it became the most common negative particle combined with the verbal suffix -iš. According to Lucas (2007), van Gelderen (2008), -iš developed from the noun šayʔ "thing". To illustrate this fact, the Egyptian colloquial dialect is also a good example since this variety is widely used by the Egyptians .Because of the frequent use, the last two letters were deleted, and only the letter (sheen) was left, and this letter (sheen) used in all methods of negation in the Egyptian colloquial, whether to negate the verb in the present or past tenses.

Dendane and Dendane (2012) stated that *maa* is virtually considered the only particle that has been preserved in most Arabic dialects. Accordingly, it has been regarded as a marginal negator in MSA. Like other negation particles, *maa* can be found in pre-verbal position, though in CA it is accompanied by nouns and the particle of exception "*illa*" as in:

ُوَمَا مُحَمَّدٌ إِّلَا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ﵐﵞ(ال عمران : 144)

"Muhammad (Peace Be upon Him) is no more than a Messenger, and indeed (many) Messengers have passed away before him." (AL-I –Imran: 144)

It can be used with perfective as well as imperfective verb forms as in:

"يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ "(المائدة 19:)

"O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us *no bringer of glad tidings and no warner.*"(Al-Maeda: 19)

"أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ."(المجادلة : 7)

"Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? *There is no Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything."(Al-Mujadila: 7)

It is worth noting that the negating particle maa is not to be confused with its homonyms. There are other semantic and pragmatic implications related to using the particle maa that have nothing to do with negation, e.g., the relative 'maa', as in

"مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ اللَّهِ بَاقٍ ۗ"(النحل :96)

"Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. " (An-Nahl: 96)

In the spoken Arabic, when negating the verb in the past tense, we say, for example:

I did nothing. (حاجة) انا ما عملتش --.ما عملت شيئا--

-- I didn't understand anything. .(أنا ما فهمتش(حاجة -- .ما فهمت شيئا

Whereas in the present, it is expressed as illustrated in the example:-

It is interesting here that this (sheen) -which is in the sense of one thing (حاجة) - is retained even if another object is mentioned. So (sheen) here - in fact - is an additional meaningless affix but it has remained due to the wrong analogy, as if it used for confirmation and emphasis , i.e. , to confirm the meaning of the negation with the particle ma . It is also interesting that this (sheen) can be found with the intransitive verb that does not need an object at all, and that is also due to the wrong analogy, e.g., they say:

أنا ما نمتش. انا ما نمت .   I didn't sleep.

In reality, you might hear natives using ما to negate some of the things. So besides using مو and مش, you might hear natives using ما to negate non-verbs. Spoken Arabic is after all flexible in nature with no rigid rules or structure.

So for example, you may hear natives say…

انا ما مبسوط　I'm not happy

ما حلوة　　　not pretty/nice

ما ممكن　　　not possible

In addition, as mentioned above, adjectives that resemble active participles (like قدران, سمعان, مرضان) can also be negated using ما / ma. Other particles, such as [مان / man] with different variants, are used to form negative constructions. This word is only used in North Levantine Arabic.

Here are some examples:

ماني عايزة حدا يساعدني　I don't need anyone to help me.

*The word (عايز / عايزة)(need) is a feature of Lebanese or Egyptian Arabic. The rest of the sub-dialects would use محتاج/محتاجة instead.

أحمد مانّو عايش بسوريا, هو عايش بلبنان هلأ

Ahmad does not live in Syria, he lives in Lebanon now

مانّا من عيلة غنية　　　　　We are not from a rich family.

انت مانّك زلمة. بعدك ولد　　　You're not a man. You're still a child.

Note that we can still say مو or مش instead of مان in these sentences.

The second additional negation word is [mal مال / not]

This word is generally used only in Syrian Arabic.

Here is how to conjugate the negative word ***ma*n**/ مان of the dialectal variety represented in the following chart (1):

Person / Number		English Pronouns	Arabic Pronouns	Palestinian Dialectal Negative Forms	English Examples
1st	Singular	I	انا- Ana	ماني-Mani	I am not home.
	Plural	We	نحنا / احنا- Nihna	مانا -Manna	We are not at home.
2nd	Singular	You	انتَ/-Inta masculine / Inti – انتِ / Feminine	مانك -Manak مانِك-Manik	You are not lazy.
	Plural	You	انتو / -Into masculine انتن Intin- feminine	مانكُن – Mankon مانكِن- Mankin	You are not ready.
3rd	Singular	He / She / It	هو/- Hoi masculine / Hei – هي / feminine	مانو – Manno مانا -Manna	He / She is not here.
	Plural	They	هُمي-Homi / masculine هنن -Hinin / feminine	مانون – Mannon مانن -Mannin	They are not clever.

Here is how to conjugate the negative word ***ma*** of the Palestinian dialect in the following chart (2):

Person	Number / English Pronouns	Modern Standard Arabic Pronouns	Dialectal Palestinian negative form	English Counterpart
1st	Singular / I Plural / We	Singular / ana – أنا Plural / nahno – نحن	انا مالي -ana mali نحنا (احنا) مالنا – nihna malna	None of my business. None of our business.

2nd	Singular / Plural You	Singular / anta – انت	inta malek- انت مالك / masculine inti malik – انتِ مالك / Feminine	None of your business. (male – female) None of your business. (male- female)
		Plural / antum أنتم –	into malkom – انتو مالكم/ masculine intin malkin – انتن مالكن / feminine	
3rd	Singular He / She / It	Singular / hua- هو Heya– هي	howi malo- هو مالو / masculine heyi malha- هي مالها / Feminine	None of his business. None of her business.
	Plural / They	Plural masculine – hom – هم Feminine - هن	homi malhom – هم مالهم / Masculine hini malhin – هني مالهن / Feminine	None of their business. (male- female)

Consider the following examples for more clarification:-

نجحت بالإمتحان بس مالي مبسوط

I passed my exam but I'm not happy

ديانا مالا (مالها) غيرانة من ريما مع انو احمد حكى معا (معها)

Diana is not jealous of Reema even though Ahmad talked to her

أحمد مالو بالبيت. رحنا اكتر من مرة لعندو و ما حدا فتح الباب

Ahmad is not at home. We went more than once to his place and nobody opened the door

2-2-2- Negation by [mosh / مش and moo/ مو]

Since Spoken Arabic is a flexible language in nature, there are really no standard rules which can then make learning quite confusing. Some rules can be constructed when having these negative forms:

Moo / مو is also used most commonly in the Iraqi vernacular dialect to refer to negation. Most interestingly, it can be doubled into [memo / مومو] to refer to positivity rather than negativity, i.e., the speaker wants the hearer to agree rather than refuse what is being said.

In reality, these rules are not always the case due to the flexible nature of Spoken Arabic but life is much easier and human beings try to accommodate things in accordance with their interests and benefits. We can, by this, refer to the feature

of human language that is of 'creativity' which states that all human being have the ability to construct new or novel utterances due to their daily life needs. Consequently, different varieties and options are created by man to overcome the difficulties of using the standard forms of Arabic.

The difference between مو and مش. مش and مو are used in all sub-dialects of Levantine Arabic but مو is a feature of Iraqi Arabic too.

There are two ways of pronouncing the word (مش). It can be pronounced as مِش [mish] or مُش [mosh], depending on the geographical area. I personally found the pronunciation مُش [mosh] being more common than مِش [mish] although it really depends on which area/city you're looking at in the Levant. In addition, it is also pronounced as [mosh] in the Egyptian dialect reflecting the SVA word order and syntactic structure:

Howa mosh moojod hina   /   هو مش موجود هنا   He is not here.

The negative particles can also be used with adjectives, implying the SVC syntactic structure:

ليش شكلك مش (مو) مبسوط اليوم؟   Why do you look unhappy today?

سيارتي الجديدة مش (مو) كبيرة   My car is not big .

There is no straightforward similarity between negation in rural Palestinian Arabic and other Arabic dialects. Benmamoun (2013) explains that many Arabic dialects express negation by means of combinations of the morphemes ma: and -iš. The enclitic - iš accompanied by the proclitic ma: could be found in some dialectal varieties while -iš is not necessarily used in other dialects, such as the Arab Gulf varieties. He argued that the use of -is in Levantine dialects varies: some use it, while others use ma: only (e.g., Syrians)

Lucas (2007) claims that -iš was recorded for the first time in the eighth century and was introduced as a negative element attached to the verb in Egypt and Palestine. He explains that šayʔ has various forms in different dialects: -še, - ši - š, or -iš. He adds that in most dialects, the enclitic -ši has been reduced to -š.

In addition , this (sheen) - which was originally a noun with the meaning of something - is used with the negative particle 'ma' , so that they become together as if they are one particle indicating the meaning negation, which is (mosh) .This occurs when expressing the negation of the action in the future tense, as in saying:

انا لن اكتب ولن اعمل. أنا مش هكتب ، ومش هعمل ...   I will neither write nor do ...

Likewise when the verb is denied in the adverbial time, as in our saying

أنا مش بكتب، ومش بعمل ...   -I don't write, I don't work

Thus, the significance of this (sheen) in the methods of negation in the Egyptian colloquial shifted from denoting the meaning of the word (thing) to denoting the meaning of negation.

Perhaps this is what confirms to us that the colloquial dialect is not suitable for being a language of literature, science and culture, given the many errors resulting from the wrong analogy that the public falls into without awareness of them.

2-2-2-1 Negating the Active Participle Forms (اسم الفاعل) :

It is possible to negate these adjectives using ما as well. Both ما and هو are acceptable and used in spoken Syrian Arabic, though it could also be found in the spoken language of the Palestinian dialect.

She is not able to help you .   هي مو قدرانة / قادرة تساعدِك

No, no, I'm not ill .   لا,لا, انا مو مرضان / مريضة .

كل ما نادي لابني يساعدني بالمطبخ، بيعمل حاله مو سمعان/ سامع .

Whenever I call my son to help me in the kitchen, he would pretend not to hear.
This form is more familiar among the Palestinians than the first form that is not restricted to the Syrians but includes the Palestinians as well:-

Where's the nearest bank? I don't know   وين اقرب بنك؟ والله مش (مو) عارف/ة

انا مش (مو) فاهمة شو بيصير (شو بيصير /شو الي بيصير)

I don't understand what is happening.

عشان بتمطر ، مش رايحين / حنروح عالسوك.

Because of the rain, we are not going to the market.

2-2-2-2 Negating passive participle (اسم المفعول)

الدكان مش (مو) مفتوح اليوم   The grocery store is not open today.

اصحابك مش (مو) معزومين على الحفلة   Your friends are not invited to the party.

2-2-2-3 Negating Modal auxiliaries

Modality is an expression given to a type of meaning that reflects the speaker's intention, judgment or perspective. Arabic, on the other hand, uses many expressions denotically such as verbs like:

وجب، لزم، جاز ، قدر ، وسع، سمح

Derived verb stems like:

;تعين، انبغى، احتمل، تحتم، أفترض، استطاع، أمكن، تمكن

من الواجب، من المفروض، من الممكن، من اللازم، من المتعين، Particles على; and modal phrases

من الجائز باستطاعتك، بإمكانك، بوسعك، بمقدورك.

The speaker's role is basically 'directive' expressing ability, willingness or obligation, permission and many other semantic implications, e.g.

You must / can / may leave now.

In the spoken Arabic, a variety of examples are documented using [mosh + a modal verb]:-

مش (مو) ممكن آجي لعندك هلأ.

It's not possible for me to / I cannot come to you now.

مش (مو) لازم تزورني كل يوم

You don't have to visit me every day.

مش (مو) مفروض تيجي عالشغل وانت مريض.

You're not supposed to / shouldn't come to work if you're ill.

التدخين مش (مو) ممنوع في الأماكن العامة.

Smoking is not forbidden in public spaces. You can smoke …

2-2-2-4 Negating Verbs

This way of negating is generally more common in South Levantine Arabic. You will definitely hear this in Jordan and Palestine. Last but not least, you can also negate by adding the suffix ش / ʃ .

So for example, if you want to say *"I don't know"*, you can choose from one of the three options below:

ما بعرف ma ba'rif   بعرفش barifish   ما بعرفش ma berfish

Here's another example: I swear I didn't do anything.

والله ما عملت إشي   wallah maa eamilat 'ishy

والله معملتش إشي   wallah memaltsh 'ishy

والله ما عملتش إشي   wallah ma eamaltsh 'ishy

*In South Levantine Arabic, the word إشي / 'ishy is more commonly used than شي / shi.

There are also a few non-verbs that are infected with the suffix ʃ / ش to confirm negation.

2-2-2-5 Negating the preposition ['end / عند / at]

It refers to location and this depends on the context. For example,

العزيمة اليوم على الغدا عند أحمد   Today's lunch invitation is at Ahmad's place.

The word can also be conjugated (عندي, عنده, عندك, etc.) and thus should not be confused with the meaning of "have" (he has, she has, I have, etc.).

For example, if you want to ask somebody to come to your place (house), you can say:

تعال لعندي Come to my house (or wherever I'm at right now)

*There are natives who say تعى instead of تعال

Or if you want to tell the person that you will arrive at his location (wherever he's currently at – house/office etc.) in 5 minutes, then you can say:

خمس دقايق وبكون عندك

I'll reach your place in 5 minutes = I'll be there in 5 minutes.

So if you want to negate عند in this context, you'll have to use مش or مو.

Here are some examples:

لأ, جزدانك مش (مو) عندي   No, your purse is not at my place

دوّرت على موبايلي في غرفة محمود ومتأكد انه مش (مو) عنده

I looked for my phone in Mahmoud's room and I'm sure that it's not at his (room)

Instead of negating using مش or مو, there are times where the word غير / ghyr is used.

However, this way of negating is less common in Spoken Arabic. The word غير / ghyr is likely to be said in more formal settings.

Example:

المدير غير موجود اليوم   The manager is not in (is not present) today

Using مش or مو instead of غير is more common in Spoken Arabic in many Arabic societies.

2-2-3- Negation by laʕ / la / la' – لع / لا / لاء

Concerning the negative particle [laʕ / لع – لع / ʕ], the enclitic [ع / 'ayn /ʕ] as well as [ش / ʃ] sound are used to emphasize negation. This is a distinctive feature of the accents related to the rural areas in Palestine as well as Jordan.

Its usage is notable when answering questions, particularly yes –no questions, which require an answer with either yes or no. Sometimes , this question is initiated by the particle [ma ..] which signifies a negative meaning and accompanied with particles (but not verbs) that refers to a present state, e.g.,

Do you want to go? Or   would you like to go?

بدك تروح؟

   The answer could be either: لا – لاء مابدي اروح

Or   لع بديش اروح   No. I don't want to.

Using these varieties of negative particles and constructions depends, to a greater extent, on the geographical divisions and dialectal varieties among people in their areas, i.e., rural or urban. The urban use [la لا and la' لاء] , followed by the negative particle [ma..] and a particle that refers to present but uninflected with -ʃ. This construction is different from the construction used by the people in the rural areas in which [laʕ / لع] , followed by the covert present verb signifier but not a

pure verb [bedi / بدي] , which is suffixed with the emphatic negative sound - ʃ
sound to have [بديش] is observed . La' / لاء and laʕ / لع could be considered as
colloquial varieties of the original standard negative particle [la / لا.

In the Classical Arabic (CA) , the language of the Holy Qur'an , the
negative particle [la / لا / not] is used to negate perfective as well as imperfective
verb forms in the indicative , jussive and subjunctive moods to express negation in
both present and future . This particle is also used to negate an equational sentence,
i.e., a nominal sentence. The following verses of Surat Al-Kafiroon consist of
repetitive usage of the negative particle ' la لا' in three consecutive verses connected
by the conjunctive particle [wa و and]. This negative particle is followed by an
imperfect verb form in the indicative mood signed by 'ad-damma' (verse 2) or it is
followed by the recurrence of an equational sentence represented by three separable
pronouns uninflected by 'as-sukuun' functioning as TOPIC and COMMENT
[Subject and Predicate] in verses (3-5):

﴿ بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ ﴾

"قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿1﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿2﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿3﴾ وَلَا أَنَا عَابِدٌ مَّا
عَبَدتُّمْ ﴿4﴾ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿5﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿6﴾"(الكافرون)

In the name of Allah, the Beneficent, the Merciful
"Say (O Mohammed (PBUH) to these Mushrikûn and Kâfirûn): "O Al-Kâfirûn
(disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His
Messengers, in the Day of Resurrection, and in Al-Qadar)! (1) "I worship <u>not</u> that
which you worship, (2) "<u>Nor</u> will you worship that which I worship. (3) "And I
shall <u>not</u> worship that which you are worshipping. (4) "<u>Nor</u> will you worship that
which I worship. (5) "To you be your religion, and to me my religion (Islâmic
Monotheism)." (6)" (Al-Kafiroon)

Concluding Remarks

The study is describing and analyzing the constructions that are used
by the Palestinians. It is, thus, not a contrastive study between the standard and the
colloquial varieties of Arabic. A brief explanation of the varieties of the Arabic
language is necessary to introduce the reader and give him / her idea about the
language under study. A reference is also made to some neighboring countries to
Palestine, including Syria and Egypt because of the similarities that are observed in
using some of the negative particles such as [ma, mo , mosh]. These observations
are not intuitional, rather they depend on actual usage of these constructions by me
, the researcher of this study, my family, relatives, and my acquaintances who were
destined (because of immigration) to live in different geographical areas such as
Syria , Iraq ,Jordan Egypt, etc… This resulted in having different sub varieties
[rural, urban, and Bedouin) within the main variety.

Different negative constructions and particles are observed and then
documented. The most familiar negative particle is [ma ... not], which is used in

almost every Arabic country. The differences in using this particle are related to the dialectal as well as geographical verities. The urban variety is somehow different from that of the rural one .This difference is not limited to the Palestinian society but the Jordanian as well because of the great similarities between the two countries and societies that are connected not only geographically but also socially.

[Ma…] is a preverbal particle used with present and past verbs evenly. [Ma…-ʃ / ما بديش] is a pre and post-verbal negative particle where [ma] is a proclitic and [-ʃ] is an enclitic. However, when using this negative particle with present tense verbs, the proclitic [ma] becomes optional, whereas with past tense verbs the deletion of the proclitic ma results in an ungrammatical sentence. As for copular sentences, the particle [mosh] is used to negate verbless copular sentences where there is a covert present tense verb. But, when the copular sentence is formed via a past tense verb, it is no longer used. Instead, the negative construction [ma…-ʃ] is used. When negating the imperative forms and existential constructions, we treat them like the present tense verbs where both [ma and -ʃ] are used.

Some examples are taken from the Holy Qur'an to show that the same negative particles are used in the language of the Qur'an which is a representative of the standard variety of language. Though there is no comparison between the two varieties; the dialectal and the standard, it was necessary and useful for any reader to know the degree of the deviation of the non-standard forms which proved to be more familiar to almost all the Islamic as well as Arab countries.

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حول تراكيب صيغ النفي باللهجة الفلسطينية

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المستخلص

تهتم هذه الدراسة بشكل أساسي بتحليل تراكيب وتشكيل النفي في اللهجة الفلسطينية لوصف أي أنماط قد تختلف عن اللغة الفصحى . تم جمع بيانات هذه الدراسة من مصادر مختلفة. هذه المصادر هم أشخاص نشأوا من فلسطين. من الشائع استخدام صيغ النفي في جميع اللغات واللهجات مع وجود بعض الاختلافات. يدور هذا البحث حول كلمات النفي الشائعة المختلفة لدى الفلسطينيين ومنها (مو ، مش ، ما ، لع ، لاء ، لا ، وما إلى ذلك)هذه العبارات المستخدمة في المجتمع الفلسطيني ولكن من الشائع جدًا أن يكون أي شخص غير متأكد من الكلمة التي يستخدمها في مختلف سيناريوهات الحياة . قد ينشأ سؤال آخر أيضًا: `` لماذا يوجد اختلاف في تشكيل صيغ النفي في هذه اللهجة؟ " وبالتالي ، فإن هذا الالتباس في استخدام الصيغة المناسبة سوف يتم حله ونأمل أن يتم توضيحه بنهاية هذه الورقة البحثية.

الكلمات المفتاحية : فلسطينية ، نفي ، لهجة ، لغة عربية ، تراكيب