

Egyptian Radio Arabic

A Phonological Analysis of the Language in EBA News Broadcasts

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1 Introduction

More than 40 years after Richard S. Harrell's 1960 article «A Linguistic Analysis of Egyptian Radio Arabic» was published, I decided to 'revisit' this variety of *fushā* and make it the focus of my *hovedoppgave* (master's thesis) on Arabic. I chose this focus for my thesis as radio (and TV) news broadcasts are one of the few non-religious arenas where we find an oral variety of *fushā* – more specifically a variety of *fushā* which is read from a written text. (Few Arabs ever attempt to produce extemporary spoken *fushā*.)

I must stress that the term Egyptian Radio Arabic (ERA) here – like in Harrell 1960 – is defined as the variety of *fushā* in use in Egyptian news broadcasts, not the Arabic(s) used in Egyptian radio broadcasts in general (which exhibits a continuum from Egyptian Arabic dialect(s) to Qur'ānic recitation).

My intention is mainly to provide an analysis of an oral variety of literary Arabic as produced by the influential Egyptian Broadcasting Authority (EBA – *'Iḍā'atū Gūmhūriyyati Miṣra l-‘Arabiyya*) almost 50 years after Harrell did his groundbreaking work with a similar focus. However, this thesis is not simply a follow-up to his study. Though my data have a lot in common with Harrell's, I have also wanted to go into the contextual factors and influences shaping Egyptian Radio Arabic as it is produced at the end of the 1990s. Accordingly, I have interviewed two newsreaders working for the Egyptian Broadcasting Authority (EBA – *'Iḍā'at Gūmhūriyyat Miṣr al-‘Arabiyya*), as well as the head of the news section, on language policies and issues related to their training and work situation in order to look at how these factors influence the language form produced in the broadcasts.

Linguistics – both the field in general as well as research specifically focusing on Arabic – has seen much development since Harrell's article was published in 1960. One of the most important dimensions of this development is the inclusion of sociolinguistic aspects in analyses such as this. When I started to record and transcribe the news broadcasts, it soon became apparent that the personal style of the individual newsreader is very important to the end result on several levels: The consistency in producing ERA in accordance with the norms of *fushā* (both the ones which receive special focus in the training and those which the newsreaders are expected to have internalised through their education) and eventual deviation from the norms, the sociolinguistic clues to background provided in the pronunciation and of course the quality of the voice. All these factors are taken into consideration by the listeners – consciously or not – when deciding upon the performance of the newsreaders. I wanted to bring these aspects into the analysis, and will try to show how ERA is basically a sum of the individual performances of a group of people – sometimes exhibiting significant variation inside the group, sometimes not. In this variation there might be patterns, e.g. with clear gender differences in the realisation of certain feature, or the features will show variation with no apparent structure.

It must be stressed that my findings cannot be generalised as valid for the Arabic used in EBA seen as a whole. As mentioned above, my data consist of read manuscripts, and can only be compared to other programs of the same form (other examples are news analysis features, radio plays and readings of literary texts – taking into consideration that *genre* has a strong influence on the language level). Most EBA radio programs, and to an even greater extent on television, follow different norms from the news broadcasts – norms perceived by both EBA personnel and the general public as more lax. This is primarily due to the extemporary nature of the speech produced on the bulk of EBA programs – on both radio and television.

I have had many reactions on my choice of this subject for my thesis, and not only by Norwegian friends and family finding my project slightly obscure – most Egyptians I talked to were also quite puzzled at my interest in the language of Egyptian news broadcasts. One of the important reasons for my interest lies in the vast difference in the language situations in Norway and Egypt.

Norway is a country where the written language was under constant revision during the last century with respect to grammar and orthography (with substantial language reforms implemented in 1907, 1917, 1938 and 1959), where the written language is supposed to be able to reflect spoken dialects to a great extent – and with two written norms for 4,5 million people, the choice of which is subject to much feeling and debate. Add to this a plethora of local dialects (showing greater variation than e.g. English), and national broadcast media (notably the Norwegian Broadcasting Corporation, NRK, with three main radio stations and two TV stations, the private national radio network P4 and the national private TV channels TV2, TVN and TV3) which actively support the use of dialects in its broadcasts on all levels. For news broadcasts, this results in the newsreader reading manuscripts in one of the two written norms, but where her/his dialect has a strong influence on the reading style. (The newsreaders are encouraged to rewrite the manuscripts to suit their idiolects as this is considered to make the end result more fluid.)

The contrast to Egypt, where the written language is the standard language of 20 other countries than Egypt, is markedly different from the spoken dialects and where the mere thought of language reform in order to bring the written language closer to spoken dialects is considered by many to be an attack on Islam and Arab unity, as well as an indication of the general decline of modern society, is fascinating to me. On top of this comes Egypt's importance in Arab media and the position of the Egyptian Broadcast Authority, even though the international importance of Egyptian radio will probably never again attain the peak of the 1950s and 60s (today this position seems to have been taken by the satellite TV stations of the Gulf, like *al-Gazīra*, MBC and others).

Originally, I got interested in the subject through Harrell's article, and then found it interesting to be able to note the differences between his findings and my own when I started transcribing and analysing my own data – and finally had the opportunity to discuss the process behind the broadcasts with people who play crucial parts in their production.

An important aspect in the choice of focus was to analyse a variety of Arabic which has a fairly fixed system of norms. In the case of ERA, the newsreaders rely on two primary sources of norms: Most importantly the grammar of *fushā* based on the work of the classical grammarians as taught in the Egyptian educational system, but also the set of norms taught the newsreaders in the preparatory training before they are allowed on air.

Finally, I want to stress that my aim with this thesis has **not** been to pinpoint any 'mistakes' in the performance of the EBA newsreaders. Here it can be useful to quote Badawī (1973:119):

«فلا يوجد الآن في مصر (ولا في أي بلد عربي آخر) من يستطيع مهما بلغت درجة إتقانه للفصحي – أن ينطق بها دون أن يكشف عن البلد العربي الذي نشأ فيه. ومعنى ذلك بدون حاجة إلى الدخول في مناقشات لغوية – أن نطقنا جميعاً للفصحي مشوب بصفات محلية – يمكن لنا أن نسمّيها صفات عامية – لم تكن لهذه اللغة في عصورها الأولى. أي أن "فصحي النحو العربي" قد أصبحت الآن "مثلاً" في التجريد لا يمكن أن تتحقق في الواقع بكمال صفاتها.»

([As] in today's Egypt (or in any other Arab country) there is no one – regardless of his level of *fushā* skills – who is able to pronounce it without uncovering what Arab country he grew up in. The meaning of this – without having to go into linguistic arguments – is that the *fushā* produced by all of us is mixed with local features – which we can call dialect features – which were not features of the language in its early age. I.e. ***the fushā of Arabic grammar has become an abstract example which cannot be realised with all its features in the present time.***)

After working with this material for more than 18 months, I am impressed at how consistent with the *fushā* norms the language of the news broadcasts is in general. The fact that my thesis to a certain extent devotes its focus to deviation from *fushā* norms should not be taken as an indication that I see the newsreaders as having 'failed' in any way. What I hope to do with this thesis is to shed light on the qualities that make ERA what it is today – a variety of Arabic that must clearly be classified as *fushā*, but which has a distinct and unique Egyptian flavour.

2 The position of ERA in the language landscape of modern Egypt

2.1 Diglossia in Arabic

There is considerable controversy around how to analyse the language situation in the Arab world. The classical Arab grammarians saw colloquial varieties of Arabic simply as deviations from the norms of correct or pure Arabic (*al-luga al-‘arabiyya al-fuṣḥā*) and not entities in their own right, a view which to a certain extent is still widespread among Arabs today.

The common view is that of Arabic as the classic example of *diglossia*,¹ highly influenced by Charles A. Ferguson's pioneering 1959 article «Diglossia.» His definition of the situation in the Arab world (along with the language situations in Greece, Haiti and Switzerland) was described this way:

«A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written or formal spoken purposes, but is not used by any sector of the community for ordinary conversation» (1959:336).

In this model, Arabic is seen as having two discrete varieties, a high language (Classical Arabic – *fuṣḥā*) and a low language (colloquial Arabic – [*‘arabiyya*] *‘āmmiyya*) – each deemed appropriate in separate sets of situations, the high language in formal situations and the low language in informal ones.

Ferguson also mentioned «a kind of spoken Arabic much used in semiformal or cross-dialectal situations [which] has a highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary» (1959:330).

Ferguson's article was a great inspiration for many, and since its publication much research has been devoted to what parameters dictate the choice of the high and low varieties in this model.² Another important focus of the research has been the intermediate varieties of Arabic which cannot be classified as belonging to either the high or the low language. Haim Blanc's 1960 article «Style Variations in Spoken Arabic: A Sample of Interdialectal Educated Conversation» focused on style levels in cross-dialectal conversation.

In 1973, al-Sa‘īd Muhammad Badawī's groundbreaking book *Mustawayāt al-‘arabiyya al-mu‘āṣira fī Miṣr* was published. It focuses on a single speech community with a continuum model where the levels are defined according to sociolinguistic criteria.

Badawī mentions that only a minority of speakers have command of only one language level in his model, and that most speakers switch between different levels. Much research has focused on the parameters of such codeswitching, both between different varieties of Arabic and between varieties of Arabic and other languages.

Clive Holes (1990:277–315) provides a thorough summary of the subject of language levels in Arabic. Benjamin Hary's 1996 article «The Importance of the Language Continuum in Arabic Multiglossia» stresses the continuum aspect, and provides a summary of the debate on the different models proposed for interpreting the situation(s) in modern Arabic.

¹ The term was first used about Arabic by William Marçais in 1930.

² In Ferguson 1991, the author himself sums up the situation in the field 32 years after the publication of his article.

2.2 al-Sā'īd Muḥammad Badawī's model for linguistic variation in Egypt

Badawī's model presents a language continuum for Egypt ranging from 'pure' Egyptian Arabic dialect to 'pure' *fūshā*. The model presents five levels, but Badawī stresses that he does not see them as discrete varieties. However, as Hary points out: «[B]y assigning linguistic characteristics to these levels, Badawi cannot escape the impression others draw that these specific levels do exist as 'neat categories.' Furthermore, by assigning each level a name, Badawi is forced to draw a dividing line between the standard and the colloquial varieties.» (1996:71).

Badawī's five levels are the following:

| | |
|-----|---------------------------------|
| I | <i>Fūshā at-turāθ</i> |
| II | <i>Fūshā al-‘asr</i> |
| III | <i>‘Āmmiyat al-muθaqqaftin</i> |
| IV | <i>‘Āmmiyat al-mutanawwirin</i> |
| V | <i>‘Āmmiyat al-‘ummīyyin</i> |

As my main concern is with *fūshā*, I will focus on Badawī's levels I and II. He stresses that the traits separating the two levels of *fūshā* in his model are few, but – important for my analysis – that most of them are phonological features which the classical grammarians were not concerned with (e.g. stress) (1973:119). He provides descriptions of all levels with regards to phonology, morphology and syntax.³

2.2.1 *Fūshā at-turāθ*

Fūshā at-turāθ is «the linguistic vehicle of the legacy of Islamic high culture and religion. [...] In Egypt, [it] varies only minimally from the classical descriptions of *fūshā*, as might be expected in what is now in effect a liturgical language.» (Badawī & Hinds 1986:VIII) Badawī also states that it is easier for a speaker to produce extemporaneous *fūshā at-turāθ* than *fūshā al-‘asr* due to the limited sphere of use for the former.⁴

فالتكلّم الشفاهي بفصحي التراث أسهل على متلقنها من التكلّم الشفاهي بفصحي العصر على متلقنها. ذلك لأنّ الموضوعات التي تعبر عنها فصحي التراث في الوقت الحاضر موضوعات قليلة العمق محدودة التنوّع ما لا يتطلّب كثيراً من تركيز الانتباه أثناء الكلام.» (1973:128)

The following traits characterise *fūshā at-turāθ*:

1. ظ ذ ث are realised as interdentals /θ ð ð/
2. ج is realised as /g/
3. Backed phonemes ح خ ع غ ق are realised with uvularisation and lip-rounding
4. Emphatic phonemes ض ط ص are realised with a high degree of emphasis and lip-rounding
5. All vowels are realised with their prescribed length without regard to syllable structure and stress patterns, which gives a special rhythm to this level different from all the others
6. Emphatic /a/ (i.e. in syllables containing an emphatic consonant) is realised with

³ I will only mention features relevant to my analysis.

⁴ I am of the opinion that this may also be the case for news broadcasts as a genre.

- lip-rounding
7. Stress is realised as in the dialect of the speaker, as the stress features of *fushā* in former times are not known because they were not described by the classical grammarians
 8. Contextual forms are pronounced in context and pausal forms in pause, including names (triptote and diptote alike), numerals and geographical names
 9. Final long vowels are retained
 10. Progressive emphasis spread is not blocked by the 'weak letters'⁵

2.2.2 *Fushā al-‘asr*

Badawī states that *fushā al-‘asr* is a written form which may be read aloud in public, but which only few people try to speak extemporaneously:

«فصحى العصر هي السجل المكتوب لعلوم العصر الحديث ومعارفه. وقد يبقى هذا السجل مكتوباً، وقد يقرأ جهزة، وقد يحاول القلة – بشيء من النجاح أحياناً – أن يرتجلوا مثل المكتوب في مستوى اللغوي وفي التزامه بالقوانين التي يجري عليه.» (1973:127)

«[W]hen employed orally in Egypt, *fushā al-‘asr* displays other departures (phonological, morphological and syntactic) from the norms of *fushā al-turāth*, and these departures for the most part occur in more pronounced forms in the various levels of ‘āmmiyā.» (Badawī & Hinds 1986:VIII)

Regarding oral realisations of *fushā al-‘asr*, Badawī states that it shows greater variation than written forms. The level depends on several factors: The speaker and his/her command of the language level, the subject in question, and the fact that it is extemporaneous in nature – thus the speaker has no possibility to go back and correct him/herself, unlike what is the case with writing. When writing, one can almost completely disregard the vowelisation of the text – this is of course unavoidable in speech, accordingly the degree to which the speaker knows these norms becomes very evident.

The level of oral *fushā* varies between the different radio programs that use it, reflecting the level of *fushā* attained by the graduates of the educational system of the present time. Badawī also finds differences between the different EBA radio channels – *al-Barnāmag al-‘Āmm*, *Sawt al-‘Arab*, *aš-Šarq al-‘Awsat*, *‘Iḍā’at aš-šā‘b*, etc – reflecting their respective 'personalities'. Gender is also a factor, and Badawī claims that women are less able to produce a 'correct ideal' (المثال الفصيح) than men under similar conditions.

Despite the variation within *fushā al-‘asr*, Badawī finds that there is a number of traits that are common for all these varieties. These traits are features that are considered ungrammatical in *fushā at-turāθ*, but while some of these may be classified as such also in *fushā al-‘asr*, others have lost the connotation of grammatical mistake on this level.

The following traits characterise *fushā al-‘asr*:

1. ظ ذ ث are realised as sibilants /s z z/ (however, newsreaders are mentioned as an exception in their retention of the interdentals⁶)

⁵ *Hurūf al-‘illa: و ي ا* (Wehr 1994:740).

⁶ «نلاحظ [...] أن المذيعين يلتزمان «بإخراج اللسان في أصوات الظاء والذاء والثاء» ويبدو أن

2. ح is realised as /g/, realisation as /ğ/ would be considered a mistake in *fushā al-‘asr*⁷
3. Backed phonemes ح خ ع غ ق are realised with less uvularisation than what is the case in *fushā at-turāθ*, and without lip-rounding – women even more than men
4. Emphatic phonemes ض ط ظ are realised with less emphasis and no lip-rounding in the speech of educated men – some women exhibit complete deemphasis of ض and ط, and partial deemphasis of ص and ظ (but with retained backed vowels)⁸
5. In lexemes with more than one long vowel, only one is retained – long vowels are also generally realised shorter than in *fushā at-turāθ* (Badawī sees the realisation of long vowels in cases where *fushā* and EA differ as relative to the level of education of the speaker as well the subject in question)
6. Pausal forms in context meet with little reaction from the listeners (whereas ungrammatical *i'rāb* endings do)
7. Names (triptote and diptote alike) and geographical names are generally realised in pausal form in context⁹ (in some programs EA-influence is clear)
8. Numerals are generally realised as EA forms
9. Progressive emphasis spread is blocked by the 'weak letters'
10. A tendency towards non-pharyngeal realisation of /r/
11. Final long vowels are shortened

2.3 What is *fushā*?

As seen in the previous section, Badawī separates between two levels of *fushā*. Unlike what is the case among arabists and linguists – who generally use the terms Classical Arabic and Modern Standard Arabic as categories that are fairly consistent with Badawī's definition, this separation is far from universal among users of Arabic. Dilworth B. Parkinson's article «Searching for Modern Fuṣḥa: Real-life Formal Arabic» addresses this problem of terminology in depth:

«Trying to come up with an appropriate term to talk about the form [Modern Standard Arabic] in Arabic can prove frustrating. Many use the term fuṣḥa by itself, but the normal and understood use of this term is "Classical Arabic," the Arabic of the medieval heritage of Arabic and Islamic literature and religion. Since the variety we are interested in is clearly not that, use of this term leads instantly to confusion. Modifying the word with other words such as *mu‘āṣir* or *al-‘asr* "contemporary" does not clear up the confusion completely since there are modern varieties used mainly in religious discourse that approach the classical norms, and which are therefore truly "modern classical Arabic," and many simply reject out of hand the notion that newspaper Arabic fits into a single category with these more classicized varieties. Scholars at *Dār al-‘Ulūm*, the Arabic language teachers' college of the University of Cairo, recognizing the terminological problem, have begun using the term *faṣīḥ* to describe Modern Standard Arabic, retaining fuṣḥa for the language of the classical heritage. This usage has otherwise not been widely adopted, however, and when I tried to explain it to Azhar (the important Islamic university) scholars, for example, it was rejected out of hand. Some Egyptians informed me that grammatical modern Arabic should simply be referred to as *luḡa ‘arabiyya* "Arabic language" (not as fuṣḥa). Others

نظام التدريب الصوتي بإذاعة يعني بهذه الظاهرة عنية خاصة.» (Badawī 1973:137)

«ومصريون المثقفون ثقافة عصرية لا يستریحون عموماً إلى استخدام الجيم المعطش، مما يخلع عليهما صفة «الخطأ» في فصحى العصر.» (Badawī 1973:137)

⁸ Badawī sees this as EA influence, and mentions it as a feature of several female sociolects (especially middle class) as well as an Alexandrian dialect feature (1973:182).

⁹ Badawī (1973:126) quotes the Academy of the Arabic Language in support of this.

used the word *luğā* "language" alone, for example in contexts like *di luğā* "That is (correct Arabic) language" or *di miš luğā* "That is not (correct Arabic) language." Others call the variety of interest here *luğat algaraa' id* "the language of the newspapers," but this term is considered somewhat derogatory, and does not adequately describe the range that is usually claimed for Modern Standard Arabic. *The important point here is that people do not agree on a term, and that further they do not agree on what specific part of the communicative continuum, i.e., what specific varieties, any particular term should refer to»* (Parkinson 1991:33, my emphasis).

I met similar reactions from people while staying in Cairo. It was clear from the start that many people feel that the language used in the media in general is an entity of its own, and when describing my project to friends and acquaintances most made remarks like «so, you want to study Egyptian *fushā?*¹⁰»¹⁰ and «you must keep in mind that the media language is something else [than *fushā*].»¹¹ I will return to the EBA definition of *fushā* and what aspects are focused upon in the training of the newsreaders in chapter 4.

Parkinson emphasises that for many people, «the term *fushā* meant more than simply "grammatically correct formal Arabic."», others «were just as insistent that *fushā* is an appropriate way to refer to the language of the press and the other formal varieties of what is often called Modern Standard Arabic.» Thus «[e]ducated Egyptians, then, appear to be clearly aware that their modern formal language differs in many respects from the classical language, but they differ about whether this is a good or bad thing, and about whether they have a right to use the term *fushā* to refer to the modern form.» (1991:34–5)

Descriptive studies on Modern Standard Arabic ~ *fushā al-^casr* abound, showing clearly structured differences in usage between this form and the language used in classical texts and contemporary texts in certain spheres, i.e. Classical Arabic ~ *fushā at-turāθ*. MSA has also been laid out as a prescriptive norm, but then – importantly – only for teaching formal Arabic to foreign students. The crucial point for my project is that there exists no separate codified norm for MSA ~ *fushā al-^casr* anywhere in the Arab world, accordingly the *fushā* normative system is based on the description of the classical grammarians. Their models of analysis remain the basis of the *fushā* grammars that are published in the Arab world today and which form the basis for teaching Arabic on all levels of the educational systems in the region (Versteegh 1997b:150–152). Thus when mentioning *fushā* norms, I define these as the rules of *fushā* grammar as presented in W. Wright's *A Grammar of the Arabic Language* (3rd edition – Wright 1981).¹²

So far in this section, the focus has been on written *fushā* – but the issues I have touched upon also concern oral varieties of *fushā*. Again, there is a situation where the norms for oral performance of Classical Arabic are codified in detail, especially for Qur'ānic recitation (*taqwīd*), but also for using oral *fushā* in other religious contexts, e.g. in mosque sermons and religious programs in the broadcast media, as provided the basis for Badawi's description of the phonology of *fushā at-turāθ* above.¹³ There is clearly also an established usage for oral performances of *fushā* that belong to the secular sphere, like news broadcasts. Although this

¹⁰ /ya^cni, ^cāyiz tiddis il-fushā l-maṣriyya?/

¹¹ /lāzim tuzkur ^cinna luğat il-^ci^clām hāga tāni/

¹² Harrell also follows Wright where nothing else is stated (1960:4).

¹³ According to Hasan Madanī, the religious norm for oral *fushā* is also the basic norm for Christian religious broadcasts on EBA radio.

usage is not specified in writing, it is still taught as normative to newsreaders and other *muðlūn* – I will return to the details of this norm in chapter 4.

As with written texts, people's attitudes towards oral *fushā* as used in secular contexts will vary considerably and many will probably reject it as being "correct oral *fushā*" and reserve this classification for performances in line with Badawī's description of *fushā at-turāθ* above. On the other hand, it remains one of the very few varieties of oral formal Arabic people are exposed to, and as such it serves as a clear *model* for secular usage of oral *fushā* – even though those trying to emulate it in certain situations may have reservations against considering it any kind of *ideal*. Hence, in my opinion, ERA can be said to be a model for normative secular oral *fushā*.

2.4 What is Egyptian Arabic?

The term Egyptian Arabic (EA) has already been put to use, and it is necessary with a clarification of how I define this term. The term implies an Egyptian dialect of Arabic, but obviously there is great geographic variation inside Egypt (Fischer & Jastrow 1980:207–29). All newsreaders in my data, with the exception of one, grew up in Cairo and are native speakers of the Cairo dialect.

The one newsreader who did not grow up in Cairo (H.M.m) grew up in Aswan. However, he has spent his adult life in Cairo after moving there to go to university. In an interview with me he insisted that he used his Upper Egyptian dialect in most of his daily life, refusing to accommodate to Cairenes by levelling or switching dialect. (With me he mainly used a language that I would characterise as ranging from high-level *‘āmmiyat al-muθaqqafīn* to pausal *fushā al-‘asr*, but notably with *ȝ* realised as /ȝ/, *݂* (as well occurrences of *ض*) realised as /ð/ in line with *ṣa‘idī* Egyptian and other interdentals retained.) I will return to the possible influence his different dialect background has on his performance of certain features in the analysis.

3 Methodology

3.1 Selection of data

All recordings were done between 27 September and 30 November 1998 in Central Cairo. The broadcasts chosen as data for this thesis, news broadcasts from the EBA national station *al-Barnāmag al-‘Āmm*, are quite similar in content to those recorded by Harrell for his 1960 paper, though his recordings were from the EBA international service. The audience targeted by *al-Barnāmag al-‘Āmm* should also be fairly similar to the one targeted by the EBA international service, despite the different location.

3.1.1 Program

There are three main news programs broadcast daily on this station, at 6:35am, 2:30pm and 11pm. The most important of the three, as well as the longest, is the afternoon broadcast. The program starts with a general news broadcast generally lasting 10 to 15 minutes. My data only include these news broadcasts, not the following segments of the news program.

Like Harrell, I have done transcripts of the introductions to the broadcasts. However, as these presenters are generally not newsreaders, I have chosen not to include the introductions in the general analysis. It will accordingly be noted whenever I bring findings from this part of my data into the analysis.

3.1.2 Statistics on the data and the newsreaders

Harrell's 1960 study of ERA builds on a data collection of 200 transcribed pages,¹⁴ which corresponds to approximately 160 pages in the typography and lay-out of my transcribed broadcasts. In length, this equals 30 recording transcripts in my material. I made 49 during my stay in Cairo, and did a selection of 30 among these in order to get a data collection at approximately the same size as Harrell's.

When choosing the 30 recordings included in my data, my main criteria were to include all the newsreaders in my 49 recordings and to retain a fairly representative gender distribution. There are 12 newsreaders in my data, 6 women and 6 men. However, out of the 49 recordings I made, only 18 were made by men.¹⁵ (The ratio for November, when I did recordings every day, were 30 recordings, out of which 11 were read by men – almost exactly the same percentage.) The data (not including the introductions) equal 6 hours and 52 minutes of recording.

All newsreaders in my 49 recordings are included in the thesis data. The selected 30 programs have the same gender distribution as the 49 recordings, and the individual newsreaders are represented roughly corresponding to their representation in the 49 recordings.¹⁶

The newsreaders all have college degrees or higher education, and are all middle to upper middle class. All (with the exception of H.M.m) grew up in Cairo and have Cairene Egyptian Arabic as their mother tongue. Their ages span from 39 to 55 approximately, with

¹⁴ Harrell 1960:36. Note that this number of pages may refer either to a specific search or to his entire data.

¹⁵ I wondered if this was because female newsreaders would be working the dayshift more than early morning or late evening. However, according to Hasan Madanī, gender is not taken into consideration when setting up the shift plan. He was of the opinion that the gender balance in the newscasts was coincidental more than anything.

¹⁶ With a slight overrepresentation of the newsreaders who read less often.

most in their early 40s.¹⁷ The gender of the newsreaders is indicated in all examples with a cursive letter after the initials –*f* for female and *m* for male newsreaders.

| Newsreaders | Gender | Recordings |
|-------------|--------|--|
| H.B. | Female | 27.09.1998 - 25.10.1998 - 01.11.1998 - 08.11.1998 |
| H.H. | Female | 19.10.1998 - 20.10.1998 - 27.10.1998 - 03.11.1998 |
| M.X. | Female | 26.10.1998 - 02.11.1998 |
| °A.R. | Male | 03.10.1998 - 17.10.1998 |
| H.S. | Male | 13.10.1998 |
| L.Š. | Female | 14.10.1998 |
| M.T. | Male | 10.10.1998 - 24.10.1998 - 31.10.1998 |
| H.°A. | Male | 28.10.1998 |
| °U.°A. | Female | 09.10.1998 - 16.10.1998 - 23.10.1998 - 30.10.1998 - 06.11.1998 |
| W.F. | Female | 06.10.1998 - 04.11.1998 |
| H.M. | Male | 22.10.1998 - 05.11.1998 - 12.11.1998 - 19.11.1998 |
| °A.M. | Male | 02.10.1998 |

Table 3.1: Newsreaders featured in my data

3.1.3 Interviews

In order to get information on the background of the newsreaders, their training at the EBA and to discuss my findings with some of the people who have contributed to my data – directly or indirectly, I got in touch with Buθayna Kāmil during my stay in Egypt. Buθayna Kāmil has worked as a newsreader for *al-Barnāmag al-‘Āmm* (and was herself trained by Hāla al-Hadīdī together with Ḥasan Madanī). She is now working as a newsreader for EBA TV.¹⁸ Buθayna Kāmil arranged an appointment for me with Muḥammad al-Wakīl, head of the news section at EBA.

It became clear that I would need to transcribe my recordings and start looking at the analysis before doing more interviews, and I decided to postpone further interviews until I returned to Cairo the summer of 1999. Again through the help of Buθayna Kāmil, I contacted Ḥasan Madanī – who is represented in my data and works as a coach for new newsreaders, accordingly he has quite an influence on what issues are addressed in the training program.

I have done two 2-hour interviews with Buθayna Kāmil, one 2-hour interview with Ḥasan Madanī, and one half-hour interview with Muḥammad al-Wakīl.

3.2 Technical aspects of recording and computer equipment

The recording was done in mono on a Sony MZ-R30 MiniDisc recorder connected with cable to a Sony ICF-SW7600 World Receiver radio. The recordings were all done on the FM band, they are exceptionally clear and almost completely void of distortion or audible hiss. The transcription was done with the MiniDisc recorder and headphones.

All recordings were done on the FM 105.7 frequency as this was found to be the optimal frequency for receiving *al-Barnāmag al-‘Āmm* in my area (*az-Zamālek* in central Cairo).

Most of the transcription was done on a Macintosh PB150 (OS 7.1 – Arabic Language Kit) with the word processor Nisus 5.1.3. Some transcription and all thesis writing was done on a Macintosh PPC 6500/250 (OS 8.0 > 9.0 – Arabic Language Kit) with Nisus 5.1.3.

¹⁷ All this information stems from my interviews with Buθayna Kāmil.

¹⁸ Buθayna Kāmil also produced and presented one of Egypt's most successful radio programs in recent years, 'Nightly Confessions' (اعترافات ليلاً), which was broadcast from 1992 until it was taken off the air in October 1998.

Vocabulary count done with the worldscript compatible word list macro in Nisus Writer 5.1.3. Conc 1.80b3 and Nisus Writer 5.1.3 have been used for concordances and pattern searches. Knut S. Vikør's *Jaghbub* transcription font package (TrueType for Macintosh) is generally used for transcription and main text, the SIL IPA93 font package is used for some graphemes.

3.3 System of transcription

The system of transcription is essentially phonemic, with certain adaptations to highlight stylistic features important for my analysis. Some of these will have allophonic values in a strictly morphological analysis, but are included as separate phonemes in my system as they convey stylistically significant information.

There is a wide range of systems in use for transcribing Arabic. Most fall into two categories; a traditional school and an IPA-oriented one. The system used here belongs to the former: First of all because it is easily recognisable for most Arabists, secondly because the International Phonetic Alphabet has several ways of indicating emphasis (see page 15) – each implying a certain interpretation of the phenomenon.

My system is very similar to the one in Fischer & Jastrow 1980, with certain exceptions: *غ* is transcribed /ˤ/, the unvoiced interdental *ـ* is transcribed /θ/ and the voiced interdentals *ـ* and *ـ* are transcribed /ð/ and /ðˤ/ respectively.¹⁹

Predictable allophonic variation is generally not marked, i.e. [ˤiktimāc] for /ˤigtimāc/, [dáxt] for /dágt/ or [hósni] for /húsni/.

3.3.1 Phoneme inventory, transcription graphemes, punctuation and indication of suprasegmental features

| Place of articulation | | Manner of articulation | | | | | |
|-----------------------|-----------------|------------------------|-----------|-----------|--------|-------|-------|
| | | plosive | fricative | affricate | liquid | nasal | glide |
| bilabial | | (p) | b | | | m | w |
| labiodental | | | f | (v) | | | |
| interdental | <i>plain</i> | | | θ | ð | l | |
| | <i>emphatic</i> | | | | ðˤ | | |
| dental | <i>plain</i> | t | d | s | z | | |
| | <i>emphatic</i> | ṭ | ḍ | ṣ | [z] | | |
| postalveolar | | | š | [ž] | [g] | r | n |
| palatal | | | | | | | y |
| velar | k | g | x | ɣ | | | |
| uvular | q | | | | | | |
| pharyngeal | | | ḥ | ˤ | | | |
| glottal | ˀ | | h | | | | |

Table 3.2: Phoneme inventory: Consonants and semivowels

The phonemes in square brackets are marginal in my data, though they are common in other varieties of Arabic. /z/ is the common EA realisation of *ـ*, but in ERA the normative pronunciation is /ðˤ/. /ž/ ~ /g/ are only used in names from other Arabic dialects as well as

¹⁹ Fischer & Jastrow 1980 use the Arabic grapheme itself for *غ*, /tˤ/ for *ـ*, /dˤ/ for *ـ* and /d/ with a lowered dot for *ـ*.

non-Arabic loans and names. The phonemes in brackets – /p/ and /v/ – are only used in non-Arabic loans and names.²⁰

3.3.2 Vowels and diphthongs

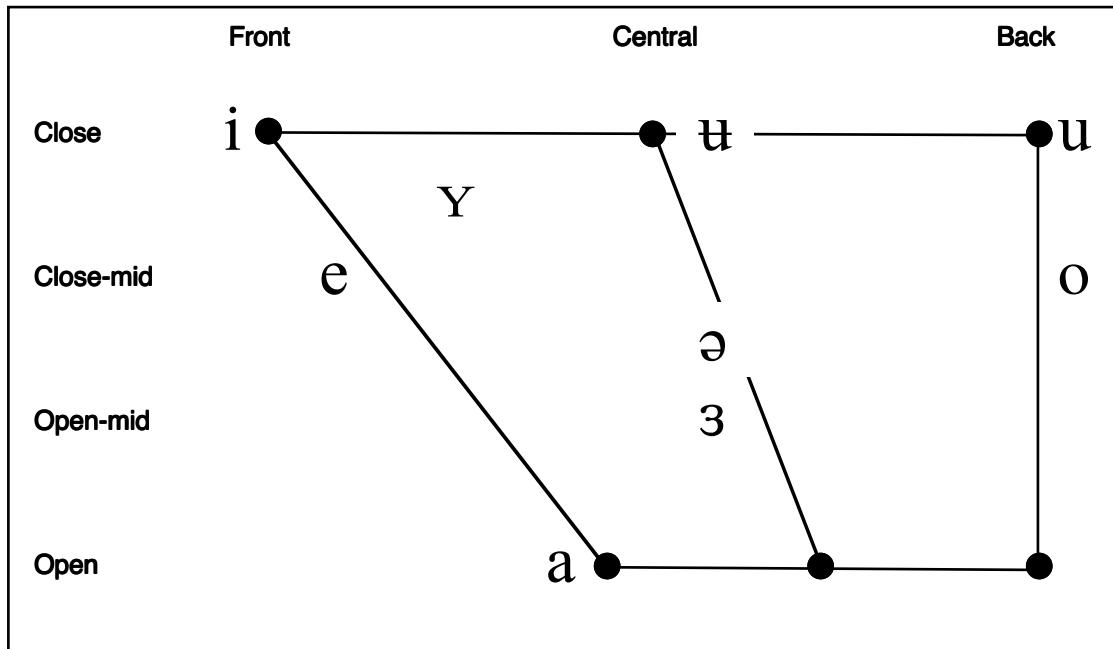


Figure 3.1 Vowel structure in ERA²¹

The normal vowel inventory for *fushā* is /a i u/ (short) and /ā ī ū/ (long), the diphthongs are /ay aw/. EA, like many other modern dialects of Arabic, has developed the long vowels /ē ō/, the result of monophthongisation of the two diphthongs /ay aw/ – they also appear in EA in the short forms /e o/, usually as a result of shortening of syllables without stress. I consider /e o/ to have phonemic status in ERA as they are used consistently in several non-Arabic loans and names. Several marginal vowels appear in certain loans in parts of the data /ā ū ɜ ə y/²² – I have chosen to include these in the transcription, even though their status as phonemes in ERA is questionable. A *schwa* /ə/ is used both for epenthetic vowels and for reduced short vowels.²³

Pausal feminine forms are transcribed /-a/, not /-ah/.

3.3.3 Other symbols used

Phonemic transcription is marked with left-slant strokes // . Phonetic transcription is marked with square brackets []. Normal brackets () are used for elements not heard, but which have been added to make the item grammatically consistent with *fushā* norms. { } have been used for stretches where interpretation is difficult. Three dots ... have been used for repair, i.e. when the newsreader corrects her/himself. A hyphen is used to separate between morphemes.

²⁰ /ɪ/ has been used very sporadically to indicate an approximation of an English R. It has not been included in the table.

²¹ Backed allophones as a result of pharyngealisation are not included in the figure.

²² All with values as in IPA revised to 1993.

²³ As shown in the figure, the pronunciations of /ə/ and /ɜ/ are very similar (see IPA revised to 1993). The choice of different graphemes reflect a wish to differentiate between their respective uses: /ə/ for epenthetic or reduced short vowel, and /ɜ/ for the approximation of a central, open-mid vowel in names and loanwords from English.

3.3.4 *'i'rāb* and *hamzat al-waṣl*

Where case endings (*'i'rāb*) are followed by the definite article or *PERF* verbs VII to X, the placement of the case ending vowel indicates whether the case ending read is consistent with the norm or not. Norm-consistent case endings will be postposed to the word and separated from the following definite article or *PERF* verb VII-X with a space, in cases with *'i'rāb* vowels in violation of the norm the space will follow directly after the word and the vowel ending will be anteposed to the definite article or the *PERF* verb VII-X, i.e.: /lil-^oúmami l-muttáḥida/, but */dá^ca kōfi ^canān il-^oamīnu l-^cāmm/. I refer to Wright (1981:19–24) for the *fushā* norms regarding *'i'rāb* vowels and *hamzat al-waṣl*.

3.3.5 Pausal reading of final geminated consonants

This is a most contested area of Arabic phonology, and several researchers claim that final geminated consonants are simply not pronounced with any discernable length compared to non-geminated consonants (Harrell 1960:19). This may well hold for modern dialects of Arabic. However, ERA is an oral variety of *fushā*, and considering the extensive knowledge of the norms of *fushā* newsreaders have, I assume that they are very much aware of its etymology and norms of gemination. I transcribe pausal forms with geminated final consonants where I hear them, and put the second consonant in brackets whenever it is not discernible, but part of the morphology.

3.3.6 Prosodic/suprasegmental features

3.3.6.1 Pause

Pause is marked with right-slant strokes, a short pause with a single stroke \; a longer pause with two \\; a very long break with three \\\;. Typically, a short pause will occur in breaks within a sentence, a longer one between sentences and a long break at a new paragraph. There are numerous exceptions, however. I have not measured pause with instruments, but rely on my ear – accordingly there is potential for inaccuracy in my interpretation of the length of pauses.

3.3.6.2 Stress

Stress is indicated throughout the data; long vowels /ā ī ū/ are generally stressed, stressed short vowels are marked with an acute accent – /á ī ú/, etc. I do not indicate the microjunctures included by Harrell in his transcripts (1960:6–13).

3.3.6.3 Intonation

I have chosen not to go into features of intonation in the analyses of my data (Harrell 1960:6–9; Retsö 1991:27–28). Intonation is not indicated in the transcripts.

3.3.6.4 Emphasis

Emphasis is a most controversial feature among arabists and linguists. The feature is known by several terms, the traditional one – *emphasis* – has been rejected by many scholars for being too inaccurate and giving little information about the details of articulation. The common alternative terms used are *pharyngealisation*, *uvularisation* and *velarisation*. *Retraction* has also been proposed as a general term, but has not gained currency.²⁴ Most of these terms imply an interpretation focusing on a single articulation feature of a highly complex feature. I

²⁴ Lehn (1963:29) also mentions *strong articulation*, *u-resonance* and *heaviness*.

have chosen to use the term pharyngealisation as this interpretation of the feature makes it compatible with palatalisation (see below).

Lehn (1963:29) quotes the common terms used by Arab grammarians as «*‘itbāq* 'spreading and raising of the tongue',²⁵ *‘istiqlāq* 'elevation of the dorsum',²⁶ and *tafxīm* 'thickness, heaviness'²⁷». Cantineau (1960:23–4, 98) notes that Sibawayh and his successors saw *‘itbāq* as being restricted to ص ض ط ظ, whereas *‘istiqlāq* also involves /x ɣ q/ and *tafxīm* /r l/ according to environment. When discussing this feature in Arabic with Egyptian informants, I have used the term *tafxīm*. (It should be noted, however, that most of them defined *tafxīm* as only involving ص ض ط ظ.)

Emphasis in earlier stages of Semitic languages may have been realised differently from the way it is done in Arabic today, and other modern Semitic languages have taken on forms quite different from the pharyngeal pronunciation found in modern Arabic – both its dialects and the current pronunciations of *fushā* (Retsö 1991b:46–7, Hetzron 1987:657, Kaye 1987:669, Fischer 1997:189–90). Sibawayh's phonological description of what has been called the *primary emphatics*²⁸ ص ض ط ظ indicates that the pronunciation of ض has been subject to considerable diachronic change in Arabic (Cantineau 1960:54–6).²⁹

Conventional transcription systems for *fushā* usually reflect a transliteration approach, and accordingly only indicate the four primary emphatics given their own graphemes in Arabic script ص ض ط ظ (usually /ṣ d ṭ z/Ø/). Emphasis spread beyond the phoneme is completely disregarded in these systems and seen as a purely allophonic phenomenon.

All modern Arabic dialects have emphasis features that differ from those of *fushā*. All have acquired additional contrasting pairs to the four, and there are also differences between the different dialects (Fischer & Jastrow 1980:56–7). In an Egyptian context, research on emphasis has been done on the Cairo and Alexandria dialects (Harrell 1957, Lehn 1963, Royal 1985,³⁰ Younes 1993, Wahba 1996).

I have chosen to mark emphasis spread in my transcription as I am of the opinion that this phenomenon in ERA is not a reflection or an attempt at reconstruction of emphasis in *fushā* as described by the classical grammarians, but rather reflects a complex situation where all primary emphatics are to be pronounced with pharyngealisation according to what is perceived as a *fushā* norm, where the realisation of /r x ɣ l q/ with or without backing to a certain extent reflects the situation in EA, and where the features of emphasis spread do not seem to follow

²⁵ Al-Khuli (1982) and Bakalla et al. (1983) give 'velarisation' for *‘itbāq*, Wehr (1994) gives 'velarisation of the sounds ṣ, d, ṭ, z'.

²⁶ The term is not mentioned in any of Al-Khuli (1982), Bakalla et al. (1983) or Wehr (1994).

²⁷ Bakalla et al. (1983) gives 'emphasis' and Wehr (1994) gives 'emphatic or velarised pronunciation of a consonant'. Not listed in Al-Khuli (1982).

²⁸ I.e. the ones given separate graphemes in Arabic script.

²⁹ Conventional wisdom among Arabs has it that the current pronunciation of ض is a sound peculiar to Arabic (which it is not), probably due to the term لغة الضاد 'the language of the ض' which was coined at a time when the pronunciation of ض was indeed limited to Arabic. (This piece of CW also disregards the variation in the pronunciation of ض as either /d/ or /Ø/ depending on dialect.)

³⁰ I have not been able to get hold of this work.

what has been described for EA (e.g. in Younes 1993).³¹ Accordingly, features of emphasis – the pronunciation of the four primary emphatics, emphasis spread and pharyngeal realisation of phonemes other than the primary emphatics – are important to my analysis, and are indicated in my system of transcription.

Researchers working with EA have presented different transcription systems, reflecting different choices:

Harrell 1957, 1960.

Emphasis is discussed extensively in the first work, Harrell 1960 refers to Harrell 1957 – as well as to Jean Cantineau's *Le dialecte Arabe de Palmyre* (1935). Harrell sees emphasis as a suprasegmental feature, and marks it in the transcription by underlining the segments in question. His system for ERA (1960) makes no distinction between independent emphatics (parts of pairs where emphasis gives phonemic distinction), the traditional four /s/, /t/, /d/ and /ð/ (with /z/ representing alternative pronunciation as a sibilant) as well as /r/, /l/ and /ʃ/,³² and what he calls *conjunct emphatics* – all other consonant phonemes receiving an emphatic pronunciation spread from the independent emphatics. He considers /q/, /ħ/ and /c/ as always having a backing influence on vowels – this feature is not seen as emphasis. Thus the three seem to be underlined in Harrell's ERA transcription only as conjunct emphatics – and even then only rarely. Backed vowels due to emphasis spread are also indicated with underlining, there are no separate graphemes.

Lehn 1963.

In his work «Emphasis in Cairo Arabic», Lehn reviewed the work on emphasis in the Cairo dialect done up to 1963. He describes five analyses of the phenomenon, each with a system of transcription relying on the use of a lowered dot preceding the grapheme:³³

Traditional approach: Indicating only /t̤ d̤ s̤ z̤/.

Emphatic consonant analysis: Emphasis seen purely as a consonant feature. All consonants marked with a lowered dot when pronounced with emphasis, no marking of spread to vowels (interpreted as purely allophonic backing). Lehn rejects this analysis because of high redundancy in the distribution between emphatics and non-emphatics, and because it yields problems in finding a system in the morphophonetic alternations between the two classes of consonants,

³¹ I suppose rather few Arabic speakers are conscious of the diachronic change in the realisation of emphasis, and therefore assume that today's *fushā* realisation(s) of the emphatics remains unchanged from the time of the Prophet Muhammad. Many Arabs also have a conception of emphasis as a phenomenon particular to Arabic.

³² I contest Harrell's finding of an emphatic /ʃ/ as his sole example stems from the expression إِنْ شَاءَ اللَّهُ (1960:28 – /ʃ/ in *šā'a al-lāh*/ in my transcription). In examples from my data of إِنْ شَاءَ اللَّهُ (all from introductions, not from the main data), 3 occurrences exhibit regressive emphasis spread including the syllable with /ʃ/: /aðānu l-mágrīb yaḥīnu fi l-xāmisati was-sítī *daqā'iq* ³in *šā'a l-lāh*/ (intro – 0411), /aðānu l-mágrīb yaḥīnu fi l-xāmisati wa-xámsi *daqā'iq* \ ³in *šā'a l-lāh*/ (intro – 0511) and /aðāna l-mágrīb yaḥīnu *maw'ídu-hu* fi s-sā'at̤i l-xāmisa wa-árba'a *daqā'iq* ³in *šā'a l-lāh*/ (intro – 0611). There is also 1 occurrence where the spread does not extend to شَاءَ, but which includes the definite article: /aðānu l-mágrīb yaḥīnu fi l-xāmisat̤i wa-θalāθi *daqā'iq* ³in *šā'a l-lāh*/ (intro – 0811).

However, in my data there are some occurrences of emphatic syllables /ša/ and /šā/ preceding non-emphatic /ra/ – see section 5.1.3.

³³ The dot precedes the grapheme simply because of typographical limitations (Lehn 1963:29). I will reproduce examples of the system with the dot underneath the grapheme as is conventional.

i.e. the ones with phonemic emphasis and the ones subject to emphasis spread.

Emphatic vowel analysis: Emphasis seen as a feature of vowels with phonemic distinction between plain and emphatic vowels, influence on consonants is seen as purely allophonic. Emphatic vowels indicated with a lowered dot. This analysis is rejected as it would complicate a grammatical description.

Suprasegmental feature analysis: The analysis elaborated by Harrell (originally suggested by Charles A. Ferguson) sees emphasis as a suprasegmental feature with a minimum range of VC/VC or CV/CV̄, implying that emphasis need not cover a complete syllable. Emphasis indicated with dots under all segments (consonants and vowels) considered emphatic.

Emphatic syllable analysis: This is Lehn's own model. It strongly resembles Harrell's, but importantly sets the minimum range of emphasis at syllable level.³⁴ Lehn rejects the term suprasegmental as being inaccurate for a feature with a syllabic range. The system of transcription indicates emphasis only with a lowered dot on the emphatic consonant phoneme, which signifies that the whole syllable receives emphatic pronunciation. Emphasis spread beyond the syllable containing the emphatic consonant phoneme is not marked.

Badawī & Hinds 1986.

The transcription, close to the International Phonetic Alphabet, follows Mitchell (1956) in «most respects [...] a distinction is made here between a front a and a back a, and anaptyxis is shown wherever it occurs (rather than simply within composite morphological forms).» The traditional four emphatics have separate graphemes: /ṣ/ for ص, /d/ for ض (and ظ as in ظهر /dahr/), /t/ for ط and /z/ for ظ (and ض as in بالخطب /biz-zqabt/). Emphasis spread is marked by a distinction between /a/ and /a/. The system does not give any separate graphemes for hypothetically emphatic /r/ and /l/, thus بَرْ is given as /barr/ for 'to pamper' and /burr/ for 'to fulfil (a promise)' – not as /barr/ – /barr/ (Harrell's system) or /barr/ – /barr/ (Lehn's).

Badawī/Hinds' system takes most of its symbols from the International Phonetic Alphabet, though it is not consistent with it. The symbols they have chosen for the independent emphatics are actually used for retroflexes in IPA, which allows for indicating emphasis with three different diacritics. In IPA (as revised to 1993) – the choice depends on the phonological interpretation of emphasis: Thus ص can be written /s^v/ for velarisation, /s^f/ for pharyngealisation or /s~/ when the author wishes not to indicate a choice of interpretation between velarisation or pharyngealisation.

Mitchell 1990/1993.

Mitchell's systems resemble the one used in Badawī & Hinds with special graphemes for the primary emphatics /S/ for ص, /D/ for ض, /T/ for ط and /Z/ or /D̄/ for ظ. Emphasis spread is marked by a distinction between /a/ and /a/ (/@/ in Mitchell 1990), there are no separate graphemes for hypothetically emphatic /r/ and /l/. Like Lehn, Mitchell defines the minimum range for emphasis at a syllable (1993:111).

My system

Exploiting typographical possibilities available to me, I have chosen to construct a system of transcription which reflects both emphasis spread and etymology. Unlike Harrell's, my system of transcription includes a distinction between primary and conjunct emphatics by indicating

³⁴ Allowed syllables in Cairo Arabic are CV, CVC, CVCC, C^āV and C^āV^ā, *fushā* also allows C^āVCC in pausal reading (i.e. where *ʔiːrāb* endings are omitted).

emphasis spread with bold type and non-emphatic pronunciation with normal type. Thus in the example /^oat-taṭawwurāti l-^oaxīrata/ (H.B.f – 2709) my transcription shows regressive emphasis spread from the primary emphatic /t/, but also that the syllables containing /r/ are realised with pharyngealisation. The use of subscript dots adopted by Lehn to indicate emphasis spread would obscure this distinction.

An added advantage to the system is that it also shows when primary emphatics are not realised with emphasis (de-emphaticization³⁵ or deemphasis), as in /ítmī^onān/ (W.F.f – 0610).

Backed realisation of syllables containing other phonemes than the ones realised with pharyngealisation is also marked with bold type, also where this realisation can be primarily interpreted as a backing of the vowel.

Like Mitchell and Lehn, I define the minimum range for emphasis to be a syllable. Accordingly, my system of transcription also exhibits an opposition between backed vowels /a á ā i í ī u ú ū/ and non-backed vowels /a á ā i í ī u ú ū/. Here I want to note that I find the opposition between non-backed /a á ā/ and backed /a á ā/ to be fairly clear cut, while there is less of a clear opposition between non-backed /i í ī u ú ū/ on one hand and backed /i í ī u ú ū/ on another – here there is more of a continuum, something my dichotomic system of transcription to a certain extent obscures. My transcription of either backed /i í ī u ú ū/ or non-backed /i í ī u ú ū/ is therefore more to be considered interpretations of a continuum.

In light of this problem of interpretation, and to assure as high a level of accuracy as possible, I have chosen to mainly focus on discussing emphasis spread in syllables containing /a/ in my analyses in chapter 5.

3.3.6.5 Palatalisation

Palatalisation in Cairene Arabic has been studied by Haeri (1994, 1996). Haeri distinguishes between weak and strong palatalisation. With weak palatalisation, we get what Haeri describes as a frication of the dental consonant – i.e. /t/ is realised [t̪i].³⁶ In the strong variety, the palatalisation results in the dental phoneme being realised as an affricative – i.e. /t/ realised as [či] (Haeri 1996:45). I find widespread weak palatalisation of /t d ð t̪/ followed by /i í ī/ in my data, but no strong palatalisation.³⁷

Palatalisation is also mentioned briefly in Badawī as a feature of *‘āmmiyat al-mutanawwirīn* associated with women. However, from his example I get the impression he is discussing only what Haeri describes as strong palatalisation:

«صوتا التاء والدال يتحولان إلى صوتين مركبين: (ت < تُش)، (د > دُج) تحصل هذه الظاهرة إذا ولتهما الكسرة أو ياء المدّ. مثل: "انتشري فين؟"، "دجي إيه؟" وخاصة في نطق السيدات .» (1973:173)

In my transcription, palatalisation of the dentals (i.e. /t d ð t̪/) is indicated as in IPA with /t̪/.

³⁵ Mitchell 1993:9, Fischer & Jastrow 1980:57.

³⁶ [t̪i] in Haeri's transcription.

³⁷ Only 5 occurrences do not fit the common pattern of weak palatalisation; two loans with palatalisation followed by a /y/ glide: /rád̪yu/ (H.B.f – 0811) and /kambūd̪ya/ (3 occurrences in ^oU.^oA.f – 1610), and one example /íqiq̪ṣadíyy/ (W.F.f – 0610) which I interpret as a result of /ti/ > /t̪i/.

3.4 Use of Arabic writing and transcription

I assume that readers of this thesis are familiar with Arabic and its system of writing. All examples from my data are quoted in transcription for phonemic accuracy. However, when citing Arabic lexical items I find it more useful to use non-voweled Arabic writing instead of Latin script *transliteration*. This because Latin script transliteration may suggest a normative choice for lexical items where several readings are possible, with lexemes containing phonemes and/or vowel patterns (*šakl*) realised differently in different varieties of Arabic. I find citing a form as e.g. *Ǧabal ʼAbū Ǧunaym* implies a realisation of ج as /g/ as well as retained long vowel /ū/, short vowel /u/ and diphthong /ay/.³⁸ This suggestions of pronunciation would not be implied as strongly with an example in Arabic script, i.e. جبل أبو غنيم.

In quotations I have tried to stay as close as possible to the transcription systems used by the different researchers themselves.

³⁸ My data show variation in several these aspects, with ج realised as /g/, /ɣ/ and /ž/, /ū/ > /u/, /u/ > /ə/ or elided and /ay/ > /e/, on the other hand there is no occurrence in my data of a pronunciation even approaching the *fusħā* norm suggested by the example in Latin transliteration. See section 5.5 for a discussion of the pronunciation of Arabic names.

4 Construction of text, sociolinguistic aspects

4.1 Background – the process behind the texts presented in the newscasts

All news broadcasts are introduced with a mention of the name of the newsreader who will read it. However, in EBA broadcasts the newsreader is not the one who has written the text. The writing of the text of the news broadcasts is the responsibility of *editors* (*muḥarrirūn*). According to Muḥammad al-Wakīl, this is because newsreaders are not usually trained journalists (whereas editors are). The editors generally have a press background, often from the semi-official *al-’Ahrām* newspapers.

Note that according to Buθayna Kāmil, several of the newsreaders in my data are actually trained journalists from the Faculty of Media (though not all). It should also be mentioned that many newsreaders also work in other programs on both radio and TV. If the content of these programs is considered lighter (i.e. entertainment, culture, etc.), then they do write their own manuscripts.

Though Egyptian media are among the freer in the Arab world, there is a certain degree of censorship. In my opinion, this may also be a factor in leaving the writing of the manuscripts to senior editors rather than to the newsreaders themselves. These editors have more media and press experience, and accordingly can be trusted to keep within the limits by exercising self-censorship.

After the editors have written the text, it goes to proofreaders who make sure it follows the rules of *fushā* before the newsreader receives it. In principle, the newsreaders then have the possibility to do changes in the text together with the editor in order to make the language more fluid³⁹ – this, however, is unusual.⁴⁰ Even though the proofreading is generally very thorough, it is still fairly common with typos in the manuscripts handed over to the newsreaders.

In principle, the newsreaders receive the text when they start the shift, usually about half an hour before they go on air. Then the newsreaders themselves add the vowel points to the text (*šakl an-nass*⁴¹) by hand where they may deem it necessary, as well as other notes – i.e. writing out numerals *in extensio* according to *fushā* norms and notes on the pronunciation of foreign names and loans. The text is read live on air, accordingly there is no possibility for retakes and repair is common.

4.2 Content

The news broadcasts of *al-Barnāmag al-‘Āmm* generally focus on international news, especially the political situation in the Middle East and Egypt's/president Mubārak's role in it.⁴² Local news, even of national importance, only very rarely make it to these news broadcasts. The main news sources are international news agencies like *Reuter*, *Associated Press*, *Agence France Presse*, and the official Egyptian *Middle East News Agency* (*MENA – aš-Šarq al-’Awsat*), of course in addition to EBA's own reporters and network of correspondents. Other Arab news agencies and the international Arab newspapers *al-Hayāt* and *aš-Šarq al-’Awsat* are

³⁹ Muḥammad al-Wakīl 24.11.98. The newsreaders in NRK (Norwegian Broadcasting Corporation) news broadcasts rewrite the text themselves before reading the news on air, this in order to make the text 'their own' and make it flow more easily when they read it. (NRK newsreaders are trained journalists.)

⁴⁰ Buθayna Kāmil 17.11.98.

⁴¹ The form II *maṣdar* of the root – *taškīl* – is also commonly used with the same meaning.

⁴² The two tend to be synonymous in my data. President Ḥusnī Mubārak is mentioned a staggering 251 times in my data, Egypt 44 times.

also used.

The fact that much of the content is translated from English and French has implications for the manuscripts stylistically – regarding syntax, morphology and phraseology (Holes 1995:248–276; Versteegh 1997a:181, 184; Stetkevych 1970). As I focus on the phonology and morphophonology, this thesis will not go into these stylistic features.

4.3 Language level of news broadcasts

There is a common language policy for all EBA news programs (radio and TV) broadcast nationally. These are more strict than those for news broadcasts on local and regional radio stations, which follow less strict language rules allowing for more dialect influence. The content in these broadcasts is mostly local news, considered 'lighter' than the international politics which *al-Barnāmag al-‘Āmm* concentrates on.

The language used in news broadcasts is to be in accordance with the grammatical rules of *fushā*, but was defined by Muḥammad al-Wakīl as a mid-level language variety (*luğā mutawassīta*), suitable for both 'cultured people' (*muθaqqafūn*) and 'the man in the street' (*ragul aš-šāri‘*) – parallel to the drive for 'plain language' in the media in many Western countries.⁴³

In practice, this mid-level *fushā* is defined as grammatically correct *fushā*, with a simple vocabulary avoiding 'obscure language' (*luğā muqarra‘a*) and a straightforward syntax. Some concessions are allowed to avoid ambiguity under the guiding principle «better a small mistake than a correct [form] which is misunderstood».⁴⁴ One example given by Buθayna Kāmil was /wizāratu r-rayy/ for 'the ministry of irrigation'. Though /wizāratu r-rī/ may be considered to be more correct *fushā* in the opinion of some *muθaqqafūn*, this may create confusion with the listeners as the EA term is /wizārit ir-rayy/.⁴⁵

4.3.1 News broadcasts in dialect

The Moroccan Broadcasting Corporation apparently does news broadcasts in dialect directed towards the illiterate segments of the population. This surprised most Egyptians I mentioned it to, who generally viewed it as being impossible in an Egyptian context. Muḥammad al-Wakīl felt the concessions made to the less educated segments through the use of simple vocabulary and avoiding obscure terms were sufficient, he also mentioned that hearing expressions he did not understand in the news would be an incentive for 'the man in the street' to look these expressions up – thus contributing to raising the educational level of the masses.

4.4 Norms for text presentation

There is no 'house style manual' or any written fixed standard for the language norms of the EBA news broadcasts.⁴⁶ Still, we can derive certain rules or ideals from the training given to newsreaders before they are allowed to go on air. I return to the extent that newsreaders

⁴³ See Cameron 1995:63–75 for a discussion of the ideology of 'plain language' in the context of English. In the case of Arabic, the dialect connotations of some *fushā* lexemes often result in the choice of a *fushā* synonyme over a term common in both the local dialect and *fushā*; e.g. choosing *risāla* over *gawāb* because of the colloquial 'stigma' of the latter.

⁴⁴ /ǵalṭa basīṭa ³ahsan min ṣahīḥ gēr mafhūm/

⁴⁵ Buθayna Kāmil 17.11.98. Wehr (1994:428–9), gives 'irrigation' as /rayy/, and mentions /riyy/ as a possible reading for *masdar* I.

⁴⁶ Iraqi Radio reportedly has such a manual for its newsreaders. (Personal communication – Ludmila Torlakova-Radeva.)

actually follow these norms in the main analysis in chapter 5.

4.4.1 In-house training of newsreaders

Most newsreaders are university graduates (often from the Faculty of Media (*Kulliyat al-³i^clām*), but not necessarily) and are expected to have an excellent knowledge of the syntax of *fushā* – and accordingly text vowelisation (³*i^rāb* and *šakl*). Thus, the training of radio newsreaders focuses mainly on aspects of the phonology of *fushā* where it differs from EA.

There is no training centre for EBA as a whole with a common training program for new employees, but all stations organise courses for new personnel before allowing them on air. Radio and TV presenters attend separate courses, but this is mainly because the training for TV also includes grooming of movement, appearance, etc.⁴⁷ Radio newsreaders mainly receive one-to-one coaching by senior colleagues on aspects special to newsreading.

The first focus of the language training is reading out loud. Often they start with the children's books by the author Kāmil al-Kīlānī as texts for children are generally fully vowelised (*maškūl*).⁴⁸ The newsreaders then move on to the Qur'ān (which is not only fully vowelised, some editions also include a special set of signs indicating special phonetic features), it is not read according to principles of Qur'ānic recital (*tagwīd*) however – rather as a text which has all the phonetic information given in order to learn the phonetic principles of *fūshā* in what is generally considered by Muslims to be its most supreme version.

The last stage in the training is rehearsals in the studio with texts used in broadcasts, where the trainees will vocalise the texts and then record them on tape. The coach will then go through the tapes with the trainee, and will point out where the trainee strays from the norm and what s/he can do to correct her/himself. During these sessions, the coach will both focus on general normative rules and weed out individual habits considered not consistent with the norms. There is no final test as such before allowing the new newsreaders on air.

Through the interviews, it seems clear that certain phonological features provide the main focus of the training. According to Buθayna Kāmil, several of the features stressed in the training need their special focus as a direct result of the Egyptian school system hardly teaching the pupils these features any more.

4.4.1.1 Features stressed in the training

The EA⁴⁹ reflex of *ج* is /g/, this is also the norm in almost all EBA programs.⁵⁰ Realising *ج* as /g/ is sometimes justified by it being an alternative pronunciation recognised by the classical grammarians.⁵¹ Not surprisingly, *ڇ* should always be realised as /q/ – never with dialect reflexes (/ؤ/ in urban varieties of EA, mainly /g/ in rural varieties of EA).

In EA, the reflexes of the *fushā* interdentals ﺵ, ﺵ and ﺶ are /t/, /d/ and /d/ respectively, but both when 'classicising', using *fushā*-derived vocabulary and approaching *fushā*, it is very common to realise interdentals as the sibilants /s/, /z/ and /z/.⁵² Badawī states that he believes

⁴⁷ Incidentally, these visual aspects of the training are given more time than aspects of voice and pronunciation. (Buθayna Kāmil 120799.)

⁴⁸ Accordingly all short vowels are marked in the text.

⁴⁹ This feature is geographically restricted to the urban dialects of Cairo and the Delta.

⁵⁰ The exception is religious EBA programs, where ζ is generally pronounced /g/ (Badawī 1973:120).

⁵¹ Retsö (1991a:12) proposes the interpretation that the Cairo /g/ may reflect the proto-Semitic /g/

⁵² Harrell (1960:16) states that «/s/ and /z/ are widely accepted in Egypt as permissible approximations of /θ/ and /ð/ in Classical readings.» Badawī (1973:155–6) states that this is possible in *fushā al-^casr*, though not

the EBA training of newsreaders focuses on this feature (1973:147). Buθayna Kāmil confirms that this is not allowed in EBA news broadcasts, and that this aspect of the phonology is drilled thoroughly when new newsreaders are trained. Thus the normative pronunciation /θ/, /ð/ and /ð/ respectively should be followed.

The rules of pronunciation of *hamzat al-qat^c*, *hamzat al-waṣl* and *hamzat al-madd* are covered and drilled in the training.

Deemphasis is a common feature of EA (Badawī 1973:138; Mitchell 1993:9), involving lexemes where both emphatic and non-emphatic realisations are possible⁵³ as well as (predominantly female) sociolects with a so-called *'ifrangi* pronunciation where emphatic realisation is weak to non-existent. Both these features are considered to have strong EA connotations and to be incompatible with normative *fushā*. Accordingly, emphasis is stressed in the training: The letters traditionally seen as emphatic – ص ض ط – should receive an emphatic pronunciation.

Foreign proper names and recent loans are supposed to be pronounced as close to the original language as possible. In practice, this often means an approximation of the English pronunciation of the proper name/loan (i.e. /viyénna/ for *Vienna*, not */vīn/ reflecting German *Wien*). All newsreaders must know at least one foreign language (usually English, but French is also common).

Arabic personal names are in principle pronounced in pausal form – i.e. without case endings,⁵⁴ but should not be pronounced according to colloquial Arabic phonetics – whether in Egyptian or in the dialect of the person mentioned.

Numerals should in principle be pronounced according to *fushā* norms, both regarding syntax and phonology.⁵⁵ (The newsreaders are expected to know these norms well.) In the manuscripts, numbers are generally written with numerals – accordingly some newsreaders will write the numbers out themselves as part of preparing to go on air after receiving the manuscript.

4.4.1.2 Features not stressed in the training

Several phonological features of Arabic are not stressed in the training – possibly because they are not considered salient features by the ones running the training program, which again may stem from the fact that the traditional Arab grammarians did not cover these features in their works – whose models of analysis remain the basis of *fushā* grammars published today (Versteegh 1997b:150–152).

Among features not discussed in the training, we find stress (Holes 1995:50–51; Harrell 1960:11), palatalisation (Haeri (1996:43–102) and emphasis spread (Jakobson 1957; Harrell 1960:26–30; Lehn 1963; Davis 1993; Younes 1993, 1994; Shahin 1996, 1997).

Stress is generally not mentioned. When discussing this with Buθayna Kāmil and

in *fushā* *at-turāθ*. This phenomenon was common even in the 19th century according to Wright (1981 I:5–6).

⁵³ Badawī & Hinds include a large number of such pairs, e.g. صدق /sada³, șada³/ (1986:499).

⁵⁴ Badawī (1973:126) quotes the Academy of the Arabic Language in Cairo (*al-Mağma^c al-Lugawī*) in support of this:

«يجوز الوقوف بالسكون عند تتبع الأعلام في مثل "سافر محمد علي حسن" مع حذف "ابن" تيسيراً على القراء والكتاب، وتخليصاً من صعوبة الإعراب.»

⁵⁵ Badawī (1973:140–1) mentions that the general disinterest in realising numbers according to *fushā* norms has been the subject of great concern for the Academy of the Arabic Language – as well numerous meetings resulting in several reports.

Hasan Madanī, they understood me as talking about the realisation of all long vowels indicated in the Arabic script, which they stated was the norm. They also mentioned rhythm, but as an intonation feature rather than stress.

Palatalisation of the dental stops /t d ð t/ – a distinct feature of female speech in several sociolects of the Cairo dialect (Haeri 1996) – is not discussed at all in the training. As Haeri states, «palatalization is still below the level of social awareness» – and none of my informants (including Buθayna Kāmil) stated that they could spot any difference when I contrasted /gidid/ with /gid̩id/ to explain what I meant with palatalisation.⁵⁶

Emphasis spread, and backing effects of خ ر ع غ ق ل و in some environments (see section 3.3.6.4) is not an issue in the training (this, however, is an important aspect of Qur^۲ānic recitation (*tagwīd*)).

4.5 External sources of possible deviation from the norm

4.5.1 Typos in the written manuscripts

Texts in Arabic generally contain a lot of typos, many of which reflect a general lack of knowledge of the rules of orthography of *fūshā*. Common deviations from orthographic norms reflect confusion concerning the writing of the *hamza* (Parkinson 1990), writing *tā’ marbūṭa* (ة) for final *hā’* (ه) at the end of lexemes and vice versa, writing *tā’ marbūṭa* (ة) for ^۲*alif* (ا) at the end of lexemes and vice versa, and writing *yā’* (ي) for ^۲*alif maqṣūra* (ى) at the end of lexemes and vice versa. Less common spelling mistakes – often reflecting EA realisations of lexemes common in both EA and *fūshā* – are ت or س for ذ, ث or ز for ذ, س for ظ (and vice versa). The emphatics ض ط ص ض ط may be spelt with their non-emphatic counterparts ن د ت ز due to dialectal deemphasis⁵⁷ – and vice versa, due to emphasis spread. According to Buθayna Kāmil, typos are generally quite common in EBA manuscripts.

4.5.2 The time factor

Although the newsreaders are supposed to receive the manuscript some time before going on the air – usually around 30 minutes – it is not uncommon that they receive the text only few minutes before the broadcast. If that should be the case, they get less time than needed to go through the manuscript to prepare for the broadcast.

4.5.3 Orthographic conventions of Arabic obscuring pronunciation

Short vowels are generally not indicated in Arabic script, except where the author deems it necessary to avoid confusion.⁵⁸ The same is the case with the *šadda* for geminated consonants. The lack of short vowels and *šadda* may lead to the newsreader misinterpreting a lexeme – typical examples would be confusion around IMP verbs form I, II and IV, as well as concerning active and passive participles. Incorrect midvowel for IMP verbs form I and incorrect vowelisation of *maṣdar* form I are examples of possible deviations from norms of *šakl*.

⁵⁶ The term I used in Arabic for palatalisation was *tahnīk*. Widespread weak palatalisation was a feature of speech among most of my (middle-class) female informants – including Buθayna Kāmil.

⁵⁷ As mentioned above concerning deemphasis, some roots with primary emphatics in *fūshā* can have both emphatic and non-emphatic realisation in ^۲*āmmiyya* – one of several examples listed in Badawī & Hinds 1986 is the root ض ق د (499–500).

⁵⁸ Religious texts, i.e. the Qur^۲ān and the Bible in Arabic translation as well as theological texts, are generally vowelised in order to avoid ambiguity. Texts for children are vowelised to help them becoming familiar with *fūshā* rules of pronunciation.

4.5.4 Arabic transliteration conventions obscuring original pronunciation of loans and non-Arabic names

The graphemes پ ڇ ڻ (which are sometimes used to represent /p/, /g/ ~ /ž/ and /v/ in foreign loans in Egypt) are generally not used in the EBA manuscripts.⁵⁹ Hence, ف is used to represent both /f/ and /v/, ج /g/ as well as /g/ and /ž/, and ب both /b/ and /p/.

Names of non-Arabic origin are written in Arabic in the manuscripts (i.e. not in Latin letters). This orthography of this transcription/transliteration is often inconsistent – especially regarding names of people and places that have recently come into the focus of the media.⁶⁰ As the transcription is often based on the spelling/transcription in written news agency bulletins in English or French, the transcription (and subsequently the pronunciation) in Arabic often reflects this orthography instead of the original pronunciation. Thus *Milošević* is generally transcribed میلوسیفیتش in Arabic (reflecting common English and French spelling *Milosevic* without Serbo-Croat diacritics) and pronounced with /s/ rather than /š/ and great variation in the realisation of vowels and /f/ ~ /v/.

Foreign proper names and loans of non-Semitic origin are often written with emphatics, examples are Tokyo طوکیو, Italy ایطالیا, Britain بریتانیا and democratic دیموکراتی. These are not necessarily pronounced emphatically,⁶¹ though perceived vowel backing in the lexemes in the source language(s) may lie behind the use of emphatic consonants.

Similarly, some names and loans with source language /ɔ/ are generally written – and pronounced – with /ɔ/, e.g. Kofi Annan كوفي عنان.

Names of Arabic origin used in non-Arab Muslim countries are generally written – and thus pronounced – like they would be were the person in question an Arab. Hebrew personal names are only rarely replaced with their equivalents in Arabic.

4.5.5 Individual skills

Finally, some deviation must of course be attributed to individual newsreaders not mastering all the grammatical features of *fushā* completely. This may concern all aspects of reading a non-vowelled text, but typically it will involve the vowelling of lexemes (*šakl*), grammatical endings (^i^crāb) and the morphosyntax of the number system.

⁵⁹ According to Buθayna Kāmil and Hasan Madanī.

⁶⁰ After a while, one spelling often gains wide acceptance, but in the early days several alternative spellings may be used – even in a single written text.

⁶¹ In my data, this is generally the case with *Washington* and *Tokyo*.

5 Analysis

5.1 Suprasegmental feature: Emphasis

5.1.1 Realisation of emphasis in the traditionally emphatic phonemes

As mentioned in section 4.4.1.1, deemphasis of the primary emphatics ظ ض ط is seen as a salient EA feature and thus incompatible with normative *fushā*. Badawī finds this a widespread feature in *fushā al-^caṣr*, especially among women (1973:137). In my data, I find that the vast majority of the primary emphatics are realised with pharyngealisation:

| | ص | ض | ط | ظ | total |
|----------------------|------|------|------|-----|-------|
| pharyngealisation | 1800 | 1213 | 2013 | 307 | 5333 |
| no pharyngealisation | 1 | 3 | 44 | 0 | 48 |
| continuum /C-C/ | 6 | 2 | 2 | 0 | 10 |

Table 5.1: Realisation of primary emphatics

Deemphasis is thus very unusual in my data. Most occurrences (42) are non-pharyngealised realisations of names and loans of non-Arabic origin which are transcribed with ظ or ض in Arabic, e.g.:

Baidoa (بِيضاوَا) /fi báldatáy bídawa wa-būr hākaba/ (H.B.*f* – 2709)

Tokyo (طوكيو) /bi-ziyāratin li-tókyu/ (^U.^A.*f* – 0910)

Washington (واشنطن) /⁷áms fi wāšintun/ (M.T.*m* – 2410)

Democratic (الديموقراطية) /fi l-kóngu d-dímuqratíyya/ (H.H.*f* – 2710)

As mentioned in section 4.5.4, the spelling of loans and names of non-Arabic origin with an emphatic does not necessarily reflect an emphatic pronunciation.

There are 10 examples of geminated definite articles being realised as a continuum from -pharyngealisation to +pharyngealisation, e.g.:

الصادقة /ráḡbata-ha š-šādiqa/ (M.T.*m* – 1010)

الضيق /mina l-wād̪i d-dáyyiq/ (H.B.*f* – 2510)

الطنطاوي /muḥámmad ḥusáyn aṭ-tantāwi/ (W.F.*f* – 0610)

Finally, there are 6 occurrences that I interpret as random deemphasis.⁶²

التخصّصي /mustášfa l-gūna t-taxássušíyy/ (H.H.*f* – 2710)

العرض /sa-tábhaθu ^al-^cárda lláði/ (H.H.*f* – 2010)

الاطمئنان /min ^ágli l-ítm̪i ^nān/ (W.F.*f* – 0610)

محيط /fi muh̪íṭi mad̪ínat kándo/ (^U.^A.*f* – 0910)

انتلقت /alláṭi ntálaqat míñ qā^cidat kép kánveral/ (M.X.*f* – 0211)

الحضر /ila l-háddi min taṣáddi l-hukūma/ (H.M.*m* – 1211)

As the number of primary emphatics in lexical items that are not of non-Arabic origin realised without pharyngealisation is so small (less than 3%), I feel there is no basis to draw

⁶² The first five of these six occurrences concern lexemes that are attested for EA in Badawī & Hinds 1986. However, none of these are attested with alternative deemphasised pronunciation – it is therefore not possible to explain this deemphasis as being lexically conditioned.

any conclusion about female newsreaders tending more towards deemphasis than male newsreaders.

5.1.2 Backed realisation of /x ȝ q/ خ غ ق

Referring to Gairdner 1935, Harrell (1960:21) states that «[b]efore or after /x/, /ȝ/, or /q/, Classical pronunciation requires a low back unrounded allophone, [a], for /a/.» He finds that «ERA deviates from this pattern.» This is also clear from my data.

5.1.2.1 /x/ خ

Harrell (1960:21) finds that «The [æ] allophone is the usual one with /x/ and /ȝ/, while [a] is exceptional [...].» In my data, I find the same pattern.

Syllables of the types /xa(C)/ and /xā(C)/ which are not subject to emphasis spread (see section 5.1.4 below) are realised with backing only sporadically – out of 433 syllables of this kind, only 20 are realised with backing. Out of these, 8 are realisations of non-Arabic names (*Mordechai* (מורדכי) and *Bijagós*) and 5 are names of Arabic origin خلدة (خاتمي) and ضياء (ضياء). The remaining 7 occurrences are the following:

- خلف** /xálafan li-hukūmat rumānu brūdi/ (M.T.m – 1010)
- مخاوف** /wásṭa maxāwifa min taṣ̄īdji híddati t-tawáttur/ (H.H.f – 2010)
- اتّخاذ** /fi ˤan yuwāṣili l-gānibāni l-filístiníyy wal-ˤísra ˤilíyy ittixāða ˤigraˤātin amalíyya/ (M.T.m – 2410)
- خمسة** /kama fāza bi-xámsati maqāˤid ˤúxra/ (M.T.m – 2410)
/xámsatun mina l-murášṣahīna l-mústaqillīn/ (M.T.m – 2410)
- انتُخبَ** /intáxaba l-yáwma l-parlamānu l-ˤálmaníyyi gérhard šrójder/ (H.H.f – 2710)
- خشية** /xásyata wuqūˤi nfigarātín gadħida/ (ˤU.ˤA.f – 0611)

Most of these lexemes are found in the data without backing: خلف – 3 occurrences, اتّخاذ – 16 occurrences (3 by M.T.m), خشية – 33 occurrences (2 by M.T.m) and خمسة – 1 occurrence. مخاوف is not found, but its PP منتخب shows 3 occurrences without backing. انتُخبَ is not found elsewhere in the data.

In syllables of the types /Cax(C)/ and /Cāx/ (C ≠ /ʂ ڏ ڦ ڻ ڻ/), there is only a single occurrence of backing among the 53 occurrences not subject to emphasis spread: استخدمت in /ħayθu stáxdamat quwwātu l-ħeħtilāl ˤal-ġazāˤ... ˤal-ġazāti l-musilata líd-dumūˤ/ (H.H.f – 2710). For استخدم, there are 2 other forms⁶³ realised without backing in the data.

My conclusion is that the occurrences of backed syllables containing /x/ not subject to emphasis spread are random, and that contrary to *fushā* norms, no backing is the default for these syllables.

5.1.2.2 /ȝ/ غ

As mentioned above, Harrell states that non-backed pronunciation is usual also with /ȝ/ – again this is reflected in my data. However, syllables of the types /ȝa(C)/ and /ȝā(C)/ (not subject to emphasis spread) are realised with backing more often than what was the case with /xa(C)/ and /xā(C)/ – out of 221 such syllables, 64 are realised with backing. Out of these, 50 occurrences concern three lexemes:

⁶³ IMP 3MS and PP يستخدم.

غد (16 occurrences), e.g.: /bá^cda ǵádini θ-θulaθā^o/ (H.B.*f* – 2510)

غير (12 occurrences), e.g.: /fi hālati hárbin ǵáyri mū^clana/ (^A.M.*m* – 0210)

أفغانستان ~ أفغانی (20 occurrences), e.g.: /bi-ganūbi ǵáfghanistān/ (^A.R.*m* – 1710)

These, however, are as commonly realised without backing as found in غير (11 occurrences without backing) and أفغانستان ~ أفغانی (20 occurrences).⁶⁴ Regarding غد, a non-backed pronunciation is more common than a backed one with 30 occurrences in my data.

| Newsreader | غد | | أفغانی، أفغانستان | | غير | |
|-----------------|-------|--------|-------------------|--------|--------|---------|
| | /ǵa-/ | /ǵa- / | /ǵa-/ | /ǵa- / | /ǵay-/ | /ǵay- / |
| H.B. <i>f</i> | 1 | 8 | 3 | | 1 | |
| H.H. <i>f</i> | 11 | | 4 | | | |
| M.X. <i>f</i> | | 1 | | 3 | | 1 |
| ^A.R. <i>m</i> | | | 1 | 11 | | 1 |
| H.S. <i>m</i> | 1 | 1 | | | | |
| L.Š. <i>f</i> | 2 | | 7 | | 1 | |
| M.T. <i>m</i> | | 3 | | 2 | | 2 |
| H.^A. <i>m</i> | | | | | | |
| ^U.^A. <i>f</i> | 5 | | | 3 | | 3 |
| W.F. <i>f</i> | 3 | | 2 | 3 | 2 | |
| H.M. <i>m</i> | 7 | 3 | 1 | | 7 | 1 |
| ^A.M. <i>m</i> | | | 2 | | | 4 |
| | 30 | 16 | 20 | 22 | 11 | 12 |

Table 5.2: Syllables of the types /ǵa(C)/ and /ǵā(C)/, lexemes occurring more than once both with and without backing.

As seen in the table, there is a tendency for some individual newsreaders to lean towards either a backed or a non-backed pronunciation (H.H.*f*, M.X.*f*, L.Š.*f*, M.T.*m*). For two this might be lexically conditioned (^U.^A.*f*, ^A.M.*m*), and some show no distinct patterns at all (H.B.*f*, ^A.R.*m*, H.S.*m*, W.F.*f*, H.M.*m*). Finally, one newsreader is not represented with this feature in the data (H.^A.*m*).

In syllables of the types /Cág(C)/ and /Cāǵ/ (C ≠ /s d t ð r q/), only 10 are realised with backing, as opposed to 63 without:

- بغداد /fi ǵaríqi ǵawdáti-hi ǵila baǵdād/ (M.T.*m* – 1010)
 /mas^cūlatun fī mārkaz al-murāqabatⁱ wát-taǵqīqi d-dawlīyyi fi baǵdād/ (H.B.*f* – 0111)
 /ǵá^cmalá-ha l-ǵáwma fī baǵdād/ (H.B.*f* – 0111)
 /ǵála baǵdād/ (H.H.*f* – 0311)
- تستغرق /fi bidáyatí l-ǵáwla lláti tastáǵriqu yáwmáyn/ (W.F.*f* – 0610)
 /tastáǵriqu ǵiθnay ǵášara ǵusbú^can/ (^U.^A.*f* – 2310)
- أغلبية /al-qiyádatu l-filístiníyyatu tuwāfiqu bil-ǵáglabíyya/ (M.T.*m* – 3110)
 /háða wa-qad wāfaqati l-qiyádatu l-filístiníyyatu bil-ǵáglabíyya/ (M.T.*m* – 3110)

⁶⁴ Note that for أفغانستان, Badawī & Hinds (1986:27) give both /afɣanistaan/ and /afɣanistaan/ as possible pronunciation alternatives. The latter alternative might reflect an attempt to approach a Persian/Afghan pronunciation.

- شفب** /mána^cat quwwātu š-šúrtat mukāfaḥati šágib^c al-mutaḍāhirīn/ (H.^cA.m – 2810)
/mín quwwāt^ji mukāfaḥati š-šágib/ (H.B.f – 0811)

The first three lexemes are all found in my data without backing: بُغْدَاد – 24 occurrences (including both H.B.f and H.H.f), تَسْتَفْرِق – 21 occurrences (including both ^oU.^cA.f and W.F.f) and أَغْلَبِيَّة – 10 occurrences. There are 2 occurrences of شَفَب with alternative šakl /šágab/ realised with no backing.

My conclusion is that the occurrences of backed syllables containing /g/ not subject to emphasis spread are fairly random, and that contrary to *fushā* norms, no backing is the default for these syllables. Backed syllables are however more common with /g/ than what is the case with /x/.

5.1.2.3 ق /q/

Harrell finds that «[b]efore or after /q/ ERA usually shows /a/ as [a], but allophones grading from [a] to [æ] occur in free variation.» Judging from my data, it seems this variation is less than free. Syllables of the types /qa(C)/ and /qā(C)/ are realised with backing in 1537 cases, and without backing in only 18. Of these 18, 13 occurrences follow open syllables of the types /CV/ or /CṄV/ (C ≠ /s d t ð r q/):

- قد /tamánya w-tisa^cīn \ wa-qad^c ašādati l-lágnatu (^oU.^cA.f – 1610)
الاتفاق /wa-yataḍámmānu l-bayān \ l-ittifāqa báyna-huma/ (H.M.m – 2210)
/fi^c anna hāða l-ittifāqa mutawāzin/ (H.M.m – 2210)
/wáṣafa l-ittifāqa l-filíṣṭiníyya l-^oísra^cilíyy/ (M.T.m – 2410)
/^oanna l-ittifāqa yataḍámmānu qádran la bá^csa/ (M.T.m – 2410)
/^cala Θíqatin bi-^oánna l-ittifāqa lláði támma/ (M.T.m – 2410)
/wa-^oínna l-ittifāqa yatímmu \ ^oal-^oān ma^ca/ (M.T.m – 2410)
/sa-yunáffiðu l-ittifāqa lláði támma t-tawáṣṣul(u ^o)iláy-h/ (H.^cA.m – 2810)
/^carafāt^c inna n-ittifāqa sa-yunáffaðu/ (H.^cA.m – 2810)
اتفاقاً /hunāka ttifāqan ^cala ^can yatímma/ (M.T.m – 2410)
آفاقاً /táftaḥu ^cafāqan gad^cida lil-istiθmāri/ (M.X.f – 2610)
اعتقاده /^oá^craba nátanyāhu ^cani ^ctiqād^ji-hi bi-^oánna-hu/ (M.X.f – 2610)
 نقاش /^oánnā-hu nāqaša ma^ca r-ra^cis mubārak/ (M.T.m – 3110)

9 of these cases concern accusative ^oi^crāb endings postposed – اتفاق – a lexeme that shows a high frequency of non-backed realisations in pause (see below). In these 9 cases, it seems a common non-backed realisation of the lexeme in question overrides the backing of the syllable /qa(C)/. (There are 4 occurrences of اتفاق with an accusative ^oi^crāb ending where the final syllable is a backed /qa/C/ – 2 by M.T.m and one by H.M.m.)⁶⁵

In only 4 occurrences, syllables of this kind follow closed syllables:

- طوقاً /mugáddadan táwqan ^camníyyan/ (^cA.M.m – 0210)
القمع /li-wáqfi^c iga^cāti l-qáma^ca š-ṣerbíyya/ (L.Š.f – 1410)

⁶⁵ The same explanation may hold for آفاق, but as this is the only occurrence in the accusative and there are no pausal realisations in my data, this is mere speculation. There are 5 occurrences of unbacked realisations of آفاق with genitive case endings and one non-backed occurrence with a nominative ending.

القوارب /an ṭarīqi l-qawārib \ wa-kānat/ (H.H.f – 1910)
 القوادر /ádadun mina l-qawādiri t-ṭibbíyyati l-mumtāza/ (H.H.f – 2710)

There is only 1 occurrence of a non-backed diphthong initialised by /q/: السَّابِقُين /ra³isáyi/ l-wuzarā³i l-³ísra³iliyáyni s-sābiqáyn/ (M.T.m – 2410).

When /q/ closes syllables of the types /Caq(C)/ and /Cāq/ ($C \neq /s\ d\ t\ \ddot{\theta}\ r\ q/$), my data exhibit 551 occurrences which are realised with backing and 55 occurrences without. Out of the 55 occurrences realised without backing, 47 are pausal realisations of the lexeme اتفاق.

When /q/ closes syllables of the type /CaCq/ ($C \neq /s\ d\ t\ \ddot{\theta}\ r\ q/$), my data show only a single occurrence of backing and 8 of non-backing. It seems this can be a lexically conditioned feature – 8 of the 9 occurrences are pausal realisations of دمشق (including the backed occurrence), the last one is a pausal realisation (without backing) of the abbreviation SADCC.⁶⁶

| Newsreader | اتفاق | | إسحاق/اتسحاق | |
|------------|--------|--------|--------------|--------|
| | /-āq / | /-āq / | /-āq / | /-āq / |
| H.B.f | 2 | 6 | | 1 |
| H.H.f | 9 | 3 | | 1 |
| M.X.f | 5 | 1 | | |
| °A.R.m | | | | |
| H.S.m | | 2 | | |
| L.Š.f | 2 | | | |
| M.T.m | 13 | | 1 | 1 |
| H.ºA.m | 2 | 1 | | |
| ºU.ºA.f | | 21 | | 1 |
| W.F.f | | 9 | | |
| H.M.m | 13 | | 1 | |
| °A.M.m | 1 | | | |
| | 47 | 43 | 2 | 4 |

Table 5.3: Pausal syllables of the type /Cāq/ ($C \neq /s\ d\ t\ \ddot{\theta}\ r\ q/$), lexemes occurring more than once

Syllables with /q/ are overwhelmingly realised with backing when /q/ is the initial consonant. When /q/ closes a syllable not containing an emphatic or subject to emphasis spread, 90% of the syllables are realised with backing – the remaining 10% with no backing seem to a large extent to be lexically conditioned as 54 of the 63 occurrences in question concern only two lexemes.

5.1.3 /r/ ر: Phonemic or allophonic backing?

Cantineau (1960:48–50) presents the classic Arab grammarians' two alternative pronunciations of /r/: The *rā³ mufaxxama* (emphatic/backed /r/) and the *rā³ muraqqaqa* (soft /r/). The Arab grammarians described the pronunciation of /r/ as conditioned by the phonological context – the /r/ should be realised with *tafxīm* in the environment of the vowels /a u/ or the consonants /t\ \ddot{\theta}\ s\ d\ q\ h\ \dot{g}/, whereas in the environment of the vowel /i/ and the glide /y/ the /r/ should be realised with *tarqīq*. Cantineau notes that «le *tafhîm* est amené plutôt par ce qui suit, que par ce qui précède le *r*.» He continues «[q]uoи qu'il en soit, le *rā³ mufahhama* et le *rā³ muraqqaqa* ne sont en arabe classique que des variantes combinatoires d'un même phonème: cette distinction

⁶⁶ Whether this was written in Arabic transliteration or with Latin letters in the manuscript is difficult to say.

n'a qu'une valeur phonétique, extraphonologique.» Cantineau is of the opinion that this distinction is phonetic also in the eastern modern dialects of Arabic, and that the phonological conditions are similar.

Harrell includes a pharyngeal /r/ among his *independent emphatics*. This does not imply a phonemic opposition between emphatic and non-emphatic realisations in *fushā*, but that /r/ can also be realised with emphasis when not influenced by other emphatics.

Several researchers note an emphatic /r/ in EA. Fischer & Jastrow (1980:210) state that «Opposition zwischen r und ḫ ist nicht selten: (Kairo) *gāṛi* [my neighbour], aber *gāṛi* »laufend«.» Harrell (1957:72–3) lists five minimal pairs:

| | | | | | |
|-----------------------------|---|-----------------------|-----------------|---|----------------------|
| «/ <u>barri/</u> | : | /barri/ | 'my land' | : | 'pertaining to land' |
| / <u>ba³ari/</u> | : | /ba ³ ari/ | 'my cows' | : | 'bovine' |
| / <u>far³i/</u> | : | /far ³ i/ | 'legal' | : | 'my street' |
| / <u>ga:ri/</u> | : | /ga:ri/ | 'my neighbor' | : | 'running' |
| / <u>ra:mi/</u> | : | /ra:mi/ | (personal name) | : | 'throwing' |

Badawī & Hinds (1986:XVII, 64) mention /barr/ (to pamper) as opposed to /barr/ (to fulfill (a promise)), but mark this as an opposition between a backed vowel /a/ and a non-backed /a/.

I have analysed the frequency and distribution of syllables containing /r/ and /a/ in environments not affected by emphasis spread to find out whether there are discernible patterns to the distribution.

In my data, syllables of the types /ra(C)/ and /rā(C)/ (C ≠ /š ḍ ṭ ḏ r q/) are realised with backing in 5302 cases, and without backing in only 118. Thus the pronunciation generally follows the rules of the classical grammarians as laid out by Cantineau.

Turning to the exceptions, 13 of these are non-Arabic names, 8 occurrences concern 3 lexemes with no parallel backed realisations in my data,⁶⁷ 12 concern two special cases I will return to below, and finally there are 42 occurrences which only occur once each without backing – accordingly it is difficult to draw any conclusions about their distribution. The remaining 43 occurrences are distributed on the following lexical items:

| News-reader | جزيرة | | ذكر | | رئيس | | رحمة | | رسمي | | تركز | | القاهرة | |
|-------------|-------|------|------|------|------|------|------|------|------|------|------|------|---------|------|
| | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ | /ra/ |
| H.B.f | | | | 4 | 1 | 115 | 3 | 1 | 3 | | | | | 22 |
| H.H.f | 2 | 2 | | 7 | | 78 | | | 6 | | | 3 | | 18 |
| M.X.f | | | | | 38 | | | | 2 | | | | | 8 |
| °A.R.m | | | | 3 | | 73 | | | 1 | | | | | 6 |
| H.S.m | 1 | | | | | 23 | | 1 | | | 1 | | | 3 |
| L.Š.f | | | | 1 | | 30 | | | | | | | | 3 |
| M.T.m | | | | 8 | | 86 | | 2 | 3 | | | 1 | | 15 |
| H.°A.m | 2 | | | 2 | | 20 | | | 1 | | | | | 4 |
| °U.°A.f | 3 | | | 9 | | 127 | | | 5 | | 3 | 1 | | 13 |
| W.F.f | | | 4 | 4 | 1 | 78 | | | 2 | | | | | 6 |
| H.M.m | | 1 | | 5 | | 118 | | | 2 | 6 | | 4 | 4 | 19 |
| °A.M.m | | | | | 21 | | | | 1 | | | | | 2 |
| | 3 | 8 | 4 | 43 | 2 | 807 | 3 | 4 | 23 | 9 | 4 | 9 | 4 | 119 |

⁶⁷ These are مبكرة (2 occurrences), رجب (3) and مدرسة (3). The last two are attested in Badawī & Hinds with non-backed realisations in EA (1986:285, 326).

Table 5.4: Syllables of the type /ra(C)/, lexemes occurring more than once both with and without backing.⁶⁸

Only one of these eight lexemes, رسمی, exhibit more non-backed realisations than backed ones. This may reflect the EA pronunciation /rasmi/ attested in Badawī & Hinds (1986:337). Apart from this, there seems to be very little lexically conditioned structure to the distribution. With some of the lexemes – ذكر رحمة، القاهرة – these exceptions seem to be individual idiosyncracies, and they are not consistently pronounced without backing.

As mentioned above, 42 of the non-backed syllables /ra(C)/ or /rā(C)/ in my data occur only in a single lexeme. More than half of these (24 occurrences) are word-final.⁶⁹

12 of the occurrences of non-backed /ra(C)/ are somewhat odd. 5 concern the lexeme مدمرة 'destroyer' which as a noun is pronounced consistently with no backing (all by M.X.f – 2610).⁷⁰ As the adjective 'destructive', however, it occurs only once, and then pronounced with backing: /min sítta fayádanātin mudammíratin/ (H.S.m – 1310). This can be interpreted as being lexically conditioned, but may also reflect individual differences in pronunciation.

I find 7 occurrences of non-backed /ra/ or /rā/ involving lexemes of the same root, شارك. 1 occurrence, /li-mísra wa-šúrakā³i-ha/ (M.X.f – 2610), contains no backing at all, but the remaining 6 present an unexpected pattern where the syllable preceding /ra/ is backed even though the syllable /ra/ is not:

- (ة) /bi-³anna s-sūqa l-^carabíyyata l-muštáraka/ (W.F.f – 0610)
 شارك /qad šáraka fi l-gálusat³i l-íftitahíyya/ (H.H.f – 2710)
 /wa-šáraka fi-ha rigálu l-³a^cmál/ (H.^cA.m – 2810)
 /man dá^ca líl-mušárakat³i l-³úrappíyya l-mútawassítíyya/ (H.B.f – 0111)
 /man dá^ca ³ila l-mušárakat³i l-³úrappíyya l-mútawassítíyya / (H.B.f – 0111)
 /dúna l-mušárakati fí-ha/ (H.M.m – 1211)

It should be stressed that these examples of non-backing are exceptional in the material as شارك is realised with backed /ra/ 41 times in my data, with backed /ra/ 4 times and المشاركة 19 times. The interesting aspect is that none of the non-backed occurrences can be explained through EA influence as Badawī & Hinds give backed /muṣtarak/ for شارك, whereas PERF form III verb are realised without backing in EA because of different *šakl* /faarik/ – the corresponding EA form III *maṣdar* is /muṣarka/, also realised with no backing (Badawī & Hinds 1986:462). I find no clear explanation to this phenomenon, and individual idiosyncracies seem not to have any influence on this as the 7 occurrences are distributed on six newsreaders.

⁶⁸ ترکز includes occurrences with feminine ending; مرجّز includes occurrences of form II PP رسمی.

⁶⁹ Definite accusative endings (included ones contrary to *fusħā* rules) – 10, pausal feminine endings – 5, diptote genitive/accusative endings – 2, contextual feminine endings – 2, IMP verbs in the subjunctive – 2, undeclinable nouns with ³alif *maqsūra* – 2, PERF verb – 1.

⁷⁰ Note that the newsreader seems a bit unsure of the *šakl* of the word, pronouncing it both as an active and a passive participle. First as a PP, then repairing to AP in line 18: /³ala ³igráqi l-mudámmara... ³il-mudámmira ³ilāt/. Then there are 2 occurrences realised as PPs in lines 39 and 61: /wál-mudámmarāt³i/ and /³ágraqa l-mudámmara ³ilāt/, and finally an AP realisation in line 68: /li-³igráqi l-mudámmira ³il-³íṣra ³ilíyya/ (all M.X.f – 2610).

In syllables of the type /ray(C)⁷¹, 19 are realised with backing and 8 without backing. Disregarding the non-Arabic names among these examples, there remain 10 backed occurrences and 7 non-backed ones – a fairly large share of non-backed realisations compared with /ra(C)/ and /rā(C)/. This I attribute to the fronting influence of the /y/ (the first stage of the process that has resulted in /ay/ > /ē/ in many modern dialects).

The realisation as backed or non-backed seems not to be lexically conditioned as several of the same words and names are realised both with and without backed /ray/ e.g.: backed /wa-³adāfa ^cúrayqāt/ (H.H.f – 0311) or non-backed /wa-³akkada ^curayqāt ³anna hādīhi š-³surūt/ (H.M.m – 1211), backed /ma^ca naðiráy-h ³as-suríyy was-sa^cudíyy/ (H.M.m – 1211) or non-backed /ma^ca naðiráy-h ³at-turkíyy ³isma^cil ġēm \ was-suríyy farūq iš-³sára^c/ (H.H.f – 2010).

Finally there is the occurrence /^cala l-masaráyni s-suríyyi wal-lúbnaníyy/ (H.B.f – 0111). This I explain as a backed pronunciation of مسّار (attested as /masaar/ in EA by Badawī & Hinds 1986:445⁷²) conditioned by /r/, but where a non-backed dual genitive/accusative ending influenced by the fronted syllable /ay/ then overrides the backing of the /r/. Thus we get regressive emphasis spread resulting in /masa-/ in anticipation of a pharyngeal /r/ which is subsequently not realised this way. (As seen above with نظيرٍ، there are also similar examples that are realised with backing.)

When /r/ closes syllables of the types /Car(C)/ and /Cār/ (C ≠ /ṣ ḫ ḥ r q/), my data exhibit 906 occurrences which are realised with backing and 205 occurrences without. Thus it seems that /r/ has less of a backing influence when closing a syllable than when initialising it. (Non-Arabic names account for 53 backed occurrences and 17 non-backed ones.⁷³)

A large share of the non-backed occurrences follow predictable phonological patterns. /Car/ followed by /ri/ (typically AP forms II and V, but also AP form I with geminated /r/ as well as *nisba* adjectives) are realised with no backing 62 times in my data, e.g. التمرّدين /wa-za^cīmi l-mútamarridīna l-^cáskariyyīn/ (M.T.m – 3110), and with backing only once: /mina l-lagi³īna l-³albān ³al-farrīna/ (H.^cA.m – 2810).

In *maṣdar* IIs with first syllable /tar/, there are 8 occurrences of non-backing, e.g. ترويجية /³al-mušārakatu fi ftitāḥi hámlatin tárwígíyya/ (H.H.f – 0311), while 7 are realised with backing, e.g. للترويج /lit-tárwígi lil-íqtisādi l-miṣríyy/ (H.H.f – 0311).⁷⁴

In some cases the realisation as backed or non-backed seems to reflect a lexically conditioned EA pronunciation, as found in مرحلة: مرکز ~ مرکزی and مرحلة is pronounced with backing of the first syllable in all 38 occurrences in my data, e.g. /háwla l-marhálati θ-θāníya/ (H.B.f – 2710) – whereas مرکز ~ مرکزی is pronounced with no backing 22 times, e.g. /márkaza mubārak lil-mú³tamarāt/ (M.X.f – 2610), and never with backing. Badawī & Hinds give /marħala/ for EA مرحلة (1986:329) and /markaz/ ~ /markazi/ for مرکز ~ مرکزی

⁷¹ The lengthened syllable /rāy(C)/ is limited to 2 (non-backed) realisations of the name *Albright*.

⁷² This lexically conditioned EA-influenced backing is not universal in my data, however: مسّار is realised partly backed /^cala l-masāri l-filistíníyy/ (^cA.R.m – 0310), completely backed /^cala l-masāri l-filastíníyyi l-³íṣra³ilíyy/ (H.M.m – 0511) and non-backed /³ilā masāri-ha t-^ctabi^cíyy/ (M.T.m – 2410).

⁷³ Note that non-backed /Cār/ only occurs in non-Arabic names (10 occurrences), e.g. /ra³isu gínya bisāw barnārdū viyēra/ (³U.^cA.f – 3010), whereas backed /Cār/ is common in my data with 61 occurrences in Arabic words and 13 in non-Arabic names.

⁷⁴ This the only *maṣdar* II of this type that occurs both with and without backing, interestingly by the same newsreader in a single broadcast.

(1986:349–50).

The same lexical conditioning seems to influence the realisation of the noun حرب as opposed to its *nisba* adjective حربي: حرب is realised with backing 49 times, e.g. /kānat hárban min ḥágli s-salām/ (^cA.M.m – 0210), whereas حربي is realised without backing 14 times, e.g. /wazíru d-difā^ci wal-³intāgi l-ḥarbíyy/ (H.H.f – 2710) and with backing only once: /wazíra d-difā^ci wal-³intāgi l-ḥarbíyy/ (^cA.R.m – 1710). This distinction is attested in Badawī & Hinds, who give /ʃarib/ for EA حرب and /farsi/ for حربي (1986:196).

With the lexeme بيرناماج, there seems to be two alternative pronunciations with different *šakl*: There are 9 occurrences with no backing, e.g. /^cala tafaṣili barnāmigi l-murāga^cati ṣ-ṣāmila/ (H.B.f – 2709) – which is close to EA /birnaamig/ (Badawī & Hinds 1986:70), then there are 3 occurrences with backing, e.g. /bi-ḥadīθin ṣāmil li-barnāmag ṣabāḥ al-xēr ya máṣr/ (W.F.f – 0610) – which has the *šakl* given in Wehr, i.e. /barnāmaj/ (1994:68).

In cases of assimilated definite article prefixed to nouns or adjectives with initial /r/, e.g. in الرئيس, the syllable preceding the noun or adjective is realised with backing 94 times – e.g. /³iða ³á^clana r-ra³is ‘arafāt/ (H.B.f – 2709), and without backing 20 times – e.g. /wa-qad ³ákka r-ra³is mubārak/ (³U.^cA.f – 2310).

Regarding the prefix of IMP verbs (3MS, 3FS or 1PL) with first-radical /r/, there are 18 backed occurrences, e.g. /³alláði yar³ásu-hu ra³is l-wuzarā³i l-gad̄id/ (³U.^cA.f – 3010) – and 6 non-backed ones, e.g. /³alláti yar³ásu-ha rumānu brōdi/ (³U.^cA.f – 0910).

The remaining 47 non-backed occurrences which have not been discussed above are generally random non-backings which generally show far more parallel backed realisations in my data, e.g. أكتوبر which is realised with backed final syllable 23 times and with non-backed final syllable only 3 times, or words which occur only once or twice in the data.

Overall, /r/ has a strong backing influence on /a/ in my data – its realisation is thus generally consistent with the *fushā* norm. The backed realisation is strongest when /r/ initialises a syllable – then 98% of the syllables are produced with backing according to the norm. When /r/ closes a syllable, 82% are realised with norm-consistent backing. 71% of syllables initialised with /r/ containing the diphthong /ay/ are backed.

The exceptions to this pattern are often non-backed realisations outnumbered by the norm-consistent backed realisations, especially in the case of syllables of the types /ra(C)/ and /rā(C)/ where only one lexeme – رسمي – seems to have a lexically conditioned non-backed pronunciation reflected in EA. There is a certain tendency for non-backed realisations to be influenced by individual idiosyncracies, however these patterns are not consistent.

When /r/ closes a syllable, however, there is a stronger tendency towards lexically conditioned realisation as backed or non-backed, as in the cases حرب vs. مرحلة and حربي vs. مرکز ~ مرکزي. In other cases, the non-backing seems phonologically conditioned – as in the sequence /Carri(C)/ ~ /Carri/. Individual idiosyncracies seem to play a marginal role here.

Syllables initialised with /r/ containing the diphthong /ay/ show the largest tendency towards non-backing, but this I feel can be attributed to the fronting influence of the diphthong. Also here, individual idiosyncracies seem to play a very marginal role.

Finally, there is no trace of the EA phonemic opposition between emphatic and non-emphatic realisations of /r/ in ERA. Even though the pronunciation of certain lexical items reflects EA distinctions between backed and non-backed syllables containing /r/, there is no minimal pair found in the data to justify an interpretation of this distinction as being phonemic.

5.1.3.1 /l/ J

Ferguson (1956) discusses the existence of an emphatic /l/ in *fusħā* and modern dialects of Arabic. In my data, this aspect only concerns the realisation of ﷺ, elsewhere backed realisations of /l/ are all due to emphasis spread.

Ferguson describes the distribution of emphatic /l/ in *fushā* this way: «The phoneme /l/ has the allophone [l] in the sequence /-llaah/ when this is not preceded by /i/ and when it means 'God'.» (1956/1978:158) This is valid for my data, where there are 11 occurrences of emphatic realisations of ﷺ, e.g. /^oas-salāmu ^caláy-kum wa-ráhmatu **l-lāh**/ (H.B.f – 2709). Only one case has preceding /i/, and it is realised in consistence with the *fushā* norm: /yu^cáddu ^cámalan **butulíyyan xálisan li-wágħi l-lāhi wal-wátan/** (^cA.R.m – 0310).

All names containing ئِلْ that are realised with strong EA-influence are realised with backed /l/, e.g. /was-safīru l-مِسْرِيَّةُ láda turkíya máhdji **fathálla**/ (W.F.f – 0610) (for further discussion on these names, see section 5.5.6).

5.1.4 Emphasis spread

When the pharyngealisation/backing of an emphatic syllable spreads to nearby syllables that do not contain phonemes with a pharyngealising/emphatic influence we have emphasis spread.

This feature has been widely studied in Arabic linguistics, the literature I have focused on deals mainly with the Palestinian and Cairene dialects (Harrell 1957; Jakobson 1957; Lehn 1963; Davis 1993; Younes 1993, 1994; Shahin 1996, 1997).⁷⁵ The parameters of emphasis spread differ between different dialects, both with regard to differences in (regressive and progressive) extent and to which phonemes can cause emphasis, block it and act as transparent (i.e. that neither cause emphasis in themselves nor block it).

The studies done on this feature have generally concentrated on emphasis spread in modern dialects, and there I have found very little research on oral varieties of *fushā* and the features that govern emphasis spread in these varieties of Arabic. Harrell (1960:26–30) discusses it briefly, but states that «[i]t is not possible, at least at present, to make a very meaningful statement about the domain of emphasis in ERA, and such phrases as "in segments" and "in the neighborhood of", used above, are deliberately vague.» (1960:30). Hence, he does not offer any suggestions to the parameters that govern emphasis spread, except for a very general statement: «[E]mphasis also occurs over segments of considerable length, even across juncture. For example 'night' is /laylatan/, non-emphatic throughout, but in one instance of 'good night', where /laylatan/ was followed by the emphatic /tayyiba/ 'good', the emphasis extended thus /laylatan tayyiba./» (1960:30).

As mentioned in section 4.4.1.2, emphasis is only discussed in the training of the newsreaders concerning the pronunciation of the four primary emphatics – emphasis of other phonemes than these as well as emphasis spread in general are not considered at all, thus the newsreaders have no guidelines on these aspects. However, as Haeri (1994:109) states, «strong pharyngealization is associated with the proper norms of the classical language» – thus the newsreaders can indeed be expected to be conscious of there being a difference in emphasis spread between modern dialects and the oral realisation of *fushā* generally perceived as normative. This may explain why my data exhibits features of emphasis spread that go against the findings of several researchers for EA (included Cairene).

I must stress that my aim has not been to provide a comprehensive list of the parameters for emphasis spread in ERA, but rather to present a comparison between my data

⁷⁵ Unfortunately, I have not been able to get hold of Broselow 1976, Card 1983.

of oral *fusħā* and some of the available studies which focus on this aspect in EA. I hope my findings will stimulate others to examine in more detail the causes and boundaries for emphasis spread in ERA, as well as the influence of patterns of emphasis spread in the newsreaders' dialect(s) upon their realisation of this feature in ERA.

5.1.4.1 Distribution of backed phonemes and gender

In my data I find no gender difference to speak of regarding distribution of backed phonemes. Removing all non-phoneme graphemes in the transcripts (spaces, hyphens, pauses, brackets and punctuation) and comparing backed and non-backed phonemes, I find that the backing percentages for all broadcasts range between 20,8% and 28,9% with a median of 23,2%. The newsreaders' average percentages range between 22% and 25,5% with a median of 23,6%. Percentages of backing in broadcasts read by female newsreaders range between 21,6% and 28,9% (median 23,6% – average 24,1%), for male newsreaders the range is 20,8%-25,5% (median 22,8% – average 23,1%).

5.1.4.2 The nature of emphasis spread

Emphasis spread may involve syllables both preceding a syllable containing an emphatic/backing phoneme and following it. Emphasis preceding the emphatic syllable has been called *regressive/anticipatory* (Davis 1993) or *right-to-left* (Younes 1993) emphasis spread, emphasis following the emphatic syllable has been called *progressive* (Davis 1993) or *left-to-right* (Younes 1993) emphasis spread. I will follow Davis and use the terms regressive and progressive emphasis spread in my discussion.

The researchers agree that different parameters dictate regressive and progressive emphasis spread, and that these parameters vary between different varieties of Arabic. Younes (1993:127–30) has described these parameters for Cairene Arabic, although on the basis of only a single informant (1993:120). I will return to Younes' findings in comparison with mine below.

Younes (1993:134–6) disagrees with Lehn's arguments (see Lehn 1963:39) for regarding the syllable as the minimum domain for emphasis, on the basis of the premise that word boundaries block emphasis spread and spectrographic analyses of segments in his recordings. Though he has wide support for concluding that word boundaries block emphasis spread in dialects,⁷⁶ I find widespread occurrences of emphasis spread across both morpheme and word boundaries in my ERA data.

Younes' other argument is that «a syllabic approach to [emphasis spread] predicts that in a CVC_iC_iV sequence, where C_iC_i is a geminate, half of the geminate may be emphaticized but not the other half, because the syllable boundary falls between the two members of the geminate.» (1993:135–6). I, on the other hand, see the syllabic analysis as a useful tool to represent a transition from –emphasis to +emphasis between two syllables, as in /wa-³anna mísra/ (W.F.f – 0610) – but this is not to say that I claim there is an abrupt switch from a non-emphatic /n/ to an emphatic /n/ at the syllable boundary.

As I have not done electronic analyses of my recordings, I cannot present spectrograms supporting the syllable as a minimum domain for emphasis – but I still find it a useful model for my purposes.

In the analyses, I have chosen to focus on certain common lexical items in my data that clearly show the variation I find in emphasis spread in ERA.

⁷⁶ He refers to Ghazeli 1977, Younes 1982, Card 1983 and Herzallah 1990 (Younes 1993:130).

5.1.4.3 Regressive emphasis spread – /ṣ d ṭ ḫ/ ص ض ط ظ

For Cairo Arabic, Younes finds that «[w]ith the exception of prefixed words and words in which a short low vowel occurs next to the semivowel y, [...] emphasis spreads from an emphatic phoneme to all segments to the left and right in the same word, regardless of the numbers of segments». This does not hold for ERA, where there are several examples of emphasis spread not covering a whole lexeme. There are examples of no regressive emphasis spread, e.g.:

- توصّل – 1 occurrence: /^cala t-tawássuli ³ila ttifāqin/ (H.M.m – 2210)
- تطوّر – 1 occurrence: /³at-taṭawwurāti l-³axīrata/ (H.B.f – 2709)
- تضمن – 2 occurrences, e.g. /wa-yataḍámmānu gádwalu ^cámalí l-muhādaθāti/ (³U.^cA.f – 1610)

There are also many examples of regressive emphasis spread up to the word boundary, which may involve several syllables, e.g.:

- (masdar) – 10 occurrences, e.g. /húwa t-tawássulu ³ila ^cittifāqin mutawāzin/ (^cA.R.m – 0310)
- (masdar) – 31 occurrences, e.g. /yášhadu taṭawwuran ^cāmman... ^cāman bá^cda ^cām/ (H.B.f – 0111)
- (IMP) – 11 occurrences, e.g. /tataḍámmānu l-³igra³āti l-³amnīyya wal-insihāba l-³isrā ³ilīyya θ-θāliθ/ (H.H.f – 1910)
- (PERF) – 8 occurrences, e.g. /³anna l-gálsa taḍámmānat ka-ðālik ista^crāda s-ṣīga l-gadīda/ (W.F.f – 0610)

As mentioned above, many researchers find that word boundaries block emphasis spread, this is not the case in my data, where there are examples of regressive emphasis spread to preceding lexemes of almost any word class. This emphasis spread usually extends to the last syllable of the preceding lexeme, e.g.:

- (masdar) – 42 occurrences, e.g. /tata^callaqu bi-mā támma t-tawássuli ³iláy-hi báyna l-gāníbáyn/ (H.M.m – 2210)
- (masdar) – 8 occurrences, e.g. /ṭáfratan kabīratan mina t-tatáwwuri wat-tahdīθ/ (^cA.M.m – 0210)
- (IMP) – 2 occurrences, e.g. /³an yataḍámmāna l-barnāmigu l-iqtisādīyyu l-gadīd/ (^cA.R.m – 0310)
- (PERF) – 3 occurrences, e.g. /wa-qad taḍámmāna l-iħtifāl/ (L.Š.f – 1410)

However, it is not uncommon that the regressive emphasis spread extends to the entire preceding lexeme, e.g.:

- (masdar) – 3 occurrences, e.g. /^cala ttifāqi s-salāmi lládi támma t-tawássulu ³iláy-hi báyna ^carafāt wa-natanyāhu/ (³U.^cA.f – 2310)
- (PERF) – 1 occurrence, e.g. /wa-qad taḍámmāna t-taqrīru ^cádadān mina l-íttihāmāt/ (³U.^cA.f – 3010)

Thus we see that the parameters for regressive emphasis spread in ERA are quite different from what has been described for Cairene Arabic by Younes.

5.1.4.4 Progressive emphasis spread – /ṣ d ṭ ḫ/ ظ ض ط ص

As stated by Younes above, in EA, lexemes with no /y/ succeeding the emphatic phoneme(s) exhibit emphasis spread covering the whole lexeme. Badawī says this is true for *fushā al-‘asr*, but not for *fushā at-turāθ* (1973:146). As mentioned in the previous section, this is not always the case in ERA. For partial or no progressive emphasis spread, e.g.:

- طلب\طالب (PERF) – 5 occurrences of no emphasis spread, e.g. /^oalláti t̄alabat bí-ha l-mu^cāradatu l-yáwm/ (H.M.m – 0511)
- طلب\طالب (PERF) – 8 occurrences of partial emphasis spread, e.g. /t̄alaba l-yáwma (^oi)sh̄aq mordexāy wazīru d-difā^ci l-^oisra^oilíyy/ (M.T.m – 3110)
- وصف (PERF) – 6 occurrences of no emphasis spread, e.g. /wa-wáṣafa l-mutaháddiθu l-qarāra l-‘íraqíyy/ (M.X.f – 0211)
- ضدّ – ضدّ – 16 occurrences of no emphasis spread, e.g. /li-báḥθi h̄timalāti tawgīhi dárbatin ‘askaríyyatin dídda l-‘irāq/ (H.M.m – 1211)
- ضحايا – ضحايا 1 occurrence of no emphasis spread, e.g. /wa-lláði rāḥa dáḥayáta-hu ^oákθaru min θalāθati ^oalāfi šáxṣ/ (^oU.^cA.f – 1610)

However, progressive emphasis spread extending to the word boundary – consistent with Younes' findings for EA – is very common in ERA, e.g.:

- طلب\طالب (PERF) – 7 occurrences, e.g. /wa-t̄alaba bi-ttixāði ^oigra^oātin ^cāgilatin li-hálli l-^oázmati fi kosōvu/ (^cA.M.m – 0210)
- وصف (PERF) – 14 occurrences, e.g. /ma waṣafát-hu bil-mazá^cimi l-^oíθyupíyya/ (H.B.f – 2709)
- ضدّ – ضدّ – 25 occurrences, e.g. /bi-šánni hugūmin dídda ^oisra^oil/ (^cA.R.m – 0310)

Though progressive emphasis spread crossing word boundaries is fairly rare in my data, I do find examples of this phenomenon. In these cases, the progressive emphasis spread usually extends only to the first succeeding syllable, e.g.:

- وصف (PERF) /wa-wáṣafa-ha bi-^oánna-ha madrásatu l-muwāṭanati wal-intimā^o/ (^cA.M.m – 0210)
- عرض (PERF) /mina t-taqařīr ^oalláti ^caradá-ha d-duktūr il-ganzūri/ (^cA.R.m – 1710)
- وسط (PERF) /wáṣṭa maxāwifa min tas^cidjí h̄iddati t-tawáttur/ (H.H.f – 2010)

According to Younes, /y/ acts to block progressive emphasis spread, and the results for ضحايا backs this hypothesis with 7 occurrences with no progressive emphasis spread beyond /y/, e.g. /^cá^craba f̄i-ha ^can muwāṣati-h fi dāḥaya hādiθ qitāri káfri d-dawwār/ (H.H.f – 1910). The similar lexeme قضايا mostly shows the same tendency when in environments not influenced by regressive emphasis spread in succeeding lexemes with 43 occurrences, e.g. /^cádadan mína l-qadāya d-dāxilíyyatí wal-xārigíyya/ (W.F.f – 0411), but there is 1 occurrence where the progressive emphasis spread is not blocked by /y/: /muxtálifa l-qadāya llátí tuhímmu l-^oúmmata l-‘arabíyya wal-^oislamíyya/ (H.B.f – 0811). For the singular form of the

lexeme, **قُصْبَيَّةٌ**, there are 20 occurrences where /y/ blocks the progressive emphasis spread, e.g. /fi qadíyat mōnika lewénski ³al-mutadárriba s-sābiqa bil-báyt al-³ábyad/ (³U.^cA.f – 0910) and 4 occurrences where the progressive emphasis spread overrides /y/, e.g. /wa-qadíyat lōkerbi wa-qadíyatí l-^cirāq/ (H.B.f – 2709). Thus I find a tendency in my data for /y/ to block progressive emphasis spread, but that this is not as clear a boundary as Younes' finds for Cairene Arabic.

Like what was the case with regressive emphasis spread, my data exhibit fairly different parameters for progressive emphasis spread to what has been described for Cairene Arabic by Younes.

5.1.4.5 Regressive emphasis spread – /r/ ↴

Emphasis spread involving /r/ is first of all different from emphasis spread involving /š d t ḫ/ in the way that syllables containing /r/ are not necessarily realised with emphasis at all – even in combination with /a/, as shown in section 5.1.3, e.g.:

ذكر (PERF) – 4 occurrences, e.g. /wa-ðákarat magállatu l-wáṭani l-^carabíyy/ (W.F.f – 0411)

When /r/ is being realised with pharyngealisation, there are examples of emphasis being limited to the syllable containing /r/, e.g.

ذكر (PERF) – 5 occurrences, e.g. /wa-ðákarat šábakatu sí ³én ³én ³al-³ixbaríyyatu l-³amarikíyya/ (H.M.f – 2210)

تركز (IMP) – 1 occurrence, /tatarákkazu háwla ^camalíyyati s-salām/ (H.M.m – 1211)

تردد (PERF/IMP) – 4 occurrences, e.g. /yánfi ma taráddada mina ḥtimáli n̄dimámi r-ra³is mubārak/ (H.H.f – 2010)

The regressive emphasis spread may be partial, e.g.:

ذكر (PERF) – 9 occurrences, e.g. /wa-ðákarat šábakat sí ³én ³én ³il-³ámrikíyya/ (³U.^cA.f – 3010)

To realise the whole lexeme with pharyngealisation – in line with Younes' parameters of emphasis spread in Cairene Arabic – is fairly common, e.g.:

ذكر (PERF) – 29 occurrences, e.g. /wa-ðákara rádyu ³isra³il ³anna šarón/ (³U.^cA.f – 0910)

There are examples of regressive emphasis spread crossing the word boundary, e.g.:

ذكر (PERF) – 10 occurrences, e.g. /wa-ðákarat wakálatu l-³anbā³i l-faransíyya/ (^cA.M.m – 0210).

تردد (PERF) – 1 occurrence, /bi-šá³ni ma taráddada hawla qiyámi l-^cirāqi bi-stixdāmi gāzī l-³a^cṣāb/ (M.T.m – 2410)

In some lexemes, the emphasis spread is only regressive, but spreads to the word boundary, e.g.:

ترکـز (PERF) – 4 occurrences, e.g. /^oanna l-mubaḥaθāti tarákkazat ^cala ^oāxiri taṭawwurāti l-^oázmati l-^ciraqíyyati/ (M.T.m – 1010)

ترکـز (IMP) – 3 occurrences, e.g. /^oan tatarákkaza ^ca^cmālu hāðihi l-qímma/ (H.H.f – 2710)

From this I deduct that regressive emphasis spread caused by /r/ follows patterns fairly similar to what was found with the primary emphatics, but that this generally depends on the syllable containing /r/ being realised with emphasis.⁷⁷ The parameters for regressive emphasis spread are also less clear than Younes finds in Cairene Arabic.

5.1.4.6 Progressive emphasis spread – /r/ ر

As stated by Younes (1993:123), EA influence would lead us to expect that lexemes with no /y/ succeeding the emphatic phoneme(s) to exhibit emphasis spread covering the whole lexeme. This is not necessarily the case for ERA. For no progressive emphasis spread, e.g.:

تردد (PERF/IMP) – 5 occurrences, e.g. /tá^oṭi fi l-wáqt alláði taráddadat fī-hi ^oanbā^oun ^cani ^ctizāmi quwwāti t-tahālif/ (H.H.f – 0311)

ترکـز (PERF/IMP) – 9 occurrences, e.g. /tarákkazat háwla báhθi súbuli tamd̄ídi l-^cámali bi-wáqfi ^oitlāqi n-nār/ (^oU.^cA.f – 3010)

There are also examples of partial progressive emphasis spread, e.g.:

تردد (PERF) – 1 occurrence, /fi ma taráddada hawla ntíšāri ^cádadín mina d-dábbabāti ^cṣ-ṣerbiyya/ (H.H.f – 1910)

Finally there are examples of progressive emphasis spread beyond the word boundary, e.g.:

مغادرة قرار /^oanna muğādarata hawālay sittīna diplumasíyyan/ (^cA.M.m – 0210)
قرار /wa-^oákkada d-duktūr il-^oiryāni ^oanna qarāra l-mahkáma/ (^oU.^cA.f – 0910)

Thus also with this kind of emphasis spread, I find great variation and that the parameters differ from what Younes finds for Cairene Arabic.

5.1.4.7 Combination of progressive and regressive emphasis spread

When progressive and regressive emphasis interact in my data, I find that the spread often extends beyond what is common when only one of the two kinds of emphasis spread is involved. Examples of some of the longer stretches of combined progressive and regressive emphasis spread:

/xilāla l-muḍāharāti llát̄i náððama-ha ^cašarātu l-mústawṭinīn/ (H.B.f – 2510)

/^cala námaṭi mu^otámari š-ṣárqi l-^oáwsaṭ wa-šamāli ^oafrīqiya/ (M.X.f – 2610)

⁷⁷ However, as shown in section 5.1.3, there is at least one case in my data of regressive emphasis spread in anticipation of a pharyngealised /r/ which is then realised without pharyngealisation.

- /wa-ṭa’irātu l-hélikóptar wa-ṭa’irātu n-náqli l-mutawássita/ (L.Š.f – 1410)
 /wa-mugámma^ci l-xidmáti waṣ-salati r-riyádíyya wa-mēsi d-dubbāt/ (M.T.m – 2410)
 /⁷⁸an tandámma wufūdu t-tafāwud ⁷⁹ila r-ra³is klént3n/ (⁷⁸U.^cA.f – 2310)
 /xāṣṣatan qadíyata š-šárqi l-³áwsat/ (W.F.f – 0610)

Neither Younes (1993, 1994) nor Davis (1994) mention the combined influence of progressive and regressive emphasis spread or provide parameters for such situations, thus I have no research to compare my data with.

5.2 Other suprasegmental features

5.2.1 Consonant clusters and epenthetic vowel

Harrell states that there is no trace of an epenthetic vowel in ERA in a sequence /-CC C-/.⁷⁸ Though there is a small number of examples in my data that confirm Harrell's view, e.g. ⁷⁹الْيَوْمُ أَنْ /⁷⁸álanat maṣādiru tābi^catun li-hílfi nātu l-yáwm ⁷⁸anna l-quwwāti l-⁷⁸ámrikíyya/ (H.B.f – 2709), it should also be noted that contextual forms eliminate the need for any epenthetic vowel to break up this kind of consonant cluster. Generally, these contextual forms follow the *fushā* norms of ⁷⁸i^crāb-endings, but there are numerous examples in my data of the sequence /-CCV C-/ where the vowel is not the correct ⁷⁸i^crāb-ending according to general *fushā* norms,⁷⁹ these vowels could be interpreted in different ways – also as being epenthetic:

- ⁷⁸الشَّرْقُ الْأَوْسَط /fi š-šárq al-⁷⁸áwsat/ (H.B.f – 2709)
 مصر الشامخ /wa-húwa yáhbīt hāmilan ^cálama míṣr iš-šāmix/ (W.F.f – 0610)
⁷⁹الْوَقْتُ الَّذِي /fi l-wáqt alládi ta^cáhhada fī-hi xaviyār sulāna/ (H.H.f – 1910)
 باسم الحركة /bí-sm al-háraka/ (⁷⁸U.^cA.f – 0910)

⁷⁸I^crāb vowels reduced to /ə/ are comparatively rare, but do occur – e.g. followed by the definite article: /خلال المفاوضات xilālə l-mufāwadāt/ (^cA.R.m – 1710). There are also sporadic examples of /-CCə/ followed by a preposition:

- أَمْس /qad ^cáqada gtimā^can ⁷⁸ámsə fi ⁷⁸abūğa/ (⁷⁸U.^cA.f – 3010)
 الْيَمْنِي /wa-ṣarráha l-wazíru l-yamaníyyə ^cáqiba l-muqābalा/ (M.T.m – 3110)
 مصر /^cala míṣrə fi hāḍa t-tawqīj i bið-ðāt/ (H.H.f – 0311)

5.2.2 Frequency of pause

The frequency of pauses in the reading is important, not only for the rhythm of the reading, but also as pauses allow the newsreader to drop the ⁷⁸i^crāb case- and mood-endings. From listening repeatedly to the recordings in my data, my impression is that a slightly higher frequency of pause actually makes the reading sound more fluid and relaxes.

There is a clear tendency in my data for the male newsreaders to have a higher frequency of pause than their female colleagues:

⁷⁸ «This 'rhythmic' vowel is a noted feature of Cairo pronunciation.» (Holes 1995:62).

⁷⁹ Accordingly, as mentioned in the methodology section, I have chosen to transcribe these sequences /-CC VC-/ to indicate that the choice of ⁷⁸i^crāb is ungrammatical in *fushā*.

| | \ | \\" | \\"\" | all pauses | lines | \ per line | \\" per line | \\"\" per line | all per line |
|--------|------|-----|-------|------------|-------|------------|--------------|----------------|--------------|
| female | 3447 | 169 | 113 | 3729 | 2469 | 1,40 | 0,07 | 0,05 | 1,51 |
| male | 2787 | 104 | 83 | 2974 | 1672 | 1,67 | 0,06 | 0,05 | 1,78 |

Table 5.5 Frequency of pause – gender

As we see from the table, the differences lie mainly in the use of short pauses. Medium long and long pauses generally follow the end of sentences and paragraphs respectively, as thus reflect the manuscripts, whereas short pauses are more subject to individual style. The table below shows that the frequency ranges of short pauses vary within the two gender cohorts as well, with male newsreaders ranging from 1,36 to 1,87 and their female colleagues from 1,31 to 1,61:

| | \ | \\" | \\"\" | all pauses | lines | \ per line | \\" per line | \\"\" per line | all per line |
|---------|------|-----|-------|------------|-------|------------|--------------|----------------|--------------|
| H.B.f | 754 | 46 | 49 | 849 | 564 | 1,34 | 0,08 | 0,09 | 1,51 |
| H.H.f | 720 | 29 | 24 | 773 | 498 | 1,45 | 0,06 | 0,05 | 1,55 |
| M.X.f | 379 | 12 | 10 | 401 | 275 | 1,38 | 0,04 | 0,04 | 1,46 |
| °A.R.m | 328 | 9 | 13 | 350 | 239 | 1,37 | 0,04 | 0,05 | 1,46 |
| H.S.m | 162 | 4 | 6 | 172 | 119 | 1,36 | 0,03 | 0,05 | 1,45 |
| L.Š.f | 174 | 6 | 2 | 182 | 119 | 1,46 | 0,05 | 0,02 | 1,53 |
| M.T.m | 672 | 46 | 22 | 740 | 424 | 1,58 | 0,11 | 0,05 | 1,75 |
| H.°A.m | 211 | 1 | 13 | 225 | 128 | 1,65 | 0,01 | 0,10 | 1,76 |
| °U.°A.f | 934 | 54 | 19 | 1007 | 711 | 1,31 | 0,08 | 0,03 | 1,42 |
| W.F.f | 486 | 22 | 9 | 517 | 302 | 1,61 | 0,07 | 0,03 | 1,71 |
| H.M.m | 1136 | 25 | 18 | 1179 | 606 | 1,87 | 0,04 | 0,03 | 1,95 |
| °A.M.m | 278 | 19 | 11 | 308 | 156 | 1,78 | 0,12 | 0,07 | 1,97 |
| | 6234 | 273 | 196 | 6703 | 4141 | 1,51 | 0,07 | 0,05 | 1,62 |

Table 5.6 Frequency of pause – individual newsreaders

5.2.3 Pausal and contextual forms

According to Harrell, there is a certain discrepancy between the Classical rules of pausal reading and their application in ERA. Although there is a clear tendency towards contextual forms in context and pausal forms in pause, both Harrell's and my data also show deviations from the norm – deviations that are fairly regular and consistent. In order to facilitate a comparison with Harrell's data, I have chosen to reproduce his presentation of the *fushā* rules of pause, and to follow his structure in my analysis.

5.2.3.1 Nouns and adjectives

Fushā pausal forms (as in Harrell 1960:31–36):

1. The contextual case endings /-un/, /-in/, /-u/, /-i/, and /-a/ are dropped in pause.
2. The contextual case ending /-an/ becomes /-ā/ in pause, except after the feminine suffix /-at-/, where it is dropped completely.
3. The suffix of the feminine singular, which is /-at-/ before case endings listed in 1 and 2 above, is /-ah/ in pause.
4. The contextual ending /-in/, representing both the nominative and genitive of certain indefinite nouns from roots with third radical /w/ or /y/, is either dropped, or, less often, replaced with /-ī/ in pause.
5. If the dropping of a case ending in pause leaves a cluster of two consonants, an epenthetic vowel sometimes occurs between these two consonants in pause.

1. Forms in /-un/, /-in/, /-u/, /-i/, and /-a/.

Harrell (1960:33) states that «ERA deviations from Classical in this category are limited to lexemes ending in -í:y plus case endings (e.g., /salmí:yun/ 'peaceful') and -ú:w plus case endings (e.g., /^cadú:wun/ 'enemy').», i.e. that the lexemes that show deviation from the *fushā* norm in ERA are either *nisbas* or lexemes with roots with third radical و.

This seems valid also in my data. *Nisbas* before pause are generally pronounced with /-íyy/ (503 occurrences), or /-i/ (33 occurrences). The /-i/ variant is the EA norm⁸⁰ – these, however, were with one exception all names, e.g. /husáyñ it-tantawi/ (L.Š.f – 1410) (see section 5.5.1). The sole exception is عسكري /xilāla ^camalíyyati tanšītin ^caskari/ (H.B.f – 2709). Harrell's findings of *nisbas* before pause with the ending /-i/ – mainly of nationality⁸¹ – are only mirrored once in my data (see the previous example), and then *not* in an adjective of nationality. Judging from my data, it may seem that the /-íyy/ realisation of *nisbas* is the common one in ERA⁸² – names being the main exception.⁸³

Regarding lexemes with roots with third radical و, there is only 1 occurrence of /-úww/ for final و /ala sāhili l-^cadúww/ (M.X.f – 2610).

2. Forms in /-an/ and /-ā/.

The ERA accusative indefinite masculine ending is generally /-an/ for both pause and context with 197 occurrences before pause.⁸⁴ Note that in Badawī's sample text of *fushā at-turāθ*, the only pre-pausal INDEF MASC ending (a direct object form) is realised /-an/ (1973:127).

Unlike Harrell I do find at least traces of *fushā* pausal form /-ā/, shortened to /-a/ – probably due to EA influence. 9 occurrences are counted nouns:⁸⁵

| | |
|-------|---|
| عاما | / ^c ala máda θalaθīna ^c āma V (U.Š.A.f – 1610) |
| | /munðu ³ arbá ^c atin wa- ^c ašrīna ^c āma VV (H.H.f – 2010) |
| | /li-fátratin tásilu ³ ila ^c ašrīna ^c āma V (M.X.f – 0211) |
| جندىا | /min báyni-him xámsatun wa- ^c ašrūna gundíyya V (H.H.f – 1910) |
| مقدما | / ^c ádadú-hum síttatan wa-θamanīna maq ^c áda V (H.B.f – 2510) |
| | / ^c ala tís ^c ata ^c ášara maq ^c áda V (H.B.f – 2510) |
| شهرًا | /xilāla θamaníyata ^c ášara šáhra V (M.T.m – 3110) |

⁸⁰ As Mitchell states, «CA/MSA -VV# or -V(V)? usually correspond to -V in vernacular Arabic» (1990:139).

⁸¹ «Forms on the pattern of /sálmi/ are, peculiarly enough, largely limited to adjectives of nationality with occasional occurrences elsewhere, e.g., /faransi/ 'French', /sa^cu:di/ 'Saudi', /su:ri/ 'Syrian', /israⁱ:li/ 'Israeli', /misri/ 'Egyptian', etc. Among observed examples of curtailed forms not pertaining to nationality are /'isla:mi/ 'Islamic', /dawli/ 'international', /sahyu:ni/ 'Zionist'.» (Harrell 1960:33)

⁸² I have also noticed that this realisation is common in television news on the international satellite channels broadcasting in Arabic, but have no scientific data on this.

⁸³ Regarding one term, حلف شمال اطلنطي (NATO), the newsreaders interestingly divide into two camps: Seven (H.B.f, H.H.f, M.X.f, L.Š.f, U.Š.A.f, H.M.m and ^cA.M.m) consistently pronounce it with /-íyy/ and three (^cA.R.m, M.T.m and H.^cA.m) consistently with /-i/. One newsreader (H.S.m) has one occurrence of each. W.F.f does not use the term in my data.

⁸⁴ The distribution is as follows: Direct object: 34; Predicate of *kāna* and sisters: 9; ³inna, ³anna: 6; *Maf^cūl mutlaq*: 1; Adverbial of place: 1; Adverbials of time: 46; Counted nouns: 53; Numerals: 1; *Hāl*: 32; *Tamyīz*: 1; Adverbials: 13.

⁸⁵ Parkinson mentions this as an archaic feature produced only by a single newsreader on Egyptian television (1991:38).

/li-^oákθara min tís^cata ^cášara šáhra V (H.M.m – 1211)
 /^cala máda θnay^cášara ^ousbū^ca V (H.M.m – 1911)

1 occurrence is an adverbial: تمامًا /li-^oinhā^oi l-mawdū^ci tamāma V (M.T.m – 3110), 1 a *hāl*: تنميـا /bi-^ctibāri-hi ^oi^clāman \ tanmawíyya \V (H.B.f – 0111), and 4 are adverbials of time: مؤخـرا /^oal-wá^cka ^cs-sah̄híyya llátⁱ ^oallámat bí-hi mu^oáxxara V (H.H.f – 0311), /li-náz^ci fatⁱili t-tawátturi báyna-huma mu^oáxxara V and /li-náza^ci fatⁱili t-tawáttur ^oalládi ndála^ca báyna-huma mu^oáxxara V (both H.H.f – 2010), فورـا ^oanna hāðihī l-munawarāt \ yágibu ^oán tatawáqqafa fáwra V (H.^cA.m – 2810)

3. Forms in /-at-/ , /-ah/ and /-a/.

In my data, the pausal form of the feminine ending *tā^o marbūṭa* is generally realised /-a/. I am not able to notice any difference between a pausal *tā^o marbūṭa* and ^oalif *maqṣūra* – neither in aspiration nor vowel length, and must conclude that the phonemic distinction between the two in *fusħā* is not observable in ERA.

There are 15 occurrences of the contextual form /-atan/, one of /-atun/ and 17 of /-atin/ before pause in my data.

| Newsreader | -at C | -atV C | -at ^o al- | | -atV I- |
|----------------------------------|-------|--------|----------------------|---|---------|
| H.B.f | 9 | 8,8 % | 93 | 0 | 0,0 % |
| H.H.f | 26 | 23,0 % | 87 | 1 | 1,3 % |
| M.X.f | 2 | 3,7 % | 52 | 0 | 0,0 % |
| ^c A.R.m | 1 | 3,3 % | 29 | 0 | 0,0 % |
| H.S.m | 9 | 20,9 % | 34 | 0 | 0,0 % |
| L.Š.f | 10 | 41,7 % | 14 | 0 | 0,0 % |
| M.T.m | 5 | 8,3 % | 55 | 0 | 0,0 % |
| H. ^c A.m | 4 | 15,4 % | 22 | 0 | 0,0 % |
| ^o U. ^c A.f | 20 | 13,8 % | 125 | 0 | 0,0 % |
| W.F.f | 18 | 37,5 % | 30 | 1 | 1,6 % |
| H.M.m | 3 | 2,2 % | 134 | 3 | 2,5 % |
| ^c A.M.m | 2 | 9,5 % | 19 | 0 | 0,0 % |
| | 109 | 13,6 % | 694 | 5 | 0,7 % |
| | | | | | 725 |

Table 5.7 Realisation of feminine ending in context; before consonant and *hamzat al-waṣl*

According to Harrell (1960:34), the pausal form /-at/ in construct state in context is special to ERA. As Harrell states (1960:35), this form probably is a reflex of the /-it/ in EA construct state *tā^o marbūṭa* – /-it/ only occurs twice in my data, once in a name (see section 5.5.8 below), and once where the newsreader immediately corrects herself: قيـادة /wa-márkazin li-qiyādⁱit... li-qiyādatⁱ quwāti l-gáyš waš-šúrt^a/ (W.F.f – 0411).

In my data there are 109 occurrences of /-at/ in context before consonant, i.e. ^cáqiba stiqālat ḥukūmat rumānu prūdⁱ/ (H.H.f – 2010), this equals a share of 13,6%.⁸⁶ As seen in the table, there are clear individual differences in the realisation – with percentages between 2,2 and 41,7. Gender seems to have a certain influence; four of the women have more than 10% /-at/ in context before consonant (H.H.f – 23,0%, L.Š.f – 41,7%, ^oU.^cA.f – 13,8%, W.F.f – 37,5%) – with only two men above 10% (H.S.m – 20,9% and

⁸⁶ There are also 6 occurrences where a pause breaks up the construct, i.e. /alāf wa-θamánimⁱatⁱ ^carábat \ badā^oi^ca gadⁱida/ (H.B.f – 2510). Finally, there is an interesting example of repair where the newsreader corrects himself after using pausal /-at/ in context: /la-^oánnha mas^oálat ḥayawíyya... la-^oánnha mas^oálatun ḥayawíyya/ (H.S.m – 1310).

H.^cA.m – 15,4%).

There are only 5 occurrences of /-at/ in context followed by *hamzat al-waṣl* realised as /³/, i.e. خارجية /wuzarā³u xārigīyyat ³an-nurwīg/ (H.M.m – 1211), and these 5 are so few as to be considered random colloquialisms. To judge from my data, it seems *hamzat al-waṣl* requires normative feminine ending with case ending, whereas a following construct constituent starting with a consonant makes more variation possible regarding the realisation of the feminine ending – with individual style and gender having influence on the realisation. Accordingly, there are numerous examples like the following: ملائكة /li-maláffat ³áslihati d-damāri š-šāmili l-^ciraqíyya/ (W.F.f – 0610) and زيادة /wa-ziyādat nísbati t-taṣnī^ci l-mahallíyy/ (H.M.m).

4. Forms in /-in/ and /-i/.

Indefinite forms of lexemes with weak third radical are generally very rare in my data, before pause there is only one occurrence: معان /ma taḥmílu-hu hādihi l-kalimātu min ma^cānin V (A.M.m – 0210). Like Harrell's (1960:35–36), my data hold far too few examples to draw any sort of conclusion about these forms in ERA. In the definite, there is a clear tendency towards /-i/ rather than *fusḥā* /-ī/ before pause due to vowel shortening – unlike Harrell, I find only one occurrence of /-ī/ before pause: ايلاضي /agústusi l-mādī/ (L.Ş.f – 1410), whereas there are 64 occurrences of /-i/. (With a personal pronoun, the predictable shift of stress results in أراضي /dídda ³araḍī-hi/ (H.M.m – 1211).)

5. Epenthetic vowels.

Like Harrell, I find no trace of epenthetic vowels in final consonant clusters before pause. As he notes, this is not very surprising as EA is consistent with *fusḥā* in this aspect.

Distribution of pausal and contextual forms

In *fusḥā*, the norm of distribution of pausal and contextual forms is rather straightforward: Pausal forms before pause, and contextual forms in context. This is also the norm for ERA, but as Harrell states, the difference in distribution in ERA differs greatly from the neat system of *fusḥā* – with significant numbers of pausal forms in context as well as some contextual forms before pause complicating the picture.

Harrell (1960:39) did a count of 1000 noun and adjective forms:

| 1957 Corpus - numbers (Harrell 1960:Table 2) | | | |
|--|--------------|------------------|--------------|
| Context | | Pause | |
| Contextual forms | Pausal forms | Contextual forms | Pausal forms |
| 490 | 103 | 10 | 397 |
| 593 | | 407 | |
| | | 1000 | |

Table 5.8 Harrell 1960:39, Table 2 – numbers

| 1957 Corpus - percentages (Harrell 1960: Table 2 converted) | | | |
|---|--------------|------------------|--------------|
| Context | | Pause | |
| Contextual forms | Pausal forms | Contextual forms | Pausal forms |
| 49,0 % | 10,3 % | 1,0 % | 39,7 % |
| 59,3 % | | 40,7 % | |
| | | 100,0 % | |

Table 5.9 Harrell 1960:39, Table 2 – converted to percentages

Harrell states that he did a «count of 1000 noun and adjective forms in a consecutive text» (1960:39). I understand this to mean that he did his count in a text by one newsreader. As I wanted to check for individual differences, I chose a different approach: I took a print of one A4-page for each newsreader, in each case the second page of my transcript of a broadcast (in order to skip the introduction summary of headlines which can be expected to contain more pauses than the rest of the broadcast), and did a count of all the forms found. For nouns and adjectives, the numbers I found were the following:

| 1998 Corpus - numbers (Skogseth 2000) | | | |
|---------------------------------------|--------------|------------------|--------------|
| Context | | Pause | |
| Contextual forms | Pausal forms | Contextual forms | Pausal forms |
| 1190 | 430 | 24 | 437 |
| 1620 | | 461 | |
| | | 2081 | |

Table 5.10 1998 search data – nouns and adjectives: numbers

| 1998 Corpus - percentages (Skogseth 2000) | | | |
|---|--------------|------------------|--------------|
| Context | | Pause | |
| Contextual forms | Pausal forms | Contextual forms | Pausal forms |
| 57,2 % | 20,7 % | 1,2 % | 21,0 % |
| 77,8 % | | 22,2 % | |
| | | 100,0 % | |

Table 5.11 1998 search data – nouns and adjectives: percentages

The difference between Harrell's count and mine concerning the percentage of nouns and adjectives occurring in context compared to nouns and adjectives before pause is quite striking. There are several possible explanations for this. The first is the possibility that our interpretation of what a pause is may differ. Another could be the slight difference in the broadcasts recorded; it may be that newsreaders in the EBA foreign service use more pause – consciously or not – to obtain more clarity in shortwave broadcasts.

Individual differences constitute another possible source of variation not addressed by Harrell in his article. In section 5.2.2 I found that the frequency of pause varies from 1,31 per line to 1,87 between my newsreaders, and the number of pauses is obviously directly related to the number of forms in pause. As seen below, the percentages of forms before pause range between 16,7% and 31,6%. However, as the percentage in Harrell's count lies well outside this range, I still think our possibly different perceptions of pause plays its part. That my search data do not include the initial summary may also explain the difference in the number of pausal forms before pause between my data and Harrell's. Due to the fact that I have not had access to Harrell's full data – neither his recordings nor his transcripts, the different possible sources of variation will be impossible to verify.⁸⁷

However, concerning contextual forms in context, there is little reason to expect any difference in perception between Harrell and myself, and here I note a clear tendency towards a larger percentage of contextual forms in context in my data: an average 57,2% in mine (individual range: 51,1%–69,8%), compared to 49,0% percent in Harrell's count. The average percentage of contextual forms before pause in my data, however, is practically the same as Harrell's: 1,2% in my data (individual range: 0%–2,9%) compared to 1,0% in Harrell's.

⁸⁷ Note also that Harrell's article only includes a single complete broadcast in transcript (1960:56–61).

| Newsreader | Context | | Forms in context | Pause | | Forms before pause |
|------------|------------------|--------------|------------------|------------------|--------------|--------------------|
| | Contextual forms | Pausal forms | | Contextual forms | Pausal forms | |
| H.B.f | 55,5 % | 26,2 % | 81,7 % | 1,0 % | 17,3 % | 18,3 % |
| H.H.f | 54,1 % | 27,6 % | 81,6 % | 1,6 % | 16,8 % | 18,4 % |
| M.X.f | 56,8 % | 19,5 % | 76,3 % | 0,0 % | 23,7 % | 23,7 % |
| ‘A.R.m | 53,1 % | 27,3 % | 80,4 % | 1,0 % | 18,7 % | 19,6 % |
| H.S.m | 54,8 % | 23,7 % | 78,5 % | 1,6 % | 19,9 % | 21,5 % |
| L.Š.f | 53,4 % | 27,6 % | 81,0 % | 0,0 % | 19,0 % | 19,0 % |
| M.T.m | 65,2 % | 12,9 % | 78,1 % | 1,3 % | 20,6 % | 21,9 % |
| H.‘A.m | 54,8 % | 22,9 % | 77,7 % | 0,6 % | 21,7 % | 22,3 % |
| ‘U.‘A.f | 69,8 % | 13,6 % | 83,3 % | 0,6 % | 16,0 % | 16,7 % |
| W.F.f | 51,1 % | 20,1 % | 71,3 % | 2,9 % | 25,9 % | 28,7 % |
| H.M.m | 59,5 % | 15,7 % | 75,2 % | 1,3 % | 23,5 % | 24,8 % |
| ‘A.M.m | 61,0 % | 7,3 % | 68,4 % | 1,7 % | 29,9 % | 31,6 % |

Table 5.12 1998 search data – nouns and adjectives: individual percentages

Concerning the forms that are contrary to the *fushā* norms – pausal forms in context and contextual forms before pause – the patterns of distribution are not random. A certain structure is clearly noticeable, and like in other parts of the ERA system, subnorms have established themselves allowing for divergence from the *fushā* norms.

| News-reader | Indef. Accusative | | | Def. accusative | Def. genitive | Indef. genitive | Indef. Diptote |
|-------------|-------------------|-----------|-----------|-----------------|---------------|-----------------|----------------|
| | Adverbial | Häl | Other | | | | |
| H.B.f | | | 2 | | | | |
| H.H.f | 1 | | 1 | | | 1 | |
| M.X.f | | | | | | | |
| ‘A.R.m | 1 | | 1 | | | 1 | |
| H.S.m | 4 | 2 | 1 | | | 1 | |
| L.Š.f | | | | | | | |
| M.T.m | | | 2 | | | | |
| H.‘A.m | 1 | | 1 | | | | |
| ‘U.‘A.f | | | | | 1 | | |
| W.F.f | 0 | | 4 | | 1 | | 1 |
| H.M.m | 2 | | | 1 | 1 | | 1 |
| ‘A.M.m | | 3 | | | | | |
| Sum | 9 | 5 | 12 | 1 | 3 | 3 | 2 |
| | | 26 | | | | | |

Table 5.13 1998 search data: contextual forms before pause⁸⁸

My findings differ from Harrell's concerning contextual forms before pause. Whereas 9 of his 10 occurrences were indefinite genitive or nominative,⁸⁹ in my search data only 3 occurrences were indefinite genitive – there were no nominative contextual forms (definite or indefinite).⁹⁰ However, 26 of the 35 contextual forms before pause were indefinite accusatives. Adverbials (i.e. *hāliyyan*, *sanawiyyan*, *muṭlaqan*, etc) constitute 9 of these, and are almost as common before pause as in context (14 occurrences).⁹¹ (As mentioned above, I have only found one

⁸⁸ As adverbials are included, the number is higher than in table 5.1.3. The category 'other' includes counted nouns (3 occurrences), direct objects (5) and predicates of إِنْ and كَانْ (4).

⁸⁹ Note that in my opinion, this feature might well be an idiosyncracy of this particular newsreader.

⁹⁰ Not very surprising as subjects are generally not followed by a pause.

⁹¹ In my complete data, there are 57 occurrences of pre-pausal indefinite genitive contextual forms, 214 occurrences of pre-pausal indefinite accusative and 4 occurrences of pre-pausal indefinite nominative. There are 9 occurrences of pre-pausal definite nominative forms and 54 pre-pausal definite genitive forms. I

pausal adverbial in my complete data: لاما /li-^oinhāⁱ l-mawdū^ci tamāma V (M.T.m – 3110.) Like Harrell, I find that pre-pausal contextual forms seldom occur before the end of a sentence.

In the search data, pausal forms in context constituted 20,7% of the total number of forms. Out of these 430 pausal forms in context, 89 were personal names – that is 20,7%. Personal names that were contextual forms in context were all (16 occurrences) followed by *hamzat al-waṣl* (15 surnames with definite article, one ابن).⁹² This is very similar to Harrell's findings. None of the names in my data consist of a first name ending in a vowel preceding a last name with *hamzat al-waṣl*, so I cannot say whether Harrell's statement «if the pausal form of the part of the name preceding the hamzat-l-waṣl ends in a vowel, then even the hamzat-l-waṣl is retained, and we have a pausal form in context, e.g., /šukri ^oal-quwatli/» (1960:42–43) is valid for my data.

Concerning names of the type *abd al-* followed by an epithet of God (or 'God'), see section 5.5.6 below.

There were 84 titles that were pausal forms in context in my search data (or 19,5%), as opposed to 68 contextual forms in context. Of these, 46 were followed by *hamzat al-waṣl* and 4 by personal pronouns. Disregarding these, I find 18 contextual forms and 84 pausal ones, a ratio of slightly less than 1:5 – Harrell's ratio is 1:9.

I find that there is a clear structure to the distribution of pausal and contextual forms in titles: Titles directly preceding a personal name are overwhelmingly pausal: 77 pausal forms and 10 contextual ones (and only 2 of these 10 were not followed by *hamzat al-waṣl*). Titles immediately following names, on the other hand, tend towards contextual forms; 25 are contextual (of which 20 are followed by *hamzat al-waṣl*). A typical example to illustrate this distribution could be /ṣarrāḥa l-yáwma s-sáyyid ṣáfwat iš-šírif wazīru l-^oi^clām/ (^cA.R.m – 1710).

When a title stands independent of a name, there are 33 contextual forms and 8 pausal forms in context, accordingly examples with a contextual form like /wa-nāqaša r-ra^ois u bit-tafsīl/ are the more common, though examples with a pausal form like /kama tabādala r-ra^ois wuguhāti n-náḍari/ (both examples ^cA.R.m – 1710) are also fairly commonplace.

Foreign personal names are almost exclusively pausal, as are geographical names. If followed by *hamzat al-waṣl*, they may receive an epenthetic vowel, but more commonly *hamzat al-waṣl* is realised as *hamzat al-qat^c*.

5.2.3.2 The dual and sound masculine plural in construct state

According to Harrell, «A particularly interesting feature of ERA morphology is the way in which the dual and the sound masculine plural are handled in the status constructus. Of the endings [of the dual and sound masculine plural] /ú:na/, /í:na/, /á:ni/, and /áyni/, the final /na/ and /ni/ are omitted and the stress shifts to the interior of the word.» (Harrell 1960:44) In my data, less than half the forms follow this pattern.

have not counted pre-pausal definite accusative forms in the complete data. Contextual sound MASC PL endings /-ūna/ and /-īna/ have been included in the count.

⁹² The definite article was invariably realised as /il/, regardless of case.

1. Masculine sound plural, nominative:

There is only a single form in my data: /l'am yatawáqqaf muwātīnū-ha ^cani l-lugū⁹³/ (H.M.m – 1911). Here the plural ending retains its length in accordance with *fushā* norm. Note that norm-consistent *fushā* forms such as this one also reflect EA phonology, where «[f]inal short /i/ and /u/ are regularly lengthened to /i:/ and /u:/ respectively when a suffix of form /C(V)/ is added in close transition.» (Harrell 1957:86)

2. Masculine sound plural, accusative/genitive:

There are 19 occurrences without a suffixed personal pronoun which fit Harrell's statement on stress shift and shortening of long vowel, with a result like the following: /ma^ca مفتّشی mufāttiši l-^oúmami l-muttáhida/ (H.H.f – 0311). Note the ambiguity the shortening of the long vowel leads to: Interpreting this form as a plural one is completely dependent on contextual information that the UN has sent a group of investigators rather than a single one.

One of these occurrences is even a double-header ^c*idāfa*:⁹³ /ma^ca مفتّشی و مراقبی mufāttiši wa-murāqibi l-^oúmami l-muttáhida/ (M.T.m – 3110). There are also 6 occurrences with retained long vowel that do not fit Harrell's pattern, they are consistent with the *fushā* norm, however:

- /min musā^cidī wazīrati l-xārigiyyati l-^oámrikíyyatī/ (^cU.^cA.f – 0910)
- /^canna taṣriḥāti más^culī ^cal-baladáyn/ (M.T.m – 1010)
- /áðharati n-natā^cigu fáwza murássahī t-tayyāri l-muhāfið/ (H.B.f – 2510)
- /ma^ca mufāttiši l-^oúmami l-muttáhida/ (H.B.f – 0111)
- /bi-taxfiðⁱ ^cádadⁱ mufāttiši l-lágna/ (H.B.f – 0811)
- /min muwātīnī l-qúdsi š-šarqíyya/ (H.B.f – 0811)

With a suffixed personal pronoun, all 7 occurrences of a masculine sound plural in the accusative/genitive in construct retain the length of the plural ending:

- /istáda^cat ^cirān \ ^cádadān min diplomasiyī-ha min pakistān/ (^cA.M.m – 0210)
- /ínnā-hu wa-mādlin ^colbrayt wa-gamī^cu mu^cāwinī-h/ (^cU.^cA.f – 1610)
- /bi-tamlīki hāðihī l-^carādi liz-zāri^cī-ha/ (H.^cA.m – 2810)
- /bi-^cirsāli mazīdin min murāqibī-ha ^cila l-^ciqlīm/ (^cU.^cA.f – 0611)
- /bi-gānibi šáhafiyī-ha/ (H.B.f – 0811)
- /ma^ca ki bāri mustašarī-hi lil-^camni l-qawmíyy/ (H.B.f – 0811)
- /amaliyātī ^ciglāⁱ má^c ðāmi muwaððafī-ha míñ bağdād/ (H.M.m – 1211)

As mentioned above, these norm-consistent *fushā* forms also reflect EA phonology.

3. Dual nominative:

2 occurrences fit Harrell's pattern:

⁹³ As this thesis is limited to phonological aspects of ERA, I have not done any analysis of this feature, but my impression that the use of double-header ^c*idāfa* is quite common in my data. See Gully 1993:23–30 and Stetkevych 1970:93 for a discussion of this feature in modern *fushā*.

- جائزتا /gā'izata n-nobél lis-salām li-^cām ^oálf u-tis^camíya tamánya w-tisa^cīn/ (°U.^cA.f – 1610)
- مبعوثا /wa-kāna mab^cūθa hílfi l-^oátlantíyy qadi gtama^cā/ (H.B.f – 2510)

On the other hand, 4 occurrences retain the long dual nominative ending consistent with the *fushā* norm, even though they are not followed by a pronominal suffix:

- رئيسا /wa-ra^cisā maglisáyi š-šá^cb waš-šūra/ (W.F.f – 0610)
- مسؤولا /mina l-muqárrari ^oa(n) yuğādira más^culā hílfi l-^oátlantíyy/ (H.B.f – 2510)
- محافظا /wa-muhāfiḍā ^oal-qāhira wal-qályubíyya/ (M.T.m – 3110)
- /wā- \ muhāfiḍā \ ^oal-qāhira \ wal-qályubíyya/ (H.M.m – 1211)

4. Dual accusative/genitive:

In all 17 occurrences, the dual accusative/genitive ending receives stress. 4 occurrences are in construct state with a suffixed personal pronoun, e.g.:

- نظيره /ma^ca náðiráy-h ^oat-turkíyy ^oisma^cil ġēm \ was-suríyy farūq iš-šára^c/ (H.H.f – 2010)

The remaining 13 occurrences also retain the stress on the diphthong, even though they are not in construct state with a suffixed personal pronoun, e.g.:

- عنصري /wa-la tá^crifu l-fárqa báyna ^cúnṣuráyi l-^oúmma/ (°A.M.m – 0210)
- شطري /bi-^oi^cādata tawsili šatráy kuríya/ (H.S.m – 1310)
- نظيره /ma^ca náðiráy-h ^oat-turkíyy ^oisma^cil ġēm \ was-suríyy farūq iš-šára^c/ (H.H.f – 2010)

Finally, there is one example of a misreading where a dual ending is realised as a masculine plural ending with vowel shortening: مجلسى /fí ntixabāti t-tagdīdi n-niṣfiyy li-máglisi š-shuyūx wan-nuwwāb/ (W.F.f – 0411).

Unlike Harrell, I find a fairly large number of dual and sound masculine plurals in construct state with retained long vowel (14 sound masculine plurals and 4 NOM duals) or stressed diphthong (17 ACC/GEN duals), 35 occurrences in all, compared to 21 occurrences (19 sound masculine plurals and 2 NOM duals) that follow Harrell's pattern of vowel shortening and stress shift.

12 of the occurrences of retained long vowel or stressed diphthong are in construct state with suffixed personal pronouns, and as mentioned the retained length/stress here is consistent both with the *fushā* norm and EA phonology and thus not very surprising. (Harrell does not mention any constructs of this type.) This still leaves 23 occurrences in my data with retained long vowel or stressed diphthong in accordance with *fushā* norms in conditions similar to Harrell's examples, as opposed to 21 occurrences with shortened vowel and/or stress shift.

5.2.3.3 Verbs in context and before pause

Harrell's finding that ERA shows a strong tendency to comply with the *fushā* norms of

distribution of pausal and contextual verbs is backed in my data: In the search data there are 288 contextual verb forms in context and 2 pausal verbs before pause. There are only 3 pausal verbs in context and 4 contextual verbs before pause. The small number of verbs before pause comes as no surprise considering that *fushā* is a predominantly VSO language – accordingly verbs only occasionally occur prepause. I find that 4 of the prepausal verbs in the search data are contextual as opposed to only 2 prepausal pausal forms – however, this number is too small to draw any conclusions about the distribution of these forms.

My data include no **PERF 3MPL** verbs before pause, accordingly I cannot present data on the state of these forms before pause in comparison with **IMP 3MS** verb forms like Harrell does (1960:46). There are 44 occurrences of **PERF 3MPL** verb forms in context, of which only 2 are pronounced with /-ū/. The same shortening of final long inflexional verbal ending vowel is clear for *fushā* /-nā/ in **PERF 1PL** verb forms, which is always realised /-na/: /qaddámna lá-kum/ (H.B.f – 0111). There are no **PERF 3FPL** verb forms in the data, but it can be expected that an interpretation of forms ending in /-na/ as either **PERF 1PL** or **PERF 3FPL** must rely on the context and not on phonological structure.

5.2.3.4 Pronominal suffixes in context and before pause

Five pronominal suffixes have different forms in context and before pause: **2MS** (contextual /-ka/, prepausal /-k/), **2FS** (contextual /-ki/, prepausal /-k/), **3MS** (contextual /-hu/ or /-hi/, prepausal /-h/), **2FPL** (contextual /-kunna/, prepausal /-kun(n)/) and **3FPL** (contextual /-hunna/, prepausal /-hun(n)/). News broadcasts generally consist of reported speech, and accordingly 3rd person pronouns make up the bulk of the pronominal suffixes in my data. There are no occurrences of **2MS**, **2FS**, **2FPL** or **3FPL** pronominal suffixes in my data.

Regarding the **3MS** pronominal suffix, the *fushā* norm stipulates different forms in context and before pause: Contextually /-hu/ or /-hi/, prepausally /-h/. The pattern of distribution in my data is more complicated:

| News-reader | In context | | | | Before pause | | | |
|-------------|-----------------|-----|--------------|-------|-----------------|-----|--------------|-------|
| | Contextual foms | | Pausal forms | | Contextual foms | | Pausal forms | |
| | -hu | -hi | -h(u) | -h(i) | -hu | -hi | -h(u) | -h(i) |
| H.B.f | 47 | 37 | 2 | 13 | 1 | 2 | 3 | 14 |
| H.H.f | 55 | 50 | 1 | 8 | 1 | 2 | | 8 |
| M.X.f | 21 | 28 | | 3 | 1 | 1 | | 6 |
| °A.R.m | 25 | 13 | | | 2 | 1 | 1 | 9 |
| H.S.m | 10 | 7 | 1 | | | | | 1 |
| L.Š.f | 13 | 11 | | 4 | | | | 2 |
| M.T.m | 51 | 41 | | | 2 | 1 | 7 | 21 |
| H.°A.m | 13 | 6 | 1 | | | 1 | | 2 |
| °U.°A.f | 71 | 81 | | 2 | 3 | | 2 | 28 |
| W.F.f | 28 | 18 | 1 | 9 | 3 | 1 | 1 | 5 |
| H.M.m | 49 | 54 | | 6 | 4 | 6 | 3 | 22 |
| °A.M.m | 15 | 12 | | | | 1 | 1 | 6 |
| Sum | 398 | 358 | 6 | 45 | 17 | 16 | 18 | 124 |

Table 5.14 My complete data: **3MS** pronominal suffix – numbers

| News-reader | In context | | | | Before pause | | | |
|-------------|------------------|--------|--------------|--------|------------------|-------|--------------|--------|
| | Contextual forms | | Pausal forms | | Contextual forms | | Pausal forms | |
| | -hu | -hi | -h(u) | -h(i) | -hu | -hi | -h(u) | -h(i) |
| H.B.f | 39,5 % | 31,1 % | 1,7 % | 10,9 % | 0,8 % | 1,7 % | 2,5 % | 11,8 % |
| H.H.f | 44,0 % | 40,0 % | 0,8 % | 6,4 % | 0,8 % | 1,6 % | 0,0 % | 6,4 % |
| M.X.f | 35,0 % | 46,7 % | 0,0 % | 5,0 % | 1,7 % | 1,7 % | 0,0 % | 10,0 % |
| ‘A.R.m | 49,0 % | 25,5 % | 0,0 % | 0,0 % | 3,9 % | 2,0 % | 2,0 % | 17,6 % |
| H.S.m | 52,6 % | 36,8 % | 5,3 % | 0,0 % | 0,0 % | 0,0 % | 0,0 % | 5,3 % |
| L.Š.f | 43,3 % | 36,7 % | 0,0 % | 13,3 % | 0,0 % | 0,0 % | 0,0 % | 6,7 % |
| M.T.m | 41,5 % | 33,3 % | 0,0 % | 0,0 % | 1,6 % | 0,8 % | 5,7 % | 17,1 % |
| H.‘A.m | 56,5 % | 26,1 % | 4,3 % | 0,0 % | 0,0 % | 4,3 % | 0,0 % | 8,7 % |
| ‘U.‘A.f | 38,0 % | 43,3 % | 0,0 % | 1,1 % | 1,6 % | 0,0 % | 1,1 % | 15,0 % |
| W.F.f | 42,4 % | 27,3 % | 1,5 % | 13,6 % | 4,5 % | 1,5 % | 1,5 % | 7,6 % |
| H.M.m | 34,0 % | 37,5 % | 0,0 % | 4,2 % | 2,8 % | 4,2 % | 2,1 % | 15,3 % |
| ‘A.M.m | 42,9 % | 34,3 % | 0,0 % | 0,0 % | 0,0 % | 2,9 % | 2,9 % | 17,1 % |
| % | 40,5 % | 36,5 % | 0,6 % | 4,6 % | 1,7 % | 1,6 % | 1,8 % | 12,6 % |

Table 5.15 My complete data: 3MS pronominal suffix – percentages

| In context | | | | Before pause | | | |
|-----------------|-----|--------------|-------|-----------------|-----|--------------|-------|
| Contextual foms | | Pausal forms | | Contextual foms | | Pausal forms | |
| -hu | -hi | -h(u) | -h(i) | -hu | -hi | -h(u) | -h(i) |
| 86 | | 0 | | 13 | 6 | 0 | 18 |

Table 5.16 Harrell (168 pages): 3MS pronominal suffix – numbers

| In context | | | | Before pause | | | |
|-----------------|-----|--------------|-------|-----------------|-------|--------------|--------|
| Contextual foms | | Pausal forms | | Contextual foms | | Pausal forms | |
| -hu | -hi | -h(u) | -h(i) | -hu | -hi | -h(u) | -h(i) |
| 69,9 % | | 0,0 % | | 10,6 % | 4,9 % | 0,0 % | 14,6 % |

Table 5.17 Harrell (168 pages): 3MS pronominal suffix – percentages

The differences in our findings are interesting. Harrell's statement that «the [ERA] pausal form of -hu is, simply, -hu» (1960:48) is not supported by my data. Rather, there is a general tendency for pausal /-hu/ to be realised as either /-hu/ or /-h/, and this is subject to individual style as table 5.1.8 shows: Most newsreaders tend towards one or the other. On the other hand, pausal /-hi/ shows a stronger tendency towards normative /-h/ than /-hi/ compared to Harrell's findings.

Again, there seems to be a difference in perception of what constitutes a pause between Harrell and myself. This may explain the occurrence of 5,2% pausal forms /-h/ in context in my data, whereas Harrell finds none. However, taking the possibility of different conceptions of pause into consideration, I find it very interesting that my data show only 8,6% pronominal suffixes not consistent with *fushā* norms where Harrell's count shows 15,4% divergence.⁹⁴

Finally, in my data there are 3 occurrences of contextual /-hu/ for contextual /-hi/ in context: /alláði sa-yulqí-hu gádan/ (H.B. ff – 2709), وَلَيْدَ /kama staqbála walí-hu l-‘áhad/ (H.B. f – 0111), and تَقْدِرُه /alláði táqdarí-hu súriya/ (‘U.‘A. f – 0910) – I interpret these as random hypercorrections.⁹⁵

The *fushā* norm does not call for different forms in context and before pause regarding

⁹⁴ The percentages are calculated on the basis of the absolute numbers, not the percentages in the tables – therefore the difference of 0,1% between the percentages quoted in the text and the added percentages in the tables.

⁹⁵ They have been included in the column of contextual /-hu/ in context in the tables above.

3fs pronominal suffixes. Even so, there is 1 occurrence of prepausal /-h/ for /-ha/: **عَلَيْهِ** /wa-tu³ákkidu ltizáma-ha l-kámil bi-káffati l-más³uliyát ³al-mutaráttibati ³aláy-h V (M.T.m – 3110), but this I suspect is caused by a typo in the manuscript (i.e. **عَلَيْهِ** for **عَلَيْهَا**). There is also 1 occurrence of /-ah/ for /-ha/ (in context): **تَوَاحِدُهُ** /³allát^ji tuwágihu-³ah halíyyan rúsyá/ (H.H.f – 2710) – this may simply be the newsreader 'swallowing' the word.

5.3 Hypercorrection

Hypercorrection involves extending a form beyond the standard norm. Hypercorrect forms are an indication of uncertainty concerning a given norm, as well as a motivation to follow the norm in question.⁹⁶ In this context, hypercorrect forms are possible on two levels; in the manuscripts and in the realisation of the manuscripts, that is the pronunciation of the text. I can only discuss the end result in my recordings.

5.3.1 Hypercorrection and the realisation of ضـ and ظـ

| | H.B.f | H.H.f | M.X.f | A.R.m | H.S.m | L.S.f | M.T.m | H. ³ A.m | P.U. ³ A.f | W.F.f | H.M.m | A.M.m | Subtotal | Ø | d | Total | | | | | | | | | | | | |
|------------|-------|-------|-------|-------|-------|-------|--------|---------------------|-----------------------|-------|-------|-------|----------|----|----|-------|----|-----|----|-----|----|-----|---|----|----|------|------|--|
| أيضاً | 1 | | | 1 | 1 | | | 1 | 6 | 1 | 3 | 8 | 17 | 6 | 23 | | | | | | | | | | | | | |
| بـضـاع | 1 | 1 | | | | | | | | | | | 1 | 1 | 2 | | | | | | | | | | | | | |
| حـضـر | 2 | 4 | | | 1 | 3 | 1 | | 1 | 5 | | 2 | 2 | 6 | 1 | 3 | 28 | | | | | | | | | | | |
| انخـفـاض | | | | | | | | 1 | | | | | | 1 | 0 | 1 | | | | | | | | | | | | |
| رـفـقـ | 1 | | | | 1 | | | 2 | | 1 | 2 | | | 1 | 6 | 7 | | | | | | | | | | | | |
| يـضمـمـ | 1 | 5 | 5 | 2 | | 1 | 1 | 2 | | 3 | 1 | | 1 | 1 | 21 | 22 | | | | | | | | | | | | |
| إـنـضـمـمـ | 1 | | | 1 | | | | | 2 | | | | | 1 | 3 | 4 | | | | | | | | | | | | |
| ضـمـانـاتـ | | | | | | | | 1 | | | | | | 1 | 0 | 1 | | | | | | | | | | | | |
| تضـامـنـ | | 1 | | | 1 | | | | | | 1 | | | 1 | 2 | 3 | | | | | | | | | | | | |
| ضـوءـ | 4 | | 2 | 3 | 1 | | | 1 | 1 | | | 3 | | 4 | 11 | 15 | | | | | | | | | | | | |
| ضـيـاءـ | | | | | | | | | | | 1 | | | 1 | 0 | 1 | | | | | | | | | | | | |
| استـضـاءـ | | | | | | | | | | | 1 | | | 1 | 0 | 1 | | | | | | | | | | | | |
| أـضـافـ | 2 | 12 | 4 | 1 | 5 | 3 | 5 | 3 | 3 | 8 | 3 | 10 | 3 | 3 | 59 | 62 | | | | | | | | | | | | |
| مـعـارـضـ | 4 | | 5 | 1 | 1 | | 2 | 2 | 4 | 1 | 2 | 1 | 12 | | 1 | 34 | 35 | | | | | | | | | | | |
| أـعـضـاءـ | 1 | 4 | 1 | 6 | 2 | | | | 1 | 3 | 2 | 4 | | 1 | 23 | 24 | | | | | | | | | | | | |
| فـضـلـاـ | 1 | | 1 | | | | | | | | | | | 1 | 1 | 2 | | | | | | | | | | | | |
| قـضـيـةـ | 5 | | 3 | | 1 | 1 | | 1 | 2 | | 5 | 1 | 12 | | 2 | 29 | 31 | | | | | | | | | | | |
| تـقـضـيـ | | | | | | | | 1 | | | | | | 1 | 0 | 1 | | | | | | | | | | | | |
| الـماـضـيـ | 1 | 5 | 1 | 7 | 1 | 1 | 1 | 2 | 1 | 2 | 3 | 1 | 6 | 2 | 3 | 4 | 12 | 32 | 44 | | | | | | | | | |
| نـضـالـ | | | | | | | | | | | | 1 | | | 1 | 0 | 1 | | | | | | | | | | | |
| يـضـعـ | | | | 1 | 1 | | | | 1 | | | | 1 | | 1 | 3 | 4 | | | | | | | | | | | |
| Other | 0 | 108 | 0 | 102 | 0 | 73 | 0 | 46 | 0 | 35 | 0 | 24 | 0 | 61 | 0 | 24 | 0 | 198 | 0 | 91 | 0 | 152 | 0 | 41 | 0 | 955 | 955 | |
| | 10 | 155 | 1 | 131 | 2 | 93 | 6 | 57 | 0 | 47 | 0 | 32 | 13 | 83 | 5 | 27 | 1 | 231 | 1 | 120 | 17 | 185 | 0 | 50 | 56 | 1211 | 1267 | |
| | 6,1 % | 0,8 % | 2,1 % | 9,5 % | 0,0 % | 0,0 % | 13,5 % | 15,6 % | 0,4 % | 0,8 % | 8,4 % | 0,0 % | 4,4 % | | | | | | | | | | | | | | | |

⁹⁶ Buθayna Kámil was most astonished at hearing about this kind of hypercorrection, my example was /ð/ for ضـ in the word **الـماـضـيـ**.

Table 5.18 Lexemes with ض in my data realised with /ð/⁹⁷ – percentages of hypercorrect realisation of ض as /ð/ per newsreader.

The pronunciation of the *fushā* phonemes /d/ and /ð/ has merged in all dialects (Harrell 1960:29; Fischer & Jastrow 1980:38, 50; Holes 1995:57–9; Versteegh 1997:167), in EA the reflex is /d/.⁹⁸ Judging from my material, there is a tendency towards hypercorrection in ERA – pronouncing ض as /ð/. Harrell only mentions this phenomenon in a footnote:⁹⁹ «One of numerous examples where Classical ض is reflected in ERA as an emphatic interdental fricative rather than as an emphatic dental stop.» (1960:76, note 38).

This feature seems to vary with the lexical item in question. E.g., the adverbial أَيْضًا is realised with /ð/ 17 times out of the 23 times it was used in the data. أَصَافَ and its *maṣdar* إِصَافَة, on the other hand, are realised according to norm 59 times, and are pronounced with a hypercorrect /ð/ only 3 times.

However, as seen in the table, individual differences are clearly more decisive for hypercorrect realisations of ض. Only three newsreaders (H.S.m, ^cA.M.m, L.Š.f) are not represented with hypercorrect pronunciation of this phoneme in the data, three others (H.H.f, ^oU.^cA.f, W.F.f) are represented with one occurrence each, finally one (M.X.f) with only 2. The remaining five (H.B.f, ^cA.R.m, M.T.m, H.^cA.m, H.M.m) have between 4 and 17 occurrences of /ð/ for ض, with percentages ranging between 6,1% and 13,5% – their share of the total number of occurrences being 90,1% (50 of 55).

Looking closer at the individual level, two interesting tendencies become clear. First, in the first group with little or no hypercorrection of ض, five out of seven are women, whereas there are four men out of the five in the group with a high level of hypercorrection. Accordingly, it seems gender may have an influence on the realisation of ض.

Secondly, in the group with little or no hypercorrection, two (L.Š.f and ^oU.^cA.f) are also represented with 6 and 5 occurrences respectively of /d/ for ظ (see 5.4.3 below on dialectally influenced realisation of interdentals as dentals).

Regarding H.M.m – who is represented with the largest number of occurrences of /ð/ for ض, if not the largest percentage – it should be mentioned that he grew up in Aswan where /ð/ is the dialect reflex of both ض and ظ. He also makes a point of keeping his *sa’idī* dialect – also in conversation with non-*sa’idī* Egyptians, even though he has been living in Cairo for almost 20 years. This may subconsciously influence his realisation of ض, and accordingly hypercorrection would not necessarily be the correct interpretation in his case, but rather dialect interference.

As a generalisation, the merge of ض and ظ in Arabic dialects leads to problems for some newsreaders in keeping these two *fushā* phonemes apart. The fact that three newsreaders (H.B.f, ^oU.^cA.f, W.F.f) are represented in the data with both hypercorrect realisation of ض as

⁹⁷ Notes to the table: Concerning verb forms, both 3MS and 3FS forms are included where applicable. For أَصَافَ, its *maṣdar* is included in addition to 3MS and 3FS conjugated forms. مُعَارِض includes both III AP and PP as well as III *maṣdar*. إِلْمَاضِي includes feminine singular and dual accusative/genitive forms. Nouns only include the form cited in the table. The category «other» includes all words with ض that are never realised with /ð/.

⁹⁸ Some dialects, notably Upper Egyptian Arabic, have the reflex /ð/.

⁹⁹ To a form in his annotated transcript: /maqði:yun ^calayha bi-l-hašm./ (Harrell 1960:58).

/ð/ and colloquially influenced /d/ for ل suggests that there is some uncertainty surrounding this phonemic difference in ERA as opposed to normative *fushā*.

5.3.2 Hypercorrect realisation of non-emphatic dentals or sibilants as interdentals

There are only 6 occurrences of realising ؽ or ؽ as /ð/ in my data:

| | |
|-------|---|
| منتدى | /'inšā'i muntáða(n) ³uruppíyy filist̩iníyy/ (°A.R.m – 0310) |
| | /'inšā'i muntáðan ³uruppíyy filist̩iníyy/ (°A.R.m – 0310) |
| صدام | /mina š-síra¹ati was-šiðam/ (°A.R.m – 0310) |
| إنجاز | /'al-³ingāða l-¹aðim/ (°A.R.m – 0310) |
| | /hāða l-³ingāða l-¹aðim/ (°A.R.m – 0310) |
| | /bi-ttixāði ³igrā ³ingāð/ (°U.°A.f – 0910) |

Only two newsreaders show this feature in my data, with °A.R.m accounting for 5 of the 6 occurrences and °U.°A.f for the final one. There seems to be no clear relation on the individual level between hypercorrect realisation of ض on one hand and ؽ or ؽ on another. Finally there are no examples of any parallel hypercorrect interdental realisation /θ/ for ت or س.

5.3.3 Hypercorrect realisations of the definite article

On all levels of Arabic, the /l/ of the definite article assimilates with a number of phonemes. In *fushā*, these phonemes are /t θ d ð r z s š ʃ d t ð l n/. However, in EA, /g k/ are included among these. Many Egyptians are aware that the set of assimilating phonemes differs somewhat between EA and *fushā*, but many are not always conscious of just what phonemes assimilate in *fushā* – accordingly, hypercorrection is common when Egyptians approach *fushā* in speech.¹⁰⁰ In ERA, hypercorrect realisation of the definite article is very rare. In my data, there are only 4 occurrences: /binā'an ¹ala l-¹talab/, /tanmíyat¹i ³al-dúwali l-ganūbi l-³áfriqíyya/ (both M.X.f – 2610), /¹ala s-sáhli l-šarqíyya/ (H.B.f – 2709) and /ma haqqaqát-hu l-bínyatu l-táṣríyyatu/ (H.B.f – 0811). There are no occurrences of assimilating the definite article with /g k/.

5.4 Influence from Egyptian Arabic

The question of EA influence on the realisation of *fushā* is highly controversial, and the newsreaders can generally all be expected to be trying to avoid very consciously features perceived as belonging to EA. However, as mentioned in paragraph 4.4.1.2, in some instances EA influence is not perceived to be very salient.¹⁰¹ There are also areas where it seems EA features are regarded as compatible with this level of Arabic, even though this goes against the norms as laid down in the training of the newsreaders (as described in paragraph 4.4.1.1).

¹⁰⁰ This may also reflect hesitation concerning the actual lexeme to follow the definite article due to the extemporary nature of speech, thus choosing /l-/ as a default definite article before deciding on the lexeme to follow.

¹⁰¹ That is, features considered important markers when classifying a text or an utterance as belonging to a certain level of Arabic. Features perceived as salient markers can i.e. vary considerably between individual Arabs, and – importantly – between Arabic speakers and arabists/linguists. Haeri notes that «[v]ariables such as palatalization seem to go unnoticed and unacknowledged because they do not originate in the classical language.» (1996:75)

5.4.1 Realisation of ق

In EA levels I & II as defined by Badawī, ق is generally pronounced /ˤ/ with /q/ as a stylistic variant.¹⁰² Harrell (1960:15) states that «an occurrence of /ˤ/ for /q/ in ERA would have to be construed as a random colloquialism». There are no occurrences of /ˤ/ for ق in my data.

5.4.2 Palatalisation of dental stops /t d ڏ ڜ/

Palatalisation of the dental stops is a common feature of EA¹⁰³ which has been studied by Haeri (1987, 1990, 1994, 1996). As it soon became clear from my recordings that this was a common feature in my data, I decided to code palatalisation in my transcription and to include it in my analysis.

It should come as no surprise that my data show lower shares of palatalisation of dental stops than Haeri's as her data are EA and mine are *fushā*, but the share of palatalisation in my data remains striking.

| Segment | Haeri 1996 | | | Skogseth 2000 | |
|---------|------------|------|------|---------------|------|
| | strong | weak | N | weak | N |
| | % | % | | % | |
| /t/ | 22 % | 13 % | 3857 | 17 % | 5671 |
| /ڏ/ | 17 % | 12 % | 185 | 4 % | 734 |
| /d/ | 18 % | 18 % | 3313 | 16 % | 1449 |
| /ڏ/ | 15 % | 9 % | 221 | 18 % | 383 |
| /tt/ | 11 % | ? | 106 | 2 % | 448 |
| /dd/ | 10 % | ? | 329 | 12 % | 270 |
| | | | 8011 | | 8955 |

Table 5.19 Palatalisation of dental stops – segmental distribution (Haeri 1996:54, Table 1 and 64, Table 4 in comparison with my data¹⁰⁴)

In several respects, my data differ from Haeri's. Haeri's data give higher percentages of palatalisation for plain stops compared to emphatics – this holds for /t ڏ/ in my material. However, in the case of /d ڏ/, /d/ shows a slightly higher share of palatalisation than /d/ in my data. Finally, palatalised /t/ and /tt/ are a lot less frequent in my material than in Haeri's.

Regarding the palatalisation of the emphatic stops /ڏ/ and /ڏ/, Haeri (1996:55–57) sees palatalisation and pharyngealisation as conflicting processes. She then proposes that palatalisation of /ڏ ڏ/ is linked to deemphasis of the same phonemes – resulting in /ڏj/ > [tj] and /ڏj/ > [dj]. She points out that «the pharyngeal quality of the consonants in Arabic can best be seen on the adjacent vowels», but also quotes Royal who states (1985:99) that «[i] is the one vowel which is not backed next to a pharyngealized consonant...». Hence, deciding the emphatic quality – or lack of such – in the recordings is difficult with emphatic phonemes followed by /i ī/ without using electronic analysis. (As mentioned in section, I have not analysed my recordings electronically.)

For /ڏ/, I feel my data are consistent with Haeri's findings. She finds the frequency of palatalised /ڏ/ to be almost comparable to palatalised /t/, and sees this as a result of deemphasis being a fairly common EA feature (in all environments, not only followed by /i ī/) – both regarding strength of emphasis, and the frequency of lexeme pairs in EA where both emphatic

¹⁰² Haeri (1996:103–58) provides a discussion on the use of /q/ for ق which is becoming more widespread in EA in general.

¹⁰³ This is limited geographically to Cairo. All newsreaders in my data (except one) are native Cairenes.

¹⁰⁴ I have not made any multivariate analysis, and include only Haeri's percentages.

and non-emphatic realisation is possible. In my data, there is very little discernable deemphasis (see paragraph 5.1.1) and in the case of /t/, this could have been the reason behind the relatively low frequency of palatalisation compared to other environments. However, I do not notice any discernable deemphasis of the palatalised occurrences of /t/ in my data.

The same is the case with /d/, where the retention of emphasis also seems to be compatible with palatalisation – to the extent that this phoneme shows a slightly higher frequency of palatalisation than any other dental stop in my data. This I attribute to a relative instability in the realisation of ض as either [d], [ð] or [d̪] (see paragraph 5.3.1). The high frequency of palatalisation does not seem to involve deemphasis, as examples like *الماضي* /mina l-^cāmi l-mād̪i V (°U.^cA.f – 0611), *ستمضي* /sa-támd̪i quíduman/ (°U.^cA.f – 3010), *تخييق* /subulá tād̪iq fágwati l-xilāf/ (W.F.f – 0610) and *المفاضلين* /kabíru l-mufāwid̪iñina/ (H.H.f – 0311) are common in the data. I find it most unlikely that deemphasised syllables should result in the regressive emphasis spread which is also found in these examples.

| Environment | Haeri 1996 | | | Skogseth 2000 | |
|------------------|------------|------|------|---------------|------|
| | strong | weak | N | weak | N |
| | % | % | | % | |
| /i/ (word-final) | 24 % | 19 % | 3703 | 22 % | 4329 |
| /ī/ | 18 % | 15 % | 1239 | 39 % | 517 |
| /i/ (non-final) | 10 % | 8 % | 1573 | 3 % | 3476 |
| /ī/ (non-final) | | | | 3 % | 616 |

Table 5.20 Palatalisation of dental stops – distribution according to following environment (Haeri 1996:56, Table 2 and 65, Table 5 in comparison with my data¹⁰⁵)

Haeri proposes that the environment following the dental stop has an influence on palatalisation, where high allophones of /i/ are more likely to undergo palatalisation. This tendency is clear also in my data, where palatalisation before word-final /i/ shows a share of 22% palatalisation compared to 43% in Haeri's data (weak and strong palatalisation combined), and the percentage of palatalisation before /ī/ is actually slightly larger in my material. For non-final /i/ – where the allophones are generally lower, my data show a much more limited frequency with only a sixth of Haeri's combined percentages.

Haeri wonders whether stress has an influence on palatalisation, but is unable to analyse her material for this as it was not coded for stress. My data have been coded for stress, but in the only environment where it is applicable – non-final /i/ – it seems to have no influence. As expected, there are no occurrences of stressed word-final /ī/ and /ī/ is always stressed. Accordingly, I find that my data show the same tendency as Haeri's, i.e. that vowel height is crucial for palatalisation.

| Gender | Haeri 1996 | | | Skogseth 2000 | |
|--------|------------|--------|------|---------------|------|
| | weak | strong | N | weak | N |
| | % | % | | % | |
| Women | 18 % | 31 % | 4418 | 25 % | 3929 |
| Men | 10 % | 5 % | 3593 | 0 % | 3714 |

Table 5.21 Palatalisation and gender (Haeri 1996:68, Table 7 in comparison with my data)

Unlike what Haeri finds for Cairene Arabic, in my data palatalisation is almost exclusively

¹⁰⁵ N includes 15 occurrences of ض realised as [ð] in the environments covered in the table. Environments not found in my data are not included («[y] glide, [i] epenthetic, lee], other Vowel, Consonant, Pause»).

limited to the female newsreaders. Among these, there is clear individual variation in the degree and spread of palatalisation, with one (L.Ş.f) not exhibiting any palatalisation at all. (Only one male newsreader (M.T.m) shows any hint of palatalisation with 3 occurrences.)

| Age 30-50 (in 1987-1988) | Haeri 1996 | | Skogseth 2000 |
|-----------------------------|------------|--------|---------------|
| | weak | strong | weak |
| | % | % | % |
| Women | 23 % | 28 % | 25 % |
| Men | 14 % | 4 % | 0 % |

Table 5.22 Palatalisation in the age-group 30-50 in 1987-1988 (Haeri 1996:70–3 in comparison with my data)

In age, the newsreaders were between 39 and 55 at the time of recording my data. This corresponds roughly to Haeri's age group 30-50, as her data were collected 10 years prior to mine (11.1987 - 08.1988). In my opinion, the smaller percentage of palatalisation in my data can be attributed to the *fushā* nature of my data. However, if weak and strong palatalisation were considered to be two different features – strong palatalisation a salient one and weak palatalisation a non-salient one – the salient feature is absent from my data due to its EA connotations. Weak palatalisation, however, shows a different distribution with a more marked gender influence than in Haeri's data.

According to Haeri, social class also seems to be a factor influencing palatalisation, with upper middle class women exhibiting 29% weak palatalisation – compared to 25% in my data. Strong palatalisation seems to be more of a lower and middle middle class feature, and this may serve as a partial explanation to why it is absent from my material.

An interesting feature in Haeri's findings is that the percentage of weak palatalisation among upper middle class women is at its highest level in what she calls 'word-list style', i.e. when reading out loud words from a written list. As written texts are generally expected to be in *fushā*, such a situation can to a certain extent be seen as similar to reading out loud a text – which, of course, is what newsreaders do. (Word-list style seems to have the opposite effect on strong palatalisation among upper middle class women, where only the 'response style' gets a lower percentage. In my opinion, this can be interpreted as avoiding the salient EA feature in a style which is perceived to have *fushā* connotations.)

As is clear from Haeri's discussion and from my informants, weak palatalisation is a feature most people are unaware of. Haeri points to this feature being a sound change in process, and that accordingly its social meanings are in flux. Though this makes it difficult to speculate on its meaning, Haeri states that «it is clearly more a feature of women's speech; and it is associated with the upper middle class, and a high level of education when it is weak; [...] palatalization is also "cosmopolitan" and urbane.» These connotations of palatalisation fit well with the female newsreaders in my data, and in my opinion this is what has made it possible for this feature of clear non-*fushā* origin to become this widespread in *fushā* news broadcasts. Egyptian listeners will simply not react to female newsreaders having widespread weak palatalisation, as this is consistent with the social background the audience will expect them to have.¹⁰⁶

¹⁰⁶ Many of the newsreaders in my material are celebrities in a local context, both because of coverage and interviews in Egyptian weekly magazines and because many also work in other programs in the EBA where they have more influence on the content. The audience may therefore be well informed about the actual background of the newsreaders, and find that their pronunciation is appropriate to their social status.

5.4.3 Dentals for interdentals

The colloquial reflexes for the interdentals ش, ذ and ظ are /t/, /d/ and /ð/ respectively. These are relatively rare in the data:

| Newsreader | ش | | | | ذ | | ظ | | Inter-dentals as dentals | Inter-dentals as interdentals | Inter-dentals as dentals – % | | | |
|------------|--------------|-----|------------|-----|----|------|----|-----|--------------------------|-------------------------------|------------------------------|--|--|--|
| | Number 2/3/8 | | Non-number | | | | | | | | | | | |
| | t | θ | t | θ | d | ð | đ | ঠ | | | | | | |
| H.B.f | 9 | 46 | 1 | 127 | 1 | 172 | 1 | 41 | 12 | 386 | 3,0 % | | | |
| H.H.f | 2 | 35 | 0 | 142 | 1 | 145 | 0 | 29 | 3 | 351 | 0,8 % | | | |
| M.X.f | 0 | 10 | 0 | 47 | 0 | 80 | 0 | 15 | 0 | 152 | 0,0 % | | | |
| °A.R.m | 2 | 18 | 0 | 44 | 0 | 71 | 0 | 13 | 2 | 146 | 1,4 % | | | |
| H.S.m | 0 | 9 | 0 | 25 | 0 | 39 | 0 | 5 | 0 | 78 | 0,0 % | | | |
| L.Š.f | 0 | 5 | 0 | 33 | 31 | 6 | 6 | 0 | 37 | 44 | 45,7 % | | | |
| M.T.m | 0 | 30 | 0 | 82 | 0 | 134 | 0 | 18 | 0 | 264 | 0,0 % | | | |
| H.°A.m | 0 | 11 | 3 | 22 | 2 | 44 | 1 | 10 | 6 | 87 | 6,5 % | | | |
| °U.°A.f | 8 | 48 | 7 | 162 | 9 | 237 | 5 | 47 | 29 | 494 | 5,5 % | | | |
| W.F.f | 1 | 13 | 0 | 65 | 5 | 83 | 1 | 13 | 7 | 174 | 3,9 % | | | |
| H.M.m | 1 | 33 | 0 | 149 | 0 | 196 | 0 | 47 | 1 | 425 | 0,2 % | | | |
| °A.M.m | 2 | 11 | 0 | 28 | 0 | 55 | 0 | 12 | 2 | 106 | 1,9 % | | | |
| Sum | 25 | 269 | 11 | 926 | 49 | 1262 | 14 | 250 | 99 | 2707 | 3,5 % | | | |

Table 5.23 Dentals for interdentals¹⁰⁷

As seen in the table, only a few newsreaders have clear idiosyncratic patterns of dentals for interdentals. L.Š.f is a special case, accounting for more than a third of the occurrences, even though she is represented with only one broadcast in the data. Her pattern is exceptional in its marked contrast between her normative realisation of ش and the fact that only a fraction of the occurrences of ذ – and none of the occurrences of ظ – are realised in a manner consistent with the norm.

H.A.m, °U.°A.f and W.F.f follow a different pattern with random dentals for all interdentals. H.B.f, H.H.f, °A.R.m, H.M.m and °A.M.m tend towards random colloquial realisations of ش as /t/ in the numerals ٢, ٣ and ٨ (see section 5.6), but few or no other dentals for interdentals. Three newsreaders – M.X.f, H.S.m and M.T.m – are not represented with any dentals for interdentals at all in the data.

Gender seems to be a factor here as well: Five female newsreaders have dentals for interdentals, all represented in more than one category in the table. Two male newsreaders are not represented with any dentals for interdentals at all, three only with dental realisation of interdentals in the numerals ٢, ٣ and ٨, and only one represented in more than one category in the table (H.°A.m – oddly with no occurrences of dentals for interdentals in numerals).

5.4.4 Sibilants for interdentals

Harrell (1960:16) found that realising ش and ذ as sibilants is rare in ERA. Badawī (1973) found that sibilants for interdentals is common in radio broadcasts, but notably with the exception of some cultivated staff (*muθaqqaṭūn*) – especially newsreaders.¹⁰⁸ Accordingly, it is not surprising that there are extremely few examples of sibilants for interdentals in my data

¹⁰⁷ occurrences of hypercorrect /ð/ for ذ or /đ/ for ظ are not included in the table.

¹⁰⁸ «هناك بعض المثقفين – وخاصة من قارئي الأخبار في الإذاعة والتلفزيون – يحاولون أن يلتزموا نطق الأصوات الأسنانية من مثل المخارج التي كانت لها ولكنهم قلة على كل حال.» (Badawī 1973:136)

– and unexpectedly a lot less common than realising them as dentals.

There are 3 occurrences of /z/ for ظ:

- | | |
|--------|--|
| ذود | /liz-záwdi [‘] ani l-wáṭan/ (L.Š.f – 1410) |
| الذّي | /’allázi wáṣala/ (H.B.f – 0111) |
| إنْقاذ | /’amalíyyati l- [‘] inqāzi wal-ǵáṭs/ (M.X.f – 2610) |

There are 4 examples of /s/ for ش:

- | | |
|-----------|--|
| استثمارات | /allát ⁱ tataráwwaḥu stísmarātu-ha/ (H.B.f – 0811) |
| بحث | /bi- [‘] ánna-hu báḥħasa ma ^c a r-ra [‘] is al-fílistíníyyi yásir [‘] arafāt/ (H.B.f – 2709) |
| ثلاث | /’allát ⁱ [‘] ánhat saláθa sanawātín/ (H.B.f – 2709) |
| اثنين | /munðu [‘] ámi [‘] isnáyni \ wa-θámanín/ (H.B.f – 2709) |

The last two examples are especially interesting as the following ش in both cases is realised according to norm, which could be considered a kind of repair.

There are 2 examples of /z/ for ظ:¹⁰⁹

- | | |
|-------|---|
| أظهرت | /fi l-bayāni lláði [‘] azharát-hu l-xārigíyyatu l- [‘] íitríyya/ (H.B.f – 2709) |
| أظهر | /’ázhara ra [‘] isú gínya bisāw barnārdū viyēra/ (H.B.f – 2510) |

Note that all these examples, with the exception of two, are made by the same newsreader. My conclusion is that these few occurrences of sibilants for interdentals must be classified as very rare individual colloquialisms. As these examples are so few, I think it is difficult to draw any conclusions of gender influence – despite the fact that all were made by female newsreaders.

5.4.5 Monophthongisation

There is only a single occurrence of /ō/ for /aw/ in my data, whereas /ē/ for /ay/ occurs a number of times. All monophthongised realisations of *fusħā* diphthongs occur in Arabic names and the numeral ٢ (see below, sections 5.5.2 and 5.6). I note that most /Caw/ diphthongs are realised with backing in my data, thus reflecting what was probably the first stage of the monophthongisation of /aw/ > /ō/ historically.

5.4.6 Diphthongisation of /i/

I have found a clear tendency of /i/ > /iy/ in lexemes of the form *máṣdar X* with a semi-vowel as its first root consonant. 16 occurrences of lexical items of this form are pronounced with /i/ > /iy/, e.g. /wa-[‘]awdáḥa wazíru l-xārigíyyati [‘]anna l-istiyṭāna yá^cni l-isti^cmāra wal-isti^clā^a [‘]ala [‘]arādi l-gáyr/ (M.T.m – 3110), there are none with retained /i/, e.g. */istīṭān/. There are, however, 2 occurrences where /i/ > /i/, e.g. /minā l-istilāⁱ [‘]ala gamī^ci l-múduni d-dáxilíyyatí fi l-bilād/ (U.‘A.f – 2310).

¹⁰⁹ Holes' assertion (1995:48) that ظ is generally pronounced /z/ in Cairene MSA (i.e. the language used in the media) is accordingly not reflected in my data. This, however, is not surprising considering that my data consists of read manuscripts which makes up a relatively small proportion of the programming, whereas Holes refers to media language in general.

5.4.7 Shortening or retaining pre-stress long vowels

Harrell (1960:24–5) states that «the colloquial pattern excluding pre-stress long vowels intrudes into ERA in two different ways. There are numerous examples of shortening of pre-stress long vowels in ERA, exactly as in colloquial Egyptian. For example, Classical /'asa:li:buhum/ was heard as ERA /'asali:búhum/, showing one Classical pre-stress long vowel, /i:/, retained, but another, /a:/, replaced by the corresponding short vowel /a/. Examples of this sort, with an ERA short vowel corresponding to a Classical long vowel are quite frequent, e.g., ERA /'isti^cmari:ya/ for Classical /'isti^cma:ri:yah/ 'colonial', ERA /misi:qa/ for Classical /mu:si:qa/ 'music'.»

Badawī (1973:138) finds the same pattern:

«يبدأ في [فصحى العصر] تطور الحركات وخاصة في أطوالها. فمن الصفات الواضحة التي يظهر فيها الفرق بين فصحى التراث وفصحي العصر أن الحركات في الثانية أقصر من نظيراتها في الأولى من صفة عامة. فكلمة مثل «ساعدوهم» لا تنطق فقط في فصحى العصر بـألف وواو مد أقصر من نطقها في فصحى التراث بل أن ألف المد فيها تكون أقصر بكثير من واو المد في نفس الكلمة.»

As mentioned in section 4.4.1.2, this issue is covered in the training of the newsreaders with the explicit norm being to realise vowels as long when they are marked as such in Arabic script. (Features of stress in a linguistic sense are not covered.) This aspect is only an issue in lexemes containing more than one long vowel, and I have done my analyses on the basis of some common plural *šakl* patterns; sound and broken.¹¹⁰

5.4.7.1 Plural patterns with two syllables with long vowels in sequence

With all the plural patterns I checked for in my data, retaining two subsequent long vowels was rare and EA-influenced realisations with shortened pre-stress long vowel very common, i.e. *fusħā* /CV(C)CᵬCᵬC/ > ERA /CV(C)CVCᵬC/. In addition, I find an alternative pattern with added stress to the syllable two syllables ahead of the one containing a stressed long vowel, i.e. /Cᵬ(C)CVCᵬC/.

فعالات: There are 6 occurrences of /CaCāCāt/, e.g. /lan tu^oáθθir ^cala l-^calāqāti báyna l-baladáyn/ (A.M.m – 0210), whereas there are 72 occurrences of /CaCaCāt/ where only the length of the plural ending has been retained, e.g. /^calaqāti míṣra l-xārigiyya/ (A.M.m – 0210). There are 10 occurrences of /CáCaCāt/, e.g. /fi kaffatⁱ l-mágalāt/ (M.X.f – 2610). A number of lexemes only occur with shortened pre-stress long vowel, e.g. **جماعات** (6 occurrences) and **قرارات** (15 occurrences).

خلافات: There are 6 occurrences of /CiCāCāt/, e.g. /bi-šá^oni l-xiláfāti l-qā^oimati báyna-huma/ (A.R.m – 1710), and 78 occurrences of /CiCaCāt/ where only the length of the plural ending has been retained, e.g. /li-ḥálli l-xilafatⁱ fi l-^oarā^o/ (U.A.f – 0910). There are 3 occurrences of /CíCaCāt/, e.g. /sa-yá^oqidu ^cíddata líqa^oātin/ (H.H.f – 0311). A number of lexemes only occur in my data with shortened pre-stress long vowel, e.g. **وكالات** (6 occurrences), **نزاعات** (45 occurrences) and **ولايات** (4 occurrences).

انتخابات: There are 8 occurrences of /iCtīCāCāt/, e.g. /háttá máw^cidi l-intixābāti l-múbákkira/ (L.Š.f – 1410), and 50 occurrences of /iCtīCaCāt/ where only the length of the plural ending has been retained, e.g. /xilāla hāðihi l-intixabāt/ (H.B.f

¹¹⁰ Lexemes containing ش ظ or palatalised dentals as the second or third root consonant have not been included in the analyses due to technical constraints (unlike other phonemes, these technically consist of two combined graphemes in my transcription font and complicate search procedures).

– 2709). There are 2 occurrences of /iCt̩iCaCāt/, e.g. /fi ˤáqwa ntíxabātin ˤāmma/ (H.B.f – 2709). A number of lexemes only occur in my data with shortened pre-stress long vowel, e.g. اشتباكات (8 occurrences) and اجتماعات (7 occurrences).

تفاصيل مفاعيل / تفاصيل مفاعيل: There are 3 occurrences of /CaCāCīC/, e.g. /'ala tafāṣili l-máwduˤāti/ (ˤU.ˤA.f – 2310), and 41 occurrences of /CaCaCīC/ where only the length of the plural ending has been retained, e.g. تفاصيل /lam yúˤlan ˤan tafāṣil ˤúxra/ (ˤU.ˤA.f – 2310). There are 2 occurrences of /CáCaCīC/, e.g. /ˤila tāqarīra ˤamníyya/ (H.B.f – 0111). A number of lexemes only occur in my data with shortened pre-stress long vowel, e.g. صواريف (5 occurrences) and أسباب (5 occurrences). occurs 7 times with pattern /CaCaCīC/ and once with /CáCaCīC/.

تفعيلات / تشكيلات: There are only 2 occurrences of /taCCīCāt/, e.g. /wa-taškīlāt mutanáwwiˤa mina t-ˤaˤirāt/ (L.Ş.f – 1410), and 24 occurrences of /taCCiCāt/ where only the length of the final long vowel has been retained, e.g. تأميمات /qad qárrarat wazíratu t-taˤmināt waš-šuˤuni l-ígtimaˤíyya/ (H.H.f – 1910). With this form, the pattern /táCCiCāt/ is actually as common as the previous one with 24 occurrences, e.g. تصريحات /lam túśir fi tásriħati-ha/ (H.M.m – 1211). The most common lexeme of this form, تصريحات, occurs 16 times with shortened pre-stress long vowel /taCCiCāt/ and 12 times with /táCCiCāt/.

The *fusħā*-consistent realisation of sequences of two long vowels seems to depend on the individual newsreader, with ranges from no /VCV/ sequences in two broadcasts by W.F.f to 12 /VCV/ sequences in a single broadcast in the case of L.Ş.f. L.Ş.f is incidentally not represented with any shortened pre-stress long vowels in the five analyses above, nor the alternative pattern /CV(C)CVCVC/ – i.e. she realises all these five *šakl* patterns consistently according to *fusħā* norms, unlike all of her colleagues. At the other end of the range we find W.F.f with no /VCV/ sequences at all and H.M.m with only a single one in four broadcasts.

5.4.7.2 Plural patterns with two non-subsequent long vowels

Sequences of the type /CVCVCVC/ are a lot more likely to be realised according to *fusħā* norms with both long vowels retained than what was found to be the case in the previous section. In all the plural patterns analysed, retained long vowels was the most common realisation, followed by a pattern influenced by EA phonology with the first of the two long vowels shortened and the second retained, i.e. /CVCVCVC/. There were also sporadic occurrences of a 'compromise' pattern where the first long vowel is realised as a stressed short vowel, i.e. /CVVCVC/.

مُفاعيلات / مُفاعيلات: There are 194 occurrences of *fusħā*-consistent /muCāCaCāt/, e.g. ثúimma tábdaˤu gáwlatu l-muhádaθāti r-rasmíyya/ (W.F.f – 0610) and 74 occurrences where the first vowel is shortened to /muCaCaCāt/, e.g. محادثات /ˤagra xilāla-ha muhádaθātin/ (M.Ṭ.m – 1010). There are only 2 occurrences of /muCáCaCāt/, e.g. مباحثات /fi mubáhaθāti-hima maˤa l-qādati l-yūguslāv/ (M.Ṭ.m – 2410).

مُفاعلون ~ مُفاعلين / مُفاعلون ~ مُفاعلين: There are 47 occurrences of *fusħā*-consistent /muCāCīCūn ~ muCāCīlīn/, e.g. مواطنين /dídda l-muwatínīna l-ˤalbān/ (ˤA.M.m – 0210) and 7 occurrences where the first vowel is shortened to /CaCīCūn ~ CaCīlīn/, e.g. مواطنين /dídda l-muwatínīna l-ˤalbān/ (L.Ş.f – 1410). There is only a single occurrence of /muCáCīCūn ~ muCáCīlīn/: مراقبين /wa-muráqibīna mina l-būsna wa-kruwātiya/ (H.S.m – 1310).

فاعلون ~ فاعلين / فاعلون ~ فاعلين: There are 21 occurrences of *fusħā*-consistent /CāCīCūn ~ CāCīCīn/, e.g. ناخبون /tawággáha n-nāxibūna fi ˤirāni l-yáwma/ (ˤU.ˤA.f – 2310) and 5 occurrences

where the first vowel is shortened to /CaCiCūn ~ CaCiCīn/, e.g. لا جئين /báda^oa l-^oalāfu mina l-lagi^ona l-^oalbān/ (H.H.f – 2710). There are no occurrences of /CáCiCūn ~ CáCiCīn/.

طائرات فاعلات: There are 19 occurrences of *fushā*-consistent /CáCiCāt/, e.g. طائرات /wáṭ-tā^oirāt^oi l-helikópt̪r/ (M.X.f – 0211) and 15 occurrences where the first vowel is shortened to /CaCiCāt/, e.g. طائرات /míθli hādīhi t̪-tā^oirāt/ (H.M.m – 1911). There are no occurrences of /CáCiCāt/.

Also here, individual tendencies seem to be a factor influencing the realisation of /CVCVC/ sequences. The frequency ranges from a single occurrence of norm-consistent realisation in one broadcast by H.S.m to 70 occurrences in four broadcasts by H.H.f.

5.4.8 Shortening or retaining final long vowels

Harrell states that «no present-day colloquial dialect of Arabic shows a contrast between long and short final vowels on the order of Classical /kitá:bi:/ 'my book' and /kitá:bi/ 'book', genitive definite. ERA largely reflects the colloquial situation, and it is only marginally that Egyptian radio announcers attempt to distinguish between long and short final vowels.» (1960:25).

This is also the case in my data, where most final long vowels are realised as short vowels in accordance with EA phonology. Disregarding prepositions of one syllable, particles and injections (e.g. مَا, فِي and ئ), as well as pronominal suffixes (3_{FS} and 3_{DUAL}) and names/abbreviations of non-Arabic origin, what is left are very sporadic attempts at long final vowels. Some examples:

PERF verbs in the dual (9 occurrences), e.g. توجّه /hayθu tawággahā fáriqāni tābi^cāni
lil-munáðħama \ ^cila máwqa^cáyni xādi^cáyni li-murāqabati l-^oúmami
l-muttáħida/ (H.B.f – 0111).

Prepositions with ^calif maqsūra (7 occurrences), e.g. لدی /ladā muğādarati-hi/ (H.M.m – 2210).

IMP verbs with final wāw or yā^o (3 occurrences), e.g. يعني /yá^cnī wugūda ltizāmātin
^cala t̪-tarafáyn/ (^A.R.m – 0310).

Nouns/adjectives with ^calif maqsūra (3 occurrences), e.g. منفی /bil-parlamāni l-kurdíyyi fi l-mánfā fi ^citályā/ (^A.M.m – 0210).

PERF verbs, 3MPL (2 occurrences), e.g. بدأوا /^canna rigāla gáyši taħrīri kusūva báda^oū
ħalíyyan ^cal-qiyāma bi-^camaliyyāti taftiħin/ (H.B.f – 0111).

PERF verb with final yā^o (1 occurrence), أدى /wa-húwa l-^oámr \ ^callaði ^cáddā ^cila
stiyā^oi r-ra^ois ^carafāti š-šadid/ (H.M.m – 0511).

11 occurrences of final long vowels are found in dual and sound masculine plural forms in construct state (see section 5.2.3.2 above).

5.4.9 Elision of short vowels

There are sporadic occurrences in my data of short vowels being elided. The only lexical item exhibiting this trait more than twice is ذكر (ت) with 10 occurrences, e.g. /wa-ðákra rádyu ^císla^oil/ (^U.^cA.f – 3010) – in comparison, there are 45 occurrences with the mid-vowel retained. There are 17 other occurrences of elision of short vowel, concerning 14 lexemes (none occurring with elided vowel more than twice). No individual newsreader is represented

with an especially large share of vowel elision, though there is a vague tendency towards women showing larger frequencies than men: Female news readers account for 23 of the 27 occurrences in my data, and have a larger share even when it has been taken into consideration that they are represented with 18 broadcasts to the 12 read by their male colleagues.

For a discussion of this phenomenon in names, see section 5.5.3 below.

5.5 Pronunciation of Arabic names

As mentioned in 4.4.1.1, the norm for pronouncing Arabic names – proper names and personal names – is to follow general *fushā* norms of phonology, but in pausal form (i.e. without *'i'rāb* vowel endings). However, in my data the pronunciation of names shows great variation, and much dialect influence.

5.5.1 Stress patterns

Unlike what is the case with nouns and adjectives (see section 5.2.3.1 above), personal and place names that etymologically are *nisba*-derivations are generally pronounced with EA stress, e.g.:

- الحريري /kama yastáqbilu s-sáyyid rafiq il-haríri \ ra'ísä wuzarā'i lubnān/ (H.B.*f* – 0811)
- الجزوري /ad-duktür kamäl il-ganzüri ra'ísū l-wuzarā'/ (H.H.*f* – 1910)
- جولي /wa-ṣarráḥa d-duktür ḥámad guwili wazīru t-tigāratī wát-tamwīn/ (M.X.*f* – 0211)
- حمدي /ad-duktür mahmūd hámdu zaqzūq wazīru l-'awqāf/ (A.R.*m* – 1710)
- توكسي /bil-'idāfatı 'ila mafid tóški/ (H.S.*m* – 1310)
- ابراهيمي /al-'áxdar 'al-'ibrahīmi mab'ūθu l-'úmami l-muttáhida 'ila 'áfghanistān/ (L.Ş.*f* – 1410)
- بن حلي /wa-qāla s-safir ḥámad binhílli/ (M.T.*m* – 1010)
- فتحي /ra'ísū l-itthādi l-párlamaníyya l-'arabíyya d-dúktor ḥámad fáthi srūr/ (H.Ş.A.*m* – 2810)
- إليناني /á'lana d-duktür 'ábd il-karīm il-'iryāni ra'ísū l-wuzarā'i l-yamaníyyi/ (U.Ş.A.*f* – 0910)
- الطنطاوي /wa-kāna fi wadā'i-h al-mušīr muhámmad ḥusáyn at-tantāwi/ (W.F.*f* – 0610)
- زهدي /was-sáyyid zúhdi l-qúdra \ safíru filastīn \ bil-qāhira/ (H.M.*m* – 0511)
- حسني /'ar-ra'ís muhámmad húsni mubārak/ (A.M.*m* – 0210)

There are no examples in my data of *nisba*-derived Arabic names with stress on the *nisba*-ending.

5.5.2 Monophthongisation

Monophthongisation of *fushā* diphthongs /ay/ > /ē/ and /aw/ > /ō/ is common in EA. This influence from EA is limited to names and numerals in my data.

5.5.2.1 Monophthongisation /ay/ > /ē/

Realising *fushā* /ay/ as a monophthong /ē/ is very common in names, with retained /ay/ being the exception. The following names are generally realised with monophthong /ē/, and never with diphthong /ay/:

- شَرْم الشِّيْخ – 13 occurrences, e.g.:¹¹¹ /bi-madīnati šármī š-šēx/ (H.M.m – 0511)
- جَبَل أَبُو غَنِيم – 6 occurrences, e.g.: /fi mustáwṭanat̩i žábal ˤábu ˤnēm/ (M.X.f – 2610)
- أَبُو رَدِينَة – 4 occurrences, e.g.: /was-sáyyid nabíl ˤábu rdēna/ (H.M.m – 0511)
- أَبُو زَيْد – 3 occurrences, e.g.: /ˤad-duktūr mahmūd ˤábu zēd wazīru l-ˤaṣgāl/ (H.B.f – 2510)
- صَبَاح الْخَيْر يَا مَصْر – 2 occurrences, e.g.:¹¹² /li-barnāmag šabāḥ al-xēr ya máṣr/ (W.F.f – 0610)

There are 2 examples of the *fusħā* diphthong /ay/ realised as /i/:

- أَبُو زَيْد /mina d-duktūri mahmūd ˤábu zīd/ (H.B.f – 2510)
- جَبَل أَبُو غَنِيم /fi mustáwṭanat̩i gábal ˤábu ˤnīm bil-qúdsi š-šarqíyya/ (ˤU.ˤA.f – 0611)

One place name, البحرين (included derivations), is pronounced twice with /ē/: /xilāla ziyāratihí l-líl-bahrēn/ (M.T.m – 1010) and /ˤila l-bahrēn/ (W.F.f – 0411), but also twice with /ay/: /min ˤamīri l-bahráyni/ and /ˤamīri dáwlati l-bahráyn/ (both ˤU.ˤA.f – 0910).

Finally, the name طریقات is never realised with /e/ (reflecting shortened monophthongised /ay/ > /ē/) in the (Palestinian/Jordanian) dialectal pronunciation */ˤireˤāt/ ~ */ˤiregāt/ (Badawī et al 1991:1155), there are, however, 4 occurrences with retained diphthong /ay/, e.g.:¹¹³ /wa-ˤadāfa ˤúrayqāt/ (H.H.f – 0311).

5.5.2.2 Monophthongisation /aw/ > /ō/

There is only a single occurrence of *fusħā* /aw/ realised as a monophthong /ō/ in my data: /ˤan manāṭiq wādi ḥōf/ (H.M.m – 1911)

5.5.3 Short vowels reduced to /ə/ or lost

As mentioned above in section 5.4.7, shortening of long vowels is a very common phenomenon in my data. Reduction of short vowels – resulting in /ə/ or elision of the vowel, does occur sporadically in my data in general (see section 5.4.9 above), but is a more consistent phenomenon in names. Whether this reduction results in /ə/ or elision of the vowel depends on the phonological context.

Following open syllables, the first consonant closes this syllable and loses its vowel:

- جَبَل أَبُو غَنِيم – 7 occurrences, e.g.: /li-mustáwṭanati gábal ˤábu ˤnēm/ (H.M.m – 1211)
- أَحْمَد فَتَحِي سَرُور – 6 occurrences, e.g.: /yúðkaru ˤanna d-duktūr ˤáhmad fáthi srūr/ (H.ˤA.m – 2810)
- نَبِيل أَبُو رَدِينَة – 4 occurrences, e.g.: /wa-nabíl ˤábu rdēna l-mustašāru l-ˤílāmíyyu lír-raˤis ˤarafāt/ (H.B.f – 2510)

¹¹¹ The title شَيْخ (qā), however, is consistently pronounced with the diphthong /ay/ (26 occurrences).

¹¹² In other contexts, i.e. when not part of a name, خَيْر is consistently pronounced with the diphthong /ay/ (3 occurrences).

¹¹³ There is, however, one exception to this with the diphthong realised as a shortened /i/: /wa-qad ˤaqaba d-duktūr sāˤib ˤúriqāt/ (H.H.f – 0311).

Following a closed syllable, the vowel is either retained, as in /wa-³áwdahā d-duktūr surūr/ (H.^cA.m – 2810), or reduced to a *schwa*: /wa-qāla d-duktūr sərūr/ (W.F.f – 0411).

This pattern is repeated in قريع, which is pronounced with the first vowel reduced to a *schwa* 5 times, e.g.: /³as-sáyyid ³áhmad qərī/ (W.F.f – 0411). (It is realised with a retained short vowel only once: /wa-³áhmad \ qurī ra ³ísu l-máglisi t-táshri^cíyy/ (H.B.f – 2510).)

When the 2nd consonant of the name in question is a semi-vowel, as in جويلى, the loss of the first vowel is possible even when the name is not preceded by an open syllable, as can be seen in the two following cases: /wa-qad ³aqada ³ad-duktūr \ gwīli/ (H.^cA.m – 2810) and /³ašāra d-duktūr ³áhmad gwīli wazīru t-tamwīni wát-tigāra/ (H.B.f – 0111). (There are also 3 occurrences where the vowel is reduced to /ə/ as in the previous paragraph, e.g.: /hádara l-muqābala d-duktūr ³áhmad gəwīli/ (H.M.m – 1911), as well as 1 with retained /u/: /³áhmad guwīli/ (M.X.f – 0211).)

The same pattern is found in الكويت, which is realised 5 times with loss of the first vowel, e.g. /³ila ³amīri l-kwáyt/ (H.B.f – 0111). (There are no cases of reduction to /ə/, and only one case with a retained short vowel: /qādiman mina l-kuwáyt/ (W.F.f – 0411).)

Finally there is the case حنيش, which is realised with lost first vowel after an open syllable 3 times, e.g. /fi n-nizā^ci l-yamaníyyi l-³eritríyyi hāwla hnīš/ (³U.^cA.f – 0910). This is not very surprising, but more unexpected is 1 occurrence of lost first vowel after a closed syllable: /bi-šá³ni mas³álati t-tahkīmi fi muškīlati gúzur hnīš/ (M.T.m – 3110). (There are 5 occurrences with the first vowel retained – both after an open syllable, e.g. /fi siyadáti-ha ³ala ³arxbīli hnīš/ (M.T.m – 1010), and after a closed one, e.g. /fi s-siyāda ³ala gúzur hnīš/ (³U.^cA.f – 0910).)

5.5.4 EA šakl

Replacing *fushā* vowel patterns – šakl – with EA ones is unusual in my data, but does occur in two names. The family name متولى is consistently realised with EA šakl: /wal-muhándis sulaymān mitwálli wazīru n-náqli wál-muwāṣalāt/ (5 occurrences by H.B.f – 2510) – never with its *fushā* equivalent */mutawálli/.

I assume the EA realisation of مصر is considered inappropriate in ERA, but it does occur 3 times: Twice as part of the name of the TV program صباح الخير يا مصر, e.g. /li-barnāmag šabāh al-xēr ya máṣr/ (twice by W.F.f – 0610), and once as a *nisba*-adjective: /³anna l-quwwāti l-musállahata l-máṣríyya/ (³A.M.m – 0210). I feel these three cases must be considered slips of the tongue compared to the 209 occurrences with *fushā* šakl, e.g.: /³inna hárba ³uktūbar ³a^cādat li-mísra θiqáta-ha bi-ðāti-ha/ (³A.M.m – 0210).

5.5.5 No change according to case in أبو

In *fushā*, the long vowel in أبو is subject to change according to case (see Wright 1986/1981 I:249). In my data, I only find undeclined أبو regardless of case:

Nominative /qāma ³ad-duktūr mahmūd ³ábu zēd wazīru l-³ašgāl/ (H.B.f – 2510)

Accusative /³illa ³anna s-safīra l-libíyya ladā l-³úmami l-muttáhida ³ábu zēd zúrda/ (³U.^cA.f – 3010)

Genitive /mina d-duktūr \ mahmūd ³ábu zēd wazīri l-³ašgāl wal-mawāridi l-ma^cíyya/ (H.S.m – 1310)

This reflects the situation in EA where أبو is the only form.

5.5.6 Names with 'God' or an attribute of God

There is a large number of Arabic names consisting of *'abd* 'servant' followed by 'God' or one of God's 99 (known) attributes.¹¹⁴ According to *fūshā* norms, these names should behave as normal constructs syntactically. This is very unusual, and there are only 3 occurrences of such names with correct *'i'rāb*-endings in my data:

- /ma^ca z-za^cimáyna r-rahiláyn gamál **‘ábdi n-nāṣir wa-‘ánwar** is-sadāt/ (W.F.f – 0610)
 /wa-ka-ðālika naðíri-hi l-‘urdunníyya **‘ábdi l-‘ilāhi l-xatib**/ (M.T.m – 2410)
 /yaðúmmu s-sáyyid **‘ábda l-ḥalím** xaddām nā‘iba **r-ra‘ísi** s-suríyy/ (H.B.f – 0111)

It is a lot more common to generalise the definite article to a 'default' *fūshā* /al-/, in my opinion this signifies a move away from the presumably stigmatised dialect definite article /il-/, but it is still not consistent with *fūshā* norms:

- /ṣarráha bi-ðálika l-‘amínu l-‘ámmu li-gámi^cati d-dúwali l-‘arabíyya
 d-duktür **‘ísmat** **‘abd al-magíd**/ (H.B.f – 2709)
/‘adāfa **‘abd al-magíd**/ (H.B.f – 2709)
 /‘as-sáyyid **‘abd al-qādir** bāžamál nā‘ibu **ra‘ísi** l-wuzarā‘i wa-wazíru
 l-xārigíyyati l-yamaníyy/ (‘U.‘A.f – 3010)
 /qáma bi-náqli r-risála ‘as-sáyyid **‘abd al-qādir** bāgámál/ (M.T.m – 3110)
/‘istaqbála d-duktür kamál il-ganzúri **ra‘ísu** mágliši l-wúzarā‘i bi-
 maktábi-hi l-yáwma s-sáyyid **ramadān** **‘abd al-laṭíf** báff \ wazíra **l-**
qáwmiyáti r-rusíyy/ (M.X.f – 0211)
 /ma^ca sumúwi l-‘amír sultán íbni **‘abd al-‘azíz**/ (H.B.f – 0811)

There are also several examples of straightforward dialect realisation with a generalised EA definite article /il-/:

- /‘á‘lana d-duktür **‘abd il-karím** il-‘iryáni **ra‘ísu** l-wuzarā‘i l-yamaníyyi/
 (‘U.‘A.f – 0910)
/wa-ṣarráha s-sáyyid **‘abd il-wahhāb** id-**darawša**/ (‘U.‘A.f – 1610)
/wa-ṣarráha s-sáyyid **‘abd il-wahhāb** id-**darawša**/ (‘A.R.m – 1710)
/wa-wazíru l-xārigíyyati l-yamaníyya **‘abd il-qādir** bāžamál/ (‘U.‘A.f –
 3010)
/wa-‘ákkada **‘abd il-ġáni** **‘abd il-ġafūri** **l-‘údwu** fi qiyādati hízbi l-bá‘θi
 l-ħákim/ (‘U.‘A.f – 0611)

Names that are constructs where the governed constituent is 'God' constitute special cases with alternative realisations common in many dialects (including EA). In my data, I find the personal names فتح الله and عبد الله, as well as the name of the Palestinian town رام الله. These are mostly realised with a dialect pronunciation:¹¹⁵

¹¹⁴ These names are very common. In the corpus compiled for Badawī et al. 1991, names of this type make up 18 of the 100 most common male names (1991 I:26).

¹¹⁵ Its common spelling in English *Ramallah* reflects the dialect pronunciation.

- عبد الله /mina r-ra²isi l-yamaníyyi ^cáli ^cabdálla šálih/ (M.T.m – 3110)
 /mina r-ra²isi l-yamaníyyi ^cáli ^cabdálla šálih/ (M.T.m – 3110)
 /ila šaqíqi-hi l-yamaníyyi r-ra²is ^cáli ^cabdálla šálih/ (M.T.m – 3110)
 /ra²isu máglisi l-wúzarā²i l-kwaytíyyi \ ^aš-šáyxi s^cádi l-^cabdálla sálím
 is-šubáhi l-yáwm/ (H.B.f – 0111)
- فتح الله /was-safíru l-mísríyyu láda turkíya máhdí fathálla/ (W.F.f – 0610)
 رام الله /²alládi ^cúqida l-láylata l-mádýata fi ramálla/ (^cA.R.m – 0310)
 /támma tánðimú-ha fi madínat^ji ramálla/ (H.H.f – 2710)
 /wa-stamárrati l-muðáharátu fi ramálla wal-bí²ra ²áms/ (H.H.f – 2710)
 /tá^cqidu l-qiyádatu l-filístiníyyatu gtimá^cani l-láylata fi ramálla/ (²U.^cA.f – 3010)
 /²istáqbala l-yáwma r-ra²isu l-filístiníyyu yásir ^carafát fi ramálla/ (M.T.m – 3110)
 /xilála gtimá^ci-ha l-láylata l-mádýa fi ramálla/ (M.T.m – 3110)
 /tasállama-ha l-qúnṣulu l-²ámarikíyyu l-^cámm fi ramálla/ (twice by H.B.f – 0811)

In the case of عبد الله, there are also examples of realisations moving towards the *fushá* norm, however without correct ²i^cráb-endings:

- /^cabd ul-láh ²uglán/ (H.H.f – 2010)
 /mina r-ra²isi l-yamaníyyi ^cáli ^cabd ul-láh šálih/ (²U.^cA.f – 3010)
 /mina r-ra²isi l-yamaníyyi ^cáli ^cabd ul-láh šálih/ (²U.^cA.f – 3010)
 /ma^ca r-ra²isi l-yamaníyyi ^cáli ^cabd al-láh šálih/ (W.F.f – 0411)

This shows that the dialect influence on the pronunciation of these names is strong, but that there is a certain tendency towards avoiding the most salient dialect features (i.e. the dialect definite article /il-/ and the dialect pronunciation of عبد الله).

5.5.7 The definite article

A purely pausal realisation is difficult when names contain the definite article, as the previous section showed.

There are some examples where the article is simply omitted, e.g. in الطنطاوي:

- /θumma ²álqa l-mušír húsáyn (at-)tantáwi ²al-qá²idu l-^cámmu lil-quwwáti l-musállaḥa kálimatan/ (^cA.R.m – 0310)
 /wa-²ašára l-mušír (at-)tantáwi/ (^cA.R.m – 0310)
 /wal-mušír muhámmad húsáyn (at-)tantáwi/ (^cA.R.m – 1710)
 /hayθu kána fí stiqbáli-h \ ²al-mušír húsáyn (at-)tantáwi/ (M.T. – 2410)

Like in the previous section, there are also several examples of straightforward dialect realisation with a generalised EA definite article /il-/:

الإسكندرía /wa-kána r-ra²isu s-suríyyu hāfið il-²ásad/ (M.T.m – 1010)

¹¹⁶ This also concerns the name خير الله, which is realised /xayrálla/ twice in introductions to news broadcasts (2610 and 0211) – never with a pronunciation moving towards *fushá* norms.

- /^oal-báyt il-^oábyad il-^oámrikíyyi yú^clinu/, /^oá^clana l-báyt il-^oábyad il-^oámrikíyyi/ (^oU.^cA.f – 2310)
- /^oan yaltáqiya \ ^oal-^oáxdar ^oil-^oíbrahími/ (W.F.f – 0610)
- /^oákkada l-^oáxdar ^oil-^oíbrahími mab^cūθu l-^oúmami l-muttáhida/ (^oU.^cA.f – 0910)
- /^oal-^oáxdar il-^oibráhími mab^cūθu l-^oúmami l-muttáhida/ (L.Š.f – 1410)
- /^oá^clana l-yáwma l-^oáxdar il-^oíbrahími/ (H.H.f – 1910)
- /^oistáqbala d-duktür kamál il-ganzúri/ (H.M.m – 1911)
- /kamál il-ganzúri **ra**^oísu máglisi l-wuzarā^o/ (W.F.f – 0610, H.S.m – 1310, H.H.f – 1910)
- /ra^oísu l-wuzarā^oi l-lubnaníyyi rafiq il-haríri/ (^oU.^cA.f – 1610)
- /as-sáyyid fáyṣal il-ḥusáyni \ ^oal-mas^oūlu ^can miláffi l-qúds/ (H.M.m – 0511)
- /wa-qála l-^oamír su^cūd **il-fáyṣal**/ (H.B.f – 0811)
- /wa-ṣarráha s-sáyyid ^cabd il-wahháb id-**darāwša**/ (^oU.^cA.f – 1610, ^cA.R.m – 1710)

Generalised /al-/:

- /^osarráha bi-ðálika l-^oamínu l-^cāmmu li-gámi^cati d-dúwali l-^c**arabíyya** d-duktür ^císmat ^cabd al-magíd/ (H.B.f – 2709)
- /^oadáfa ^cabd al-magíd/ (H.B.f – 2709)
- /wal-^oamíni l-^cāmm li-munáðamati l-mu^otámari l-íslamíyy \ ^cázz id-díjn al-^círaqíyy/ (H.B.f – 2709)
- /^oal-mušír muhámmad ḥusáyn aṭ-**ṭantáwi** l-qá^oidu l-^cāmm lil-quwwáti l-musállaha/ (W.F.f – 0610)
- /wa-kána fi wadá^ci-h al-mušír muhámmad ḥusáyn aṭ-**ṭantáwi**/ (W.F.f – 0610)
- /^oas-sáyyid ^cabd al-**qádir** bážamál nā^oibū **ra**^oísi l-wuzarā^oi wa-wazíru l-xárigíyyati l-yamaníyy/ (^oU.^cA.f – 3010)
- /qáma bi-náqli **r**-risála ^oas-sáyyid ^cabd al-**qádir** bážamál nā^oibū **ra**^oísi l-wuzarā^o wazíru l-xárigíyyati l-yamaníyy/ (M.T.m – 3110)
- /^oákiba ftitáhi-hi kúbri **taqáṭu**^c as-swís/ (M.T.m – 3110)
- /^oašára l-^oamír su^cūd **al-fáyṣal**/ (H.B.f – 0811)
- /wa-ṭálaba l-^oamír su^cūd **al-fáyṣal**/ (H.B.f – 0811)
- /qála l-^oamír su^cūd **al-fáyṣal**/ (H.B.f – 0811)
- /^oašára ^cáhmad aṭ-**ṭibi** mustašáru **r**-ra^oís ^carafát/ (H.M.m – 1911)

Generalised /ul-/:

- /^oar-ra^oís ḥúsni mubárak yastáqbilu l-^oamír su^cūd **ul-fáyṣal** wazíra l-xárigíyyati s-sa^cudíyy/ (H.B.f – 0811)
- /ma^ca kúllin mína s-sáyyid **farūq** iš-**šára**^c wazíri l-xárigíyyati s-suríyy \ wal-^oamír sa^cūd **ul-fáyṣal** \ wazíri l-xárigíyyati s-sa^cudíyy/ (H.M.m – 1211)

5.5.8 Pronunciation of *tā^o marbūta* (ة) in constructs in Arabic names

The only occurrence in my data of an EA *tā^o marbūta* in construct state – which is not subject to repair – occurs in a name: قرية /fi qáryit burēn/ (^cA.M.m – 0210).

5.5.9 Realisation of phonemes with different realisations in other Arabic dialects
 Other Arabic dialects realise certain phonemes with a different pronunciation than EA. This seems to have only a limited influence on how non-Egyptian names are pronounced in ERA.

5.5.9.1 Realisation of ج

Realising ج as /ž/ ~ /ğ/ does occur in names of non-Egyptian places and persons. This feature is limited to three newsreaders:

- ج /fī mustáwṭanatī žábal ḡnēm/ (M.X.f – 2610)
- ج /'as-sáyyid ḡabd al-qādir bāğamāl/ (M.T.m – 3110)
- ج /wazīru l-xārigíyyati l-yamaníyya ḡabd il-qādir bāžamāl/ (U.ċA.f – 3010)
- ج /'as-sáyyid ḡabd al-qādir bāžamāl/ (U.ċA.f – 3010)
- الجولان /wa-lākin fi l-ğulāni ḡyāḍan/ (M.T.m – 3110)
- جاد /aš-ṣáyxa ḥusáyna wāžid/ (U.ċA.f – 0611)

Whereas الجولان only occurs once in my data with the pronunciation in the example above (and never with /g/), the ج in جبل أبو غنيم is pronounced /g/ 6 times and /ž/ only once. Note that جزائريين and the derived lexemes جزائرية are always pronounced with /g/ in my data (6 occurrences), e.g.: /kúllan min míṣr wál-gazā'ir wal-mágrib wat-túnis/ (M.X.f – 2610). (See section 5.7.1 for a discussion of the use of /ž/ ~ /ğ/ in non-Arabic loans and names.)

5.5.9.2 Realisation of ق

The realisation of ق is never influenced by dialect in the pronunciation of non-Egyptian names in my data. E.g., عريقات is never realised in line with Palestinian/Jordanian dialectal pronunciations */cirežāt/ (urban) ~ */cireqāt/ (rural) (Badawī et al 1991:1155), but rather with ق realised as /q/: /wa-qad ḡáqaba d-duktūr ṣā'ib ḡúriqāt/, /wa-żadāfa ḡúrayqāt/ (both H.H.f – 0311).

5.5.10 Pronunciation of names of Arab origin in non-Semitic languages

Personal names of Arabic origin used in Muslim countries are generally pronounced as if the person were an Arab, regardless of the pronunciation of the name in the mother tongue of the person in question.¹¹⁷

Turks and Kurds:

- Mesut Yılmaz (مسعود يلماز): e.g. /mas'ud yalmaž/ (W.F.f – 0610)
- Abdüllah Öcalan (عبد الله أوجلان): /'abđ ul-lāh ḡuglān/ (H.H.f – 2010)
- İsmail Cem (إسماعيل جيم): e.g. /'isma'il žém/ (U.ċA.f – 0910)
- Süleyman Demirel (سلیمان دمیریل): e.g. /sulaymān demirél/ (U.ċA.f – 0910)
- Hüseyin Kervoiroğlu (حسین کفرو جلو): e.g. /ḥusáyni kéverlógu/ (ċA.M.m – 0210)
- İsmet Süsgün (عصمت سیسجین): e.g. /'iṣmat sysgýn/ (H.H.f – 2010)

¹¹⁷ The names of Arabic origin are given in italics. The spellings in Arabic are those commonly used in the international Arabic press, e.g. in *al-Hayāt*, *al-Wasat*, *aš-Šarq* *al- Awsat* and *al-Mağalla* (all London).

An Indonesian:

Bahruddin Yusuf Habibie (بَهْرُ الدِّين يُوسُف حَبِيبِي): e.g. /báhri d-d̪īn yūsuf habībi/ (H.H.f – 2010)

From Tajikistan and Russia:

Imamali Rahmonov (Имамали Раҳмонов?): /imāma ḥáli ráhmanov/ (W.F.f – 0411)

Mahmoud Khodbriyev (Маҳмуд Ходбрив?: /mahmūd xód briyēv/ (W.F.f – 0411)

Ramazan Abdellatif Baff (Рамазан Абделатиф Бафф?): /ramadān ḥabd al-latīf báff/ (M.X.f – 0211)

Iranians:

Kamal Khirazi (كمال خرازي): e.g. /kamāl xirāzi/ (U.ºA.f – 0910)

Mohamed Khatami (محمد خاتمي): e.g. /muḥámmad xātimi/ (H.B.f – 2510)

A Pakistani:

Sartaj Aziz (سراج عزیز): /sartāž azīz/ (H.H.f – 1910)

A Bangladeshi:

Husayna Wajid (حسینة واجد): /aš-šáyxa ḥusáyna wāžid/ (U.ºA.f – 0611)

Note that the names above with final ي are treated like Arabic names with nisba-endings, regardless of whether they are of Arabic origin (see section 5.5.1 above).

An Arabicised pronunciation is also e.g. applied on the name of the Turkish newspaper *Hürriyet* (Turkish spelling of Arabic حرية), which is realised as /ṣahīfat ḥurriyyāt at-turkīyya r-rasmīyya/ (H.ºA.m – 2810).

5.6 Pronunciation of numerals

The number system is one of the more complicated parts of *fushā* grammar, see Wright 1981 (I:253–64, II:234–49). Badawī (1973:135–136) mentions dialectal influence in the pronunciation of numerals as an example of a trait which is considered a mistake in *fushā at-turāθ*, but which has lost this connotation in *fushā al-‘asr*.¹¹⁸ Despite this, the norm in ERA as stressed in the training of the newsreaders (see section 4.4.1.1) is to follow the *fushā* norms. To complicate matters further, numbers are generally written with numerals in the manuscripts, and the newsreader is responsible for working out the appropriate forms, e.g.

¹¹⁸ «نوع من صفات فصحى العصر يميزها عن فصحى التراث، ويعتبر خطأ في فصحى التراث، ولكن فقد صفة الخطأ في مستواه، أي في مستوى فصحى العصر، بحيث أصبح لا يهتم بتصحيحه أحد، بل لا يفكر أحد في أنه خطأ في أصله».

[...] نطق الأرقام في نشرات الأخبار أو في غيرها من المناسبات التي ينطق فيها بالفصحي المعاصرة. فرقم ١٨٨ مثلاً ينطبق عادة «مية تمنية وثمانين» دون أن يصحح هذا النطق، بل دون أن يفكر في تصحيح هذا النطق - كثيرون.

[...] على الرغم من أنه يعد خطأ في المستوى الأول وهو فصحى التراث، إلا أنه لا بد ولا يعد من قبيل «الصواب» في المستوى الثاني وهو فصحى العصر مادام يلقي قبولاً من السامعين وما دام لا يسبب ما يسببه الخطأ الباقى على صفتة الأصلية من رد فعل بين السامعين.» (Badawī 1973:134–5)

that مُقَابِلٌ صُوتًا ٢١٣ should be realised /muqābilā θalāθi mí'atīn wa-θalāθata 'ášara sáwtan/ (°U.ºA.f – 0910).

Harrell (1960:49) finds that «[t]he category in which ERA deviates most sharply from the Classical is the numerals.» He continues: «For the simpler numbers from one to ten, announcers are generally consistent in reproducing the Classical forms. For numbers above ten, the pattern is a straightforward use of colloquial numbers without even an attempt at the Classical forms. The pattern is complicated by occasional use of colloquial forms for the numbers from one to ten and occasional efforts to reproduce correct Classical forms for numbers above ten. The efforts to produce Classical forms are not always completely successful, and the result is a few forms which are neither Classical nor colloquial.»

Harrell provides a list of all numerals from his data (1960:49–54) with comments on the forms found. Unfortunately there are hardly any comments on the relative frequency of the different numerals in their different forms apart from the quote above, and this makes it difficult to give a comparison between his data and mine. However, it is clear that Harrell's data show far fewer forms than mine, with 39 cardinal numbers and 7 ordinal numbers – compared to 161 cardinal numbers and 27 ordinal numbers in my data, several in a number of different forms.

5.6.1 Numerals 1–10

With numerals from 1 to 10, I find that the newsreaders generally produce forms consistent with *fusħā* norms with very few exceptions. There are 301 forms of numerals between 1–10 in my data that are neither years (see section 5.6.2.6 below) nor dates (see section 5.6.2.5 below). Out of the 164 cardinal numerals that are not years, there are only 4 that I interpret as being influenced by EA.

| | sic |
|---|---|
| ＼ | /maºa taslīmu wāhid u-wāhid min 'ášara bil-mí'a/ (°U.ºA.f – 2310) |
| ＼ | /ºala wāhidin wa-xamsīn wa-ºitnēn min 'ášara fi l-mí'a/ (ºA.R.m – 0310) |
| ＼ | /wa-lláti yúṭlaqu ºaláy-ha sm ðu l-fiqár \ ºitnēn V (ºA.R.m – 0310) |
| ＼ | /ºalláti ºánhat salāθa sanawātīn wa-níṣfan mina l-hárb/ (H.B.f – 2709) |

In the case of /maºa taslīmu wāhid u-wāhid min 'ášara bil-mí'a/ (°U.ºA.f – 2310), the combination of pausal forms of the numeral and the shortened conjunction /wa-/ > /u-/ can be interpreted as EA-influenced. In the example /ºala wāhidin wa-xamsīn wa-ºitnēn min 'ášara fi l-mí'a/ (ºA.R.m – 0310), part of the numeral (/wāhidin/) is realised according to *fusħā* norms, part a form (/xamsīn/) which can both be a pausal *fusħā* form and an EA form, and finally EA ＼ (/ºitnēn/). In the case of /wa-lláti yúṭlaqu ºaláy-ha sm ðu l-fiqár \ ºitnēn V (ºA.R.m – 0310), I have shown earlier that names are likely to be realised with EA-influence (see section 5.5 above) and this may be a factor in the choice of an EA form here.

There are 137 forms of ordinal numerals between 1–10 in my data that are not dates, and only one of these shows any EA influence (in the realisation of ث as /t/):

الثالث /bi-šáºni marhálati l-insihābi t-tálita/ (°U.ºA.f – 1610)

As have been shown, the overwhelming majority of numerals between 1–10 are realised according to *fusħā* norms. They are generally produced with case endings in context, and occasionally also in pause. There are some pausal forms in context, but no more than with

other words. Only 7 out of the 302 forms in my data show any influence from the EA number system, and finally only 3 of these are straightforward EA numerals (丫).

5.6.1.1 Weekdays

The name of the weekdays Sunday to Thursday in Arabic are derived from the numerals, three of these weekdays' names differ between *fushā* and EA: Monday, Tuesday and Wednesday. There are no occurrences of EA names of weekdays in my data. (There are 13 occurrences of *fushā* forms of Monday (5), Tuesday (5) and Wednesday (3).) Harrell (1960) does not mention this aspect in his discussion of the use of numbers.

5.6.2 Numerals above 10

As mentioned above, Harrell finds that in his data numerals above 10 are generally realised as EA forms. This is not the case in my data, where EA forms remain the exception and the vast majority of numerals are realised according to *fushā* norms. There are, however, different tendencies between the different categories of numerals.

5.6.2.1 Numerals 11–19

With the numerals between 11–19, there are no overlapping EA and pausal *fushā* forms – hence the distinction between EA and *fushā* forms is clearer than with other categories of numerals.

In my data, I find 48 forms of cardinal numerals 11–19 that are not years (see section 5.6.2.6 below), only 3 of these are EA forms:

F15, F16/wa-min báyni-ha **ṭa³irātu l-mirāž** \ wa-³íffi **xamaṣṭāšar** wa-³íffi **sittāšar**/ (L.Š.f – 1410)
 \& /³índa l-kīlu \ **tamantāšar** ganubíyya pūr sa^cid/ (H.B.f – 0811)

Interestingly, all these three forms can in my opinion be considered as names – and are thus more likely to be realised with EA-influence (see section 5.5 above). There is also one hybrid form in my data, where the form is *fushā* except for the realisation of **ـ** as /t/: /min talātata **‘ášara** fi l-mí³a/ (³U.^cA.f – 1610).

There are 8 forms of ordinal numerals 11–19 that are not dates (see section 5.6.2.5 below), but none of these exhibit any EA influence.

5.6.2.2 Numerals 20–99

There are 85 forms of cardinal numerals 20–99 in my data that are not years (see section 5.6.2.6 below), all of these are realised according to *fushā* norms. There are 5 forms of the ordinal numerals 20–99 in my data that are not dates (see section 5.6.2.5 below), also these are all normatively correct realisations.

5.6.2.3 Numerals 100–999

There are 38 forms of cardinal numerals 100–999 in my data, 35 of these are realised according to *fushā* norms. There are only 3 EA forms:

٣٠٠ /bi-tadmīri š-**sawarīx** \ ³és \ tultumíyya/ (H.H.f – 2010)
 ٣٦١ /³il-**qarāra** l-gúmhuríyya **ráqmə** tultumíyya wáhid u-sitt̄jīna/ (H.B.f – 0111)
 ٣٦٢ /³al-**qarāra** l-gúmhuríyya **ráqmə** tultumíyya tnīn u-sitt̄ín/ (H.B.f – 0111)

The first of these examples can be considered a name, and its realisation as an EA form is hence not surprising.

5.6.2.4 Numerals above 999

I find 69 forms of numerals >999 in my data that are not years (see section 5.6.2.6 below), of which only a single form is EA: ٦٠٢ ملیون /hayθu zādat misāḥatu l-^o**arādī** (z-)zra^cíyya min sítta w-itnēn min ^cášara milyūn faddān/ (W.F.f – 0610).

5.6.2.5 Dates

There are 32 dates in my data, 29 of these are realised according to *fushā* norms. The 3 EA occurrences are all made by the same newsreader (M.X.f – 2610) in reference to the same historical date 31 October 1973: /^ointiṣāru wáhid u-talat^jin V, /^ointiṣār wáhid u-talat^jin V and /^ointiṣāru wáhid u-talat^jin/. Interestingly, there are no references to either month or year – pointing to the central position this date has in Egyptian history. I believe this date can be considered a name, and that this is a factor in the newsreader realising it as an EA form – on the other hand this is not the case regarding the two other dates in my data of equal historical importance (26 July 1952 and 6 October 1973), these two dates are realised according to *fushā* norms one and four times respectively, and never as EA forms.

5.6.2.6 Years

With years we find the highest share of EA realisations of numerals in my data, but 30 of the 37 forms in my data are still realised according to *fushā* norms.¹¹⁹ The 7 EA occurrences are:

- '٧٢ /wa-híya la **táqifu** ^cánda ma^cāriki ^ouktū**bar** talāta w-saba^cin V (^cA.M.m – 0210)
- ١٩٨٩ /munðu nhiyāri š-šuyu^cíyya ^cām ^oálf u-tís^camíyya tís^ca ^ou-tamanīn/ (^oU.^cA.f – 3010)
- ١٩٩٨ /li-^cām ^oálf u-tís^camíyya tamánya w-tisa^cin/ (^oU.^cA.f – 1610)
- '٩٨ /^oil-**qarāra** l-gúmhuríyya **ráqmə** tultumíyya wáhid u-sitt^jina lis-sána tamánya w-tisa^cin/ (H.B.f – 0111)
- /^oal-**qarāra** l-gúmhuríyya **ráqmə** tultumíyya tnīn u-sitt^jin \ lis-sána tamánya w-tisa^cin/ (H.B.f – 0111)
- /nuvémber tamánya ^ou-tisa^cin/ (H.M.m – 1911)
- ١٩٩٩ /li-^cām ^oálf u-tís^camíyya tís^ca w-tisa^cin/ (^oU.^cA.f – 0910)

Note that 4 of these occurrences are references to the current year at the time of the broadcasts. The year 1973 was also repeatedly evoked at the time of the broadcasts because of the enormous focus of the Egyptian media on the 25th anniversary of the October War. I suspect frequent repetition of certain years and dates might make them more likely to be given EA realisations (1998 is realised according to *fushā* norms only twice in my data), but this is mere speculation.

5.6.3 Individual differences

From the examples above, it might seem that some newsreaders are overrepresented with EA forms, i.e. H.B.f with 6 occurrences and ^oU.^cA.f with 5. As the EA forms are so few, and

¹¹⁹ One *fushā* occurrence, '82 /munðu ^cāmi ^oisnáyni \ wa-θámanīn/ (H.B.f – 2709), exhibits /s/ for ^c.

because the number of EA realisations made by the different newsreaders seems related to the number of broadcasts they are represented with in my data (see Table 3.1), I believe there is no basis on which to draw conclusions about individual differences in choice between EA and *fusħā* numerals.

5.7 Features of pronunciation in non-Arabic loans and names

Certain phonological features only occur in lexemes of non-Arabic origin. They cannot be said to constitute an integral part of ERA, but their prominence in the material (due to the focus on international politics and politicians) justifies a discussion of certain phonological features special to them.

5.7.1 Use of /ž/ and /g̊/

In a number of loans, /ž/ ~ /g̊/ do occur. The loans with /ž/ or /g̊/ in my data – all probably of English and/or French origin – are /^oažénda/, /^oistrat̪iyya/ and derived forms, /teknulóžya/ and /ženerál/ ~ /g̊enerál/. None of these occur with /g/ in my data.

/ž/ ~ /g̊/ in names of non-Arabic origin is generally retained in my data:

Abuja: e.g. /^oabūğa/ (^oU.^cA.f – 3010)

Argentine and derivations: /fi l-^cāşimati^ji l-^oáržantiníyya/, /wa-kānati l-^oáržant̪ín/ (^cM.X.f – 0211)

Belgique, e.g. derived form /fi l-^cāşimati l-bélžikíyya/ (^oU.^cA.f – 1610)

İsmail Cem: e.g. /^oisma^cil ġím/ (W.F.f – 0610), /^oísma^cil žém/ (^oU.^cA.f – 0910)

Genève: e.g. /gińiv/ (H.S.m – 1310)

George Robertson: /górg róbertsón/ (^cA.M.m – 0210)

George Tabbot: /žōrž tābet/ (^oU.^cA.f – 2310)

Georgia and derivations: e.g. /g̊oržiya/ (H.H.f – 1910), /televizyūnu l-^cāsimá ž-žuržíyya/ (H.H.f – 1910) and /bí-smi r-ra^oisi ž-žuržíyya/¹²⁰

Jacques Santer: /žák santér/ (H.H.f – 2710)

Jakarta: e.g. /žakárta/ (H.M.m – 1911)

James Ruben: e.g. /gáyms rüben/ (H.B.f – 2709), /žéms rābin/ (^oU.^cA.f – 1610)

James Welwensen: /žéms wélwensen/ (^oU.^cA.f – 0910)

Jean Chrétien: /žān kritiyān/ (M.T.m – 2410)

Jiang Zemin: /žāngi zemīn/ (^oU.^cA.f – 0910)

Joe Lockhart: /žō lókhājt/ (^oU.^cA.f – 2310)

John Glenn: e.g. /žón glén/ (^cM.X.f – 0211)

John Howard: /žūn háward/ (^cA.R.m – 0310)

John Hume: /žón hiyóm/ (^oU.^cA.f – 1610)

Oscar Luigi Scalfaro: /^ooskár ləwīgi skalfāru/ (H.H.f – 2010)

Mirage: e.g. /t̪a^oirātu l-mirāž/ (x2) (L.Š.f – 1410)

Nigeria and derivations: e.g. /fi l-^cāsimá n-náyžeríyya/ (^oU.^cA.f – 3010), /nayžíriya/ (^cM.T.m – 3110)

Sartaj Aziz: /sartāž ^cazīz/ (H.H.f – 1910)

SHJ/G: /éš ^oétš ġi/ (^cM.X.f – 2610)

¹²⁰ In the last two examples, the elision of the definite article suggests that the newsreader subconsciously interprets /ž/ as a voiced /š/.

Tajikistan (طاجیکستان): e.g. /tāžikistān/ (H.H.f – 2010), /tawqī‘i l-ḥukūma t-tāgikīyya/ (W.F.f – 0411)

On the other hand, there are only 4 examples of /g/ for source language /ž/ ~ /g/:

İsmail Cem: /’isma‘īl gēm/, /gēm/ (H.M.m – 2210)

Oscar Luigi Scalfaro: /’óskar luwīgi skalfāru/ (M.T.m – 1010)

Abdüllah Öcalan: /‘abd ul-lāh ḡulgān/ (H.H.m – 2010)

5.7.2 /g/ and /ğ/ in lexemes of non-Arabic origin

The sound /g/ in lexemes of non-Arabic origin is often transcribed with the letter ڂ in Arabic, especially in the Levant, Iraq and the Gulf. In Egypt, both ڂ and ڱ are used. In my data this applies to the names of the six countries Angola (أنجولا ~ أنجولا), Bulgaria (بلغاريا), Guinea Bissau (كونغو ~ كونغوا) and Uganda (أوغاندا ~ أوغاندا). This is reflected in these names being pronounced with both /g/ and /ğ/.

| News-reader | Angola | | Bulgaria | | Guinea Bissau | | Kongo | | Uganda | | Yugoslavia | |
|-------------|--------|---|----------|---|---------------|----|-------|----|--------|---|------------|----|
| | g | ğ | g | ğ | g | ğ | g | ğ | g | ğ | g | ğ |
| H.B.f | | | | | | 3 | | | | | | 5 |
| H.H.f | 3 | | | 5 | | 1 | 4 | | | | | 3 |
| M.X.f | | | | | 1 | 3 | | 4 | | | | 1 |
| ‘A.R.m | | | | | | | | | | | | 3 |
| H.S.m | | 1 | | 1 | | | | 5 | | | | 5 |
| L.Ş.f | | | | | | | | | | | | 4 |
| M.T.m | | | | | 1 | 2 | | 1 | | 6 | | 5 |
| H.‘A.m | | | | | | | | | | | | 1 |
| ‘U.‘A.f | | | | | 8 | | 4 | | | | | 10 |
| W.F.f | | | | | | | | | | | | 1 |
| H.M.m | 1 | | | | | | 11 | | 2 | | 4 | |
| ‘A.M.m | | | | | | | | | | | | |
| | 4 | 1 | 0 | 6 | 2 | 17 | 4 | 25 | 0 | 8 | 32 | 10 |

Table 5.24 /g/ or /ğ/ for foreign placenames with original /g/¹²¹

As found concerning the pronunciation of ضـ (see section 5.3.1), there are two tendencies. The pronunciation seems to be linked to the lexical item in the case of H.B.f, H.H.f, M.X.f, ‘U.‘A.f and H.M.m – but with a somewhat random choice between /ğ/ and /g/. (In the three most common names, *Guinea Bissau*, *Kongo* and *Yugoslavia* (which make up 82,6% of the material), *Yugoslavia* tends towards /g/ where *Guinea Bissau* and *Kongo* tend towards /ğ/).

However, two newsreaders show a different pattern: H.S.m, is consistent in using /ğ/ wherever possible; M.T.m does the same with one exception – these two are the only newsreaders to pronounce *Yugoslavia* with /ğ/.¹²²

5.7.3 /p/ and /v/

/p/ and /v/ are phonemes which traditionally do not exist on any level of Egyptian Arabic, and in loans into Arabic with these sounds they are generally substituted, /b/ or /f/ for /p/ and /f/ for /v/. Badawī associates the use of /p/ and /v/ in non-Arabic lexemes with ‘āmmiyat

¹²¹ Derived terms, i.e. *nisba* adjectives of nationality, are included in the table.

¹²² For the remaining five newsreaders (‘A.R.m, L.Ş.f, H.‘A.m, W.F.f and ‘A.M.m), the data are not sufficient to draw any conclusions regarding individual patterns.

al-muθaqqaftin – it is not mentioned for *fūshā al-^casr* (1973:155). In my data, /p/ and /v/ are often retained – both in loans and names. This is consistent with the norms of pronunciation of lexemes and names of non-Arabic origin (see section 4.4.1.1).¹²³

5.7.3.1 /p/

Lexemes that are firmly established in Arabic, both loans and names with derived forms, are almost consistently pronounced with /p/ by all newsreaders:

| News-reader | diplo-mat(ic) | | Ethio-pia(n) | | Euro-pe(an) | | Paki-stan(i) | | Paris | | parlia-ment(ary) | | Peking | | Port Said | |
|----------------------------------|---------------|----|--------------|---|-------------|----|--------------|----|-------|---|------------------|----|--------|---|-----------|---|
| | b | p | b | p | b | p | b | p | b | p | b | p | b | p | b | p |
| H.B.f | 3 | | 7 | | 7 | | 3 | | 1 | | 5 | | | | | 4 |
| H.H.f | 3 | | | | 8 | | 3 | | | | 5 | | 2 | | | |
| M.X.f | 1 | | | | | | | | | | 2 | | | | | |
| ^c A.R.m | 2 | | | | 6 | | | | | | | | | | | |
| H.S.m | | | | | | | | | | | | | | | | |
| L.Š.f | 1 | | | | 1 | | 1 | | | | | | | | | |
| M.T.m | 4 | | | | 1 | | 1 | | 2 | | 2 | | 2 | | 1 | |
| H. ^c A.m | | | | | 7 | | | | | | 10 | | 1 | | | |
| ^c U. ^c A.f | 6 | 2 | | | 4 | | 4 | | | | 4 | | 3 | | | |
| W.F.f | | | | | 2 | | 1 | | 1 | | 1 | | | | | |
| H.M.m | 2 | 2 | | | 5 | | | | 1 | | | | | | | |
| ^c A.M.m | | 3 | | | | | 3 | | | | 4 | | | | | |
| | 2 | 25 | 2 | 7 | 0 | 41 | 0 | 16 | 0 | 5 | 0 | 33 | 0 | 8 | 0 | 5 |

Table 5.25 Realisation of original /p/ in established loans

Lexemes that are not very established due to their recent entry into Arabic, and which may thus not be very familiar to the newsreaders, are more likely to be realised with /b/ for source language /p/:

| News-reader | Phnom Penh | | Primakov | | Prishtina | | Prodi | | Wye Plantation | |
|----------------------------------|------------|---|----------|---|-----------|---|-------|---|----------------|----|
| | b | p | b | p | b | p | b | p | b | p |
| H.B.f | | | | | | | | | | 7 |
| H.H.f | | | | 5 | 1 | 1 | | 1 | | 14 |
| M.X.f | | 1 | | | | | | | | 8 |
| ^c A.R.m | | | 2 | | | | 1 | | | 1 |
| H.S.m | | | | | | | | | | |
| L.Š.f | | | | | | | | | | |
| M.T.m | | 2 | | | 1 | | 2 | | | 5 |
| H. ^c A.m | | | | | | | | | | 3 |
| ^c U. ^c A.f | 1 | | | | 1 | | 4 | | 3 | 23 |
| W.F.f | | | | | | | | | | 5 |
| H.M.m | 4 | 1 | | | | | 1 | | 12 | 5 |
| ^c A.M.m | | | | | | | | | | |
| | 1 | 4 | 4 | 7 | 3 | 1 | 8 | 1 | 15 | 71 |

Table 5.26 Realisation of original /p/ in recent loans

As seen in the table, *Wye (River) Plantation* was mentioned a staggering 86 times. The name, was first used in the 9th broadcast in my data, and it is interesting to follow the process where a pronunciation is established.

In the first broadcast where the term is mentioned (^cU.^cA.f – 1610), the term is

¹²³ Lexemes occurring less than 4 times in the data are not included in the tables. Derived terms, e.g. *nisba* adjectives, are included in the figures.

realised with /b/ for source language /p/ and variation in the realisation of vowels: /wéy blāntšən/, /wéy blantáyšən/ and /wéy blantēšən/. The following day (‘A.R.m – 1710), the term is pronounced once with /p/, /wéy plentéyšen/, and once with /b/, /wéy blentéyšen/. Two days later (H.H.f – 1910),¹²⁴ the pronunciation /wāy plantáyšən/ is repeated twice, and the following day (H.H.f – 2010) the same pronunciation is repeated 4 times. With the next broadcast (H.M.m – 2210) we get the pronunciation which becomes fairly established: /wāy plantáyšən/ – twice in this broadcast, and 56 times in the remainder of my data. (The remaining 17 realisations are 12 occurrences with /b/ – all by H.M.m, and 5 occurrences with backed /plan/ by H.H.f and W.F.f.)

In this example, the /p/ is realised as /b/ when the term is still unfamiliar, but a generalised pronunciation with /p/ is soon established for all newsreaders except one. The speed with which this placename established a fairly generalised pronunciation is probably due to the extreme focus on the negotiations which took place there, other names and loanwords that have a slower process of penetration will probably show greater variation in pronunciation for a longer period than was the case with *Wye (River) Plantation*.

5.7.3.2 /v/

With source language /v/, we see the same pattern as with /p/ above – established loans seem generally to retain source language /v/ due to the familiarity of the terms:

| News-reader | David | | Kosovo | | Milošević | | November | | television | | Vienna | | Yugosla-via(n) | |
|-------------|-------|---|--------|----|-----------|----|----------|----|------------|---|--------|---|----------------|----|
| | f | v | f | v | f | v | f | v | f | v | f | v | f | v |
| H.B.f | | 1 | | 6 | | 3 | | 4 | | | | | | 5 |
| H.H.f | | | 16 | | 2 | | 2 | | 2 | | 2 | | | 3 |
| M.X.f | | | 2 | | 1 | | 2 | | | | | | | 3 |
| ‘A.R.m | | | 6 | | 1 | | | | | | | | | 3 |
| H.S.m | | | 6 | | 1 | | | | | | 6 | 2 | | |
| L.Š.f | | | 2 | | 1 | | | | | | | | | 4 |
| M.T.m | | | 8 | | 2 | | 1 | | 1 | | 2 | | | 5 |
| H.‘A.m | | | 4 | | | | 1 | | | | | | | 1 |
| ‘U.‘A.f | 1 | | 14 | | 2 | | | | 1 | | | | | 11 |
| W.F.f | | | 4 | | 2 | | | | | | 1 | | | 1 |
| H.M.m | 1 | | 8 | | 2 | | 1 | | | | | | | 4 |
| ‘A.M.m | 1 | | 4 | | 3 | | | | | | | | | 2 |
| | 0 | 4 | 0 | 80 | 0 | 20 | 0 | 11 | 0 | 4 | 0 | 5 | 6 | 44 |

Table 5.27 Realisation of original /v/ in established loans

All of these established terms are consistently pronounced with retained source language /v/, with the exception of *Yugoslavia(n)*, and then only in the case of one newsreader (H.S.m).

¹²⁴ The broadcast of 1810 is not included in my data.

| News-reader | (Dani) Navé | | Primakov | | (Igor) Sergiyev | | (Hubert) Védrin | | (Bernardo) Viera | | Yevgeny | |
|-------------|-------------|---|----------|---|-----------------|---|-----------------|---|------------------|----|---------|---|
| | f | v | f | v | f | v | f | v | f | v | f | v |
| H.B.f | | | | | | | | | | 2 | | |
| H.H.f | | | 5 | | | 3 | | | | 2 | 1 | |
| M.X.f | | | 1 | | | | | | 2 | | 1 | |
| °A.R.m | | | 2 | | | | | | | 1 | | |
| H.S.m | | | | | | | | | | | | |
| L.Š.f | | | | | | | | | | | | |
| M.T.m | 1 | | 2 | | 1 | 1 | 1 | 1 | 2 | | 1 | |
| H.°A.m | | | | | | | | | | | | |
| °U.°A.f | 3 | | | | | | 2 | | 4 | | | |
| W.F.f | | | | | | | | | | | | |
| H.M.m | | | | 1 | | | 2 | | | | 1 | |
| °A.M.m | | | | | | | | | | | | |
| | 4 | 0 | 10 | 1 | 1 | 4 | 1 | 5 | 0 | 10 | 3 | 4 |

Table 5.28 Realisation of original /v/ in recent loans

With terms that have penetrated Arabic more recently, the picture is less consistent, one term – *Viera* – generally shows retained source language /v/, e.g. another – *Navé* – shows only /f/ for source language /v/. With the other terms, there is some variation.

Note that the almost generalised /f/ realisation of *Primakov* may well be due to the newsreaders being aware of the Russian pronunciation of -ov as /of/.

5.7.4 Pronunciation of Hebrew names

Many common Hebrew names have a parallel form in Arabic. These are rarely used in my data. Thus *David* (דָּוִיד) appears as /dévid/ (H.B.f – 0111) and not /da³ūd/ (دُوْد), whereas *Yishhāq* (יַשְׁחָק) is realised both as an approximation of Hebrew /yitshāq/ (H.M.m – 2210) and Arabicised /i⁹shāq/ (إِسْحَاق) (°U.°A.f – 2310).

5.7.5 Hypercorrection in the pronunciation of loans and names of non-Arabic origin
The lack of knowledge of source language pronunciations of certain names and loanwords sometimes results in realisations of non-EA phonemes where the source language has a pronunciation of the phoneme in question which is found in the EA phonological system.

Note that the special graphemes sometimes used in Arabic for /p/, /v/ and /ž ~ ɣ/ (ڦ، ڤ، ڦ) are generally not used in EBA manuscripts (see section 4.5.4), hence the text contains no hints to the newsreader about the correct source language pronunciation of these sounds.

18 of the 20 cases mentioned below are produced by two newsreaders, °U.°A.f (11) and H.M.m (7) – and though the number of cases is limited, I consider the predominance of these two to be an indication of this trait as dependent on the individual.

5.7.5.1 /p/ for /b/

There are sporadic cases of /p/ for source language /b/:

ballistic: /pālistíyya/ (1911 – H.M.m)

Boris Yeltsin: /póris yéltsin/ (1211 – H.M.m).

Hubert Védrine: /°opér vedrīn/ (M.T.m – 2410), /°opār vidrīn/ (°U.°A.f – 0611)

Tabo Mbeki: /tāpu mebīki/ (°U.°A.f – 3010)

5.7.5.2 /v/ for /f/

There are sporadic cases of /v/ for source language /f/:

أسقف: /^oásqov/ (^oU.^cA.*f* – 3010)¹²⁵

Christopher Hill: /krístover híll/ (^oU.^cA.*f* – 1610)

Burkina Faso: /borkīna vāso/, /burkīna vāsu/ (both ^oU.^cA.*f* – 0611)

mafia: /^oal-mávyá/ (H.M.*m* – 1211)

Wolfgang : /vólzungáng \ tšósel/ (H.M.*m* – 1211)

5.7.5.3 /ž/ ~ /g/ for /g/

There are sporadic cases of /ž/ ~ /g/ for source language /g/:

Gerhard Schröder: /^ogerhard šrōder/ (^oU.^cA.*f* – 0910)

John Glenn: /žón žélen/ (^oU.^cA.*f* – 3010)¹²⁶

Ibrahim Rugova: /^oibrahīm ružūva/, /rúžuva/ (both ^oU.^cA.*f* – 1610)

Moshe Fogel: /mošē vožél/ (^oU.^cA.*f* – 0611)

Yevgini Primakov: /yevžīni brimakáf/ (M.X.*f* – 0211)

5.7.5.4 Interdentals for aspirated stops

In some cases, the English spellings *th* and *dh* do not represent interdentals, but rather aspirated stops. There are 2 cases of such English spellings being realised as interdentals in ERA:¹²⁷

Inkatha: /^oinkāθa/ (^oU.^cA.*f* – 3010)

Dhaka: /ðákka/ (twice, H.M.*m* – 2210)

5.7.5.5 Interdental for sibilant

There is only one example of a sibilant realised as an interdental in a non-Arabic loan, *Keizo Obuchi*: /kīθu ^oabótši/ (H.M.*m* – 1911). (The same newsreader is also represented with the pronunciation /kīzu ^oobótši/ (H.M.*m* – 1211).)

5.7.6 Vowels

Fuṣḥā distinguished three vowel qualities. ERA has incorporated vowels in addition to the *fuṣḥā* set /a ā i ī u ū/ and its two diphthongs /ay aw/. In my opinion, the EA vowels /ē/ and /ō/ (etymologically monophthongised *fuṣḥā* diphthongs /ay/ and /aw/ respectively), with short counterparts /e/ and /o/ in shortened syllables, must be considered vowels with phonemic status in ERA. I argue theis phonemical status mainly on the basis of loanwords that must be considered as being well established with a pronunciation containing these vowels – and which do not exhibit any alternative pronunciation(s) in my data. (In addition to this, /ē/ is common in Arabic names in my data – see sections 5.5.2 and 5.6.)

ERA also exhibits vowels not usually associated with either *fuṣḥā* or dialectal Arabic

¹²⁵ I assume it is the perceived foreign origin of this word which leads to this hypercorrection, hence its inclusion in this section. The term is attested as /usquf/ in Wehr (1994:20) and /fusquf/ ~ /fusuf/ in Badawī & Hinds (1986:22). The latter source gives Greek *episkopos* as the origin of the Arabic term.

¹²⁶ The same hypercorrection was incidentally noted by Badawī (1973:137)!

¹²⁷ The source of this pronunciation may well lie in the author(s) of the manuscripts in question spelling these terms with ڏ and ڙ respectively. Wehr gives ڏاڪا/dakkā/ for *Dhaka* [Dacca] (1994:311).

in non-Arabic loans and names.

5.7.6.1 /e ē/

A number of loanwords containing /e ē/ are well established in ERA. Many of these are listed for either *fushā* (in Wehr 1994) or EA (in Badawī & Hinds 1986), but usually with /i ī/ where my data exhibit generalised /e ē/. Examples of such loans are:¹²⁸

- Eritrea(n)* – 22 occurrences, e.g. /^oerítriya/ (W.F.*f* – 0411)
- General* – 3 occurrences, e.g. /^oal-ženerāl/ (^cA.M.*m* – 0210)
- Helicopter* – 3 occurrences, e.g. /wa-ṭa^ʔirātu l-hélikóptar/ (L.Š.*f* – 1410)¹²⁹
- Kilometre* – 15 occurrences, e.g. /kīlumétr/ (W.F.*f* – 0610)
- Maquette* – 3 occurrences, e.g. /^cala l-makétt/ (M.T.*m* – 2410), /^cala makēt mugássam/ (H.S.*m* – 1310)
- Mass* – 3 occurrence, /fi mēs mugámma^ci l-xidmāt/ (M.T.*m* – 2410)¹³⁰
- Metre* – 8 occurrences, e.g. /^cárba^ci mí^oatin wa-xamsīna milyūn métrin muká^cabin/ (H.S.*m* – 1310)
- Novembre* – 9 occurrences, e.g. /fi šáhri nuvémber il-múqbil/ (H.H.*f* – 1910)
- Secretary* – 5 occurrences, e.g. /sikirtēru l-ħukūmati l-^ʔísra^ʔilíyya/ (M.T.*m* – 2410)¹³¹
- Septembre* – 3 occurrences, e.g. /fi šáhr septāmber il-mād̪i/ (^cU. ^cA.*f* – 0910)
- Television* – 4 occurrences, e.g. /wa-náqala t-televizyūn/ (H.H.*f* – 1910)

A number of names with source language /e ē/ mentioned frequently in the broadcasts generally exhibit retained /e ē/ in ERA, e.g.:

- Tony Blair* – 5 occurrences, e.g. /tōni blēr/ (H.M.*m* – 1211)¹³²
- COMESA* – 8 occurrences, e.g. /fi l-koméssa/ (M.X.*f* – 2610)
- Commonwealth* – 6 occurrences, e.g. /ma^ca dūwali l-kōmonwélθ/ (H.H.*f* – 2010)
- Süleyman Demirel* – 8 occurrences, e.g. /sulaymān demirél/ (L.Š.*f* – 1410)
- Helmut Kohl* – 4 occurrences, e.g. /hélmut kōl/ (^cA.M.*m* – 0210)
- Benjamin Netanyahu* – 35 occurrences, e.g. /benyamīn netanyāhu/ (M.T.*m* – 2410)
- Dennis Ross* – 7 occurrences, e.g. /dēnis róss/ (H.B.*f* – 2510), /dénis róss/ (H.H.*f* – 0311)
- Teheran* – 5 occurrences, e.g. /teherān/ (^cA.R.*m* – 1710), /tehrān/ (H.H.*f* – 1910)
- Vienna* – 5 occurrences, e.g. /viyénnā/ (W.F.*f* – 0411)
- Bernardo Viera* – 9 occurrences, e.g. /barnārdū viyēra/ (M.T.*m* – 3110)

Some names are occasionally even realised with /e ē/ for other source language vowels or diphthongs, e.g.:

Ariel Sharon, /e/ for /a/ and /ē/ for /ié/: /^oerēl šarōn/ (H.S.*m* – 1310)

¹²⁸ Only words with 3 occurrences or more have been included.

¹²⁹ Attested with this pronunciation for *fushā* in Wehr (1994:1210).

¹³⁰ Attested with this pronunciation in Badawī & Hinds (1986:841). However, this lexical item is also found with /i/ in my data: /zāra l-mīs/ (M.T.*m* – 2410).

¹³¹ Attested with both /ē/ and /i/ in Badawī & Hinds (1986:420).

¹³² Also found with twice /ɔ/, /tōni bl̪ɔr/ (M.X.*f* – 0211)

- Bill Clinton*, /é/ for /í/: /bél klénton/ (L.Š.*f* – 1410)
Martin Indyk, /ē/ for /í/ and /e/ for /i/: /mārten ēndek/ (U.ºA.*f* – 0910)
James Welwensen, /é/ for /áy/: /žéms wélwensen/ (U.ºA.*f* – 0910)
Slobodan Milošević, /ē/ for /ó/: /slobodān milēsuvítš/ (A.R.*m* – 1710)
Slovakia, /ē/ for /á/: /sluvěkiya/ (U.ºA.*f* – 3010)
UNESCOM, /e/ for /u/: /yeneskóm/ (A.M.*m* – 0210)
Wye River Plantation, /ē/ for /áy/: /wēy blantēšen/ (U.ºA.*f* – 1610)

5.7.6.2 /o ō/

Loanwords with /o ō/ are less common in my data than what was the case with /e ē/, but my opinion is that they are sufficient to argue for a phonemic status:

- August* – 2 occurrences, e.g. /fi šáhri ³ogústos il-mādi/ (A.M.*m* – 0210)
Computer – 1 occurrences, /kombyūtar/ (H.S.*m* – 1310)
Helicopter – 3 occurrences, e.g. /wa-ta?irātu l-hélikóptar/ (L.Š.*f* – 1410)
Autobus – 2 occurrences, e.g. /ºotubīs/ (H.H.*f* – 1910)¹³³
Dollar – 3 occurrences, e.g. /sabaºín milyón dólar/ (U.ºA.*f* – 0611)
Technology – 1 occurrence, /fi wādi t-teknulóžya/ (H.M.*m* – 1911)

A number of names with source language /o ō/ mentioned frequently in the broadcasts generally exhibit retained /o ō/ in ERA, e.g.:

- Madeleine Albright* – 11 occurrences, e.g. /wa-mādlin ³ólbrayt/ (U.ºA.*f* – 1610),
/mádlin ³ólbrayt/ (W.F.*f* – 0610)
Tony Blair – 4 occurrences, e.g. /tōni blēr/ (H.M.*m* – 1211)
COMESA – 8 occurrences, e.g. /fi l-koméssa/ (M.X.*f* – 2610)
Commonwealth – 6 occurrences, e.g. /maºa dúwali l-kōmonwélo/ (H.H.*f* – 2010)
Richard Holbrooke – 8 occurrences, e.g. /rítšard hólbruk/ (M.T.*m* – 1010), /rítšard
holbrúk/ (L.Š.*f* – 1410)
Helmut Kohl – 4 occurrences, e.g. /hélmüt kōl/ (A.M.*m* – 0210)
Kosovo/Kosova – 65 occurrences, e.g. /kosōvu/ (A.M.*m* – 0210), /kosóvu/ (A.R.*m*
– 0310), /kósava/ (U.ºA.*f* – 0910)¹³⁴
New York – 11 occurrences, e.g. /nyúyork/ (H.B.*f* – 2709), /bi-ziyāratin li-nyyōrk/
(M.T.*m* – 1010)

5.7.6.3 Marginal vowels not found in neither *fusħā* nor EA

As mentioned above, several of the newsreaders try to approximate a source language pronunciation with certain names, resulting in the use of four vowels – /ʒ ɯ ã ɣ/ – which must be considered very marginal in any level of Arabic.

/ʒ/ is used fairly consistently in a number of names and loanwords from English:

- America(n)* – 67 occurrences, e.g. /wáṣṭa guhūdin ³ámərikíyyatín mukáθθafa/ (H.H.*f*
– 2010)¹³⁵

¹³³ Attested in Wehr as /otobīs/ (1994:42).

¹³⁴ There are also 14 occurrences with mid-vowel /u ū/, e.g. /kusūva/ (W.F.*f* – 0610).

¹³⁵ There are also 7 occurrences with /e/, e.g. /mina l-mas³ūli l-³ámerikíyyi/ (U.ºA.*f* – 0910). Wehr

Richard Butler – 7 occurrences, e.g. /rítšar bátl̩r/ (M.T.m – 2410), /rítšar bátl̩r/ (H.B.f – 0111)

Bill Clinton – 15 occurrences, e.g. /li-klíntzn/ (°U.ºA.f – 0910)

Wye River Plantation – 85 occurrences, e.g. /wāy plantáyšən/ (H.ºA.m – 2810)

Richard Butler/Richard Holbrooke – 3 occurrences, e.g. /rítšərd bátl̩r/ (H.H.f – 0311)

The vowel /u/ appears sporadically in names, not necessarily reflecting source language pronunciation:

Oscar Luigi Scalfaro – 1 occurrence, /ºoskār luwīgi skalfāru/ (H.H.f – 2010)

New York – 6 occurrences, e.g. /nyúyork/ (H.B.f – 2709) (all 6 occurrences by H.B.f)

Abdullah Öcalan – 1 occurrence, /ºabd ul-lāh ²uglān/ (H.H.f – 2010)

UNESCOM – 1 occurrence, /yuneskóm/ (ºA.M.m – 0210)

Yugoslavia(n) – 6 occurrences, e.g. /yugusláfiya/ (H.S.m – 1310) (3 newsreaders)

There are sporadic occurrences of an approximation of French nasal /ã/ in names and loanwords:

Décembre – 1 occurrence, /xilāla šáhri disãmber il-qādim/ (M.X.f – 0211)

Laurent Kabilā – 3 occurrences, e.g. /lɔrã kabila/ (H.H.f – 0311)

Novembre – 2 occurrences, e.g. /min šáhri nuvãmber il-gāri/ (M.X.f – 0211)

Protestant – 1 occurrence, /ºalládi tawássala ³iláy-hi l-kátulik wal-prütestānt/ (H.B.f – 0111)

Septembre – 2 occurrences, e.g. /fi šáhr septãmber il-mād̩jí/ (°U.ºA.f – 0910)

The vowel /y/ appears very sporadically in names:

New York – 4 occurrences, e.g. /bi-ziyāratin li-nyyōrk/ (M.T.m – 1010)

İsmet Süssgün – 1 occurrence, /ºışmat sysgýn/ (H.H.f – 2010)

5.7.7 Consonant clusters and epenthetic vowel

Like Harrell (1960:18–19), I find that unlike other varieties of *fushā*, ERA does allow initial clusters of two consonants and medial clusters of three in loans and names of non-Arabic origin. Many of the initial clusters follow a vowel ending, and are thus compatible with the EA syllable structure, i.e.: *Primakov* /kama stabºáda primakōf/ (H.H.f – 2010). However, initial clusters of two consonants are also found following a pause, i.e.: *Prishtina* /wa-mina l-muqárrari ³an yagtámiºa híll fí \ brištīna/ (H.H.f – 0311) and /بریطانیا /íθra ³išabati-hi bi-ºázmatin qalbíyya \ briṭānya tuºákkidu ºádama rtiyāhi-ha/ (°U.ºA.f – 0611). There are, however, also examples of epenthetic vowels inserted to break up initial consonant clusters in my data, i.e.: /fi swísra wa-féránsa/ (H.ºA.m – 2810), *Florida* /bi-wilāyatí félórida 1-ºámrikíyya/ (°U.ºA.f – 3010), *Phnom Penh* /pənóm pénə/ (H.M.m – 0511), در امیریة /sáwfa yagidūna dāºiman ³ahdāθan dəramíyya/ (°U.ºA.f – 0611). (Sometimes even a normal vowel is inserted: *Phnom Penh* /benóm bénə/ (°U.ºA.f – 0910).)

I also find clusters of three consonants not broken up by vowels, contrary to the *fushā* and EA syllable structures, e.g. in non-Arabic names and loanwords: *Belgrade* /belgrād/

gives /amrīkā/ and أُمرِيكَى /amrīkī/ (1994:34) with neither /e/ nor /ə/.

(M.T.m – 1010), *Wye Plantation* /qímmat wāy plantáyšən/ (H.^cA.m – 2810) and ١٩٨٦:١٩ /بروتستانتيٰ/ /íhda l-gama^cāti l-prūtestantíyya/ (H.B.f – 0111). The most common lexeme with a three-consonant cluster in my data is the established loanword (ة) إِسْتَرَاتِيجِي (ة), the noun is actually attested in Badawī & Hinds with the sequence /str/ not broken up by an epenthetic vowel (1986:19).¹³⁶ There are 17 occurrences of (ة) إِسْتَرَاتِيجِي (ة) in my data, all with the sequence /str/ retained, e.g. /^cala madīnatī kīndu l-ístratižíyya/ (H.M.m – 2210) – of these, 3 constitute special cases:

/fi ^cíddatī niqātini stratižíyyatin fi kōsova/ (°U.^cA.f – 1610)
 /wa-stratižíyyatī wa-mašāri^ca l-munáððama/ (°U.^cA.f – 2310)
 /tumáθ̄ilu mántiqata mašālihi stratižíyya/ (H.^cA.m – 2810)

These could be interpreted as initial clusters of three, but I choose to interpret them as being treated by these two newsreaders as form X *maṣdars* with *hamzat al-wasl*.

A three consonant initial cluster in a loan should be possible following an open syllable, but I have only found one example of this in my data: *Strasbourg* /^oamāma l-párlamāni l-úrappíyyi fī strasbūr/ (H.B.f – 0111). On the other hand, there are 3 occurrences of *the Spratly Islands* realised as /gúzuri spártli/ (all by °U.^cA.f – 0611) with /spra/ > /spar/.

These consonant clusters opens up a problem around the interpretation of syllable boundaries in ERA. This is an issue in my transcriptions concerning when backing/emphasis starts or stops within sequences of three consonants. For the sake of consistency I have chosen to let the morpheme boundaries be the deciding factor in these cases, hence with initial clusters I let the boundary for backing follow the morpheme boundary, i.e. as in /wa-stratižíyyatī wa-mašāri^ca l-munáððama/ (°U.^cA.f – 2310). I want to stress, however, that this does not imply that I feel sure about this being the correct interpretation of where syllable boundaries go in clusters of three. In medial clusters, I consider the first of the three consonants to close the preceding syllable, as in /lin-nádwati l-ístratižíyyati li-hárbi ^ouktūbar/ (^cA.R.m – 0310).

5.7.8 /ʃ/

The phoneme /ʃ/, which has a very marginal position in Arabic,¹³⁷ is used twice as an approximation of the English pronunciation of /r/:

Tony Blair: /ra ^oisu l-wuzarā ^oi l-brītaníyy tōni blēʃ/ (M.T.m – 1010)
 Joe Lockhart: /žō lókha.it/ (°U.^cA.f – 2310))

5.7.9 /ŋ/

Harrell (1960:17) includes /ŋ/ as a phoneme in his consonant phoneme inventory as the name *Bandung* was consistently pronounced with [ŋ] in his data. In my data, the picture is less consistent. *Pyongyang* is pronounced /byūngyāŋ/ with clear separation between /n/ and /g/ (H.S.m – 1310), so is *Bangladesh* /bángladéš/ (H.M.m – 2210, twice) and /béngəladéš/ (°U.^cA.f – 0611), *Yang Tsemin* /yāŋ tsīmin/ (M.T.m – 2410) and *Kim U Sung* /kīm ^oū sūŋ/ (H.B.f – 2510). There is only example where I find [ŋ]: /lī tñj hyū/ Lee *Teng-hui* (H.H.f – 2010).

¹³⁶ As a *nisba*-adjective, they give /fistiratiji/, however.

¹³⁷ It is an allophone of /r/ with some singers, e.g. the Lebanese singer *Şabāḥ*.

6 Conclusions

6.1 The ERA norms and my data

My overall impression after working for some 18 months with news broadcasts from *al-Barnāmag al-‘Āmm* is how norm-consistent my data generally are. As the analysis to a large extent has focused on deviation from the norms of *fushā* in general as well the norms taught the newsreaders during the training they receive before being allowed on air, it is easy to forget that what is produced in these news broadcasts generally is very consistent with *fushā* norms. This is of course not surprising as the selection and subsequent training of the newsreaders aims to secure that the news broadcasts are presented by personnel with an exceptionally high level of *fushā* proficiency, but I still want to stress that EBA generally succeeds in this.

When this is said, it is also clear from my data that in several aspects, ERA does differ from the traditional norms of *fushā*, but I find this is closely related to the aspects covered and not covered in the training of the newsreaders.

6.1.1 Consistency with features stressed in the EBA training

Generally speaking, many of the aspects of *fushā* which are stressed in the training are realised in consistence with the norms taught the newsreaders, i.e. pronouncing ق as /q/ and ج as /g/ (though sometimes ج in non-Egyptian names is pronounced /ž/ ~ /ğ/), realising ث, ذ and ط as the interdentals /θ ð ð/ rather than the dental stops /t d ð/ (which do occur with some newsreaders) or the sibilants /s z z/ (which occur only very sporadically), and realising the primary emphatics ص, ض, ط and ل with pharyngealisation /š d t ð/. Numerals should be produced according to the *fushā* norms, that is retaining *fushā* forms, *fushā* phonology and the appropriate *’i'rāb* endings – and the newsreaders do so, with only sporadic exceptions.

The norm is that realisation of names and loans of non-Arabic origin should be as close to the source language as possible. This is of course more an idealistic aim than a realistic one as it can hardly be expected for newsreaders anywhere to be familiar with the phonology of as diverse languages as e.g. Khmer, Hindi and Norwegian. Still the newsreaders generally aim to approximate a pronunciation for such names that at least signifies a strong will to pronounce them "correctly", even when this is not consistent with EA and/or *fushā* phonology – e.g. with sounds not part of these two systems and unusual syllable structures, to take two examples.

The only norm stated in the EBA training which is generally disregarded is the rule that Arabic personal names should be pronounced according to *fushā* norms, albeit in pausal form – here the clear pattern found in my data is a general tendency towards EA realisations of names.

6.1.2 Salient features not stressed in the EBA training

Some features are not focused upon in the training, simply because the newsreaders are supposed to know *fushā* grammar very well in general, and these aspects of it in particular. The aspects of *šakl* and *’i'rāb* – word-internal vowelisation patterns and case/mood endings respectively – are two such features. They are considered very important, but are not given much attention in the training as the newsreaders are expected to master these aspects (and they are tested on these skills before they are considered as newsreaders).

Though I note occasional variation from the rules of *šakl*, my general impression is that most newsreaders are very norm-consistent in this aspect. The same is valid for case and mood endings – these are only sporadically incorrect according to *fushā* norms. However, the

pattern for choice of pausal or contextual reading of *'i^crāb* depending on the form being in pause or context is rather less clear. Here, the newsreaders exhibit frequent pausal forms in context as well as contextual forms in pause, even though the norm is quite clear: Pausal form in pause, and contextual form in context.

6.1.3 Non-salient features

There are several features of ERA that are very obvious to e.g. a foreigner's ear – like mine, but which seem not to be noticed by Egyptians – EBA personnel drawing up language policy, newsreaders and listeners alike. As mentioned in section 4.4.1.2, much of the lack of focus on certain prominent features may be caused by the work of the traditional Arab grammarians not focusing on these aspects – and their work remains the basis for the teaching of Arabic in the Arab world today. Thus aspects of stress patterns, emphasis spread and palatalisation of dental stops are not mentioned in the training of the newsreaders. In the case of stress patterns and emphasis spread, research has shown that there is great variation between the different modern dialects of Arabic with regard to these two aspects. As for palatalisation of dental stops, I have not come across this feature being mentioned in relation to any other variety of Arabic than EA (and then especially Cairene as realised by female speakers) All these three features are in my opinion crucial in giving ERA its distinctive Egyptianness.

Emphasis is only discussed in the training as a feature to be retained with the primary emphatics, whereas emphasis spread is not a subject at all. Still the newsreaders exhibit patterns of emphasis spread that are clearly different from what has been found in research on Cairene Arabic. Though a complete analysis of the parameters for emphasis spread in ERA has been far beyond the scope of this thesis, I find I have shown that they seem to be a lot less strict than what has been found for the source dialect of most of the newsreaders (Cairene EA) – with variation from no emphasis spread (regressive or progressive) to emphasis spread beyond the word boundary in fairly similar phonetic contexts.

The question of pronunciation of the pronunciation of /x r ḡ q/ as backed (in accordance with traditional *fushā* norms) is not raised in the training. Syllables containing initial /r/ and /q/ are still generally pharyngealised according to *fushā* norm – when these phonemes close syllables the picture is less clear, though there is a clear tendency towards pharyngealisation. For /x ḡ/ however, backing is unusual.

Though the insistence in the training that all vowels indicated as long in Arabic script should be realised as such in itself is an indication of a certain awareness of a difference in this aspect between EA and *fushā*, the general pattern is that the EA syllabic patterns override the *fushā* norms in this aspect, with only a tendency towards attempts at retaining all long *fushā* vowels. Intonation and a pleasant rhythm to the reading seems to be considered more important, and my speculation is that many Egyptians would find *fushā* texts realised with all long vowels retained according to norm awkward and unrhythmic.

Palatalisation of dental stops is not a subject for the training despite weak palatalisation being a very common feature at least of female Cairenes from the (middle-class to upper middle-class) background shared by the female newsreaders in my data. My data show that five of them exhibit fairly widespread weak palatalisation.

6.2 My data in comparison with Harrell's findings

Richard Harrell's 1960 article «A Linguistic Analysis of Egyptian Radio Arabic» was the starting point for my project, and I have made comparisons with his findings in many of the

analyses of my data. However, with the aim of doing a more general comparison of our findings, there are certain aspects of Harrell's article which make such a comparison problematic. Most important, I have not had access to the complete data from Harrell's study as he only includes a single annotated transcript. There are also differences between what we find interesting in our respective data – accordingly some features which I consider important in my analysis, e.g. realising ض as /ð/ and pronunciation features of non-Arabic names and loans, are hardly considered at all in his (and vice versa).

More crucial is the fact that Harrell does not discuss individual differences at all, when my findings clearly point to individual variation as important in many features. There is no information in Harrell's article about how many newsreaders are represented in his data and their gender distribution. The only indication of the size of his data appears in the middle of the analysis, «[a]n investigation of some two hundred pages transcribed from tape recordings» (1960:36), but there is no information on whether this concerns only the data providing a basis for this particular analysis or the whole paper.

Finally I must stress that though I find interesting differences between our data, I will advise against drawing conclusions about any diachronic change between the time of Harrell's data collection and mine. These differences can be due to a number of factors, individual differences between our ears' interpretations not the least important among them. Then there are the individual differences between our respective groups of newsreaders and the possibility that newsreaders with a domestic audience (as in my data) and an international one (as in Harrell's case) receive slightly different training and focus on other aspects.

6.2.1 Harrell 1960: Phonology

I have not gone into Harrell's discussion of juncture and intonation. For stress patterns I find like Harrell that the ERA system is very similar to the EA one.

My consonant phoneme inventory is very similar to Harrell's, and we both find universal /q/ for ق, as well as a generalised /g/ for ג except in certain loans. (Harrell does not mention the realisation of ג in non-Egyptian Arabic names.) Mention is made of occurrences of ش and ذ as the sibilants /s z/ or the dental stops /t d/, but there is no information about which of the two alternatives is more common in his data (as shown, dental stops for ش and ذ are actually more common in my data than sibilants). The retaining of /p/ and /v/ in non-Arabic names and loans is common in both sets of data.

Like Harrell, I find that clusters of two consonants word-initially and three consonants word-medially do occur in ERA, mostly in non-Arabic names and loans. Harrell finds no trace of epenthetic vowel in ERA in sequences /-CC C-/, I on the other hand find very sporadic occurrences of this – and I point out that the predominance of contextual forms in this kind of phonological environment to a large extent does away with the need of inserting epenthetic vowels.

Regarding the vowel system, I find the same vowel phonemes as Harrell does, with the addition of /e/ (in established loans and names of non-Arabic origin). Harrell discusses the backing effect of /x گ q/ as an allophonic effect on /a/, and finds that «allophones from [a] to [æ] occur in free variation» before or after /q/. This is not the case in my data, where the distribution seems phonologically and lexically conditioned. With /x گ/ I only rarely find backed occurrences, and like in Harrell's data it seems the distribution is fairly random.

My data do exhibit examples of sequences of syllables containing long vowels, but as in Harrell's data EA stress patterns tend to override this with the result being reduction of

the pre-stress long vowel. Like Harrell, I also find that final long vowels are only rarely retained in ERA.

Harrell's discussion of emphasis focuses on pinpointing the consonant phonemes in ERA which can cause emphasis on their own – independent emphatics, and those which can be realised emphatically in an environment with independent emphatics – conjunct emphatics. He limits the independent emphatics to four primary emphatics as well as emphatic /r l š/, but finds that all other consonant phonemes can act as conjunct emphatics. (Unlike me, Harrell sees backed realisations of /x g q/ as not being related to emphasis.) His discussion on emphasis spread is very limited. He gives examples for conjunct emphatics which show emphasis spread generally covering the whole lexeme, but makes no attempt at presenting parameters for emphasis spread. As he presents very few examples, it is difficult to compare my results with his.

6.2.2 Harrell 1960: Morphology

The use of pausal and contextual forms is one of the main foci in Harrell's paper, and for this analysis I have followed Harrell's structure to facilitate comparison.

For pausal *nisba*-endings, I find the same pattern as Harrell with a clear predominance of /-íyy/ (transcribed /í:y/ by Harrell). Harrell finds that the pausal ending presented as the *fushā* norm by Wright (1981 I:27), /-í/, does occur in his data – I find no trace of it in mine. Unlike Harrell, I do not find *nisba* adjectives of nationality with /-i/ – in my data, this EA form is limited to names, with one single exception.

Both Harrell and I find that the MASC INDEF ACC ending /-an/ is common both in context and pause, but unlike him I find 14 occurrences of pausal *fushā* ending /-á/ (albeit with vowel shortening > /-a/).

Concerning the feminine ending *tā² marbūta*, Harrell focuses especially on the pausal form /-at/ in context, which he considers peculiar to ERA. This form is also very common in my data, with 13,6% of the occurrences of feminine ending in context. I also find that this feature seems subject to individual variation with ranges from 2,2% to 41,7% – women seem more likely to use this form than men according to my data. As mentioned above, Harrell has not included individual or gender variation in his analyses, so it is not possible to compare these features with his data.

Indefinite forms of lexemes with weak third radical are very rare in my data, with only one occurrence before pause (with retained contextual form /-in/) where Harrell finds none. Definite forms are generally realised with /-i/ before pause in my data rather than *fushā* /-í/ – Harrell finds both forms.

Neither Harrell nor myself find traces of epenthetic vowels in final consonant clusters before pause.

Both Harrell and I find that ERA differs from *fushā* in the distribution of pausal and contextual forms of nouns and adjectives,¹³⁸ but our findings are different. Most importantly, I find that

¹³⁸ Parkinson finds that «there is a wide range of acceptable oral performance styles for a text whose written form would be accepted as *fushā*, and that while increasing "authenticity" or "classicization" of phonological variables increases acceptance of the text, completely full vowelling and proper observation of pause form, and the like, can actually decrease it, making a "middle" solution, with partial vowelling but correct (Egyptian) phonology, a clear preference over other varieties. This indicates that the grammar vowels are probably not being used much to disambiguate texts, but rather to mark them stylistically. It also emphasizes, in general, the salience of phonological as opposed to grammatical markers in the context of acceptability ratings.» (1991:61)

22,2% of all forms (pausal and contextual) are in pause where Harrell finds 40,7%. There are a number of possible reasons for this:

1. Our interpretation of what constitutes a pause might differ
2. The newsreaders in Harrell's broadcasts (from the EBA foreign service) may use more frequent pauses to obtain more clarity in shortwave broadcasts
3. My sample shows a wide individual range whereas I assume Harrell's count was done in a text read by a single newsreader

In the interpretation of pausal and contextual forms, however, we use the same criteria – and the difference between 58,4% contextual forms in my count compared to 50% in Harrell's is interesting, the same tendency is clear for contextual forms in context with 57,2% in my search data compared to 49% in Harrell's. It would have been interesting to know if the difference is generally this big between my data and Harrell's on a whole.

I also find that these percentages vary between the different newsreaders, with one approaching the level of Harrell's newsreader – W.F.f with 51,1%. The other end of the range is 69,8% of contextual forms in context, by °U.°A.f. Our numbers of contextual forms in pause is similar on a whole, 1,2% in my search data compared to 1% in Harrell's, but also here I find a certain individual variation with ranges from no occurrences (L.Š.f) to 2,9% (W.F.f).

Harrell finds that 9 of the 10 contextual forms in pause were INDEF MASC /-un/ or GEN /-in/ endings, in my search data these two endings account for only 3 of 35 occurrences whereas INDEF ACC /-an/ endings account for 26. Again, I think the difference between our respective findings might stem from his data search for this section only focusing on a single newsreader.

I did not do a count of the categories of the contextual and pausal forms (like Harrell's table 3), but concentrated on the use of contextual and pausal forms in titles. Here I find the same tendency as Harrell, that titles not followed by *hamzat al-wasl* are generally pausal whereas those followed by *hamzat al-wasl* are generally contextual.

Concerning dual and sound masculine plural endings, Harrell finds a general pattern where these endings are shortened (if they are long in *fushā*, as with all sound MASC PL endings and the DUAL NOM ending) and stress shifts to the interior of the word. My findings are rather different, with only 21 of 56 occurrences following Harrell's pattern – the remaining 35 occurrences have retained *fushā* long vowel and/or stress.

My search data backs Harrell's finding that the distribution of *fushā* pausal and contextual verbs generally follows the *fushā* norm, as well as the tendency for PERF verbal forms with *fushā* final long vowel to generally exhibit shortened final vowels in ERA.

There are clear differences between Harrell's findings and mine for pausal and contextual 3MS pronominal suffix (the only pronominal suffix found in our data with different pausal and contextual forms). Harrell finds no pausal forms /-h/ in context, compared to 5,2% in my data. On the other hand he finds generalised contextual /-hu/ in pause, whereas I find individual variations where the newsreaders tend towards either contextual or pausal forms. All in all, Harrell finds that contextual forms in pause make up 15,5% of his total number of forms, whereas the percentage in my data lies at 3,1%. Likewise, in Harrell's data 30,1% of the forms occur before pause compared to 17,7% in mine. In this part of the analysis, Harrell uses a larger sample than earlier – thus I expect that these data include more than one

newsreader. The difference in our numbers may also here be due to different perceptions of pause.

Harrell finds that ERA exhibits the greatest deviation from *fushā* in the numerals, with only numerals below 10 being realised norm-consistently and EA forms predominating in numerals above 10. My data show very different results, with numerals consistent with *fushā* norms predominating on all levels and only sporadic use of EA forms. Several of these occasional EA forms are part of names and terms, and thus in my opinion more likely to be realised with EA-influence. The largest share of EA forms (7 of 37) in a numeral category is found in connection with years.

To sum up, the biggest difference between our sets of data is that my findings generally are more consistent with *fushā* norms. In my data, this is clear in the following features:

1. EA *nisba*-ending /-i/ is generally limited to names.
2. A certain tendency towards approximating *fushā*-consistent pausal form of INDEF MASC ACC ending /-ā/ (> /-a/ because of shortened final vowels).
3. The majority of dual and sound masculine plural endings are realised according to *fushā* norm with retained stressed diphthong (for dual ACC/GEN ending) or retained stressed final long vowel (for dual NOM and sound masculine plural endings).
4. Contextual 3MS pronominal suffixes in pause are less frequent than pausal ones.
5. Numerals are generally realised in accordance with *fushā* norms. Many of the exceptions can be classified as names, and thus seem more likely to be realised with EA influence.

6.3 ERA in relation to Badawi's levels of modern Arabic in Egypt

Examples from the media provided the bulk of the material on which as-Sa‘id Muhammad Badawī's 1973 book *Mustawayāt al-‘arabiyya al-mu‘āṣira fī Misr* was based, and it is interesting to see how my findings fit with his model for the levels of Arabic in Egypt.

ERA can be placed firmly on the level of *fushā al-‘aṣr* – not surprising as Badawī's description of this level to a large extent is based on EBA programs which consist of read *fushā* texts. Note that not only news broadcasts rely on manuscripts written in advance, also feature programs, news analyses and the like are produced in a similar way. However, ERA still exhibits features Badawī associates with other levels in his model

6.3.1 Common features between ERA and *fushā al-‘aṣr*

Many of the features listed by Badawī as typical for *fushā al-‘aṣr* are valid for my findings in ERA. The consonants ل ظ ش are realised as interdentals – Badawī notes that this is a special feature of newsreaders as opposed to other speakers in the radio. ح is generally realised as /g/. Pharyngealisation of the primary emphatics is generally retained, but not with the lip-rounding associated with *fushā at-turāθ*. This lip-rounding of backed phonemes is also generally avoided with the consonants غ ع ق, as well as with the backed allophones of /a ā/ in syllables realised with emphasis. Pausal forms in context (as well as contextual forms in pause – a feature not mentioned by Badawī) are common, more so than *‘iqrāb*-endings that are ungrammatical according to *fushā* norms. Final long vowels are shortened, with some exceptions.

There is a strong tendency towards lexemes with more than one long vowel to be realised with only one long vowel in accordance with the EA syllable structure, but with important exceptions – both depending on individual style and on the *sakl* of the lexeme.

6.3.2 Divergence between ERA and *fushā al-‘asr*

ERA divergence from Badawī's description of *fushā al-‘asr* to a large extent leans towards being more in consistence with the norms of *fushā* in general, but importantly not features closely associated with *fushā at-turāθ* due to the secular focus of the news broadcasts. I find that ERA generally exhibits numerals in accordance with the *fushā* norms (with few exceptions). There is a tendency – at least with some newsreaders – to try to realise vowel length in accordance with *fushā* norms (as mentioned, this is a feature stressed in the training of the newsreaders), including lexemes with more than one long vowel. With final long vowels, this is generally a feature in the realisation of dual and sound masculine plural endings in construct state. It also seems that progressive emphasis spread is not necessarily blocked by the so-called weak letters *ا و ي*.

Other features that constitute divergence from Badawī's description of *fushā al-‘asr* have stronger EA connotations and are mentioned as belonging to levels of EA in his model. Arabic names – personal and geographical – are generally realised in their EA forms (and in some cases with *ج* realised as /g/ ~ /z/ in accordance with source dialect), not in pausal *fushā* form as is the expressed norm in EBA broadcasts.

Badawī (1973:155) presents the use of foreign phonemes like /p/ and /v/ as a trait typical of *‘āmmiyat al-muθaqqafīn* but is not mentioned for *fushā al-‘asr*. Retained /p/ and /v/ in names and loans from non-Arabic languages is very common in ERA. Palatalisation is classified as a feature of *‘āmmiyat al-mutanawwirīn*, but it seems from his examples that he is discussing only the variety of palatalisation which Haeri calls strong palatalisation. Thus weak palatalisation – which is a strong feature with five of the six female newsreaders in my data – is not mentioned by Badawī at all.

6.3.3 Badawī's comments on gender-related variation

Badawī often mentions gender-related variation in his book. He makes a fairly sweeping statement on women's *fushā* performances falling short of men's under similar circumstances:

«فالنساء بصفة عامة أقلّ قدرة على تحقيق "المثال" الفصيح من الرجال في ظروف مشابهة.» (1973:134)

There is no consistent pattern in my data which can be said to support such a general assessment. To take one example of a most salient feature when considering someone's command of *fushā* – the choice of *‘i^rāb* vowel in elision with *hamzat al-waṣl* – there is no marked gender difference in my data in deviation from *fushā* norms.

The most important feature Badawī singles out as being gender-related in oral varieties of *fushā* is deemphasis, but my findings for ERA does not support this – women do not exhibit less backing in general in my data where the realisation of backing and emphasis spread seem to be linked more to phonological factors and lexical conditioning than gender.

Another feature mentioned as gender influenced is palatalisation, but as noted Badawī sees this as an EA feature and does not mention it in his discussion of *fushā*. Like Badawī, I find that palatalisation is almost exclusively associated with the speech of women in my data.

On the other hand, e.g. hypercorrect realisation of ض as /ð/ and high frequencies of

pauses per line of transcribed texts are features predominantly found among the male newsreaders. Thus gender influenced deviation from *fushā* norms is hardly limited to female newsreaders.

6.4 The newsreaders' individual styles

Common sociolinguistic variables like gender, age, education, social status, geography/dialect all influence ERA, but it must be stressed that apart from gender and dialect (in one case), the group of newsreaders is fairly homogenous. Still there is clear individual variation between the 12 newsreaders in my data. The main new aspect of my ERA analysis – especially in comparison to Harrell – is that it takes the factor individual style into consideration.

Below follows my subjective impressions of certain aspects of the individual style of each of the newsreaders.

6.4.1 H.B.*f*

H.B.*f* has a very distinct rhythm to her reading, long lexemes regularly receive stress on more than one syllable. A tendency towards retained vowel length. Her voice has a slightly nasal quality. The frequency of pausal forms in context lies above average. About average frequency (for women) of weak palatalisation. Average number of dentals for interdentals.

6.4.2 H.H.*f*

H.H.*f* exhibits a very confident, relaxed reading style, with a tendency towards retained vowel length. The frequency of pausal forms in context is above average. About average frequency (for women) of weak palatalisation. Very few of dentals for interdentals.

H.H.*f* trains other newsreaders (and was responsible for the training of H.M.*m*).

6.4.3 M.X.*f*

M.X.*f* tends towards a rhythmic reading style. She exhibits very pronounced palatalisation with a considerably higher frequency than the average. Average number of pausal forms in context. No dental stops for interdentals.

6.4.4 °A.R.*m*

°A.R.*m* generally exhibits longer long vowels than the other newsreaders, a bit reminiscent of religious style. Gives a mature impression. Lower than average pause frequency, which is unusual for male newsreaders. The frequency of pausal forms in context lies above average. Higher than average frequency of /ð/ for خ. Below average number of dentals for interdentals.

6.4.5 H.S.*m*

H.S.*m* reads in a rapid, but confident style and gives a mature impression. Lower than average pause frequency, which is unusual for male newsreaders. The frequency of pausal forms in context lies slightly above average. One of two male newsreaders with no occurrences of hypercorrect /ð/ for خ, no dentals for interdentals either.

6.4.6 L.Š.*f*

L.Š.*f* has a relaxed reading style tending towards retained long vowels – she is incidentally the only newsreader in my data realising all *šakl* patterns analysed in section 5.4.7.1 according to *fushā* norms. Frequency of pausal forms in context above average. A very peculiar pattern of dentals for interdentals with 31 of 37 occurrences of ظ realised as /d/ and all 6 occurrences

of **ـ** realised as /ð/, but no occurrences of **ـ** realised as /t/. Unlike all her female colleagues, she exhibits no palatalisation.

6.4.7 M.T.m

M.T.m has a relaxed, calm reading style with a rhythmic feel to it. A slightly nasal quality to the voice. The number of pausal forms in context lies below average. Higher than average frequency of /ð/ for **ض**. No dentals for interdentals.

6.4.8 H.^cA.m

H.^cA.m has a relaxed reading style, but with a slightly broken voice at times. Average number of pausal forms in context. Higher than average frequency of /ð/ for **ض**, but also for dentals for interdentals (including **ـ**).

6.4.9 ^oU.^cA.f

^oU.^cA.f has a slightly careful reading style tending towards retained vowel length, but still with a very rhythmic delivery. A nasal quality to the voice. The number of pausal forms in context lies clearly below average. Higher than average number of dentals for interdentals. Lower than average frequency (for women) of weak palatalisation with 19,3%.

6.4.10 W.F.f

W.F.f has a slightly rhythmic style, with a 'young' quality to her voice. Higher than average number of pauses per line, which is unusual for female newsreaders. Slightly above average number of pausal forms in context. Average number of dentals for interdentals. About average frequency (for women) of weak palatalisation with 25,6%.

6.4.11 H.M.m

H.M.m reads in a quite rapid style, but very unforced and confident. Tends towards a rhythmic reading style. Below average number of pausal forms in context, but compensates with a higher than average pause frequency. The only newsreader with more /b/ than /p/ for source language /p/. Almost no dentals for interdentals (one occurrence, and then in a numeral), but above average frequency of /ð/ for **ض** – note that both these features may reflect his dialect background: H.M.m grew up in Aswan where the dialect has interdentals for Cairene dental stops.

H.M.m trains other newsreaders.

6.4.12 ^cA.M.m

^cA.M.m has a reading style with a nasal quality, which gives a slightly pompous impression. Far below average number of pausal forms in context, but compensates with the highest frequency of pauses per line in my data. One of two male newsreaders with no occurrences of hypercorrect /ð/ for **ض**, below average frequency of dentals for interdentals.

6.5 Lexically conditioned variation

Some of the variation in my data seems more lexically conditioned than subject to influence from individual style. This mainly concerns the patterns of backing of the phonemes /x r q/, where backed/non-backed pronunciations often reflect patterns of backing in EA.

In some cases, lexical conditioning is a factor in combination with individual style. In my data, I find these two factors involved in the realisation of **ض** as /ð/ and the realisation

of source language /g/ as either /g/ or /ѓ/ in certain loanwords and names of non-Arabic origin.

6.6 ERA's distinctive Egyptianness

I quoted Badawī in the introduction on the point that all contemporary oral varieties of *fushā* reveal the dialect backgrounds of the speakers (1973:119). In the news broadcasts, there is a wide range of phonological features pointing to the very distinctive Egyptianness of ERA.

Talking to non-Egyptian Arabs with no linguistic background, most point to the salient feature of realising ڇ as /g/, but then have difficulties pinpointing any other phonological features. On a less conscious level, I believe that stress patterns and palatalisation (of female newsreaders) are other helpful hints – possibly along with patterns of emphasis spread, though these are not identical to EA patterns.

Other EA features, like monophthongisation, reduction or elision of short vowels and generalised definite article /il-/ are exhibited only in Arabic names and occasional use of EA numerals, but as especially EA realisations of Arabic names are common, these features also act as clues for the non-Egyptian listener.

6.7 Lines ahead

This work has concentrated on the phonological aspects of ERA, accordingly the treatment of syntactical and semantic features in my data has been very limited. Further analyses on these aspects would be very interesting.

I have also been a bit puzzled at not being able to find studies parallel to Harrell's concerning other varieties of oral *fushā* from news broadcasts (or other program *genres*) as produced by other national media in Arab countries. Since Harrell, all Arab countries have also developed national TV stations – and the last decade has also seen several international satellite stations – e.g. *al-Ǧazīra*, MBC – broadcasting TV programs 24 hours a day to the Arab world and Arab immigrant communities, especially in Europe. These satellite stations employ staff from different dialect backgrounds, and it would be most interesting to see whether e.g. Egyptian, Lebanese, Palestinian and Gulf newsreaders' performances are in line with the patterns found in national radio and TV stations.

The debate programs on these channels, where the people assembled often come from different dialect backgrounds, would also be interesting arenas for the study of levelling practices, different aspects of approaching *fushā* in extemporary speech, etc. My hope is to see further studies on the language of the Arabic spoken media in the future, and that this work can have acted as an inspiration to others in the field.

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Appendix: Transcripts

Transcript text in sans-serif font by anonymous radio announcer, not the newsreader.

/sayyidāt^j-i wa-sādat^j-i ^oas-salāmu ^caláy-kum wa-ráhmatu **l-lāh** \ fi hādīhi n-**nášra** \ ^oas-sáyyid ^cámrū mūsa yábhaθu ma^ca **r-ra**^ois al-**fílistiníyy** yāsir ^carafāt xilāla ^oigtimā^cí-hima l-**yáwma** fi nyúyork \ ^oat-**tawwurāti** l-^oaxīrata li-^camalíyyati s-salām ma^ca l-**masāri** **l-fílistiníyyi** l-^oisrā^oilíyy \\ wazīratu l-xārigiyati l-^oamərikíyya **tá**^cqīdu gtíma^cáyni múnfašiláyni fi nyúyork ma^ca ^carafāt wa-netanyāhu fi ^oiṭāri l-guhūdi l-^oamərikíyyati l-mabðūla \ li-tah̄rīki ^camalíyyati s-salám \\ márkazu gázza l-qānuníyy yákšifu n-niqāba ^can **xúṭaṭin** ^oisrā^oilíyya li-**tawtīni** milyūn wa-^cárba^ci mí^oat^ji ^oálfi yáhudíyy \ fi **ḍ-díffati** l-**garbíyya** \ bi-ḥlūli ^cāmi ^oalfáyni wa-^cášara \\ wizāratu l-xārigiyati l-^oeritríyya tānfiy ma **waṣafát**-hu bil-mazá^cimi l-^oíθyupíyya bi-ṭárd^ji ma yuzīdu ^cala ^oarbá^catin wa-^cášrina ^oálfa muwāṭinin ^oíθyupíyy \ mina l-^oarādi l-^oeritríyya \\ ^oan-nāxibūna fi ^calmánya yidlūna bi-^caswāti-him fi ^oáqwa ntíxabātin ^camma tašádu-ha ^calmániya \ munðu l-**hárbi** l-^cālamíyyati θ-θāniya \\ \\ **tafṣilu** l-^oanbā^o mina l-**qāhira** \ **ṣarráḥa** s-sáyyid ^cámrū mūsa wazīru l-xārigiyati bi-^cánna-hu báḥħasa ma^ca **r-ra**^ois al-**fílistiníyyi** yāsir ^carafāt \ xilāla gtimā^cin ^cúqida fi sā^catin mubákkirat in **ṣabāḥa** l-**yáwm** \ ^oat-**tawwurāti** l-^oaxīrata fi ma yata^cállaqu bil-**masāri** **l-fílistiníyyi** l-^oisrā^oilíyy \ wa-múgma^ca l-^oarā^oi llát^ji **ṭúriḥat** wa-^cāxiru-ha mā **ṭaráḥa**-hu **ra**^oisu l-wuzarā^oi l-^oisrā^oilíyy \ fi bayāni-h \ fi l-gama^cíyyati l-^cāmma \\ ^oawḍáḥa s-sáyyid ^cámrū mūsa ^oanna l-igtimā^ca kāna **muttáfaqan** ^caláy-hi min **qábl** li-tabāduli wuguhāti n-**náðar** \ wat-tansīqi **wa-sti^crādi** l-**ittiṣalāti** llát^ji **gárat** bi-šá^oni-h \ wal-^cánsiṭa l-**qādima** xilāla \ hādā l-^ousbū^c \\ \\ ^caqadat wazīratu l-xārigiyati l-^oamərikíyya **mádlin** ^oolbrayt igtimā^cin fi nyúyork fi **wáqtin** mubákkirin min **ṣabāḥi** l-**yáwm** \ ma^ca **r-ra**^oisi l-**fílistiníyyi** yāsir ^carafāt \ θúmma tabi^cát-hu bi-gtimā^cin mumāθilin ma^ca **ra**^oisi l-wuzarā^oi l-^oisrā^oilíyy \ **wa-qad wás(a)fat** ^oolbrayt igtimā^cá-ha ma^ca ^carafāt bi-^cánna-hu kāna gáyyidan \ fi ḥīni stabá^cda gáyms rūben \ ^oal-mutaháddiθu bí-smi l-xārigiyati l-^oamərikíyya \ ^oan túsfira l-mubaḥaθātu bayna ^oolbrayt wa-kúllin min ^carafāt wa-netanyāhu \ ^cala **t-tawáṣṣuli** li-**ttifāqin** niha^cíyyin wa-šāmil \ fi mā yata^cállaqu bi-tanfīdi l-**marhálati** θ-θāniya mina l-insihābi l-^oisrā^oilíyy \ mina **ḍ-díffati** l-**garbíyya** \\ \\ wa-fi l-wáqti náfsi-h náfa **ra**^oisu l-wuzarā^oi l-^oisrā^oilíyy ^oan yakūna **qad** **ṣárraḥa** bi-^cánna-hu yúmkīnu **t-tawáṣṣulu** ^oila ttifāqin ma^ca l-gānib al-**fílistiníyyi** fi ḡudūni ^oúsbu^cáyn \ mu^cákkidan ^oanna ^oisrā^oila tūšiku ^cala **t-tawáṣṣuli** ^oila tafāhumin ma^ca l-wilayāti l-muttáḥida \ **háwla** l-insihābi l-^oisrā^oilíyy

\ hāða wa-qád **ḥáððarat** mašādiru bil-wáfdi l-murāfiqi li-ra^ʔisi l-wuzarā^ʔi l-^ʔisrā^ʔilíyy \ min ^ʔánna-hu ^ʔiða ^ʔáclana **r-ra^ʔis** **arafāt** \ **fi l-xiṭāb** ^ʔalláði sa-yulqī-hu gádan \ ^ʔamāma l-gam^cíyyati l-^cāmma lil-^ʔúmami l-muttáhida \ ^cáni **tizāmi-hi** ^ʔi^clāna **qiyāmi** d-**dáwlata** l-**filiṣtiníyya** fi l-^cāmi l-**qādim** \ fa-^ʔínna dālika sa-yu^ʔáθθiru bi-šáklin **xaṭīrin** ^cala ḥtimalāti **t-tawáṣṣuli** **lil-ittifāq** \ **háwla** l-**marḥalati** θ-θānīya mina l-insihābi l-^ʔisra^ʔilíyy \ **mina d-díffati** l-**garbíyya** \\ hāða wa-mina l-**muqárrari** ^ʔan yagtámi^ca **r-ra^ʔisu** l-^ʔámarikíyyu klíntun masā^ʔa **gádin** fī wāšintūn **ma^ca r-a^ʔisi** l-wuzarā^ʔi l-^ʔisrā^ʔilíyy \ báynama yagtáma^cu **ma^ca r-ra^ʔis** **arafāt** bá^cda **gádin** \ wa-ðálíka fi ^ʔitāri l-guhūdi l-mabðūla li-taḥrīki ^camalíyyati s-salāmi **fi** š-šárqi **l-^ʔáwsat** \\ ^cala **ṣa^cida l-^ʔawdā^c** **fi l-arādīl** muhtálla kásshafa mārkazu gázza l-qānuníyyu n-niqāba ^can **xúṭaṭin** ^ʔisra^ʔiliyya \ **li-tawṭini** milyūn **w-árba^ci** mí^cat^ci ^ʔálfī yahudíyyi **fi** d-**díffati** l-**garbíyya** \ bi-ḥulūli ^cāmi ^ʔalfáyni wa-^cášara \\ wa-^ʔákkada l-márkazu ^ʔanna s-suluṭātu **l-^ʔisrā^ʔilíyyata mustamírratun** fī siyāsat^ci-ha lláthi tatagāhalu kāffata l-ittifaqiyáti d-dawlíyya \\ **yá^cqidu wuzarā^ʔu** xārigíyyati d-dúwali l-^carabíyya wal-^ʔifriqíyya l-mušarikūna fī gtimá^cati l-gama^cíyyati l-^cāmma lil-^ʔumámi l-mutáhidda ^ʔigtimá^can muštárakan fī nyúyork \ xilāla l-^ʔayyāmi l-qalīlati l-qādima \ bi-mušārakat^ci kúllin mina l-^ʔamīni l-^cāmm lil-gāmi^cati l-^carabíyya \ wal-^ʔamīni l-^cāmm li-munáððamati l-wáhdati l-^ʔifriqíyya \ ðálíka li-munāqašat al-qadāya **l-^carabíyyat^ci** wál-^ʔifriqíyya \ **máwdī^ca** l-ihtimāmi l-muštárak \ wa-ðálíka binā^ʔan ^cala qtirāhīn mina d-dúwali l-^ʔifriqíyya \ **ṣarráḥa** bi-ðálíka l-^ʔamīnu l-^cāmmu li-gāmi^cati d-dúwali l-^carabíyya d-duktūr **íṣmat** ^cabd al-magīd \ qubáyla muğādarat^ci-hi l-qāhirata **ṣabāḥa** l-yáwm \ **mutawággihān** ^ʔila nyúyork **li-ḥudūri** gtimá^cati l-gama^cíyyati l-^cāmma \ **’adāfa** ^cabd al-magīd ^ʔanna qadíyata s-salāmi **fi š-šárq al-^ʔáwsat wal-maxāṭira** lláti tuháddidu l-ámna wal-istiqrāra **fi š-šárq al-^ʔáwsat** \ min **garā^ʔi** siyasat^ci ḥukūmat^ci ^ʔisra^ʔili l-ḥalíyya \ wa-^ʔi^clāna **qiyāmi** d-**dáwlata** l-**filiṣtiníyya** l-^cāma l-qādim \ **wa-qadíyat** lōkerbi **wa-qadíyati** l-^cirāq \ sa-takūnu mīhwara **l-munāqašat** ma^ca kúllin mina l-^ʔamīni l-^cāmm lil-^ʔúmami l-mutáhidda kūfi ^canān \ wal-^ʔamīni l-^cāmm li-munáððamati l-wáhdati l-^ʔifriqíyya sālim ^ʔáhmad sālim \ wal-^ʔamīni l-^cāmm li-munáððamati l-mu^ctámari **l-^ʔíslamíyy** \ ^cázz id-dīn al-^círaqíyy \\ yagtáma^cu nā^cibu **ra^ʔisi** l-wuzarā^ʔi l-^ciraqíyyi **ṭāriq** ^cazīz gádan fi nyúyork ma^ca l-^ʔamīni l-^cāmmi lil-^ʔúmami l-muttáhida kōfi ^canān fi muhāwalatin li-^ʔigād^ci ḥállin

lil-ázmati l-ḥalíyya \ báyna bağdād wal-munáḍḍamati d-dawlíyya \ ḥawla barnāmigi t-taftiš
‘ala ‘áslihati d-damāri š-šāmili l-‘iraqíyya \ wā-mina l-muqárrari ‘an yúṭli‘a ‘anān xilāla
l-igtimā‘ ṭāriq ‘azīz ‘ala tafasīli barnāmigi l-murāga‘ati š-šāmila lil-‘alāqatī báyna l-‘irāq
wal-lágnati d-dawlíyya l-xāṣṣa bit-taftiš \ ‘ala ‘áslihati d-damāri š-šāmili l-‘iraqíyya \ wa-
dálika ‘íða má sta³náfat bağdādu ta‘awuna-hā bi-šáklin kāmil \ ma‘a mufattišī ‘al-‘úmami
l-muttáhida \\\ hāðihī l-‘anbā‘ nuwāfi-kum bí-ha mina l-qāhira \\\ ḍákarati l-yáwma maṣādiru
ṣahafíyyatun fi l-gazā‘ir ‘anna sáb‘ata gazā‘iriyīna láqu maṣrá‘-hum báyna-hum muzari‘ān
\ ‘ala ‘áydī l-gama‘ati l-‘irhabíyya llátī hāgamat yáwma l-gúma‘ati l-mādī \ ‘íhda l-qúra fi
‘iqlīmi skāda \ ‘alláði yáb‘adu θaláθa mí‘atī kílumétrin ‘an al-‘āsimati l-gazā‘iriyā \\\ ‘ílla
‘anna tadáxxula quwwāti l-‘ámni l-hukumíyya s-sarī‘a \ hāla dūna ‘aqwá‘i maðbáha \ ‘adāfati
l-maṣādir \ ‘anna l-{ }irhabíyyīna hāwalu qáṭla l-mazīd mina l-muzari‘īn \ wa-qad fárra
l-{ }irhabíyyūna ‘ila l-ġabāti l-qarība \ wa-kānat quwwātu l-‘ámni fi l-gazā‘ir qad tamákkat
‘ámsi min qáṭli θaláθatin mina l-gama‘ati l-‘irhabíyyati l-musállaḥa \ fī muqāṭa‘ati skíkda \
‘al-wāqi‘a ‘ala s-sáhli l-śarqíyy \ wa-ðálika xilāla ‘amalíyyati tansītīn ‘áskari \\\ náffati
l-yáwma wizāratu l-xārigíyya l-‘eritríyya ma waṣafát-hu bil-mazā‘imi l-‘íθiyupíyya ‘an
qiyāmi l-hukūmati l-‘eritríyya bi-ṭárdī ma yazīdu ‘ala ‘arbá‘atin wa-‘ašrīna ‘álfa muwāṭinīn
‘íθiyupíyy \ yā-ðalika fi l-bayāni lláði ‘azharát-hu l-xārigíyyatu l-‘eritríyya \ háyθu ‘ákkadat
‘erítriya lil-mugtáma‘i d-dawlíyy ‘imána-ha bi-‘anna l-hálla l-‘ámθal lin-nizā‘i l-hududíyyi
báyna l-baladáyn \ sa-yakūnu ‘an ṭarīqi l-mufawadāt was-súbuli l-qānuníyya \ wa-láysa ‘an
ṭarīqi ‘al-hárbi \ ‘adāfa l-bayānu ‘anna ‘erítriya qad dá‘at mirāran ‘ila ‘igrā‘i tāhqīqin fi
ma yataráddadu hāwla ‘isā‘atī mu‘āmalati l-‘íθiyupíyyin \ ‘ala l-‘arādī l-‘eritríyya \ wa-‘anna
qarāra l-hukūma l-‘íθiyupíyya bi-šá‘ni muqāṭa‘atī minā‘i-hi \\\ minā‘ wa-muṣáwwa ‘al-‘ítri...
‘al-‘eritríyy qad tasábbaba fī mugādaratī síttatī ‘alāfin wa-síttī mī‘atī ‘íθiyupíyyi lil-‘arādī
l-‘eritríyya \ bi-sábabi ‘ádamí wugūdī fúraşı ‘ámalin \ lá-hum \ wa-ðálika ‘índa bidāyatī
nušūbi n-nizā‘i báyna l-baladáyn \\\ láqiya náhu sába‘ta ‘áshara šáxṣan maṣrá‘-hum wa-‘usība
θalāθatun wa-‘ašrūna ‘axarūn \ xilāla l-ištibakāti llátī wáqa‘at ‘ámsi báyna l-faṣā‘ili
ṣūmalíyya l-mutazāri‘a fi ganūbi ḥ-ṣumāl \\\ wa-ðákarat wikálatu l-‘anbā‘i l-faransíyya
l-yáwm \ náqlan ‘an mutaháddiθin bí-smi ‘íhda l-faṣā‘ili l-mutazāri‘a \ fi ḥ-ṣumāl \ ‘anna

l-ištibakátí **wáqa**^cat báyna quwwáti gáyš {^oarā huğniyín} wal-milišáti t-tábi^ca li-ħusáyn
ayd^did \ fi báldatáy bídawa wa-bür **hākaba** \\ \\ **wásala** l-yáwma ^oila l-büsna wazíru d-difá^ci
l-^oamrikíyy wíliyam kuhén fi **ziyāratin** tastágriqu **yáwman** wáhidan \ wa-ðálíka **lil-it̄tilā**^ci
ala bunúdi tanfiði **ttifaqíyyati** s-salám \ ^oallátí ^oánhat saláθa sanawátin **wa-níṣfan** mina
l-**hárbi** \ wa-mina l-muqárrari ^oan yagtáma^ca kuhén ma^ca **qādatí** quwwátí **hífði** s-salám \
^oat-tábi^catí l-**hílfí** **nátu** \ wa-má^ca **kibāri** l-muwafawud^dína d-dawliyyín \ ^oal-mukallafina
bi-^oigrá^ci ^oislahātini qtiṣadíyya \ wa-siyāsiyya fi l-büsna \\ wa-kāna wazíru d-difá^ci l-^oamrikíyyi
qad **wáqqa**^ca ^oámsi fi skúpya **āṣimatí** maqdúnya ttifaqíyyatan **táqđi** bi-^oinšá^ci quwwátí
hífði s-salám \ fi ganūbi **šárqi** ^ourúppa \ ^oðatí ^oánšiṭatin ^oinsaníyya \ míθla **taqđími** l-musa^cadāt
wa-murāqabatí l-ittifaqiyyat \ wā-min nāhiyatín ^oúxra \\ ^oá^clanat **maṣādiru** tābi^catun li-**hílfí**
nátu l-**yáwm** ^oanna l-quwwáti l-^oámrikíyya \ ^oi^c**táqalat** **qā**^cidan sābiqan li-quwwátí **šúrṭati**
sárb il-büsna \ hayθu **wággahat** lá-hu \ máhkamatu múgrimi ^oal-**hárbi** d-dawlíyya \ túhama
l-qátl \ wa-rtikāba **garā**^cim ^oúxra **dídda** l-^oinsaníyya \ xilāla l-fátratí ma báyna ^camáy
^oθnáyni wa-tisa^cin wa-xámsatin wa-tisa^cin \\ ^oadāfatí l-**maṣādiru** náfsu-ha ^oanna l-muttáham
\ fi **tarīqi**-hi ^oila **lahāy** lil-muθūli ^oamāma \ ^oal-máhkámati d-dawlíyya \ ^oalláti **tánđiru**
garā^cim ^oal-**hárbi** \ ^oallátí rtúkibat fi l-büsna \\ \\ tawággaha l-yáwma ma yazídū ^cala sittína
milyún nāxibin ^oálmaníyy ^oila **ṣanadíqi** l-iqtirā^c wa-ðálíka lil-^oidlā^ci bi-^oaṣwāti-him fi l-
intixabāti l-^cámma \ ^oallátí yatanáffasu fī-ha xámsatu ^oahzāb \ ^oábrazu-ha l-hízbu d-
dímuqraṭíyyu l-masihiyy \ bi-riyāsat l-mustašār hélmut kōl \ wal-hízbu l-ištirakíyyi d-
dímuqraṭíyyi l-mu^cārid \ bi-riyāsat ḡrhard \ šróyder \ **wa-qad** ^oaṣārat ^oāxiru **stíṭla**^cātin
li-rá^ci-hi ^oila **taqáddumi** l-hízbi l-ištirakíyyi d-dímuqraṭíyyi l-mu^cārid \ bi-fāriqin **da**^cil ^can
munāfisi-**hi** **r-ra**^cisíyy \ ^oal-hízbi l-masihiyyi d-dímuqraṭíyy \\ tu^cáddu hāðihí l-intixabāt min
áqwa l-intixabāti lláti tašhádu-ha ^oalmániya munðu l-**hárbi** l-^cálamíyyati θ-θāniya \ wa-gadírun
bil-^oisāra \ ^oanna l-mustašār hélmut kōl yás^ca xilāla hāðihí l-intixabāt \ ^oila l-ihtifāði \
bi-mánsibi l-mustašaríyya \ ^oalláði yašgálu-hu munðu ^cāmi ^oisnáyni \ wa-θámanín \ li-fátratin
xámisa \\ ^oiftátha s-sáyyid **farūq** húsni wazíru θ-θaqāfa l-yáwma **máwqa**^ca tamθāl **náhdat**
míṣr bil-qāhira bá^cda **tarmími-h** \ wa-húwa t-timθālu š-ṣahír li-fannāni **míṣra r-rā**^cid mahmūd
muxṭār \ **háðarā** l-ifitħáha l-mustašār máhri l-gíndi muhāfiðu l-gíza \ wa-^cádadun min

qiyādatī wizārati θ-θaqāfa \ yu^cáddu hāḍa t-timθāl \ min ²ášhari l-³a^cmāli l-fanníyya \
°allátī \ tu^cábbir ^cani l-bá^cθi l-gadjīd \ wa-húwa manhūtun min **hágari l-granīti** l-wardíyy \
mís̄r \ mu^cālagata muxtálafi gawānibi t-timθāl \ wa-taquyáta-ha li-muqāwamati t-taláwwuθ \
wa-²akāffati l-^cawāmili l-gawwíyya \\ wan-náb³u l-²axīr ^cani l-²áhwali l-gawwíyya/

تقویتہا

/fī hādīhi n-nášra \ ^ar-ra^īs muhámmad húsni mubārak yu^ákkidu ^anna t-taháddiyāti lláti tuwāgihu-na l-^ān \ lā taqíllu ^an tílka lláti kānat tuwāgihu-na qábla hárbi ^uktūbari l-magīda \ ^alláti háfíðat li-mísra makānata-ha wa-dáwra-ha t-tarixíyy \ ^ar-ra^īs mubārak yu^ákkidu ^anna dáwra míṣr \ húwa dáfcu ^amalíyyati s-salāmi l-^ādili waš-šāmil \ wa-^anna l-filistíniyyīna hum ^aṣḥābu l-qarār \ wa-min hágqi-him rafdu ma yaráwna-hu fi gáyri šālihi-him \ ^as-suluṭātu l-^isra^ilíyyatu táfrídu mugáddadan tawqan ^amníyyan šāmilan ^ala manāṭiqi s-súlṭati l-filistíníyyati fi ɖ-ɖíffat al-ḡarbíyya \ wa-qíṭā^i gázza \\ ^as-sekirtēru l-^āmmu li-hílf l-^atlanṭíyy \ yú^clinu ^anna l-hílf \ qad ^ásbahā gāhizan li-tawgīhi dárbatin ^askaríyyatin lil-quwwātī ʂ-ʂerbíyya \ fī ^iqlīmi kosōvu \ mā lam yáshab ər-ra^īsu l-yuguzlavíyyu quwwātī-hi mina l-^iqlīm \ wa-yūqif il-maḍābiha lláti turtákabu dídda l-muwāṭinīna l-^albān \\ ^al-hízbu d-dimuqrāṭíyyu l-ištirākíyy yábda^u mušawarātin ma^a hízbi l-xúdr \ bi-šá^ni taškili l-i^tilāfi l-ḥukumíyyi l-gadidi fī ^almánya \ bi-za^āmati l-mustašāri l-^almaníyyi l-muntáxab \ gérhard \ šrōdar \\ tafsīlu l-^anbā^ \ mina l-qāhira \\ ^akkada r-ra^īs muhámmad húsni mubārak ^anna qímata hárbi ^oktōbari l-magīda \ tákmuṇu fi ^ánna-ha kānat hárban min ^ágli s-salām \ wa-láysa min ^ágli l-^udwáni wat-tawássu^ \ hayθu kāna l-hádfa míñ-ha taṭhīru l-^árdi min dánasi l-ihtilāl \ wa-kānat hárban mašrū^an wa-mubárrara... mašrū^atan wa-mubárrara \ bi-kúlli ma taḥmílu-hu hādīhi l-kalimātu min ma^ānin \ wa-^ašāra r-ra^īs fi hadīθin šāmilin ^ádla bí-hi li-ṣahīfati l-quwwātī l-musállaha \ bi-munāsabati l-ihtfalāti bil-^īdi l-fidḍíyyi li-náṣri ^uktōbari l-magīd \ ^ašāra ^ila ^anna hárba ^uktōbar \ ^áθbatat ^anna r-rigāla wa-láysa s-silāḥ \ humu l-^ahámm \ wa-^anna gunūda míṣr \ hum xáyru ^agnādi l-^árd \ wa-^ašāra ^ila ^anna min báyni d-durūsi l-^adīda \ ^alláti ^afrazát-ha hárbu ^uktōbar \ híya ^anna l-hudūda l-^āmina \ la yádmanu-ha t-tawássu^ \ wa-lā l-mawāqi^u l-háṣīna \ wa-^ínnama l-^ádlu wa-ḥtirāmu ḥuqūqi l-^āxarīn \ kama ^anna t-taslīha l-mutafáwwuq \ wal-qúwwata l-^askaríyya \ gáyru qādiráyni ^ala taḥqīqi l-^ámnu wa-fárdi l-^ámri l-wāqi^ \ wa-qāla r-ra^īs mubārak ^inna hárba ^uktōbar ^a^ādat li-mísra Өiqáta-ha bi-đāti-ha \ wa-háfíðat lá-ha makānata-ha wa-dáwra-ha t-tarixíyy \ wa-^an ڏikrayāti-hi ^an hárbi ^uktōbari l-magīda \ qāla r-ra^īs mubārak \ ^ínnaha ڏikrayātun lán yansā-ha \ wa-híya la tāqifu ^ánda ma^āriki ^uktōbar talāta w-saba^in \ wa-lakínna-ha ta^ūdu

^ila fátrati(n) qábla nušūbi l-hárþ \ wa-bit-tahdíd \ min sanawāti hárbi l-istinzāf \ ^alláti kānati l-mádrasa \ ^alláti ta^cállamna fī-ha gamī^can \ wal-báwtaqa \ ^alláti nṣáharat fī-ha qudurātu šá^cbi míṣr ma^ca quwwāti-hi l-musállaḥa \\ wa-^oákkada r-ra^ois fi ḥadīθi-h \ ^anna t-taháddiyāti lláti tuwāgihu-na l-^oān \ lā taqíllu ^can tílka lláti kānat tuwāgihu-na qábla l-hárþ \ wa-tahqíq n-násr \ mušīran \ ^ila ^ánnā-na na^cīšu fi ẓurūfin ^oíqlimíyyatin wa-dawlíyyatin daqīqa \ tataṭállabu l-mazīda mina l-háðar \ wa-^oanna durūsa t-tārīx \ táfridu ^caláy-na ḏarūrata l-hifāði ^cala gáyšin qawíyy \ wa-^cala qúdratin difa^cíyyatin kāmila \ tutíhu lá-na l-qiyāma bi-dáwri-na l-hayawíyy \ bi-^ctibāri ^anna s-salām \ yaḥtāgu li-qúwwatin taḥmíyy \ wa-rádda-na ^cala su^oālin háwla ma turáddidu-hu ^oisra^oilu ^can tanāmi qudurāti míṣra l-askaríyya \ ba^cda ^cašrīna ^cāman ^cala tawqí^ci ttifaqíyyāti kāmb dēvid \ qāla r-ra^ois mubārak \ ^inna tílka z-zawba^cāt tuθīru-ha ^oisra^oilu min wáqtin li-^oāxar \ lit-taḡtíyati ^cala ma taf^cálu-h \ wa-^oadāfa r-ra^ois \ ^anna l-quwwāti l-musállaḥata l-maṣríyya \ šáhidat ^cala máda s-sanawāti l-^oaxīra \ tāfratan kabīratan mina t-taṭáwwuri wat-tahdīθ \ ḥayθu támma l-intihā^ou min maṣrū^ci ^cálíyati l-qiyādati was-sáyṭara \ wa-bád^oi t-tadrībi bi-márkazi t-tadrībi t-tiktikíyy \ li-tádxula qúwwatu-na l-musállaḥa \ bi-haðáyni l-mášru^cáyn \ ^oal-qárna l-hādiya wal-^cašrīn \\ wa-^oašháda r-ra^ois fī ḥadīθi-hi bi-dáwri l-quwwāti l-musállaḥa \ wa-waṣáfa-ha bi-^oánnā-ha madrásatu l-muwāṭanati wal-intimā^o \ wa-la tā^crifu l-fárqa báyna ^cúnṣuráyi l-^oúmma \ wa-híya máṣdaru Θ-θíqati wal-^oamān \ li-kúlli š-šá^cbi l-miṣríyy ^camalíyyati s-salāmi l-^cādili waš-šāmil \ wa-^oinna l-filiṣtiniyyīna hum ^oaṣhābu l-qarār \ mu^oákkidan \ ^anna míṣra láysat ^oadāta dáḡtin ^cala l-filiṣtiniyyīn \ wa-min hákki-him \ ^an yárfudu ma yaráwna-hu fi gáyri ṣálihi-him \\ wa-^oákkada r-ra^ois ^ánnā-hu lā yūgadu fi míṣra man yurīdu l-hárþ \ wa-lakínna s-salāma l-^cādila waš-šāmil \ húwa l-qādiru ^cala stimrāri wa-ḥimāyati l-maṣálihi l-mutabādala \ wat-tawāzuni l-ma^cqūl \ wa-láysa t-tawāzun \ ^alládi turīdu-hu ^oisra^oil \ bi-tanāmi qúwwati-ha l-^caskaríyya \ wa-fárdi quyūdin ^cala l-qúwwa l-^carabíyya \\ wa-tanāwala r-ra^ois mubārak ka-ðálík \ mā tabúθθu-hu l-hamalātu l-^oisra^oilíyyatu dídda míṣr \ mu^oákkidan ^oanna hāðihi l-^oumūr \ lā tuxīfu-na \ fa-míṣru lā tákbalu ḏ-ḍáḡta ^caláy-ha \ wa-lá tákbalu ma yata^caraðu ma^ca maṣálihi-ha wa-dáwri-ha fi l-mán̄tiqa \ wa-qāla ^oinna ^oisra^oil \ tunāqidu náfsa-ha \

wa-tattáhamu ş-şúhafa l-mísríyya \ bi-mu^cādati s-sámiyya \ **bir-rágmi** min ^oánna-na ^oáslan sámiyyún \ wa-táríxu **mísra ma**^crūfun bit-tasámuḥ \ wa-^cádami t-táfriqati báyna l-^oadyāni θ-θalāθa \\ wa-**hawla** ăhirati l-^oirhāb ^oákkađa **r-ra**^ois mubārak ^oanna l-gama^cāti lláti tumārisu-hu ba^cida kúlli l-bú^cda ^cani d-díni l-^oislamíyyi ^oáwi l-masihíyyi ^oáwi l-yahudíyy \ muháđiran \ min ^oanna d-dúwal \ ^oalláti tú^oi l-^oirhāb \ sa-tádfa^cu θ-θámana gáliyan \\ wa-gáddada **r-ra**^ois da^cwáta-hu li-^cáqdi l-mu^ctámari **d-dawlíyyi** li-mukáfaħati l-^oirhāb \ kama tanāwala **r-ra**^oisu fi ḥadīθi-h \ ^calaqāti **mísra** l-xárigiyya \ **wa-qála** ^oínna-ha mtidādun li-siyásati-na d-dáxilíyya \ wa-^oanna s-sá^cya ^oila taħsīni l-^calaqāti l-^carabíyya \ híya gúz^oún míñ **qádayā**-na l-^oásasíyya \ wa-^oanna **mísř** \ turíd u qímmatan ^carabíyyatan fa^cāla \ wa-láysa qímmatan ^oilamíyya \ mušíran fi l-wáqti náfsi-h \ ^oila ntímá^oi **mísra** l-^oafriqíyy \ bi-^ctibāri ^oanna ^oafríqiya híya l-^cúmqu l-istrátižíyyu **li-mísř** \\ wa-**hawla** l-^oawdā^ci d-dáxilíyyati fi **mísř** **qála** **r-ra**^ois mubārak \ ^oinna ^camalíyyata l-^oisláhi l-iqtíṣādíyy wal-xáṣxaṣa \ támmat fi ^oitāri xúṭaṭin madrūsatin wa-mutadárriga \ dūna l-masāsi bi-ziyādati-na l-waṭaníyya \\ sayyidāt-i wa-sádat-i hāđih i l-^oanbā^o nuwāfi-kum bí-ha min ^oiđā^cati gumhuríyyati **mísra** l-^carabíyya mina l-qáhira \\ **qárrarati** s-suluṭatu l-^oisra^cilíyyatu mugáddadan **fárdā** ṭawqin ^oamníyyin kámilin ^cala l-manātiq al-fílistíniyyati fi ɖ-ɖíffati l-ġarbíyyati wa-ǵázza \ ^oitibāran min bá^cdi ڦúhri l-yáwm \ **wa-đákara** bayānun lil-gáyši l-^oisra^cilíyyi ^oanna **qarāran** sa-yuttáxađ ma^ca bidāyat i l-^cusbū^ci l-qádim \ bi-šá(^o)ni mā ^oiđa kāna sa-yátimmu taħdīdu hāđa **ṭ-táwq** \ **wa-^oawdāha** l-bayānu ^oanna hāđa l-^oigrā^o\ yá^oti xáwfān min šánni **hárakati** ḥamās li-hagamātin ^cala l-^oahdāfi l-^oisra^cilíyya \ **qubáyla** wuṣūli mādlin ^oolbráyt wazírati l-xárigíyyati l-^oamṛikíyya \ lil-**mánṭiqa** \\ yá^oti hāđa \ fi l-wáqti lláđi ^oáṭlaqa fī-hi \ mustáwṭin yahudíyy \ ^oan-nára l-yáwm \ ^cala ^cádadīn mina l-muwāṭinīna l-fílistíniyyīna fi **qáryit** burēn \ fī qadā^oi náblis \ **wa-đákara rádyu** ^oisra^cil ^oalláđi ^cađā^ca n-nába^o \ ^oanna l-hāđiθ \ lam yúsfir ^can wuqū^ci ɖahāya \ **wa-^oadāfa** ^oanna mutaṭarrifáyna ^oāxaráyn \ **qáma** bi-^oiš^cāli n-nári fi mánzili ^oáħadi l-muwāṭinīna l-fílistíniyyīna fi l-qúdsi l-muħtálla \ hāđa wa-**qadi** stamárrat fī-hi l-muwagħahātu lil-yáwmī θ-θáliθi ^cala t-tawāli báyna l-mutaħħirīna l-fílistíniyyīn \ wal-guñudi l-^oisra^ciliyyīna fi madīnat i-xalil \ **wa-đákarat** wakālatu l-^oanbā^oi l-faransíyya \ ^oanna l-muwāṭinīna l-fílistíniyyīn \ **qámu** bi-rášgi l-guñudi l-^oisra^ciliyyīna bil-**higāra** \ wa-

llaðīna **rá...** ráddu °aláy-him \ bi-³**iṭlāqi** l-³á°yirati l-máṭatíyya \ °illa °ánna l-³anbā°a lam
 túšir °ila wuqū°i **ḍahāya** min **garā**°i hāðihi l-muwāgahāt \ °alláti gā°at fī °a°qābi **fárdi**
s-suluṭāti l-³isrā°ilíyya \ li-**háðri** t-tagáwwul \ °íθra qiyāmi mághuláyn \ bi-³ilqā°i qúnbulatáyni
 yádawiyyatáyn °ala **sayyāratin** °isrā°ilíyya \ munðu **yawmáyn** \ mímmá **'ásfara** °an °iṣābatí
 θalāθata °ášarata °askaríyyan \ °isrā°ilíyya \ wa-³áhada °ášara **filíṣṭiníyya** \\ \\ **ṭalaba l-³irāqu**
 l-³úmama l-muttáhida mugáddadan bi-³igrā°i **taḥqīqin** rasmíyyin **ḥawla** wgūdi °alāqātin
 báyna l-lágnati d-dawlíyyati l-mukállafati bi-³izālati °áslihati **d-damāri** š-šāmili l-³iraqíyya \
 wal-wilayāti l-muttáhida \ wa-³isra°il \ \\ wa-³ákkada **ṭariq** °azīz nā°ibū **ra°isi** l-wuzarā°i
 l-³iraqíyyi fi risālatin bá°aθa bí-ha °ila kōfi °anān °al-³amīni l-³āmmi lil-³úmami l-muttáhida
 \ °anna l-lágnata d-dawlíyya \ yuneskóm \ °ala **ṣílatin** waθīqa \ bi-dúwalin mu°ādiyatín
 lil-³irāq \ mušīran °ila °anna °ahdāfa hāðihi d-dúwal \ tatanāfa ma°a °ámalí máglisi l-³ámni
 d-dawlíyy \ **wa-qāla** °azīz fi risālati-h \ °inna yeneskóm \ tastáxdimu bi-šáklin °asasíyy \
maṣādira °amrikíyyatan wa-³isrā°ilíyya \ lil-qiyāmi bi-³amaliyyātin tagássusíyya \ wa-fti°āli
 l-³azamāti ma°a l-³irāq \ wa-ðālika min °ágli tamdīd al-**háðri** l-mafrūdi °aláy-ha \\ °á°lanat
wizāratu l-xārigíyyati t-turkíyya l-yáwma °anna °anqára \ °istáda°at safīra-ha fi rōma \
 lit-**tašāwuri** bá°da l-igtimā° alláði °aqadá-hu ma yusámma bil-**parlamāni** l-kurdíyyi fi l-mánfa
 fī °iṭálya \\ wa-kāna l-parlamānu l-³iṭalíyy \ **qadi** **stadāfa** yawmáyi θ-θulaθā° wal-³arbi°ā°i
 l-**mādiyáyn** \ °igtimā°an lil-**parlamāni** l-kurdíyy fi l-mánfa \ wa-lláði ta°tábiru-hu °anqára \
 °ala **ṣílatin** waθīqa \ bi-ḥízbi l-³ummāli l-kurdistaníyyi l-mahdūr \ °alláði yaxúðu **ḥárban**
dídda l-hukūmati t-turkíyya \ **wa-qāla** nā°ibū wazīri l-xārigíyyati t-turkíyyi °inna °iṭálya \
 °irtákabat **xáṭa** °an gasíman \ wa-°aláy-ha °an **túṣliha**(-h) \ fi l-wáqtí náfsi-h \ °á°lana **qā**°idu
 °arkāni l-gáyši t-turkíyy °al-ženerāl húsáyni kéverlógu fi **taṣriḥat** núširati l-yáwm \ °anna
 bilāda-hu fi ḥālati **ḥárbin** ǵáyri mū°lana \ ma°a súriya \ bi-sábabi l-mazā°imi lláti \\ tadá°i
 °ánná-ha \ **tuqáddimu** d-dá°ma lil-mutamarridīna l-³akrād \ wa-húwa mā nafát-hu súriya
mirāran \\ °istáda°at °irān \ °ádadán min diplomasíyyī-ha min pakistān \ wa-³á°lanat **wizāratu**
 l-xārigíyyati l-³iraníyya fi bayānin lá-ha l-yáwm \ °anna **muğādarata** ḥawālay sittīna
 diplomasíyyan wa-³úsari-him °al-³arādi °al-pákistaníyya \ yá°ti natīgatān **ṭabi**°íyya \ bi-sábabi
 z-zirā°i fi °afġanistān \ °illa °ánná-ha **ḍákarat** °anna hāðihi l-xúṭwa \ lan tu°áθθir °ala

l-^calāqāti báyna l-baladáyn \ wa-tágduru l-^ois̄āra ^oila ^oanna ^oirān tattáhimu pakistān bi-musānadati quwwāti ṭalibān \ ^oalláti tuhámmilu-ha mas^oulíyyata qátlī θamāniya diplomasiyīna ^oiraniyīn \ wa-ṣahafíyy \ fi šamāli ^oaf̄ganistān \ fi šáhri ^oogústos il-mádi \ lada stilā^oi quwwāti ṭalibān \ ^cala madīnat mazāri š-šarīf \\ ^oákkada xafīr sulāna s-sikirtēru l-^cāmmu li-hílfī l-^oatlanṭíyyi ^oanna l-hílfa ^oásbahā gāhizan \ li-tawgīhi ḍarabātin ^caskaríyya dídda l-quwwāti š-šerbíyya \ fi ^oiqlīmi kosōvu \ ^oíða lám \ yáqum ^oer-ra^oisu l-yuguzlavíyy slubudān milezovítš \ bi-sáhbi quwwāti-hi mina l-^oiqlīm \ wa-wáqfi l-maðābiha lláti turtákabu dídda l-muwāṭinīna l-^oalbān hunāk \ wa-^oá^craba sulāna ^can ta^oyīdi-hi li-qarāri máglisi l-^oámn \ ^oalládi nṣádara l-láylata l-mádiyya \ wa-lládi ^oadāna fī-hi hāðihi l-maðābih \ wa-ṭalaba bi-ttixāði ^oigra ^oatin ^cāgilatin li-hálli l-^oázmati fī kosōvu \\ yá^oti hāða fī l-wáqti lláði ðákara fī-hi mas^oulūna ^oamríkiyyūna ^oanna l-wilayāti l-muttáhida \ ^oá^cṭati r-ra^oisa š-šerbíyy múhlata ^oúsbu^cáyn \ li-sáhbi hāðihi l-quwwāt \ wa-náqalat sahīfat nŷyork táyms al-^oamrikíyya \ ^can há^oulā^oi l-mas^oulīna qáwla-hum \ ^oinna l-quwwāti l-^oamrikíyya \ sa-takūnu musta^cíddatan lit-tadáxxuli fī ^oitāri quwwāti hílfī l-^oatlanṭíyy \ ^oíða lam yáshab milezovítš \ ^oal-quwwāti š-šerbíyyata mina l-^oiqlīm \ wa-bád^oi mufawadātin háqiqíyya \ ma^ca s-sukkāni hunāk \ lit-tawássuli ^oila hállin silmíyyin lil-^oázma \\ wa-fī lánдан \ háððara wazīru d-difā^ci l-brītaníyy \ ^oanna hílfa l-^oatlanṭíyy \ qādirun ^cala l-qiyāmi bi-^cámalin li-wáqfi hāðihi ^oil-intihakāt \ wa-dá^ca milezovítš \ ^oila l-i^ctirāfi bi-^oanna l-^cúnf \ yágibu ^oan yatawáqqaf \ wa-^oanna l-hi wāra s-siyasíyy \ yágibu ^oan yábda^ca li-wád^ci hállin sarī^cin lil-^oázmati fī l-^oiqlīm \\ báda^ca l-mas^oulūna bil-hízbi d-dimuqratíyyi l-ištirakíyyi wa-hízbi l-xúdri fī ^oalmánya mušāwarātini l-yáwm \ tastáhdifu t-tawássula ^oila ^otilāfin ḥukumíyyin gadīd \ bi-za^cāmati l-mustašāri l-almaníyyi l-muntáxab \ gērhārd \ šrūdar \\ wa-yá^cmulu l-hízbān \ fi t-tawássuli ^oila barnāmigin muštárak \ wa-tawzī^ca l-manāṣibi l-wazaríyya \ xilála l-^oasabī^ca θ-θalāθati l-múqbila \\ wa-mina l-muqárrar \ ^oan tušáddiqa l-hay^oátu l-hízbíyyatu lil-gānibayn ^cala l-ittifāq \ tamhīdan lit-taṣdīqi ^cala ntixāb šrōdar mustašāran li-^oalmánya fī l-parlamāni l-gadīd \ ^oal-búndestāg \ fī s-sābi^ca wal-^cašrīn \ mina š-šáhri l-halíyy \\ tá^oti l-mufawadātu báyna l-hízbáyni fī ^oa^cqābi l-intixabāti lláti gárat yáwma l-^oáhadi l-mádi \ wa-ntáha^c bi-fáwzi

l-hízbi l-ištirakíyyi d-dimuqratíyy \ bi-^oaglabíyyati wāhidin wa-^oarba^cīna fi l-mí^oa mina l-^oaşwāt \ muqābila xámsatin wa-θalaθīna fi l-mí^oa \ mina l-^oaşwāt \ lil-hízbi l-másihíyyi d-dímuqratíyyi \ bi-za^cāmati hélm̄ut kōl \ li-yantáhiya bi-ðālik \ náhwa sítta **āšara** ^cāman \ min húkmi kōl \ li-^oalmánya \\ dá^ca wuzarā^ou malíyyati dúwali l-komonwélθi l-brītaníyy \ ^oila ta^ssīsi **niðāmin** malíyyin ^cālamíyyin gadīd \ tastáxdimu fī-hi d-dúwālu **ṣ-ṣina**^cíyyatu l-kúbra siyāsatān **naqdíyya** \ bi-**ṭarīqat**in munāsiba \ lil-muḥāfaḍati ^cala n-numúwi l-^cālamíyy \ **wa-ṭalaba wuzarā^ou** dúwali l-komonwélθ \ ^oalláti **taḍūmmu** ^oárba^can wa-xamsīna **dáwla** \ fi xitāmi gtimá^ci-himi s-sanawíyy \ ^oalládi **aqadú-hu** ^cala máda θalāθati ^oayyām fi l-^cāshima l-kanadíyya \ ^oötāwā \ **ṭalabu** bi-^oiqāmati háy^oatini **qtiṣadíyyat**in ^cālamíyyat in gadīda \ li-himāyatī l-makásibi lláti **taḥáqqaqat** **bi-ṣu^cūba** \ fi magāli t-taḥárruri **l-iqtisadíyyi** fi l-^cadīdi min ^oagzā^oin kaθīratin mina l-^cālam \\ yá^oti hādā l-mu^otámaru s-sanawíyy lil-komonwélθ \ **qábla** ^oayyāmin mina l-igtimā^ci s-sanawíyyi lil-bánki d-dawlíyy **wa-ṣandūqi** **n-náqdi** d-dawlíyy \ ^oalládi yábda^ou ^oa^cmāla-hu l-^ousbū^ca l-qādim \ fi wāśinṭun \\ ^oan-nába^ou l-^oaxīr fi hādīhi **n-nášra** \ wa-húwa ^cani l-^oahwāli l-gawwíyya.../

/sayyidāt-i sādat-i \ ^as-salāmu ^aláy-kum \ fī hādīhi n-nášra \ ^ar-ra^īs húsni mubārak
 yatanāwalu fī kalimáti-hi fī l-gálzati l-ifitnahíyyati lin-nádwati l-^istrātižíyyati li-hárbi ^uktūbar
 \ ^al-^ingāða l-^aðím ^alláði haqqaqát-hu l-quwwātu l-musállaḥatu l-miṣríyya wal-bú^da
 l-qawmíyya li-hādīhi l-hárba \ ^as-sáyyid ^ámru mūsa wazīru l-xārigiyya yuṣárrihu bi-^ánna-hu
 mina l-múmkín \ ^an yakūna qad hádaθat taqáddumun bin-nísbati lil-mubādarati
 l-^amrikíyyati ^ala l-masāri l-filistiníyy \ yamatáθθalu fi ^imkaníyyati l-qabūli l-^āmmi bi-
 nísbati l-insihābi l-^ísra^ilíyy wa-híya θalāθata ^ásara bil-mí^a \ ^ar-ra^īsu l-filistiníyy yád^u
 dúwala l-ittihādi l-^uruppíyy lil-wuqūfi ^ila gānibi š-šá^bi l-filistiníyy wa-^inshá^i muntáða(n)
 ^uruppíyy filistiníyy \ ra^īsu l-wuzarā^i t-turkíyy yuṣárrihu bi-^ánna bilāda-hu \ ta^tázimu
 ^igrā^a munawarātin ^askaríyya ^ala tūli l-hudūdi má^a suríya \ ^irān tánfi xtirāqa ta^irāti-ha
 l-magāla l-gawwíyya li-^áfghanistān \ ^al-^amīnu l-^āmmu lil-^úmami l-muttáhida yád^u (^i)la
 l-masā^ati l-^axīra \ ^ala taqrīrin yásmaḥu bi-šánni quwwāti hílfī l-^atlánti gārātin ^ala
 l-quwwāti s-ṣerbíyya \ fi ^iqlīmi kosóvu \\ ^anbā^u l-qāhirati \ bit-tafṣil \\ ^álqa r-ra^īs
 húsni mubārak il-yáwm kálimatan xilāla l-gálzati l-ifitnahíyyati lin-nádwati l-^istrātižíyyati
 li-hárbi ^uktūbari l-magīda \ tanāwala fī-ha hāða l-^ingāða l-^aðím ^alláði yu^áddu ^ámalan
 buṭulíyyan xāliṣan li-wághi l-lāhi wal-wáṭan \ wa-^ingāzan hā^ilan gáyra masbūqin fi
 t-tarīxi l-hadīθ \ haqqaqát-hu l-quwwātu l-musállaḥatu l-miṣríyyatu l-bāsila bit-taxtīti s-salīm
 \ wal-^a^dādi l-^ilmíyyi l-qā^imi ^ala ^áhdaθi funūni l-^ásr \ kamā tanāwala r-ra^īs mubārak
 fī kalimáti-h \ ^al-laðā^a r-rá^i^a lil-quwwāti l-musállaḥa \ wa-lláði mákkana-ha min taḥqīqi
 ^ahdāfi-ha l-marsūma fī sa^ātin qalā^il \ wa-^ašāra r-ra^īsu fi kalimáti-hi ^áyðani l-bú^di
 l-qawmíyyi fi hādīhi l-hárba \ ^alláði tamáθθala fi tansīqi xúṭatīn mutakāmila báyna mísra
 wa-suríya \ wa-ka-ðālika t-taðāmunu l-^arabíyy \ ^alláði tagálla fi ^áhsani šúwari-hi xilāla
 hárbi ^uktūbari l-magīda \ wa-nuwággihu ^aynáyyata s-sādati l-mustami^in ^ila ^ánna-na
 sa-nuðī^u tasgīlan kāmilan li-kálimati r-ra^īs \ ^áqiba hādīhi n-nášra \\ wa-kāna r-ra^īs
 húsni mubārak ^al-qā^idu l-^á^la lil-quwwāti l-musállaḥa \ qad wáṣala ^ila makānin ^iqādi
 n-nádwa bi-másraḥi l-galā^ fī s-sā^ati t-tāsi^ati wan-níṣf min ṣabāḥi l-yáwm \ hayθu qūbila
 bi-^āṣifatin mina t-taṣfiq \ wa-qāma r-ra^īs bi-ftitāḥi n-nádwati l-^istrātižíyyati l-^askaríyya

\ θumma **‘álqa** l-mušīr ḥusáyn (at-) **ṭantāwi** **‘al-qā’idu** l-‘āmmu lil-quwwātī l-musállaḥa kálimatan \ hánna²a fī-**ha r-ra**²is mubārak bi-munāsibati ḍíkra **náṣri** **‘uktūbari** l-magīd \ wa-²ašāra l-mušīr (at-) **ṭantāwi** \ ²ila ²anna **ḥárba** **‘uktūbar** ²áθbatat qúdrata l-quwwātī l-musállaḥa wa-kāfa²áta-ha \ ḥayθu sta²āda **‘al-wáṭanu** ²izzáta-hu wá-**karāmata-h** \ wa-bá²da ḍālika **‘álqa r-ra**²is mubārak kalimáta-hu θumma **wāṣalati** n-nádwatu ²a²māla-ha \ bá²da stirāḥatin \ **qaṣīra** \\ **sarráḥa** s-sáyyid ²ámru mūsa wazīru l-xārigiyya **‘aqība** ftitāḥi n-nádwati l-²istrātižíyyati li-**ḥárbi** **‘uktūbar** \ bi-²ánna-hu mina l-múmkini ²an yakūna **qad** ḥádaθa **taqáddumun** bin-nísbati lil-mubādarati l-²amrikíyyati ²ala l-masāri **l-filistiníyy** \ wa-lākin \ ma yazālu hunāka **tafāṣīlu** ²adīda \ mušīran ²ila ²anna t-taqáddum \ yataláxxaṣu fi ²imkaníyyati l-qabūli l-²āmmi bi-nísbati l-insihābi l-²isra²ilíyy \ wá-hiya θalāθata **‘ášara** bil-mí²a \ mu²ákkidan ²anna š-**ṣurūṭa** wal-iltizāmāt \ **mawḍū**²un ma yazālu **qā**²ima \ **wa-²awdáḥa** s-sáyyid ²ámru mūsa ²anna ma targū-hu **míṣr** \ húwa t-**tawáṣṣulu** ²ila ²ittifāqīn mutawāzin \ yá²nī wugūda ltizāmātin ²ala **ṭ-tarafáy** \ wa-láysa ²an **ṭarīqi** **ḍ-ḍáḡtī** ²ala **ṭárafin** wāhid \ wa-²ašāra ²ila ²anna **míṣr qad** **‘ábbarat** xilāl igtima²āti l-gama²íyyati l-²āmma lil-²úmami l-muttáhida ²an **rá**²i-ha \ fī hāḍa **ṣ-ṣádad** \ **wa-rádda-na** ²ala su²ālin **ḥawla** **ta²līqi** s-sáyyid ²ámru mūsa ²ala t-tahdīdi t-turkíyy li-suríya \ **qāla** ²inna hāḍa l-**mawḍū**²a ²íða **ṣáḥħa** **wa-tatáwwara** sa-yušákkilu **máwqifan** **xaṭīran** \ wa-hunāka muškílatun fā²ilan báyna túrkiya wa-suríya \ wa-lā búdda mina t-ta²āmuli má²a-ha bi-šáklin diplumāsíyyi(n) wa-siyasíyy \ mušīran ²ila ²anna l-minṭáqata láysat fi ḥagatin ²ila l-mazīdi mina **ṣ-ṣira**²āti **waṣ-ṣiðām** \ **xuṣūṣan** **wa-²ánnā** hunāka **qanawātin** ²adīda \ yúmkinu ²án **ṭarīqi**-ha hállu ²áyyi xilāfa \ **wa-²awdáḥa** s-sáyyid ²ámru mūsa ²anna d-diplumāsíyyata l-**míṣríyya** \ sa-taqūmu bi-bádli l-guhūdi li-**ḥtiwā**²i hāḍa l-**máwqif** \ **wa-qábla** kúlli šáy² fa-túrkiya **dáwlatun** min dúwali minṭáqati **ṣ-ṣárqi** **l-²áwsaṭ** \ wa-tarbúṭu-na bí-ha **‘alaqātun** ²adīda \ ²ámma suríya fa-híya **dáwlatun** **‘arabíyyatun** **ṣaqīqa** \ **wa-máṣlahātu-ha** tuhímmu **míṣra** bi-šáklin **xāṣṣ** \ wa-²akkáda s-sáyyid ²ámru mūsa ²ánnā-hu la **yaṣáḥħu** ²ábadan \ bi-²áyyi ḥālin mina l-²ahwāl ²al-lugū² ²ila l-qúwwa \ fī miθli hāḍihi l-munāza²āt li-tahdī²ati l-**máwqif** \ wa-ḥálli l-muškíla \\ **dá²a** **r-ra**²isu l-filistiníyy yāsir **‘arafāt** dúwala l-itthādi l-²uruppíyy lil-wuqūfi ²ila gānibi š-šá²bi l-filistiníyy \ min ²ágli **‘iqrāri** l-²ádli was-salām wa-musānadatí-hi fi **xuṭuwāti-hi** l-múqbila \

wa-qāla ^oinna qiyāma d-**dáwlati** l-filistīnīyyati l-mustaqqila \ yu^cáddu **śimāma** l-^oamāni **fi**
š-šárqi l-^oáwsat \ gā^oa ḍālika fi kálimati **r-ra**^ois **‘arafāt** ^oamāma mu^o**támari** **š-šarākatī**
l-filistīnīyyati l-^ouruppíyya \ ^oalládi **‘úqida** l-láylata l-**mādīyata** fi **ramálla** \ ḥayθu dá^ca ^oila
^oinshā^oi muntáðan ^ouruppíyy filistīnīyy \ min ^oágli ta^cmīqi **l-hiwāri** l-istikmāli ^oamalīyyati
t-tanmīyatī wal-^oi^c**māri** fi filistīn \ **wa-**^c**ala** **ṣa**^c**īdin** **‘āxar** **‘áglaqat** **‘isra**^oilu ḥudūda-ha \
ma^ca l-^o**arādi** l-^oxādi^cati **lis-súltati** l-filistīnīyya fi **qitā**^oi gázza \ tahássuban li-**qiyāmi** **hárakati**
ḥamās bi-šánni hugūmin **dídda** ^oisra^oil \ bá^cda **ṣudūri** tāhōirātin bi-ḍālik \ yá^oti ḍālika fi
l-wáqti lládi **stamárrat** fī-hi l-ištibakātu báyna l-filistīnīyyīna wal-^oisra^oiliyyīna fi madīnati
l-xalīl \ mímma ^oásfara ^can ^oisābatī ^oarbā^catin wa-^caśrīna **śáxṣan** \ mina l-gānibáy \\\
^oá^clana l-yáwmā mas^cūd **yílmaḍa** **ra**^ois wuzarā^oi túrkiya ^oanna bilāda-hu **tuxáṭṭitu** li-^oigrā^oi
munāwarātin ^caskarīyyatī ^cala **ṭūli** l-ḥudūdi s-surīyyatī ma^ca túrkiya \ **wa-**^oákara **yílmaḍa**
fi **taṣriḥātī** **naśarát-hā** garīdatu ḥurriyyāt \ wasī^catu l-intišār fi túrkiya \ ^oanna hādihi l-
munawarāt sa-túgra ^caqība ntihā^oi l-munawarāt ^oallāti yugrī-ha ḥílfu l-^oatlánṭi \ ^cala l-^oarādi
t-turkīyya bil-qúrbi mina l-ḥudūdi s-surīyya \ **wa-**^oashāra **yílmaḍ** \ ^oila ^oanna l-munawarāt
^oallāti sa-yugrī-ha l-gáyšu t-turkīyya sa-takūnu l-^oūla min naw^cí-ha \ fi tílka l-minṭāqa \\\ náfat
^oirānu **l-yáwm** ^oanna **ṭa**^oirāti-ha **xtáraqati** l-magāla l-gawwīyya li-^oafġanistān \ **wa-**^oákara
l-mutahaddīθu l-^caskarīyyu **l-xāṣṣu** bil-munawarāti l-^caskarīyya lláti tugrī-ha **‘irān** \ ^oanna
l-iddī^ca^oati l-^oafġanīyya bi-hāḍa š-šá^on **gáyru** **ṣahīha** \ wa-kānat **hárakatu** **ṭalibāni** l-^oafġanīyya
qad ^oákkadat \ ^oanna l-muqātilāti l-^oiranīyya **qadi** **xtáraqati** l-magāla l-gawwīyya l-^oafġanīyya
θalāθa **marrātin** ^oáms \ **yúḍkaru** ^oanna **‘irān** **qāmat** bi-nášri náhwi mi^oatáy ^oálf min quwwāti-ha
^cala l-ḥudūdi ma^ca ^oafġanistān \ fi ^oitāri l-munawarāti l-^caskarīyya lláti tugrī-ha fi l-minṭāqa
!!!
\ wa-lláti **yúṭlaqu** ^oaláy-ha sm **ḍu** **l-fiqār** \ ^oitnēn \ min nāhiyatīn **‘úxra** nāšadati **l-yáwm** \
hárakatu **ṭalibāni** l-^oafġanīyya kūfi ^canān ^oal-^oamīna l-^cāmma lil-^oúmami l-muttáhida t-
tadáxxul \ min ^oágli náz^ci fatīli l-^oázmati báyna **‘irān** **wa-**^oafġanistān \ **wa-**^oháḍarat min
tas^cidi l-**máwqifi** ^oila **hárbin** šāmila \ fi minṭaqati l-xalīg \\\ sayyidāt-i sādat-i ma zālat hādihi
l-^oanbā^o tuḍā^cu mina l-**qāhira** \\\ **ṣarráḥa** l-mutahaddīθu bí-smi l-^oúmami l-muttáhida bi-^oanna
l-^oamīna l-^cāmma lil-munáḍḍamatī d-dawlīyya s-sáyyid kūfi ^canān \ bi-^oshādadi **wad**^cin ^oila
l-masā^cati l-^oaxīra ^cala **taqrīrin** hāsimin lid-dúwali l-**garbīyya** \ yásmaḥu bi-šánni **garātin**
gawwīyya li-quwwāt ḥílfī l-^oatlánṭi \ **dídda** l-quwwāti **ṣ-ṣerbīyyatī** fi ^oiqlīmi kosōvu \ wa-kāna

máglisu l-³ámn **qad tālaba** bi-³i^cdādi hāða t-**taqrīr** \ li-tahdīdi máda **nṣiyā^ci** belgrād li-nida^cāti
wáqfi **itlāqi n-nāri** wa-³a^cmāli l-^cúnf \ **dídda** \ ³al-madaniyyīna fi kosōvu \\ **ráfaða l-yáwm**
³éyfigīni primakūfa **ra**³isū l-wuzarā³i r-rusíyy min gadīd ³iddi^ca^cāti wasā³ili l-³i^clāni r-rusíyya
\ ³alláti tattáhimu ḥukumáta-hu l-gadīdata **bit-taxtīti** li-**fárdi** quyūdin ^cala tadāwuli l-^cumulāti
l-³agnabíyya \ wa-³i^cādati ta³mīmī **ṣ-ṣinā^ca** \ wa-kānat wasā³ilu l-³i^clāni r-rusíyya **qad**
tawáqqat \ ³an **yataḍámmma** l-barnāmigu **l-iqtisadíyyu** l-gadīd ³alláði **waða^cát-hu**
!!!
ḥukūmatu primakōf quyūdan mušáddada \ **tumákkīnu-hā** min muwāgahati ³áswa³i ³ázmatini
qtiṣadíyya \ táshadu-hā \ rūsyā \\ ³an-náb³u l-³axīr \ ³aðhárati n-natā³igu l-³awwalíyyatu
li(li)-ntixabāti l-^cāmma fi ³ustrāliya \ **ḥuṣūla** hízbi l-^cummāli l-mu^cāriða ^cala wāhidin wa-
xamsīn wa-³itnēn min ^cášara fi l-mí³a min ³ašwāti n-nāxibīn \ wa-**ḥuṣūli** l-i³tilāfi l-líbralíyyi
l-qawmíyyi l-hākim \ bi-za^cāmati žūn **háward** \ **ra**³isī l-wuzarā³i l-ḥalíyy \ ^cala θamaníyatīn
wa-³arba^cīn wa-θamaníya min ^cášara fi l-mí³a \ wa-ðālikā bá^cda **fárzi** \ θalāθatin wa-θalaθīna
bil-mí³a min ³ašwāti n-nāxibīn \ wa-**tawáqqat** **l-muraqibūna** **ḥuṣūla** l-hízbi l-hākim \ ^cala
^cašrīna **maq^cádan** mina l-**maqā^cidi** l-lāzimati li-taškīli l-ḥukūma \ wal-bāligi ^cadadú-ha \
sába^catan \ wa-^cašrīna \ **maq^cáda/**

/fī hādīhi n-nášra \ ³ar-ra⁹is húsni mubārak yábḥaθu xilāla ziyārat⁹i-hi l-qas̄ira li-⁹ánqara ma⁹a r-ra⁹isi t-turkíyy \ súbula htiwā⁹i l-⁹ázma n-nášiba báyna turkíya wá-suríya \ ³ar-ra⁹is muhámmad húsni mubāraki l-qā⁹idu l-⁹á⁹ila lil-quwwāti l-musállaḥa \ yáshadu l-⁹árda l-⁹askaríyya bi-minṭaqat wādji l-malāk bi-qitā⁹i l-gáyshi θ-θāni l-máydaníyy bil-⁹ísma⁹ilíyya \ bi-munāsabat⁹i murūri xámsatin wa-⁹aṣrīna ⁹áman \ ⁹ala náṣri ³uktūbari l-magid \ ³ar-ra⁹is húsni mubārak yúdli bi-ḥadīθin šāmil li-barnāmag ṣabāḥ al-xēr ya máṣr \ bi-munāsabati l-yubili l-fiddíyyi li-ntiṣarāt ³uktūbar \ yatanāwalu fī-hi ðíkrayāti-h ⁹an hárbi ³uktūbar wal-wad̄ fi l-mínṭaqa \ xáṣṣatan qadíyata š-šárqi l-⁹áwsaṭ \ wazīratu l-xārigíyya l-⁹ámerikíyya túdli... túgri muhádaθātin ma⁹a r-ra⁹isi l-filáṣṭiníyyi yásir ⁹arafāt \ wa-ra⁹is l-wuzarā⁹i l-⁹ísra⁹ilíyy tamhīdan li-liqā⁹i l-qímma θ-θulaθíyya l-murtáqab fi wāšintṣn \ wazīru difā⁹i ³irān \ yú⁹linu ³anna bilāda-hu \ lan táshaba quwwāt⁹i-ha min minṭaqati l-hudūd ma⁹a ³áfghanistān \ hátta tastagība ṭalibān li-maṭālib ṭahrān \ máglisu l-⁹ámni d-dawlíyy yunāqišu l-yáwma taqrīra l-⁹amīni l-⁹ámm lil-⁹úmami l-muttáhida \ bi-šá⁹ni l-wad̄i l-mutafāqim fi ³iqlīmi kusūva \ kāna hādā sayyidāt⁹i wa-sādat⁹i mūgaza n-nášra wa-⁹iláy-kumu l-⁹anbā⁹a bit-tafṣil \ mina l-qāhira \\ wáṣala r-ra⁹is \ muhámmad húsni mubārak il-yáwma ³ila maṭār ³anqára d-dawlíyy \ wa-kāna fi staqbāli-hi ³ar-ra⁹isu t-turkíyy sulaymān demirél \ yurāfiqū r-ra⁹is mubārak xilāla ziyarāt⁹i-hi ³ila turkíya lláti tastágriqu ⁹íddata sa⁹at \ wazīru l-⁹i⁹lān ³as-syíd ṣáfwati š-šarīf \ wa-wazīru l-xārigíyya s-sáyyid ⁹ámrū mūsa \ wa-ra⁹isu d-điwāni ra⁹isi l-gumhuríyya ³as-sáyyid zakaríya ⁹ázmi \ wa-mustašāru r-ra⁹is liš-šu⁹uni s-siyasíyya d-duktūr ³usāma l-bāz \ was-safīru l-miṣrīyyu láda turkíya máhdji fathálla \\ kama kāna fi staqbāl ar-ra⁹is mubārak láda wuṣūli-h mina l-gānibi t-turkíyyi ³áydan mas⁹ud yálmað \ ra⁹isu l-wuzarā⁹ \ wa-wazīru l-xārigíyya ³isma⁹il ȝīm wa-kibāru ḍubāṭi l-quwwāti l-musállaḥa t-turkíyya \ wa-yataḍámmānu barnāmagu ziyāratī r-ra⁹is mubārak li-turkíya ³iqāmata ma⁹dúbat⁹i ȝadā⁹ \ yuqīmu-ha r-ra⁹is demirél ⁹ala šárafi r-ra⁹is mubārak \ θúmma tábda⁹u gáwlatu l-muhádaθāti r-rasmíyya \ fi s-sā⁹ati θ-θāliθa wa-rúb⁹a wa-tastágriqu \ xámsan wa-⁹arba⁹ina daqīqa \ yuğādiru bá⁹da-ha r-ra⁹is mubāraki l-⁹áṣimata t-turkíyya \\ šáhidá ³ar-ra⁹is muhámmad húsni mubārak il-qā⁹idu l-⁹á⁹ila l-líl-quwwāti l-musállaḥa ṣabāḥa l-yáwma

l-**árdā** l-askaríyy \ ³alládi ³uqīma bi-min^táqat wād'i l-malāk bi-qītā^ci l-gáyši θ-θāni l-máydaníyy \ bi-munāsabaⁱ murūri xámsatin wa-^cašrīna ^cāman ^cala **náṣri** ³uktūbari l-magīd \ wa-kāna **fi stiqbāli r-ra**³is mubārak láda wuṣūli-h ³ila sāḥati l-**árd** \ ³al-mušīr muḥammad ḥusáyn at-**ṭantāwi l-qā**³idu l-^cāmm lil-quwwāti l-musállaḥa \ wa-wazīru d-difā^c wal-³intāgi l-harbíyyi \ **wa-qādatu l-áfru**^ci **r-ra**³isíyya bil-quwwāti l-musállaḥa \ **wa-fáwra** wuṣūli **r-ra**³is mubārak ^cázafát ³al-músiqātu l-askaríyya s-salāma l-waṭaníyy \ **θúmma** **ṣáfaḥa r-ra**³is kibāra qādati l-quwwāti l-musállaḥa \ **θúmma** **staqálla** siyadátu-hu sayyāratan makšūfa \ li-tafáqqudi l-quwwāti l-mušārika \ fi l-**árd** \ wa-lláti tumáθθilu l-³ásliha wal-³áfru^ca l-muxtálifa \ lil-quwwāti l-musállaḥa \ \ wa-**ṣāhadā r-ra**³is húsni mubārak xilāla tafáqqudi-h sāhata l-**árd** wa-wāhidātin mina l-mídfa^cíyya \ **waṣ-ṣawarīx** wa-markabāti l-qitāli l-mudárra^ca \ wa-dábbabāti l-qitāli l-mútawássiṭa wa-magmū^ca min muxtálifi ³anwā^ci l-qít^ca wal-³i^cdādi l-askaríyy \ **θúmma** **ṣāhadā r-ra**³is **lanṣāti** l-bahríyya s-sarī^ca \ ³alláti tāḥmalu l-quwwāta l-**xāṣṣa** wa-quwwāti d-difā^ci l-**gawwíyy** **waṣ-ṣawarīx** \ wal-madāfi^ca l-muḍāddā **lit-ṭa**³irāt \ wa-**ǵáyra**-ha min namādīgá li-kāffati l-³ásliha \ tumáθθilu **manḍūmatan** mutakāmilatan mina l-mídfa^cíyya \ **waṭ-ṭa**³irāt \ wa-ba^cda ³an **tafáqqada** siyadátu-hu l-quwwāt ³al-**múṣṭafa** fi sayyāratin makšūfa \ báda³a l-**árdū** l-askaríyy hayθu **ṣá**^cida **r-ra**³is mubārak ³ila l-mináṣṣa \ ³alláti ³u^ciddat fi makāni l-**árd** \ wa-**ṣāhadā** **árdan** **li-ṭa**³irāti l-gazāl ³alláti tāḥmilu ^cálama **míṣr** \ wa-^cálama l-³áfru^ci **r-ra**³isíyya \ lil-quwwāti l-musállaḥa \ wa-ba^cda ḏālika qáddamati l-quwwātu l-mušārika **arūda-ha** wa-báda³a bi-**ṭabūrin** li-magmu^cātin **ramzíyya** mina l-quwwāti l-mušārika fi l-**árd** \ **yataqáddamu-hum** ḥámalātu l-³a^clām \ **θúmma** mágmu^cātun \ **ramzíyya** mina l-guṇūd **wad-ḍubbāt** \ min muxtálifi ³anwā^ci l-quwwāti l-musállaḥa wal-quwwāti l-askaríyya \ ³ál-harbíyya wál-bahríyya wál-**gawwíyya** wád-difā^ci l-**gawwíyy** \ wál-kullíyya l-fanníyya l-askaríyya \ **θúmma** **márra** \ min ³amāmi l-mináṣṣa **ṭabūru** l-quwwāti l-mušārika fi l-**árd** \ mina l-gayšáyni θ-θāni waθ-θāliθ ³al-máydaniyáyn \ wal-míntaqā l-markazíyya wal-**manātiqi** l-**garbíyya** wa-**ṣamalíyya** wal-ganubíyya \ wa-magmū^cātun **ramzíyya** min quwwātⁱ **hárasí** l-hudūd \ \ tāla ḏālika \ mágmu^cātun **ramzíyya** min gunūd wa-wāhadāti l-quwwāti l-**xāṣṣa** wa-quwwāti s-sā³iqa **wal-miḍallāt** \ wa-lláti kāna lá-ha **dáwrun** bārisun fi **hárbi** ³uktūbari l-magīda \ \ wa-^cala l-gānibi l-³āxar min sāḥati

l-**árd** šāhadā **r-ra**^{۱۸}is mubārak **árdan** \ ^{۱۹}ani l-^{۲۰}ámali l-^{۲۱}askaríyy fi maydāni l-gibāl \ wa-llādi yugássidu l-kafā^{۲۲}ata t-tadribíyyata l-^{۲۳}alíya \ li-^{۲۴}abnā^{۲۵}i l-quwwāti l-musállaḥa \ wa-tazāmanat ma^{۲۶}a hāḍa l-**árd** ^{۲۷}amalíyyatu ^{۲۸}isqāṭ \ **miḍallíyy** \ yumáθθilu ^{۲۹}īḥda l-mahāma l-qitalíyya \ ^{۳۰}allāt̄i túbrizu kafā^{۳۱}atan ^{۳۲}alíya \ wa-šāmila l-**árd** \ ^{۳۳}āḥada l-míḍalliyīn wa-húwa **yáḥbiṭ** hāmilan ^{۳۴}álama **míṣr** iš-šāmix \ **wa-ṣūrata r-ra**^{۳۵}is húsni mubārak ^{۳۶}al-qā^{۳۷}idi l-^{۳۸}á^{۳۹}la \ lil-quwwāti l-musállaḥa \\ wa-fī nihāyat **faqarāt** ^{۴۰}al-**árdā** l-^{۴۱}askaríyya ^{۴۲}ázafati l-musīqa l-^{۴۳}askaríyya s-salāma l-wáṭaníyy θumma qáddama qā^{۴۴}idu l-gáyši θ-θāni l-máydaníyy hadíyatan tādkaríyya **lir-ra**^{۴۵}is mubārak \ **taqdjíran** li-hāḍihi l-munāsaba l-galīla \ θumma **gādara r-ra**^{۴۶}is sāḥata l-**árdi** l-^{۴۷}askaríyy wa-kāna fi wadā^{۴۸}i-h al-mušīr muḥámmad ḥusáyn at-**tantāwi** \ **wa-qad** šāhida l-**árdā** l-^{۴۹}askaríyy ^{۵۰}ad-duktūr kamāl il-ganzūri **ra**^{۵۱}is mágliši l-wuzarā^{۵۲} **wa-ra**^{۵۳}isā maglisáyi š-šá^{۵۴}b waš-šūra \ wa-**qādatu** l-quwwāti l-musállaḥa \ wa-mumáθθilūna \ ^{۵۵}an muxtálifi fi^{۵۶}āti š-šá^{۵۷}b \\ **ádla r-ra**^{۵۸}is húsni mubārak bi-ḥadīθin li-**barnāmag** **ṣabāḥ** al-xēr **ya máṣr il-yáwm** tanāwala fī-hi ḍíkrayāti-h \ ^{۵۹}an **durūfi** **hárbi** s-sādis min ^{۶۰}uktūbar ^{۶۱}āma θalāθatin wa-saba^{۶۲}in \ **wa-tafaṣili** **ḍ-dárba** l-gawwíyya l-^{۶۳}ūla llāt̄i mahhādat \ li-^{۶۴}ubūri l-quwwāti l-barríyya bi-^{۶۵}aqálli l-xasā^{۶۶}ir \ mušīran ^{۶۷}ila ^{۶۸}anna **ḍ-dárbata** l-gawwíyya wa-matalá-ha min **taqáddumin** lil-quwwāti l-miṣríyya \ **ráfa**^{۶۹}a **r-rūḥa** l-má^{۷۰}nawíyya li-hāḍihi l-quwwāt mímma kāna lá-hu **ágbaru** l-^{۷۱}áθar \ fi l-muḍíyyi fi ma^{۷۲}rākat tāhrīri l-**árdi** bi-^{۷۳}aqálli l-xasā^{۷۴}ir \\ wa-**rídda-na** ^{۷۵}ala su^{۷۶}ālin **hawla** súbuli gáhli s-salāmu wal-munāx ^{۷۷}as-sā^{۷۸}id fi l-minṭāqa **qāla** siyadátu-h \ ^{۷۹}inna **r-ra**^{۸۰}isa **r-rāḥil** muḥámmad ^{۸۱}ánwar is-sadāt kāna ya^{۸۲}tábiru **háwda l-hárbi** li-tāhrīri l-**arāḍi** l-muḡtásaba \ húwa tāhárrukun náḥwa s-salām \ wa-ma yádba^{۸۴}u-hu míni tanmíya \ **wa-taṭárraqa** siyadátu-h ^{۸۵}ila **qadíyati** š-šáṛq **al-áwsaṭ** **wal-máwqifi** l-^{۸۶}ísra^{۸۷}ilíyyi l-muta^{۸۸}ānid mina l-^{۸۹}amalíyya s-silmíyya \ mu^{۹۰}ákkipan ^{۹۱}anna s-sabīla li-^{۹۲}ingāḥi hāḍihi l-^{۹۳}amalíyya \ húwa ^{۹۴}i^{۹۵}ādatu ^{۹۶}ísra^{۹۷}il l-l-**arāḍi** l-muḡtásaba \ min kúllin min filastīn wa-suríya wa-lubnān \ wa-**háḍara r-ra**^{۹۸}is mubārak mina ttasā^{۹۹}i **niṭāqi** l-^{۱۰۰}únfi fi l-minṭāqa \ wa-^{۱۰۱}iḍa **stamárra l-máwqifu** l-mugámmad \ fi l-masīratī s-silmíyya \ **wa-qāla r-ra**^{۱۰۲}is \ ^{۱۰۳}inna s-salāma yágibu ^{۱۰۴}an yakūna húwa l-xiyāru **l-ísstratiżíyyu** lil-qiyādatī l-^{۱۰۵}ísra^{۱۰۶}ilíyyatī l-ḥalíyya \\ wa-^{۱۰۷}akkáda **r-ra**^{۱۰۸}is mubārak ^{۱۰۹}ánnaha ^{۱۱۰}iḍā qāmat \ filastīn \ bi-^{۱۱۱}i^{۱۱۲}lāni **dáwlatī-hā fa-sáwfā** yu^{۱۱۳}áyyidu-ha l-mugtámā۱۱۴ d-dawlíyyu wal-^{۱۱۵}úmamu l-muttáḥida \ wa-**hawla** mas^{۱۱۶}álati

t-tasálluḥ li-dúwali l-míntaqā ^oákkada r-ra^ois mubārak mugáddadan \ ḍarūrata wugūdji tawāzunin \ qawíyy \ lit-tasálluḥ fi l-minṭaqā mušīran ^oila ^oisrāri míṣra \ ^oala ḍágħti ^oamalíyyati t-tasálluḥ fi l-minṭaqā \ li-^oanna dālika ^oáfdalu ḍamānin \ lis-salām \\ wa-rádda-na ^oala su^oālin \ hawla l-qadāya l-muxtálaf \ bi-šá^oni-ha báyna ^oanqára wa-dimášq wa-ziyāratí r-ra^oisi l-^oaxīra lil-mamláka l-^oarabíyya s-sa^oudíyya qāla r-ra^ois mubārak ^oinna ziyaráta-hu líl-mamlákatí l-^oarabíyyatí s-sa^oudíyya \ kānat min ^oágli l-ítmi^onān ^oala sīħħatí xādimi l-haramáyni š-śarifáyn \ wat-tašāwur wat-tabāhuθ hawla l-qadíya l-filastíníyya \ wa-qāl ^oinna-hu mina l-muntáḍari ^oáqdu gtimā^oin báyna l-ganibáyni l-filastíníyy wal-^oisra^oilíyy \ fi θ-θāmin ^oášar mina š-śáhri l-halíyy \ wa-^oadāfa r-ra^ois mubārak ^oánna-hu sa-yaqūmu bi-ziyāratin li-túrkiya l-yáwm \ hayθu yábhaθ ma^oa l-qādatí l-^oatrāk subulá tadjíq fágwati l-xilāf \ ma^oa l-gānibi s-suríyy \ wa-náfa r-ra^ois mubārak wugūda ^oayyi dalīl \ ladáy-hi ^oala t-tawárrutí l-^oisra^oilíyy fi l-xilāfi s-suríyyi t-turkíyy \ wa-hawla ^oahammíyyati t-tadāmuni l-^oarabíyy \ ka-^odarūratin li-taqáddumi l-^oúmma l-^oarabíyya ^oákkada siyadátu-hu ^oanna lámma š-śámlí l-^oarabíyy \ la búdda ^oan yakūna nābi^oan min ^oirādatin ^oarabíyya \ wa-^oanna l-^oárab \ mūstaqbálu-hum bi-yadáy-him \ mušīran ^oila ^oanna hágma t-tigāra l-bayníyya báyna d-dúwal l-^oarabíyya \ mahdūdun líl-ġāya \ wa-mu^oákkidan ḍarūrata ziyādat hágħm hādihi t-tigāra \\ wa-^oá^oraba r-ra^ois mubārak ^oani ^otiqādi-h bi-^oanna s-sūqa l-^oarabíyyata l-muštáraka sa-takūnu li-^oṣalihi l-gamī^oa wa-^oanna míṣra \ qabálat fi ^oáqdi ttifaqíyyatí θuna^oíyya \ li-^oinšā^oi manāṭiqi tigāratin húrra báyna-ha wa-báyna bá^odi l-buldāni l-^oarabíyya \ yúmkīnu ^oan takūna nawātan li-^oinšā^oi hādihi s-sūq \ wa-hawla n-náhda t-tánmawíyya d-dāxilíyya qāla r-ra^ois mubārak ^oinna l-^oarqāma wal-bayanāti xáyru dalīlin ^oala t-tanmíya lláti hádaθat fi míṣr \ ^oaqiba hárbi s-sādis min ^ouktūbar \ wa-lláti báda^oat ma^oa fátrati l-^oisláḥ l-íqṭħadíyy \ hayθu zādat misāħatu l-^oarādji (z)-zra^oíyya min sítta w-itnēn min ^oášara milyūn faddān \ ^oila θámaníyat \ malayīn \ faddān \ wa-mtáddat xutuṭu s-síkaki l-hadidíyya li-^ottásila ^oila hawaláy tís^oa mí^oa wa-^oarba^oina ^oálfī kīlumétr \ káma zādat xutuṭu t-tilifunāt li-^ottásila \ ^oila milyūn xátt wal-kahrubā^o ^oáṣbahat halíyyan mí^oa \ wa-θnáyn \ milyār \ kīlu \ wāt \ fi s-sā^oa \ wa-^oá^oraba r-ra^ois mubārak ^oan taqdīri-h wa-taqdīri šá^obi míṣra li-zu^oamā^oi míṣra llaðīna yú^otabarūna rumūsan bil-bálad \ hayθu taħáddaθa siyadátu-(h)

\ ^ an ðíkrayāti-h ma^a z-za^imáyna r-rahiláyn gamāl ^ábdi n-nāṣir wa-^ánwar is-sadāt \
 wa-fī nihāyat ḥadīθi-h ^ákkada r-ra^is mubārak ^ánnā-hu kāna ^ala θíqā \ min nāṣri ^uktūbar
 wa-ðālika na^īgatan lil-^i^dād wat-tadrībi l-gáyyid \ wat-tansīq wat-ta^āwuni l-kāmil \ báyna
 gamī^i ^áfru^c wa-^aghízati l-quwwāti l-musállaḥa \ wál-quwwāti l-gawwíyya \ wa-^ákkada
 siyadátu-hu ^ala d-darūrat̄i ^an yá^rifa kúllu muwāṭinīn miṣríyy \ kúlla ma yata^állaq
 bi-ḥárbi ^uktūbar \ mušīran \ ^ila ^anna hāḍa húwa l-hádaf \ mina n^iqādi n-nádwa
 l-^ístratižíyya \ li-ḥárbi s-sādis min ^uktūbar \ ^allát̄i \ sáwfa \ tánšuru gamī^a ^abḥāθ...
 túnšar gamī^u ^abḥāθi-ha wa-tawsi^at̄i-ha \ fi gamī^i l-ma^ahidi l-^ilmíyya \\ báda^ati l-
 yáwma mámlin ^ólbrāyt wazīratu l-xārigíyya l-^ámarikíyya fi ^arīha bid-díffa^i l-^garbíyya
 muḥādaθāt̄i-ha ma^a r-ra^isi l-filāṣtiníyyi yāsir ^arafāt \ wa-ðālika fi ^iṭāri gawlát̄i-ha
 l-ḥalíyya bi-minṭaqati š-ṣárqi l-^áwsaṭ \ ^alláti tastáhdifu tadyīqa húwati l-xilāf báyna l-
 gāníbáyni l-filāṣtiníyy wal-^ísra^ilíyy \ qábla qímmat̄i wāśintun il-múqbila \ wa-kānat ^ólbrāyt
 qadi gtáma^at fi wáqtin sābiqini l-yáwma fi ^ísra^il ma^a ra^isi l-wuzarā^i l-^ísra^ilíyy
 bénjamin netanyāhu \ fi bidāyati l-^gáwla lláti tastágríqu yáwmáyn \ wa-tu^addu θ-θāliθa lláti
 tugrī-ha l-wazīratu l-^ámarikíyya lil-minṭaqat̄i munḍu tawallī-ha mánṣiba-ha \ fi yanāyir \
 mina l-^āmi l-mād̄i \\ ^aqada máglisu l-^ámni d-dawlíyy gálsata mušāwarātini l-láylata
 l-mādiya stáma^a xilāla-ha \ ^ila \ taqrīr kūfi ^anān ^al-^amīni l-^āmm lil-^úmami l-muttáhida
 ḥáwla natā^i^gi l-muḥadaθāt̄i llát̄i ^agrā-ha l-^usbū^a l-mād̄i \ ma^a l-wáfdi l-^iraqíyy bi-r^āsat
 ṭariq ^azīz nā^ib ra^isi l-wuzarā^i l-^iraqíyy \ wa-ðákarat maṣādiru l-^úmami l-muttáhida
 ^anna l-gálsa tādámmāt ka-ðālik ista^rāḍa s-ṣīga l-gad̄īda \ ^alláti yáqtaríhu-ha ^anān
 lil-murāga^a š-ṣāmila \ li-maláffat ^ásliḥati d-damāri š-ṣāmili l-^iraqíyya \ wa-ðákarati l-
 maṣādir ^anna s-ṣīgata l-gad̄īda taṣṭáriṭu \ ḍarūrata ^udūl bağdāda ^an qarāri-ha \ bi-wáqfi
 t-ta^awun ma^a l-lágna l-xāṣṣa \ wal-isti^nāfi l-kāmil lit-ta^āwuni má^a-ha \\ ^á^lana \ wazīru
 d-difā^i l-^íraníyy ^áli šámxāni ^anna bilāda-hu lan tāshaba quwwāt̄i-ha llát̄i hāšadāt̄-ha ^ala
 l-ḥudūd ma^a ^afghanistān hatta tastagib̄ ḥarakat tālibān \ ^al-^afghaníyya li-matālib tāhrān \
 ka-ṣárt̄in li-^inhā^i t-tawátturi l-qā^im \ báyna-huma \ gā^a ðālika xilāla l-muḥadaθāt̄i llát̄i
 ^agrā-ha šámxāni \ ma^a mab^ūθi l-^úmami l-muttáhida l-xāṣṣ ^ila ^afghanistān l-áxdar
 l-íbrahīmi \ ^alládi yazūru tāhrān \ fi ^iṭāri guhūdi l-wasāṭa lí-^inhā^i l-^ázma \ wa-mina

l-muqárrari ^oan yaltáqiya \ ^oal-^oáxdar ^oil-^oíbrahími l-yáwma r-ra^oisi l-^oiraníyy muhámmed
xátimi \ wa-ðálika qábla tawāguhi-hi bá^cda gádin ^oila ^oislamabād li-^oigrá^oi muhadaθātin \
ma^ca mas^ouli l-hukúma l-pákistaníyya \ wa-mumáθθilína ^oan hárakat tālibān bi-šá^oni n-nizā^ci
l-^oiraníyyi l-^oáfghaníyy \ wan-nába^ou l-^oaxīr \ yá^cqidu máglisu l-^oámni d-dawlíyy ^oal-yáwm
gálstan \ li-munāqašati t-taqrír alláði ^oá^clana-hu ^oáms ^oal-^oamīnu l-^cāmm lil-^oúmami l-
muttáhida \ bi-šá^oni l-wád^ci l-mutafāqim fi kusūva wa-máda ^oið^cāna r-ra^oisi l-yuguzlavíyy
slobodán mÍšovítš \ li-qarāri l-máglisi l-^oaxīra d-dā^ci \ li-wáqfi l-^camalíyyati l-qama^cíyya
dídda l-mádaniyyína l-^oalbān fi kúsuva \ min nāhiyatín ^oúxra šárraḥa wazīru l-xārigíyya
l-brīṭaníyy róbin kök \ bi-^oanna dúwala l-íttihādi l-^ouruppíyy \ wāfaqat ^cala ḍarūrat stixdāmi
l-qúwwa \ ^oíða mā ráfaḍa milūšovítš ^oinhā^oa l-^camalíyyat al-qama^cíyya d-damawíyya \
dídda sukkān kúsuva mina l-^oalbān/

/wā ^oila húna (^oa)yyu-ha s-sāda tantáhi nášratu l-^oaxbār ^oaðá^cna-ha ^caláy-kum mina
l-qāhira/

/fī hādīhi n-nášra\ **ar-ra**⁷is húsni mubārak yataláqqa **ttišālan** hātifiyan min ⁹amīri l-bahráyni wa-walíyi ⁶áhdi l-⁷urdúnn \ lit-tahní⁸at̄i bið-ðíkra **l-xāmisat̄i** wal-⁹ašrīn li-**hárbi** ¹⁰uktūbara l-magīda \ **ra**⁷is uwarzā⁹i **isra**⁷il nētanyāhu yu⁶áyyinu ⁹erēl šarūn wazīr il-bínyati t-tahtíyya \ ⁹al-ma⁶rūf bi-ttigahāti-hi l-mutašáddida wazīran lil-xārigiyya \ wa-ðālika **qábla** ⁹ayyāmina l-qímmati θ-θulaθíyyati l-murtáqabati fi wāšinṭon \ wazīru l-xārigiyati l-⁷iraníyyi kamāl xirāzi yúgri muhādaθātin fī **anqára** ma⁶**a** **ra**⁷isi l-wuzarā⁹i t-turkíyyi wa-wazīri xārigiyati-h \ fi ⁹it̄ari guhūdi l-wasāṭati lláti **taqūmu** bí-ha ⁹irān \ li-**hálli** l-⁷ázmati l-**halíyyat̄i** báyna sūriya wa-túrkiya \ háy⁹atu t-tahkīmi d-dawlíyya **l-xāṣṣa** bin-nizā⁶i l-**hududíyyi** báyna l-yáman wa-⁹erítriya \ **túṣdiru** húkman bil-⁹igmā⁶ bi-**háqqi** l-yáman fi s-siyāda ⁶ala gúzur hínīš \ bi-ma fī-ha gazīratu hínīši l-kúbra \ ⁹al-hukūmatu l-⁷it̄alíyyatu bi-za⁶āmat romāno brōdi \ táfšalu fi l-**husūli** ⁶ala θíqati l-parlamāni l-yáwma bi-fāriqi **ṣáwtin** wāhid \ ⁹al-ma⁶āriku l-⁶anífatu báyna l-quwwāti l-hukumíyyati fi l-kún̄gu d-d̄imuqrat̄íyya wal-mútamaridīna t-tótsi \ **tatawāṣalu** **háwla** madīnat kándū ⁹al-wāqi⁶a **šarqíyyi** l-bilād \ wa-bin-nášra **ṭā**⁹ifatun ⁹úxra mina l-⁹anbā⁹ \ kāna hādā húwa l-mūgaz wa-⁹iláy-kumu l-⁹anbā⁹a **bit-tafṣil** mina **l-qāhira** \\ \\ **taláqqa r-ra**⁷is muhámmad húsni mubāraki **ttišālan** hātifiyyan min sumúwi l-⁹amīri l-**hásan** bín **ṭalāl** walíyi ⁶áhdi l-⁷urdúnn \ hayθu **ábbara** ⁶an tahní⁸ati l-⁷urdúnni šá⁶ban wa-hukūma \ bi-**htifāli** **míṣra** bi-murūri xámsatin wa-⁶ašrīna ⁶āman ⁶ala **ntiṣarāt̄i** ⁹uktūbari l-magīda \ káma tabādala wughāti **n-náḍari** **hawla** **l-qadāya** **l-matrūhat̄i** ⁶ala s-sāḥati l-⁶arabíyyat̄i wad-dawlíyya \ káma ⁹á⁶raba sumúwu-hu ⁶an **taqdīri**-hi lil-guhūdi wal-masā⁶i l-⁹axīra llát̄i baðalát-ha **míṣra** \ bi-qiyādati **r-ra**⁷is húsni mubārak \ wal-hādifa ⁹ila ⁹inhā⁹i t-tawátturi bayna túrkiya wa-sūriya **bit-túruqi** s-silmíyya \ wa-kāna **r-ra**⁷is húsni mubārak **qad taláqqa** masā⁹a ⁹ámsi **ttišālan** hātifiyyan min sumúwi š-šáyx ⁹īsa bín salmān ⁹āl xalīfa \ ⁹amīri dáwlati l-bahráyn \ hayθu hánna⁹a **r-ra**⁷is mubārak bi-**htifalāt̄i** **míṣra** bi-murūri xámsatin wa-⁶ašrīna ⁶āman \ ⁶ala **ntiṣarāt̄i** ⁹uktūbari l-magīda \ káma ⁹ašhádu sumúwu-hu bil-guhūd̄i wal-masā⁶i llát̄i yabðúlu-**ha** **r-ra**⁷is húsni mubārak \ min ⁹ágli náza⁶i fat̄ili l-⁹ázmat̄i bayna sūriya wa-túrkiya **bit-túruqi** s-silmíyya \\ ⁹á⁶lana l-yáwma netanyāhu **ra**⁷is uwarzā⁹i **isra**⁷il ⁶an ta⁶yīni ⁹erēl šarōn ⁹al-ma⁶rūf bi-ttigahāt̄i-hi l-mutašáddida fi-**mánṣib**i wazīri l-xārigiyya \

wa-đákara rádyu **isra**^oil **anna** šarōn \ sa-yahتáfiđu **bi-mánsíbi**-hi l-halíyy ka-wazírin lil-bínyati t-tahtíyya \ wa-^oínna-hu sa-yábda^ou fi tawálli mahámma **mansíbi**-hi bád^oan mina l-^ousbū^c al-qādim \ yá^oti ðálíka **qábla** ^oayyámí mina l-qímmati θ-θulaθíyyati l-muqárrari **‘áqdu**-ha fi wāshíntun **yáwmi** l-xamísi l-qādim \ bayna **r-ra**^oisi l-^oámerikíyyi bél kléntzn \ **war-ra**^oisi l-filístiníyyi yásir **‘arafat** \ **wa-ra**^oisi wuzarā^oi **isra**^oil \ wa-lláði mina l-muqárrari ^oan **yurāfiqa** šarōn nátanyáhu xilála-ha \\ min gáhatin **úxra** ^oákkada mas^oulun **filistiníyyun** ^oanna l-marhálata θ-θaníyata mina l-insihábi l-^oisrā^oilíyyi mina **đ-díffati l-ğarbíyya** \ **‘ásbahat qadíya** fi húkmi l-muntáhiya \ **wa-qála** gamíl **itrífi** wazíru š-šu^ouni l-madaníyyati l-filístiníyyi \ ^oinna l-muhímma láysa t-tawqí^ca ^cala **ttifaqin** bi-háða š-šá^on \ bal tanfíð ma yatímma **t-tawássulu** ^oiláy-hi mina ttifaqíyyat \ mú^criban ^can **tawáqqu‘i**-hi bi-^oán yatímma t-tawqí^cu ^cala l-ittifáq xilála **qímmati** wāshíntuni l-múqbila \ yá^oti ðálíka fi l-wáqti lláði ^oákkadat fí-hi **taqaríru** **şahafíyyatun** **isrā**^oilíyya \ ^oanna **isra**^oila wal-wilayáti l-muttáhida **ttafáqata** ^cala ^oan yášmala **ttifáqi** Itizáma l-filístiniyyín \ bi-^cádamí ⁱlání **dáwlati**-him fi **şáhri** māyu mina l-^cám al-qādim \ **wa-‘asārat** háðihí **taqarír** ^oila ^oanna natanyáhu \ ya^ctázimu t-ta^okída ^cala **đ-darūratjí** ^oan **yatađámmána** l-ittifáq **fíqra** \ **tanúşṣu** ^cala ^oanna l-wád^ca n-níha^oíyya lil-^oarāđ^{jí} l-filístiníyya \ yágibu ^oan yatímma **t-tawássulu** ^oila ttifaqin bi-šá^oni-h \ min xilála l-mufawadádat \ wa-láysa ^can **taríqi** ttixáði **ígra**^oatin min gāníbin wāhid \\ ^oá^clana d-duitür ^cábd il-karím il-^oiryáni **ra**^oisu l-wuzarā^oi l-yamaníyyi ^oanna **qarāra** háy^oati t-tahkími d-dawlíyya l-xásssa **bin-náðar** fi n-nizá^ci l-yamaníyyi l-^oeritríyyi **háwla** hñíš \ ^oáθbata **háqqa** l-yáman fi s-siyádatjí ^cala gúzur hñíš \ wa-fi **muqáddimáti**-ha **gazíratu** hñíši l-kúbra \ wa-^oákkada d-duitür il-^oiryáni ^oanna **qarāra** l-mahkáma \ ^oallátjí ^oáblağat bí-hi kúllin mí **şana**^c^o **wa-‘asmara** \ gá^ca bil-^oigmá^c \ wa-yá^otagsídan liθ-θawábiti llátjí **hárasat** ^caláy-ha l-qiyádatu l-yamaníyyatu fí siyásati-ha \ li-ħálli **l-qadáya** l-hududíyyatjí **biṭ-ṭúruqi** s-silmíyya \\ báda^oa wazíru l-xárigiyyati l-^oiraníyyi kamál **xirāzi** l-yáwma fi **anqára** muhádaθáti-hi ma^ca **ra**^oisi l-wuzarā^oi t-turkíyyi sulaymán demirél \ wa-ma^ca **nađíri**-hi t-turkíyyi ^oísmá^cil žém \ fi **itári** guhūdi **l-wasáṭati** lláti **taqúmu** bí-ha **irān** \ ^oar-ra^oisu l-halíyyu li-munáđđamati l-mu^otámarí l-islamíyy \ li-ħálli l-^oázmati l-halíyyatjí báyna súriya wa-túrkiya \ wa-kána wazíru l-xárigiyyati l-^oiraníyyi **qad** **ágra** muhádaθátin mumápiłatan ^oámsi fí dimášq \ **ma**^ca

r-ra⁷isi s-suríyyi **hāfiḍ** il-⁷ásad \ wa-wazīri l-xārigiyati s-suríyyi farūq iš-**šára**^ca \\ **wa-qad**
á^craba xirāzi bá^cda-ha ^cani ^ctiqādi-h \ fi wugūd^ji ⁷úsusin munāsiba li-hálli l-muškīlati
 l-halíyyat^ji báyna dimášq **wa-⁷anqára** \ **bi-ṭarīqatin túrdi ṭ-ṭarafáyn** \ wa-kāna wazīru l-
 xārigiyati s-suríyya farūq iš-**šára**^c **qad taláqqa ttiṣālan hātifiyyani l-láylata l-madíya** \ min
 musā^cidī wazīrati l-xārigiyati l-⁷ámrikíyyat^ji li-šu⁷ūni **š-šárqi l-⁷áwsaṭ** mārten ⁷ēndek \
 tanāwala xilāla-hu ⁷āxíra natā⁷igi guhūdi l-wasāṭa fi hādihi l-⁷ázma \ **wa-ḍákara** bayānu
 li-wizārat^ji l-xārigiyati s-suríyya ⁷anna š-**šára**^c \ **ṭálabā** mina l-mas⁷ūli l-⁷ámerikíyyi **darūrata**
 dá^cmi l-wilayāti l-muttáhida lil-**hiwāri** d-díplomasíyyi \ ⁷alládi **táqdarí-hu** sūriya li-tahdī⁷ati
 l-**awdā**^ci ma^ca túrkiya \\ \\ ⁷akkada l-**áxdar** ⁷il-⁷ibrahīmi mab^cūθu l-⁷úmami l-muttáhida fi
⁷afḡanistān ⁷anna-hu ma zāla mutafā⁷ilan bi-šá⁷ni guhūdi-h \ li-taxfīfi híddati t-tawátturi
 báyna ⁷irān wa-**hárakat^ji** **ṭalibāni** l-**áfghaníyya** \ **rágma** l-ištibakāti lláti **wáqa**^cat ^cala l-hudūd^ji
 báyna l-gāníbáyna ⁷áms \ **wa-⁷á^craba** l-⁷ibrahīmi láda **wuṣūli-hi** ⁷ila ⁷islāmabādi l-láylata
l-madíya **qādiman** min **tehrān** ^can ⁷ámali-h \ fi ⁷an takūna **taqarīra** **ṣahafíyya** **qad** bālaǵat
 bi-šá⁷ni hādihi l-ištibakāt \ wa-⁷an yatímma h̄tiwā⁷u hāða l-máwqif bi-súr^ca \\ **wa-⁷aśāra**
 l-⁷ibrahīmi ⁷ila ⁷anna l-fúrṣata mutāḥatun li-⁷ihráši **taqáddumin** bi-šá⁷ni taswíyati l-⁷ázmat^ji
 bayna ⁷irān wa-**ṭalibān** **biṭ-ṭúruqi** s-silmíyya \\ hāða \ **wa-qad** ⁷akkadat **hárakatu** **ṭalibān** \
⁷anna l-hudū⁷a yasūdu l-yáwma l-hudūda **l-ḡarbíyya** li-⁷afḡanistān ma^ca ⁷irān \ ⁷illa ⁷anna
 l-mutaháddiθa bí-sm al-**háraka** **háḍḍara** min ⁷anna hāða l-hudū⁷ **qad** lā yastamírr \ wa-kāna
ṭalibān **qad** náfat ⁷áms \ ⁷an takūna quwwātu-**ha** **qad** hāgamat **mawāqi**^ca ⁷iraníyyatan ^cala
 l-hudūd^ji báyna l-gāníbáyn \\ ^cáqada l-máglisu l-muštárik **li-sufarā**⁷i dúwali hílfí šamāli
 l-⁷áṭlanṭíyyi gtimā^cani l-yáwma fi bruksél \ li-báḥθi **taṭawwurāti** l-máwqifi fi ⁷iqlīmi kósova
\ wa-fi muhāwalatin li-hálli l-xilafat^ji fi l-⁷arā⁷ báyna dúwali l-⁷a^cḍā⁷i bil-hílf \ **hawla**
⁷imkaníyyati t-tadáxxuli l-^caskaríyyi li-hálli hādihi l-⁷ázma \ wa-⁷akkada mas⁷ūlun bi-hílfí
 šamāli l-⁷áṭlanṭíyyi ⁷anna l-hílf \ yá⁷mulu fi ⁷iqnā^ci rūsyā bi-ttixāði ⁷igrā⁷ ⁷ingāð \ min ⁷ágli
mumārasat^ji **dugūti**-ha ^cala yúguzlāviya \ li-taǵyīri siyāsat^j-ha tigāha s-sukkāni l-⁷albān \
 wa-llaðīna yušakkilūna gālibíyyata sukkāni l-⁷iqlīm \\ wa-gā⁷a ðālika fi l-wáqti lláði ⁷akkada
 fi-hi **r-ra**⁷isu r-rusíyy **bāris** **yéltsin** mugáddadan \ mu^cāraðata bilādi-hi li-qiyām al-⁷áṭlanṭíyyi
 bi-tawgīhi **ḍárbatin** ^caskaríyyatin ⁷ila **belgrād** \ mušīran ⁷ila **darūrat^ji** ⁷igādi hállin

tafāwuḍíyyin síyasíyyin lil-^oázma \ ba^cīdan ^cani l-lugūⁱ ^oila l-qúwwa \ yá²ti hāḍa fi l-wáqti
 lládi ^oáwḍaḥa fī-hi wazīru l-xārigiyyati l-brīṭaníyya róbin kók \ fi taṣriḥātīn li-háy^oati l-^oiḍā^cati
 l-brīṭaníyya \ ^oanna hílfa l-^oáṭlanṭíyyi yuxáṭṭitu li-tawgīhi ḍarabātīn ^caskaríyyatīn
 munássaqatīn wa-nāgiḥatīn ^oila belgrād \ bádalān min mugárradi tawgīhi ḍárbatīn
 gawwíyyatīn wāḥidatīn faqáṭ \ wa-min gānibi-hi ttáhama nā^oibu ra^oisi l-wuzarāⁱ l-
 yuguzlavíyyu {vogislāv sisīl} il-wilayāti l-muttáḥida \ bi-muḥāwalātī-ha náz^ca ^oiqlīm kósova
 \ min siyādatī belgrād \ ^cala ḥáddi qáwli-h \ \ tawāṣalati l-yáwma l-ma^cārikū l-^canīfatu fi
 l-kúnġu d-dímuqrāṭíyya bayna l-quwwāti l-hukumíyyatī wa-quwwāti l-mutamarriḍīna t-tótsi
 \ hawla madīnat kándu l-wāqi^ca ^cala bú^cdi ^oálf wa-mí^oatāyi kílumétr šarqíyya l-^cāsimā
 kínšāsa \ hayθu tuwāṣilu l-quwwātu l-hukumíyyatū ^oi^cāqata taqáddumi quwwāti t-tamárrud
 \ wa-^oákkada ^oáhadu qādati l-mutamarriḍīna li-wikālati l-^oanbāⁱ l-faransíyya \ ^oanna
 quwwāti-hi tusáyṭiru ^cala bá^cdi l-mawāqi^ca fi muhīṭi madjīnat kándo \ káma ^oášara ^oila
^oanna l-quwwāti l-hukumíyya ma zālat tusáyṭiru ^cala maṭāri l-madjīna \ wa-kānat quwwātu
 l-mutamarriḍīna qad báda^oat hugūman mukappáfan fi bidāyatī hāḍa l-^ousbū^c \ ^cala madjīnatī
 kéndo \ ^oilla ^oánnā-ha lam tatamákkān mina t-taqáddumi náḥwa l-madjīna \ bi-sábabi l-qásfi
 l-mutawāṣili lil-quwwāti l-hukumíyyatī lá-ha \ \ fásilat hukūmatu yasāri l-wásati l-^oīṭalíyya
 \ ^oalláti yar^oásu-ha rumānu brōdi \ fi l-iqtirā^ci biθ-θíqa fi l-parlamāni l-yáwma bi-fāriqi
 šawtin wāhid \ wa-kānati l-hukūmatu l-^oīṭalíyyatū qad hásalat xilāla qtirā^cin liθ-θíqa gára
 l-yáwm \ ^cala θalāθa mí^oatin wa-^oíθna ^oášara šawtan \ muqābila θalāθi mí^oatin wa-θalāθata
^cášara šawtan \ mímmá yudṭárrī l-hukūma l-^oīṭalíyya ^oila taqdīmi stiqlátī-ha \ wa-kāna
 ra^oisu l-wuzarāⁱ l-^oīṭalíyyi brōdi \ qadi ḏtúrra lid-dá^cwatī li-^oigrāⁱ qtirā^cin biθ-θíqatī
^cala hukūmati-h \ bá^cda sáḥbi n-nuwwābi š-šiyu^ciyīna li-musānadáti-him lil-i^otilāfi l-hākim \
 bá^cda taqdīm brōdi li-maṛrū^ci l-mīzaníyyati l-^oīṭalíyya li-^cām ^oálf u-tís^camíyya tís^ca w-tisā^cin
 \ \ yábdā^ou l-mustašāru l-^oálmaníyyu l-gadīd ġérhard šrōder il-yáwma muhādaθātī-hi fi
 wāśintun ma^ca r-ra^oisi l-^oámzrikíyyi bél kléntən \ li-báḥθi ^cádadīn mina l-qadāya d-dawlíyya
 wal-máwdu^catī i ðātī l-ihtimāmi l-muštārak \ wa-sáwfa yakūnu ^cala rá^osi hāḍihi l-máwdu^cat
 \ ^oat-taṭawwurātu fi ^oiqlīmi kósova \ wal-wád^cu l-iqtisādīyyu l-^cālamíyy \ wa-mas^oálatu
 tawsī^ci ^cuḍuwíyyatī l-itṭihādi l-^ouruppíyy \ kama yuntáḍiru ^oan yaltáqiyā šrōder xilāla ziyāratī-

hi lil-wilayāti l-muttāħida \ ma^ca **ra**[°]isi l-bánki d-dawlíyyi žéms wélwensen \ yá^c qidu bá^cda-ha mu³**támaran** **ṣahafíyyan** qubáyla muġādaratⁱ-hi wāśintun \ wa-tu^cáddu hāðihi θāni ziyāratin xārigiyya \ yaqūmu bí-ha šrōder **‘aqiba** **fáwzi**-hi fi l-intixabāti l-^oálmaníyyati l-^oaxīra \ hayθu kāna **qad qāma** bi-ziyāratⁱ-hi l-^oūla ^oila **faránsa** fi **šáhr septāmber il-mādji** \ bá^cda θalāθatⁱ ^oayyāmin min **fáwzi**-hi fī l-intixābāt \\ ^oákkada l-**yáwma r-ra**[°]isu l-^oamerikíyyu bél kléntun ^cázma-hu ^cala bádli **quṣāra** gáhdi-h \ min ^oagli sti^cādati **θíqati** l-muwāṭini l-^oamerikíyy \ fi ^o**a**^c **qābi qarāri** máglisi n-nuwwāb bi-^oigrāⁱ taħqīqin šāmilin má^ca-hu \ fi **qadíyat** mōnika lewénski ^oal-mutadárriba s-sābiqa bil-báyt al-^oábyaq \ **wa-tálaba** kléntun \ bi-^oan yúgra t-taħqīq **wáfqan** lil-mabādiⁱ d-dusturíyyati l-^cādila \ mušīran ^oila sti^cdādi-hi lit-ta^cāwuni ma^ca máglisi n-nuwwābi fi-hāða **ṣ-ṣádad** \ wa-kāna máglisu n-nuwwābi l-^oámrikíyy **qad** **ṣáwwata** ^oáms \ li-**ṣālihi** bádⁱ taħqīqi-h fi **fadīhati r-ra**[°]is kléntun \ ^cala ^oan **yatímmma** ^cáqdu gálsati **tašwítin** ^oúxra **fáwra** ntihāⁱ t-taħqīq \ **lit-taqrīri** mā ^oídá kāna máglisu š-šuyūx \ sa-yúgri muħakámátan mumāθílátan li-klínten \ **lit-tawássuli** ^oila **qarārin** bi-šá^oni ^cázli-h \ ^oaw **baqā**ⁱ-hi fi **mánṣibi-h** \\ \\ ^oákkada l-mutaháddiθu bí-smi wizāratil-xārigiyyati **ṣ-ṣiníyya** ^oanna l-yabān sa-tuqáddimu **tiðāran** rasmíyyan ^oila **ṣ-ṣin** \ ^cani **l-faðā**ⁱ^c ^oalláti rtakabát-ha l-quwwātu l-yābaníyyatu xilāla **fátrati** l-hükmi l-ista^cmaríyyi l-yābaníyyi li-šamāli **ṣ-ṣin** \ fi θ-θalāθiniyyāt min hāða **l-qárn** \ wa-ðālika xilāla z-ziyāra lláti sa-yaqūmu bí-ha **r-ra**[°]isi **ṣ-ṣiníyyi** žāngi zemīn li-ṭókyu **fi** **š-šáhri l-qādim** \ wa-kāna ^oobútši **qad qáddama** **tiðāran** maktúban ^oila **ra**[°]isi l-kūriya l-ganubíyyi \ ^oalláði yaqūmu ḥalíyyan bi-ziyāratin li-ṭókyu \ ^cani l-mu^cāna lláti sabbába-ha l-ista^c**māru** l-yābaníyyu li-kūriya \ xilāla **l-hárbi** l-^cālamíyyati θ-θaníya \\ ^oá^calanati l-**yáwma** **maṣādiru** mas^oūlatun fi benóm bénə \ ^oanna l-^oahzāba l-kámbudíyyata l-mutanāħira **bi-ṣádadi** **ṭálabi** l-^cáwni mina l-málikí l-kámbudíyyi nurdúm síhanók \ li-kásri ḥalati l-gumūdi lláti ta^ctār il-muhādaθāt \ ^oalláti **túgra** fī ma báyna-ha \ bi-šá^oni taškili ḥukūmatini ^otilaffíyyatin gadīda \ **wa-ṣarráha** mas^oūlun kabīrun fi hízbi š-šá^cbi l-kámbudíyyi l-hákim \ bi-^oanna hízba-hu sa-yutālibu l-málik síhanók \ **bi-**^cáqdi gtimā^cin báyna mumáppili l-^oahzābi l-kámbudíyya \ li-taswíyi l-xilafāti l-**qā**ⁱimatⁱ báyna-ha \ wa-ðālika fi ^o**a**^c **qābi** fášali l-gáwlati θ-θáliθatⁱ mina l-muhādaθāti lláti **gárat** fi **wáqtin** sābiqini l-**yáwma** \ bayna l-hízbi l-hákim wa-^oahzābi l-mu^cārada \\ ^oan-nába^ou l-^oaxīr fi hāðihi n-**nášra** \\ **ṣaddáqa** máglisu n-nuwwābi l-^oálbaníyyi ^cala l-ḥukūmati l-gadīda lláti yuháyminu ^caláy-ha

l-ištrakiyyūn \ wa-²á^clana **ra**²is u l-wuzarā²i l-gadīd **bandélo** máyko \ ²anna muhímmata
ḥukūmat^ji-**hi r-ra**²isíyya \ sa-takūnu ²i^cādati **n-niḍāmi** l-^cāmm ²ila **niṣābi-h**\^cáqiba **l-idṭirabāti**
llāt^ji ²áddat ²ila stiqālati ḥálla fī-hi fátu snānu \ wa-ta^cáhhada bi-bád^ji ḥiwārin ma^ca hízbi
d-dímuqratíyyi **l-mu^cārid** \ **gáyra** ²anna l-hízba náfsa-hu ²ákkada ²ánnahu sa-yuwāṣilu
muqāṭa^cáta-hu li-máglisi n-nuwwāb \ wa-dá^ca ²ila ²igrā²i ntixabātin mubákkira \\ wa-²iláy-
kumu l-²ān sayyidāt^j-i wa-sādat^j-i **an-náṣrata** l-gawwíyya.../

/^oáyyu-ha s-sāda ^oas-salāmu ^caláy-kum wa-**ráhmatu l-lāhi wa-barakātu-h** \ fi hāðihī n-nášra
 \ ^oar-ra^ois húsni mubārak **yataláqqa** risālatan mina **r-ra**^oisi s-suríyy **hāfiði** l-^oásad **hawla**
taṭawwurāti l-^oázmati l-qā^oimati báyna suríya wa-túrkija \ ^oar-ra^oisu yá^cqidu gálsata
 mubaḥaθātin **bi-maqárri** ri^oásati l-gumhuríyyati bi-**míṣra** l-gadīda \ ma^ca s-sáyyid farūqi
 š-šára^c wazīri l-xārigíyyati s-suríyy \ ^oar-ra^oisu l-filistiníyy yu^oákkidu ^oanna ttifaqāti ^ooslu
 tu^cṭi-hi **l-háqqa** fi ^oi^clāni d-dáwlati l-filistiníyyati l-**mustaqilla** \ fi nihāyatī l-marhálati l-
 intiqalíyya \ fi māyu ^cāma tís^catin wa-tisa^cin \ ^oal-mab^cūθu **l-xāssu** lil-^oúmami l-muttáhida
^cila **afghanistān** \ yúgri muhádaθātin fi ^oislām ^oabād \ ma^ca wazīri l-xārigíyyati l-pákistaníyy \
 fi ^oitāri muhímmati-hi l-háliyya \\ li-taxfīfi háddati t-tawátturi báyna **irān wa-afghanistān** \\
^oal-máglisu d-dā^oimu li-hílf 1-**atłánti** ^oal-xāss bi-kusūvu yá^cqidu gtimā^cani l-yáwma fi brúksel
 \ lil-ista^cdādi lit-tanfīdi **ma qad yáṣduru** min ^oawāmir \ lil-qiyāmi bi-^cámalin ^caskaríyyin
 lil-hílf **dídda l-quwwāti** ṣ-ṣerbíyyati fi l-^oiqlím \\ ^oar-ra^oisu l-^oitalíyyu yábdā^ou mušawarāti-hi
 l-yáwma ma^ca l-qādati s-siyāsiyyīn \ li-taškili l-hukūmati l-gadīda \\ \\ ^oal-^oanbā^ou **bit-tafṣil**
 mina **l-qāhira** \\ \\ taláqqa **r-ra**^ois húsni mubāraka l-yáwma risālatan mina **r-ra**^oisi s-suríyy
hāfiði l-^oásad \ tata^cálloqu bit-tawátturi wal-muškílati l-qā^oimati báyna suríya wa-túrkija \
 ḥarráha bi-ðālika s-sáyyid ^cámrū mūsa wazīru l-xārigiyya \ ^cáqiba stiqbāl **ar-ra**^ois mubārak
 lis-sáyyid farūqi š-šára^c wazīri l-xārigiyya \ wa-bi-**hudūri** safīri suríya bil-qāhira \ ^oad-duktūr
^cisa darwīš \ wa-ðālika bi-maqárri ri^oásati l-gumhuríyya \ **wa-qāla** s-sáyyid ^cámrū mūsa
^oínna-hu támma xilāla l-muqābala \ bá^cθu **taṭawwurāti** l-múškilati l-qā^oimati báyna suríya
 wá-túrkija \ min muxtálifi gawānibi-ha \ bi-hāða fi t-**taqáddumi** náhwa n-náz^ci l-fatīli t-tawáttur
 \ **wa-**^o**rába** ^can ^oámali-hi fi ^oan tukállala hāðihī l-masā^ci bin-nagāh \ **xāṣṣatan** ^oanna
n-náðarata l-^oístratižíyyata l-^cámma \ híya ^oanna l-^calāqata **l-**^carabíyyata t-túrkíyyata
^calāqatun muhímma \ **taqtáði** mina **ṭ-ṭarafáyni** t-tahárruka náhwa **bá^cdi**-himā \ **wa-qāla**
 wazīru l-xārigiyyati ^oínna-hu natīgatan li-risālati **r-ra**^oisi l-^oásad **lir-ra**^ois mubārak \ wal-
 munāqashašati lláti **agrā-ha** š-šára^c ma^ca siyadáti-h \ fa-^oínna **r-ra**^ois mubārak sa-yúgri l-yáwma
 ttisālan hātífíyyan \ ma^ca **r-ra**^oisi t-túrkíyy sulaymān demirél \ wa-hunāka ḥtimālun lil-qiyāmi
 bi-ziyāratin li-túrkija xilāla l-^oayyāmi l-qādimā \ mušīran ^oila ^oanna kúlla ðālika yá^cti fi

٣٦٢ **ítāri taḥárrukin** náḥwa ḥtiwā'i hāḍa t-tawáttur \\ **wa-qad** ٣٦٣ lana s-sáyyid farūq iš-śára^c ٣٦٤ anna l-muškílata l-muftá^calata wal-mu^sífata báyna túrkiya wa-suríya \ híya **máṣdaru qálaqin** lil-gamī^ca \ wa-náḥnu náškuru **r-ra**^{٣٦٥}is mubārak \ wa-míṣr \ ٣٦٦ ala hāḍihí l-guhūd \ ٣٦٧ alláti búḍilat xilāla l-^{٣٦٨}ayyāmi l-qalīlati l-māḍiya \ wa-lláti sáwfa tastamírr \ min ٣٦٩ ágli ٣٧٠ igādi ḥállin li-ḥtiwā'i hāḍihí l-^{٣٧١}ázma \ wa-^{٣٧٢}i^cadati l-^{٣٧٣}umūri ٣٧٤ ilá **ṭabi**^cáti-ha \ báyna suríya wa-turkíya \ ba^cídan ٣٧٥ an ٣٧٦ áyyi **taṣ**^cidin ٣٧٧ **aw** ٣٧٨ áyyi tahdíd \\ **wa-qāla š-šára**^c ٣٧٩ inna bilāda-hu **ráfadat** hāḍa t-tahdíd \ wa-^{٣٨٠}ákkadat **rágbata-ha** ٣٨١ **ṣ-ṣādiqa** \ fī ٣٨٢ igādi ḥulūlin díplumasíyya \ li-kúlli l-mašákili l-mu^cállaqa \ wa-fi muqád dimáti-ha l-muškílatu l-^{٣٨٣}amníyya \\ wa-ḥawla l-máwqifi s-suríyyi ٣٨٤ izā'a š-šákwa t-turkíyya lláti taqūlu ٣٨٥ inna suríya tusānidu **bá**^cda **l-munáḍḍamáti** l-^{٣٨٦}írhabíyya \ bi-ma fi ᠀alika hízbu l-^{٣٨٧}ummāli l-kúrdistaníyya l-mu^cārid \ **qāla š-šára**^c ٣٨٨ inna hāḍihí l-ḥawāgiz láysat fi mahálli-ha \ **wa-^{٣٨٩}adāfa** ٣٩٠ anna ٣٩١ umūran dāxilíyyatan fī turkíya ٣٩٢ áddat ٣٩٣ ilá nákasi-ha ٣٩٤ ala l-mustáwa l-xārigíyyi bin-nísbati li-suríya \ **wa-^{٣٩٥}á**^craba s-sáyyid farūq iš-śára^c ٣٩٦ an ٣٩٧ ámali-h \ fi ٣٩٨ an **túsfirā** l-guhūdu l-ḥálíyya \ ٣٩٩ an ٣٩٩ izālati kúlli ma yašúbbu l-^{٣٩٩}alaqāti báyna suríya wa-turkíya \ li-^{٣٩٩}ánna suríya turīdu ḥállan níha^cíyyan \ li-^{٣٩٩}áyyati muškíla \ tuwāgihu ٣٩٩ alaqāti-ha \ ma^ca turkíya \\ hāḍa **wa-qad** ٣٩٩ álanati l-mámlakatu l-^{٣٩٩}arabíyyatu s-sa^cudíyyat il-yáwm ta^cdīda-ha li-guhūdi **r-ra**^{٣٩٩}is mubārak \ min ٣٩٩ ágli ḥtiwā'i l-^{٣٩٩}ázmati báyna suríya wa-turkíya \ wa-**ḍákara** mas^sūlun sa^cudíyyun ٣٩٩ anna bilāda-hu wa-dúwala l-xalīg \ tu^{٣٩٩}áyyidu guhūda l-wasāṭa \ ٣٩٩ alláti **qāma** bí-ha **r-ra**^{٣٩٩}is húsni mubārak \ **wa-^{٣٩٩}adāfa** ٣٩٩ anna l-mamlákata l-^{٣٩٩}arabíyyata s-sa^cudíyya \ taqūmu ḥálíyyan **bi-ttiṣalātīn** mustamírra \ ma^ca l-^{٣٩٩}atrāfi l-ma^cníyati wa-ma^ca **míṣr** \ min ٣٩٩ ágli l-musā^cadati lit-tawáṣṣuli ٣٩٩ ilá ḥállin diplumasíyyin lil-^{٣٩٩}ázma \ báyna turkíya wa-suríya \\ wa-kāna **r-ra**^{٣٩٩}is s-suríyyu **ḥāfiq** il-^{٣٩٩}ásad **qad** ٣٩٩ **ttiṣālan** hātifiyyan ٣٩٩ áms ma^ca walíyi l-^{٣٩٩}áhdi s-sa^cudíyy \ támma xilāla-hu báḥθu **taṭawwurāti** l-^{٣٩٩}ázmati báyna dimášq **u-^{٣٩٩}anqára** \ wa-fi l-manāma \ dá^ca l-yáwma wílyam kohēn wazīru d-difā'i l-^{٣٩٩}ámzrikíyy kúlla min suríya wa-turkíya \ ٣٩٩ ilá tagánnubi wuqū*c* iṣadámin musállaḥin báyna-humā \ **wa-^{٣٩٩}ašāra** kohēn fi **táṣriḥātīn** **ṣahafíyyatin** ٣٩٩ ádla bí-ha \ xilāla ziyārati-hi l-líl-baḥrēn \ ٣٩٩ **ašāra** ٣٩٩ ilá ta^{٣٩٩}yidi bilādi-h \ li-guhūdi l-wasāṭati lláti yaqūmu bí-ha **r-ra**^{٣٩٩}is mubārak \\ min ٣٩٩ ágli náza^ci fatili l-^{٣٩٩}ázmati s-suríyyati t-turkíyya \\ **ráḥhabati** l-gāmi^catu l-^{٣٩٩}arabíyyatu bi-qarāri háy^cati t-taḥkīmi d-dawlíyya \ ٣٩٩ alládi **aqárra** bil-^{٣٩٩}igmā^c \ ٣٩٩ aḥaqqíyyata

l-gumhuríyyati l-yamaníyya \ fi siyadáti-ha ^cala **arxbíli** hānīš \ **wa-qāla** s-safīr ^áhmad binhílli ^oal-^oamīnu l-^cāmmu l-musā^cid liš-šu^ouni l-^c**arabíyyati** bil-gāmi^cati l-^c**arabíyya** \ fi **taṣrīḥin** lá-hu l-**yáwm** \ ^oinna l-gāmi^ca ta^ctábiru ^oanna hādā l-^ouslūba fi mu^cālagati mašākil (l-)hudūd \ numūḍagan yuhtáða bi-h \ fi hälli n-niza^cāti báyna d-dúwali l-mutagāwira \ **wa-náwwa-ha** bil-guhūdi l-xáyyirati lláti sāḥamat **fi t-tawáṣṣuli** ^oila hādā l-hälli l-múrdi li-kílla **ṭ-ṭarafáyn** \ wa-fi muqáddimati-ha l-guhūdu l-miṣríyyatu l-faransíyya \ wa-guhūdu l-^oúmami l-muttáhida \ wa-wággaha s-safīr binhílli tahní^oata l-^oamānatí l-^cāmmati lil-gāmi^cati l-^c**arabíyya** \ lid-dáwlatáyna š-šaqīqatáyni l-**yáwm** \ ^oal-yáman wa-^oarítriya \ ^cala hādā l-^ouslūb al-**haḍaríyy** \ fi mu^cālagati muškílati l-hudūdi \ báyna-humā \ **wa-^oácraba** ^can ^oámali-hi fi ^oan táshada l-^calaqātu l-yamaníyyatu l-^oeritríyyatu dáf^catan gadīda \ wa-ta^cāwunan **áwθaqa** li-xídmati **maṣālihi** l-baladáyn \ wal-istiqrār \ fi hādihī l-mántiqati l-hayawíyyati mina l-^cālam \\ wa-fi mā ta^cállaqu bi-^calíyati tanfīði h... húkmi hág^oati t-tahkīmi d-dawlíyya \ **ḥawla** gúzuri l-báhri l-**áhmar** \ ^oaśāra s-safīr binhílli ^oila ^oanna hág^oata t-tahkīmi d-dawlíyya \ háddadat **fátrata** tanfīði hādā l-húkm bi-tisa^cīna **yáwman** \ muwáddiḥan ^oanna **qábula** **ṭ-ṭarafáyni** bit-tahkīm \ yá^cni ^oanna-huma sa-yunáffiðāni **qarāra** hág^oati t-tahkīmi mubāšaratan \ kama ^oanna **taṣrīhātī** más^oulī ^oal-baladáyn \ **áqiba şudūri** l-húkm \ tu^oákkidu ^oanna-humā \ sa-yá^cmalāni \ ^cala tanfīði-h \\ ^oakkada **r-ra**^oisu l-filistíníyya yásir **arafāt** ^oanna ttifaqāti ^ooslu tu^c**ṭi-hi l-háqqā** fi ^oi^clāni d-dáwlati l-filistíníyyati l-mustaqílla \ fi nihāyatī l-marhálati l-intiqalíyya \ fi māyu ^cāma tís^catin wa-tisa^cīn \ wa-đālika bá^cda murūri xámsi sanawātin ^cala l-ittifāqi l-mu^oáqqat \\ gā^oa đālika fi **taṣrīhātīn** ^oásla bí-**ha** **arafāt** **áqiba** l-mubaḥaθāti lláti **agrā-ha** l-yáwma fi ^ooslu **má**^ca **ra**^oisi l-wuzarā^oi n-nurwigíyy wa-wazīri xārigíyyati-h \\ fi l-wáqti náfsi-hi **ácraba** **arafāt** ^can ^oámali-h \ fi ^oan yúsfirā **gtimā**^cu l-qímmati l-^oámrikíyyi l-filistíníyyi l-^oisra^oilíyy \ ^oal-múzma^cu **áqdu-hu** **yáwma** l-xamīsi l-qādim fi l-wilayāti l-muttáhida \ ^can **bá**^cdi **n-natā**^oig \\ hādā **wa-qad ráfada** **arafāti** t-ta^clíqa ^cala ta^cyīn ^oeriyēl **šarōn** wazīran li-xārigíyyati **isra**^oil \ mušīran ^oila ^oanna đālik \ yu^oáddu \ šá^onan dāxilíyya \ wa-kāna **arafāt qad** **ágra** ^oámsin mubaḥaθātin mumāθila \ xilāla **tawáqqufi-hi** fi helsíni \ ma^ca **r-ra**^oisi l-fínlándíyy \ tanāwala **t-taṭawwurāti** l-masīratī s-silmíyya \\ wa-kāna ^oeriyēl **šarōn** wazīru l-xārigíyyati l-^oisra^oilíyyi l-gadīd **qad** gáddada mu^cāradáta-hu li-^oáyyi nsihābin

^ísla^ilíyy \ min θalāθata ^ášara fi l-mí^a mina d-dáffati l-ğarbíyya \ wa-^ašara šarón fi
 ḥadīθin ^adla bí-hi lit-télevizyōni l-^ísla^ilíyy \ bá^da sa^atín min ta^yini-hi wazíran lil-
 xárigíyya \ ^ila ^ánna-hu lan yáda^a yáda-hu múṭlaqan fi yád ar-ra^isi l-filiṣtiníyy yásir
 ^arafát \ min náhyatin ^úxra wášalati l-yáwma s-sulútatu l-^ísla^ilíyya \ fárda háðri t-
 tagáwwul ^ala madínati l-xalíl \ mímma ^ádda ^ila ta^tíli maðahiri l-hayáti bí-ha \ káma
 ta^áttalati d-dirása \ náðran li-^iglāqi θámanin wa-^ašrīna madrásá \ fi maráhili t-ta^límí
 l-muxtálifa \ wa-ðálíka natígatan lil-mušádamáti bayna l-muwáṭinána l-filiṣtiníyyín \ wa-
 quwwáti l-ihtiláli l-^ísla^ilíyy \ wal-mustawtínána l-^ísla^ilíyyín \ ^allaðína yumarisúna
 ^ámalan ^istifzazíyya \ dídda muwáṭini madínati l-xalíl \ wa-qad ^ásfarati l-mušádamátu
 ^ani stišhádi ^áhadi l-muwáṭinána l-filiṣtiníyyín \ wa-^isabati xámsatin wa-θalaθína ^áxarín \
 bá^du-hum \ ^isabátu-hu \ xatíra \\ ^áyyu-ha s-sáda háðihi l-^anbá^ ta^tí-kum mina l-qáhira
 \ ^áqada l-yáwma l-amír hásaní bn ṭalál walíy ^áhdi l-^urdúnn \ gálsata mubaḥaθátin ma^a
 ná^ibi ra^isi l-wuzará^i l-^iraqíyyi ṭariq ^azíz \ ^alláði wášala fi wáqtin sábiqin ^ila ^ammán
 \ min párísl \ fi ṭariq ^awdáti-hi ^ila bağdád \\ wa-ðákárat mašádiru rasmíyyatun ^urdunníyya
 \ ^anna l-mubaḥaθátí tarákkazat ^ala ^áxiri tatawwuráti l-ázmáti l-^iraqíyyati ma^a l-^úmami
 l-muttáhida \ wat-tawátturi l-halíyy bayna suríya wa-turkíya \ wa-kána ṭariq ^azíz qad qáma
 mu^áxxaran bi-ziyáratin li-nyyórk ^istágraqat ^ášarata ^ayyám \ ^ágra xilála-ha muḥadaθátin
 ma^a l-^amíni l-^ámmi lil-^úmami l-muttáhida kófi ^anán \ min ^ágli ^igádi taswíyatun lil-^ázmáti
 l-^iraqíyyati r-ráhinati ma^a l-^úmami l-muttáhida \ wa-kána l-^iráqu qad ^áwqafa t-ta^awuna
 ma^a l-lágnati d-dawlíyya \ ^al-mukállafati bi-náz^i ^áslihati d-damári š-šámili l-^iraqíyya \
 fi l-xámisi min šáhri ^ogúslos il-mádi \\ ^áqada l-yáwma l-máglisu d-dá^imu li-hílf l-^atlánti
 ^al-xáss bi-kusóvu \ ^igtmá^an bi-maqárri l-hílf fi bruksél \ ^isti^dádan li-taláqqi ^áyyati
 ^awámír qad taşduru lil-qiyámi bi-^ámalin ^askaríyyin lil-hílf \ dídda l-quwwáti ş-şerbíyyati
 fi l-^iqlím \ wa-ðákara diplomasíyyüa ğarbiyyün ^anna sufará^a d-dúwali s-sítta ^ášara \
 ^al-^a^dá^i fi l-hílf \ sáwfa yasta^ridūna bá^da l-gawáñibi l-fanníyya \ ^al-muta^álliqati
 bi-^áyyi ^ámalin ^askaríyyin lil-hílf \ min náhyatin ^úxra háðara l-yáwma ra^isu l-wuzará^i
 l-brítaníyy tóni blé \ fi xitámi ziyáratihisliş-şín \ ^ar-ra^isa l-yugoslavíyy slóboden milosevítš
 \ min tagáhuli qararáti l-^úmami l-muttáhida \ bi-šá^ni kosóvu \\ ^ála sha^idin ^áxar ^áclana

l-yáwma kabíru l-mufawidjína l-³albān \ ráfda l-gānibi l-³álbaníyyi lil-xútaṭi l-³ámṣrikíyya
\\ ³al-xāṣṣati bi-³igādi taswíyatil lil-³ázmati r-rāhinati fi kosōvu \\ li-³ánna-ha lam tuḥáddid...
lam tuḥáddidi l-wád^ca n-níha³íyya lil-³iqlím \\ hāḍa wa-qad wáṣala l-yáwma rítšard hólbruk
\\ ³al-mab^cūθu l-³amṣrikíyyu ³ila mantíqa^cti l-balqān \\ ³ila brištīna ³āṣimati l-³iqlím \\ li-³igrā³i
muḥadaθātin ma^ca z-za^cími l-³álbaníyy ³ibrahīm rogōva \\ qábla tawággihu-hi ³ila belgrād \\
li-sti³nāfi muḥadaθāti-h \\ ma^ca r-ra³ísi l-yuguslavíyy \\ yábda³u l-yáwma r-ra³ísu l-³iṭalíyyu
³óskar luwīgi skalfāru \\ mušāwarāti-hi ma^ca zu^camā³i l-³aḥzābi r-ra³isíyya \\ li-báḥθi taškīli
l-ḥukūmati l-gadīda \\ xálafan li-ḥukūmat rumānu brūdi \\ ³alláti ³á^clanati stiqaṭáta-hā ³áms \\
wa-mina l-mutawáqqā^ci ³an yatímma taklíf \\ masímu \\ dalímma \\ za^cími hízbi d-dímuqratiyyīna
l-yisariyyīn \\ wa-húwa l-hízbu r-ra³isíyyu fi ³tilāfi l-yisāri l-wásat \\ bi-taškīli l-ḥukūmati
l-gadīda \\ wa-kānat ḥukūmat rumānu brūdi qad qáddamat stiqaṭáta-ha ³áms \\ bá^cda fašalí-ha
fi qtirā^cin liθ-θíqa \\ ³agrā-hu l-parlamānu l-³iṭalíyy \\ dá^ca kōfi ³anān ³al-³amīnu l-^cāmmu
lil-³úmami l-muttáḥida ^cadúwa-ha l-ġaníyata ³ila taqdīmi l-^cáwni lid-dúwali l-³áfriqíyya li-
musā^cadáti-ha ^cala muwāgahati l-³ázmati l-malíyya \\ ³alláti tuwāgihu-ha ḥāliyyan \\ wa-dá^ca
^canān ³ad-dúwala l-³áfriqíyya \\ ³ila taḥámmuli más³uliyyāti-ha ³áyḍan fi hāḍa ṣ-ṣádad \\
wa-wád^ci háddin lin-niza^cāti d-dāxilíyya \\ wa-³áwṣa kōfi ³anān xilāla munāqašātīn ḥawla
³afríqiya \\ ³agrát-ha l-gam^cíyyatu l-^cāmmatu lil-³úmami l-muttáḥida \\ bi-ziyādati l-musa^cadáti
l-ḥukumíyyati li-^camalíyyati t-tanmíya \\ ³alláti tusággilu nxifāḍan munḍu sanawātīn fi d-dúwali
l-³áfriqíyya \\ wa-bil-^cámali ^cala taḥwīli duyūni d-dúwali l-³ákθar fáqran \\ ³ilā hibāt \\ wa-tashīli
ṣ-ṣádirāti l-³áfriqíyya \\ wa-taṣgī^ci gamī^ci l-istiθmarāti l-³agnabíyyati fī-ha \\ ³an-nába³u
l-³axīr \\ fi hāḍihi n-nášra \\ ³á^crabati l-yáwma l-wilayātu l-muttáḥida ^can qaláqi-hā ³izā³a
qarāri parlamāni kázaqstān \\ bi-šá³ni ³igrā³i ntixabātīn ri³asíyyatin fi ḡudūni θalāθati
³ášhur \\ wa-ḍālika qábla ^camáyni min maw^cídi-ha l-muḥáddad \\ wa-ḍákara l-mutaháddiθu
r-rasmíyyu bí-smi l-xārigíyyati l-³ámṣrikíyya \\ ³anna l-³ášhura θ-θalāθata l-qādima \\ lan
tuṭīha l-fúṛṣata ³amāma l-lágnati l-intixabíyyati l-markazíyya \\ li-tanfīdi ³islahāti qanūni
l-intixāb \\ kama ³ánna-ha lan tuṭīha l-fúṛṣa \\ li-murášṣahī l-mu^cāraḍa \\ lil-qiyāmi bi-ḥamalāti-
himi l-íntixabíyya/

/sayyidāt-i wa-sādat-i ^oas-salāmu ^caláy-kum **wa-ráhmatu l-lāh** \ fī hādīhi n-nášra \ ^oar-ra⁷is húsni mubārak yuwášilu l-yáwma **tafáqquda-hu** lil-mašru^cāti l-qawmíyyati l-^camlāqa bi-ziyāratin li-madīnati ^oaswān \ wa-li-^cádadī mina l-mašru^cāti l-hayawíyya \ ^oar-ra⁷is mubārak **yátmá**⁷ínnu ^cala salāmati s-sáddi l-^cāli wa-yaftátiḥu ^cámalā **t-tátwír fi maháttati kahrubā**^o xazzān ^oaswān \ wa-yaftátiḥu mustášfa mubārak al-^caskaríyy \ máglisu l-wuzarā³i l-⁷isra⁷ilíyyi yuwāfiqū bil-⁷igmā^c ^cala ta^cyīni ^oerēl **šarōn** \ wazīran lil-xarigíyya \ ^oal-qiyādatu l-^caskaríyyatu fi l-kún̄gu d-dimuqratíyya ta^ctárifu bi-**suqūtī** madīnat kāndu fi ⁷áydi mutamárridi t-tútsi \ ^oal-mab^cūθu l-⁷amzrikíyyu li-⁷iqlīm kusūvu yú^clinu muwāfaqata yuğuslāfiya ^cala ⁷išrāfin dawlíyy \ lit-taháqquqi min máda tanfīði-ha li-**qarāri** l-⁷úmami l-muttáhida \ li-hálli muškílati kosōvo \ was-samāh li-hílfī l-⁷atlantíyy **biṭ-ṭayarāni fáwqa** ⁷iqlīmi šérbiya \\ ⁷anbā⁷u l-**qāhirati bit-tafsīl** \\ **qāma r-ra**⁷is muhámmad húsni mubārak **ṣabāha** l-yáwm bi-ziyāratin li-madīnati ^oaswān **tafáqqada** xilāla-ha ^cádadān mina l-mašru^cāti l-hayawíyya \ wa-yurāfiqū **r-ra**⁷is xilāla hādīhi z-ziyāra \ ^oad-duktūr kamāl il-ganzūri **ra**⁷isu máglisi l-wuzarā³ \ wadduktūr yūsuf wáli nā⁷ib **ra**⁷isu l-wuzarā³ wa-wazīru z-zirā^ca \ wa-^cádadun mina s-sádati l-wuzarā³ \ wa-kāna fi stiqbāli **r-ra**⁷is mubārak láda **wuṣūli-hi** ⁷ila **maṭāri** ^oaswān \ ^oal-mušir muhámmad ḥusáyn **it-ṭantāwi** wazīru d-difā^c wal-⁷intāgi l-harbíyy \ wal-liwā⁷ **ṣalāh** **mīṣbāh** **muḥāfiḍu** ^oaswān \ **wa-qad** báda⁷a **r-ra**⁷is mubārak ziyārata-hu bi-**tafáqqudi** **mafīdī** **ṭ-ṭawāri**⁷ bis-sáddi l-^cāli \ ḥayθu šáhida siyādata-hu tágribata taṣgīli **l-mafīd** \ ⁷alládi yustáxdamu fi ḥalati l-irtifā^ci š-ṣadīd li-mansūbi l-miyā(h) \ li-ḥimāyati gísmi s-sádd \ θúmma tawággaha **r-ra**⁷is mubārak ⁷ila **máwqi**⁷i gísmi s-sádda ḥayθu **ṭma**⁷ánna ^cala salāmati-hi wa-^cádami ta⁷áθθuri-hi bi-rtifā^ci mansūbi l-miyāh xilāla **fátrati** l-fayaḍān \ wa-stáma^ca ⁷ila **šárhīn** mina d-duktūr \ mahmūd ⁷ábu zēd wazīri l-⁷ašgāl wal-mawāridi l-ma⁷íyya \ ⁷alládi **ṭáwdāha** ⁷anna mansūba l-miyāh \ ⁷alládi támma tasgīlu-hu fi **buháyṛati** s-sáddi l-^cāli \ bálaǵa mí⁷atan wa-wāhidān wa-θamanīn \ wa-wāhidān min ^cášra \ mina l-⁷amtār \ wa-⁷anna mu^cáddala z-ziyāda \ fi l-miyāh \ báda⁷a **tanāqasū-h** bi-šáklin **wādih** \ bá^cda ⁷an kāna \ ma báyna ^cášara \ wa-^cašrīna **sántimétran** fi l-yáwm \ ⁷áṣbahā ma báyna ḥnáyn \ **wa-⁷árba**^cat **sántimetrāt** hālíyyan \ wa-qāla ⁷inna hādā yá^cni ⁷anna šíddata l-fayaḍān **wa-xúṭurāta-hu**

qad támma tagāwuzu-ha \ wa-³ákkada ³anna gísma s-sáddi fi hālatin **qawíyya** wa-lam yata³áθθar **muṭláqan** \ kama stáma^c**a r-ra**⁷is ³ila šárḥin **ḥawla l-qiyasāt** ³alláti tatímmu **yawmíyyan** li-mutabá^cati rtifā^ci mansūbi l-miyāh \ wa-^cádami ta³áθθuri gísmi s-sádd \ **wa-³áwdahā** wazīru l-³ašgāl ³anna **mafídā** s-sádd yastáw^cibu min θalāθi mí³atin wa-xamsīn ³ila **'árba**^ci mí³atin wa-xamsīna milyūn métrin muká^{cc}abin **yawmíyyan** \ bil-³idāfati ³ila **mafíd** tóski \ ³alládi yastáw^cibu xámsatan wa-tisa^cīna milyūn métrin muká^{cc}abin \ **yawmíyyan** \ wa-³ákkada ³ánna-hu la tūgadu mašākilu fi **mágra n-nīl** wa-³anna gusūra-hu **qawíyyatun** wa-la tata^c**árraḍu** li-³áyyi **maxāṭir** \ **wa-³adāfa** ³anna s-sádda l-^cāli **qad** hámá **míṣra** min síttati **fayaḍanātin** mudammíratin ^cāliya \ wa-ma **yáqrubu** min ^cášarati **fadayān... fayaḍanātin munxáfida** \ **wa-³áwdahā** ³anna ma **yúsrafu** mina l-miyāhi z-zā³ida la **yúsrafu** min **híṣṣati míṣra** min miyāhi n-nīl \ wa-lláti **yittásilu** ³ila xámsatin wa-xamsīn **milyāra** mítrin muká^{cc}ab \ θúmma ftatáha **r-ra**⁷is **mubārak** bá^cda ðālika t-tawássu^cati l-gadīda \ wa-^cámala **t-taṭwīr** li-**maháṭṭati kahrubā³** **'aswāni l-³ūla** \ wa-lláti táblugu **ṭāqatu-ha** l-muwállada \ mi³atáyn wa-³arba^cīn mīgawāt sā^ca sanawíyyan \ wa-stáma^c**a r-ra**⁷is ³ila **šárḥin** mina s-sáyyid wazīri l-**kahrubā³** **'áwdahā** fī-hi ³anna l-hádfa mina **t-taṭwīr** \ húwa ziyādatu kafā³ati tawlīdi **ṭ-ṭāqa** \ wa-ziyādatu l-^cúmri l-iftíradíyyi **lil-maháṭṭa** \ ³alláti kānat **qad** báda³at tašgīlu-ha munðu ^cāmi ³álfin wa-tisa^cmí³atin wa-sittin \ bil-³idāfati ³ila **taxfīdi qtiṣadiyyāti** t-tašgīl **waṣ-ṣiyāna** \ wa-^camaliyyāti l-³iħlāli **wat-taṭwīr** \ **wa-qāla** ³inna l-**maháṭṭa** bí-ha ^cíddatu ³ághizat kombyūtar \ **li-tanðīmi** duxūli l-**kahrubā³** ³ila š-šábakati l-muwáħħida \ θúmma ftátaha **r-ra**⁷is **mubārak** bá^cda ðālika mustášfa **mubāraki** l-^caskaríyy \ ḥayθu **qāma** siyādatu-hu bi-³izāḥati s-sítār ^cani l-láwħati t-táðkaríyya \ **wa-qáṣṣi š-ṣarīt** ³iðānan \ bi-ftitāhi-ha \ wa-stáma^ca siyādatu-hu ³ila **šárḥin** ^cala makēt mugássam \ gā³a fí-ha ³anna l-mustášfa táblugu **ṭāqatu-ha** mí³atan wa-xamsīna sirīran \ **wa-tataḍámmānu** ³aqsā man lil-^camaliyyāt wa-lil-³atfāli l-muba... ³il-múbtasarīn \ wal-^cināya l-murákkaza \ **wa-qad qāma r-ra**⁷is **mubārak** \ bi-tafáqqudi **l-³aqsāmi** l-muxtálifa lil-mustášfa \\ \\ **waθθáqa** máglisu l-wuzarā³i l-³isra³ilíyy al-yáwm bil-³igmā^c ^cala ta^cyīn ³erēl **šarōn** fi **mánsibi** wazīri l-xarigíyya l-³isra³ilíyyi l-gadīd \ ma^c iħtifāḍi-hi **bi-ħaqībat** wizārati l-bínya \ ³at-taħtíyya li-múddati θalāθati ³áshur \ wa-kāna binyamīn netanyāhu **ra**⁷isu l-wuzarā³i l-³isra³ilíyy **qad** ³á^clana l-³usbū^ca l-**māḍi** \ ta^cyīna **šarōn** fi hāða l-**mánsib**

\ wa-^cala **ṣa^cīdin** **‘āxar** ^{‘ā}lanatu **s-suluṭātu** l-^oisra^oilíyyatu \ **rāf**^can guz^oíyyan lil-^oiglāqi
l-mafrūd ^cala l-**manāṭiqi** l-**filistiníyya** \ **bīḍ-díffati** l-**garbíyya** wa-**qīṭā**^ci gázza \ ^{‘i}tibāran
 mina l-**yáwm** \ wa-kāna l-^oiglāqu lládi fúriḍa munǒu ma **yáqrubu** min **šáhrin** bi-munāsabati
 l-^oa^cyādi l-yáhudíyya \ **qad** ^{‘ádd} ^{‘ila} hirmāni náhu wāhidin wa-^caśrīna ^{‘álfa} ^{‘āmilin} **filistiníyy**
 \ mina t-tawággubi ^{‘ila} ^{‘a}māli-him fi ^{‘isra}^oil \ wa-^cala **ṣa^cīdi** guhūdi s-salām ^{‘ákkadati}
 l-^oidāratu l-^oamṣrikíyyatu mugáddadan \ ^{‘ázma-ha} ^cala báḍli **‘aqsa** gúhdin **lit-tawáṣṣuli** ^{‘ila}
ttifāqin **ḥawla** nsiḥābin ^{‘isra}^oilíyyin mina **ḍ-díffati** l-**garbíyya** \ wat-tahárruki náhwa
 muḥadaθāti taswíyatin niha^oíyya \ **lil-qadíyati** l-**filistiníyya** xilāla l-qímmati θ-θulaθíyyati
l-qādima \ **wal-muqárrari** ^{‘áqdu-ha} bá^cda gádin ^{‘al-xamīs} \ qúrba wāśintun \\ sayyidāt-i
 wa-sādat-i hāḍihī l-^oanbā^o \ tuḍā^cu ^{‘aláy-kum} mina **l-qāhira** \\ ^{‘i}tárafati **l-qiyādatu** l-
^{‘askaríyyatu} fi l-kúnġu d-dímuqratíyy al-yáwma bi-**suqūṭi** madīnat kēndu \ ḍāti l-^oahammíyyati
 l-^oistrātižíyya fi ^{‘áydi} mutamárridi t-tútsi ^{‘as-sa}^cīn ^{‘il}-^oitāḥati bi-**hukmi r-ra**^ois **lōran** kabīla \
 wa-^{‘ā}lanat **wizāratu** difā^ci l-kúnġu ^{‘anna} quwwātī t-tahālufi l-^oafriqíyyi ma^ca ḥukūmati
 kabīla \ lam tušārik fi **l-qitāl** ^{‘alládi} ntáha bi-isti(^o)lā^oi t-tútsi ^cala kēndu \ **mušīran** ^{‘ila} ^{‘anna}
 hāḍa \ la yá^cni nihāyata **l-qitāl** \ báyna l-ganibáyn \ hāḍa wa-mina **l-muqárrari** ^{‘an} yagtámī^ca
r-ra^ois l-kunġulíyyi kabīla bá^cda **ḍúhri** l-**yáwm** ma^ca **ra**^ois zimbábwi \ **rōbart** mugābi
 li-dirāsatī **l-máwqif** \ **yúḍkar** ^{‘anna} zimbábwi wa-^{‘angūla} wa-namíbiya wa-tšád ^{‘arsálat}
 quwwātin ^{‘ila} l-kúnġu li-musānadati ḥukūmati **r-ra**^ois kabīla \ **dídda** \ mutamárridi t-tútsi \\
 tustá^onafu **gádan** fi masīru ^{‘al}-muḥādaθātu bayna ḥukūmat lisītu wa-mumáθθili ^{‘ahzābi} l-
mu^cāraḍa **lit-tawáṣṣuli** ^{‘ila} **ttifāqin** bi-^{‘á}ni l-**ḥukūmati** l-**íntiqalíyya** \ ^{‘alláti} sa-tatawálla
^{‘idārata} l-bilād xilāla l-fátrati l-**qādima** \ wa-háttā māw^cidi ^{‘igrā}^oi ntixabāti l-^{‘āmma} l-gadīda
\ wa-kānat **rābiṭatu** ta^cāwuni dúwali ganūbi ^{‘afríqiya} sādq **qad** **qáddamat** lil-gānibáyni l-
mutafāwidáyn \ **muqtaraḥātin** bi-taṣkīli ḥukūmatini ntiqalíyya fi lisūtu \ li-hīni ^{‘igrā}^oin
li-ntixabāt \ bá^cda θamániyata ^{‘áṣrata} **šáhran** \ **yúḍkar** ^{‘anna} ^{‘ahzāba} l-**mu^cāraḍa** fi lisūtu
kānat **qadi** ttáhamat ḥukūmat... **qadi** ttáhamati l-**ḥukūma** bi-tazwīri natā^oigi ntixabāt māyu
l-mādi \ mimma ^{‘ádd} ^{‘ila} ndilā^ci **máwgatin** mina l-iḥtigagāti **stamárrat** sába^cat ^{‘asabī}^ca \
wa-^{‘áwdat} bi-**ḥayāt** ma yazid ^{‘an} saba^cīna **šáxṣan** \ wa-firāri ^{‘ákθara} min ^{‘álfi} **muwāṭin** min
lisūtu \ ^{‘ila} d-dúwali l-mugāwira \\ **wāfaqati** l-**yáwm** yuġuslāfiya ^cala **qabūli** ^{‘iṣrāfin} dawlíyyin

lit-**taħqīqi** fi tanfiði... min tanfiði-ha li-**qararāti** l-ºúmami l-muttáhida bi-šáºni hálli muškílat kosóvo \ wa-ºinháºi ºámali l-ºúnfi lláti tartákibu-ha l-quwwátu š-šerbíyya \ **dídda** l-ºaglabíyyati l-ºalbaníyya fi l-ºiqlím \ wa-ºáºlana l-mabºúθu l-ºamərikíyyu **rítšard** hólbruk ºáqiba ºigráºi mubaħaθátini l-**yáwm** \ **máºa r-ra**ºisi l-yuguslavíyy \ ºanna yugusláfiya **wāfaqat** ºala ºigráºi mubaħaθátin li-mánha ºiqlími kosóvu \ húkman ħatíyyan \ ºilla ºanna holbrúk ºadáfa ºanna l-ºuqubáti d-dawlíyyata l-**mafrūda** \ ºala yugusláfiya lan \ yatímma **ráfºu-ha** ħalíyyan \ **rágma t-tawássuli** ºila hāða l-ittifáq \ fi l-wáqti náfsi-hi ºásdara máktabu **r-ra**ºisi l-yuguslavíyyi mulesovítš \ bayānan ºákkada fí-ha ºanna l-ittifáq ºalláði támma **t-tawássulu** ºiláy-hi maºa d-dúwali l-ġarbíyya \ **yádmanu** hálla muškílati ºiqlími kosóvu ºabra l-wásáºili s-siyasíyya \ wa-ºáんな-hu **yádmanu** mánha l-ºiqlími húkman ħatíyyan \ fi ºitári ħudúdi yugusláfiya ºal-**muºtárafi** bí-ha dawlíyyan \\ **yúðkar** ºanna l-quwwáti l-ºaskaríyya ºat-tabíºa li-ħílfí l-ºatłánti kānat **qad** ºatámmat ºistaºdādati-hā muºáxxaran li-tawgħihi **dárbatin** ºaskaríyya **li-šérbiya** \ li-ºirġamí-ha ºala l-ºiðºáni li-**qararāti** máglisi l-ºámn \ li-hálli muškílati ºiqlími kosóvu \ wa-ºinháºi l-maðábih alláti tartákibu-**ha** **dídda** s-sukkáni l-ºalbān \\ dáºa masºúd **yálmað ra**ºisu **wuzarā**ºi turkýa ºila fáthin magħali ºamāma l-... (t-)tabāduli t-tigaríyyi l-ħúrri báyna dúwali l-**balqān** wa-ºizālati ºigraºáti l-himāya fi l-ºalaqāti **l-iqtisadíyya** fi báyna-ha \ gāºa ċaðlika fi kálimati **ra**ºisi l-wuzarāºi t-turkíyyi l-**yáwma** ºamāma qímmati dúwali l-**balqān** \ ºalláti bádaºat fi ganūbi turkýa wa-tastamírru **yawmáyn** \ **yúðkar** ºanna magħmūºata dúwali l-**balqān** ºal-mušārika fi l-qímmu \ **tađúmmu** túrkiya wal-yunān wa-ºalbāniya wa-maqdūniya wa-yugosláfiya wa-bulgāriya \ wa-rumāniya wa-muráqibīna mina l-būsna wa-kruwātiya \\ ºáºlanat kuríya š-šamalíyya l-**yáwma** **darūrata** ºan **tatašáddara** masºálata ºinsihábi l-quwwáti l-ºamərikíyya min kuríya l-ganubíyya wa-tawqíºa muºáhadati salāmin maºa l-wilayáti l-muttáhida \ gádwali ºámali muħadaθáti s-salāmi l-kuríyya r-rubaºíyya \ ºal-**muqárrari** ºáqdu-ha fi ġinīv ºal-ºusbūºa l-**qádim** \ wa-ºašāra l-mutaháddiθu bí-smi **wizārat** l-xārigiyyati l-kuríyya \ ºaš-šámalíyya \ ºila ºáんな hatáyna... hatáyni l-masºalatáyn \ húma llatāni sa-taftahāni l-bāba lil-ºizālati bi-ºasbābi l-muwāgħati l-ºaskaríyya \ was-siyasíyya \ ºal-ħáddha \ bayna byūngyāng wa-sōl \ **wa-ºadáfa** l-mutaháddiθu ºanna l-**qaðāya** l-mábdaºíyya \ wal-mutaºálliqata bi-ºiºadata **tawṣili šaṭráy** kuríya \ láysat mahallat **tafawuḍin** ºaw musāwama

\ la-^۲ánna-ha mas^۳álat ḥayawíyya... la-^۲ánna-ha mas^۳álatun ḥayawíyya bin-nísbati li-bilādi-h
\ wa-yúðkar ^۰anna náḥwa sáb^catin wa-θalaθīna ^۰álfa gundíyyi mina l-quwwātī l-^۰amirikíyya
\ tatamárkazu fi ^۰arādī kuríya l-ganubíyya \ bi-mūgabi ttifaqíyyati difā^cin muštáraka bayna
l-baladáyn \ min nāhiyatín ^۰úxra dá^cat kuríyati l-ganubíyya ^۰al-yáwm \ ^۰al-kúngresi
l-^۰amərīkíyy \ li-^ctimādi l-mawāridi l-malíyya \ ^۰al-lāzima li-tamwīlī ^۰imdadātī kuríya
š-šamalíyya mina **n-níft** \ wa-ðālikā wáfqan li-ttifaqíyyat kēdo \ ^۰al-xáṣṣa bi-taṭwīrī t-ṭāqa
fi šíbhi l-gazírati l-kuríyya \ li-^cāmi ^۰álfin wa-tís^ca mí^۰atin \ wa-^۰arbá^catin \ wa-tisá^cin/
/wa bi-hāḍa tántahi sayyidāt-i wa-sādat-i **nášratu l-^۰axbāri** θ-θāniya **qaddámna-ha**
li-**ḥaḍarāti-kum** \ mina l-**qāhira**/

/fi hādihi n-nášra \ **ar-ra**²is húsni mubārak **al-qā**²idu l-²á^cla lil-quwwāti l-musállaḥa \ yášhadu **ṣabāḥa** l-yáwm **al-bayāna** l-^camalíyy **alládi** naffadát-hu l-quwwātu l-gawwíyya \ fi **itāri** ḥtifālāti-hā bi-^cáydi-ha s-sanawíyy \ wa-ḥtifāli **míṣra** bil-yubīli **l-fiddíyy li-náṣri** **uktūbar** \ **ar-ra**²is húsni mubārak **yataláqqa bárqiyāti** tahní'a \ bi-munāsabati bád²i l-^cām **aθ-**θāmina **áśar** \ **li-qiyādat** masīratí l-^cámali l-waṭaníyyi **fi míṣr** \ **ar-ra**²isu l-filístiníyyu yásir **arafāt** yatawággahu l-yáwma **ila wāšinṭun** \ lili-mušārakati fi l-qímmati θ-θúlaθíyyati lláti sa-tá^cqídu gádan \ **má^ca r-ra**²isi l-²ámərikíyyi **wa-ra**²isi l-wuzarā²i l-²ísra²ilíyyi bénymán nétanyáhu \ li-báḥθi súbuli **dáf^ci** ^camalíyyati s-salām \ **wuzarā²u** magmū^cat tanmíya dúwali minṭáqati l-ganūbi l-²áfriqíyy sādāk \ **yaṣilūna** **ila lisūtu** \ **li-igrā²i** mubaḥaθātin ma^ca l-más²ulína l-ḥukūmiyyín wal-mu^cāraḍa hunāk \ min **ágli** taswíyati l-²ázmati l-qā²imati báyna l-gānibáyn \ qubáyla l-intixābāt **al-muqárrar** **igrā²u-ha** fi lisūtu \ **al-áxḍar** il-²ibrāhīmi mab^cūθu l-²úmami l-muttáḥida **ila áfganistān** \ yábda²u l-yáwma **áwwala** mubaḥaθātin mubaśira \ ma^ca l-múlla muḥámmad **úmar za^cími** **hárakat tālibāni** l-²áfganíyya \ li-báḥθi súbuli **inhā²i** t-tawáttur báyna l-háraka wa-²irān \ wazīru l-xārigiyyati l-brīṭaníyy yuháddiru **r-ra**²isa l-yūguslavíyy \ min **ádami** l-iltizām \ bil-ittifāqi l-xāṣṣi bi-taswíyati l-²ázma fi kosōvu \ **tafṣīlu l-²anbā²** mina l-qāhira \ \ **sháhida r-ra**²is húsni mubārak **al-qā**²idu l-²á^cla lil-quwwāti l-musállaḥa **ṣabāḥa** l-yáwm \ **al-bayāna** l-^camalíyya lládi naffadát-hu l-quwwātu l-gawwíyya \ fi **itāri** ḥtifālāti l-quwwāti l-gawwíyya bi-^cáydi-ha s-sánawíyy \ wa-ḥtifāli **míṣra** bil-yubīli **l-fiddíyyi li-náṣri** **uktūbar** \ **wa-qad tādámmana** l-iḥtifāl \ **munāwaratan gawwíyyatan** li-bayānin **ramzíyy** \ **yuwáddihu** kayfíyyata l-istiylā² ^cala hádafin hayawíyy \ támma taghīzu-hu wa-²i^cādatu stixdāmi-h \ **li-ṣālihi** quwwāti-na \ **wa-fáwra** **wuṣūli r-ra**²is húsni mubārak **ila sāḥati** l-iḥtifāl \ **ázafati** l-musīqa **as-salāma** l-waṭaníyy \ **θúmma qāma** siyādat-hu bi-**tafáqqud** maydān rimāyati d-difā^ci l-gawwíyy \ hayθu šāhada **nafadāti** t-tawgīh wa-ttigahāti r-rimāyati l-muxtálifa \ bi-muxtálifi **áslihati** d-difā^ci l-gawwíyy \ kamá **tafáqqada r-ra**²is mubārak **qúbbata** tansīq li-tadrīb { ? }a l-mídfa^cíyya \ ^{static} **al-muḍádda** **lit-ṭa²irāt** wal-murāqaba l-gawwíyya \ ^cala ^ca^cmāli l-ištibāk wal-²indār \ **θúmma báda²a** l-bayānu l-^camalíyyu **r-ramzíyy** \ wa-lládi **ṣārakat fī-hi** **ṭa²irātu l-mīrāž** \ wa-taškīlātun mutanáwwi^ca **mina t-ṭa²irāt** \ wa-lláti **áddat** kúllun míñ-ha \ **dáwra-ha** wa-mahámma-ha

bi-díqqatin šadīda \ wa-min báyni-ha **ṭa³irātu l-mirāz** \ wa-³íffi xamaṣṭāšar wa-³íffi **sittāšar**
\ **wa-ṭa³irātu l-hélikóptar wa-ṭa³irātu n-náqli l-mutawássiṭa** \ **wa-tadámmma** l-bayānu
³áydan marāhila 1-³i^cdād wal-hugūm \ **wa-sáddi l-muqāwama** ³idāfatan ³ila l-ístyilā³i ^cala
l-hádaf \ wa-³i^cādat taghīzi-hi **márratan** ³úxra \ **wa-tadámmma** l-bayānu ka-dālik \
magmū^catan **ramzíyyatan mina l-mídallāt** wa-quwwāti t-ta³mīn wal-ḥimāya l-gawwíyya
li-ta³mīni l-**māṭār** \ wa-lládi yumáθθilu l-hádfa l-hayawíyy wa-lládi támma l-ístyilā³u ^caláy-h
wa-³i^cādat taghīzi-h **márratan** ³úxra \ wa-bá^cda ³an **awdáhata t-ṭa³irātu** bi-kāffati ³aškāli-ha
muxtálifa funūni l-qitāli l-gawwíyy \ min xilāli bayānin lil-ístyilā³i ^cala l-hádaf wa-³i^cādat
taghīzi-h \ báda³ati **t-ṭa³irātu t-táskilātu l-mídallíyya** fi **mugādarat** sāhati l-bayān \ wa-bá^cda
³ani ntáha l-bayānu t-tadribíyy \ wa-lládi ³áθbata l-kafā³ata l-qitálíyya l-^calíya lil-quwwāti
l-gawwíyya \ ³áddat ³íhda t-táskilāti l-gawwíyya **ba^cda l-³al^cābi l-gawwíyya** \ wa-lláti túbrizu
qudráta-hu ^cala l-munāwara **wal-mahārati** l-^calíya \ wa-fi nihāyati l-bayān ³ákkada **l-fariq**
³áhmad šafīq \ **qā³idu l-quwwāti l-gawwíyya** ³anna **r-ra³is húsni mubārak** \ **sa-yadállu**
dā³iman ³al-qúdwata wal-máθala l-³ála l-lil-quwwāti l-gawwíyya \ **muwáddiḥan** ³ista^cdāda
wa-kafā³ata l-quwwāti l-gawwíyya \ **liz-záwdi** ³ani **l-wáṭan** wad-difā^ci ^cán-hi... ^can-hu fi
³áyyi **wáqt** \ hāda wa-kāna fi stiqbāli **r-ra³is húsni mubārak** \ **ladá wuṣūli-hi** ³ila sāhati
l-^cárd \ ³al-mušīr muḥámmad ḥusáyñ **it-ṭantāwi** ³al-qā³idu l-^cāmm l-lil-quwwāti l-musállaḥa \
wa-wazīru d-difā^c wal-³intāgi l-ḥarbíyy \ wa-kibāru rigāli l-quwwāti l-musállaḥa \ wa-šáhida
l-bayān ³as-sāda \ ru³asā³u magālis ³aš-šá^cbi waš-šūra wal-wuzarā³ \ wa-nuwwābu **ra³isi**
l-wuzarā³ wal-wuzarā³ \ hāda ³ila gānibi ^cádidin **mina s-sufarā³** \ wal-múlhaqīna l-^cáskariyyīn
³al-mú^ctamadīna bil-qāhira \ hāda **wa-qad** bá^caθa l-mušīr ḥusáyñ **it-ṭantāwi** \ ³al-qā³idu
l-^cāmm l-lil-quwwāti l-musállaḥa \ wa-wazīru d-difā^c wal-³intāgi l-ḥarbíyy **barqíyyata** tahnī³a
³ila **r-ra³is húsni mubārak** \ ³al-qā³idi l-³á^cla l-lil-quwwāti l-musállaḥa \ bi-munāsabati bád³i
l-^cām ³aθ-θāmina ^cášara ^cala tawallī-hi l-qiyādata **l-waṭaníyya** \ ³á^craba fī-ha ^can ³ágmali
t-tihāni bí-smi-hi wá-smi rigāli l-quwwāti l-musállaḥa bi-hādihi l-munāsaba \ wa-lláti
tatazāmanu ma^c iħtifālāti l-quwwāti l-musállaḥati wad-dáwla \ bil-yubīli l-**fiḍḍíyy** li-ntiṣārāti
³uktūbari l-magīda \ **wa-³ašāra** l-mušīr ḥusáyñ **it-ṭantāwi** ³ila ³anna **míṣr** \ šáhidat tāhta
qiyādati **r-ra³is húsni mubārak** taqádduman kabīran \ ^cala gamī^ci l-³as^cídati s-siyasíyyati
wal-íqtisādíyyati wal-igtima^cíyya \ ³idāfatan ³ila l-xurūgi ³ila ³āfāqin gadīda li-binā³i l-

mustáqbali l-múšriq lil-²agyāl \ kama bá^caθa l-fariq mágdi ḥatāta rā²īsu ³arkāni hárbi l-quwwāti l-musállaḥa \ barqíyyata tahní^a mumāθila ²ila s-sáyyidi r-ra²īs \ kamā taláqqa r-ra²īs húsni mubārak barqíyyati tahní^a \ bi-munāsabati bád^oi l-^cām ²aθ-θāmina ^cášara min qiyādati-h li-masīratí l-^cámali l-waṭaníyy \ mina s-sāda ru²asā^ai magālisi l-wuzarā² waš-šá^cbi waš-šūra wal-wuzarā² wal-muhāfiḍin wa-kibāri rigāli d-dáwla \ wa-muxtálifi fi²āt wa-ṭawā²ifi š-sá^cb \ mutámannīna li-siyādati-h mawfūra ṣ-síḥħa \ wa-mutatallī^cīna li-mazīdin mina l-^catā²i wal-gúhudi l-mutawāṣil \ li-káy yuháqqiqa \ li-šá^cbi \ míṣra ²a^cmāla-hu fi r-ríf^cati wat-taqáddum wan-namā² \ fi dílli qiyādati-hi wa-qíyami-hi r-rāfi^ca \ wa-li-yusággilá t-tarīx \ lis-sáyyidi r-ra²īs \ ²al-mazīd min ṣafahāti l-mágdi wal-^cízza wal-faxār \\ ²áyyu-ha s-sāda hādihi l-²anbā² ta²tī-kum min ²idā^cati gumhuríyyati míṣra l-^carabíyya mina l-qāhira \\ gáddada l-mutaháddiθu bí-smi wizāratí l-xārigíyyati t-turkíyya l-yáwm taqdīra bilādi-hi lil-guhūd ²alláti yataṭalli^cu bí-ha míṣr bi-qiyādati r-ra²īs húsni mubārak \ min ²ágli htiwā²i l-xilāfi t-turkíyyi s-suríyy \ wa-wáṣafa hāda t-tahárruk ²ánna-hu mubādaratun kabīra \ tantáliqu min nawāya hásana \ wa-²ákkaḍa l-mutaháddiθu bí-smi l-xārigíyyati t-turkíyya \ fi l-mu²támari ṣ-sáḥafíyyi l-²usbu^cíyyi l-yáwm ²ahammíyyata l-masā^ci ²alláti tabðúlu-ha míṣru fi hāda l-xuṣūṣ \ wa-qāla ²inna turkíya taqūmu halíyyan \ bi-taqyīmin mufáṣṣal lir-risāla \ ²alláti taláqqat-ha min suríya mušīran ²ila ²ánna r-ra²īsa t-turkíyy \ sulaymān demirél \ kāna qad wáṣafa hādihi r-risāla \ wa-lláti ḥamalá-ha wazīru l-xārigíyya \ ²as-sáyyid ^cámri mūsa ²ánna-hā tastaháqqu d-dirāsa \\ tawággaha l-yáwma r-ra²īsu l-filíṣṭiníyyu yásir ^carafāt ²ila wāśinton \ lil-mušārakati fi l-qímmati θ-θulaθíyya \ wa-lláti tá^cqidu gádan bi-ḥudūri r-ra²īsi l-²ámərikíyyi bél klénton \ wa-ra²īsi l-wuzarā²i l-²ísra²ilíyy binyamīn nétanyāhu \ wa-ṣárraḥa máṣdarun filíṣṭiníyyun bi-²anna ^carafāt \ sa-yatawáqqafu fi l-^cāṣimati l-brīṭaníyyati lándan \ li-²igrā²i mubaḥaθātin ma^ca ra²īsi l-wuzarā²i l-brīṭaníyy tóni blēr \ tatanāwalu d-dá^cma l-brīṭaníyy lil-guhūd l-²ámərikíyyati li-dáf^ci ^camalíyyati s-salām \ wa-min nāhiyatín ²úxra zá^cama nétanyāhu rā²īsu l-wuzarā²i l-²ísra²ilíyyi l-yáwm \ ²anna l-qímmata l-²ámərikíyyata l-filíṣṭiníyyata l-²ísra²ilíyya \ yúmkīnu ²an \ tuqállila híddata l-gumūdi l-halíyy fi ^camalíyyatí s-salām \ ²ída ma kāna r-ra²īsu l-filíṣṭiníyyu yásir ^carafāt \ ^cala sta^cdādin lil-wafā² bi-mā ²ásma-hu nétanyāhu \ l-iltizāmātu l-filíṣṭiníyyatu fi l-magāli

l-^oamníyy \ wa-dákara másdarun fi l-hukúmati l-^oísra^oilíyya \ ^oanna ra^oisa l-wuzarā^oi
l-^oísra^oilíyy ^oádda qubáyla tuwágguhí-hi ^oila wāšintuni l-yáwm li-hudūri l-qímmati θ-
θulaθíyya \ ^oádda šurūtan lit-tawássuli ^oila ttifāq ma^ca l-gānibi l-filístiníyy \ fi muqáddimáti-ha
^oilgā^ou l-bunūdi l-mu^cādiya li-^oísra^oil \ fi l-miθāqi l-waṭaníyyi l-filístiníyy \ wa-háfdu ^oádadi
gunūdi š-ṣurṭati l-filístiníyya \ wa-taslímu ^oísra^oila l-filístiníyyīn \ ^oalladīna ta^ctáqilu-hum
^oas-suluṭatu l-filístiníyya \ bi-dá^cwa qiyāmi-him bi-^oa^cmāl tuháddidu l-^oámna l-^oísra^oilíyy \\
^oáqada l-yáwma ^oal-^oáxḍar ^oal-^oibrahīmi mab^cūθu l-^oúmami l-muttáhida ^oila ^oafḡanistān \
^oigtimā^can ma^ca l-múlla muhámmad ^oúmar \ za^cimi hárakat tālibāni l-^oafḡaníyya fi madīnat
/k/ for /q/?
kandahār ^oal-wāqi^ca ganūba l-bilād \ wa-dālika fi ^oáwwali mubāḥaθātin mubāšira ma^ca
za^cimi l-háraka \ bi-hádafi náza^ci fatīli t-tawáttur báyna l-háraka wa-^oirān \ ^oidāfatan ^oila
báḥθi ^oimkaníyyati ^oihláli s-salām fi ^oafḡanistān \ wa-lláti táshadu hárban ^oahlíyyatan tāhīna
múndu sanawāt \ wa-tá^oti ziyāratu l-^oibrahīmi li-^oafḡanistān \ fi ^oitāri gáwlatin lá-hu fi
l-minṭāqa \ bada^oá-ha bi-ziyāratin ^oila ^oirān wa-pákistān \ wa-dālika li-báḥθi súbuli htiwā^oi
l-^oázmati l-^oafḡaníyyati l-^oíraníyya \ wa-lláti báda^oat múndu máqtali ^oádadīn mina d-
díplumāsiyyīna l-^oíraniyyīn \ ^oala ^oáydi hárakat tālibān fi šáhr ^oagúsṭus il-mādī \\ wáṣala
^oila ^oāṣimat lisūtu l-yáwm wáfdun wazaríyy li-magmū^cat tanmíyatī l-ganūbi l-^oáfriqíyy sādāk
\ li-^oigrā^oi mubaḥaθātin ma^ca kúllin mina l-más^oulīna l-hukúmiyyīna wal-mu^cāraḍa hunāk \
min ^oágli t-tawássuli ^oila taswíyatīn sýasíyya \ lil-mašākila l-qā^oimati báyna l-gānibáyn \
wa-yáhdifu hāda l-igtimā^cu wa-lládi yaḍúmmu wuzarā^oa zímbabwī wa-bútswāna wa-
mūzambīq \ wa-yar^oásu-hum wazīru l-^oámīn \ fi ganūbi ^oafríqiyā \ ^oila báḥθi māwqifi lisūtu \
háttā māw^cidi l-intixābāti l-mubákkira húwa l-muqárrari ^oigrā^ou-ha fi šáhri māyu l-qādim
\ **háddara** wazīru l-xārigíyya l-brīṭaníyy róbin kók il-yáwm \ min ^oanna hílfa l-^oátlantíyy
ma yazālu musta^cíddan li-tawgīhi ḍarabātin gawwíyya ḍíddā yūguslāviya \ ^oída lam yaltázim
^oar-ra^oisu l-yūguslavíyyu bil-ittifāq \ ^oalládi wáqqa^ca-hu ma^ca l-mab^cūθi l-^oámərikíyy rítšard
holbrúk \ li-wáqfi ^oigra^oati l-qáma^ca ^oṣ-ṣerbiyya ḍíddā l-muwaṭṭinīna l-^oalbān fi ^oiqlím kusōvu
\ wa-lláti stamárrat ^oala máda sáb^cati ^oášhur \ wa-^oásfarat ^oan máqtali l-mi^oāti mina
l-^oašxāṣ \ wa-tašrīdi ma yáṣilu ^oila θalāθi mí^oati ^oálfi lāgi^o \ wa-min nāhiyatīn ^oúxra ráḥhaba
r-ra^oisu r-rusíyy bāris yéltṣini l-yáwm \ bil-ittifāqi lládi tawássala ^oiláy-hi holbrúk wa-

milūsevítš \ fi **‘itāri** l-mubaḥaθāti l-mákkukíyyati báyna l-gānibáyn \ gáyra **‘ánna-hu** **‘ákkada**
‘anna bilāda-hu ma tazālu tu^c**ārid** \ tahdīda hílfí l-**‘átlantíyyi** bi-stixdāmi l-qúwwati l-^caskaríyya
dídda hukúmat **belgrād** \ mušíran **‘ila** **‘anna** hágata bilādi-hi li-má^cunātini **qtiṣadíyya** \ min
dúwali **‘urúppa** l-**garbíyya** \ lan yu^cáθθira **‘ála** **máwqifi-ha** l-mutadāmin **ma^ca r-ra^císi**
l-yūguslavíyy \ **dídda t-tahdíd** al-^caskaríyy min hílfí l-**‘átlantíyy** \\ wan-nába^cu l-**‘axír** fi
hādīhi **n-nášra** **‘ani** l-^cahwāli l-gawwíyya.../

/fī hādihi n-nášra \ ^ar-ra^īs húsni mubārak yúgri ttisālan hātifíyyan bil-^āhili l-^urdunníyyi l-málik húsáyn \ yátabádaláni xilāla-hu wuguháta n-náðar \ hawla l-muhádaθáti l-filístiníyyati l-^isrā^ilíyyati l-mun^áqidati halíyyan fi l-wilayáti l-muttáhida \ wa-^ádadin mina l-qadáya l-^íqlimíyyatí wad-dawlíyyati l-^úxra \ ^al-mufáwaðátu báyna r-ra^īsi l-filístiníyyi wa-ra^īsi l-wuzarā^ī l-^isrā^ilíyyi tatawášalu l-yáwm \ fi wéy blant̄şən \ lil-yáwmi θ-θāni ^ala t-tawāli \ wášta gáwwin mina t-tafā^uli hawla ^ímkaniyyatí ^ihráši taqáddumin fi masírati s-salām \ ^al-mab^ūθu l-^ámrikíyyu krístover híll \ yuháðdiru r-ra^īsa l-yūguzlavíyya fi gtimā^in yá^qidu-hu ma^a-hu l-yáwm \ bi-^ánná-hu lam yúbdi hatta l-^āni l-iltizáma l-maṭlūb \ bi-maṭlibi hílfí l-^átlantíyyi li-^inhā^ī ^ázmati kósova \ gáwlatun gadjídatun mina l-muhádaθátí báyna l-hínd wa-pakistán tábda^u l-yáwma fi ^islamabád \ bá^da tawáqqufin dāma ^ákθara min ^ām \ li-báhθi súbuli ^inhā^ī sibāqi t-tasálluhi n-nawawíyyi báyna l-baladáyn \ mánhu gā^izat nubél lis-salām li-háða l-^ām \ liz-za^imáyni s-siyāsiyáyni fi ^áyerlánta š-šamalíyya \ náððaran li-dawrí-hima fi t-tawássuli ^ila ttifāqi s-salām \ ^alláði ^ánha l-hárba l-^ahlíyyata fi l-^iqlím \ wa-bin-nášra tā^ifatun ^úxra mina l-^anbā^ \ kána háða húwa l-mūgaz wa-^iláy-kumu l-^anbā^ a bit-tafṣil mina l-qáhira \\ ^ágra r-ra^īs húsni mubārak ittišālan hātifíyyan bil-^āhili l-^urdunníyyi l-málik húsáyni l-mawgūd halíyyan fi l-wilayáti l-muttáhida lil-^ilág \ gára xilāla-hu tabádulu wuguháti n-náðari hawla l-muhádaθáti l-filístiníyyati l-^isrā^ilíyya \ ^an-mun^áqidatí halíyyan fi wéy blantáyşən \ bi-ri^áyati r-ra^īsi l-^ámrikíyyi bél kléntən \ wa-ðákara rádyu ^ammáni lláði ^áwrada n-nába^ \ ^anna z-za^imáyn ^á^raba ^an ^amalí-hima \ fi ^an tuháqqiqá hádihi l-mubáhaθáti t-taqádduma l-marğúwa fi ^amalíyyati s-salām \ wa-taswíyati l-xilafatí báyna l-gáñibáyni l-filístiníyy wal-^isrā^ilíyy \ fi ma yata^allaqu bil-marhálati θ-θaníyatí min ^i^adatí l-intišár \ wa-máwdú^atí l-xiláfi l-^úxra báyna l-gáñibáyn \\ wa-^ákkada z-za^imán ^ahammíyyata d-dáwri l-^ámrikíyyi wal-guhúdi lláti tábðulu-ha l-^idāratu l-^ámrikíyya \ li-musá^adati t-tarafáyn \ lil-wuṣūli ^ila taswíyati ma báyna-huma min xilafat \ kama gára xilāla l-ittišáli sti^rādu l-guhúdi l-miṣríyyatí li-náza^i fatjíli l-^ázmatí báyna súriya wa-túrkiya \ wa-taswíyati n-nizá^i l-qá^imi báyna-huma bil-hiwári waṭ-túruqi d-díplomasíyya \ wa-qad ^á^raba l-málik húsáyn ^an taqdíri-hi lil-guhúdi l-miṣríyyatí fi

hāða š-šādād \ wa-^can ³ámali-hi fi nagāhi hāðihi l-guhūd \ **wa-ðákra rádyu** ^cammān ³anna
r-ra³**isa** mubārak wal-málik ḥusáyn \ **qad** tanāwala xilāla **l-ittisāli** ka-ðālika l-^cálaqātī θ-
 θuna³íyyata l-mútamáyyizata báyna l-baladáyni **š-šaqiqáy়** \ qubáyla gtima^cāti l-lágnati l-
 miṣríyyati l-³urdunníyyati l-^cúlya l-muštáraka \ li-ta^czīzi wa-taf^cīli l-ittifāqiyātī t-tuna³íyyatī
 báyna l-baladáyn \ fi muxtálifi l-magālāt \\\ bá^cata **r-ra**³**is** mubārak bi-risālatin **lir-ra**³**isi**
 l-lubnaníyyi ³amīl laḥūd **taðámmma** tahní³atá-hu bi-ntixābi-hi **ra**³**isan** lil-gúmhuríyyati l-
 lubnaníyya \ **qāma** bi-taslīmi r-risāla s-safīru l-miṣríyyu fi lubnān xilāla stiqbāli **r-ra**³**isi**
 l-lubnaníyyi lá-hu l-yáwm \\\ **tatawāṣulu l-yáwma** fi wēy blantēš3n bil-qúrbi min wāšintūn \
 muhādaθātu l-qímmati l-filíṣṭiníyyati l-³isrā³ilíyya bayna **r-ra**³**isi** l-filíṣṭiníyyi yāsir ^carafāt
wa-ra³**isi** l-wuzarā³i l-³isrā³ilíyy binyamīn nētanyāhu \ wa-ðālika lil-yáwmi θ-θāni ^cala
 t-tawāli \ fi muhāwalatin **lit-tawāṣṣuli** ³ila ttifāqin **ḥawla** tanfīdī l-marhālati θ-θāniya \ mina
 l-insihābi l-³isrā³ilíyyi mina **d-díffati** l-ġarbíyya \ wa-taswíyati l-qadāya l-^cāliqatī báyna
 l-gānibáyni l-³isrā³ilíyyi wal-filíṣṭiníyyi \ mina l-marhālatī l-íntiqalíyya \\\ wa-mina l-
 muqárrari ³an tušārika mādlin ³olbrayt wazīratu l-xārigíyyati l-³ámrikíyya fi **mú^cḍamī**
 galasāti l-mufawādātī lláti **sáwfa** tastamírru náhwa ³árba^catī ³ayyām \ wa-ḥātta **yáwmi**
 l-³iθnáyni l-qādim \ **wa-qad** ³á^craba žéms **rābin** ³al-mutaháddiθu bí-smi l-xārigíyyati
 l-³ámrikíyyatī ^can tafā³uli-h \ ³izā³a ḥudūθi **taqáddumin** fi ^camalíyyati s-salām \\\ **wa-qāla**
rōbin ^cáqiba ntihā³i muhādaθāti l-yáwmi l-³áwwal \ ³inna š-šu^cūra s-sā³ida l-³ān húwa
 ḥudūθu ^calaqātīn ^camalíyyatin wa-banā³a xilāla l-mufawādātī báyna l-gānibáyn \ wa-kāna
r-ra³**isu** l-³ámrikíyyu bél klént3n \ **qadi** ftátaḥa ³amsi ³a^cmāla l-qímmati l-filíṣṭiníyyati
 l-³isrā³ilíyya \ ḥayθu ³ákkada fi bayānin muxtāṣar \ ³anna hunāka l-kaθī**ra** mina l-^cámali
 lládi yata^cáyyanu ³ingāzu-hu fi **fátrat** zamaníyyatin **qaṣīra** \\\ **wa-qāla** klént3n \ ³ínna-hu
 wa-mādlin ³olbrayt wa-gamī^cu mu^cāwinī-h \ sa-yabðulūna kúlla ma fi wús^ci-him li-³ingāhi
 hāðihi l-qímma \ wa-min gānibi-hi ³ákkada **r-ra**³**is** ^carafāt ³anna l-^cāqabata **r-ra**³isíyyata
³amāma **t-tawāṣṣuli** ³ila ttifāq \ tákmuṇu fi **qarārin** síyasíyy \ yata^cáyyanu ³an yattáxiðā-hu
 nētanyāhu \ **wa-qāla** ^carafāt ^cáqiba l-qímmati θ-θulaθíyya \ ³inna l-gāniba l-filíṣṭiníyya lam
 yuqáddim ³áyyata tanāzulātin bi-šā³ni **marhālatī** l-insihābi t-tálita \ ³aw taḡyīr máw^cidi
r-rābi^c min māyu l-múqbil \ ka-máw^cidin níha³íyyin li-xitāmi l-mufawādāt \ bi-šā³ni l-wád^ci

n-níha^oíyy \ wa-húwa l-máw^cidu lláði ^oákkadati **s-súltatu** l-filístiníyya \ ^oánna-ha sa-tú^clinu
 fí-hi ^oiqāmata d-dáwlati l-filístiníyya \\ yá^oti ðálika fi l-wáqti lláði ^oákkada fí-hi dāni nafē
 sekertēru l-hukúmati l-^oisrā^oilíyya \ ^oánna-hu ^oíða **tawássala** netanyáhu ^oila natīgatin mufādu-ha
^oanna l-mufawadatí sa-tu^oáddi ^oila ttifāqin sáyyi^o \ ^cala háddi **qáqli-h** \ lā yulábbi l-matáliba
 l-^oamníyyata li-^oisrā^oil \ fa-^oínna l-gāniba l-^oisrā^oilíyya sa-ya^cūdu bil-ittifāq \ mú^criban fi
 l-wáqti náfsi-hi ^can ^oámali-h \ fí ^oan lā yáhduθ ðálik \ wa-fí tálli ^oabib ^oáðhara stítlá^cun
lir-rá^oi ^oagrā-ha má^chad gálub \ wa-núšira **l-yáwma** l-gúmu^ca \ ^oanna náhwa θnáyni wá-
 θamanína fi l-mí^oa mina l-^oisrā^oiliyyín \ ^oallaðína šamilá-hum **l-istitílā**^c \ yu^oayyidúnna **t-**
tawássula ^oila ttifāqin ma^ca l-filistíniyyín \ wa-^oínna náhwa sába^catin wa-xamsína fi l-mí^oa \
 yu^oayyidúnna l-insiháb \ min talátata ^cášara fi l-mí^oa min ^oarādi **d-díffati** **l-garbíyya** \\
wáṣala ^oila l-qáhira **ðúhra** **l-yáwm** wáfdú nuwwábi l-^cárab fi l-knéseti l-^oisrā^oilíyy \ **wa-**
yadúmmu ^oíθnaya ^cášara ná^oiban fi ziyāratin li-**míṣra** tastágriqu θalāθata ^oayyám \ **yastáqbilu-**
 hu xilála-**ha** **r-ra** ^ois húsni mubárak \ **wa-ṣarráha** s-sáyyid ^cabd il-wahháb id-**darāwša** **ra** ^oisu
 l-hízbi d-dímuqratíyyi **l-^cárabíyy** \ bi-^oanna ziyārata l-wáfdi tagí^ou bi-dá^cwatin min máglisi
 š-šá^cb \ wa-wizāratí l-xārigíyyati l-**míṣríyya** \ **wa-qāla** ^oinna l-wáfda sa-yal^caqi ma^ca **ra** ^oisi
 máglisi š-šá^cbi d-duktür ^oáhmad fáthí srūr \ wa-wazíri l-xārigíyyatí ^cámri mūsa \ wa-^cádadín
 min **kibári** l-más^oulína l-**míṣriyyín** \ li-tabáduli l-^oarā^oi bi-šá^oni l-masíratí s-silmíyya \\
 wa-^oákkada d-**darāwša** ^oanna **mawāqifa** wáfdí n-nuwwábi l-^cárab **tataṭabaqu** ma^ca l-máwqifi
l-míṣríyy \ wa-yu^cáridu siyásata t-ta^cánnuti l-^oisrā^oilíyya \ wa-yuṭálibu bi-**darūratí** i tahqíqi
 salám yúnhi l-íhtilála wal-istiyatána l-^oisrā^oilíyya lil-^oarādi **l-filístiníyya** \ wa-^oiqāmati d-dáwla
 l-filístiníyya wa-^cásimatu-ha l-qúds \ ^oila gānibi dáwlatí ^oisrā^oil \\
 tawággaha **l-yáwma**
 !!!
ra ^oisu l-wuzarā^oi l-lubnaníyyi **rafiq** il-ħaríri ^oila l-^cásimati s-suríyya dimášqi li-^oigrá^oi
 muhádaθátin ma^ca **kibári** l-más^oulína s-súriyyín \ **háwla** ^oaxiri **taṭawwuráti** **l-^oawdā^oi** ^cala
 š-šá^cidáyni l-^oíqlimíyyi wad-dawlíyy \ bi-ma fí-**ha** **l-wád^cu** fi lubnán \ ^cáqiba ntixábi l-^cimád
^oemíl laħud **ra** ^oisan lid-dáwla \ ^cala šá^cidin ^oáxar wāṣalati l-quwwátu l-^oisrā^oilíyyatu
^oítidatíha ^cala ganúbi lubnán \ hayθu **qáṣafat** bil-midfa^cíyyati **θ-θaqila** ^cádadán min
manátiqi l-ganúbi l-lubnaníyyi \ ^caqqabát-hu ^camalíyyatu **tamšítin** bil-^oáslihatí **r-rašāša** \ fi
 {báldat **báṭiru** wá-dimrimín} \ ^oilla ^oanna hāðihi l-^camaliyyáti l-^caskaríyya lam túsfir ^can

ḥudūθi **ışābāt** \ **wa-qad ráddati** l-muqāwamatu l-lubnaníyyatu **ala** l-hagamāti l-**isrā’ilíyya**
 \ bi-muhāgamatī **máwqi’i** l-quwwāti l-**isrā’ilíyya** \ fi **mántiqatjī** {**balāt**} \ dāxila **š-ṣarīṭi**
 l-hududíyyi l-muhtáll \ mimma **ásfara** **an** tahqīqi **ışābātin** mubāšira dāxila l-**máwqi’c** \\\
wa-’adāfa l-bayānu **ṣ-ṣādiru** l-yáwma **ani** l-muqāwamati l-lubnaníyya \ **anna** rigāla-ha
 hāgamu l-láylata **l-mādīyata** **máwqi’c** an li-quwwātjī l-ihtilāl fi {báldati **l-qasīr**} bil-qitā’i
l-’awsat mina l-ganūbi l-muhtáll \ bil-**áslihati** **r-rašāšati** **waṣ-ṣāruxíyya** \ mimma **ásfara**
c an **tadmīri** **t-táḥṣināti** l-askaríyyatjī bil-**máwqi’c** \ **wa-másra’i** wa-**’isābatjī** **ádadīn** mina
 l-gunūdi l-**ísra’iliyyin** \\\ **ðákarat** **maṣādiru** diplomasíyyatun **garbíyyatuni** l-yáwma fi
 madīnatī brištīnya **āsimat** **’iqlīmi** kōsova \ **anna** l-mab’ūθa l-**ámərikíyya** krístofer híll \
 sa-yá’c qidu gtimā’c an **ṭāri’an** fi **wáqtin** lāhiqini l-yáwma ma’**a r-ra’isi** l-yūguzlavíyyi slibidán
 milisuvitš \ li-tahdīri-hi min **ánnahu** lam yúbdi hātta l-**ān** \ li-ltzām **al-matlūb** \ **bi-matālibi**
 hílfī š-ṣamāli l-**átlantíyyi** lá-hu \ **war-ramíyya** **ila** **’inhā’i** **ázmati** kōsova \\\ hādā \ **wa-yá’c** qidu
 sufarā’u dúwali hílfī š-ṣamāli l-**átlantíyyi** gtimā’c an fi brukséli l-yáwm \ li-báhθi **’ímkānīyyatjī**
 tamdīdī l-múhlati l-mamnūhatjī **’ila** yūguzlāviya \ li-tanfīdī l-**matālibi** d-dawlīyya \ li-múddatjī
’ásaratjī **’ayyāmin** **úxra** \ **wa-ðālika** **qábla** ttixādī l-hílfī li-**’áyyi** **qarārin** bit-tadáxxuli l-
 caskaríyy \ li-hálli **’ázmatjī** **’iqlīmi** kōsova \ **wa-tawáqqat** **maṣādiru** diplomasíyyatun fi
 l-**’ásimati** l-bélzíkíyya \ **an** yúsfiga l-igtimā’u **c** an tamdīdī l-múhla \ **wa-lláti** kāna mina
 l-muftáradjī **an** tantáhiya gádani s-sábt \ **wa-ðālika** hātta tutāha l-fúrṣa lil-hílf **’áydan** \
 lil-qiyāmi bit-taqyīmi **lil-máwqif** \\\ **wa-fi** būn **ṭalaba** wazīru l-xārigíyyati l-**álmaníyy** kláws
 kénkel il-parlamāna fi bilādi-h \ **bil-muwāfaqatjī** fi l-ígtimā’i lládī **’aqadá-hu** l-yáwm \ **c** ala
ṣudūri **qarārin** bi-mušārakati l-quwwāti l-**álmaníyya** fi t-tadáxxuli l-askaríyyi l-muhtámal
 li-quwwāti l-**átlantíyy** \ li-hálli **’ázmatjī** kōsova \\\ **wa-min** gānibin **’āxar** **’álanat** wizāratu
 d-difā’i l-**ámərikíyya** **’anna** **ṭā’iratjī** hílfī š-ṣamāli l-**átlantíyy** \ sa-tábda’u l-yáwma **tahlīqa-ha**
fáwqa kōsova \ fi muhímmatin **’istitla’íyya** \ **lit-taháqquqi** mina htirāmi belgrād **lil-matālibi**
 d-dawlīyya \ **wa-fi** belgrād \ **wáqqac’ā** **r-ra’isi** l-halíyyu li-munádžamati l-**ámn** wat-ta’āwuni
 fi **’urúppa** l-yáwm \ **c** ala **ttifāqin** ma’**a** wazīri xārigíyyati yūguzlāviya \ **yáqdī** bi-nášri farīqin
 lil-murāqabati l-**ardíyyatjī** fi kōsova \ **wa-yata’állafu** l-farīq min **’alfáyi** fárdi(n) lā yaḥmilūna
’ásliha \ hādā \ **wa-qad** **’ákkada** za’**im** l-**albān** fi kōsova **’ibrahīm** ružūva l-yáwma

mugáddadan \ ^ádami ltizāmi l-gānibi l-yūguzlavíyyi **bil-mátlabi** d-dawlíyyi **r-ra**^oisíyy \ **wal-xāṣṣi** bi-nsihābi l-quwwāti l-yūguzlavíyyat\i min ^arādji l-^iqlīm \ **wa-qála** rúžuva \ ^inna quwwāti š-súrṭati š-sérbíyya ma zālat mawgūdatan fi ^íddat\i niqātini strātižíyyatin fi kōsova \ wa-^ínna quwwātin ^idafíyyatan **qad wášalat** ^ila l-^iqlīm \ qādimatan míl belgrād \\ báda^ati l-yáwma fi ^islamabād gáwlatun gadj̄idatun mina l-muhādaθāt\i báyna l-hínd wa-pakistān \ bá^da tawáqqufin dāma ^ákθara min ^ām \ wa-ðālika li-báḥθi súbuli ^inhā^i **sibāqi** t-tasálluhi n-nawawíyyi lládi tafággora báyna l-baladáyn fi šáhri māyu l-mādji \ wa-yataḍámmānu gádwalu ^ámali l-muhādaθāti lláti túgra fi l-^eṣimati l-pákistaníyya \ ^ala mustáwa wukalā^i wizārati l-xārigíyya \ munāqaṣat súbuli taswíyati š-sírā^i r-rāhini báyna l-gānibáyna **háwla** ^iqlīmi kašmīr \ wa-ðālika **wásṭa ḍugūṭin** dawlíyyatin mukáθθafa \ li-hámlí l-hínd wa-pakistān ^ala l-iltizāmi bil-qararāti d-dawlíyyati **l-xāṣṣat\i** bi-hādīhi l-qadīya \ wa-kāna **ra**^oisu l-wáfdi l-hindíyyi **qad** ^á^clana láda **wuṣūli-hi** ^ámsi ^ila ^islamabād \ ^anna kúllan mina l-híndu wa-pakistān \ fi **ṭarīqi-hi** ma li-bád^i ^álaqātín Thúna^íyyatin gadj̄ida \ dūna tadáxxuli **ṭáraf** fin θāliθ \ ^illa ^ánna-hu lam **yuwáḍḍah** **ṭabī**^cata hādīhi l-^alaqāt \\ ^ákkada hón sén **ra**^oisu l-wuzarā^i l-kāmbudíyyi ^an **ráfdi-hi** li-maṭālibi l-mu^eāraḍa li-^igrā^i muhādaθātin xāriga kambūd\ya \ **háwla** taškili ḥukūmatin gadj̄idatun fi l-bilād \ wa-ttáhama hón sén ^áqiba gtimā^in lil-ḥukūmati l-yáwm \ ^ittáhama zu^amā^a l-mu^eāraḍa bis-sáyyi^ li-tadwili l-^ázmati l-kāmbudíyya \ mušīran ^ila ^anna ^áyyata **mufāwaḍātín** tartábiṭu biš-šu^ūni d-dāxilíyyat\i lil-bilād \ yágibu ^an túgra dāxila l-^arādji l-kāmbudíyya \ wa-kāna za^imū l-mu^eāraḍa **r-ra**^oisíyya fi kambūd\ya \ ^al-^amīr nórdom ranaríd \ wa-sám rānsi \ **qad** **ṭalaba** **bi**-^aqdji mufāwaḍātín ma^a hízbi š-šá^bi l-kāmbudíyy \ ^alládi yátazá^c amu-hu hún sén \ li-hálli l-^ázmati **r-rāhinat\i** **háwla** taškili l-ḥukūma \ wa-^aśāra ^ila ^anna tāhdīdāt hón sén \ **bi**-^tiqāli ^afrādi l-mu^eāraḍa \ ^áqiba ta^arrudji-hi li-muhāwalati ḡtiyāli-h mu^áxxaran \ tág^alu mina š-sá^b ^igrā^a mufāwaḍātín **húrra** wa-nazīha dāxila kambūd\ya \ li-^inhā^i hādīhi l-^ázma \\ ^an-nába^u l-^axīr fi hādīhi **n-nášra** \\ **qárrarat** lágnatu gawā^iz nobél ^an-núrwigíyya l-yáwma mánha z-zá^imáyni s-siyāsiyáyni l-^áyerlandiyáyn \ ^al-kāθulikíyy \ žón hiyóm \ wal-brütustantíyy déved trémbel \ gā^izata n-nobél lis-salām li-^ām ^álf u-tis^amíyya tamánya w-tisa^in \ wa-qad ^aśādati l-lágnatu bi-guhūdi z-zá^imáyn \ **fi t-tawáṣṣuli** ^ila

ttifāqi ³iḥlāli s-salāmi fi ³áyerlānda š-šámalíyya fi šáhri māyu l-mād̄jī \ mimma wáda^ca
háddan liṣ-ṣirā^ci d-damawíyyi t-ṭā³ifíyyi fi ³áyerlānda š-šamalíyya \ wa-lláði rāḥa dáhayáta-hu
³ákθaru min θalāθati ³alāfi šáxṣ \ ^cala máda θalaθīna ^cāma \ yúðkaru ³anna gā³izata nubēl
lis-salām fi l-^cāmi l-mād̄jī \ múnihát lil-hámlati d-dawlíyya li-ḥáðri l-³algāmi l-mudádda
lil-³afrād \\ wa-³iláy-kumi l-³ān sayyidāt^j-i wa-sādat^j-i ³an-nášrata l-gawwíyya.../

/sayyidāt-i sādat-ī °as-salāmu ¢aláy-kum \ fī hādīhi n-**nášra** \ °ar-ra°īs húsni mubārak yábhaθu xilāla gtimā¢in wizaríyyin mušággar \ °ádadān mina l-qadāya d-dāxilíyyati wál-xārigíyya \ wa-yastá¢ridū °ádadān mina t-taqarīr °alláti ¢aradá-ha máglis il-wuzarā° wa-bá¢du s-sādati l-wuzarā° \ °as-sáyyid šáfwat iš-šarīf wazīru l-°i¢lām yušárriḥu bi-°anna r-ra°īs mubārak °ista¢ráda xilāla l-igtimā¢ \ natā°iga l-ittishālāti ma¢a kúllin min suríya wa-túrkiya \ hayθu °ákkada r-ra°īsu hársa míšra ¢ala °iqāmati ¢alaqātin mustaqírratin báyna l-baladáyn \ táhfaðu lil-minṭáqati stiqrāra-ha \ °as-sáyyid šáfwat iš-šarīf yu°ákkidu fi taṣriḥātin lil-murāsilīna l-°agānib hawla l-muhādaθāti l-garíyati báyna l-fílistíniyyīna wal-°ísra°iliyyīn \ °anna r-ra°īs mubārak \ ya¢tábiru °áyya ttifāqin hawla ¢amalíyyati s-salāmi xútwatan °ígabíyya \ túxrigu ¢amalíyyata s-salāmi min ¢aθráti-ha l-halíyya \ °ar-ra°īs mubārak yastáqbilu bi-qásri ¢abidīn °aš-šáyx muhámmad máhdi šáms id-dīn \ ra°īsa l-máglisi l-°á¢la š-ší¢íyyi l-lubnaníyy \ kama yastáqbilu siyadátu-hu wáfda l-°a¢dā°i l-¢árab bil-kn̄siti l-°ísra°iliyy \ °ar-ra°īsu l-fílistíniyyi wa-ra°īsu wuzarā°i °isra°il yastá°nifāni mubaḥaθāti-hima lil-yáwmi θ-θáliθ \ fī wēy plentéyšen \ fi wáqtin lāhiqini l-yáwm \ war-ra°īsu l-°amrikíyy yatawággahu °ila hunāka li-°igrā°i mubaḥaθātin ma¢a kúllin mí-n-huma \ °al-¢irāq yuháðdiru min °ánna-hu sa-yattáxiðu °igra°ātin li-ḥimāyati °ámni-h \ mā lam túqifi l-°úmamu l-muttáhida mā waṣafá-hu bi-¢amaliyyāti t-tagássus \ °alláti yaqūmu bí-ha l-mufattišūna d-dawliyyūn \ hárakatu ṭálíbāni l-°áfganíyya \ túqliqu sarāha síttatin wa-¢ašrīna sagīnan °íraníyyan fi madīnati qúndahár bi-ganūbi °áfganistān \ °anbā°u l-qāhirati bit-tafsīl \\ ¢áqada r-ra°īs húsni mubārak šabāha l-yáwmi gtimā¢an bi-qásri ¢abidīn \ dámma d-duktūr kamāl il-ganzūri ra°īsa máglisi l-wuzarā° \ wal-mušīr muhámmad húsayn (at-)tanṭāwi wazīra d-difā°i wal-°intāgi l-harbíyy \ was-sáyyid šáfwat iš-širīf wazīra l-°i¢lām \ was-sáyyid ¢ámru mūsa wazīra l-xārigíyya \ was-sáyyid ḥabīb il-¢ádli wazīra d-dāxilíyya \ wad-duktūr zakaríya ¢ázmi ra°īsa diwān ra°īsi l-gúmhuríyya \ wa-ṣarráha s-sáyyid šáfwat iš-šarīf ¢áqiba l-igtimā¢ bi-°anna r-ra°īs mubārak °istá¢ráda xilāla l-igtimā¢i °ádadān mina l-qadāya wál-mawdu¢at \ °ala l-mustawáyni d-dāxilíyy wal-xarigíyy \ wa-ðálíka min xilāli °ádadān mina t-taqarīr °alláti ¢aradá-ha d-duktūr il-ganzūri \ was-sáyyid ¢ámru mūsa \ wa-¢ádadān mina s-sādati l-wuzarā° \ wa-°ašāra s-sáyyid šáfwat iš-širīf \ °ila °anna r-ra°īs mubārak °istá¢ráda xilāla

l-igmatā^c natā^oiga l-ittīṣalātī l-garīya \ ma^ca kúllin mír suríya wa-túrkiya \ ḥayθū ^oákkada
r-ra^ois mubārak xilāla l-igmatā^c \ hárṣa **míṣra** ^cala ^oiqāmati ^calāqatín mustaqírratín báyna
 l-baladáy় \ tāḥfaḍu lil-minṭaqati stiqrāra-ha \ kama tabādala **r-ra**^ois wuguhāti n-náḍari
 ḥawla l-mubāḥaθāti l-garīyatí fi wāṣintun \ báyna s-súltati l-fílistíniyyatí wa-^ois**rā**^oil bi-dá^cwatin
 mina **r-ra**^oisi l-^oamrikíyyi bíl klíntun \ **wa-qad** ^oá^craba **r-ra**^ois mubārak ^can ^oámali-h \ **fi**
t-tawáṣṣuli ^oila ttifāqin ^cádin wa-mutawázin \ ka-xúṭwatin ^cala **ṭarīqi** s-salāmi l-^cádil \
 yúnqiđu ^camalíyyata s-salāmi fi l-minṭaqati min ^cáθrati-ha \ **wa-**^oadāfa s-sáyyid **ṣáfwat**
 iš-śirīf ^oanna **r-ra**^ois mubārak nāqaša ^cádadán mina l-qadāya l-^carabíyya \ fi **dáw**^oi l-ittīṣalātī
 lláti támmat ma^ca ^cádadín mina z-zu^camā^oi l-^cárab \ kama sta^c**ráda** **r-ra**^ois mubārak xilāla
 l-igmatā^c \ ^cádadán mina l-qadāya d-dáxilíyya \ ^oalláti tata^cálлаqu bil-**máwqifi** bin-nísbati
 lil-mašru^cáti l-kúbra ^cala mustáwa l-gumhuríyya \ **wa-nāqaša** **r-ra**^oisu **bit-tafsīl** ^oal-wád^ca
 bin-nísbati li-mašrū^c xalīgi s-swīs \ wa-ḥáddada ^cádadán mina l-mawa^cidi l-muqtáraha \
 li-ziyārati hāḍihí l-mašru^cáti \ kama stáma^ca **r-ra**^ois mubārak xilāla l-igmatā^c \ ^oila **taqarīri**
 l-ligāni l-^cúlya ^oál-muštáraka \ ^oalláti sáwfa tan^cáqīdu xilāla l-fátrati l-ḥalíyya wa-ḥáttá
 nihāyati l-^cámi l-ḥalíyy \ kama stáma^ca **r-ra**^ois mubārak ^oila taqrīrin mina d-duktūr kamāl
 il-ganzūri \ ḥawla l-^oigra^oáti lláti ttaxáða-ha máglisū l-wuzarā^o \ bin-nísbati li-ṣādirāti d-dúwali
 l-^carabíyyati wal-^oáfriqíyyati wal-^oúrappíyya \ fi ma yuháqqiqu tawázunán \ fi l-mízāni
 t-tigaríyy \ **li-míṣr** \\ **ṣarráha** l-yáwma s-sáyyid **ṣáfwat** iš-śirīf wazíru l-^oi^clām bi-^oanna
r-ra^ois mubārak mutafā^cilun dā^oiman \ wa-yu^oákkidu hárṣa **míṣra** ^cala **ḍarūrati** **taḥqīqi**
 salāmin ^cádin wa-dā^oim fi l-minṭaqā ^cala fi **taṣriḥātīn** lil-murāsilīna l-^oagānib **rádda**-na
^cala su^oālin \ bi-šá^oni l-mubaḥaθāti l-garīyatí báyna l-fílistíniyyīna wal-^ois**rā**^oiliyyīn \ ^oinna
 s-salāma la yataḥqīq ^oilla min xilāli fáhmin wa-tafáhhum \ li-ma yatráhu-hu kílla l-ganibáy়\
 wa-ḥtírāmi l-mawāfiqi wal-ittifāqāti l-muwáqqā^ca \ sawā^oun fi madrīd ^oaw ^ooslu \ **wa-**^oadāfa
^oanna ^oáyyi ttifāqin ḥawla ^camalíyyata s-salām \ ya^ctabirú-hu **r-ra**^ois mubārak xúṭwatan
^oígabíyya \ túxrigu ^camalíyyata s-salāmi min ^cáθrati-ha \ ^oalláti tu^cāni mír-ha munđu
 θamaníyata **ášara** **šáhran** \ **wa-**^oawdáha wazíru l-^oi^clām ^oanna l-ittīṣalāt bayna **r-ra**^ois
 mubārak **war-ra**^ois **arafāt** dā^oimatun wa-mustamírra \ wa-^oanna **r-ra**^ois mubārak \
 yuqáddimu n-núṣha dā^oiman \ wa-yás^ca kama ḍákara min **qábl** \ ^oila **taḥqīqi** ttifāqin

mutawāzin \ mušīran ²ila ²anna l-qarāra dā²iman húwa qarāru filisṭīn \ wa-²anna r-ra²īs
 mubārak yáhṛisu ²ala ²an takūna mas²ulíyyatu s-súlṭati l-filisṭiníyya ²amāma šá²bi-ha \
 mas²ulíyyatan kāmila \ li-²anna-hum ²aṣḥābu l-qarār \ wa-²anna míṣra táfiqū dā²iman fi
²anna l-qarāra l-filisṭiníyy \ yáḍa²u fi l-ḥusbāni l-háqqā l-filisṭiníyya l-mašrū² \ wa-²ámma
 yuráddidu-hu ra²īsu l-wuzarā²i l-²isrā²ilíyy \ ²an ²anna míṣra tuḥāwilu ²an táfīfa²a ²arafāt
 lit-tašāddud xilālə 1-mufāwadāt \ qāla s-sáyyid ṣáfwat iš-ṣirīf \ ²inna hādīhi stīwānatun
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 mašrūxa \ ²a²tádnā ²aláy-ha \ wa-qad rádda r-ra²īs mubārak ²aláy-ha ²ákθara min márra \
 xilāla ²aḥadīθi-hi ḥ-ṣahafíyya \ wa-rádda-na ²ala su²ālin ²ámma ²iḍa kānat míṣr \ qad
 tamákkānat min náz²i fatīli l-²ázmati bayna suríya wa-túrkiya \ qāla s-sáyyid ṣáfwat iš-ṣirīf
²ínna-hu mimma la šákka fī-h \ ²anna taḥárruka r-ra²īs mubārak gā²a fi t-tawqīti l-munāsib
\ wa-kāna t-tawqītu muhímmān gíddan \ li-²anna r-ra²īs mubārak ²istaṭā²a bi-ziyarāti-hi
wa-mubāḥaθāti-hi l-²igabíyyati lil-ḡāya \ ma²a r-ra²īsi l-²ásad war-ra²īs demirél \ ²an yuháddi
²al-²awdā²a munḍu l-láḥ ḥāti l-²ūla \ hātta yasūda l-²áqlu wal-mántiqū xilāla báḥθi l-mawdū²āt
\ \ ²istáqbala r-ra²īs húsni mubāraki l-yáwma bi-qáṣri ²ābidīn ²aš-šáyx muḥámmad máhdi
šáms id-dīn \ rā²īsa l-mágliṣi š-ši²íyyi l-²á²la fi lubnān \ háḍara l-muqābala ²ad-duktūr
maḥmūd hámdu zaqzūq wazīru l-²awqāf \ wa-qad ṣarráha š-šáyx muḥámmad máhdi šáms
id-dīn ²áqiba l-muqābala \ bi-²anna l-liqā²a dāra ḥawla l-qadāya s-sāxina \ fi l-²alamáyni
l-²arabíyyi wal-²islamíyy \ wa-fi muqáddimáti-ha l-guhūd ²alláti qāma bí-ha r-ra²īs mubārak
lil-wasāṭati bayna túrkiya wa-suríya \ wa-qāla ²inna tílka l-wasāṭa gánnabati l-míntáqata
wal-²alamáyni l-²arabíyya wal-²islamíyy \ míhnatan \ kabīra \ wa-ḥawla dá²wati l-²ázhari
š-šarīf lit-taqrībi bayna l-maḍāhibi l-²islamíyya \ qāla rā²īsu l-mágliṣi š-ši²íyy ²ínna-na
má²niyyūna bi-hādīhi l-qadīya múnḍu záman \ wa-hunāka tafāhumun wa-tarhībun wa-ta²āwun
\ min gānibi l-²ázhari š-šarīf fi hāḍa ḥ-ṣadad \ wa-ṣarráha d-duktūr hámdu zaqzūq bi-²anna
l-liqā²āt mustamírratun ma²a š-šáyx šámsi... šáms id-dīn \ li-tabāduli r-rá²y ḥawla l-qadāya
l-²islamíyyati wal-²arabíyya \ wa-²adāfa ²anna l-mu²assasāti d-diníyyata tād²amu l-guhūda
s-siyasíyya \ ²alláti yaqūmu bí-ha r-ra²īs mubārak \ li-náz²i fatīli l-²ázmati bayna túrkiya \
wa-suríya \ \ ²istáqbala l-yáwma r-ra²īs húsni mubārak bi-qáṣri ²ābidīn wáfda l-²a²dā²i
l-²árab bil-knīseti l-²isrā²ilíyy \ ²alládi yazūru l-qāhirata ḥalíyyan \ háḍara l-muqābala
²as-sáyyid ²ámrū mūsa wazīru l-xārigíyya \ wad-duktūr zakaríya ²ázmī rā²īsu diwān rā²īsi

l-gumhuríyya \ wad-duktūr ^ousāma l-bāz ^oal-mustašāru s-siyasíyy lir-ra^ois mubārak \ wa-yumáθθilu l-wáfda magmu^cāta t-tagámmu^ci l-waṭaníyyi d-dīmuqrātíyy \ wal-qā^oima l-^carabíyya l-muwáhhada \ wa-magmū^cat hízbi l-^cámal bil-knīseti l-^oisra^oilíyy \ wa-ṣarráha s-sáyyid ^cabd il-wahhāb id-darawša rra^oisu l-hízbi l-^carabíyyi d-dīmuqrātíyyi bil-knīseti l-^oisra^oilíyy \ bi-^oanna l-liqā^oa ma^ca rra^ois mubārak yu^cázzizu l-máwqifa l-waṭaníyya lil-gamahíri l-^carabíyya dāxila ^oisra^oil \ wa-yag^cálu-ha qúwwatan ^oákbar \ tá^cmalu dāxila l-xariṭati s-siyasíyya fi ^oisra^oil li-dáf^ci masīratı s-salām \ wa-qāla d-darawša ^oínna-hum ka-mumáθθilīna li-^cárabi ^oisra^oil \ yu^cribūna ^can bāligi ta^cḍīmi-him wa-taqdīri-him li-dáwri míṣra l-waṭaníyyi rra^oid \ fi dáf^ci masīratı s-salām \ wa-xídmati š-šá^cbi l-filistiníyy \ kama ^oákkada ^cala ḍarūratı ta^czīzi máwqifi l-gamahíri l-^carabíyya dāxila ^oisra^oil \ li-káwni-him gúz^oan la yatagázza^ou mina l-^oúmmati l-^carabíyya \ wa-š-šá^cbi l-filistiníyy \\ wa-^oawdáha d-darawša ^oanna rra^ois mubārak šáraha xilāla l-liqā^o \ ^oal-ittīṣalāt wal-mufawadāt ^oalláti tāmmat ma^ca rra^oisi l-wuzarā^oi l-^oisra^oilíyy \ wa-^cádama tanfiðí-hi lil-wu^cūdi lláti qaṭa^cá-ha ^cala náfsi-h \ wa-ṣ-ṣu^cubāti lláti tata^cárradu lá-ha masīratu s-salām \ wa-qad ^oákkada rra^ois mubārak ^cala dá^cmi míṣra l-kāmil liš-šá^cbi l-filistiníyy \ wa-lir-ra^ois yásir ^carafāt \ wa-^oá^craba d-darawša ^can ^oi^ctiqādi-h \ bi-^oánna-hu sa-yatímmu l-ittifāqu bayna l-^oatrāfi l-ma^cníyyati fi wāśintun ḥawla l-xuṭūṭi l-^carīda \ wa-lakínna l-muškīlata sa-takūnu ^oínda t-tanfið \ wa-^oá^craba d-darawša ^can ^cádami Θíqati-h \ fi sti^cdādi nátanyāhu wa-wazīri xārigíyyati-hi šarōn \ li-tanfið ^oáyyi ttifāqin yuwáqqā^cāni-hi \ ma^ca ^carafāt \\ sayyidāt-i sādat-i hādhīhi l-^oanbā^o tuḍā^cu mina l-qāhira \\ yuwāṣilu l-yáwma rra^oisu l-filistiníyyu yásir ^carafāt wa-ra^oisu l-wuzarā^oi l-^oisra^oilíyy binyamīn natanyāhu mubāḥaθāti-hima lil-yáwmi θ-θāliθ ^cala t-tawāli \ fī wēy blentéyšen bi-wilāyatı merylāndi l-^oamrikíyya \ min ^oágli t-tawāssuli ^oila ttifāqin báyna l-gānibáyna bi-šá^oni l-xilāfāti l-qā^oimati báyna-huma \ wa-mina l-muqárrari ^oan yúgri rra^oisu l-^oamrikíyyu bí klíntun mubāḥaθātin θuna^oíyyatan ḡáyra rasmíyya \ ma^ca kúllin mí-n-huma \ fi muḥāwalatin li-dáf^ci l-mufawadāti báyna-huma \ lil-ḥaylūlati dūna nhiyāri-ha márratan ^oúxra \ wa-kāna ^carafāt wa-natanyāhu qadi stá^craḍa xilāla gtima^cí-hima ^oáms \ ^oa^cmāli l-ligāni l-fanníyyati θ-θalāθa \\ ḥáḍara l-^cirāqu l-yáwm min ^oánnu-hu sa-yuttáxiðu l-^oigra^oáti l-kafīlata bi-ḥimāyati ^oámni-h \ mā lam tattáxiði l-^oúmamu l-muttáhida ^oigra^oátin mí-n šá^oni-ha \ wáqfu ma ^oasmā-hu bi-^oa^cmāli t-tagássus \ ^oalláti yaqūmu bí-ha l-mufáttishūna d-dawliyyūna

°ala bilādi-h \ wa-dá°a **ṭāriq** °azīz nā°ibū **ra**°isi l-wuzarā°i l-°iraqíyy fi risālatin bá°aθa bí-ha
 \ °ila kūfi °anān °al-°amīni l-°āmmi lil-°úmami l-muttáhida \ dá°a l-muná°d̄amata d-dawlíyyata
 °ila °igrā°i **taḥqīqin ḥawla** °alāqati mufáttiši l-°úmami l-muttáhida \ bi-kúlli mina l-wilayāti
 l-muttáhida wa-°ísra°il \ wa-°ákkada **nizār** ḥamđūna mandūbu l-°irāq láda máglisi l-°ámn \
 °anna hāða t-tahárruk yá°ti fi °a°qābi ktišāfi l-°irāq **ḥuṣūla** °ísra°il \ °ala má°lumātin **ḥawla**
 barnāmigi l-°áslihati n-nawwíyyati l-°iraqíyya \ mina l-mufáttišina d-dawlíyyin \ wa-ka-ðālika
 tadáxxulu l-wilayāti l-muttáhida l-mustamírr \ fi °a°māli l-lágnati l-xāṣṣati bi-náza°i °áslihati
 d-damāri š-šāmili l-°íraqíyya \\ °atláqat **ḥárakatu** tālibāni l-°afḡaníyya l-yáwm \ **sarāha**
 síttin wa-°ašrīna sagīnan °iraníyyan \ bi-madīnat qúndahār °al-wāqi°ati ganūba °afḡanistān
 \ **wa-ṣarráha** l-mutaháddiθu bí-smi **ḥárakati** tālibān \ bi-°ánna-hu támma **náqlu** l-múfragi
 °án-hum °ila **ṭeherān** °ala mátni **tā°iratáyni** tābi°atáyni lil-°úmami l-muttáhida \ wa-háy°ati
 s-ṣalībi l-°áhmari d-dawlíyya \\ **ṣarráha** safīr yuguslāviya l-ittihadíyya láda **brītāniya** li-
 háy°ati l-°iðā°ati l-brītāniyya \ bi-°ánna bilāda-hu sa-taqūmu bi-sáhbi quwwāti-ha min °iqlīm
 kosōvu \ qubáyla ntihā°i l-múhla °alláti ḥáddada-ha ḥílfu l-°atłānti bis-sābi°a wal-°ašrīna
 mina š-šáhri l-halíyy \ wa-ðālika taḥāšiyān \ **liđ-ḍarabāti** l-gawwíyya \ °alláti háddada l-hílfu
 bi-šánni-ha °ala l-quwwāti **ṣ-ṣerbíyya** \ wa-°ákkada s-safīru l-yuguslavíyy °anna hāðihi l-
 quwwāt \ tansáhibu halíyyan min mawāqi°i-ha fi kosōvu \ wa-kāna **r-ra**°isu l-yuguslavíyy
 slobodān milēsuvítš **qad wāfaqa** yáwma l-°iθnáyni l-mādi \ °ala sáhbi l-quwwāti **ṣ-ṣerbíyyati**
 mina l-°iqlīm wa-bád°i l-mufāwadāti ma°a l-°aglabíyyati l-°albaníyyati fi kosōvu \ wa-°áwdati
 náhwi θalāθi mí°ati °álfi lāgi° \ °ila l-°iqlīm \\ °an-nába°u l-°axīr \ yábda°u l-yáwma z-za°imū
 l-°iṭalíyyi °al-yisāri masīmu **dalīma** \ mušāwarāti-hi má°a °ádadīn mina l-qiyadāti l-hizbíyya
 \ wa-ðālika bi-hádafi t-tawáṣṣuli °ila ttifaqīn bi-taškīli l-ḥukūmati l-gadīdati fi °iṭāliya \ yá°ti
 ðālika bá°da °an °ákkada rumāno brōdi \ **ra**°isu wuzarā°i l-ḥukūmati l-mustaqīla fášalá-hu \
 fi t-tafāhumi ma°a l-qiyadāti s-siyasíyyati l-°iṭalíyya \ li-taškīli °tilāfin \ ḥukumíyy/
 /wa-°ila húna yyu-ha s-sāda tantáhi **nášratu** l-°axbāri θ-θāniya li-hāða l-yáwm \
 qáddamna-ha lá-kum \ mina l-qāhira/

/fī hādīhi n-nášra \ ^ar-ra^īs húsni mubārak yazūru **maqárra** l-qiyādati l-márkazíyya lil-quwwāti l-musállaḥa bi-mad̄īnat̄i **násr** \ ^ar-ra^īs húsni mubārak yataláqqqa **barqiyáyāt̄i** ta^zíya fi **daḥāya** hādiθi **qitār káfri d-dawwār** \ ^al-magmū^atu **l-iqtisadíyya** bi-ri^āsatī d-duktūr kamāl il-ganzūri \ **tastá^c riḍu** natā^iga l-muhādaθāt ma^a **ṣundūqi n-náqdi** d-dawlíyya \ ^al-wilayātu l-muttáhida \ **tuqárriru** máda muhādaθātī s-salāmi l-filistiníyyati l-^ísra^ilíyya li-yáwmin wāhid \ bá^da fáṣali l-gānibáyn **fi t-tawáṣṣuli** ^ila ttifāqin hātta ^áms \ ^isābatu ^ákθara min xámsatin wa-sittīna **šáxṣan** \ fi nfigārin bi-maháttat ^otubīs bí^ri sába^ fi ganūbi ^ísra^il \ ^inhiyāru l-muhādaθāt bayna ḥukūmat ġoržiya wal-mútamarrid̄na llađīna záḥafat quwwātu-hum \ lil-istilā^i ^ala madīnat {klutáysi} \ θāni kúbra módun ġoržiya \\ ^ánba^u l-qāhira **bit-tafṣil** \ **qāma r-ra^īs** húsni mubārak **ṣabāḥa** l-yáwm \ bi-ziyāratin lil-qiyādati l-márkazíyya lil-quwwāti l-musállaḥa bi-mad̄īnat̄i **násr** \ wa-kāna fi stiqbāli-h ^ad-duktūr kamāl il-ganzūri **ra^īsu l-wuzarā^** \ wal-mušīr hüsáyin **it-ṭanṭāwi** wazīru d-difā^i wal-^intāgi l-harbíyy \ was-sáyyi(d) **ṣáfwat** iš-šarīf wazīru l-^i^lām \ was-sāda **ra^īsu ^arkāni** l-quwwāti l-musállaḥa \ **wa-qādatu l-^áfru^i r-rá^isiyya** \ **wa-rá^īsu l-háy^ati l-^arabíyya** **lít-taṣnī^e** \\ **taláqqqa r-ra^īs** húsni mubārak **barqíyata** ta^zíya mina š-šáyx hámad bín xalīfa ^ál θāni ^amīri dáwlat̄i **qáṭar** \ ^á^raba fī-ha ^an muwāsāti-h fi **daḥāya** hādiθ **qitār káfri d-dawwār** \ káma **taláqqqa r-ra^īs** barqíyatan mumāθila mina š-šáyx ^igáz ibn muhámmad ^ál θāni walíyati **qáṭar** \ **wa-qad ṣarráḥa** d-duktūr ^isma^il salām wazīru **ṣ-ṣáḥħati** was-sukkān \ bi-^anna ^ághizata l-wizāra tutābi^u ^áwwalan bi-^áwwal hādiθa **qitār káfri d-dawwār** \ **wa-^áwḍaha** wazīru **ṣ-ṣáḥħa** \ ^anna ^ádada **daḥāya** l-hādiθ **qad** bálaǵa hātta l-^ān sába^ an wa-^arba^ina hālata wafā^ \ wa-mí^atan wa-^arba^at mušābīn \ **fádlan** ^ani l-hālāt ^allát̄i lam tádxuli l-mústaʃfayāt wa-támma ^ilāgu-hā fi **máwqa^i** l-hādiθ \ hādā **wa-qad qárrarat** wazīratu t-ta^mināt wa-^šu^ūni l-ígtima^íyya ^ad-duktūr mérvat it-talāwi \ **ṣárfa ta^widātini** stíθna^íyya li-**daḥāya** l-hādiθ bálaǵat qīmatu-ha \ náhwa **níṣfi** milyūn gunáyh \ bi-wāqí^a θalāθat ^alāf gunáyh li-^úsrati l-mutawáffa \ wa-^álfi gunáyhi li-^úsrati l-muṣāb ^alládi **yábqa** bíl-mustášfa ^ákθara min θamāniya wa-^arba^ina sá^a \ wa-xámsi mí^at gunáyhi li-man yugādiru l-mustášfa \ xilāla θamāniya wa-^arba^ina sá^a \ wa-kāna **r-ra^īs** mubārak \

qad **ashedara** tá^climāti-h ³ila gamī^ci l-³aghíza wal-wuzarāti l-ma^cníyya \ **bi-taqdīmi** kāffati t-táshilāti l-**xāssha** bi-^cilāgi l-múšabīna fi l-hādiθ \ dāxila l-mústašfayāti l-muxtálifa \\ ^cáqadati l-magmū^catu l-iqtisadíyyatu gtimā^cani l-yáwm bi-ri³asati d-duktūr kamāl il-ganzūri **ra³isi** máglisi l-wuzarā³ \ li-sti^c**rādī** natā³igi l-mubāhaθāt ma^ca bá^cθati **sundūqi n-náqdi** d-dawlíyy \ wa-lláti tazūru l-qāhirata hālíyyan \ li-wád^ci háykalin lit-ta^cawuni xilāla l-marhálati l-múqbila \ bayna **míṣra waṣ-ṣundūq** \\ hāðihí l-³anbā³ ta³tī-kum mina l-qāhira \\ ³irtáfa^ca ^cádadu l-muṣābīn fi l-infigār ³alláði **wáqa^ca šabāha** l-yáwm fi báldat bí³ri sába^c ganūba ³ísla³il \ ³ila náhwi xámsatin wa-saba^cína **šáxṣan** \ min báyni-him xámsatun wa-^cašrūna gundíyya \ wa-ðákārat **maṣādiru** š-ṣúrṭati l-³ísla³ilíyya ³ánna-ha báda³at ^cala l-fáwr ³at-tahqīqa ma^ca **šáxṣin** \ yuštábahu fi qiyāmi-hi bi-³ilqā³i qúnbulatáyni yádawiyyatáyn ^cala **maḥáttati** l-³otubīsi r-ra³isíyya fi bí³ri sába^c \ fi sā^cati ð-ðírwati **ṣ-ṣabahíyya** \\ wa-min náhiyatín ³úxra **ṣarráha** mutaháddiθun bí-smi natanyāhu **ra³isi** wuzarā³i ³isra³il \ bi-³anna natanyāhu la ya^ctázimu l-insihāba min mufāwadāt wāy plantáyš3n \ ^cála **r-rágmi** min infigār bí³r sába^c \ wa-³ákkada l-mutaháddiθu fi **táṣrihātin** li-³iðā^cati l-gáyši l-³ísla³ilíyy \ ³anna natanyāhu lan yú³dina li-**maṭālibi** l-wuzarā³i l-mutašáddidīna fī ḥukūmati-h \ **bi-qáṭa^ci** l-mufāwadāt wal-^cáwdatjī ³ila ³ísla³il \ wa-³áwdāha l-mutaháddiθu ³anna l-gāniba l-³ísla³ilíyy \ sa-yastamírru fi l-mufāwadāt \ ta... **ṭálama** ³ánna-ha tuḥáqqiqu taqádduman \ wa-lakínna-hu ³ákkada ³anna ³áyyi nsihābin ³ísla³ilíyy mina **ḍ-ḍáffati** l-ḡarbíyya \ yágibū ³an yatawáqqafa \ ^cala l-³ígra³at ³allátī táttaxiðú-ha s-súltātu l-fílistíníyya \ **ḍidda** mā ³asmā-hu bíl-³irhāb \ wa-min gānibi-hi ³adāna ³áhmad **it-ṭáyyibi** mustašāru **r-ra³isi** l-fílistíníyyi yásir **‘arafāt** \ ³al-hādiθa mu³ákkidan **ráfda** l-gānibi l-fílistíníyy li-³áyyi šáklīn min ³aškāli l-^cúnf \ wa-fī ḡázza \ **ṣarráha** š-šáyx ³áhmad yasīn ³az-za^címu r-ruhíyy li-**hárakati** l-muqāwamati l-fílistíníyya ḥamās \ bi-³ánna-hu **ṭálama** ³anna ³ísla³il **tuwāṣilu** ḥtilāla-ha lil-³arādī^ci l-fílistíníyya \ fa-³ínna-hu min **ḥáqqi** š-šá^cbi l-fílistíníyy ³ad-difā^cu ^can **‘árdi-h** \ wa-lakínna-hu ³ákkada ³anna-hu láysat ladáy-hi ³áyyatu mā^clumātin \ ^cani l-gíhati l-mas³ūla ^can tadbīri l-ínfīgār \ wa-^cála **ṣa^cidi** l-muḥādaθāt \ yastá³nifu l-gānibān ³al-fílistíníyyu l-³ísla³ilíyyu muḥādaθātī-hima l-yáwma fi **wāy** plantáyš3n \ wa-kānatī l-³idāratu l-³ámṣrikíyya **qad** qárrarat máda l-muḥādaθāt yáwman wāhidān \ bá^cda fáṣali l-gānibáyn **fi t-tawáṣṣuli** ³ila ttifāqin ³áms \ wa-³ákkadat **maṣādiru**

filist̄i iníyyatun ³ám̄zrikíyya... wa-³ám̄zrikíyya **qarībatun** mína l-muḥādaθāt \ ³anna hunāka xilafātin fi magalātin θalāθa \ **tataḍámm̄anu l-³igra** ³ati l-³amníyya wal-insihāba l-³isrā³ilíyya θ-θāliθ \ mina **d-ḍáffati l-ğarbíyya** \ wa-ta³gīl **máw**^cid xitāmi muḥādaθāti l-wád^ci n-níha³íyy ³ila ma bá^cda **r-rābi**^ca min **šáhri** māyu l-múqbil \\ ³á^clana l-yáwma l-³áxđar il-³ibrahími mab^cūθu l-³úmami l-muttáhida ³ila **‘áf̄ganistān** \ bi-³ánna-hu sa-yatawággahu ³ila **tehrān** gádan \ li-yá^criđa ^cala l-más³ulīna l-³iraniyyín **‘iqtirāhan** bi-³igrā^ci muḥādaθātin \ ma^ca **hárakat̄i tālibān** ³al-musáyṭarat̄i ^cala l-húkmi fi **‘áf̄ganistān** \ bi-šá³ni l-³ázmati **r-rāhina** bayna l-gāníbáyn \ wa-³á^craba l-³ibrahími fi **táṣriḥāt̄in** lá-hu bil-^cāṣimati l-pákistaníyya ³islám³abād \ ^cani ^ctiqād̄i-hi bi-³ánna-hu nagaḥā fi taxfīfi híddati t-tawáttur báyna **‘irān** \ **wa-hárakat̄i tālibān** \ **wa-xāṣṣatan** bá^cda **‘itlāqi l-hárakat̄i** ³áms il-³áwwal \ **sarāha** ³axiri magmū^catin mina l-mú^ctaqalīna l-³iraniyyín fi **‘áf̄ganistān** \ wa-³ákkada l-mab^cūθu d-dawlíyy ³anna **tālibān** **wāfáqat** ^cala **‘igrā^ci** muḥādaθātin mubāšira ma^ca l-hukūmati l-³iraníyya \ wa-tuṭālibu bi-³an **tútliqa** kúllun mí **‘irān** \ wal-gama^cati l-³áf̄ganíyya l-munāwi³a **li-tālibān** \ **sarāha** l-mú^ctaqalīna ladáy-hima \ wa-mina l-muqárrari ³an yúgri ³al-³ibrahími muḥādaθātin masā³a l-yáwm\ ma^ca **sartāž** ^cazīz wazīrī xārigíyyat̄i pákistān \ wa-ðālika fi xitāmi ziyārat̄i-hi l-hálíyya li-³islám³abād \\ **‘istamárrat** l-ištibakātu bayna l-quwwātī l-húkumíyya wa-quwwātī l-mútamarrid̄ína fi gínya bisāw lil-yáwmi θ-θāniya ^cala t-tawāli \ mímma ³ádda ³ila **firāri** ³älāfi l-muwāt̄inín min manāzili-him \ wa-³áwđahati l-³anbā³ ³anna l-muwāt̄inín n-nāzihín Bijagós **qad** húri^cu ³ila minā³i **l-^cāṣima** bisāw \ lil-intiqāli ³ila gazírat **bixāgus** ³al-mugāwira \ ^can **ṭarīqi l-qawārib** \ wa-kānat l-ištibakātu **qadi** ndála^cat fi bisāw ³al-láylata **l-madíya** \ ^cáqiba ttihāmi l-quwwātī l-húkumíyya líl-mutamarrid̄ína \ bi-ntihāki ttifāqi **wáqfi** **‘itlāqi n-nār** ³al-múbrami báyna-huma \ wa-muḥāwalati t-tasállul ³ila dāxili **l-mántiqa** \ ³allát̄i tusáyṭiru ^caláy-ha l-quwwātī l-húkumíyyatu fi **l-^cāṣima** \\ ma zālat hādihi l-³anbā³ ta³ṭī-kum mina **l-qāhira** \ ³inhārati l-muḥādaθātu llát̄i bada³at-s-**sulūṭātu** l-húkumíyya fi žüržiya ³al-yáwm \ ma^ca l-mútamarrid̄ína l-^cáskariyyína llađína **stáwlaw** fi **wáqtin** sābiqini l-yáwm \ ^cala ^cádadīn mina d-dábbabāt wal-mú^caddāti l-^caskaríyyat̄i wađ-ðaxīra \ bil-qúrbi min mad̄īnat {senāki} \ **ğárba** žüržiya \ ³á^clana ðālika televízyūnu l-^cāṣima ž-žuržíyya \ mu³ákkidan ³anna l-mútamarrid̄ína \ záḥafu náhwa mad̄īnat {kyutáysi} \ θāni kúbra múdun žüržiya \ wa-**náqala**

t-televizyūn ^can wazīri d-difā^c qáwla-hu \ ^oinna quwwāt̄i-hi ^cala ^oúhbati l-isti^cdād **lit-taṣaddiṭi**
 lil-mútamarrid̄īn \ li-man^cáy-him min duxūli l-mad̄īna \ hāḍa wa-kāna mutaháddiθun bí-smi
r-ra?isi ž-žuržíyy ^oéward žévardnádze \ **qad** ^oá^clana qábla qalīl ^oanna l-mútamarrid̄īn \
 lam yakšífu ^cán **mat̄libi**-him xilāla muḥādaθāti-him má^ca l-ḥukūma \\ \\ **qárrarati** l-yáwm
PP for AP
^oal-mufāwadíyyatu l-^cúlya liš-šu^ouni l-lāgi^oīn ^oat-tābi^catu lil-^oúmami l-muttáhida \ ^oilgā^oa
^oirsāli θnatáyni min **qawāfili** l-^oigāθa ^oila ^oiqlīm kōsova \ wa-^oársalat **fariqan** \ ^oila l-^oiqlīm
lit-tahqīqi fi ma **taráddada** **ḥawla** ntišāri ^cádadīn mina d-dábbabāti ş-şerbíyya \ bil-qúrbi
 min ^oáḥadi mu^caskarāt \ ^oal-lāgi^oīna l-^oalbān fi kōsova \ wa-^oawdāḥat al-mutaháddiθatu
 bí-smi l-^owikālati d-dawlíyya ^oanna **qarāra**-ha \ yá^otī bi-sábabi l-^oanbā^o ^oallátī **taráddadat**
ḥawla tagáddudi l-qitāl bayna l-quwwātī ş-şerbíyya \ wa-quwwāt gáyši taḥrīr kosovā fi
 l-mántiqā \ ^oallátī ntášarat fī-ha d-dábbabātu ş-şerbíyya \ wa-kānati l-quwwātū ş-şerbíyya
qad nášarat ^cádadān mina d-dábbabāt bil-qúrbi mina l-mántiqā \ ^oal-wāqī^ci bí-ha mu^cáskaru
 l-lāgi^oīn ^cáqiba ta^cárrud̄ī-h ^oáḥadī marākizi š-šúrṭa ş-şerbíyya \ li-hugūmin musállaḥin
qábla yawmáyn \ ^oáṣfara ^can **máṣra**^ci θalāθatin min rigāli šúrṭati ş-şérb \ wa-ðālika fī-ma
waṣafát-hu s-suluṭātu ş-şerbíyya bi-^oánnā-hu ^oi^ctidā^oun min gānibi quwwāt̄i gáyši taḥrīr
 kōsova \ yá^otī hāḍa fi l-wáqt alládi ta^cáhhada fī-hi xaviyār **sulāna** ^oal-^oamīnu l-^cāmm li-ḥílfī
 šamāli l-^oatlanṭíyy \ bi-wáqfi tagáddud̄ī ^oa^cmāli l-^cúnf fi ^oiqlīm kōsova \ wa-^oawdāḥa **sulāna**
^oanna **fariqa** l-murāqibīn ^oat-tābi^ca li-munáð̄amatī l-^oámni wat-ta^cáwuni l-^oúrappíyy \ sa-
 yábdā^ou fi l-intišār fi kōsova xilāla s-sa^cāti l-qādīma \ wa-ðālika fi l-wáqt ^oalládi **taqūmu**
 fī-hi **ṭā^cirātu** l-murāqaba \ ^oat-tābi^catu **lil-munáð̄amatī** d-dawlíyya bi-ṭála^cāt̄i-ha l-
 ístikšafíyya **fáwqa** l-^oiqlīm \ wa-min gānibin ^oāxar ðákarati l-yáwm **maṣādiru** şerbíyya \
^oanna mi^cāti l-muwāt̄inā l-^oalbān min sukkāni kōsova \ **qad fárru** ^oáms min manāzili-him
^oal-wāqī^ca **gárba** l-^cāṣima prištīna \ wa-ðālika ^cáqiba taqáddum quwwātī l-gáyši l-
 yūguslavíyya \ ^oila l-qúra l-^oálbaníyya \ bil-mántiqā \\ ^oádhārati l-yáwma n-natā^oigu
 l-^oáwwalíyya lil-intixabāti l-párlamaníyya ^oallátī šahidāt-ha gumhuríyyatu **maqdūniya** ^oáms \
 fáwza taḥālufi l-mu^cāraḍa \ wa-**ḥuṣūla**-hu ^cala tísa^cata ^cášara máq^cadan fi muqābil sába^cat
maqā^cid \ lil-hízbi l-īṣtirakíyyi d-dímuqratíyyi l-hākim \ min bayni **maqā**^cidi l-párlamān
^oal-mí^ca wál-^cašrīn \ wa-^oāšārat **maṣādiru** şahafíyyatun fi **maqdūnya** \ ^oila ^oanna natā^oiga

rasmíyyatan níha^oíyya lil-gáwlati l-^oúla mina l-íntixabāt \ sa-tú^clanu fi wáqtin lāhiq \ wa-yatanáffasu fi hāðihi l-intixabāt ^oalláti sa-túgr**a** gawlátu-ha θ-θāniya fi **šáhri** nuvémber il-múqbil \ sába^c**ata** ^c**ášara** ^otilāfan wa-hízban siyasíyyan \\ wan-nába^ou l-^oaxīr ^cani (l-)^oahwāli l-gawwíyya.../

/fī hādīhi n-nášra \ dāru l-iftā'i l-miṣrīyya \ tastátlī'u masā'a l-yáwm rú'yata hilāli šáhri rágab \ 'ar-ra'is húsni mubārak yataláqqa risālatáyn min ra'isáy rūsiya wa-'índunísiya \ tata'allaqāni bi-súbuli dáf'i t-ta'awun báyna míṣr \ wa-kílta d-dáwlatáyn \\ 'as-sáyyid šáfwat iš-sharíf wazíru l-i'lām \ yánfi ma taráddada mina h̄timāli n̄dimāmi r-ra'is mubārak \ li-muhādaθāt wāy plantáyšan báyna l-fílist̄iniyyīna wal-í'sra'iliyyīn \ 'istī'nāfu mubāhaθāti s-salāmi l-fílist̄iníyyati l-í'sra'ilíyya fi wāy plantáyšan 'al-yáwm \ wáṣṭa guhūdin 'ámṣrikíyyatin mukáθθafa \ lit-tawáṣṣuli 'ila ttifāqin 'igabíyy \ xilāla hādīhi l-gáwla \ mina l-mubāhaθāt \ wazíru d-difā'i t-turkíyy \ yu'ákkidu 'ánna-hu támma 'ihrāzu taqáddumin \ fi l-mubāhaθātji báyna sūriya wa-túrkiya \ li-náz'i fatjili t-tawátturi báyna-huma mu'áxxara \ 'ar-ra'isu r-rusíyy bōris yéltsin wa-ra'isu wuzarā'i-hi 'efgīni primakōf \ yanfiyāni 'tizāma-huma t-taqádduma fi ntixabāti r-ri'ásati l-qādima \ wal-muqárrari 'igrā'u-ha fi 'āmi 'alfáyn \ ra'isu wuzarā'i 'itālya yáda'u tártibātin níha'íyya \ li-i'lāni t-taškīli l-wuzaríyyi l-gadid \ gádan \\ 'anbā'u l-qāhira bit-tafṣil \\ tastátlī'u dāru l-iftā'i l-miṣrīyya masā'a l-yáwm \ rú'yata hilāli šáhri rágab \ li-'āmi 'álfīn wa-'árba'i mí'atīn wa-tísā'ata 'ášara higríyya \ wa-sáwfa túṣdiru dāru l-iftā' bayānan rasmíyyan bi-hādīhi l-munāsabati l-karīma \ tú'linu fī-hi 'áxira 'ayyāmi šáhri gumāda l-áxira \ wa-'áwwala 'ayyāmi šáhri rágab \ lil-'āmi l-higríyyi l-halíyy \\ yataláqqa r-ra'is húsni mubārak risālatan mina r-ra'isi r-rusíyyi bōris yéltsin \ yánqulu-ha li-siyādati-h nā'ibū ra'is diwāni r-ri'ásati r-rusíyya \ 'alládi wáṣala 'ila l-qāhira masā'a 'áms \ wa-tata'allaqu r-risāla bi-súbuli ta'zīzi t-ta'awuni báyna l-baladáyn \ kama yataláqqa r-ra'is mubārak risālatan mina r-ra'isi l-índunisíyy báhri d-dīn yūsuf habībi \ yánqulu-hā mab'ūθu-hu š-śaxsíyyi 'alládi wáṣala 'ila l-qāhira masā'a 'áms \ wa-tatanāwalu r-risālatu dák'ma l-alaqāti θ-θúna'íyya \ wal-'ázmata l-íqtiṣadíyya lláti tašhádu-ha 'índunísyā \\ náfa s-sáyyid šáfwat iš-sharíf wazíru l-i'lām \ ma ráddadát-hu wikalātu l-anbā' 'al-yáwm \ bi-šáni h̄timāli n̄dimāmi r-ra'is húsni mubārak 'ila muhādaθāt wāy plantáyšan \ bayna l-fílist̄iniyyīna wal-í'sra'iliyyīn \ wa-qāla s-sáyyid wazíru l-i'lām fi taṣrīhin xāṣṣ li-wikālati 'anbā'i š-śárqi l-áwsat \\ 'ínna r-ra'is mubārak láysat ladáy-hi 'áyyatu má'lumātin 'an hādīhi l-anbā' \ wa-'ínna mí'tha hādīhi l-íftimalāt \ lam túṣrah 'ala l-i'tlāq \ xilāla

l-íttisháláti lláti **gárat** má^ca síyadáti-h \ wa-bit-táli fa-^oínna-hu **lā shíhhata** li-ma **ráddadát-hu**
 l-wikalát wal-**mášadiru** l-^oúxra fi hāða **ṣ-sádad** \ wa-kānat **bá^cdu** wikalátí l-^oanbā^o \ **qad**
^oaśārati l-yáwm \ ^oila ḥtimálí **nđimāmi** r-ra^ois mu**bārak** wal-^cāhili l-^oúrdunníyy ^oal-málik
 ḥusáyn \ **war-ra**^oisi l-^oísra^oilíyyi **ázra** vágtsman \ ^oila muḥādaθāt **wāy** plantáyšen bil-wilayátí
 l-muttáhidati l-^oámərikíyya \\ hāða wa-mina l-muqárrari ^oan tustá^onafa l-yáwm ^oal-
mufāwadātu l-fílist^jiníyyatu l-^oísra^oilíyya \ wa-ðālika **wáṣṭa** guhūdin ^oámərikíyyatí
 mukáθθafa li-^oingāhi hāðihí l-mufāwadāt \ **wa-qad** ^oáclana **r-ra**^oisu l-^oámərikíyy ^oilgā^oa
 ziyāratin kāna mína l-muqárrari ^oan yaqūma bí-ha li-wilayatí kalifōrniya \ fi ^oiṭāri l-hámlatí
 l-íntixabíyya \ li-yušārika fi mufāwadāti l-yáwm \ li-^oahammíyyati l-máwdū^cāti l-matrūhatí
^cala **bisāti** l-báhθ \ **wa-qad** ^oágra klíntun \ mušawarātina l-láylata l-madíya ma^ca kúllin
 mína **r-ra**^oisi l-fílist^jiníyyi yásir **arafāt** \ wa-benyamín netanyāhu \ ^caqába-ha bi-gálsatí
 muḥādaθātin θúlaθíyya **ḥawla** mā^cidati l-^caśā^o \ **wa-qad** ^oaśāra s-sáyyid ^oáhmad **it-ṭáyyib** \
 mustašāru **r-ra**^oisi l-fílist^jiníyy \ ^oila ḥudūθi **taqáddumin** fi l-mufāwadāt xilāla l-^oárba^ci
 wal-^cašrīna sā^catani l-^oaxīra \ **wa-xāṣṣatan** fi ma yata^callaqu bi-maṭāri gázza \ wal-**mamárrí**
 l-^oamníyy \ wa-kāna l-hugūm ^oalláði \ šahidát-hu madjínatu bí^ori sába^c **biḍ-dáffati** l-**garbíyyatí**
^{sic}
^oáms \ wa-lláði ^oásfara ^can ^oiṣābatí ^carbá^catin wa-sittína ^oísra^oilíyyan \ **qad** ^oádda ^oila
 ta^cqīd^ji wa-tawátturi munāxi l-muḥādaθāt \ kama ^oákkadat **mášadiru** **fílist^jiníyya** \ ^oanna
 l-hádiθa ^cámalun munfárid \ wa-^oánna-hu la yágibu ^oan yu^oádd^jiya ^oila ^carqálatí masírati
 s-salām \ bal yu^oákkidu l-hága \ ^oila ^ciqrāri s-salām **wat-tawáṣṣul** ^oila ttifāqin ^cādil \\ yagtámi^cu
 l-yáwma s-sáyyid ^cámrū mūsa wazīru l-xārigíyya \ ma^ca nazarūf \ **tálbak** wazīr xārigíyyat
 ṭāzíkistān \ ^oalláði **wáṣala** ^oila l-qāhira l-láylata l-madíya \ wa-tatanāwalu l-muḥādaθātu
 l-qadāya l-^oiqlimíyyata wád-dawlíyya mahálla l-ihtimāmi l-muštárak \ wa-súbula tad^cími
 l-^calaqāti θ-θuna^oíyya \ fi **dáw**^ji l-^calaqāti t-tárixíyya báyna **míṣra** wa-ṭāzíkistān \ wa-yušāriku
 l-wazīru **ṭ-ṭāzíkíyy** xilāla zi yáratí-hi li-míṣr \ fi l-mu^otámari d-dawlíyy lit-ta^cāwuni t-tígaríyyi
 wal-íqtíṣadíyy \ báyna **míṣr** \ wa-kómenwélθ ^oad-dúwali l-mústaqílla ^oal-munbáθiqá ^cani
 l-ittihádi s-súvyetíyyi s-sábiq \ wal-muqárrari \ bád^ou ^camáli-hi gádan \ wa-yastamírru li-
 múddatí xámsatí ^oayyām \ wa-mina l-muqárrari ^oan yúlqiya s-sáyyid ^cámrū mūsa \ kálimatan
 fi l-gálsatí l-íftitahíyya lil-mu^otámár \ ^oalláði **yunáð-ðimu-hu** **ṣ-sundūqu** l-míṣríyyu lit-

ta^cāwun ma^ca dūwali l-kōmonwélθ \ yu^oákkidu fī-ha ^cala ^oahammíyyati l-^cámali l-muštárak
 \ li-tanšíti t-ta^cāwuni bayna **míṣra** wa-hādihi d-dúwal \ **náðaran li-taqārubi ð-ðurūfi** s-
 siyasíyyatⁱ wal-íqtisadíyyatⁱ wal-ígtima^cíyya báyna l-gānibáyn \ kama yá^cqidu wazīru l-
 xārigíyya ^oigtimā^can gádan \ **qábla** bád^oi l-mu^otámar ma^ca ru^oasā^oi l-wufūdi l-mušārika \
 yu^oákkidu xilāla-hu ^cala ^oahammíyyati tad^cími l-^calaqātⁱ bayna **míṣr** wad-dúwali s-sít
^oal-^c**ðā** fi kōmonwélθi d-dúwali l-mús**taqílla** \ wa-ka-ðālika súbul **taṭwīri** l-mášru^cātⁱ
 l-ístiθmaríyya l-muštáraka \ wat-ta^cāwuni báyna rigāli l-^ca^cmāl fi **míṣr** wa-hādihi d-dúwal \\
 hādihi l-^canbā^o ta^oṭjī-kum mina l-qāhira \\ ^oákkada l-yáwm \ wazīru d-difā^ci t-turkíyyu
^ois̄mat sysgýn \ ^oánna-hu **qad** támma ^oihrāzu **taqáddumin** muhímmə xilāla l-mubāḥaθātī
 llátⁱ bada^o-ha l-gānibān ^oas-suríyyu wát-turkíyyu ^oáms \ li-náza^ci fatjīli t-tawáttur ^oalláði
 ndála^ca báyna-huma mu^oáxxara \ **wa-qāla** l-wazīru t-turkíyy ^oínna-hu sa-yatímmu **siyāgatu**
 n-niqātⁱ ^oalláti támma ^oihrāzu **taqáddumin** bi-šá^oni-ha \ wa-dá^ca sūriya ^oila l-^cámal ^cala
 duxūli hāða \ ^oat-taqáddum fi háyyizi t-tanfið \ wa-kāna l-mas^culūna l-^catrāk was-sūriyyūn \
 qadi stá^cnafu l-yáwma l-mubāḥaθātu llátⁱ bada^o-ha ^oáms \ ^cinda núqṭat **sīhān** ^oat-tābi^catⁱ
 li-madjīnat ^oáðana ^oat-turkíyya \ ^cala bú^cdī ^oárba^ca mí^catin wa-xamsīna kīlumétran ganubíyya
^oanqára \ wa-tata^cállaqu l-mubāḥaθātu bil-^cigra^oáti s-suríyya r-ramíyyatⁱ ^oila tahdí^cati l-qálaq
^oat-turkíyy \ fi ma yata^cállaqu bi-^cánšiṭatⁱ hízbi l-^cummāli l-kúrdistaníyyi l-mahðūr \
 wa-^cib^cādi za^cími-h \ ^c**abd ul-lāh** ^ouglān \ wa-min nāhiyatⁱ ^oúxra báḥaθa kamāl **xarāzi**
 wazīru xārigíyyatⁱ ^oirān fi ttīṣaláyni hātifiyáyn \ ma^ca **náðiráy-h** ^oat-turkíyy ^oisma^cil ġēm \
 was-suríyy **farūq iš-šára** \ ^oáxira **taṭawwurāti** l-^cawdā^c báyna ^oanqára wa-dimášq \ wa-
 ðákara rádyu **ṭehrāna** l-yáwm ^oanna **xarāzi** \ ^oácraba ^cani rtiyāhi-hi lil-mubāḥaθāti l-garíyatⁱ
 ḥalíyyan \ bayna l-gānibáyn ^oas-suríyy wal-^ciraníyy \\ ^oákkada l-yáwm wazīru xārigíyyatⁱ
briṭānya rōbin kúk min gadjīd mu^cāraðata d-dúwali l-**garbíyya** \ li-máṭlab ^oalbān kōsova
 bil-istiqlāli l-kāmil ^can gumhuríyyati **šérbiya** \ min nāhiyatⁱ ^oúxra ^oákkada kúk \ ^oalláði
 yaqūmu ḥalíyyan bi-ziyāratin li-bulgáriya \ ta^oyīda bilādī-hi li-nđimāmi bulgáriya ^oila l-íttihādi
 l-^cúruppíyy \ yá^otī ðālika fi ^oitāri **gáwlatin** yaqūmu bí-ha wazīru l-xārigíyyati l-brītaníyyi fi
 dúwali l-balqān \ wa-llátⁱ yás^ca xilāla-ha lil-**ħuṣūli** ^cala ta^oyīdi l-^calbān fī kōsova \ lil-ittifāq
^oalláði támma mu^oáxxaran bayna d-dúwali l-**garbíyya** **war-ra**^oisi l-yūguslavíyy \ slobodān

milōsovítš \ bi-šá^oni ḥálli l-^oázma fi ^oiqlím kōsova \ min nāhiyatín ^oúxra ^oákkada ġáyms
 rōbin \ ^oal-mutaháddiθu bí-smi l-xārigíyyati l-^oámərikíyya \ ^oanna t-tahd̄id bi-stixdāmi l-qúwwa
 \ **dídda** yūgusláviya min gānibi ḥílfí l-^oátlantíyy \ la yazālu **qā**^oiman \ wa-đālika li-^oirğāmi
s-sérb ^oala l-ímtiθāl lil-**matālibi** d-dawlíyya bi-šá^oni kōsova \\ báda^oati l-**yáwm qúbruš**
 wál-yunān **munāwarāti**-hima l-^oáskaríyyata s-sanawíyyata l-muštáraka fi šamāli **qúbruš** \
 wa-lláti tastamírru li-múddatí \ síttat ^oayyām \ wa-tá^otí hādihi l-munāwarāt ^oallátí tágri fi
itāri ttifaqíyyati d-difā^oi l-muštárak ^oal-muwáqqatíjí báyna **nīqusíya** wa-^oáθina \ munðu
^oámi ^oálfín wa-tís^oi mí^oatin wa-θalāθatin wa-tisa^oin \ **wásṭa maxāwifa** min **taṣ**^oid̄i híddati
 t-tawáttur fi l-gazírati l-**qúbrušíyyati** l-muqássama \ munðu ^oarbá^oatin wa-^oaṣrīna ^oáma \\
 wal-gad̄íru biđ-đíkra ^oanna híddata t-tawáttur fi l-**mánṭiqā** \ **qad taṣā^oadat mu'**áxxaran \
^oáqiba t-táhd̄idāti t-turkíyya bi-tadmíri **ṣ-ṣawarīx** \ ^oés \ tultumíyya ^oar-rusíyya \ wa-llátíjí
 ya^otázimu l-**qabāriṣatu** l-yúnaniyyún **nášra**-ha \ **qábla** nihāyatí hādā l-^oām \ fí ganūbi l-gazíra
 \\ \\ ^oákkada l-**yáwma** min gad̄id̄ **ar-ra**^oisu r-rusíyy bōris **yéltsin** ^oánna-hu lā ya^otázimu **taršīha**
 náfsi-hi li-**fátratí** ri^oasatin θāliθa \ bá^oda ntihā^oi **fátratí** húkmi-hi l-ḥalíyya fi muntáṣafi ^oām
^oalfáyn \ gā^oa ḫālika fi **táṣriḥātin** ^oásla bí-ha **lís-ṣahafíyyín** \ ^oáqiba gtima^oí-hi l-**yáwma** fi
 l-krémlin \ **ma**^o**a ra**^oisi **wúzará**^oi-hi yefgīni prīmakōf \ ^oalládi **áṭla**^oa-hu ^oala **xúṭatí-hi l-xāṣṣa**
bi-^o**ixrāgi** rūsyā min ^oazmáti-ha **l-íqtisadíyyati** l-xāniqa \ kama stab^oáda primakōf min gānibi-hi
^oimkaníyyata **taršīhi** náfsi-h \ fí l-intixabāti r-ri^oasíyyati l-**qādima** fi rūsyā \\ \\ ^oáda l-hudū^ou
 l-**yáwm** ^oila gúmhuríyyat žoržya s-suwyetíyya s-sābiqa \ bá^oda ^oan tamákkanati l-quwwātu
 l-muwáliyatu lil-hukūma \ min ^oixmād̄i **hárakati** t-**tamárrud** ^oallátíjí **qāmat** bí-ha magmū^oatun
 musállaḥa min quwwāti l-gáyš \ **wa-đákarat** **maṣādiru** ^oaskaríyyatun ^oanna ^oarbá^oan \ min
^oášri dábbabātin \ kānat quwwātu t-**tamárrud** **qadi xtaṭafát-ha** \ **qad** támma sti^oadátu-ha
 l-láylata l-**madíya** \ **káma** ^oašāratí l-**maṣādiru** náfsu-ha \ ^oila ^oanna mad̄inat **qutáysi** kúbra
 mūdun žoržiya \ wa-θalāθa mūdunin ^oúxra \ mugāwiratin lá-ha ^oásbahati l-^oān **xādi**^oatan
 li-**sayṭarati** l-quwwāti l-húkumíyya \ wa-kānat quwwātun mutamárrida mina l-gáyš fi žuržiya
 \ **qad** tawággahat fi s-sa^oati l-^oula \ min **yáwmi** ^oáms **ṣawba** mad̄inat **qutáysi** \ **yurāfiqū-ha**
 ṭabūrun mina d-dábbabāt wal-^oarabāti l-mur... **muddará**^oa l-muxtáṭafa \ ḥayθu **wáqa**^oa
 štibākun ma^oa l-quwwāti l-múwalíya l-líl-hukūma \ bá^oda ^oisḍāri r-ra^ois ^oéward šévarnádze
^oawāmira mušáddada \ bid-difā^oi ^oan **qutáysi** \\ \\ ^oá^oraba masīmu dalīma za^oīmu l-hízbi

d-d̄īmuqrat̄iyi l-yasaríyy ^al-mukállaf bi-taškili l-hukūmati l-^ītalíyyati l-gad̄īda \ ^an ^amalíhi fi ^an **táh̄d̄a** l-hukūmatu ^alláti sa-yataqáddamu bí-ha gádan ^íla l-párlamān **biθ-θíqa** \ li-^inhā^i l-^ázmati l-hukumíyya l-mustamírrat̄i munðu ^áhada ^ášara yáwman \ ^áqiba stiqālat hukūmat rumānu prūd̄i \ wa-kāna **r-ra**^isu l-^ītalíyy \ ^oskār lhwīgi **skalfāru qad** kállafa dalíma ^áms bi-taškili l-hukūmati s-sádisa wál-xamsín fi ^itálya \ munðu ntihā^i l-hárbi l-^álamíyyati θ-θáníya \ **wa-qad** şarráha dalíma \ bi-^ánná-hu yatamáta^u bi-musānadat̄i **mú^qam** ^al-^ahzābi l- yasaríyya wal-wásat̄ \ mímma \ yu^ázzizu **fúras** fáwz hukumát̄i-hi **bi-θíqati** l-párlamāni l-^ītalíyy \\ mā zálat hādihi l-^anbā^o ta^t̄i-kum mina l-qāhira \ ^á^lana
šakl as in III, not VI!
 l-yáwm ^ar-**ra**^isu t-táywaníyy lī tíj hyū ^anna **taywān** **waş-şin** sa-yatuwāsilān ^al-hiwār fi ma báyna-huma \ li-taqrībi wughāti **n-náðar** fi muxtálifi l-^umūri l-mútanāzi^a ^aláy-ha \ **wa-qāla r-ra**^isu t-táywaníyy xilāla liqā^i-hi \ ma^a mab^ūθi **taywān** ^alládi qāma mu^áxxaran bi-ziyāratin **liş-şin** \ **qāla** ^ínna-hu ma tazālu hunāka masā^il xílaffíyya \ ^asasíyya báyna l-gāníbáyn \ wa-xāssatan ^ala ş-şa^idi s-síyasíyy \ min nāhiyatín ^úxra \ ^á^lanati l-yabān ^ánná-ha sa-tábhāθu ^al-^árda lládi **taqáddamat** bí-hi **taywān** \ lil-musāhamat̄i fi binā^i mufā^ilātin náwawíyya fi kúriya š-šámalíyya \ wa-^ákkada wazīru l-xārigíyyati l-yābaníyy \ **darūrata** ^an tata^ámala **tókyo** ma^a hādihi l-más^ala \ **bi-háðarin** bālig \ wa-kāna wáfdun táywaníyy **rafī^u** l-mustáwa **qad** qāma ^áms bi-ziyārat pikīn \ li-báhθi súbuli l-mušāraka fi takalīf tanmíyat̄i **mašru^ati** **ṭ-ṭāqa** fi kúriya š-šámalíyya \\ wa-^iláy-kum sayyidāt̄-i wa-sádat̄-i hāða n-nába^o \ tú^linu l-háy^atu l-^ámma li-mírfaq miyāhi l-qāhira l-kúbra \ ^ánná-hu bi-munásabat̄i qiyām háy^ati **ş-sárfi** **ş-sah̄íyyi** bil-gīza \ **qīṭā^c** **gárbi** **n-nīl** \ bil-isti^dād li-máwsimi l-^am̄tar **wa-taðhīr** šabakāt̄-i-ha \ mímma yataráttabu ^aláy-hi nqīṭā^i l-miyāh \ ^ani l-mán̄tiqa **l-mah̄ṣūra** min maydāni l-gīza \ hātta šāri^i l-mádbah \ mina s-sá^a l-hādiyata ^ášarata masā^an \ wa-hātta s-sá^a l-xāmisá **şabāhan** \ ^i^c **tibāran** min gádin ^al-^árbi^ā^o ^al-muwāfiq ^al-hād̄i wál-^ašrīn min **şáhri** ^uktūbar \ ^áma ^álfin wa-tís^a mī^atin wa-θamaníyatín wa-tisa^in \ wa-hātta **yáwmi** l-gúmu^a ^al-muwāfiq ^aθ-θāliθ wál-^ašrīn min **şáhri** ^uktūbar \ ^áma θamaníyatín wa-tisa^in \ wa-tuhību l-háy^a \ bi-sádati l-muwātinín \ wa-^ash̄abi l-maxābiz wal-mustášfayāt \ tadbīr ^ihtiyagāti-him mína l-miyāh xilāla l-fátra **l-maðkūra** \\ wan-nába^u l-^axīr ^ani l-^ahwāli l-gawwíyya.../

/fī hādihi n-nášra \ ³ar-ra⁹is húsni mubārak yatasállamu risālatan mina r-ra⁹isi suríyyi
hāfið ⁹il-⁹ásad \ wa-yúgri ttišālan hātifíyyan ma⁹a r-ra⁹isi t-turkíyyi sulaymān demirél \
hawla natā⁹igi gtima⁹ati l-lágnati l-⁹ámniyyati s-suríyyati t-turkíyyati l-⁹axīra \ wal-ittifāqi
 lláði ⁹ánha l-⁹ázmata báyna l-baladáyn \ ³ar-ra⁹is mu**bārak** yatasállamu risālatan mina r-ra⁹isi
l-qubrušíyyi glavkōs klerídes tata⁹allaqu bi-⁹áxiri taṭawwurāti l-⁹ázmati l-qubrušíyya \
 wa-ðālika xilāla stiqbāli siyadáti-hi \ li-wazīri l-xārigíyyati l-qubrušíyy \ muḥadaθātu s-salām
 \ ³al-filistiníyyatu l-⁹isra⁹ilíyya tustá⁹nafu l-yáwm \ fi wāy plantáyšən \ lil-yáwmi θ-θāmini
 ⁹ala t-tawāli \ **wáṣṭa tawaqqu** ⁹atin bi-nđimāmi r-ra⁹isi l-⁹amarikíyy bíl klíntun ⁹iláy-ha \ fi
wáqtin lāhiqin \ li-báhθi l-... li-háθθi l-gānibáyn \ ⁹ala **t-tawáṣṣuli** ⁹ila ttifāq \ zímbabwē
tuqárriru taḥrīka quwwātī-ha fi l-kúnğu d-dīmuqratíyya bi-ttigāhi š-šárq \ ⁹isti⁹dāda li-šánni
 hugūmin **dídda** l-mutamarridīn \ **taṭbīqan** li-qararāti d-dúwali l-mutahālifati ma⁹a kabīla \
ra⁹isi l-kúnğu \ muwāfaqatu máglisi d-dā⁹im \ li-hílfī šamāli l-⁹atlanṭíyy \ ⁹ala **xúṭaṭi** ⁹amali
 l-murāqabati l-gawwíyya \ ⁹ala ⁹iqlími kōsovou \ kānat tílkum sayyidāt-i wa-sādat-i
 muqáddimata n-nášra \ wa-⁹iláy-kum ⁹anbā⁹a-na bit-tafṣīl \ mina l-qāhira \\ taláqqa r-ra⁹is
 húsni mubārak risālatan mina r-ra⁹isi s-suríyyi **hāfið** ⁹il-⁹ásad \ tata⁹allaqu bit-taṭawwurāti
 l-⁹igabíyyati l-⁹axīrati báyna sūriya \ wa-túrkija \ náḥwa náza⁹i fatīli l-⁹ázmati **ṭ-ṭārī**⁹ati
 báyna-huma \ wa-ta⁹kīda **r-rágbat**a l-⁹arabíyya \ fi l-hifāði ⁹ala l-⁹alaqāti l-⁹arabíyyati
 t-turkíyyati l-⁹igabíyya \ **ṣarráḥa** bi-ðālika s-sáyyid ⁹amru mūsa wazīru l-xārigíyya \ ⁹aqiba
 stiqbāli **r-ra⁹is** húsni mubāraki l-yáwm \ lis-sáyyid **farūq iš-šára**⁹ \ wazīri l-xārigíyyati
 s-suríyy \ wa-lláði **qāma** bi-náqli r-risāla \ **lir-ra⁹is** mubārak \ wa-qāla s-sáyyid ⁹amru mūsa
 ⁹inna wazīra xārigíyyati sūriya \ sállama **r-ra⁹is** mubārak ⁹áyðan \ ⁹al-bayāna l-muštárak
 ⁹alláði ⁹intáhat ⁹iláy-hi galasātu l-mubaḥaθāti s-suríyyati t-turkíyya \ wa-yataḍámmānu l-bayān
 \ l-ittifāqa báyna-huma \ wa-húwa ttifāqun mutawāzin \ yúlad bi-rágbatí **ṭ-ṭarafáyn** \ fi
 tagāwuzi l-⁹ázma \ wa-⁹á⁹raba wazīru l-xārigíyyati ⁹an ⁹amali-h fi l-hifāði ⁹ala l-munāxi
 l-⁹igabíyy \ lil-ittishālāti l-⁹axīrati báyna turkíya wa-sūriya \ wa-⁹an takūna kúllu l-bayānāt
wat-taṣriḥāt fi hāða l-⁹itār \ ⁹alláði yá⁹malu ⁹ala tawfīri **gáwwin** ⁹áfḍala \ lil-⁹alaqāti báyna
 l-baladáyn \ wa-min gānibi-h \ **ṣarráḥa** s-sáyyid **farūq iš-šára**⁹ wazīru xārigíyyati sūriya
 ⁹aqiba l-muqābala \ bi-⁹anna r-risāla \ ⁹alláti **naqalá-ha** **lir-ra⁹is** mubārak \ tata⁹allaqu bi-mā

támma **t-tawássuli** ^oiláy-hi báyna l-gānibáyn \ ^oas-suríyy wat-turkíyy \ fi gtimā^ci-hima l-^oaxīr
 fi ^oádanā \ bil-^oarādi **t-turkíyya** \ **háwla** mas^oálati l-^oamníyya \ **wa-qāla š-šára^c** ^oínna-hu
 yattáfiqū ma^ca s-sáyyid ^cámru mūsa \ fi ^oanna hādā l-ittifāqa mutawāzin \ **wa-gárat**
munāqašātu-hu fi **gáwwin** ^oigabíyyin **wa-ṣarīḥ** \ wa-^oánna-hu yá^omulu fi ^oan yáftaḥa l-bāba
^oamāma hälli kúlli l-mašākili l-mu^cállaqati báyna l-baladáyn \ **wa-^oadāfa š-šára^c** ^oanna
 sūriya min gānibi-ha \ sa-tutābi^cu tanfīdā \ ma támma l-ittifāqu ^caláy-hi fi l-igtimā^ci l-^oaxīr \
 wa-tá^omulu **áyðan** \ mina l-gānibi t-turkíyy \ ^oan yutābi^ca \ wa-yiltázima **áyðan** bí-ma
 ttúfiqa ^caláy-h \ hādā wa-**qad** **gādara l-qāhirata** **ḍúhra l-yáwm** \ ^oas-sáyyid **farūq iš-šára^c** \
 bá^cda ziyāratin **qaṣiratin li-míṣr** \ wa-kāna s-sáyyid ^cámru mūsa wazīru l-xārigíyya \ fi
 wadā^ci-h \ ladā muğādarati-hi \ **maṭāra l-qāhirati d-dawlíyy** \ kama **ágra r-ra^ois** húsni
 mubārak ittişālan hātifíyyan ma^ca **r-ra^oisi** t-turkíyyi sulaymān demirél \ yata^cállaqu bi-
taṭawwurāti l-alaqāti t-turkíyyati s-suríyya \ wa-^oawdáḥa bayānun **ṣádara** ^cani l-máktabi
ṣ-ṣahafíyyi \ li-ri^oāsatí l-gumhuríyya fi turkíya l-**yáwm** \ ^oánna-hu támma xilāla l-ittişāli
 l-hātifíyyi lláði **gára l-láylata l-māðíya** \ ^{y for g} **isti^crādu** natā^oiyi l-muḥādaθāti lláti **gárat** báyna
 l-wafḍáyn \ ^oat-turkíyyi was-suríyyi fi madīnati **ádanā** \ ^oat-turkíyya \ xilāla l-^oayyāmi
 l-qalīlati l-**māðíya** \ wa-támma tabādulu l-^oarā^o **háwla** hādihi n-natā^oig \ wa-yúðkaru ^oanna
 hādihi l-muḥādaθāt **qad** ^oásfarat ^can **tawqī**^ci ttifaqíyyatin báyna l-gānibáyn \ tata^cállaqu
 bi-tab^cidi **qálaqi** turkíya \ wa-xāssatan bin-nísbati li-mukāfaḥati **ánsiṭati** hízbi l-^cummāli
 l-kúrdistaníyyi l-mahðūr \ fi l-wáqti náfsi-h \ **ṣarráḥa máṣdarun** mas^oūl bi-wizārati l-
 xārigíyyati t-turkíyya \ bi-^oanna wazīra **l-xārigíyyati** t-turkíyyi ^oisma^cil gēm \ **taláqqa** ^{y for g} ttişālan
 hātifíyyan min wazīr al-xārigíyyati ^cámru mūsa \ tanāwala xilāla-hu natāyigi l-muḥādaθāti
 lláti **gárat** fi madīnati **ádanā** \ ^oat-turkíyya wal-^oittifaqíyyata t-turkíyyata s-suríyya \ ^oalláti
tamáḥḥadat ^can hādihi l-muḥādaθāt \ **wa-qāla l-máṣdaru fi taṣrīḥin** li-murāsili wikālati
^oanbā^oi **š-šárqi l-áwsāṭ** fi ^oanqára \ ^oanna gēm \ ^cada xilāla l-ittişāl **šúkra** bilādi-h \ wa-
taqdīra-ha li-guhūdi l-qiyādati l-**mīṣríyyati** wád-dīblumasíyyati l-**mīṣríyya** \ ^oalláti \ búðilat
 li-htiwa^oi l-^oázma \ báyna turkíya \ wa-suríya \\ hādihi l-^oanbā^o ta^otī-kum mina l-**qāhira** \\
tasállama r-ra^ois muḥámmad húsni mubārak risālatan mina **r-ra^oisi l-qubruṣíyyi** glavkōs
klarīdis \ **wa-qāma** bi-taslīmi r-risāla \ ^oas-sáyyid yuḥanīs kasulīdis \ wazīru xārigíyyati
qúbruṣ \ xilāla stiqbāla **r-ra^ois** mubārak lá-hu l-**yáwm** \ bi-**maqárri** ri^oāsatí l-gúmhuríyya \

wa-bi-**hudūri** s-sáyyid **‘ámrū** mūsa \ wazīrī l-xārigíyya \ wa-safīrī **qúbrus** \ bil-qāhira \ wa-ṣarrāḥa l-wazīrū l-qubrusíyyi **‘aqība** l-muqābala \ bi-^oanna l-liqā^oa ma^ca r-ra^ois mubārak kāna wuddíyyan \ ḥayθu ^oábda r-ra^ois mubārak ihtimāman **bit-taṭawwurāti fi qúbrus** \ wal-guhūdi l-mabðūla \ min ^oágli **tahqīqi** s-salām wal-istiqrārī fi l-gazīra \ wa-qāla ^oinna l-liqā^o \ tanāwala t-taṭawwurāti l-gāri^oa fi **mánṭiqati š-šárqi l-‘áwsat bi-ṣifatīn** ^oāmma \ wa-^oadāfa wazīrū xārigíyyati **qúbrus** \ ^oanna r-ra^ois mubārak ^oábda htimāman kabīran \ li-šā^oni l-guhūdi l-mabðūla \ li-dáf^ci l-mufawadātī báyna turkīya \ wal-yunān \ mušīran \ ^oila ^oanna r-ra^ois mubārak \ ^oala ^oilmin bit-taṭawwurāti fi **qúbrus\wa-harīṣun** ^oala mutāba^cāti-ha \ wa-^oá^craba ^oan **θíqati** bilādi-hi \ bi-^oanna r-ra^ois mubārak sa-yábðulu kúllu mā fi wús^ci-h \ li-tahqīqi l-istiqrārī was-salāmi fi **qúbrus** \ wa-^cani l-guhūdi l-miṣrīyyati llāti búdilat lit-taḡallubi ^oala l-^oázmati t-turkīyyati s-surīyya \ **qāla** wazīrū xārigíyyati **qúbrus** ^oinna kúllan mín **míṣra wa-qúbrus** \ ma^cniyatāni **bit-tawáṣṣuli** ^oila ḥulūlin silmīyya \ lil-muškilātī báyna l-gānibáyn \ wa-^oínna kílla l-baladáyn \ la yurīdu ^oan **táṣila** l-^oumūru báyna-huma \ ^oila ḥáddi l-muwāgahati l-^caskaríyya \ wa-^oá^craba ^oan **taqdīri** ḥukūmati **qúbrus** \ lil-guhūdi llāti baḍalá-**ha r-ra^ois mubārak** \ fi hāḍa š-šá^on \\ báda^oat **ṣabāḥa** l-yáwm fa^caliyyātu mu^o**támari** l-gama^cíyyati l-^oumamíyya \ li-munáḍḍamatí **š-šúrṭati** l-gina^oíyyati d-dawlīyya ^oál-^ointerbōl \ fi **dáwrati-ha** s-sābi^cati wa-sittīn \ wa-tastamírru \ li-múddati síttati ^oayyām \ bi-^oiqā^cati l-mu^o**tamarātī** l-kúbra \ bi-madīnati **násr** \ wa-yušārikū fi l-igtima^cāt mí^oatun wa-θalāθun wa-^o**arba**^cūna dáwla \ ^oila gānibi ^oihda ^oáṣarata munáḍḍamatān dawlīyya \ tumáθθilu wufūdu-ha ^oárfā^ca mustawiyāti t-tamθīl \ wa-yurákkizu gádwalu ^oa^cmāli l-igtimā^c \ ^oala báḥθi l-^cadīdi mina l-máwdu^cāti ^oala máda ^oáṣari galasātin tatanāwalu **máwdu**^cāti t-ta^cāwuni l-muštārak \ báyna d-dúwali l-mušārikati fi l-mu^o**támar** \ wa-mín-ha **wáḍu** l-istrātīzīyyati l-gadīda \ lil-munáḍḍamatí d-dawlīyya \ lil-qárni l-qādim \ wa-^oiqrāru d-dalīlī l-gadīd \ li-mukāfahati l-^oirhābi d-dawlīyy \ wa-^oiqrāru **fíqrati** t-tiqnayāti l-ḥadīθa fi magāli l-báḥti l-gína^oíyy \\ tustá^onafu l-yáwm \ muḥādaθātu s-salāmi l-filáṣṭiníyyatu l-^oisrā^oilíyya fi muntága^c **wāy** blantáyšən bi-wilāyati merylándi l-^oamarikíyya \ **wáṣṭa** tawáqqu^cātin bi-nḍimāmi r-ra^oisi l-^oamarikíyy bíl klíntun \ ^oila l-muḥādaθāti fi-wáqtin lāhiq \ li-ḥáθθi r-ra^oisi l-filáṣṭiníyy \ yāsir ^oarafāt \ **wa-ra**^oisi l-wuzarā^oi l-^oisra^oilíyy natanyāhu \ ^oala t-tawáṣṣuli ^oila ttifāqin

ḥawla n-niqāti lláti la tazālu ˤalīqatan báyna-huma \ wa-ðákarat šábakatu sí ˤén ˤén ˤal-ˤixbaríyyatu l-ˤamarikíyya \ ˤanna klíntun sa-yuqárriru **t-tawággihu** ˤila makāni l-muḥadaθāt \ bināˤan ˤala **tawsíyatín** min wazírati l-xārigíyyati mádlin ˤolbráyt fi hāða š-šáˤn \ wa-lláti tutābiˤu sáyra **l-muḥadaθāti** \ ˤán káθab \ wa-ṣarráḥa l-mutaháddiθu bí-smi wazírati l-xārigíyyati l-ˤamarikíyya \ ˤáyms rōbin \ bi-ˤánna-hu lam yatímma ḥáttá l-ˤān \ taslīmu \ wa-θīqatín ˤamarikíyyatin nihaˤíyya \ ˤila l-gānibáyn \ **tataḍámmánu** musāwadata l-ittifāqi **l-muqtárah** \ báyna-huma \ muˤákkidan \ ˤanna l-ˤámala ma zāla mustamírran fi ˤiˤdādi hāðihi l-waθīqa \ bi-mušārakati **mārtin** ˤíndik musāˤidi wazírati l-xārigíyyati l-ˤamarikíyya \ li-šuˤūni ˤ-ṣárqi l-ˤádná \ wa-dēnis róss \ ˤal-munássiqi l-ˤamarikíyy ˤal-xāṣṣi bi-ˤamalíyyati s-salāmi **fi ˤ-ṣárqi l-ˤáwsat** \ wa-náqalat šábakat sí ˤén ˤén \ ˤan masˤūlin qarībin mina l-muḥadaθāti **qáwla-(h)** \ ˤinna l-wilayāti l-muttáhida \ taˤtábiru ˤanna **r-rudūda** l-filáṣṭiníyya \ ˤala l-mútaṭallabāti l-ˤamníyyati l-ˤísraˤilíyya \ tattásimu bil-giddíyyati wal-faˤilíyya \ wa-ˤašārati š-šábaka \ ˤila ˤanna muwāfaqata wazíri d-difāˤi l-ˤísraˤilíyy yitsħāq mordexáy \ ˤala **d-damanāti** l-ˤamníyyati l-filáṣṭiníyya \ dáfaˤat netanyāhu ˤila t-tarāgu ˤani l-insihābi mina l-muḥadaθāt \ wa-**fi d-díffati l-ˤarbíyyati** l-muhtálla \ ˤiˤtáqalati s-suluṭātu l-ˤisrāˤilíyyatu l-yáwm \ ˤiθnáyni min báyni ˤádadín mina l-mustáwṭin \ ˤallaðína taðāharu **fi ˤáddati muftaraqāti(n) lit-ˤtúruq fi d-díffa** \ ˤiħtigāgan \ ˤala l-ittifāqi lláði **qad** yatímmu **t-tawáṣṣulu** ˤiláy-hi **fi wāy** plantáyšn \ hāða wa-**qad** dáˤa θalāθatu wuzarā \ min hízbi l-likūd \ ˤalláði yatazáˤamu-hu natanyāhu \ dáˤu ˤila ˤáqdi gtimāˤin **ṭāri** ˤin bil-maqárrí l-ˤāmni lil-hízbi **fi télli ˤabīb** \ li-tansíqi **mawāqifi-him** **fi taṣwīti l-ḥukūma** \ ˤala ˤáyyi ttifāqin muhtámal \ kama **wáqqaˤa** θalāθata ˤášara wazíran \ wa-nāˤiban mina l-likūd \ risālatan muwággihatan ˤila **ra** ˤisi l-ḥukūma \ yuṭalibūna-hu bi-ˤárði l-ittifāqi l-murtáqab \ ˤala qiyādati l-hízb \ lil-muwāfaqati ˤaláy-hi ˤam lā \\ ˤal-qāhira \ tuwāli **taqdīma** l-ˤanbā \\ yuwaṣilu máglisu l-ˤámni d-dawlíyyi l-yáwma munāqašāti-hi **gáyra (r-)rasmíyya** \ **ḥawla** l-muðákkirati lláti **taqáddamat** bí-ha l-ḥukūmatu l-ˤiraqíyyatu lil-ˤamīni l-ˤāmm \ lil-ˤúmami l-muttáhida kōfi ˤanān \ bi-šáˤni ˤistiðā ˤi tísˤa niqātin tataˤallaqu bi-**qarāri l-máglis** \ ˤalláði ˤásdara-hu **fi ugúṣṭus il-māði** \ wa-lláði **taðámmána** taˤlīqa l-murāgaˤati š-šāmila \ lil-ˤuqubāti d-dawlíyyati **l-mafrūda** \ ˤala bağdād \ munðu \ sanawāt \ fi l-wáqti náfsi-hi ˤáˤraba

l-**yáwma** kōfi **anān** \ **al-**^o**amīnu** l-**āmmi** **lil-**^o**úmami** l-muttáhida **ani** **tiqādi-h** \ **bi-**^o**anna** l-**irāq** yúbdi ta^cawunan bannā^oan ma^ca máglisi l-^oámni d-dawlíyy \ **al-**^o**ámru** lláði min šá^oni-h \ ^oan yusā^cida fi mu^cālagati muškílati l-^cuqubāti l-**mafrūda** \ ^cala l-**irāq** \\ ^oá^clana l-**yáwma** wazīru difā^ci zímbabwē \ ^oanna quwwāti bilādi-hi tukáθθifu min taghizāti-ha \ ^oal-^caskaríyya fi gumhuríyyati l-kún̄gu d-dīmuqratíyya \ wa-^oánna-ha tattágihu náhwa š-**sárq** \ fi **itāri** l-istídadāti min šánni hugūmin **dídda** l-mutamarridīn \ **taṭbīqan li-qarārati** d-dúwali l-mutahālifa \ **ma^ca ra^oīsi** l-kón̄gu d-dīmuqratíyya \ **lorān** kabīla \ wa-kāna ru^oasā^ou ^oarkāni l-kón̄gu d-dīmuqratíyya wa-zímbabwē wa-^oangōla wa-namībiya \ **qadi** gtáma^cu ^cala hāmiši ^oa^cmāli qímmati \ harāri \ ^oalláti ^oúqidat ^oáms \ fi ^oa^c**qābi-h** \ ^oalláti ^oúqidat min ^oágli t-tadáxxul al-^caskaríyyi li-quwwāti-him fi **šárqi** l-kón̄gu d-dīmuqratíyya \ wa-ðālika fi ^oa^c**qābi** saytāratī l-quwwāti l-mutamárrida \ ^cala madīnati kīndu l-ístratižíyya \ wal-intiṣarāti lláti **haqqaqát-ha** mu^oáxxaran \ mad^cūmatan bil-quwwāti r-ruwandíyya \ wal-^oúgandíyya \\ wāfaqa **l-máglisu** d-dā^oimu li-hílf 1-^oatlanṭíyyi fi gtimā^cin li-sufarā^oi d-dúwali l-^oa^c**dā^oi** l-**yáwm** fi brūksel \ ^cala **xúṭati** ^cámal \ lil-^oišrāfi l-gawwíyya ^cala kōsovū \ bi-wāsītāti ^cašrīna **tā^oira** \ wa-^oawdáḥa ^oáhadu mas^oūli l-hílf bi-^oánna-hu támmati l-muwāfaqa \ ^cala mušārakati r-rūs fi hāðihī l-muhímma \ ^oalláti mina l-muntáḍar \ ^oan tábda^oa **rasmíyyan** xilāla l-^oayyāmi l-qalīlatil l-qādima \ bá^cda qiyāmi l-hulafā^oi bi-tagnīhi **ṭ-tā^oirāti** l-lāzimati li-hāðihī l-muhímma \ wa-bá^cda hälli l-masā^oili l-qanuníyya \ wal-masā^oili l-muta^cálliqati bi-takālifi hāðihī l-muhímma \ min gáhatin ^oúxra **ṣarráḥa** l-**yáwma** wazīru l-xārigíyyati l-faransíyy \ bi-^oanna tāhdīda hílf 1-^oatlanṭíyyi **dídda** l-quwwāti **ṣ-ṣerbíyya** \ la yazālu **qā^oiman** \ mušīran \ ^oila ^oanna tanfīḍa **r-ra^oīsi** l-yūguslavíyy \ slobodān milōsevítši lil-ittifāqi lláði ^oabrāma-hu l-hílf mā^ca-hu \ lam yatímm bi-ṣūratin murdīya \ káma **ṭálaba** \ vídrin \ bi-ḍarūrati **ḍ-dáḡt** ^cala **r-ra^oīsi** l-yūguslavíyy \ míñ ^oágli sáhbi kúlli quwwāti-hi min ^oiqlīmi kōsovū \ hāttā la yanfágira l-wáḍ^ca fī **má^cḍami** **manṭiqati** l-balqān \\ ^oá^clana l-**yáwma** **ra^oīsu** máglisi n-nuwwābi l-^oītalíyy \ ^oanna **qtirā^ca** **θ-θíqa** ^cala l-hukūmati l-gadīda bi-ri^oāsatī **ra^oīsi** l-wuzarā^o masīmu dalīma sa-yúgra masā^oa **ǵádin** ^oal-gúmu^ca \ **wáṣṭa** **tawáqqu**^cātin bi-fáwzi dalīma wa-hukūmati-hi **biθ-θíqa** \ **wa-ṣarráḥa** dalīma l-**yáwm** bi-^oanna taškīla l-hukūmati l-gadīda fi hāða l-wáqt \ **yú^cṭi** mu^oášširan **wāḍiḥan** lid-dúwali l-^oúrappíyyati l-^oúxra \ bi-wugūdi hukūmatin

mustaqírra \ wa-qādiratín ´ala l-istimrāri fi húkmi ²itāliya \ wa-kāna ta¢yīnu masīmu dalīma \ **ra** ²isan líl-wuzarā³ \ wa-húwa **ra** ²isu l-hízbi d-dīmuqratíyyi l-yāsiríyy fi ²itálya \ **qad** ²ánha l-ºázmata s-siyasíyya \ ²alláti stamárrat θalāθata ²asabí¢a \ fī ²a¢ **qābi** stiqālati ḥukūmati **ra** ²isi l-wuzarā³ i s-sābiq rumānu brūdi \ fi t-tāsi¢a min ²uktūbari l-halíyy \\ wan-nába³u l-ºaxīr fi hāðihi n-nášra \\ **náðqamati** l-yáwma ²ahzābu l-mu¢āraða fi bángladéš ²idrāban ²istamárra li-múddati θamāni sa¢āt \ fi ²itāri silsílatin mina l-ºidrabāti lláti tāhdifu lil-²itāha bi-ḥukūmati ḍákka \ ²alláti **tar** ²ásu-ha \ ²aš-šáyxa \ ḥusáyna \ wa-qad ²áddu l-ºidrābu lládi yu¢áddu θ-θāliθa min náw¢i-h xilāla ²usbū¢in wāhid \ ²ila **tawáqqufi** l-¢ámal fi l-madāris wal-makātib wal-mahálli t-tigaríyya \ bil-²idāfati ²ila ¢arqálati **hárakati** n-náql wál-qītarāt \ hāða wa-qad **nášarat** ²as-suluṭātu fi bángladéš \ wahadātin ²idafíyyatan mina l-gáyshi waš-šúrṭa fi š-šawāri¢ \ taħássuban li-ndilā¢i ²a¢māli l-¢únfi š-šágab \ ²alláti **tunáððimu-ha** l-mu¢āraða \ bi-za¢āmati **ra** ²isatu l-wuzarā³ i s-sābiqa \ **xalida ðiyā³** \ wa-ðālika ḥtigāgan \ ´ala ma **táṣifu-hu** l-mu¢āraða \ bis-siyāsati l-qam¢íyya \ wa-ǵáyri d-dīmuqratíyya \ li-ḥukūmati ḍákka \ ²al-ḥalíyya \ bi-hāða tantáhi sayyidāt-i wa-sādat-i θaníyatū \ **našarāti-na** l-ºixbaríyya li-hāða l-yáwm \ **qaddamná-ha** lá-kum mina l-qāhira/

/fī hādīhi n-nášra \ ɔal-báyt **il-^oábyad** il-^oámrikíyyi yú^clinu **tawássula l-mufáwidjína l-fílistiniyyína wal-^oisra^oiliyyína** ^oila ttifāq \ **ḥawla l-^oárđi muqābili** s-salām bá^cda mufāwadātin **šāqqá** \ fi **wāy** blantáyšen ^oistamárra θamániyata ^oayyām \ ^oar-ra^ois mubārak yataláqqa **ttiṣalātin** hātifíyyatan min kúlli mina **r-ra^oisi** l-^oámrikíyyi bél klénten \ **war-ra^oisi** l-fílistiníyyi yásir ^carafāt \ **yutlīc**āna-hu xilāla-ha ^oáwwalan bi-^oáwwal \ ^cala natā^cigi mufāwadāti **wāy** plantáyšen \ (^a)l-isti^cdadāt túgra fi l-báyt **il-^oábyad** **lit-tawqīci** ^cala ttifāqi s-salāmi lládi **támma t-tawássulu** ^oiláy-hi báyna ^carafāt wa-natanyāhu \ bi-mušārakati **r-ra^ois** klénten \ ^oal-mušārikūna fi ^ca^cmāli l-gama^cíyyati l-^cúmumíyyatⁱ li-munáðqamati š-šúrṭati l-gina^cíyyati d-dawlíyya \ **yuwāṣilūna** fi gtima^cāti-him bil-qāhira \ **munāqašata našāti l-munáðqama** wa-mašarī^ci-ha fi l-mustáqbal \ ^oanbā^o ^can tamákkun quwwāti l-mútamarriđína fi gínya bisāw \ mina l-istilā^oi ^cala gamī^ci l-múduni d-dāxilíyyatⁱ fi l-bilād \ wa-bin-**nášra tā^oifatun** ^oúxra mina l-^oanbā^o \ kāna hādā húwa l-mūgaz wa-^oiláy-kumu l-^oanbā^oa **bit-tafṣil** mina l-qāhira \\ ^oá^clana l-báyt **il-^oábyad** il-^oámrikíyyi ^oanna l-fílistiniyyína wal-^oisrā^oiliyyína **tawássalū** xilāla mufāwadāti-himi lláti **gárat** ṭílata θamaníyat ^oayyām \ fi **wāy** plantáyšen il-qarība min wāśintun \ ^oila ttifāqini l-yáwma **ḥawla l-^oárđi muqābili** s-salām \ **wa-qāla** l-mutaháddiθu bí-smi l-báyt **il-^oábyad** \ žō lókhājt \ ^oínna **r-ra^ois** kléntun **sáwfa** yú^clinu hādā l-ittifāq **fáwra** **wuṣūli-hi** ^oila l-báyt **il-^oábyad** \ fi **wáqtin lāhiqini l-yáwm** \ **wa-qāla** l-mutaháddiθu ^oínna-hu mina l-muhtámali ^oan **tandámma wufūdu t-tafāwud** ^oila **r-ra^ois** klénten \ wa-sa-yatímm it-tawqīc ^cala l-ittifāqi masā^oa l-yáwma fí htifālin túgra **wáqa^oícu-hu** fi l-báyt **il-^oábyad** il-^oámrikíyy \ hādā \ **wa-qad taláqqa r-ra^ois** húsni mubāraki **ttiṣalātin** mina **r-ra^ois** yáyni l-^oámrikíyyi bél klénten \ wal-fílistiníyye yásir ^carafāt \ ^oatla^cá-hu xilāla-ha ^oáwwalan bi-^oáwwal ^cala natā^cigi mubāhātātⁱ **wāy** plantáyšen \ ḥayθu **taláqqa r-ra^ois** mubāraki **ttiṣalān** hātifíyyan fi s-sā^cati l-^cāširatⁱ min **ṣabāhi l-yáwm** \ **talā-hu ttiṣalun** hātifíyyun fi s-sā^cati l-^cāšira **wa-^oarba^cína daqīqa** \ ḥayθu ^oatla^ca **r-ra^ois** bél klénten ^oar-ra^ois mubārak \ ^cala ma taḥáqqaqā min **taqáddumin** fi ^camalíyyati l-mufāwadāt \ wa-mu^cālagatⁱ ^cádadin min niqātⁱ l-xilāf \ ḥayθu ^oábda **r-ra^ois** mubārak **mulāḥaðāti-h** \ wa-wúghata **náðari-hi** **ḥawla** ^cádadin mina l-qadāya l-matrūha \ wa-fis-sā^cati l-^cāšira **wa-^oarba^cína daqīqa** \

taláqqa r-ra^۲is mubāraki ttiṣālan hātifíyyan ^۳āxar mina r-ra^۲is bél klénten \ hayθu wāṣala r-ra^۲is klénten war-ra^۲is mubārak tašāwurá-huma \ ḥawla ^۴āxiri ma támma t-tawáṣṣulu ^۵iláy-hi báyna l-wufūdi l-mušārika \ wa-fi s-sā^ca l-ḥādiyata ^۶āšara \ taláqqa r-ra^۲is mubāraki ttiṣālan hātifíyyan mina z-za^cīmi l-filíṣṭiníyyi yāsir ^۷arafāt \ ^۸alládi ^۹āṭla^ca bi-dáwri-hi r-ra^۲is mubārak ^{۱۰}ala tafāṣili l-máwdu^cāti lláti támma t-tawáṣṣulu ^{۱۱}ila ttifāqin bi-šá^{۱۲}ni-ha \ wat-taqád dumi lládi ^{۱۳}taháqqqa fi l-yawmáyni l-^{۱۴}axiráyn \ hāḍa \ wa-qad ^{۱۵}ákka r-ra^۲is mubārak xilāla l-ittíṣalāti lláti támmat ma^ca siyadáti-h \ ^{۱۶}ala ^{۱۷}ahammíyyat^ji ^{۱۸}an yakūna l-ittifāq xúṭwatan ^{۱۹}ala ṭarīqi s-salāmi l-^{۲۰}ādil \ wa-^{۲۱}an takūna bunūdu-hu daqīqa wa-muḥáddadati ṣ-ṣiyāga \ kama ^{۲۲}ákka r-ra^۲is mubārak ^{۲۳}ala ḏ-ḍarūrat^ji ^{۲۴}an yataḍámmana l-ittifāq \ ḏamanāti t-tanfið wa-marāḥili-hi bi-šáklin muḥáddad \ wa-kāna l-gānibāni l-filíṣṭiníyyu wal-^{۲۵}isrā^{۲۶}ilíyyu qad ^{۲۷}á^clana fi wáqtin sābiq \ ^{۲۸}ánna-hu qad támma l-ittifāqu ḥawla kāffat^ji niqāṭi l-xilāfi l-mu^callaqat^ji báyna-huma \ fi muḥādaθāti s-salām \ bi-muntága^ci wāy plantáyšen bi-wilāyat^ji merylánd il-^{۲۹}ámṣrikíyya \ wa-^{۳۰}ákka l-mufāwiḍūna l-filíṣṭiniyyūna l-mušārikūna fi l-muḥādaθāti ^{۳۱}ánna l-gānibáyn \ tamákkana min taswíyat^ji ^{۳۲}āxiri l-qadāya š-šā^{۳۳}ikat^ji báyna-huma \ wa-híya qadíyatu l-mú^ctaqalīna l-filíṣṭiniyyīn \ wa-ṣarráha máṣdarun filíṣṭiníyyun muṭṭali^c \ bi-^{۳۴}ánna-hu qad támma l-ittifāqu ^{۳۵}ala ^{۳۶}itlāqi sarāhi sába^ci mí^{۳۷}atin wa-xamsīna sagīnan filíṣṭiníyyan \ ^{۳۸}ala θalāθi marāḥil \ bi-mu^cáddali mi^{۳۹}atáyni wa-xamsīna sagīnan \ yatímmi l-^{۴۰}ifrāgu ^{۴۱}án-hum kúlla šáhr \ wa-^{۴۲}adāfa l-máṣdaru ^{۴۳}anna hāḍihi n-núqṭa lam yatimmi l-ittifāqu bi-šá^{۴۴}ni-ha \ ^{۴۵}illa bá^cda ^{۴۶}igrā^ci muḥādaθātin mubāširatín báyna r-ra^{۴۷}isi l-filíṣṭiníyyi yāsir ^{۴۸}arafāt \ wa-ra^{۴۹}isi l-wuzarā^{۵۰}i l-^{۵۱}isrā^{۵۲}ilíyyi binyamīn netanyāhu \ ^{۵۳}istamárra θalāθa sa^cātin mina l-mufāwaḍāti š-šāqqā \ ^{۵۴}aqabát-ha mufāwaḍāt \ ^{۵۵}istamárrat sítta ^{۵۶}āšarata sā^cata mutawāṣila \ wa-qad báθθat wikālatu l-^{۵۷}anbā^ci l-faransíyya ^{۵۸}ábraza n-naqāṭi lláti tataḍámmana-hu l-waθīqatu n-niha^{۵۹}íyyatu lil-ittifāq \ ^{۶۰}alládi sa-yatímmi t-tawqī^cu ^{۶۱}aláy-hi masā^{۶۲}a l-yáwm \ wáfqan li-ma ḍakarát-hu l-máṣdir \ ^{۶۳}al-muqárraba min muḥādaθāti wāy plantáyšen \ wa-yanúṣṣu l-ittifāq ^{۶۴}ala duxūli l-gānibáyni l-filíṣṭiníyyi wal-^{۶۵}isrā^{۶۶}ilíyy bi-šáklin mubāšir \ bá^cda tawqī^ci hāḍa l-ittifāq \ ^{۶۷}ila marhálat^ji mufāwaḍāti l-wád^ci n-níha^{۶۸}íyyi \ ^{۶۹}alláti sáwfā tatanāwalu qadāya l-ḥudūdi d-dā^{۷۰}ima \ wal-wád^ci s-síyasíyyi lil-^{۷۱}arādi l-filíṣṭiníyya \ wa-wád^ci l-qúds wal-mustáwṭanāti l-^{۷۲}isrā^{۷۳}ilíyya wal-lāgi^{۷۴}īna l-filíṣṭiniyyīn \\

kama yanúṣṣu ḥala qiyāmi ḥíṣra ḥila bi-taslīmi ḥíθnay ḥášara bil-mí'a min ḥarādi ḥ-díffati
 l-ḡarbíyya lil-fílistiniyyín \ ḥala ḥalāθi marāhil \ tastágríqu ḥíθnay ḥášara ḥusbū'an \ ma'ca
 taslīmu wāhid u-wāhid min ḥášara bil-mí'a fáwran ḥila s-siyādati l-fílistiníyya \ wa-sawfa
tábqa ḥalāθa fi l-mí'a min hādhi n-nísba mahmíya ḥabí'iyya \ kama sa-yatímmi **náqla**
 ḥarbá'ata ḥášara bil-mí'a mina l-mánṭiqá bē' \ ḥalláti **táxda**'u lis-siyādati l-ḥamníyyati
 l-ḥíṣra ḥilíyya \ ḥila l-mánṭiqá ḥálif \ ḥalláti **táxda**'u ḥila siyādatin filístiníyyatin kāmila \
 bi-ḥáyθu yúṣbiḥu ḥígmalíyyu mā tusáyṭíru ḥaláy-hi **s-súltatu** l-fílistiníyyatu fi nihayati hādhi
 l-máṛħala \ ḥarba'ina bil-mí'a min ḥarādi ḥ-díffati l-ḡarbíyya \ wa-sittína bil-mí'a min
 qitā'i gázza \ wa-fi ma yata'allaqu **bíd-damanāti** l-ḥamníyyati l-fílistiníyyati l-murtábatati
 bi-hādha l-insihāb \ tatawálla **s-súltatu** l-fílistiníyyatu bi-mūgibi hādha l-ittifāq \ tanfiða barnāmigi
 li-muḥārabat'i ḥa'māli l-ūnf \ **wa-wáqfa** ḥanšíyatí l-gama'ati l-musállaḥa \ kama **taḍámmānatı**
 l-waθīqatu n-níha'íyyatu lil-ittifāq \ samāḥa ḥíṣra ḥila bi-ḥinshā'i minā' fi gázza \ tanfiðan
 li-ma násṣat ḥaláy-hi ttifāqiyátu ḥoslo \ wa-ka-ðālika fáthha **maṭārin** filístiníyyin fi ganūbi
 qitā'i gázza \ kāna **qad** támma l-intihā'u min ḥinshā'i-hi **qábla** ḥamáyn \\ wa-kānat **maṣādiru**
 muqárrabatun mina l-mufāwaḍat'i **qad ðákarat** ḥanna xilāfan hāddan nášiba báyna ḥerēl
śarūn wazíri l-xārigíyyati l-ḥíṣra ḥilíyy \ wa-ḥishāq mordaxāy wazíri d-difā' \ **ḥawla** ḥigati
 t-taswíyati n-níha'íyyati lláti támma **t-tawáṣṣulu** ḥiláy-ha \ bi-ḥáni mawdū'i l-miθāqi l-
 waṭaníyyi l-fílistiníyy \ ḥayθu **ráfaḍa** **śarūn** bi-śídda hādhi **ṣ-ṣīga** \ **wa-'**aṣárra ḥala ḥarūrati
 qiyāmi l-máglisi l-waṭaníyyi l-fílistiníyy \ bi-'**aqdi** gálsatin lí-ta'dili l-miθāq \ báynama
 kānat **maṣādiru** **muṭṭáli** atun **qad ðákarat** \ ḥanna mordaxāy húwa lládi **qáddama** hādhi
ṣ-ṣīga \\ hādha \ **wa-qad** ḥáhdaθa l-ittifāqu rudūda fálin fawríyya \ ḥayθu **'á'rabā** kūfi ḥanān
 il-'**amīnu** l-'**āmmu** lil-'**ūmami** l-muttáhida ḥanān sa'ādati-h \ **lit-tawáṣṣuli** ḥila ttifāqin báyna
 l-fílistiniyyína wal-'**isrā'**iliyyín \ wa-'**ākkada** ḥanān sa'ādata-hu bi-kásri l-gumūdi lládi
 yaktánifu ḥamályyata s-salāmi **biš-šárqi l-'**áwsat \ kama **wáṣafa r-ra'**is il-'**isrā'**iliyy **ízra**
váyzman il-ittifāq \ bi-'**ánna-hu** gáyyidun li-kúlli l-'**atrāfi** l-ma'ñíyya \ wa-lán **yadúrra**
 bil-**maṣālihi** l-ḥayawíyyati l-'**isrā'**iliyya \ fi l-wáqti lládi **'á'lana** fí-hi l-mustáwtilūna l-yahūd
 il-mútašaddidūna l-yamīniyyún \ **ráfḍa**-hum lili-ittifāqi l-múzma'i tawqí'u-hu fi wáqtin lāhiqini
l-yáwm \\ wa-kāna **r-ra'**is klénten \ **qadi** **ndámma** ḥámsi ḥila l-muḥādaθāt \ wa-ðālika fi

muḥāwalatin li-taṣḡīrī t-ṭarafáyna ḥala ttixāḍī l-qararātī ṣ-ṣáḥba \ ḥalláti yatawáqqafu ḥaláy-ha
nagāḥu ḥaw fášalu ḥamalíyyati s-salām \ wa-qad ḥaqárra mas-ūlun ḥámrikíyya \ bi-ḥánna žorž
tābet \ ra-ḥis gihāzi l-muxābarātī l-márkazíyyati l-ḥámrikíyya \ yušāriku fi l-ígtima-ḥat \ wa-
báḥaθa ma-ḥa a t-ṭarafáyni bá-ḥda l-qadāya l-ḥamníyya \ wa-ḥalika bá-ḥda ḥan kāna l-más-ūlūna
l-ḥámrikyūna qad ḥawalu ṭawāla l-ḥayyāmi s-sába-ḥati l-mādīya \ ḥat-tahárruba mina l-qáwli
ṣarāḥatan \ bi-ḥánna \ tābet \ yušāriku fi bá-ḥdi l-ígtima-ḥat \ kama tawággaha l-ḥáhilu
l-ḥúrdunníyyu l-málík ḥusáyni ḥila maqárri l-muḥádaθātī ḥáms \ lil-ígtimā-ḥi ma-ḥa l-mušárikīn
\ wa-taqdīmi n-núsh \ wa-ṣarráḥa l-mutaháddiθu bí-smi l-xárigíyyati l-ḥámrikíyya \ ḥanna
l-ḥáhila l-ḥúrdunníyya lam yušārik mubāšaratan fi muḥádaθātī ṣ-ṣáwti n-níha-ḥiy \ báyna
l-gānibáyn \\ ḥál-qáhira \ tuwāli taqdīma l-ḥanbā-ḥ \ wāṣala l-mušárikūna fi ḥa-ḥmáli l-
gama-ḥiyati l-ḥumumíyyati li-munáḍḥamati ṣ-ṣúrṭati l-gina-ḥiyati d-dawlíyyati l-ḥinterbūl
ígtimā-ḥati-him ḥabāḥa l-yáwm \ bi-ri-ḥasati s-sáyyid tušinōri káyisōto \ ra-ḥis l-munáḍḥama \
bi-ḥaqdi gálsatin ḥáliθatin xúṣṣisat li-munáqaṣati taqrīri naṣātī l-munáḍḥama \ wa-
mánḍumātī l-má-ḥlumāt wa-strātižíyyati wa-mašāri-ḥa l-munáḍḥama \ wa-tatarákkazu ḥa-ḥmálu
gtimā-ḥati l-munáḍḥama fi dáwra-ḥi-ha l-ḥalíyya \ ḥala báḥθi l-ḥadīd-ḥi mina l-máwdu-ḥat-ḥi ḥala
máda ḥášri galasāt \ tatanāwalu t-ta-ḥawuna l-muštáraka bayna d-dúwali l-mušárika-ḥi fi l-
mu-ḥámar \ mí-n-ha wád-ḥa ḥistrátižíyyati l-munáḍḥama \ wa-ḥiqrāri d-dalili l-gadīd li-
mukāfaḥati l-ḥirhábi d-dawlíyy \ wa-fíkrat ḥidxāli t-taqniyātī l-ḥadīθa fi magāli l-báḥθi l-
gína-ḥiy \ kama tatarákkazu l-ígtima-ḥatū ḥala fáḥṣi mánḍumātin gadīdatin lil-má-ḥlumāt-ḥi
bayna l-makātibi l-márkazíyyati l-wáṭaníyya \ wa-takwīn mu-ḥássasatin malíyyatin gadīda \
taxtáṣṣu bi-taḥṣili l-híṣaṣi n-naqdíyyati mina d-dúwali l-ḥa-ḥda-ḥ \ bi-gānibi wád-ḥi
ḥistrátižíyyatin gadīdatin fi magāli t-tadrīb \ wa-munáqaṣati l-íttigāri d-dawlíyyi lil-mawáddi
l-muxáddira \ wa-wasā-ḥil mukāfaḥat-ḥi tazyīfi l-ḥúmla \ wa-munáqaṣati taqrīri t-táysiri
l-ḥídariyyi lil-munáḍḥama \ xilāla l-ḥámi l-mādīj \\ tawággaha n-náxibūna fi ḥirāni l-yáwma
ḥila ḥanādīqi l-iqtirā-ḥ li-xtiyāri ḥa-ḥda-ḥi máglisi l-xubarā-ḥ \ ḥalládī mina l-muqárrari ḥan
yadúmma síttatan wa-θamanīna ḥúdwan min rigāli d-dín \ sa-takūnu muhímmatu-hum \
murāqabata ḥámali r-ra-ḥis l-ḥiraníyyi muḥámmad xátamī \ wa-min gānibi-hi dá-ḥa r-ra-ḥis
l-ḥiraníyyu n-náxibīna fi bilādi-h \ ḥila mumárasat-ḥi ḥuqūqi-him \ wal-mušáraka fi ḥamalíyyat-ḥi

l-iqtirā^c \ mū^criban ^can ³ámali-hi fi ³an yu³áddiya ta^cáddud il-³ahzāb wal-munáððamāti s-siyasíyya fi ³irān \ ³ila ta^cmīqi l-wā^ci s-siyasíyyi báyna l-muwāt̄inīn \\ ³an-nába³u l-³axīr \ ³á^clana l-yáwma mášdarun díplumasíyyun mas³ūlun fi ḡinya bisāw \ ³anna quwwāti l-mútamaridj̄īna ³áhkamat sáyṭaráta-ha ^cala gamī^ci l-múduni l-mawgūda fi l-bilād \ ³illa ³ánna-hu lam yú^clan ^can tafaṣīl ³úxra bi-šá³ni hāða n-nába³ \ yá³ti hāða fi l-wáqti lláði xáyyama fī-hi l-hudū³u l-háðir \ ^cala l-^cāshima bisāw \ fi ³á^cqabi l-ma^cāriki š-šárisa lláti taṣā^cadat híddatu-ha ³áms \ báyna quwwāti l-mútamaridj̄īna wal-quwwāti l-hukumíyyati fi šarqíyyi l-bilād \ wa-lláti ³ásfarat ^cani stilā³i l-mutamaridj̄īn \ ^cala ^cíddatj̄í múnin fi l-mántiqā \ wa-min báyni-ha θāni ³ákbari l-múduni fi ḡinya bisāw \\ wa-³iláy-kumu l-³ān sayyidāt̄-i wa-sādatj̄-i ³an-nášrata l-gawwíyya.../

/^oáyyu-ha s-sāda ^oas-salāmu ^oaláy-kum wa-ráhmatu **I-lāh** \ fi hādīhi n-nášra \ ^oar-ra^ois
 húsni **mubārak** yaqūmu l-yáwma bi-ziyāratin li-mu^oaskarāti ^oiwā^o wa-tadrībi l-mídfa^oíyya
 wad-difā^oi l-gawwíyy \ wa-maxāzini t-tá^oyināt \ bi-qitā^oi l-gáyši θ-θāliθi l-máydaníyy \\
^oas-sáyyid ^oámru mūsa wazīru l-xārigíyya yuśárrihu láda **wuśūli-hi** ^oila l-^ourdúnn \ ^oanna
 l-ittifāqa **I-filístiníyya** l-^oísra^oilíyy \ yu^oáddu **xútwatan** ^oala **ṭ-ṭarīq** \ mū^oriban ^oan ^oámali-hi
 fi ^oan yatímma tanfīdū-h \ ^oar-ra^oisu l-filístiníyyu yu^oákkidu fi viyénnna ^oanna hunāka
^oimkaníyyatan fi ^oan yatímma tanfīdū l-ittifāqi l-filístiníyyi l-^oísra^oilíyy \ ^oalládi támma
t-tawássulu ^oiláy-hi ^oáms fi wāśintun \ gāmi^oatu d-dúwali l-^oarabíyya turáhhibu bil-ittifāqi
 l-filístiníyyi l-^oísra^oilíyyi l-gadīd \ wa-taṣifú-hu bi-^oánnahu **xútwatun** fi ṭarīqi s-salāmi
 l-^oādili waš-šāmil \ ^oiθnāni min **kibāri** qādati hílfī l-^oatlánti yaśilāni ^oila **belgrād** \ lit-ta^oakkudi
 min ^oið^oāni yūguslāvyā l-ittihadíyya \ li-**maṭālibi** l-**gárbi** \ li-hálli ^oázmati ^oiqlím kosōvu \\\
 rūsyā l-ittihadíyya **waṣ-ṣin** tú^olināni mu^oāradáta-huma bi-šídda \ li-tawsī^oi hílfī l-^oatlánti
šárqan \ wa-tádrusāni ziyādata t-ta^oawuni l-^oaskaríyyi báyna-huma \ ^oal-^oanbā^ou **bit-tafsīl**
 mina l-**qāhira** \ **qāma r-ra**^ois húsni **mubārak** ^oal-**qā**^oidu l-^oá^ola lil-quwwāti l-musállaḥati
ṣabāḥa l-yáwm bi-ziyāratin li-mu^oaskarāti ^oiwā^oi wa-tadrībi l-mídfa^oíyyati wad-difā^oi l-
 gawwíyy \ wa-maxāzini t-tá^oyināt bi-qitā^oi l-gáyši θ-θāliθi l-máydaníyy \ wa-đālika mtidādan
 li-htifāli **míṣra** wal-quwwāti l-musállaḥa \ bi-ntiṣarāti ^ouktūbar \ wa-fi ^oiṭāri mtidādi manḍūmati
 r-ri^oayati l-mútakāmila \ li-^oafrādi l-quwwāti l-musállaḥa \ **wa-qad wáṣala** s-sáyyidu **r-ra**^ois
 fi hawālayi l-^oāṣirati **ṣabāḥan** \ hayθu kāna fí stiqbāli-h \ ^oal-mušīr husáyn (at-)**tanṭāwi**
^oal-**qā**^oidu l-^oāmmu lil-quwwāti l-musállaḥa \ wazīru d-difā^o wal-^ointāgi l-ḥarbíyy \ wal-liwā^o
^oarkān **hárbi** ^osúbhī ^oayyād **qā**^oidu l-gáyši θ-θāliθi l-máydaníyy \ hayθu ^oázafati l-musīqa
 s-salāma l-waṭaníyy \ **θúmma** **ṣāfaḥa** s-sáyyidi **r-ra**^ois qādata l-^oáfrū^oi **r-ra**^oisíyya lil-quwwāti
 l-musállaḥa \ wa-ttágaha bá^oda đālik lil-istimā^oi ^oila **šárḥin** ^oan mukawwināti l-mu^oaskarāti
 θ-θalāθa \ hayθu stáma^oa ^oila **šárḥin** **li-ra**^oisi š-šú^obatī l-hándasíyya \ **wa-qā**^oidi l-gáyši
 θ-θāliθi l-máydaníyy ^oani l-mu^oáskarāt \ ^oalláti tumáθθilu madīnata **tamárkuzi** waḥadāti
 l-gáyši θ-θāliθi l-máydaníyy \ wa-đālika ^oala l-makétt ^oalládi yumáθθilu qita^oāti **tamárkuzi**
 l-waḥadāti wal-munšā^oāt \ lil-waḥadāti wal-quwwāti l-mutaxássiṣa \ wal-múnšā^oāti l-xidmíyya

\ káma **³ašāra** fi šárhi-hi **³ila** l-**³amākini** l-muxáss̄aṣ̄ati li-**¹anābiri** mabīti l-guṇūd \ wa-ka-ðālika l-**³amnīyyati** l-muxáss̄aṣ̄ati **lis-ṣaffi wad-ḍubbāt** \ **wa-ma taḍūmmu-hu** l-madīnatu l-**¹askarīyya** \ min muqalladāti t-tadrīb wal-**fusūli** t-tá^climíyya \ wa-mugámma^ci l-xidmāti **was-ṣalati r-riyadíyya wa-mēsi ḍ-ḍubbāt** \ wa-misāt **³as-ṣaff wal-guṇūd** \\ kama tanāwala š-šárhu kāffata l-xidmāti l-xāṣṣati bil-^ciyadāti **ṭ-ṭibbīyya** \ wal-maxāzin **³al-... wal-maxābizi** l-^calíyati wal-maxāzin \ **³ila gānibi ma taḍūmmu-hu hādihi l-mu^caskarāt** \ min **ṣalāt** \ lil-^ci^cdādi l-badaníyy \ **was-ṣalāti t-tárfihíyya** \ wa-stáfsara **r-ra^⁹is mubārak** \ ^can **maṣādiri wáfrati** l-miyāh \ ^cal-lāzimati lil-^cimdād \ lil-mu^caskarāt \ wa-ka-ðālika l-kahrubā^⁹i **wat-ṭāqa** \ hayθu **³awdāha qā^⁹idu** š-šú^cbatí l-hándasíyya \ **³ánna-hu qad** támma l-iktifā^⁹u ð-ðātíyy \ min xilāli **maḥāṭṭatin káhruba^⁹íyya** \ li-kúlli mu^cáskarin mina l-mu^cáskarāt \ wa-^canna hunāka ttifāqan ^cala ^can yatímma l-máddu l-káhruba^⁹íyy \ min xilāli š-šábakati \ ^cal-muwáḥħada \ θúmma **zāra s-sáyyidu r-ra^⁹is mu^cáskara l-mídfa^⁹íyya** \ **wa-ṭála^ca** ^cala muqalladāti t-tadrīb wa-bá^cda ðālika **zāra** mu^cáskara **ḍ-difā^ci** l-gawwíyy wa-^camākin **³iwā^⁹i** l-guṇūd \ **wa-^catma^⁹ánnā** ^cala **tawfīri** l-hayāti l-munāsibati li-^cabnā^⁹i-h \ **³afrādi** l-quwwāti l-musállaḥa \ θúmma **ntáqala** siyadátu-hu li-^clhda kabā^⁹ini t-tadrīb \ hayθu šāhada bayānan tāribíyyan /i/ for /e/ ^camalíyyan \ θúmma \ **zāra l-mīs u-mugámma^ca** l-xidmāt \ wa-tafáqqada **³amākina** **ṣ-ṣalati** t-tárfihíyya \ **wa-ṣalata** t-takwīni l-badaníyy \ wa-dáxala bá^cda ðālika qúbbata t-tanšīn wa-šāhada tadrīban li-^canāṣir \ ^cad-difā^ci l-gawwíyy \ bi-stixdāmi l-hawāsibi l-^cālīya \ wa-maṣrū^can ^camalíyyan li-^camaliyyāti **ḍ-ḍárbi** wát-tanšīn \ bá^cda ðālika tanāwala s-sáyyidu **r-ra^⁹is** \ **³al-qā^⁹idu** l-^cála l-lil-quwwāti l-musállaḥa **ṭa^cāma l-^ciftār** fi mēs mugámma^ci l-xidmāt \ **ma^ca** **³abnā^⁹i-hi** min gunūdi l-quwwāti l-musállaḥa \ min **qitā^ci** l-gáyshi θ-θāliθi l-máydaníyy \ wa-kāna ^cala mā^cidati l-^ciftār ^cintāg wa-**taṣnī^cu** maṣru^cati l-xidmati l-waṭaníyya lil-quwwāti l-musállaḥa \ wa-mazāri^ci l-gáyshi θ-θāliθi l-máydaníyy \ θúmma bá^cda ðālik **³intáqala rákbu** s-sáyyidi **r-ra^⁹is** \ li-mušāhadati maxāzini t-tá^cyināt \ li-qitā^ci l-gáyshi θ-θāliθi l-máydaníyy \ θumma **ġādara r-ra^⁹is mubārak** \ mu^caskarāti l-^cīwā^⁹ \\ \\ **wáṣala l-yáwma** **³ila** ^cammān **³as-sáyyid** **³ámrū** mūsa wazīru l-xārigíyya fi **ziyāratin** lil-^curdúnn tastágrīqu **yawmáyn** \ wa-sáwfa yaltáqi bi-**ra^⁹isi** l-wuzarā^⁹i l-^curdunníyyi d-duktūr fāyez **it-ṭaráwna** \ wa-ka-ðālika **naḍīri-hi** l-^curdunníyya ^cábdi l-^cilāhi l-xaṭīb \ wa-kāna s-sáyyid **³ámrū** mūsa **qad** **wáṣafa** fi

táṣriḥātīn ḥádla bí-ha qubáyla muḡādaratí-hi l-qāhirata l-yáwm \ wáṣafa l-ittifāqa l-filístiníyya
l-^oíṣra^oilíyy bi-^oánna-hu xúṭwatan ^oala ṭ-ṭarīq \ mū^criban ^oan ^oámali-h \ fi ^oan yatímmá
tanfiðu-h \\ w-á^craba s-sáyyid ^oámru mūsa ^oani ^otiqādi-hi ^oanna l-ittifāqa yataḍámmámanu
qádran la bá^osa bí-hi mina t-tawāzun \ wa-ḥawla d-dáwri l-miṣríyyi fi hāḍa l-íttifāq \ ^oašāra
wazíru l-xārigíyya \ ^oila ^oánna-hu kāna hunāka ttiṣalātun wa-mušāwarātun ma^ca l-^oaṭrāfi
l-ma^cníyya \ ^oilla ^oanna míṣra lam yákun lá-ha tadáxxulun mubāšir \ fi marāḥili ṣ-ṣiyāga \
^oaw táfasiли l-mufāwaḍāt \ kama náfa s-sáyyid ^oámru mūsa fi tásriḥātī-h \ ^oan yakūna
r-ra^oisu l-filístiníyyu yāsir ^oarafāt \ qad ṭálaba min míṣr taslīma l-gasūsi l-^oíṣra^oilíyy
^oazzām ^oazzām \\ ^oákkada l-yáwma r-ra^oisu l-filístiníyyu yāsir ^oarafāt ^oánna-hu ^oala θíqatin
bi-^oánna l-ittifāqa lládi támma t-tawáṣṣulu ^oiláy-hi ma^ca l-gānibi l-^oíṣra^oilíyy \ wa-lládi
wúqqi^ca ^oámsi fi wāšintun \ sáwfa yatímmu tanfiðu-h \ ḥayθu ^oáṣbahā ra^oisu l-wuzarā^oi
l-^oíṣra^oilíyyi benyamīn netanyāhu šarīkan lá-hu fi ri^cāyati ^oamalíyyati s-salām \ wa-qāla
r-ra^oisu l-filístiníyyu fi mu^ctámarin ṣahafíyyin ^oaqadá-hu l-yáwma fi l-^oāṣimati n-
nímsawíyyati viyénná \ ^oáqiba gtimā^ci-hi ma^ca wazíri l-xārigíyyati n-nímsawíyy \ ^oínna-hu
sábaqa ^oan ta^cāmala ma^ca ra^oisáyi l-wuzarā^oi l-^oíṣra^oiliyáyni s-sābiqáyn \ ^oishāq rabīn
wa-śimōn perēs \ wa-^oínna l-ittifāqa yatímmu \ ^oal-^oān ma^ca benyamīn netanyāhu \ bir-rágmi
min wugūdi bá^cdi ṣ-ṣu^cubāt \ báyna l-gānibáyn \\ hāḍa wa-mina l-muqárrari ^oan yatawággaha
^oarafāt ^oila ^oáḥadi l-múntaga^cati fi ganūbi n-nímsa fi wáqtin lāhiq \ li-^oitlā^ci zu^camā^oi l-ittihādi
l-^oúrappíyy fi gtimā^ci-him ḡáyri r-rasmíyy \ ^oala bunūli... bunūdi l-íttifāq \ ^oalládi támma
t-tawáṣṣulu ^oiláy-h \\ wa-qad ráḥhabat gāmi^catu d-dúwali l-^oarabíyya bil-íttifāqi lládi támma
t-tawáṣṣulu ^oiláy-hi báyna l-gānibáyni l-filístiníyyi wal-^oíṣra^oilíyy \ wa-lládi támma t-tawqī^cu
^oaláy-hi bil-^oáms fi l-báyti l-^oábyadī l-^oámərikíyy \ wa-^ctabarát-hu xúṭwatan ^oala... fi ṭarīqi
s-salāmi l-^oādil waš-šāmil \ gā^oa ḏālikā fi tásriḥātī s-safīr ^oáḥmad binhílli ^oal-^oamīni l-^oāmmi
l-musā^cid liš-šu^cūni l-^oarabíyya \ bi-gāmi^cati d-dúwali l-^oarabíyya \ li-mandūbatí l-^oaxbāri
l-márkazíyya \\ kama wággaha š-šúkra wát-taqdīra li-kúlli mina r-ra^ois húsni mubārak
wal-^oāhili l-^oúrdunníyyi l-málik húsáyn \ ^oala mutāba^catí-hima wa-musāhamatí-hima \ fi dáf^ci
^oamalíyyati s-salāmi ^oila l-^oamām \ wal-wuṣūli ^oila hāḍa l-ittifāqi l-muhímm \ kama ^oakkáda
l-^oamīnu l-^oāmmu l-musā^cid lil-gāmi^cati l-^oarabíyya \ ḍarūrata ltizāmi ṭ-ṭarafáyni l-filístiníyyi

wal-^o**ísla** ^oilíyy \ bi-tanfiði bunūdi l-ittifāq \ fi l-mawa^cidi l-muháddadati lá-ha \\ hāða wa-qad tawālat rudūdu l-fá^cli l-muráhhibatu bil-ittifāqi l-filístiníyyi l-^o**ísla** ^oilíyy \ fa-fi mūsku **wáṣafa** mas^oulun bil-xārigíyyati r-rusíyya l-ittifāq bi-^oánna-hu ^oīgabíyy \ **wa-**^o**á**^c**raba** ^can ^oámali-h \ fi ^oan **yúwáṣili** l-gānibāni l-filístiníyy wal-^o**ísla** ^oilíyy ittixāða ^oigra^catín ^camalíyya \ li-**wád**^ci hāða l-ittifāq \ **máwdi**^ca t-tanfið \\ wa-fi ^ootawa ^oašāda **ra**^oisu l-wuzarā^oi l-kanadíyy \ žān kritiyān \ bil-ittifāq \ mū^criban ^can ^oámali-h \ fi ^oan yu^oáddiya ^oila ^oiqāmati salāmin dā^oim \ fi **mánṭiqati š-ṣárqi l-**^o**áwsat** \ wa-fi parīs \ ^oimtádaḥa ^oopēr vedrīn wazīru l-xārigíyyati l-faransíyy il-**yáwm** \ šagā^cata l-mufāwiḍjīma l-filístiniyyīna wal-^o**ísla** ^oiliyyīn \ wa-ka-ðālika l-mas^oulīna l-^oámrikiyyīn \ li-guhūdi-him min ^oágli **t-tawáṣṣuli** ^oila ttifāqi s-salāmi l-mu^oaqqat \ wa-^o**á**^{craba fedrīn ^can ^oámali-h \ fi ^oan yu^oáddiya l-ittifāqu ^oila ^oiḥyā^oi l-^camalíyyati s-silmíyya \ fi **mánṭiqati š-ṣárqi l-**^o**áwsat** \ wa-fi **lahāy rāḥḥába ra**^oisu l-wuzarā^oi l-hūlandíyyi bi-ttifāqi s-salām \ **wa-waṣafá-hu** bi-^oánna-hu **xúṭwatun** ^cala **t-ṭarīqi ṣ-ṣahīḥ** \ wa-^oánna-hu yumáθθilu ^oasāsan \ li-tahqīqi t-taqáddum fi l-**mánṭiqā** \ ^oalláti tahtāgu ^oila s-salāmi wal-^oámn \ wa-láysa l-^cúnf wal-^oirhāb \\ hāða wa-qad **rāḥḥabati** l-yáwma l-hukūmatu l-brīṭaníyya **bit-taqáddumi** lláði támma ^oihrāzu-h \ bi-mūgibi l-ittifāqi l-filístiníyyi l-^o**ísla** ^oilíyy \ ^oalláði támma tawqī^cu-hu ^oáms fi l-wilayāti l-muttáhida \\ wa-^oašāda l-mutaháddiθu bí-smi **wizāratī** l-xārigíyyati l-brīṭaníyya \ bid-**dáwri** lláði lá^ciba-**hu r-ra**^oisu l-^oámrikíyyu bí klíntun \ fi **mufāwadāti wāy** plantáyšen \ wa-fi ^ooslu ^oašādati n-nurwīg bil-ittifāqi l-filístiníyyi l-^o**ísla** ^oilíyy \ mušīratan ^oila ^oánna-hu ^cāda ^camalíyyata s-salām \ ^oilā masāri-**ha t-ṭabi**^cíyy \\ ^oáyyu-ha s-sāda hāðihī l-^oanbā^o \ ta^otī-kum mina l-**qāhira** \ ^oálanā l-yáwma rítšar **bátl̄ar ra**^oisu l-lágnati d-dawlíyyati l-mukállafati bi-^oizālati ^oáslihati d-damāri š-ṣāmili l-^ciraqíyya \ ^oánna-hu sa-yaqūmu bá^c**da** gádin bi-taslīmi máglisi l-^oámni d-dawlíyy ^oan-natā^ciga lláti **tawáṣṣala** ^oiláy-ha **xubarā**^ou l-^oáslihati l-kīmawíyya \ bi-^ošá^oni **ma taráddada hawla** qiyāmi l-^cirāqi bi-stixdāmi gāzī l-^o**a**^{cṣāb \ vī ^oéks \ **qábla hárbi** l-xalīg ^cāma wāhidin wa-tisā^cin \\ wa-kāna ha^oulā^oi l-xubarā^oi llaðīna yumaθθilūna sába^ca dúwal \ **qadi xtátama** l-láylata l-mādīya \ ^oigtimā^catí-himi l-múglāqa \ li-munāqašati natā^cigi l-ixtibarāti l-má^cmalíyya \ ^oalláti támmat fi ma^cāmila **garbíyya** \ ^cala ^cáyyinātin **mina r-ru**^oūsi n-nawawíyyati l-^ciraqíyya \\ **yáṣilu l-yáwma** ^oila belgrād ^oiθnāni min **kibāri qādati** hílfī l-^oatlán̄ti wa-ðālika **qábla** θalāθati ^oayyāmin min intihā^oi l-múhla \}}

°alláti manahá-ha l-hílfu **lir-ra**°isi l-yūguslavíyy slūbudan milusevítš \ lit-ta°ákkudi min °ið°āni
 belgrād li-maṭālibi **l-gár̄b** \ li-hálli °ázmati °iqlím kosōvu \\ **wa-đákarat maṣādiru** fi brūksel
 °anna l-ğénerāl wésli **klárk** \ °al-qā°ida l-°á°la li-quwwāti nātu \ wal-ğenerāl **kláws náwman**
 \ **ra**°isa l-máglisi l-°askaríyyi lil-hílf \ **sáwfa** yušáddidāni fi mubáhaθāti-hima ma°a l-qādati
 l-yūguslāv \ °ala °ahammíyyati l-ímtiθāli lil-ittifāq \ wa-sáhbin kāmilin lil-quwwāti **ṣ-ṣerbíyyati**
 min kosōvu \ °alláði lam yunáffað hātta l-°ān \ **tíbqan** li-ma yu°ákkidu-hu l-gānibi l-°**álbaníyy**
 \ wa-kāna hílfu l-°**atłánti qad** °**ásdara** taḥdīran bit-tahárruki li-tawgīhi **darabātin** gawwíyya
 \ **dídda** l-quwwāti **ṣ-ṣerbíyyati** bil-°iqlím \ **wa-qad** háddada **yáwma** s-sābi°a wal-°ašrīna min
 °uktūbar \ ka-°āxiri mūhla \ li-tanfīdi \ l-ittifāq \\ \\ °á°lana l-yáwma °igōr sergiyēv wazīru
 d-difā°i r-rusíyy \ °anna mūsku wa-pekīn tu°āridāni bi-šídda \ **tawsī**°a **naṭāqi** hílfī l-°**atłánti**
 °an-nātu fi ttigāhi **ṣ-ṣárq** \ wa-tadrusāni ziyādata t-ta°āwuni l-°askaríyyi báyna-huma \\ gā°a
 hāða xilāla muhādatá... muhādaθāt \ sergiyēf fi pekīn ma°a l-mas°ulīna **ṣ-ṣiniyyīn** \ wa-lláti
 tanāwalat °ayðan más°alat tawgīhi hílfī l-°**atłánti** **darabātin** gawwíyya \ **dídda** l-quwwāti
ṣ-ṣerbíyyati fi °iqlím kosōvu \ li-°igbāri-hi ma°a l-insihābi mina l-°iqlím \ **wa-đákara** wazīru
 d-difā°i r-rusíyy °anna **r-ra**°isa **ṣ-ṣiníyy** yāng tsīmin \ sa-yaqūmu bi-ziyāratin li-rūsiya \ fi
 °awāxiri \ nuvémber il-qādim \\ \\ °an-nába°u l-°axīr \ fi hāðihi **n-nášra** \ °abrázat °amalíyyatu
fárzi l-°aşwāt fi °ádadīn mina d-dawā°iri l-íntixabíyya fi °irān \\ **fáwza** °ášarati muráššahīna
PP for AP
 mina l-muhāfaðīn li-°udwíyyati máglisi xubarā°i l-qiyādati \ °al-°iraníyya \ fi °áširin min
 °ihda °ášarata dā°iratani ntixabíyya \ kama fāza bi-xámsati maqā°id °úxra \ xámsatun mina
 l-muráššahīna l-mústaqillīn \ wa-kāna mí°atun wa-wāhidun wa-sittūna muráššahān **qad**
taqáddamu li-hāðihi l-íntixabāt \ li-şágli θamaníyat in wa-sittīna **máq**°adan fi l-máglis \ °alláði
 lá-hu **háqqu** °ázli wa-ta°yīni mūrṣidi θ-θáwrati l-°iraníyya \ wa-húwa °á°la **súltātin** fi l-bilād
 \ hāða wa-mina l-muqárrari °an tú°lina **ğádan** °an-natā°igu n-níha°íyya lil-íntixabāt \ °alláti
 ntáhat \ masā°a °áms/

/sayyidāt^j-i wa-sādat^j-i \ ^oas-salāmu ^caláy-kum wa-**rāhmatu l-lāh** \ fī hāðihī n-**nášra** \ ^o**ar-ra**^ois
 húsni mubārak yaftátiḥu l-marhálata l-^oūla min **mašrū*'*i xáṭti** s-síkaki l-háðidíyya
^oal-^oísmā^cilíyya l-^carīš **ráfah** \ kama yaftátiḥu siyadátu-hu **maháttata** s-salām ^o**arbá**^ca \ wa-
 ðálika fi ^o**iṭāri** **gawlāt^j-i-hi** l-máydaníyya \ li-mutāba^cati l-**mášru**^cāti l-kúbra \\ ^o**ar-ra**^ois
 mubārak **war-ra**^ois **arafāt** ya^cqidāni gálsata mubaḥaθātin bi-**maqárri** ri^oāsatī l-gúmhuríyya
 \ hayθu ^o**átla**^ca **r-ra**^ois **arafāt** ^o**ar-ra**^ois mubārak \ ^cala kúlli mā yata^callaqu bil-íttifāqi
 l-**fílistiníyyi** l-^oisrā^oilíyy \\ ^oas-suluṭātu l-^oisrā^oilíyya \ túlqi l-**qábda** ^cala ^cašrīna mustáwṭinan
 šámalíyya l-qúdsi xilāla l-muðāharāti llát^ji **náðqama-ha** ^caśarātu l-mústawṭinīn \ ^oihtigāgan
^cala l-ittifāqi l-**fílistiníyyi** l-^oisrā^oilíyy \ **ra**^oisu gínya bisāw \ **yúṣdiru** bayānan yád^cu li-^cáqd^ji
 muhádaθātin ma^ca **qā**^oidi l-mútamarriḍīna fī bilādi-h \ **wa-qā**^oidi l-mútamarriḍīn yúhd^ji
 sti^cdāda-hu lil-mušāraka... yúbd^ji sti^cdāda-hu líl-mušāraka \ fī míθli \ hāða l-igmatā^c \ ^o**ar-**
ra^oisu l-yūguslavíyy yastá^onifu gtimā^cati-h ma^ca θnáyni mina l-qāda l-^cáskariyyīna fi hílfī
 l-^oátlantíyyi fi ^o**iṭāri** l-guhūdi l-mabðūla \ li-hálli ^oázmat^ji ^oiqlīmi kosōva \\ **tafṣīlu** l-^oanbā^o
 mina l-**qāhira** \ ^oiftáta**ha r-ra**^ois húsni mubārak **ðúhra l-yáwm** \ **maháttata** s-salām ^o**arbá**^ca
 wa-**qantárata** l-hágzi **r-rá**^oisíyyata ^cala túr^cati š-šáyxi gābri **ṣ-ṣubāh** \ ^oalláti **sáwfa** tuğáðði
 zimāma ^oárba^ci mí^oat^ji ^oálfī faddān \ bi-šámali s-sinā^o \ **wa-šárqi l-qanā**^o \ bi-miyāhi **r-ráyy**
 \\ **wa-qad** šáhida háfla l-iftitāh ^oad-duktūr kamāl il-ganzūri **ra**^oisu l-wúzará^o \ wad-duktūr
 yūsif wáli nā^oibu **ra**^oisi l-wúzará^o wa-wazīru z-zirā^ca \ wa-^cádadun mína s-sáda l-wúzará^o \
 wál-muhāfiḍīn \ wás-sufarā^o \ wa-^ca^cḍā^o maglisáyi š-šá^cbi waš-šūra \ **wa-kibāru** rigāli
 d-dáwla wa-ru^casā^ou \ magálisa **ṣ-ṣúhafi l-qawmíyya** \ wál-mu^cāraḍa \ **wa-qad** qāma ^oad-
 ductūr mahmūd ^oábu zēd wazīru l-^oašgāl wa-**bá**^cdu s-sáda l-más^culīna ^cani l-**mašrū**^c \ bi-
 taqdīmi **árdin** mūgaz \ ^camma támma míñ mungazātin xilāla l-fátrati **l-mádiya** \ ka-ðálika
barāmigi t-tanfīði l-mústaqbalíyya \ **wa-barāmig** ^o**iṭlāqi l-miyāh** fi ^o**arād^ji l-mašrū**^c \ wa-llát^ji
 kānat **qad** báda^oat munðu ^cāmin bi-^o**iṭlāqi l-miyāh** fi zimām hawaláy θalāθat^ji ^oalāfi faddān \
 ma^ca ftitāhi s-sáyyidi **r-ra**^ois li-**ṣahāra** túr^cati s-salām \ táh̄ta qanāti s-swīs \\ **wa-qad** šáhada
 siyadátu-hu fílmán tásgilíyyan **háwla** l-**manāṭiqi** t-tánmawíya llát^ji sā^cada l-**mašrū**^cu ^cala
sic
 nṭilāqat^ji-ha \ **wa-qad** tanāwala l-fílmu t-tásgilíyyi ma támma míñ **mašru**^cātin **ḍáxma** ^cimlāqa

\ wa-³ašāra ³ila ³ánna túr^cata s-salām \ tumáθθilu ³áhada l-mášru^cāti lláti túshimu fi **taħqīqi**
³ídafātin gadħida \ lít-tanmíyatⁱ wál-^cumrān \ fi ɻilli qiyādati **r-ra**⁷is mubārak \\ wa-³áwdaha
 š-šárħu ³anna l-miyāh bá^cda duxulí-ha **šarqíyya** l-qanā³ sáwfa **tantáliqu** ³ila s-sinā³ ^cábra
 t-túr^cati **r-ra**⁷isíyya \ ³allátⁱ **útliqa** ^caláy-ha túr^catu š-šáyxi gābir \ wa-bá^cda ³ani ntáha
^cárdu l-fílmi t-táwdihíyyi li-túr^cati s-salām \ wa-li-³áθarí-ha t-tánmawíyya \ ³istáma^ca **r-ra**⁷is
 mubārak ³ila šárħin tákmilíyyin mina d-duktūri mahmūd ³ábu zid \ waži... wazīri l-³ašgāli
 l-^cāmma wal-mawāridi l-ma³íyya \ ^cala l-xarā³i^t **t-táwdihíyya** \ **wa-qad** ³akkáda wazīru
 l-³ašgāl ^cala ma yágri min **xúṭatín wá-barāmig** l-líl-wuṣūli ³ila **taħqīqi** l-^cumrān fi xámsatin
 wá-^cašrīna fi l-mí³a \ míni misáħaⁱ **míṣr** \ lil-xurūgi mina l-wādⁱ d-**dáyyiq** \ **wa-ašāra** ³ila
³anna hāðihi **l-barāmig** tasīru fi tawāzunin fi s-sinā³ wa-fi ganūbi l-wādⁱ \ wa-fi **l-gárb** \
 waš-šamāl \ hāttu **mársa matrūh** \ θumma stáma^ca **r-ra**⁷is mubārak ³ila šárħin min wazīri
 l-³ašgāli l-^cāmma wál-mawāridi l-ma³íyya **háwla** ³agzā³ **wa-marāhili** túr^cati s-salām \
wa-ašāra wazīru l-³ašgāl ³ila ³ánna-hu sa-yatímmu kúlla ^cāmin **itħlāqu** l-miyāh fi mí³atⁱ
³alfi faddān gadħida \ wa-³ánna-hu támma ³a^cdādu **wáršatin** mutaxássha^c **lis-ṣiyānat** d-
dawrīyya \ kama sa-yatímmu ³inšā³u θnatáyni wa-³árba^cīna **qáriyat** gadħida \ li-xídmati
l-mašrūc \ **wa-qad** **ṭalaba r-ra**⁷is \\ bi-tawfiri l-xidmāti l-^cāmma li-hāðihi l-qúra \ wa-³akkáda
 wazīru l-³ašgāl ³anna l-mašrūc a sa-yantáhi bi-³ákmali-h fi ^cāmi ³alfáyni \ wa-θnáyn \\ wa-kāna
r-ra⁷is húsni mubārak qadi ftátaħha **ṣabāha** l-yáwmi ³al-marħálata l-³ūla míni **mašrūcī xátt**
 s-síkaki l-hádⁱ idíyya l-³ismá^cilíyya l-^carīš **ráfaḥ** \ fi l-masāfatⁱ báyna l-qantára **š-šárq** war-
 rumāna bi-**ṭuli** xámsatin wá-θalaθīna kílumétran \ min ³ígmáliyyi **ṭuli** l-xátt \ ³al-bāligi
 mi³atáyni wa-xámsatan wá-θalaθīna kílumétran \ wa-ðāliku bí-stiθmarātin **qádru-ha**
 tis^cumí³atⁱ \ wa-xámsatun wa-saba^cūna milyūn gunáyh \ wa-kāna fi stiqbāli **r-ra**⁷is láda
wuṣūli-hi ³ila **l-qantára** **š-šárq** ³ad-duktūr kamāl il-ganzūri **ra**⁷isu máglisi l-wuzarā³ \ wal-
 muhándis sulaymān mitwálli wazīru n-náqli wál-muwāṣalāt \ was-sáyyid **ṣafwat** iš-šarīf
 wazīru l-³i^clām \ wa-^cádadun mina s-sādati l-wuzarā³ \ wa-kiħbaru rigāli d-**dáwla** \ **wa-qadi**
 stáma^ca **r-ra**⁷is húsni mubārak **fáwla w...** **fáwra** **wuṣūli-hi** ³ila **máwqi**^ci ftitāhi l-xátt ³ila
 šárħin mina l-muhándis sulaymān mitwálli \ ³ašāra fī-hi ³ila ma támma mina ftitāhi wa-³inšā³i
xuṭuṭin wa-síkakin hádⁱ idíyyatⁱ gadħida \ túshimu fi ^camalíyyati t-tanmíya \ **wa-qāla** wazīru

n-náqli wál-muwāṣalāt ³inna mašrū^ca l-yáwmi yumáθθilu l-marḥálata l-³ūla min xáṭṭi
 s-síkaki l-hád^jidíyya l-³ísma^cilíyya ráfaḥ \ mušīran ³ila ³ánna-hu támma tanfiðu magmū^catin
 mina l-xuṭūti l-kabīra \ fī magāli s-síkaki l-hád^jidíyya \ munðu ^cāmi ³álfín wa-tís^cimí³atin
 wa-wāhidin wá-θamanín wa-háttá l-³ān \ wa-min báyni-ha xáṭṭu l-mansūra l-maṭaríyya
 bi-ṭūli saba^cīna kīlumétrān \ wa-xáṭṭ il-qabbāri l-xáṭṭa... ³al-xaṭṭāba bi-ṭūli-hi mí³atin
 wá-θamaníyat kīlumetrāt \ li-náqli l-baḍāⁱ^c \ wa-yígri ḥalíyyan ^cámalu xáṭṭin mina l-^cáyni
 s-súxna \ ³ila l-³adabíyya \ li-xídmati l-manṭiqati š-ṣina^cíyya bi-xalīgi s-swīs \ wa-tanāwala
 wazīru n-náqli wal-muwāṣalāt ³íθra t-ta... ³áθra t-taṭawwuri l-kabīr fi xuṭūti s-sákaki
 l-hád^jidíyya mina l-qāhira wa-³aswān \ fi taqlīli zámani r-ríhla \ min θamániya ^cášarata
 sā^ca \ ³ila ³árba^ca ^cášarata sā^ca \ wa-qāla l-muhándis sulaymān mitwálli ³ínna-hu xilāla
 s-sanawāti l-mādīya támma ³i^cādatu bināⁱ xuṭūti s-síkaki l-hádidíyya \ kama támma tagdīdu
 θúluθáyi l-³uṣūl ^cala hādihi l-xuṭūt \ wa-támma ³idxālu \ ³alfáyni wá-sittjimí³atin wá-θamanína
^cáraba \\ wa-ðālika bil-³idāfatⁱ ³ila θamāniyat ³alāf wa-θamánimí³atⁱ ^carábat \ baḍāⁱ^ca
 gadīda \ wa-támma ³idxālu ³aṭwāl gadīda bálaḡat ³arbá^cat ³alāf kīlumétr ^cala s-síkaki
 l-hádidíyya \ wa-tanāwala wazīru n-náqli wál-muwāṣalāt \ ³al-muwāṣafāt wál-qiyasāti l-
 fanníyya l-mutaqáddima ³alláti yágri stixdāmu-ha fi ^camaliyyāti l-³inšā³ \ wa-fi t-tahákkum \
 wa-qadi stáfsara r-ra³is mubārak mina l-muhándis sulaymān mitwálli ^can ^cádadīn \ mina
 l-³a^cmāli l-xāṣṣa \ bi-tawāfur \ ³ad-díqqa \ wa-tibā^ca dáqqi l-muwāṣafāt fi ^camaliyyati
 l-³inšā³ati l-xāṣṣa \ bi-xwáṭat... bi-xáṭṭi s-síkaki l-hádidíyya \ wal-³inšā³ati l-waqá^ca li-hādā
 l-xáṭṭi l-³ísma^cilíyya l-^carīš ráfaḥ \\ wa-qad ³akkáda l-muhándis sulaymān mitwálli wazīru
 n-náqli wál-muwāṣalāt tawāfura kāffatⁱ hādihi l-muwāṣafāti d-daqīqa \ fi kāffati l-³inšā³ati
 l-xāṣṣa fi hādā l-xáṭṭ \\ hādā wa-qad ³azāḥa ³ar-ra³is mubārak ³as-sitār ^cani l-láwħa
 t-táðkaríyya l-líl-mašrū^ci ³iðānan bi-ftitáhi l-marḥálati l-³ūla mina l-xáṭṭ \ kama qāma siyadátu-
 hu bi-qássi š-ṣarīt \\ θúmma \ ³istaqálla siyadátu-hu l-qīṭār min maháṭṭati l-qantára š-ṣárq
 \ ³ila gilbāna bi-ṭūli ³arbá^cata ^cášara kīlumétrān \ li-tábda^a bi-ðālika l-marḥálata l-³ūla
 min xáṭṭi s-sákaki l-hád^jidíyya \ ³al-³ísma^cilíyya l-^carīš ráfaḥ \\ ^cáqada r-ra³is muhámmad
 húsni mubārak war-ra³is l-fílistíníyyu yásir ^carafāt gálsata mubāḥaθātin θuna³íyyatan
 šabāḥa l-yáwm \ bi-maqárri ri³asati l-gúmhuríyya \ wa-qadi nðámma ^a^cḍā³u l-wafdáyni

bá^cda ðālika ³ila l-gálsa \ hayθu **ḥáḍara** mina l-gānibi l-miṣríyyi d-duktūr kamāl il-ganzūri
ra³isu l-wúzará³ \ was-sáyyid \ [‘]ámru mūsa wazīru l-xārigíyya \ wad-duktūr [‘]usāma l-bāz
[‘]al-mústašāru s-síyasíyyu li-ra³isi l-gúmhuríyya \ wa-**ḥáḍara** mina l-gānibi l-fílistíníyyi
mahmūd [‘]abbás [‘]ábu māzin \ [‘]amīnu sírri l-lágnati t-tánfiðíyya li-munáðamati t-taħrīr
al-fílistíníyya \ wa-[‘]áhmad \ qurī^c **ra³isu** l-máglisi t-tášri^cíyy \ wa-nabīl šá^cθ wazīru **t-taxtīt**
wat-ta^cāwuni d-dawlíyy \ was-safīr zúhdi l-qídra safīru **fílistín** bil-qāhira \ wa-nabīl [‘]ábu
rdēna l-mustašāru **l-[‘]íclamíyyu** **lír-ra³is** [‘]arafāt \ **wa-qad** [‘]átla^ca **r-ra³is** [‘]arafāt [‘]ar-ra³is
mubārak [‘]ala kúlli mā yata^cállaqu bil-ittifāqi l-fílistíníyyi l-[‘]ísra³ilíyy \ [‘]alláði támma tawqī^cu-
hu [‘]ámsi l-[‘]áwwal fi wāšintun \ tāhta ri^cáyati l-[‘]idāratí l-[‘]ámzrikíyya \ hāða wa-qad **gādara**
l-qāhirata qabla **qúhri** l-yáwmi **r-ra³isu** l-fílistíníyyu bá^cda ntihā^ci ziyārati-h lil-qāhira \
hayθu kāna fi wadā^ci-hi bíl-**maṭār** [‘]ad-duktūr [‘]usāma l-bāz [‘]al-mustašāru s-síyasíyy \ **li-ra³isi**
l-gúmhuríyya \ kama **staqbála** **r-ra³is** mubārak **ṣabāha** l-yáwmi bi-maqárri ri^cāsati l-
gúmhuríyya kīm [‘]ū sūng **ra³isa** máglisi [‘]idārat šárikat **dāyu** [‘]ál-kuríyya wal-wáfda l-murāfiqa
lá-h \ **ḥáḍara** **l-liqā³** safīru kuríya bil-qāhira \ [‘]á^crabā l-yáwma **r-ra³isu** l-fílistíníyyu yāsir
[‘]arafāt [‘]an [‘]ámalí-h fī tanfīði l-ittifāqi **l-fílistíníyyi** l-[‘]ísra³ilíyyi lláði támma tawqī^cú-hu
[‘]ámsi l-[‘]áwwal fi wāšintun bi-**ṣūratin** kāmila wa-bi-kúlli d-díqqa \ min [‘]ágli dáf^ci masīrati
s-salām **fi** **š-ṣárqi** **l-[‘]áwsaṭ** \ [‘]adāfa^c [‘]arafāt fī **táṣriḥātin** lá-hu bi-**maṭāri** **l-qāhira** \ [‘]ánnahu
sa-yatawággahu [‘]ila l-gazā^cir fī [‘]it̄āri gáwlatin [‘]arabíyya \ tášmalu [‘]áydan [‘]al-mágrīb \
wal-mamlákata l-[‘]arabíyyata s-sa^cudíyya \ wa-ðālika li-[‘]it̄lā^ci **qādatī** tílka d-dúwal [‘]ála
tafaṣīli l-ittifāq \ wa-[‘]akkáda nabīl šá^cθ wazīru **t-taxtītī** wát-ta^cāwuni d-dawlíyyi l-fílistíníyy
\ [‘]ahammíyyata ltizāmi l-gānibi l-[‘]ísra³ilíyyi bí-tanfīði l-ittifāq \ mušīran [‘]ila [‘]ánnahu yúmkinu
bád^cu **muṭawadāti** l-hálli n-níha^cíyya bá^cda [‘]úsbu^cáyni mína l-[‘]ān \ wa-ðālika [‘]iða támma
stikmālu tanfīði l-marhálatī l-íntiqalíyya \ [‘]allátī támma **t-tawáṣṣulu** [‘]ila ttifāqin bi-šá^cni-ha
\ [‘]adāfa^c šá^cθ [‘]anna dēnis róss [‘]al-mab^cūθa l-[‘]ámzrikíyya lis-salāmi **fi** **š-ṣárqi** **l-[‘]áwsaṭ**
sa-yazūru l-manṭiqata qarīban \ **wa-[‘]ašāra** [‘]ila [‘]anna **r-ra³isa** l-[‘]ámzrikíyya ya^ctázimu l-
qiyāma bi-ziyāratin li-ġázza \ **wad-ḍíffati** l-ġarbíyya \ lit-taháqquqi mína tanfīði l-ittifāq
[‘]alláði támma **tawqī^cu-hu** [‘]aláy-h \ [‘]ala **ṣa^cidin** [‘]āxar **náḍamā** **l-yáwma** [‘]ašarātun mína
l-mustáwtinīna l-yahūda muḍāharātin hayθu qāmu bi-sáddī muxtálifi ṭ-túruq \ **fi** **ḍ-ḍíffati**

l-ġarbíyya \ ^iħtigāgan ^ala l-ittifāqi l-filistiníyyi l-^isrā^ilíyy \ wa-^tárafat quwwātu š-šúrta
l-^isrā^ilíyya bi-^áんな-hu támma ^ilqā^u **l-qábdjí** ^ala mā la yaqíllu ^an ^ašrīna mustáwtinan
bil-qúrbi min mustáwtanat \ ^ófra \ šamāla l-qúds \ wa-yá^ti ðālika fi l-wáqti lládi sámaħat
fi-hi s-suluṭātu l-^isrā^ilíyyatu li-ħawaláy ^ašrīna ^álfa filistiníyy \ min qítā^i gázza **wad-díffati**
l-ġarbíyya \ bil-^áwdatjí ^ila ^a^máli-him fi ^isra^il \ wa-ðālika ^íθra taxfifi ^ígra^ati l-^iglāqí
l-^isrā^ilíyya \ ^allátjí támma **fárdu-ha** ^ala l-manāṭiqi l-filistiníyya munðu muntáṣafi šáhri
september il-mádji \\ \\ ^úlinati l-yáwma fi **tehrān** ^an-natā^igu r-rasmíyyatu li-ntixabātjí
^udwíyyatjí máglisi l-xubarā^i l-mas^ūl ^an ^ázli wa-ta^yini l-múršidi r-ruhíyyi liθ-θáwrati
l-^iraníyya \ wa-^idxāli t-ta^diláti l-lázima ^ala d-dustür \ hayθu ^áðharati n-natā^igu **fáwza**
murášshahí **t-tayyāri** l-muħāfið \ bi-mā la yaqíllu ^an ^arbá^atin wa-xamsīna **maq** ^ádan \
min báyni **maq** ^idi l-máglis ^al-bāliġi ^ádadú-hum síttatan wa-θamanīna **maq** ^áda \ fi h̄ini-h
ħášala t-tayyāru l-mu^tádil ^ala θalāθata ^ášara **maq** ^ádan **faqát** \ **wa-ħášala murášshahūna**
lam tú^rafi ttigahātu-humu s-síyasíyya \ ^ala tís^ata ^ášara **maq** ^áda \ wa-tumáθθilu hāðihi
n-naðigatu **dárbatan** lit-tayyāri l-^íslahíyyi l-muwāli **lir-ra** ^isi l-^iraníyyi muħámmad xātimi
\ fi muħāwalāti-h li-muwāgħatjí **sáyħarati** l-mútašaddidjñin \ ^ala l-máglis \ ^alláði **yaðúmmu**
kibāra l-^úlamā^ \ fi ^irān \\ \\ ^ázhara ra^isu gínya bisāw barnārdu viyēra \ bayānan **şabāha**
l-yáwmi dá^a fī-hi ^ila ^aqdji mubaħhaθātin ma^a **qā^idj** quwwāti t-tamárrud **bi-^ásra** ^i
wáqtin múmkin \ wa-ðákara l-bayānu ^anna d-dá^wata l-líl-mubāhaθāt gā^a stigħabatán **li-tálabi**
qā^idj quwwāti t-tamárrud \ **bi-^igrā** ^i mufāwaðātin li-^inhā^i l-qitāl ^alláði taħħadu-hu
gínya bisāw \ múnðu \ šáhri \ yūnyu l-mádji \ fi l-wáqti náfsi-h ^á^lanati l-quwwātu l-
mútamárrida ^anna **qā^ida-hum** sa-yuwāfiqu ^ala ^áyyi qtirāħin lil-igħtimā^i ma^a **r-ra** ^is
viyēra \ wa-lam yuháddid **qā^idu** l-mútamarridjñina **máw** ^idan ^aw **maqárran** li-^aqdji míθli
hāða l-igħtimā^ \ xilāla ^i^lānin **naqalát-hu** l-^iðā^ atu t-tābi^ atu l-líl-mutamarridjñin \\ \\ hāðihi
l-^anbā^ nuwāfi-kum bí-ha mina l-qāħira \ ^ista^náfa l-yáwma **r-ra** ^isu l-yūguslavíyy slobodān
mīlušvít ightima^ ^at in ma^a θnáyni mina l-qāda l-^askariyyīna li-ħílf l-^átlantíyy \ wa-ðālika
fi ^iṭāri l-guhūdi l-mabðūlatjí min gānibi l-ħílf \ li-^iqnā^i l-más^ulīna hunāk \ bi-sáħbi qúwwatí-
him min ^iqlimi kusūva \ **qábla yawmáyni** mina nqidā^i l-múhla l-muħáddada \ bá^da **ġadini**
θ-θulaθā^ \\ \\ wa-kāna mab^ūθa ħílf l-^átlantíyy **qadi** gtama^ā \ láylata ^ámsi ma^a mīlušvít \

wa-^cádadín mina l-qāda l-^cáskariyyīna fī **biwgrād** \ li-báhθi l-^o**awdā^ci r-rāhina^ji** fī kusūva \ wa-súbuli ^oinhā^oi ^amāli l-^cúnfi llát^ji yašhádu-ha l-^oiqlīm \ múnðu \ ^cíddat^ji šuhūr \ hāða wa-mina l-muqárrari ^{a(n)} yugādira más^oulā hílfī l-^o**átlantíyy biwgrād** fi wáqtin lāhiqini l-yáwm \ ^cā^oidáyni ^oila bruksēl \ li-^o**itlā^ci** más^ouli l-hílf ^cala natā^oigi mubāhaθāti-him \ fi **biwgrād** \\ \\ **láqiya l-yáwma** ^o**árba^catu** mādaniyyīn **masrá^ca-huma** ^cíndama fátaḥati l-quwwātu المظاهرين l-hindíyyatu nīrāna-ha ^cala ^cádadín mina l-mutāhiḍāhiriyyīna fi ^oiqlīmi **kašmīr** \ ^oal-mutanāza^ci ^caláy-hi báyna l-híndi wa-pakistān \ wa-kānat al-muḍaharātu **qadi** ndála^cat fi ^oanhā^oin mutafárriqa mina l-^oiqlīm \ lil-mutālabat^ji mini stiqlāli l-^oiqlīmi ^cani l-hínd \ wa-mímma yúḍkar ^oanna l-hínd \ tattáhimu pākistān \ bi-tadrībi wa-taslīhi l-^canāṣiri l-ínfīṣalíyya fi l-^oiqlīm \ wa-húwa ma tanfī-hi pākistān wa-tu^oákkidu ^oánna-ha \ tuqáddimu d-dá^cma d-díplomasíyya **faqát** \ lil-^oiqlīm/

/fi hāðihī n-nášra \ ^ar-ra^is húsni mubārak ^al-qā^idu l-^á^la lil-quwwāt̄i l-musállaha \ yášhadu l-bayāna l-^ámalíyya lil-quwwāt̄i l-baḥríyya \ bi-munāsabat̄i htifalāt̄i **míšra** bíl-yubíli l-fiddíyy \ li-ntiṣarāt̄i ^uktūbara l-magīda \ wazīru l-xārigíyyat̄i yaftátiḥu nádwata **míšra** wa-dúwali š-sárq wal-ganūbi l-^áfriqíyy \ li-^idāmi l-^alaqāt̄i **l-iqtíṣadíyya** báyna **míṣr** \ wad-dúwali l-^áfriqíyya \ **ra^isu wuzarā^i ^ísra^il** yu^ákkidu mugáddadan ^ádama ta^áhhud̄i-h fi mubāhaθāt̄i **wāy** plantáyšen \ bi-wáqfi binā^i wa-tawsī^i l-mustawṭanāti l-yáhudíyya \ fi l-^arād̄i l-muhtálla \ quwwātu l-fhtilāli l-^ísra^ilíyy \ tuṣā^idu min i^tida^at̄i-ha \ ^ala manātiqi l-ganūbi l-lúbnaníyyi wal-baqā^i l-^garbíyy \ wuzarā^u d-difā^i wal-xārigíyya fi ^árba^a ^ášarata dáwlatan ^áfriqíyya \ yagtami^una fi zámbiya \ li-báhθi súbuli ^inhā^i l-qitāli fi gúmhuríyyat̄i l-kúnğu d-dímuqrat̄íyya \ ^ar-ra^isu l-yūguslavíyyu yattáḥadu bi-sáhbi qúwwat̄i-hi min ^iqlím kosovā \ fi hīn yu^ákkidu l-murāqibūna l-^garbiyyūn \ ^anna l-quwwāt̄i š-ṣerbíyyata ma zāla tu^ázzizu **mawāqi^a-ha** fi l-^iqlím \ sáydat̄i wa-sādat̄i kāna hāða húwa l-mūgazu wa-^iláy-kumu l-^anbā^a **bit-tafṣil** \ mina l-qāhira \\ \\ šahida ^ar-ra^is húsni mubārak ^al-qā^idu l-^á^la líl-quwwāt̄i l-musállaha **ṣabāha** l-yáwm bi-qā^idat̄i **rá^si** t-t̄ín ^al-baḥríyya \ ^al-bayāna l-^amalíyya lil-quwwāt̄i l-baḥríyya ^intiṣāru wáhid u-talat̄in \ wál-baḥríyya l-míṣríyya báyna l-mād̄i wal-ḥādir \ wa-ðālika bi-munāsibat̄i htifalāt̄i l-quwwāt̄i l-baḥríyya \ bi-murūri wáhid wá-θalaθīna ^áman \ ^ala ^igrāqi l-mudámmara... ^il-mudámmira ^ilāt \ fi l-ḥād̄i wál-^ašrīn min ^uktūbar \ ^áma ^álfīn wa-tís^imí^atin wa-sáb^atin wa-sitt̄in \ wa-fi ^itāri htifalāt̄i **míšra** bíl-yubíli l-fiddíyy \ li-ntiṣarāt̄i ^uktūbara l-magīda \ wa-kāna fi stiqbāli **r-ra^is** láda wuṣūli-hi ^ila l-qā^ida \ ^al-mušīr muhámmad húsayn **it-ṭantāwi** ^al-qā^idu l-^ámmu lil-quwwāt̄i l-musállaha \ wa-wazīru d-difā^i wál-^intāgi l-harbíyy \ wal-farīqu l-baḥríyy ^áhmad **ṣabir** \ qā^idu l-quwwāt̄i l-baḥríyya \ wa-kibāru qādat̄i l-^áfru^i r-rá^isíyya líl-quwwāt̄i l-musállaha \\ wa-fi bidāyat̄i l-íhtifāl \ ^ázafati l-musīqa **I-**askaríyya s-salāma l-wáṭaníyy \ θúmma báda^a l-bayānu l-^amalíyyu l-baḥríyy ^intiṣār wáhid u-talat̄in \ ^alládi štámala ^ala ^íddat̄i **marāhila** muxtálifa \ tamáθθalat fi l-^a^dād̄i **wát-tanđim** \ li-^a^māli l-báhθi ^ani l-^gawwāsat̄i l-mu^addiyya bit-ta^awuni ma^a **ṭa^irāt̄i** mukāfahat̄i l-^gáwwasat̄ \ min ^á^la ^ásṭuhi l-wáḥadāt̄i l-baḥríyya \ kama **tađámmana** l-bayānu ^inzāla ^anāṣira mína

l-wáḥadāt̄i l-xáss̄a l-baḥríyya \ bi-stixdāmi l-wasā'ili l-muxtálifa mina l-ǵáwwaṣ̄at̄i wan-nāqilāt̄i bi-ǵáraḍi l-isṭitlā'i wát-taxrīb \ ǵala sāhili l-ǵadúww \ wa-tanfīdi l-ǵigāra ǵala ǵahdāfin mun-ǵázila \ wa-tadámm̄anati l-máṛhalatu l-ǵaxīra mina l-bayān \ ǵal-qiyāma bi-ǵinqāḍi s-safīnati l-muṣāba ǵaw mu-ǵáṭṭala \ wa-štáraka fī-hi ǵádadun mína l-lanṣ̄at̄i l-muxtálifa \ kama štárakat fī-hi l-quwwātu l-gawwíyya li-mu-ǵawanat̄i l-muṣābīn \ wa-qad ǵawdāha l-bayānu máda mā tatamáttā'a bí-hi l-quwwātu l-baḥríyya \ mina l-kafā'at̄i l-qítalíyya l-ǵalíya \ wal-isti-ǵādādi d-dā'imi lid-difā'i ǵani s-sawāhili l-miṣríyya dídda ǵáyyi ǵtidā' \ kama ǵawdāha l-bayānu máda t-ta-ǵawuni wat-talāhumi báyna l-quwwāt̄i l-baḥríyya wál-gawwíyya \ fi t-ǵamuli ma-a l-hádaf \ bi-stixdāmi ǵaghizaṭi l-iktisāfi l-hadīθa \ wa-qadi štáraka fi l-bayāni l-ǵamalíyyi l-baḥríyyi ǵihda wa-xamsūna qít-atan baḥríyya mina l-ǵáwwaṣ̄at̄i wal-fúrqat̄at̄i wál-mudámm̄arāt̄i wál-lanṣ̄at \ bil-ǵidāfat̄i ǵila ǵhalāθatin wa-ǵašrīna qāriban mina l-qawāribi l-baḥríyya \ kama štárakat fi l-bayān \ ǵal-ǵawwāṣ̄a ǵés ǵéts ǵi ǵallát̄i nǵámm̄at mu-ǵáxxaran ǵila quwwāt̄i l-baḥríyya l-miṣríyya \ wa-ṣā'idāt \ ǵal-ǵalḡāmi l-ǵámrikíyya l-gadīda \ sī ǵém ǵéts \ wa-ǵádad \ mina l-mu-ǵáddāt̄i báda taṭwīri-ha wa-taḥdīθi-ha \ wa-báda ntihā'i l-bayāni l-ǵamalíyyi l-baḥríyy \ ǵintiṣāru wáhid u-talaṭīn \ qāmati l-waḥadātu wal-qít-a l-baḥríyya l-muṣārika fi l-bayān \ bil-murūru min ǵamāmi l-mináṣṣat̄i r-rá'isíyya \ hayθu ǵádda l-gamī'u t-taḥiyata lis-sáyyidi r-ra-ǵis ǵal-qa-ǵidi l-ǵála lil-quwwāt̄i l-musállaḥa \ káma márra min ǵamāmi l-mináṣṣa l-yaxtān ǵal-ḥurríyya wal-intiṣār \ ǵallaðāni šāraka fi ǵáddat̄i munāsabātin muhímma wa-tārixíyya \ ǵhaláma ǵálqa ǵal-fariq ǵáhmad ṣābir salīm qā'ido l-quwwāt̄i l-baḥríyya \ kálimátan ǵákkada fī-ha sa-ǵadata rigāli l-quwwāt̄i l-baḥríyya bi-ǵalika l-yáwm \ ǵalládi \ ǵála fī-hi rigālu l-baḥríyya bi-lanṣ̄ati-himi lil-ǵalami ǵagma \ ǵanna l-gúndi l-miṣríyy yárfidu l-hazīma \ mušīran ǵila ǵikra l-ǵalíya li-ǵalika l-yáwm \ ǵalládi yu-ǵaqibu ǵáḍamata l-ǵadā'i lil-quwwāt̄i l-baḥríyya \ wa-ǵawdāha ma támma min tansīqin kabīrin báyna káffaṭi l-quwwāt̄i l-gawwíyya wál-baḥríyya fi ǵárbī ǵuktūbari l-ǵadīm \ wa-ǵakkadá qā'ido l-quwwāt̄i l-baḥríyya \ ǵala mā ǵahidát-hu l-bilād \ xilāla s-sába-ǵata ǵášara ǵáman ǵal-mádiya \ min ǵingazātin kabīra fi káffat̄i l-mágalāt \\ kama ǵákkada ǵala gtihādji rigāli l-quwwāt̄i l-baḥríyya fī t-tadrībi wál-ǵadā'i wál-ǵifaḍi ǵala kafā'at̄i wáḥadāt̄i-ha wál-ǵisrāri ǵala t-tamáyyuz \ fi ǵitāri muwākabaṭi kúlli t-taṭáwwur \ wa-gáhdin ǵala ǵárđi míṣr \

wa-ḥáyya qā'idu l-quwwāt̄i l-baḥrīyya ḥarwāha š-šuhadā' \ ḥallaḍīna zādu ḥani l-wáṭani fi kúlli l-mágalāt \ wa-^۲áclana ḥisrāra wa-^۱áhd rigāli l-quwwāt̄i l-baḥrīyya \ fi ḥ-ḍawdi ḥani l-wáṭan wal-hifāḍi ḥala muqád dasāti-h \ wa-bá^۱da ḥan ḥálqa qā'idu l-quwwāti l-baḥrīyya kálimáta-hu qāma bi-taqd̄i mi hadiyatin taḍkaríyya lir-ra^۱is húsni mubārak \ bi-hāḍihi l-munāsaba \ wa-tumáθθilu numūḍagáyin ḥihda-húma lil-lānš ḥalládi \ ḥágraqa l-mudámmara ḥilāt \ wan-numūḍagu l-^۱āxar li-lanšat ḥal-wahadāti l-baḥrīyya \ wa-bá^۱da ḥālikā ḥuzifát ḥal-musīqa... ḥázafat ḥal-musīqa s-salāma l-wáṭaníyy \ θúmma ḥādara r-ra^۱is mubārak máwqa'a l-ḥiftáf \ mutawággihān ḥila maqárri qiyādat̄i l-quwwāt̄i l-baḥrīyya \ ḥayθu ftáṭaḥa mārkaza mubārak lil-mú^۱tamarāt \ wa-húwa muzáwwad bi-qā^۱at̄in lil-mú^۱tamarāt \ ḥuqīmat ḥala ḥihdaθi mustáwa \ wa-tataḍámmān \ másraḥan wa-ṣaṣāṭi ḥárdin sínema^۱yy \ kama ftáṭaḥa r-ra^۱isu l-qā^۱ata t-tárixíyyata bi-qiyādat̄i l-quwwāt̄i l-baḥrīyya \ wa-taḍúmmu ḥárdan mugássaman li-^۱igṛāqi l-mudámmira ḥil-^۱isra^۱ilíyya ḥilāt \ wa-ḍárb minā^۱ ḥilāt \ kama taḍúmmu ḥúwaran táḥki l-ma^۱ārika l-baḥrīyya miθla má^۱raka ḥāti ḥsawāri wan-návarīn \ wa-mugássamātin lil-^۱anāṣiri wal-^۱adawāti l-mustáxdama fi ḥamalíyyati l-^۱inqāzi wal-ḡáṭs ḥal-baḥrīyy \ kama táḥki ḥsúwaru t-tárixíyya marāḥila tarīxi l-baḥrīyya l-miṣríyya \ munḍu l-^۱uṣūri l-qad̄i ma wa-ḥáttā l-^۱ān \ kama ftáṭaḥa r-ra^۱is mubārak xilāla ziyārat̄i-h li-qiyādat̄i l-quwwāt̄i l-baḥrīyya \ qā^۱ata ṭa^۱āmi l-qāda l-baḥrīyya bá^۱da tagd̄idi-ha wa-taṭwīri-ha \\ sáydat̄i wa-sádat̄i hāḍihi l-^۱anbā^۱ ta^۱ṭi-kum mina l-qāhira \\ ṭalaba s-sáyyid ḥámrū mūsa wazīru l-xārigíyyat̄i bi-^۱aqd̄i mu^۱támarini qtiṣadíyyin ḥiqlimíyy li-dúwali munáḍḍamatī ḥsáraqi wal-ganūbi l-^۱afriqíyy \ ḥal-ma^۱rūfa bí-smi l-koméssa \ xilāla l-^۱āmi l-qādim ḥala námaṭi mu^۱támari ḥsáraqi l-^۱áwsat̄ wa-ṣamāli ḥafriqíya \ yaqūmu fī-hi rigālu l-^۱a^۱māli bid-dáwri r-rá^۱isíyy \ mu^۱ákkidan ḥahammíyyata l-^۱i^۱dād̄i l-gáyyidi li-hāḍa l-mu^۱támar \ háttā yúmkin ḥan yuháqqiqá l-hádafa l-manšūda min ḥaqd̄i-h \ wa-^۱ákkada s-sáyyid ḥámrū mūsa fi ftitāḥi nádwat̄i míṣra wal-koméssa ḥabāḥa l-yáwm bil-qāhira \ ḥanna l-íhtimāma bil-gānibi l-iqtíṣadíyy \ fi l-^۱alaqāt̄i l-miṣríyya l-^۱afriqíyya \ min šá^۱ni-hi ḥan yudāyima dáwra míṣra ḥ-θābit \ fi d-difā^۱i ḥan qadāya ḥafriqíyya \ wa-sa-yaḍállu hádafa taḥqiqi أُولَيَا t̄arī mabādi^۱ u-^۱ahdāfi munáḍḍamat̄i l-wáḥdat̄i l-^۱afriqíyya \ wa-^۱á^۱raba wazīru l-xārigíyyat̄i

°an **θíqat̄i**-hi bi-°anna °udwíyyata **míṣra** fi l-koméssa \ táftahú °āfāqan gad̄idá lil-istiθ**māri**
 wát-tigārat̄i li-**míṣra** wa-šúrakā°i-ha \ mina d-dúwali l-°a°dā°i fi t-tagámmu° \ mimma
 yudāyimu dáwra l-koméssa ka-takáttulini qtiṣadíyyin °áfriqíyyi(n) šíbhi °íqlimíyy \ wa-
 yumáhhidu **ṭ-ṭarīqa** °ila taháwwuli-hi °ila sūqin muštáraka \\ **wa-ráddá-na** °ala su°alín
 lis-sáyyid °ámru mūsa bá°da ftitāhi n-nádwa \ hawla mā °iða kānat **míṣru** tastášharu **qálaqan**
 min tazāyudi l-wugūdi l-°ísra°ilíyy fi **mánṭiqati š-šárqi** wal-ganūbi l-°áfriqíyy \ **qāla** °inna
 °ísra°ila ka-dáwlatin lá-ha °an **tára**°a **maṣāliha**-ha \ wa-°iða kānat ra°āyatu l-**maṣālihi** **táxluqu**
 tanāfusan °ala °aswāqin mu°áyyana \ fa-°aláy-na °an nartáfi°a °ila mustáwa t-taháddi \
 mu°ákkidan °anna ladáy-na mina s-síla°i wal-múntagāt̄i fi **míṣra** wa-dúwali l-koméssa ma
 yúmkinu-hu l-munāfasa \\ °ákkada binyamín netanyāhu **ra**°isu **wuzarā**°i °ísra°ila l-yáwm
 °ánná-hu lám **yáqṭa**°a °áyya ta°áhhudin bi-tagmídi t-tawássu°i fi l-mustawṭanāti l-yáhudíyya
 fi l-qúdsi š-šarqíyya **wad-díffa l-ġarbíyya** \ xilāla mušāraka°i-hi fi gtima°at̄i **wāy** plantáyšen
 \ bil-wilayat̄i l-muttáhida mu°áxxaran \ wa-**qāla** natanyāhu fi **taṣriḥātin** li-°iðā°ati l-gáyši
 l-°ísra°ilíyy \ °ínna-hu ma yazālu multáziman bi-siyāsat̄i binā°i masákina yáhudíyya fi l-qúdsi
wad-díffa l-ġarbíyya \ bi-mā fi ðālika l-mudíya qúduman fi °a°māli l-binā°i fi mustawṭanāt̄i
 žábal °ábu gnēm bil-qúdsi š-šarqíyya \ wa-šáddada **ra**°isu **wuzarā**°i °ísra°il \ °ala °anna
 ttifaqíyyat̄i °üslu lam **tú**°t̄i lil-fílistíniyyīna °áyyata **súlṭa** fi l-qúds \ kama °ánna-ha lam
tanúşš °ala mán°i °ísra°ila mina l-binā°i fi l-qúdsi š-šarqíyya \ **wad-díffa l-ġarbíyya** \\ fi
 l-wáqtí náfsi-hi °á°raba nátanyāhu °ani °tiqād̄i-hi bi-°ánná-hu sa-yáḥṣulu °ala ta°yīdi °a°dā°i
 hukúmat̄i-h \ xilāla gtimā°i-ha bá°da **ġádini** l-°árbi°a li-ttifāqi **wāy** plantáyšen \ °alláði
 wúqqi°a **yáwma** l-gúmu°a \ °al-**mād̄i** \ °ala **r-rágmi** min mu°āradat̄i °anṣāri l-yamīni
 l-mutašáddid lil-íttifāq \ min náhiyatín °úxra yúgri °al-knisét °al-°ísra°ilíyy \ fi **wáqtin** lāhiqini
 l-yáwm \ °iqtirā°an bi-hágbi θ-θíqa \ °an hukúmat̄i nátanyāhu \ binā°an °ala l-ṭálab °alláði
 qáddama-hu hízbu mulidát °al-qawmíyy °al-mutašáddid \ °iħtigāgan °ala ttifāqi **wāy** plantáyšen
 \ kama tábhaθu l-lágnatu t-tašri°íyya fi l-knīseti l-°ísra°ilíyyi l-yáwm **mašrū**°a qanūnin
 li-°igrā°i ntixabātin mubákkara \ yád°u fi hālat̄in muwáffaqa °aláy-h \ °ila °igrā°i ntixabātin
 °amma mubákkara \ xilāla **šáhri febrāyer** °aw māresa l-qādimáyn \ wa-°ala **ṣa**°idin °āxara
yášilu r-ra°is yásir °arafāt °ila **r-riyād** masā°a l-yáwm \ **li-ṭṭilā**°i mas°ulīna sa°udiyyīna °ala

tafaşılı ttifāqi wāy plantáyš̄n \ wa-tá²t̄i ziyāratu ^carafāt lis-sa^cudíyya fi ³iṭāri gáwlatin
c^arabíyya \ zāra xilāla-ha kúllan min mís̄r wál-gazā³ir wal-mágrīb wat-tūnis \ wa-kāna
^carafāt qad taláqqa ttiṣālan hatifíyyan fágra l-yáwm \ mina l-²amīni l-^cāmmi lil-²úmami
l-muttáhida kūfi ^canān ³ákkada xilāla-hu \ musānadatá-hu li-^carfāqi wāy plantáyš̄n \ wa-
li-ḥuqūqi š-šá^cbi l-filiṣṭiníyyi l-mašrū^ca \\ sā^cadati l-yáwma quwwātu l-íhtilāli l-²íṣra³ilíyy
wal-mílišyātu l-múwallíya lá-ha \ miná ^ctidā³at̄í-ha ^cala bá^cdi l-manāṭiqi wal-qúra fi ganūbi
lubnān wal-baqā^ci l-ġarbíyy \ wa-ḍákrat maṣādiru ³amníyyatun lúbnaníyya ³anna ^canāṣira
mína l-mílišyāti l-múwallíya lil-íhtilāli l-²íṣra³ilíyy \ tawáġġalat ³ila l-mántiqat̄i l-fāṣila
báyna l-mántiqatáy \ ³al-muhtálla wal-muḥarrara fi l-baqā^ci l-ġarbíyy \ wa-qásafat bá^cdi
l-manāṭiqi fi l-baqā^ci l-ġarbíyy mimma ³adda ³ila wuqu^ci ³adrārin maddíyya bil-múmtalakat̄i
wal-mázru^cat \ min nāhiyatín ³úxra ³á^clanati l-muqāwamatu l-lúbnaníyya fi bayānin lá-ha
l-yáwm \ ³ánná-hu ráddan ^cala l-í²tida³at̄i l-²íṣra³ilíyya \ hāgamat ³ihda mágmu^cat̄i-ha
máwqa^cīna li-quwwāt̄i l-íhtilāli l-²íṣra³ilíyyi fi d-dábša wa-qála^cati š-šaqīf \ mustáxdimatan
³al-³áslihata r-rašāša wal-qaḍā^cifa ṣ-ṣāruxíyya \ wa-³ánná-ha ³álhaqat ³isabāti l-mubāšira
bi-^canāṣiri l-máwqa^cīn \ bil-³iḍāfat̄i ³ila tadmīri bá^cdi t-táḥṣināti l-muhīṭa bí-hima \\
yá^cqidu l-yáwma wuzarā³u difā^ci wa-xārigíyyat̄i ³árba^ca ^cášarata dáwlatan ³áfriqíyya
gtimā^can fi zámbiya li-báḥθi súbuli ³inhā³i l-qitāli d-dā³iri fi l-kóngu d-dímuqratíyya \
wa-ḍālika táḥta ra^cayat̄i magmū^cat̄i tanmíyat̄i ³al-dúwali l-ganūbi l-²áfriqíyya sadāk \ wa-bi-
mušāraka^cat̄i ³ad-duktūr ³áḥmad sālim \ ³al-²amīni l-^cāmmi li-munáḍḍamat̄i l-wáḥdat̄i
l-²áfriqíyya \ wa-mumáθθal ^can kūfi ^canān ³al-²amīni l-^cāmmi lil-²úmami l-muttáhida \ wa-
ṣarráḥu... wa-ṣarráḥa más³ulūna fi l-^cāṣimati losáka \ bi-³ánná l-igtimā^ca lládi yastamírru
yawmáy yáhdifu ³ila t-tawáṣṣuli ³ila ṣigatin \ li-wáqfi ³iṭlāqí n-nār \ wa-bád³ ³al-mufawadāt̄i
báyna ḥukūmat̄i r-ra³is lorā kabīla \ wal-mútamarriḍ̄in ³al-kóngoliyyin \ wa-wád^c ³at-tartibāti
l-²amníyya ³alláti sa-yatímmu ttixāḍu-ha \ fi ḥālat̄i ³ibrāmi ttifāqi salāmin báyna l-gāníbáy়
\ wa-qad ṣarráḥa za^cimu l-mútamarriḍ̄in fi l-kóngu l-yáwm bi-³ánná-hu lán yaltázima
bi-³áyyat̄i ṣiga \ yatímmu t-tawáṣṣulu ³iláy-ha fi gtimā^ci losáka \ dūna mušāraka^cat̄i wáfdi-hi
\ ³alládi yušāriku fi l-mufawadāt̄i bi-šáklin ḡáyri mubāšir \\ ³áṭla^ca l-yáwma l-qā^cidān
³al-^caskariyān li-ḥílfī š-šamāli l-²áṭlanṭíyy ³al-máglisa d-dā³im li-sufarā³i d-dúwali l-²a^cḍā³

bil-ḥílf ḋan natā²igī gtimā^catí-hima fi biwgrād \ ma^ca r-ra²īsi l-yōguslavíyy slobodānə milusevítš \ wa-ṣarráḥat maṣādiru díplumasíyya bil-ḥílf \ bi-²anna r-ra²īsa ṣ-ṣerbíyy \ wafaqā^cala sáḥbi qúwwatí-hi míñ ²iqlīm kosovā \ bi-ma yumáθθilu ltizāman kāmilan bi-matālibi l-²úmami l-muttáhida fi hāḍa ṣ-ṣádad \ wa-²adāfati l-maṣādir \ ²ánna-hu ²iḍa támma tanfiðu hāḍa l-iltizām \ xilāla l-²árba^ci wal-^caśrīna sā^catani l-qādīma \ fa-²ínna hílfa l-²áṭlanṭíyy \ lán yunáffiða tahdīda-hu bi-šánni ḍarabātin gawwíyya ^cala ²ahdāfin ^caskaríyya ṣerbíyya \ wa-fi l-wáqti náfsi-hi ²akkadá wazīru l-xārigíyyatjí l-brīṭaníyyi róbin kúk \ ²anna l-qā²idáyni l-^caskariyáyn li-hílfí l-²áṭlanṭíyy \ qad hāqqaqā taqádduman \ xilāla muḥādaθātjí-hima \ ²allátjí gára ^cala máda... gárat ^cala madá yawmáyn fi biwgrād \ šāriṭata ²an yaltázima l-más²ulūna l-yōguslav \\ bi-ma támma t-tawáṣṣulu ²iláy-hi bil-fá^cl/

/fi hāðihī n-nášra \ ^ar-ra ^is húsni mubārak yaqūmu bi-ziyāratin li-muhāfaðati l-báhri
 l-^áhmar \ yaftátiḥu xilāla-ha mustášfa mubāraki l-^askaríyy bil-^gardáqa \ wa-mustášfa
 tíbba ^a^māqi l-bihār \ wa-yatafáqqadu madīnata l-gūna \ wa-ðālika fi ^itāri htifalat̄i míṣri
 bil-^idi l-fiddíyyi li-ntiṣarāt̄i ^uktūbar \ ^as-sáyyid ^ámru mūsa wazīru l-xārigíyya \ yatasállamu
 risālatan min naðiri-hi l-qatāríyy \ tataðámmānu dá^wata míṣr li-hudūri gtimā^i dúwali
 ^i^lāni dimášqa l-múqbil \ ^istimrāru l-muṣādamāt bayna l-filiṣtīniyyīn wa-suluṭāti l-ihtilāli
 l-^ísra ^ilíyyi fi madjīnat̄i nāblis \ wa-stimrāru ^iglāq madjīnati l-xalīl bid-^dáffati l-^garbíyya
 \ ^álāfu l-lāgi ^ina l-albān \ yabda^ūna fi l-^áwdat̄i ^ila diyāri-him fi ^iqlīm kōsova \ bá^da
 nsihābi l-quwwāti š-ṣerbíyya bi-^a^dādin kabīratin mina l-^iqlīm \ qabla sa^ātin min intihā^i
 l-múhla llát̄i hāddada-ha hílfu l-^átlantíyy \ li-tawgīhi dárbatin ^askaríyya \ ^al-mustašāru
 l-^álmaníyyu l-muntáxab \ gérhard šrónyder \ yatawálla rasmíyyani l-yáwm \ mánṣiba l-
 müstašaríyya \ li-yúṣbiha bi-ðālika sābi^a mustašārin ^álmaníyy \ xilāla fátrat̄i ma bá^da
 l-hárbi l-^álamíyyati θ-θānýa \\ ^anbā^u l-qāhira bit-tafṣil \ qāma r-ra ^is húsni mubārak
 ^al-qā^idu l-^á^la lil-quwwāti l-musállaha šabāha l-yáwm \ bi-ziyāratin li-muhāfaðati l-báhri
 l-^áhmar \ hayθu ftátaḥa siyādatu-hu mustášfa mubāraki l-^askaríyy bi-madjīnati l-^gardáqa
 \ wa-ðālika fi ^itāri htifalat̄i míṣri bil-^idi l-fiddíyyi li-ntiṣarāt̄i ^uktūbar \ wa-fáwra wuṣūli
 r-ra ^is mubārak ^ila l-mustášfa \ ^istáma^a siyādatu-hu ^ila šárhin táfṣilíyy ^ala l-makétt \
 hawla mukawwināt u-^aqṣāmi l-mustášfa l-muxtálifa \ ^alládi ^uqīma ^ala misāhati θnáyni
 wa-^aṣrīna ^álfa métrin murábbā^ \ wa-yadúmmu tís^a ^ásarata ^iyyādatan mutaxáṣṣiṣa \
 wa-qísman lít-ṭawāri^ wal-istiqbāl \ kama tādúmmu ^agníhatu l-mustášfa θ-θalāθa \ kāffata
 l-^aghíza l-^ilmíyya l-mutaqáddima fi magalāti l-^iṣā^at̄i wal-girāha \ θúmma qāma r-ra ^is
 mubārak bá^da ðālik bi-tafáqqud̄i ^ádadīn mina l-^aqṣāmi l-muxtálifa \ ^allát̄i yadúmmu-ha
 l-mustášfa \ wa-llát̄i yá^malu bí-ha ^ádadun mina l-qawādiri t-^tibbíyyati l-mumtāza \ bi-kāffati
 t-taxaṣṣuṣāt \ bi-ma yuháqqiqu \ takāmula l-xídma t-^tibbíyya \ lil-mádaniyyīna wal-
 ^áskariyyīn \ wa-yusāhimu fi tanmíyat̄i hárakati s-siyāha fí l-^gardáqa \ wa-kāna fi stiqbāli
 r-ra ^is mubārak láda wuṣūli-hi ^ila mustášfa mubāraki l-^askaríyy \ ^ad-duktür kamāl
 il-ganzūri ra ^is mágħisi l-wúzarā^ \ wal-mušīr húsayni t-^tanṭāwi wazīru d-difā^i wal-^intāgi

l-harbíyy \ wa-^cádadun mina s-sādati l-wuzarā³ \ wal-farīq mágđi h̄atāta **ra⁷is** ³arkāni
 l-quwwāti l-musállaḥa \ wa-qādatu l-^oáfrū^ca r-ra⁷isíyya \\ kama ftátaḥa **r-ra⁷is** h̄úsni mubārak
 ṣabāḥa l-yáwm ³al-márkaza l-gadīd **li-tíbb** ³a^cmāqī **l-bihār** bil-ġardáqa \ wa-lládi ³uqīma
 li-⁷is^cāfi huwāt **riyādati l-gáts** war-riyādati l-bahríyyati l-^oúxra \ wa-yáqa^cu l-márkazu l-gadīd
^cala misāḥatⁱ ³álfin wa-xámsi mí⁷atⁱ métrin murábba^c \ wa-yaḍúmmu náḥwa θalaθīna
 sarīran \ wa-kāna fi **stiqbāli r-ra⁷is** láda **wuṣūli-h** ³ila **maqárri** l-márkaz \ ³ad-duktūr kamāl
 il-ganzūri **ra⁷is** máglisi l-wuzarā³ \ was-sáyyid **ṣáfwat** iš-ṣarīf wazīru l-³i^clām \ wal-mušīr
 muhámmad h̄usáyni **t-ṭantāwi** ³al-qā⁷idu l-^cāmm lil-quwwāti l-musállaḥa \ wa-wazīru d-difā^ci
 wal-³intāgi l-harbíyy \ wa-kibāru rigāli d-dáwla wa-muḥāfiḍu **l-báhri** l-³āhmar \ wa-^caqiba
wuṣūli r-ra⁷is ³ila **maqárri** l-márkaz \ **qāma** siyadátu-hu bi-qáṣṣi **š-ṣarīt** ³idānan bi-fititāhi
 l-márkaz \ θúmma stáma^ca ³ila **šárhin** mina l-más^culīn **ḥawla** ³ímkaniyyāti l-márkaz \ **wa-qāma**
 siyadátu-hu bi-**tafáqqudī** ^cádadīn mína l-³aqsām \ ³allátⁱ **yaḍúmmu-ha** l-márkaz \ hayθu
 šāhada siyadátu-h ^camalíyyan \ ³isti^cdadāti l-márkaz li-tagħiżi **l-gáttasīna tibbíyyan** \ wa-húwa
 ma yáxdimu **ḥáarakata** s-siyāḥa fi muḥāfaḍati **l-báhri** l-³āhmar \ θúmma **qāma r-ra⁷is**
 mubārak bi-ziyāratin li-madīnatī l-gūna bil-ġardáqa \ hayθu ftátaḥa siyadátu-hu mustášfa
 l-gūna **t-taxássuṣíyy** \ **wa-zāra qáṣra** l-gūna \ wa-ftátaḥa fúnduq **mīramār** ³al-gūna \\
³istaqbála l-yáwm ³as-sáyyid ^cámrū mūsa wazīru l-xārigíyya ³as-safīr muhámmad ibni
 mubārak ³al xalīfa \ safīra **qáṭar** fi l-qāhira \ wa-ṣarráḥa s-safīru bá^cda l-muqābala bi-³ánna-hu
 sállama risālatan lis-sáyyid ^cámrū mūsa \ min **naḍīri-hi** l-qāṭaríyy hámad ibni gāzim ibni
gábr ³al θāni \ tata^cállaqu bi-dá^cwatⁱ **míṣri li-ḥuḍūri** gtimā^ci dúwali ³i^clāni dimášq \ ³al-
 muqárrari **aqdú-hu** fi d-dáwħa \ **yawmáy** ³al-ḥādīⁱ **āšara** waθ-θāni **āšara** min **šáhri**
 nuvémber il-qādim \ wa-ṣarráḥa s-safīru l-qāṭaríyy \ bi-³anna l-marhálata l-qādima sa-tášhadu
 tamáyyuzan fi l-^calaqāti l-miṣríyyati l-qāṭaríyya \\ hādīhi l-³anbā^o ta⁷jī-kum mina l-qāhira \
³uṣība l-yáwma tís^catu **fílistíniyyīna** xilāla l-muṣādamāti llátⁱ **wáqa^c**at báyna l-fílistíniyyīn
 wa-quwwāti l-iħtilāl \ fi madīnatⁱ nāblis \ **biḍ-ḍáffati l-ġarbíyya** \ hayθu stáxdamat quwwātu
 l-ħħtilāl ³al-ġazā^o... ³al-ġazāti l-musīlata líd-dumū^c \ **waṭ-ṭalaqāti l-máṭṭatíyya** \ li-tafrīqi
 mi⁷ati l-mútaḍahirīna l-fílistíniyyīn \ ³allaðīna **qāmu** bi-³ilqāⁱ l-higāra \ ^cala gunūdī l-ħħtilāl
 \ bil-qúrbi min mu^cáskar **balāṭa** lil-lāgi⁷in \ kama **wāṣalati l-yáwm** quwwātu l-iħtilāli

l-^oísla^oilíyy \ ^oiglāqa manāfiði madīnati l-xalil fi d-díffati l-ġarbíyya \ wa-ðālika fi ^oa^cqābi máqtali mustáwtin yáhudíyy \ yá^ot^ji hāða fi l-wáqtí lláði ^oámara fi-hi r-ra^ois u l-fílistiníyyu yásir ^carafāt ^oal-yáwm \ bit-tahqīqi fi hādiθi máqtali šabbin fílistiníyy ^oámsi l-^oáwwal \ xilāla muðāharatin \ támma tánqimú-ha fi madīnat^ji ramálla \ wa-kāna l-hādiθu qad ^oaθāra máwgatan ^cárimatan mina l-ġádab \ wa-stamárrati l-muðāharātu fi ramálla wal-bí^ora ^oáms \ lil-muṭalabat^ji bit-tahqīqi fi l-hādiθ \ wa-min náhyatin ^oúxra yá^cqidu hízbə ^oal-likūd bi-za^cāmat^ji binyamín natanyāhu rā^oisi l-wuzarā^oi l-^oísla^oilíyy \ ^oigtimā^can gádan li-munāqašat^ji bunūdi ttifāq wāy plantáyšen \ ^oalláði wáqqā^ca ^caláy-hi yáwma l-gúmu^cati l-mādji ma^ca r-ra^oisi l-fílistiníyy fi wāśintun \ táhha ri^cāyatín ^oámərikíyya \ wa-mín gānibi-hi ^oákkada hízbu l-^cámalí l-^oísla^oilíyyi l-mu^cārid \ ^oánna-hu ya^ctázimu musānadata l-íttifāq xilāla t-taṣwīt ^oalláði yugrī-hi l-knésset ^caláy-hi l-^ousbū^ca l-qādim \\ ^oistú^clifati l-yáwma fi lusāka ^cāṣimat zámbiya ^oigtimā^cātu wuzarā^oi difā^c wa-xārigíyyat^ji ^oarbā^ca ^cášarata dáwlatan ^oáfriqíyya \ táhha ri^cāyat^ji munáð^camatí l-wáhdati l-^oáfriqíyya / wa-ðālika li-báhθi súbuli ^oinhā^oi š-sírā^ci d-dā^cir fi l-kóngu d-dímuqratíyya \ munðu ^cíddat^ji ^oáshur \ bayna l-quwwāti l-múwallíya lir-ra^ois \ lorā kabīla \ wal-mútamarriðína t-tútsi \ ^oallaðína yas^cáwna l-^oitāhat^ji bi-hukūmati-h \ wa-kāna wáfdun yumáθθilu l-mútamarriðína l-kónguliyyín \ qad šāraka fi l-gálsat^ji l-íftitahíyya li-gtmā^ci lusāka \ ^oalláði ^oúqida ^oáms \ bir-rágmi min ráfdi l-wáfdi l-húkumíyyi lil-kóngu \ mušārakatá-hum fi l-igtimā^c \ wa-yastáhdifu l-igtimā^cu t-tawássula ^oila šīgatin li-wáqfi ^oitlāqi n-nār \ wa-bád^oi mufawadātin bayna hukūmati r-ra^ois kabīla \ wal-mútamarriðíin \ wa-wád^ci tartibātin ^oamníyya fi hālat^ji ^oibrāmi ttifāqi salāmin \ bayna t-ṭarafáyni l-mútamahiráyn \\ báda^oa l-^oalāfu mina l-lagi^oina l-^oalbān ^oal-farrīna mina wát^cati l-qitāl ^oad-dā^ciri fi kósova \ bayna l-quwwāti š-ṣerbíyya wa-quwwāt gáyši taħrīri kósova \ fi l-^cáwdat^ji ^oila diyāri-him šabāha l-yáwm \ ba^cda nsihābi quwwāti l-gáyši wa-šúrta ^oas-ṣerbíyya \ bi-^ca^cdādin kabīratin min gabahāti l-qitāl \ fi l-^oiqlím ^oal-laylata l-mādīya \ wa-qad qáddara l-murāqibūna l-ġárbiyyūn ^oa^cdāda l-quwwāti š-ṣerbíyya \ ^oallát^ji nsáhabat mina l-^oiqlím ^oal-wāqi^ci ganūba šérbiya \ bi-^oarbā^cat^ji ^oalāfi gundíyyin ^cala l-^oaqáll \ ^oilla ^oanna mašādira hílfí l-^oátlantíyy \ ^oašārat ^oila ^oánna-hu mina s-sābiqi li-^oawāni-h \ ^oal-gázim bi-mā ^oiða kānat ^camaliyyātu l-insihābi l-halíyya \ tárqā ^oila l-mustáwa l-matlūbi lil-insihāb min

gānibi hílfī l-**átlantíyy** \ yúðkaru ³anna hāða l-ínsihāb \ yá³tí **qábla** sa^cātin min intihā³i
 l-múhla \ ³allátí hāddada-ha hílfu l-**átlantíyy** \ li-tawgīhi **darabātin** gawwíyya \ **dídda**
l-quwwāti **ṣ-ṣerbíyya** fi ³iqlím kōsova \\ ³intáxaba l-yáwma l-parlamānu l-³álmaníyyi gérhard
 šrónyder \ za^címa l-hízbi l-ístirakíyyi d-dímuqratíyy \ ka-sābi^ci mustašārin li-³almánya
 bi-³aglabíyyatí θalāθa mí³atin wa-wāhidin wa-xamsína **sáwtan** \ muqābila mi³atáyni wa-
 sába^catin wa-θámanína **sáwtan** \ wa-ðālika bá^cda **šáhrin** min **fáwz** šrónyder \ fi l-intixabāti
 l-féderálíyya \ ³allátí ³ugrýyat **aš-ṣáhra l-mādji** wa-húzima fī-ha l-mústašāru l-³álmaníyyu
s-sābiq \ hélmut kōl \ wa-yatawálla šrónyder ri³asati ³áwwali ḥukūmatin yušákkilu-ha \ **yasāru**
l-wásati l-³álmaníyyu xilāla sítata **‘ášara** ^cáman \ bil-i³tilāfi ma^ca hízbi **l-xúdr** \ wa-mina
 l-muqárrari ³an yád^cu šrónyder ³ila ³áwwali gtimā^cin lil-ḥukūmati l-³álmaníyyati l-gadjída fi
wáqtin lāhíqini l-yáwm \\ **wáṣala** l-yáwma **ra**³isu **wuzarā**³ rūsyā \ yevgjíni prímakōf ³ila
 viyénnä fi **ziyāratin** lin-nímsa \ yušāriku xilāla-ha niyābatan **‘ani** **r-ra**³isi r-rusíyy bōris
yéltsin \ fi ³a^cmāli qímmatí zu^camā³i l-ittihādi l-³úruppíyy \ ³al-mun^c**áqidatji** hunāk bi-ri³asati
r-ra³isi n-nímsawíyy tómas **kléstel** \ wa-**ra**³isi l-lágnati l-³úruppíyya \ žák **santér** \ wa-mina
 l-muntáðar \ ³an **tatarákkaza** ³a^cmālu hāðihi l-qímma \\ ^cala báhθi l-³ázmatí **l-iqtíṣadíyyati**
 !!!
l-xāniqa \ ³allátí tuwāgihu-³ah ḥalíyyan rūsyā \ wa-mas³álati l-má^cunāti l-ǵíða³íyyati l-^cāgila
 \ ³allátí sa-túmnahū lá-ha min gānibi dúwali l-ittihādi l-³úruppíyy \ li-musā^cdatí-ha xilāla
fáṣli š-ṣítā³ \ wa-kāna **r-ra**³isu r-rusíyy bōris **yéltsin** \ **qad** ³álga ziyārata-hu lin-nímsa
 li-³asbābin **ṣahíyya** \ **qad** ^cáqada gtimā^cani l-yáwm bi-**maqárri** ³iqāmati-h xāriga músku \
 ma^c**a** **ra**³isi **wúzará**³hi-prímakōf \ báhθa xilāla-hu ^calaqāti rūsyā bil-ittihādi l-³úruppíyy
 qubáyla tawágguhí-hi ³ila viyénnä \\ wan-nába³u l-³axīr \ ³ittáhamati l-yáwma l-ḥukūmatu
 l-kámbudíyya zu^camā³a l-mu^c**āradati** s-síyásíyya bi-**ta**<sup>c**rīdi** l-bilād lil-xátar \ bi-dá^cwati-him
³il-mu³assasāti l-malíyyata d-dawlíyya \ li-**wáqfi** l-qurūd ³allátí yúmkinu ³án tuqáddima-ha
 lil-ḥukūmati l-kámbudíyya \ **wa-qāla** l-mutaháddiθu r-rasmíyyu lil-ḥukūma \ ³inna l-³ázmata
l-iqtíṣadíyya \ ³allátí tuwāgihu-ha l-bilād \ tag^cálu-ha fī ḥāgatin māssa li-hāðihi l-qurūdi
 d-dawlíyya \ wa-kāna zu^camā³u l-mu^c**āradá** \ wa-fī muqáddimáti-him ³al-³amīr noroddóm
 ranarīd \ **qad** ³ársalu xiṭāban ³ila **ra**³isi báñki t-tanmíya l-³āsyawíyy \ yutālibūna-hu bi-**wáqfi**
taqdími l-qurūd li-ḥukūmatí kambūd^ciya \ bid-dá^cwa ³ánnha taftáqiru liš-ṣara^cíyya \ mímma</sup>

yág^calu kúlla l-^o**igra**^oāt ^oalláti **tásduru** ^cán-ha \ **góyra** \ qānuníyya/
/wa-bi-hāða n-nába^oi yyu-ha s-sāda tantáhi **nášratu** **l-^oaxbāri** θ-θāniya \ ^oaðāna-ha
^caláy-kum \ mina **l-qāhira**/

/^oáyyu-ha s-sāda fi hāðihi n-nášra \ máglišu l-wuzarā³ yábhaθu xilāla gtimā^ci-hi l-yáwm \ bi-ri^oasati d-duktūr kamāl il-ganzūri ^cádadān mina l-qadāya d-dāxiliyyati wal-xārígīyya l-muhímma \ **míšru** wa-ganūbu ³afrīqiya yuwáqqi^cāni l-yáwm \ bi-wizāratī l-xārigíyya \ θalāθa ttifaqiyāti lit-ta^cāwuni t-tigaríyyi **wal-iqtisadíyyi** báyna l-baladáy \ wa-ðālika fi xitāmi ³a^cmāli l-lágnati l-muštárakati báyna l-baladáy \ ³ar-ra³isu l-filístiníyy yásir ^carafāt \ yu³ákkidu **θíqatá-hu** fi qiyāmi l-gānibi l-^oísra³ilíyy \ bi-tanfiði ttifāq wāy plantáyš³n li-^oánna-hu **yáhða** **bi-ðamānātin** ^carabíyyatīn wa-dawlíyyatīn wa-³ámərikíyya \ máglišu l-^oámni l-qawmíyyi t-turkíyyi yuqárriru ta³gīla l-munāwarāti l-^caskaríyyatī lláti kāna mina l-muqárrari ³igrā³u-ha \ ^cala **ṭūli** l-hudūdi ma^ca suríya \ fī ³awā³ili **š-šáhri** l-qādim \ ³al-murāqibūna d-dáwlíyyūn \ yu³ákkidūna ^cáwdata l-^oálāfi mina l-lagī³na l-^oalbān \ min sukkān kosōvu \ ³ila diyāri-him bi-wásatī l-^oiqlīm \ bá^cda nsihābi ³a^cdādin kabíratīn mina l-quwwātī **ṣ-ṣerbíyya** \ mína l-^oiqlīm \ talbíyatan \ li-**maṭālibi** hílfī l-^oaṭlāntī \ θamaníyatū ³alāfi **ṭālibin** ³indunisíyy yunáððimūna muðāharātīn ³ihtigāgan \ bil-qúrbi min mábna l-parlamān fi žakárta \ lil-muṭālabati bi-stiqālatī **r-ra**³is yūsif ḥabībi \ wa-taslīmi **s-súlṭa** \ ³ila ḥukūmatīn \ ³íntiqalíyya \ ³anbā³u l-qāhiratī **bit-tafsīl** \ ^cáqada máglišu l-wuzarā³i gtimā^cani l-yáwm bi-ri^oasati d-duktūr kamāl il-ganzūri \ **ra**³isu mágliši l-wuzarā³ \ li-báḥθi ^cádadin mina **l-máwdū**^cāti l-muhímma \ fi muqáddimáti-ha natā³igu qímmat wāy plantáyš³n wal-ittifāqu lláði **wáqqa**^cahu **r-ra**³isu l-filístiníyy ^carafāt wa-natanyāhu **ra**³isu l-wuzarā³i l-^oísra³ilíyy \ **yáwma** l-gúma^cata l-māði \ kama yábhaθu l-mágliši \ súbul istiğlāl ³al-^oarāði **l-mustáslahati** l-gadīda \ fi **ḍáw**³i tawgīhāti **r-ra**³is mubārak \ bi-tamlīki hāðihi l-^oarāði liz-zāri^cī-ha \ wa-yunāqīšu l-mágliš ka-ðālika **taqrīran** ḥawla xúṭṭati ³inqāði wa-himāyatī wa-tarmīmi l-^oaθār \ wa-³izālatī t-ta^caddiyyāti ^cala **bá**^cdi **l-manātiqi** l-^oaθaríyya \\ ³ákkada **ra**³isu mágliši š-šá^cb wa-**ra**³isu l-ittihādi l-párlamaníyya l-^carabíyya d-dúktor ³áhmad fáthī srūr \ ³anna ³iqāmata s-salāmi l-^cādil wa-³shāmili fi l-máñtiqa \ sa-yusāhimu fi dáwmi l-ištirākatī l-^oúruppíyyatī l-mutawássiṭíyya \ ^cala káffati l-mustawiyāti s-siyasíyyatī wal-iqtisadíyyatī wal-³amníyyatī wat-tanmawíyya \ wa-³áwðaḥa d-duktūr surūr ³anna **míṣr** \ **ṭālabati** l-párlamaniyyīna l-^oúruppiyyīn min il-musā^cadati fi tanfiði l-ittifaqiyāti l-muwáqqatī báyna l-ganibáy \

°al-filíṣtiníyyi wal-°íṣra°ilíyy \ wa-°axīri-ha °ittifāq wāy plantáyš̄n \ wa-qāla °inna ta°sīsa
 l-muntáda l-parlamaníyyi l-°óroppíyyi l-mutawássiṭiy \ wa-lládi tu°áqqadu gtima°ātu-h
 ḥalíyyan fi brúksel \ yá°ti li-yusāhima fi °ahdāfi l-ištirākatı l-°úrappíyyati l-mútawassítíyya \
 min qíbali l-párlamanāt \ bit-tawāzi ma°a l-muntáda l-mutawassítíyyi l-ḥukumíyy \ (°al)ládi
 °únshi°a °āma xámsatin wa-tisa°in \ binā°an °ala dá°wati r-ra°is húsni mubārak \ yúðkaru
 °anna d-duktūr °áhmad fáthi srūr yár°asu wáfda míṣr fi °a°māli l-muntáda l-párlimaníyya
 l-°óroppíyya l-mútawassítíyya ḥalíyyan \ fi bruksél \\ wáqqa°at míṣru wa-ganūbu °afriqiya
 l-yáwm bi-wizārati l-xārigíyya \ θalāθa ttifaqíyyāti lit-ta°awuni t-tigaríyy wal-iqtisadíyyi
 báyna l-baladáyn \ °al-°ūla \ xāṣṣatin bi-tašgī°i wa-ḥimāyati l-istitmārat \ waθ-θānīya xāṣṣatin
 bit-tigārati l-muštáraka \ waθ-θāliθa fi magāli n-náqli l-baḥríyy \ waqqá°a l-ittifaqíyyāt °an
 míṣr \ °ad-duktūr °áhmad gəwili wazīru t-tigārati wat-tamwīn \ wa-°an ganūbi °afriqiya
 s-sáyyid \ žéfri \ xadībi \ wazīru l-°ašgāl wa-wazīru l-xārigíyyati bíl °ināva \\ wa-qad °áqada
 °ad-duktūr \ gwīli wa-xadībi mu°támaran şahafíyyan muštárakan \ °aqiba t-tawqī°i fi xitāmi
 °a°māli l-lágnati l-muštárakati báyna l-baladáyn \ wa-lláti stamárrat θalāθata °ayyām \
 wa-şāraka fī-ha rigālu l-°a°māl \ mina l-baladáyn \\ tuxtátamu l-yáwma fi l-qāhira \ °an-nádwatu
 lláti tu°áqqid u-ta°tazim míṣr °al-koméssa °afāqun gadīda lit-tigārati wal-istitmār \ taxtátimu
 °a°māla-ha masā°a l-yáwm \ wa-kānati n-nádwa \ qad báḥaθat xilāla gtima°āti-ha \ súbula
 t-taf°il li-°úturi t-ta°awuni l-muštáraki báyna °a°dā°i tagámmu°i dúwali š-şárq wal-ganūbi
 l-°afriqíyy \ °al-ma°rūf bí-smi koméssa \ wa-đālika tamhīdan \ li-°inšā°i s-sūqi l-°afriqíyyati
 !!!
 l-muštáraka \ wa-qad °ákkadat maṣādiru qtisadíyyatun mušāra... mušārikatun fi n-nádwa \
 °anna nđimāma míṣra li-hāḍa t-tagámmu°i l-iqtisadíyyi l-kabīr \ yumáθθilu náqlatan
 nawa°íyyatan fi tawagguhāti l-koméssa l-iqtisadíyya \ wa-fī °uslūbi °ámali-ha \ bi-ḥayθu
 túṣbiḥu qādiratan fi l-mustáqbal \ °ala t-ta°āmuli l-°īgabíyy \ ma°a t-takáttulāti l-iqtisadíyyati
 fi l-°ālam \\ °āda l-yáwma r-ra°is l-filíṣtiníyy yásir °arafāt °ila gázza taqādiman mina
 r-riyād \ bá°da gáwlatin šámilat °ádadán mina d-dúwali l-°arabíyya \ li-°itlā°i-ha °ala tafasīli
 l-ittifāqi l-°íṣra°ilíyyi l-filíṣtiníyy \ °alládi wáqqa°a-hu t-ṭarafān fi wāṣintun yáwma l-gúmu°ati
 l-māḍi \ w(a-°)afādati l-°anbā°u °anna r-ra°is °al-filíṣtiníyy láqiya stiqbālan hāfilan \ náḍama-
 hu mi°ātun mina l-filíṣtiniyyin \ wa-zu°amā°a l-°ašā°ir wa-sukkāni l-muxayyamāti l-filíṣtiníyya

\ láda **wuṣūli**-hi ⁿ^oila má^c**bar ráfaḥi** l-hududíyy báyna **qitā**^ci gázza wa-míṣr \ hayθu ^oátlaqa
l-muwāṭinūna l-filístiniyyūn hutafāti ta^cyīd \ **lir-ra**^{?is} \ ^carafāt \ wa-qad ^oákkada **r-ra**^{?is}u
 l-filístiníyy \ fi kálímátin **'alqā**-ha ^oamāma l-gamahíri l-mu^ctásida \ ^oánna-hu ^cala **θíqat**in
 bi-^oanna l-gāniba l-^oísla ^oilíyy \ sa-yunáffiðu l-ittifāqa lláði támma **t-tawáṣṣul**(u ^o)iláy-h \
 wa-ðālika ^cala **r-rágmi** mina l-qarāri lláði ttaxáda-hu **ra**^{?is}u l-wuzarā ^oi l-^oísla(^oi)líyyi ^oáms
 \ bi-ta^gili gtimā^ci máglisi l-wuzarā ^oi l-^oísla ^oilíyy \ ^oila ^oágalin **gáyri** musámma \ wa-lláði
 kāna sa-yuxáṣṣiṣu **lil-muwāfaqati** ^cala l-ittifāqi l-múbrami báyna l-ganibáyn \ **wa-qāla r-ra**^{?is}
^{n for 1}
^carafāt ^oinna n-ittifāqa sa-yunáffaðu li-^oánna-hu **yáḥḍa** bi-dammānatin dawlíyyatin \ wa-
^oárabíyyatin wa-^oamərikíyya \ wa-^oánna-hu wúqqi^ca fi **hudūri** wa-ri^cāyatí **r-ra**^{?is}i l-^oámərikíyy
 \ bíll klíntun \\ min náhiyatín ^oúxra \ **ráfa**^cat ^oísla ^oílu l-**hiṣāra** l-^cáskaríyya wa-**háḍra** t-tagáwwul
 \ ^oalláði támma **fárdú**-hu fi madīnati l-xalíli múnðu **yawmáyn** \ fi ^oá^cqabi máqtali ^oáhadi
 l-mústawtínina l-yahūd \ ^cala **şa**^cidin ^oāxar **ðákarat** **şaḥīfatu** ma^carīfi l-^oísla ^oilíyya l-yáwm
 \ ^oanna gihāza l-^oámni l-^oísla ^oilíyy **qad náṣṣaha** **ra**^{?is}a l-wuzarā ^o binyamín netanyāhu \
 bi-taqlíli **ðuhūri**-hi fi l-^oamākini l-^cámma \ wa-ðālika xásyata **ta**^cárruḍi-hi lil-iḡtiyāli min
 gānibi l-mútaṭarrifina l-^oísla ^oiliyyīna l-mu^cāridīna lil-ittifāq \ hāðā wa-qad dá^ca musā^cidu
 wazīra **l-xārigíyyati** l-^oámərikíyya \ li-šu^oūni **š-šárqi** l-^oádna **mārtin** ^oandík \ dá^ca l-^oatrāfa
 l-ma^cníyyata **fi š-šárqi l-áwsat** li-sti^onāfi muḥādaθāti s-salām \ báyna ^oísla ^oila wa-kúllin
 !!!
 min suríya wa-lubnān \ **mušīran** ^oila ^oanna l-wilayāti l-muttáhidā \ **táḍmanu** min gānibi-ha \
^oistimrāra ^camalíyyati s-salām \ ^cala káffati l-masārāt \\ sayyidāt-i wa-sādat-i hāðihī l-^oanbā^o
 nuqáddimu-ha li-**haḍrāti**-kum min ^oiðā^cati gumhuríyyati **míṣra** l-^carabíyya \ mína l-qáhira
 \\ **qarrárat** turkíya l-yáwm ^oirgā^ca **munāwarāti**-ha l-^caskaríyya ^cala l-hudūdi \ ma^ca suríya \
 wa-lláti kāna **muqárraran** ^oigrā^ou-ha fi ^oawā^oili **š-šáhri** l-qādim \ fi muhāwalati(n) lis-samāhi
 li-dimášq \ bi-tanfiði l-ittifāqi l-muwáqqā^ci báyna l-ganibáyn fi l-^ousbū^ci **l-māḍi** \ wa-**ðákarat**
şaḥīfat ḥurriyyāt ^oat-turkíyya r-rasmíyya \ ^oanna ḥukūmata **ánqara qárrarat** ^oirgā^ca l-
munāwarāt li-múddati **šáhrin** ^cala l-^oaqáll \ ka-bādirat^cin ^cala húsni n-nawāya min gānibi-ha
 \ li-taswíyati l-^oázmati s-suríyyati t-turkíyya \ mimma yúðkar ^oanna dimášq \ kānat \ **qad**
 wāfaqat bi-**muqtáḍa** l-ittifāqi t-turkíyyi s-suríyy \ ^cala ttixāði **igra**^oātin li-qyāmi **ánṣiṭati**
 hízbi l-^cummāli l-kurdíyy \ fi sūriya \\ ^oakkáda muhámmad sa^cid **ış-ṣahāf** wazīru l-xārigíyyati

l-^círaqíyy ^oanna bilāda-hu lam \ tatasállam ^oáyya **qítá**^c **giyárin** li-munšá^cati-ha **n-niftíyya** \ **rágma** murūri **arbá**^cati ^oáshurin ^cala ^ctimādi máglisi l-^oámni d-dawlíyy \ li-tawsíyati l-^oamīni
 l-^cāmmi lil-^oúmami l-muttáhida kūfi ^canān \ bi-sti^c**rādi qítá**^c **i giyárin** wa-mu^cáddāti(n) lil-qít^c **i n-niftíyyi** bil-^cirāq \ **wa-háððara** ^oal-wazíru l-^círaqíyy \ min ^oanna ^cádama **wuṣūli qítá**^c **i l-giyár** sa-yu^cáddi hátman \ ^oila ^cádami tamkīni l-^cirāq min **taṣdīri n-níft** \ lil-wafā^cí bil-ihtiyagāti l-^oínsaníyya \ liš-ša^cbi l-^círaqíyy \ min náhyatín ^oúxra ^oakkáda l-^cirāq **ráfda**-hu
 li-**taqríri** l-^oúmami l-muttáhida \ ^oalláði yu^cákkidu l-^cuθūra ^cala **baqāya** gāzi l-^oa^cṣābi s-sāmm
 \ fi ru^cūsi **ṣ-ṣawaríxi** l-^círaqíyya \ **wa-náqalat** háy^catu l-^oiðā^cati l-**brītaníyya** ^can ^oamīr is-sā^cdi
 mustašāri **r-ra**?isi l-^círaqíyy \ ^oanna l-ixtibarāti l-ma^cmalíyyata lláti ^ougrýyat fi swísra wa-féránsa \ ^oáθbatat bid-dalíli l-**qātī**^c \ ^cádama wgūdi ^oáyyi **áθari(n)** lil-gāzi l-**maðkūr** \ wa-ttáhama zādi t-**taqrír** \ b(i-^o)ánna-hu yás^ca li-^oiṭālati ^cámalí l-^cúqubāti **l-íqtisadíyya** \ ^oál-**mafrūdati** ^cala l-^cirāq \\\ báda^ca l-**yáwma** l-^oalāfu mina l-lagi^cīna l-^oalbān **al-farrīna** min **wáṭ**^cati l-qitāli **d-dārri** fi kosóvu bayna l-quwwāti **ṣ-ṣerbíyya** wa-quwwāt gáyši taḥrīr kosóvu \ báda^cu fi l-^cáwdati ^oila diyarí-him **wásata** l-^ciqlím \ wa-ðalika bá^cda nsihābi ^oa^cdādin kabīratin mina l-quwwāti **ṣ-ṣerbíyya** min hunāk \ fi l-wáqtí nafsí-hi yaqūmu hílfí l-^oatlánti l-^oān \ bi-^oi^cdādi **xúṭati(n)** li-(^oi)rsáli qúwwati ^oinqāðin sarí^cin \ li-stixdamí-ha fi ḥalāti **ṭ-ṭawāri**? \ **xāṣṣatan** bá^cda **nášri** murāqibīna fi kosóvu \ min qíbali **munáðamati** l-^oámni wat-ta^cāwun \ fi ^ourúppa \ kama báda^ca l-hílf \ fi takθíf \ muhímmati l-murāqabati l-gawwíyya \ **fáwqa** l-^ciqlím \ lit-taháqquqi min iltizāmi yuguslāviya bi-tanfīði l-**matālibi** d-dawlíyya \ **bi-wáqfi** l-^oa^cmāli l-**qam**^cíyya \ **dídda** s-sukkāni l-^oalbān \ wal-ínsihābi l-kāmil \ lil-quwwāti **ṣ-ṣerbíyya** \ mina l-^ciqlím \ min náhiyatín ^oúxra ^oákkada wazíru xārigíyyati rūsiya ^oigōr ^oivanōv \ **máwqifa** bilādi-hi \ **ar-ráfida** li-**tawgīhi** **darabātin** gawwíyya \ min gānibi hílfí l-^oatlánti **dídda** **ṣérbiya** \ mušīran ^oila ^oanna **mán̄iqata** l-balqān \ tumáθθilu **mán̄iqata** **maṣālihi** stratižíyya \ **xāṣṣatin** \ bin-nísba \ li-rūsiya \\\ **náðamata** l-**yáwma** náhwa θamaníyati ^oalāfi **ṭalibin** fi ^oindunísyā muḍāharata ḥtigāgin \ bil-qúrbi min mábna l-parlamān fi l-^cāṣimati **žakárta** \ **ṭalabu** xilāla-**ha** **r-ra**?isa l-^oíndonisíyy yūsif ḥabībi bil-istiqāla \ wa-taslīmi **s-súlṭa** ^oila ḥukūmatiní ntíqalíyya \ wa-dá^ca **ṭ-ṭalaba** ^oáyðan **muwāṭini** ^oindunísiya **li-ráfdi** mas^oálat ^cáqdi gálsatin **xāṣṣa** lil-parlamāni l-^oíndunisíyy \ xilāla l-fátra mina l-hādi ^cášara ^ou-háttā l-^cašrīn min **šáhri** nuvémber il-qādim \ lil-^oi^cdādi li-(^oi)grā^ci ntixābātin **párlamaníyyatīn**

gadīda \ fi šáhri māyu mina l-^cāmi l-qādim \\\ hāða wa-qad mána^cat quwwātu š-šúrtat
mukāfaḥati šágب ^oal-mutaðāhirīn \ mina l-wuṣūl \ ^oila mábna l-parlamān \\\ ^oi^ctáqalata
l-yáwma suluṭātu l-^oámni fi taywān qā^oida t-^oṭā^oirati š-šiníyya \ ^oalláði xtaṭáfa-ha fágri
l-yáwm \ wa-tawággaha bí-ha ^oila taywān \ xilāla qiyāmi-ha bi-ríhlatín dāxilíyya \ wa-^cala
matní-ha mí^oatun \ wa-síttagu rukkāb \ ḥayθu taqūmu s-suluṭātu l-mas^oūlatu ḥalíyyan bi-stigwābi
qā^oidi t-^oṭā^oira \ wa-záwgati-h \ hāða wa-qad sámaḥat ^oas-suluṭāt fi tāywan bi-^cáwdati
t-^oṭā^oira ^oila pekīn \ bá^cda stixdā^oi qā^oidi t-^oṭā^oira w(a-^o)igrā^oi ttiṣalātin bi-hāða š-šá^on \ ma^ca
s-suluṭāti š-šiníyya \\\ ^oan-nába^ou l-^oaxīr fi hāðihi n-nášra \ ^oakkádati l-yáwma maṣādiru
mas^oūlatun fi kuríya š-šamalíyya ^oanna l-munawarāti l-askaríyya lláti báda^oat ^oámsi báyna
l-wilayāti l-muttáhida wa-kuríya l-ganubíyya \ qad \ sāhamat fi ziyādati híddati t-tawátturi fi
šíbhi l-gazīrati l-kuríyya \ wa-náqalat wikālatu l-^oanbā^oi l-kuríyya š-šamalíyya ^can ra^oisi
lágnoti ^oihlāli s-salām fi šíbhi l-gazīrati l-kuríyya qáwla-(h) \ ^oanna hāðihi l-munawarāt \
!!!
yágibū ^oán tatawáqqafa fáwra \ wa-yišārik fi l-munawarāt ^oalláti báda(^oa)t ^oámsi báyna
l-quwwāti l-^oamrikíyya wa-quwwāt kuríya l-ganubíyya \ náhwa xámsatin wa-θamanīna ^oálfa
gundíyyin mina l-ganibáyn \ wa-tastamírru ^cala máda θnáy ^cášara yáwma/
/^oila húna yyu-ha s-sáda \ tantáhi nášratu l-^oaxbāri θ-θāniya \ qáddamna-ha lá-kum
mina l-qāhira/

/fī hādīhi n-nāšra \ ^ar-ra^īs húsni mu**bārak** yataláqqa risālatan mina r-ra^īsi l-yamaníyyi ^áli ^abd ul-lāh šālih \ yanqúlu-ha nā^ibū **ra** ^īsi l-wuzarā^ī wa-wazīru l-xārigíyyati l-yamaníyya ^abd il-qādir bāžamāl \ ^allādī **yásilu** ^ila l-qāhirati l-yáwm \ ^as-sáyyid ^ámri mūsa yu^ákkidu ^anna taṭbīqa ^ísra^īla li-ttifāqi wāy plantáyshen \ sa-yáftahū l-bāba ^amāma sta^ādati θ-θíqat^ī fi l-^alaqāti l-^arabíyyat^ī ma^a ^ísra^īl \ ^al-qiyādatu l-filístiníyyatu **tā** ^qidu gtimā^c ani l-láyla \ bi-ri^āsatī **r-ra** ^īs ^arafāt \ li-munāqašati ttifāq wāy plantáyshen \ **wal-** ^awdā^ī d-dāxilíyya fi l-^arād^ī l-filístiníyya \ tábda^u l-yáwma fi l-^ásima n-náyzeríyya ^abūga \ qímmatu l-magmū^c at^ī **l-íqtiṣadíyyatī** li-dúwali **gárbi** ^afríqiya \ li-báhθi bú^ri t-tawátturi wán-niza^āt^ī fi l-mánṭiqā \ wuzarā^u malíyyati d-dúwali s-sába^a **ṣ-ṣina** ^íyyati l-kúbra \ **yuṣdirūna** bayānan fi xitāmi gtimā^c ati-himi l-yáwma fi lóndon \ **ḥawla** l-^ázmat^ī **l-íqtiṣadíyyati** lláti tuwāgihi ^ádadān min dúwali l-^ālam \ **wa-bin-nášra** **ṭā** ^ifatun ^úxra mina l-^anbā^u kāna hāda húwa l-mūgaz wa-^iláy-kumu l-^anbā^a **bit-tafṣil** mina l-qāhira \\ yataláqqa **r-ra** ^īs húsni mu**bārak** risālatan mina **r-ra** ^īsi l-yamaníyyi ^áli ^abd ul-lāh šālih \ tata^allaqu bi-qarāri hág^ati t-taḥkīmi d-dawlíyyati l-xāṣṣi bi-^aḥaqqíyyati l-yáman fi gazīrati hnīši l-kúbra \ wa-yusállimu r-risāla \ ^as-sáyyid ^abd al-qādir bāžamāl nā^ibū **ra** ^īsi l-wuzarā^ī wa-wazīru l-xārigíyyati l-yamaníyy \ ^allādī **yásilu** ^ila l-qāhirati l-yáwm \ wa-sa-yúgri l-wazīru l-yamaníyyu muhādaθātin ma^a s-sáyyid ^ámri mūsa \ tatanāwalu wasā^ila dákmi wa-**taṭwīri** l-^alaqāti θ-θuna^íyyat^ī báyna l-baladáyn \ **wat-taṭawwurāti** **r-rāhinata** ^ala s-sāḥatáyna l-^arabíyyat^ī wád-dawlíyya \ bil-^idāfat^ī ^ila l-wáda^i fi l-báhri l-^áḥmar \ wal-qadāya mahálli l-ihtimāmi l-muštárak \\ yaftátiḥu d-duktūr kamāl il-ganzūri **ra** ^īsu máglisi l-wuzarā^ī yurāfiq-hu d-duktūr muhámmad ^ibrahīm sulaymān wazīru l-^iskāni **wal-marāfiq** \ wal-mugtama^āti l-^umraníyyati l-gadīda gádan \ kúbri **ṭ-ṭarīqi** d-dā^iríyyi lil-qāhirati l-kúbra \ ^al-mutaqāṭa^a **ma** ^a **ṭarīqi** **s-swīsi** **ṣ-ṣáḥrawíyy** \ wa-lládī yáblugu **ṭūlu-h** \ mi^atān wa-θalāθatan wa-xamsīna métran \ wa-yartábiṭu bí-hi θamaníyat maṭāli^c wa-manāzil \ bi-takalīfa tábluğ ^ašrīn milyūn gunáyh \ wa-yuṭiḥu hādā l-kúbri l-murūra **l-húrra** lis-sáyyarāti l-qādimā \ min wā^il al-ma^ād^ī wa-ḥulwān \ wa-yuṭiḥu **rábṭa-ha** ma^a **ṭariqáyi** l-^ísma^ilíyya **ṣ-ṣáḥrawíyy** \ wal-^ískandaríyya z-zíra^íyy \ wa-sa-yáxdum hāda l-kúbri **ḥarakata** n-náqli l-kaθīf \ ^alláti tastáxdimu hāda **ṭ-ṭarīq** \ mimma yan^ákisu ^ala nsiyābi **ḥarakati** l-murūr **wa-taxfiḍi** zámani

r-ráḥalāt \\ **^á^craba** s-sáyyid **ámri** mūsa wazīru l-xārigíyyatī **an tawáqqu^ci-h** \\ **an taqūma**
ísla^ol bi-taṭbīqi ttifāq wāy plantáyšn \\ mušīran **ila** **ánna dālika yáftahu l-bāba** **amāma**
sta^cdādati θ-θíqatī fi l-álaqātī ma^ca ^ísla^ol \ wa-ka-ðālika **ila mazīdin mina t-tahárruk** \\
náhwa tanšíti **amalíyyati s-salām \ wa-^á^craba** mūsa fi ḥadīθin li-**ṣahīfati š-šárqi l-^áwsatī**
s-sa^cudíyya \ naśarát-hu l-yáwm \ ^á^craba **ani t-tafā^ouli l-hádir fi l-álamī l-^carabíyy** \\
izā^oa tanfiði l-gānibi l-^isrā^oilíyyi lil-ittifāq \ mušīran **ila** **ánna hunāka ttifāqiyātin sābiqa**
wúqqi^cat wa-lam tunáffað \ wa-qāla mūsa \\ **aláy-na ntíðāri t-tanfið \ likay takūna hunāka**
lafatātun muddíyya tigāha ^ísla^ol \ káma tuṭālibu l-wilayātu l-muttáhida \ wa-^ákkada mūsa
ahammíyyata xálqi munāxin ^áfdal \ yúmkīnu **an yušággi^ca** **ala ma húwa matlūbun min**
lafatātin ^aw gáyri-h \ la-^ánnā l-mas^oála \ láysa tawqī^ca ttifāq \ wa-lakinna l-matlūba húwa
t-tanfið \ mušīran **ila** **ánna míṣra** láysa ladáy-ha **máwqifun dídda šáxṣi nátanyāhu **
muwáddihān **anna s-salāma la yúmkīnu** **an yataḥáqqaqā bi-^itlāqi t-tásrihāt \ fi l-wáqti**
lládi taqūmu fī-hi ^ísla^olu bi-mazīdin min **amaliyyāti l-ístiyṭān wa-qáṭli l-filistiniyyīn **
wa-šaddáda wazīru l-xārigíyya \ aláy-na ta^ogīla tanfiði ttifāq wāy plantáyšn \\ **yá^cni**
bidāyatān li-musálsali t-tarāgu^ci l-^isrā^oilíyya **an tanšíti** **amalíyyati s-salām \ wa-náhnu **
ma^ca **an yakūna t-tanfiðu ḥáqiqíyyan wá-fa^clíyyan mina t-ṭarafáyn \ wa-láysa min tárafin**
wāhid \\ ^al-qāhira tuwāli **taqdīma l-^anbā^o \ tá^cqidu l-qiyādatu l-filistiniyyātu** gtimā^cani
l-láylata fī ramálla bi-ri^oāsatī r-ra^oīsi l-filistiniyyī yāsir **arafāt \ li-munāqašati ttifāq wāy**
plantáyšn \ ^al-muwáqqā^ca báyna **ísla^oila wal-filistiniyyīna** fi wāshīnūn **yáwma l-gúmu^cati**
l-mādījī \\ **kama tunāqīsu l-qiyādatu l-filistiniyyātu xilāla l-igtimā^c \ ^al-awḍā^ca** d-dāxilíyyata
fi l-^arāḍi l-filistiniyya \ wa-natā^oiga gáwlati r-ra^oīs **arafātī l-^úrūppíyyatī wal-^carabíyya **
áqība t-tawqī^ci **ala ttifāqi wāy** plantáyšn \\ **wa-kāna r-ra^oīsu l-filistiniyyu qad rá^oasa**
gtimā^cani l-láylata l-mādīyata fi ḡázza \\ **li-máglisi l-ámnī l-qawmíyyi l-filistiniyy \ li-báḥθi**
l-^igra^oāti l-amnīyya lláti ttaxaðát-ha **s-súltatu l-filistiniyya \ wa-ðālika** **íθra l-hádiθi** lládi
wáqa^ca masā^oa **ámsi** fi xān yūnis \\ **wa-^áddā** **ila máṣra^ci** gundíyyin **ísrā^oilíyy \ wa-^isābatī**
síttagin ^áxarīna fi hugūmin **intiḥaríyy \ qāma** bí-hi muwāṭinun **filistiniyyun láqiya maṣrá^ca-**
hu fi l-hádiθ \\ **hāða \ wa-qad** **á^crabat ḥanān** **ašrāwi** wazīratu t-ta^clīmi l-^cāli s-sābiqa fi
s-súltatu l-filistiniyya \ an mu^cāraḍati-ha **q-ḍimnīyya** **lil-^igra^oāti** lláti ttaxaðát-ha **s-súltatu**

dídda hárakati hamás \ mu^oákkidatan ^oanna hāðihi l-^oigra^oāt \ **túðhiru** ^oanna s-súltata
l-filístiníyya \ **sa-támdjí** qúduman li-^oiθbāti ltizamāti-ha \ bi-ttifāqi wāy plantáyšən \ háttā
^oiða kāna ðālika **dídda l-ħuqūqi** l-madaníyyat^ji was-siyasíyyat^ji wal-^oinsaníyya \ min náhyatin
^oúxra tábda^ou l-^ousbū^ca l-qādim il-mufāwadātu **l-filístiníyyatu** l-^oisrā^oilíyyatu **ħawla** t-
taswíyati d-dā^oima \ **wáfqa** l-itifāqi wāy plantáyšən \ wa-ðákra rádyu ^oisra^oil ^oanna munássiqa
s-salāmi l-^oámrikíyyi dénis rūs \ sa-yášilu ^oila **l-mántiq**a xilāla ^oayyām \ li-báhθi ^cádadīn
min **qaðāya** t-taswíyati d-dā^oimat^ji ma^ca l-ganibáyni **l-filístiníyyi** wal-^oisrā^oilíyy \ wa-ðālika
fi **l-wáqt**i lláði sa-yatawággahu fī-hi ^oerēl **šarūn** wazīru l-xārigíyyati l-^oisrā^oilíyyi ^oila wāšinṭun
\ xilāla l-^oayyāmi l-qādima \ li-báhθi tárribāt^ji hāðihi l-mufāwadāt^ji má^ca **náðirátj**-hi
l-^oámrikíyya mādlin ^oolbráyt \ hāða \ **wa-qad** ^oákkada **šarōn** ^oanna ^oisra^oil \ sa-tahtárimu
ttifaqíyyata wāy plantáyšən ma^ca l-fílistíniyyīn \ ^cala **r-rágmi** mina **ṣ-ṣu^cubāti** lláti **ta^ctáriḍu**
ðālik \ \ wa-^oá^clana **šarūn** xilāla liqā^oi-hi bi-wazīri l-xārigíyyati l-mūritaníyyi l-yáwm \ ^oanna
^oisra^oil sa-tahtárimu ta^cahhudāt^ji-ha ^oida **htárama** **l-fílistíniyyūna** ta^cahhudāti-himi llát^ji tá^ct^ji
fi muqáddimāt^ji-ha \ ^oal-mukāfahatu **ṣ-ṣárimatu** lil-^oirhāb ^cala **ħáddi** **qáwli-h** \ hāða \ **wa-qad**
^oáðharati **stíṭla** ^cātun **lir-rá**^oyi núširat fi ^oisra^oila l-yáwm \ ^oanna natanyāhu **ra**^oisa l-wuzarā^oi
l-^oisrā^oilíyyi sa-yatagállabu ^cála munāfisi-hi ^oihōd **barāk** za^cim **ħízbi** l-^cámal \ ^oiða ma
^ougríyati ntixabātun mubákkiratun fi ^oisra^oil \ hāðihi l-^cánni d-dawlíyyi fi sā^catin muta^oáxxiratin
fi l-mí^oa \ mimma šamilát-hum hāðihi **l-istiṭla**^cāt \ ^oánni-hum sa-yuṣawwitūna li-ṣálihi
nátanyāhu fi hāðihi l-íntixābāt \ \ **qárrara** máglisu l-^oámni d-dawlíyyi fi sā^catin muta^oáxxiratin
min láylat^ji ^oáms \ tamd^jīda l-^cuqubāti **l-mafrūdat**^ji ^cala lībiya \ wa-dá^ca l-máglisu fi **qarāri-hi**
l-ħukūmata libíyya \ ^oila l-^oisrā^ci bi-taslīmi š-šaxṣáyni l-múttahamáyni **bíd-ḍulū**^ci fi hāðihi
tafgiri **ṭā’ira**^ji bān ^oamérian **fáwqa** lokérbi bi-skutlānda \ li-muħākamá^ji-hima fi hulānda \
wa-^oá^clana **ra**^oisu máglisi l-^oámni fi **dáwrat**^ji-hi l-ħalíyya \ ^oal-**brītaníyy** \ žaráman žerenstók
\ fi xitāmi gálsatin muġħaqat^jin lil-máglis \ ^oánni-hu sa-yutímmu ta^clīqu l-^cúqubāt \ ^cíndama
yámθulu l-lībiyān ^oamāma l-maħkáma \ ^oilla ^oanna s-safīra **l-libíyya** ladā l-^oúmami l-muttáħida
^oábu zēd zúrda \ wággaha risālatan ^oila **ra**^oisi l-máglis \ ^oákkada fī-ha **tirāda** bilādi-hi ^cala
^oigrā^ji l-muħākama \ hāðihi sa-tuqāmu fi **qā**^cidatin ^caskaríyyat^jin ^oámrikíyyat^jin sābiqat^jin
bi-hulānda \ **kama** **ṭálaba** s-safīr **bi-ráf**^ji l-^cúqubāt^ji ^can lībiya \ **fáwra** taslīmi l-múttahamáyni

bádalan min ta^clīqi-ha \ wa-min gānibi-ha ^oákkadat **britānya l-yáwm** \ ^oánná-ha wal-wilayāti
 l-muttáhida \ **sa-tád** manu ḥuqūqa l-múttahamáyni l-líbiyáyn \ xilāla **fátrati** s-ságni bi-skutlánda
 \ ^oiða támmat ^oídānatu-huma fi hāðihí l-qadíya \\ tábda^ou l-yáwma fi l-^cāshima n-náyžaríyya
^oabūga qímmatu l-magmū^catⁱ **l-íqtisadíyyatí** li-dúwali **gárbi** ^oafrīqiya \ ^oal-ma^crūfa bí-smi
 l-^oékwas \ wa-lláti tastágriqu ^oa^cmālu-ha **yawmáyn** \ wa-tatarákkazu ^cala báhθi bú^ori t-tawátturi
 wán-niza^catⁱ fi **mántiqatí** **gárbi** ^oafrīqiya \ **wa-xásšatan** al-^oázmat al- ḥalíyyata fi ^{sic}gínya
 bisāw wal-kúnǵu d-dímuqratíyya \\ wa-kāna **r-ra**^ois nélson mandéla **qad** ^cáqada gtimā^can
^oámsə fi ^oabūga \ ^cala hāmiši l-qímma \ ma^ca **qá**^oidi l-mútamarridjína fi l-kóngó \ li-báhθi
 súbuli **wáqfi** l-hárbi l-garíyatí hunák ma^ca l-quwwáti l-húkumíyya \ kama **wáfaqa** **ra**^oisu
 gínya bisāw wa-qá^oid it-**tamárrud** ^cala **taqdími** **mašrú**^ci mušálahátin **waṭaníyya** \ li-qímmati
 l-magmū^catⁱ **l-íqtisadíyyatí** li-dúwali **gárbi** ^oafrīqiya \\ ^oittáfaqa **ra**^oisu gínya bisāw barnárdū
 viyéra ma^ca za^cimi l-mútamarridjína fi biládi-h \ ^cala tamdídi l-^cámal bi-wáqfi ^oitláqi **n-nár**
 \ wa-ðálíka xilál ^oáwwal muhádaθátin mubāšira **tú**^cqadu báyna-huma l-láylata **l-madíya** fi
 gámbiya \ wa-ðákrat **maṣádiru** rasmíyyatun fi l-^cāsimati l-gambíyya \ ^oanna l-muhádaθáti
 lláti **gárat** ^oáms \ bayna **r-ra**^ois viyéra wa-za^cimi **hárakati** **t-tamárrudi** fi ^ogínya bisāw \
 tarákkazat **háwla** báhθi súbuli tamdídi l-^cámali bi-wáqfi ^oitláqi **n-nár** \ wa-taškíli ḥukúmatí
 wáhdatin **waṭaníyya** \ bil-^oídafatí ^oila nsihábi l-quwwáti l-^oágnabíyya \ ma^ca tawfíri l-ḥimáya
 l-lázima **lir-ra**^ois viyéra \ ^oiða ma támmat ^camalíyyatu l-insiháb \\ hāða \ wa-mina l-muqárrari
^oan yatawággaha l-yáwma kúllu **mina** **r-ra**^ois viyéra wa-za^cím **hárakati** **t-tamárrud** \ ^oila
l-^cāshima n-náyžaríyya ^oabūga \ li-sti^cnáfi muhádaθáti ^oihláli s-salámi fi ^ogínya bisāw \ ^cala
 hāmiši gtima^cáti l-qímmati s-sanawíyyatí lit-tagámmu^ci **l-íqtisadíyy** \ li-dúwali **gárbi** ^oafrīqiya
 \ ^oal-ma^crūfatí bí-smi l-^oíkwas \\ ^ointáqada tāpu mebíki nā^oibu **ra**^oisi gumhuríyyatí ganúbi
^oafrīqiya bi-šídda \ ^oan-natá^cigi lláti **tawáṣṣalat** ^oiláy-ha lágnatu **t-taḥaqīqa wal-muṣálaha** fi
táqrír-ha n-níha^cíyy \ ^oalláði **qad** damát-hu ^oámsi bi-šá^cni l-gará^cimi lláti rtúkibat \ ^oibbán
 fátrati l-húkmi l-^cúnṣuríyyi fi ganúbi ^oafrīqiya \ **wa-qála** mibíki ^oinna l-mazá^cima l-warída fí
t-taqrír muḍállila \ wa-ðálíka fi ^oišāratin lil-íttihamáti lláti **taḍámmana-ha** **t-taqrír** **lil-bíd**
 was-súd ^cala ḥáddin sawá^c \ bi-rtikábi ntíhakátin li-ḥuqūqi l-^oinsán \ wa-kánatí l-lágnatu
 bi-ri^cásati l-^oásqov désmon tōto \ **qad** **qáddamat** **taqríra-ha** ^oámsi **lir-ra**^ois nélson mandéla \

wa-đālika bá^cda ^camáyn wa-níṣfi l-^cām mina t-táhqiqāti l-mústamírra bi-hāđa š-šáⁿ \ **wa-qad**
ta^cáhhada tōto \ bi-qabūli gamī^ci muwāṭini ganūbi ^oafrīqiya li natā^oigi hāđihī t-táhqiqāt \
wa-natā^oig hāđihī t-táhqiqāt ^oaθārat bá^cdi ma^oāsi n-niđāmi l-^cúnṣuríyyi fi l-fátrati l-māđiya
\ **wa-qad tāđámmana** t-taqrīru ^cádadān mina l-íttihamāt \ li-muṭallaqat mandéla wéni mandéla
\ wa-ka-đālika tābu mibīki nā^oibī **r-ra**^ois \ wa-bīter būta **ra**^ois ganūb ^oafrīqiya s-sābiq \
wa-mangéstu bōtulēzi **ra**^ois hízbi l-hurríyya ^oinkāθa \ wa-^cádadān mina l-más^oulīna xilāla
fátrati l-húkmi l-^cúnṣuríyyi li-ganūbi ^oafrīqiya \\ **yúşdiru wuzarā**^ou l-malíyya lid-dúwali
s-sába^ca **ş-şina**^cíyyati l-kúbra bayānan fi xitāmi gtimā^cati-himi l-yáwma **háwla** l-^oázmat^ji
l-iqtisadíyya \ ^oallá^ji tuwāgihu ^cádadān min dúwali l-^cālam \ **wa-^oašāra** wazīru l-malíyyati
l-yábaníyyi kítši míyazāwa \ ^oanna l-bayāna lláđi **yáṣduru** fi xitāmi **yawmáyni** mina l-
munāqāšāt^ji fi l-^cāsimati l-brīṭaníyyat^ji lóndon \ sa-yatanāwalu l-^oázmata l-malíyyata fi ^oāsyā
wa-rūsyā wal-barazil \ ^calāwatan ^cala **táwsiyātin** bil-^oígra^oāt \ ^oallá^ji yata^cáyyanu ttixāđu-ha
li-muwāgahat^ji **l-ídtirabāt^ji** **fi n-nađāmi** l-malíyyi l-^cālamíyy \ tawálla l-yáwma nikulās \
dozánda ri^oāsat il-hukūma l-gad^jida fi sluvēkiya \ xálafan li-vládimār mišyār \ ^oalláđi háymana
^cala s-sāhati s-síyasíyyat^ji fi l-bilād \ munđu nhiyāri š-šuyu^cíyya ^cām ^oálf u-tís^camíyya tís^ca
^ou-tamanīn \ **wa-qad** fāza \ dozánda \ ^oalláđi yatazá^camu l-i^otilāfa d-dīmuqratíyya s-sluvakíyy
\ wa-lláđi yađúmmu ^oarbá^cata ^oahzābin bi-^oaglabíyyatin kabīratin fi l-íntixabāti l-^cāmma \
^{definite article missing}
^oallá^ji **gárat** fi l-bilād fi ^oawāxiri **šáhri** septāmber **il-māđi**^ji \ wa-yamīl i^otilāfi ^oalláđi **yar**^oásu-hu
ra^oisu l-wuzarā^oi l-gad^jid \ ^oila l-yamīni l-muhāfiđ \ ^oan-nába^ou l-^oaxīr \ ^oákkada r-**ra**^ois
il-^oámrikíyyi bél kléntun **il-yáwma** ^oanna **itlāqa** makkūki l-fadā^o diskávary ^oila l-fadā^o \
wa-^cala mátni-hi ^oas-sánatur il-muxádram žón žélen \ ^oal-bāliğ mina l-^cúmri sába^catan wa-
saba^cina ^cáman \ **yuwáddihu** min gad^jid ^oanna barnāmiga **l-fadā**^oi l-^oámrikíyyi fi **şalihī**
l-wilayāti l-muttáhida wal-^cālam ^oágma^c \ wa-đákarat šábakat sī ^oén ^oén ^oil-^oámrikíyya \ ^oanna
r-ra^oisa l-^oámrikíyya ^oábda ta^oáθθuran bāliğan \ wa-húwa yutābi^cu ^camalíyyata **itlāqi** l-
makkūk bi-nagāhin ^oáms \ min **qā**^cidat^ji kép kanávrali l-fadā^oíyya bi-wilāyat^ji félórida
l-^oámrikíyya \ wa-llá^ji **hađará-ha** mi^oātu l-^oalāf mina l-^oámrikiyyīn \ ^cala **ṭūli** sawāhili
l-wilāya \ wa-mina l-muntáđiri ^oan yúgriya ruwwād il-fadā^oi s-sítta ^cala mátni l-makkūk
^cádadān mina t-tagāribi l-^cilmíyya fi l-fadā^oi l-xārigíyy \ xilāla l-muhímmati t-tārixíyya \

^oalláti tastágriqu tísa^cata ^oayyām/

/fi hāðihī n-nášra \ risālatun **lir-ra**^{۱۷}is húsni mubārak mina **r-ra**^{۱۸}isi l-yamaníyyi ^{۱۹}áli ^{۲۰}abdálla **ṣalih** \ qāma bi-taslīmi-ha nā^{۲۱}ibū **ra**^{۲۲}isi l-wuzarā^{۲۳} wazīru l-xārigíyyati l-yamaníyy \ xilāla stiqbāli **r-ra**^{۲۴}is lá-hu fi šármī š-šēx \ ^{۲۵}ar-ra^{۲۶}is mubārak yastáqbilu nā^{۲۷}iba **ra**^{۲۸}isi l-wuzarā^{۲۹} wazīra l-xārigíyyati l-^{۳۰}úgandíyy \ ^{۳۱}ad-duktūr kamāl il-ganzūri **ra**^{۳۲}isu máglisi l-wuzarā^{۳۳} yu^{۳۴}ákkidu \ ^{۳۵}aqiba ftitāhi-hi kúbri **taqātu**^{۳۶} as-swīs **biṭ-ṭarīqi** d-dā^{۳۷}iríyya **ḥawla** l-qāhira \ ^{۳۸}ánna-hu támma ^{۳۹}infāqu mi^{۴۰}atáyni wa^{۴۱}**arba**^{۴۲}īna milyār gunáyh \ ^{۴۳}ala mášru^{۴۴}āti l-bínyati l-^{۴۵}ásasíyya \ munđu ^{۴۶}āmi θnáyni wá-θamanīn \ ^{۴۷}al-qiyādatu l-filístiníyyatu tuwāfiqū bil-^{۴۸}áglabíyya \ ^{۴۹}ala ttifāq **wāy** plantáyšn \ wa-tu^{۵۰}ákkidu ltizāma-ha l-kāmil bi-kāffati l-más^{۵۱}uliyāt ^{۵۲}al-mutaráttibati ^{۵۳}aláy-h \ ^{۵۴}al-^{۵۵}irāq yú^{۵۶}linu l-wáqfa l-fawríyya lit-ta^{۵۷}āwuni ma^{۵۸}a l-lágnati d-dawlíyyati l-xāss̄a \ ^{۵۹}al-mukállafati bi-náza^{۶۰}i ^{۶۱}áslihati d-damāri š-šāmil \ wa-kāffati ^{۶۲}ánšiṭatí-ha ^{۶۳}tibāran mina l-yáwm \ ru^{۶۴}asā^{۶۵}u dúwali wa-ḥukumāti dúwali **ğárbi** ^{۶۶}afriqiya yuqarrirūna xilāla qímmati l-magmū^{۶۷}ati **l-íqtiṣadíyyati** fi ^{۶۸}abūga \ taškīla quwwāti **hífḍi** salāmin ^{۶۹}íqlimíyya \ wa^{۷۰}alíya \ li-ttixāði **qararātin** li-taswíyati n-niza^{۷۱}āt \ ^{۷۲}al-ḥukūmatu r-rusíyyatu tuwāfiqū ^{۷۳}ala magmū^{۷۴}atin mina l-^{۷۵}ígra^{۷۶}āt \ li^{۷۷}inhā^{۷۸}i l-^{۷۹}ázmati **l-íqtiṣadíyya** \ ^{۸۰}alláti ^{۸۱}áṣafat bīl-bilād \ \ ^{۸۲}al-^{۸۳}anbā^{۸۴}u **bit-taṭfīl** \ mina l-qāhira \ \ taláqqqa **r-ra**^{۸۵}is húsni mubārak **ṣabāha** l-yáwm risālatan mina **r-ra**^{۸۶}isi l-yamaníyyi ^{۸۷}áli ^{۸۸}abdálla **ṣalih** \ tata^{۸۹}allaqu bil-^{۹۰}alaqāti θ-θuna^{۹۱}íyyati báyna l-baladáyni š-šáqiqáy় \ fi ḥílli t-taṭawwurāti l-muta^{۹۲}állyati bil-mántiqa \ **wa-qaḍíyati** l-^{۹۳}ámni fi l-báhri l-^{۹۴}áḥmar \ wal-^{۹۵}alaqāti l-muštárakati báyna l-baladáyn \ fi ma yata^{۹۶}allaqu bi-qadíyati **l-qárni** l-^{۹۷}afriqíyy \ \ **qāma** bi-náqli **r-risāla** ^{۹۸}as-sáyyid ^{۹۹}abd al-qādir bāgāmāl nā^{۱۰۰}ibū **ra**^{۱۰۱}isi l-wuzarā^{۱۰۲} wazīru l-xārigíyyati l-yamaníyy \ xilāla stiqbāli **r-ra**^{۱۰۳}is mubārak lá-hu l-yáwm \ fi šármī š-šēx \ **ḥáḍara** l-muqābala ^{۱۰۴}as-sáyyid ^{۱۰۵}ámrū mūsa wazīru l-xārigíyya \ wa-safīru l-yáman bil-qāhira \ **wa-ṣarráha** l-wazīru l-yamaníyyə ^{۱۰۶}aqiba l-muqābala ^{۱۰۷}anna **r-ra**^{۱۰۸}is mubārak hámma-hu risālatan ^{۱۰۹}ila **ṣaqīqi**-hi l-yamaníyyi **r-ra**^{۱۱۰}is ^{۱۱۱}áli ^{۱۱۲}abdálla **ṣalih** \ ^{۱۱۳}ra**ba** fī-ha ^{۱۱۴}an **taqdīri**-hi l-kabīr \ ^{۱۱۵}lil-^{۱۱۶}alaqāti l-mutamáyyizati báyna l-baladáyn \ **wa-qāla** ^{۱۱۷}inna **r-ra**^{۱۱۸}is mubārak ^{۱۱۹}ra**ba** ^{۱۲۰}an **taqdīri**-hi l-kabīr \ ^{۱۲۱}lil-máwqifi l-yamaníyy \ wal-máwqifi l-^{۱۲۲}eritríyy \ bi-šá^{۱۲۳}ni mas^{۱۲۴}álati t-tahkīmi fi muškīlati gúzur ḥnīš \ mu^{۱۲۵}ákkidan ^{۱۲۶}anna máwqifa l-baladáyn \ yáfrudu ^{۱۲۷}ala **ṭ-ṭarafáyni** **qabūla** qarāri t-tahkīm \ mímma yúfṣihu l-magāla ^{۱۲۸}amāma táswhiyātin mušābiha \ tugánnibu **manāṭiqā** t-tawáttur was-

suxūna \ **áyya** **ṣidāmātin** **askaríyya** \ wa-tusā^cidu š-šu^cūba ^cala ^oan tágida ^oamāma-**ha**
fúraṣan \ li-taswíyati l-múškilāti bi-**ṭúruqin** **ḥaḍaríyya** \ mušī**ran** ^oila ^oanna ḏālika yuθábbitu
 mabādi^oa l-**qānūni** d-dawlíyy \ wa-**ḥtirāma** **š-šara**^cíyyati d-dawlíyya \ wa-**háwla** ^oafāqi t-
 ta^cāwuni θ-θuna^oíyyi báyna **míṣra** wal-yáman \ **qāla** l-wazīru l-yamaníyy ^oínna-hu támmat
 munāqašatu ^oafāqi t-ta^cāwuni ma^ca **r-ra**^ois mubārak \ kama sa-yatímmu báhθi súbuli dá^cmi
 t-ta^cāwuni ma^ca d-duktür kamāl il-ganzūri **ra**^oisi máglisi l-wuzarā^o \ wa-**ki'bāri** l-más^culīn \
 hayθu sa-yatímmu munāqašatu θalāθi **qaḍāya** **ra**^oisíyya \ tatanāwalu bil-báhθi ma támma
 l-ittifāqu ^caláy-h \ fi gtima^cāti l-lágnati l-**miṣríyyati** l-yamaníyyati l-muštáraka \ wa-^oiqāmata
 l-bánki l-yamaníyyi l-**miṣríyy** \ wa-**šárikati** l-yamaníyyati lil-ístiθ**māri** ma^ca **míṣr** \ wan-náqli
 l-bahríyyi l-muštárak \ **wa-qāla** ^oinna hunāka níyatan li-^oan yakūna hunāka ta^cāwunun waθīq
 báyna **maḥáttati** l-háwiyyāt fi l-**mántiqati** l-húrrati bi-minā^oi ^cádan \ **wa-maḥáttati** l-háwiyyāt
 l-múzma^c ^oiqamátu-ha \ bi-**mántiqati** **šárqi** **pōr** sa^cid \ wa-^oakkáda nā^oibu **ra**^oisi l-wuzarā^oi
 l-yamaníyyi ^oala nisihāba l-^oeritríyy sa-yantáhi **gádan** \ wa-^oanna **r-ra**^oisa l-^oeritríyy ^oasyās
^oafórqi \ sa-yazūru l-yáman ^oal-**arbi**^cāa l-**qādim** \ li-^oinhā^oi l-**mawdū**^ci tamāma \ wa-**háwla**
 wuguhāti **náḍari** l-yáman \ **háwla** ma yúgra hāliyyan fi ^camalíyyati s-salām \ ^cala l-masāri
 l-filíṣtiníyyi l-^oísra^cilíyy \ **qāla** ^oinna l-^oámra ma zāla **híbran** ^cala **wáraq** \ wa-la búdda **min**
taṭbīqi-hi \ ^cala **árdi** **l-wāqi'a** \ \ \ **istáqbala** **r-ra**^ois húsni mubārak ^oal-yáwma bi-madīnati
šármī š-šēx ^oas-sáyyid \ káti**gāya** \ nā^oiba **ra**^oisi l-wuzarā^o wazīra l-xārigíyyati l-^oúgandíyyi
 lládi yazūru **míṣra** hāliyyan \ **hádara** l-muqābala s-sáyyid **ámru** mūsa wazīru l-xārigíyya \
 wa-safīru ^ougánda bil-**qāhira** \ **wa-ṣarráḥa** l-wazīru l-^oúgandíyyu **áqiba** l-liqā^o \ ^oanna-hu
 nāqaša ma^ca **r-ra**^ois mubārak \ ^oat-**taṭawwurāti** lláti tašhádu-ha l-**mántiqā** \ wan-nizā^ca
 l-**qā**^oima hāliyyan fi l-kóngu d-dímuqratíyya \ bil-^oidāfati ^oila **taṭawwurāti** l-^oawdā^ci fī
 burúndi \ wa-natā^oigi muhādaθāti ^oarūša \ ^oalláti ^ougrýyat mu^oáxxaran fī tanzāniya \ ^oila
 gānibi **qaḍíyati** s-sudān \ bi-^ctibāri ^oanna l-**wáda**^ca fi d-dúwali θ-θalāθ \ yu^oáθθiru ^cala
 l-^oámni wal-**istiqrār** \ fi ^ougánda \ **wa-qāla** ^oinna-hu sa-yunāqíšu l-**máwqifa** **bit-tafsīl** ma^ca
 s-sáyyid **ámru** mūsa fi **wáqtin** lāhiq \ wa-kāna l-wazīru l-^oúgandíyyu **qad** **wáṣala** ^oila l-**qāhirati**
^oáms \ fi ziyāratin tastáǵriku xámsata ^oayyām \ \ ^oáclana d-duktür kamāl il-ganzūri **ra**^oisu
 máglisi l-wuzarā^o \ ^oanna ma támma ^oinfāqu-hu ^cala mášru^cāti l-bínyati l-^oasasíyya múnðu

[°]āmi θnáyni wá-θamanín wa-háttá l-[°]āmi l-halíyy \ bálaǵa mi[°]atáyn u-[°]arba[°]na milyár gunáyh \ wa-ðálíka fi [°]iṭári dá[°]wati **r-ra**[°]is mubárak \ li-tahqíqi l-húlmu li-[°]abná[°]i š-šá[°]b \ lil-xurúgi mina l-wádji \ wa-[°]iqāmati **xaríṭatin** [°]úmráníyyatín gadídatin \ fi **míṣr** \\ gá[°]a ðálíka fi **taṣríḥátin** lid-ductúri l-ganzúri l-yáwm [°]aqíba ftitáhi-hi kúbri **taqáṭu**[°]i s-swís \ **biṭ-ṭarīqi** d-dá[°]iríyyi **háwla** l-qáhira \ **bi-ṭúli** mí[°]atín wa-θaláθatín wa-xamsína métran \ wa-bi-taklífatín bálaǵat θaláθatan wa-[°]aśríná milyún gunáyh \ wa-yášmalu l-kúbri θamaníyyata munhadarát \ **bi-ṭúli** [°]arbá[°]at kílumetrát \ wa-[°]ášarata muháwira **húrra** \ túṣimu fi s-suyúlati l-hárákati l-mururíyya \ lis-sayyarátí l-qádimá mina s-swís wal-[°]ísma[°]ilíyya wal-múduni l-gadídá \ wa-ka-ðálíka stiy[°]abi **d-dáḡti** l-mururíyy \ [°]an-náting [°]ani t-tawássu[°]ati l-mústaqbalíyya \ lil-hárákati l-[°]úmráníyya \ **wa-qad** šáhida l-iftitáh wuzarā[°]u l-[°]iskáni wát-ta[°]mír \ wal-**kahrubá**[°] wa-qíṭá[°]i l-[°]a[°]mál \ wal-malíyyati **wás-ṣiná**[°]a \ wal-[°]intági l-harbíyy **wat-taxtít** \ **wa-muháfiḍá**[°]al-qáhira wal-qályubíyya \ **wa-**[°]awdáha d-ductúr muhámmad [°]ibrahím sulaymán wazíru l-[°]iskáni wal-**marāfiq** wal-múgtama[°]ati l-[°]úmráníyyati l-gadídá \ [°]ánna-hu támma l-intihá[°]u min [°]inšá[°]i kúbri **taqáṭu**[°]i s-swís \ xilála θamaníyyata [°]ášara šáhra \ [°]áyya ([°]a)nna-hu ntáha bil-kámil \ **qábla** maw[°]idi-hi bi-síttati [°]áshur \ wa-[°]aśára wazíru t-ta[°]mír [°]ila [°]ánna-hu támma l-intihá[°]u [°]áyḍan \ mina l-gúz[°]i l-[°]axír min mihwari s-sádis wal-[°]aśríná min yúlyu \ mímma yumáθhilu [°]uslūban **háḍaríyyan** \ li-hálli muškílati l-murúr \ wa-húwa [°]igádu **taqáṭa**[°]at... **taqáṭu**[°]atin **húrra** \ lam táḥduθ min **qábl** [°]ala **ṭ-ṭarīqi** d-dá[°]iríyyi bi-[°]ákmali-h \ wa-lládi yu[°]tábaru [°]áhada l-mášru[°]ati l-**qawmíyya** \ wa-yábluğu **ṭulu**-hu mi[°]atáy kílumétr \\ [°]á[°]raba s-sáyyid [°]ámrú mūsa wazíru l-xárigíyyati l-yáwm [°]an musānadáti-hi li-máwqifi **r-ra**[°]isi l-filístiníyyi yásir [°]arafát \ bi-šá[°]ni siyásati l-istiyṭáni l-[°]ísla[°]ilíyyi fi l-[°]arādi l-[°]arabíyyati l-muhtálla \ **wa-qála** s-sáyyid [°]ámrú mūsa fi **taṣríḥátin** [°]ádla bí-ha l-yáwma fi **šármí** š-šéx \ li-mandúbi l-[°]axbári l-masmú[°]a \ [°]inna stimrára siyásati l-istiyṭáni l-[°]ísla[°]ilíyy \ sáwfá tu[°]áddi hámádá [°]ila taxríbi [°]amalíyyati s-salám \ fi **mántiqati** **š-šárqi** l-[°]áwsat \\ **wa-**[°]awdáha wazíru l-xárigíyyati [°]anna l-istiyṭána yá[°]ni l-isti[°]mára wal-isti[°]lá[°]a [°]ala [°]arādi l-[°]gáyr \ láysa **fáqat** fi **d-díffati** l-[°]garbíyya \ wa-lákin fi l-ğuláni [°]áyḍan \ **wa-**[°]gáyri-hima mina l-[°]arādi l-muhtálla \\ [°]istáqbala l-yáwma **r-ra**[°]isu l-filístiníyyu yásir [°]arafát fi **ramálla** \ [°]as-sáyyid fáyiz **it-ṭaráwna** \ **ra**[°]isa l-wuzarā[°]i l-[°]úrdunníyy \ wal-wáfda l-muráfiqa

lá-h \ hayθu stá^crađa l-gānibāni taṭawwurāti l-máwqifi fi š-šárqi l-^oáwsaṭ \ fi ḥáw^oi ttifāqi wāy plantáyšen \ ^oalládi támma tawqī^cu-hu fi wāśinṭun \ ^oal-^ousbū^ca l-māđi \ hāđa wa-qad wāfaqati l-qiyādatu l-filíṣṭiníyyatu bil-^oáglabíyya \ ^cala ttifāq wāy plantáyšen \ wa-^oakkádat al-qiyādatu xilāla gtimā^ci-ha l-láylata l-māđiya fi ramálla \ bi-ri^oāsatí r-ra^oīsi l-filíṣṭiníyy yásir ^carafāt \ ^oakkádati ltizāma-ha l-kāmil bi-kāffati l-más^ouliyyāt ^oal-mutárattibati ^cala hāđa l-ittifāq \ bi-^ctibāri-hi ^oingāzan muhímmán liš-šá^cbi l-filíṣṭiníyy \ ^cala ṭarīqi sti^cādati-hi li-ḥuqūqi-hi l-waṭaníyyati l-kāmila \ wa-wáṣafati l-qiyādatu l-filíṣṭiníyyatu l-ittifāqa bi-^oánna-hu ^oigabíyy \ mušīratān ^oila darūrati ltizāmi l-gānibi l-^oísla^oilíyy \ bi-tanfīdi-h \ kama ^oakkada l-bayānu ^cala ^oahammíyyati stimrāri l-mušārakati l-^oámrikíyyati kāmilatan \ fi tanfīdi hāđa l-ittifāq \ ^cala l-gānibi l-^oísla^oilíyyi ṭalaba l-yáwma (^oi)shāq mordexāy wazīru d-difā^ci l-^oísla^oilíyy \ ^oas-súlṭata l-waṭaníyyata l-filíṣṭiníyya \ bi-ttixāđi l-mazīdi mina l-^oígra^oāt \ li-qam^ci ma ^oásma-hu bil-^oirhāb \ qabla ^oan táfiya ^oisra^oīlu bi-ltizāmāti-ha \ ^oal-muwáqqatati fi ttifāqi wāy plantáyšen \ fi l-wáqti náfsi-hi ^oáclana dāni nafē \ sikirtēru l-ḥukūmati l-^oísla^oilíyya \ ^oánna-hu \ lam yatímmə bá^cda taḥdīdu mawidin li-gtimā^ci l-ḥukūmati l-^oísla^oilíyya \ lil-iqtirā^ci ^cala l-ittifāqi l-filíṣṭiníyyi l-^oísla^oilíyy \ mušīran ^oila ^oanna l-ḥukūmata l-^oísla^oilíyya \ fi ntiđari xúṭaṭi mukāfahati l-^oirhāb \ ^oalláti sa-tuqáddimu-ha s-súlṭatu l-waṭaníyyata l-filíṣṭiníyya \ lil-wilayāti l-muttáḥida \ hāđa wa-mina l-muqárrari ^oan yáṣila dénis róss ^oal-munássiqa l-^oámrikíyyu li-^camalíyyati s-salāmi fi š-šárqi l-^oáwsaṭ \ wa-mārtin ^oíndik \ musā^cidu wazīratī l-xārigíyyati l-^oámrikíyya \ ^oila mántiqati š-šárqi l-^oáwsaṭ yáwma θ-θulaθā^oi l-qādim \ li-^oigrā^oi muḥadaθātin ma^ca l-gānibáyni l-filíṣṭiníyyi wal-^oísla^oilíyy \ lil-wuqūfi ^cala ḥtimálāti bád^oi mufāwaḍāti l-marḥalati n-niha^oíyya \ wa-fi l-^oarāđi l-muhtálla báda^oati l-yáwma l-gárrafātu l-^oísla^oilíyya \ ^oal-^cámala li-fáthī ṭarīqini stíyṭaníyyin gadīd \ fi madīnati l-xalīl \ yaltáhimu ^cašarāti d-dúnamāt \ mina l-^oarāđi l-filíṣṭiníyya \ wa-qad qáddama l-gānibu l-filíṣṭiníyyu ḥtigāgan ^oila l-gānibi l-^oísla^oilíyy ^cala hāđa l-muxáṭṭat \ muṭāliban bil-wáqfi l-fawríyy \ lil-^cámali fi hāđa ṭ-ṭarīq \ kama támma l-ittifāqu ^cala ^cáqdi gtimā^cin filíṣṭiníyyin ^oísla^oilíyyin mušṭárak \ xilāla l-^ousbū^ci l-ḥalíyy \ li-báḥθi hāđa l-^oigrā^oi l-^oísla^oilíyy \ ^oalládi yagī^ou fi ^oitāri l-hágmati l-ístyīṭaníyyati š-šárisa \ ^oalláti taqúmu bí-ha quwwātu l-iħtilāli l-^oísla^oilíyy \ fi l-^oarāđi l-muhtálla \\ ^oáyyu-ha s-sāda hāđihi l-^oanbā^o \

ta²tī-kum \ mina l-qāhira \ **‘agārati t-ṭa’irātu** l-harbíyyatu l-²ísra³ilíyyatu ⁴ala ⁵íddati
mawāqi⁶a li-rigāli l-muqāwamati l-lúbnaníyya \ fi ⁷áhadi l-wudyāni l-wāqī⁸ati ganūba wādi
 l-biqā⁹ \ **biš-šarīti** l-hududíyyi l-muhtáll \ bi-ganūbi lubnān \ wa-ðālika fi sā¹⁰atin mubákkiratin
 min **ṣabāhi** l-yáwm \\ min náhyatín ¹¹úxra ¹²infágarati l-yáwma sayyāratun malgūma \ fi
¹³áhadi l-muxayyamāti l-filístiníyya \ qúrba madīnatí **ṣáyda**¹⁴ \ bi-ganūbi lubnān \\ wa-ðákarat
maṣādiru ¹⁵amníyyatun lúbnaníyya \ ¹⁶anna l-infigāra lam yúsfir ¹⁷an wuqū¹⁸i ¹⁹isābāt \ wa-lam
 tú²⁰lin bá²¹d ²²áyyatu gíha \ más²³uliyyáta-ha ²⁴ani l-hādiθ \\ **‘aqárra l-yáwma** ru²⁵asā²⁶u dúwali
 wa-ḥukumāti dúwali **gárbi** ²⁷afríqiya xilāla l-qímmati l-hadíyyati wál-²⁸ašrīn \ lil-magmū²⁹ati
l-íqtisādíyya \ ³⁰al-mun³¹áqidati fi ³²abūga \ **‘aqárru** taškīla quwwati **hífqī** salāmin ³³íqlimíyya \
 wa-mašrū³⁴a mu³⁵āhadatin li-³⁶inshā³⁷i ³⁸alíyatín dā³⁹ima \ li-ttixāði **qararāti** taswíyati n-niza⁴⁰ati fi
l-mántīqa \ wa-ðákarat **maṣādiru** **muṭṭáli**⁴¹a \ ⁴²anna zu⁴³amā⁴⁴a l-magmū⁴⁵ati **qárraru** ⁴⁶áyðan
\ dā⁴⁷ma quwwāti magmū⁴⁸ati **gárbi** ⁴⁹afríqiya \ ⁵⁰al-ma⁵¹rūfati bí-smi ⁵²ekomóg \ ⁵³al-mawgūdati
hāliyyan \ fi syīra leōn \\ kama támma ⁵⁴áyðan xilāla l-qímma munāqašatu ⁵⁵āxiri **taṭawwurāti**
l-⁵⁶awdā⁵⁷ fi gínya bisāw \ hayθu ⁵⁸áṭla⁵⁹a **ra**⁶⁰is gínya bisāw \ barnārdu viyēra \ ⁶¹al-mušarikīna
fi l-qímma \ ⁶²ala ⁶³āxiri **taṭawwurāti l-⁶⁴awdā**⁶⁵i fī bilādi-h \ ⁶⁶ala **ṣa**⁶⁷idin ⁶⁸āxar ⁶⁹á⁷⁰raba mas⁷¹ulūna
diplomasíyyūna fi **nayzīriya** \ ⁷²ani ⁷³tiqādi-him bi-⁷⁴imkaníyyati t-**tawáṣṣul** ⁷⁵ila ttifāqin **li-wáqfi**
⁷⁶itlāqī n-nār \ wat-tawqī⁷⁷a ⁷⁸ala mu⁷⁹āhadati s-salām \ bi-šá⁸⁰ni gínya bisāw \ báyna **r-ra**⁸¹is
barnārdu viyēra \ wa-za⁸²īmi l-mútamarriḍīna l-⁸³áskariyyīn \ ⁸⁴inzumāni \ manyē \ wa-ðālika
xilāla l-igtima⁸⁵āti lláti tú⁸⁶qadu fi ⁸⁷abūga \ ⁸⁸ala hāmiši qímmati dúwali l-magmū⁸⁹ati **l-íqtisādíyya**
\ li-dúwali **gárbi** ⁹⁰afríqiya \ wa-kāna l-ganibáyni **qad** fášila **fi t-tawáṣṣul** (°)ila ttifāqin salām \
xilāla muhādaθāti-hima \ ⁹²áms \\ ⁹³á⁹⁴lana l-⁹⁵irāqu l-yáwma l-wáqfa l-fawrīyya lit-ta⁹⁶āwuni
ma⁹⁷a mufáttiši wa-murāqibi l-⁹⁸úmami l-muttáhida **waqfa** kāffati ⁹⁹ánṣītāti l-lágnati l-xāṣṣa \
¹⁰⁰al-mukállafati bi-náz¹⁰¹i ¹⁰²áslihati d-**damāri** š-šāmili l-¹⁰³iraqíyya \ gā¹⁰⁴a ðālika fi bayānin **ṣádara**
¹⁰⁵áqiba gtimā¹⁰⁶in muštárak \ li-máglisi qiyādati θ-**θáwra** \ wal-qiyādati l-quṭrīyya li-hízbi
l-bá¹⁰⁷θi l-hākim \ bi-ri¹⁰⁸āsatí **r-ra**¹⁰⁹is l-¹¹⁰íraqíyy **ṣaddām** ḥusáyn \ **wa-¹¹¹ashāra** l-bayānu ¹¹²ila
¹¹³anna hāða l-qarār \ la yataḍámmānu l-wakālata d-dawlīyyata **lit-ṭāqati** ð-ðarríyya \ ¹¹⁴alláti
tastaṭī¹¹⁵u muwāṣalat ¹¹⁶ánṣītāti-ha fi l-¹¹⁷irāq \ **biš-šarīti** ¹¹⁸an takūna ¹¹⁹ánṣītatū-ha mustaqíllatan
¹²⁰an ¹²¹ánṣītāti l-lágnati d-dawlīyyati l-xāṣṣa \ ¹²²an-nába¹²³u l-¹²⁴axīr \ fi hāðihi n-nášra \ **wāfaqati**
l-hukūmatu r-rusíyyatu l-yáwma ¹²⁵ala ¹²⁶ígra¹²⁷ātin tata¹²⁸allaqu bi-¹²⁹inhā¹³⁰i l-¹³¹ázmati **l-íqtisādíyya** \

^oalláti ^cáṣafat bil-bilād \ wa-**náqalat** wakālatu l-^oanbā^oi r-rusíyya ^oītartās \ ^can yivgīni brimakōf
ra^oīsi l-wuzarā^o \ ^oanna l-xúttata l-gadīda \ ^oalláti támma l-muwāfaqatu ^caláy-ha l-yáwm fi
gtimā^cin **xāssin** li-máglisi l-wúzarā^o \ láysa taháwwulan ^cani qtiṣādi s-sūq \ wa-^oínnama
^oī^cādatu **tanqīmin** lá-h \ **wa-**^oawdáha brimakōf \ ^oanna hāḍa l-barnāmig \ yáhdifu ^oila dá^c**mi**
ṣ-ṣina^cāti l-mahallíyya \ wa-musā^cadati l-ḥukūma \ ^cala l-wafā^oi bi-ltizamāti-ha \ li-dáf^ci
l-muráttabāti l-muta^oáxxi **ra** \ lil-^cāmilīna bid-dáwla \ bi-hāḍa (^oa)yyu-ha s-sāda tantáhi **nášratu**
l-^oaxbāri θ-θaníya **qaddamná-ha** lá-kum mina l-**qāhira** \ **šúkran** lá-kum/

/sayyidāt^j-i wa-sādat^j-i ^oas-salāmu ^caláy-kum wa-ráhmatu **l-lāh** \ fī hādīhi n-**nášra** \ qímmatun **míṣríyyatun** suríyya fi **šármī** š-šēx li-báhθi ^oāxiri **taṭawwurāt^j** ^camalíyyati s-salāmi **fi š-šárqi l-^oáwsaṭ** \ wa-^oahámni **l-qadāya** l-^carabíyyat^ji wál-^calaqāti θ-θuna^oíyyat^ji bayna **míṣra** wá-suríya \ ^o**ar-ra**^ois húsni **mubārak** yúṣdiru **qarāran** gúmhuríyyan bi-dá^cwat^ji máglisi š-šūra lil-ín^ciqād \ li-ftitāhi d-dáwri lil-ín^ciqādi t-tāsi^c ^cášar \ ^oi^ctibāran mina l-^o**arba**^cā^o ^oal-hād^ji ^cášara mínuvémber \\\ risālatun mina **r-ra**^ois **mubārak** ^oila ^oamíri l-kwáyt ^oaš-šáyxi l-gābiri l-^oáhmadi **ṣ-ṣubāḥ** \ **yanqúlu**-ha s-sáyyid **farūq** húsni wazīru θ-θaqāfa \\\ ^oas-sáyyid **ṣáfwat** iš-šarīf yu^cāqidu fi ftitāhi l-mu^ctámarí d-dawlíyyi líl-^oaswāqi l-muštáraka \ ^oanna **r-ra**^ois **mubārak** húwa ^oáwwalu man dá^ca líl-mušārakat^ji l-^oúruppíyya l-mútawassítíyya \\\ máglisu l-wuzarā^oi l-^oísra^oilíyyi **yá^cqidu** gtimā^can bá^cda **gádin** li-báhθi ^oiqrāri ttifāqi **wāy** ríver plantáyšen \\\ bád^ou ^oa^cmāli l-háfri fi ^oáhadi l-^oahyā^o ^oal-fílistíníyya bí-šarqíyyi l-qúdsi tamhīdan li-binā^oi háyyin sakaníyyin gadīd líl-mustawtīnīna l-yahūd \ fi **mánṭiqat^ji rā^osi** l-^camūd \\\ ^oal-^cirāqu **yárfudu** bayāna máglisi l-^oámni d-dawlíyyi lládi yudjīnu **qarāra** bağdād bi-wáqfi t-ta^cawuni ma^ca mufattišī l-^oúmami l-muttáhida \ wa-yu^oákkidu ^oanlá-hu lay yatarāga^ca ^cán **qarāri-h** \\\ **afrādu** gáyshi taḥrīri kusōva yaqumūna bi-^camaliyyat^ji taftīshin bil-**manāṭiqi** llát^ji **gādarát**-ha l-quwwātu **ṣ-ṣerbíyya** \ li-^oizālat^ji tafkīki l-^oalgāmi **ṣ-ṣerbíyya** l-mazrū^cat^ji bí-ha \\\ **tafṣīlu** l-^oanbā^o mina l-**qāhira** \ báda^oat gálsatu l-muḥadaθāti l-muwássa^ca báyna l-gānibáyna l-**míṣríyyi** wás-suríyyi bi-riyāsat^ji **r-ra**^oisáyni húsni **mubārak** \ was-suríyyi **hāfiḍ il-^oásad** \ bí-da^cda **qúhri** l-**yáwm** bi-qáriyati l-gólf ^oas-siyahíyya bi-madīnat^ji **šármī** š-šēx \ wa-tanāwalati l-muḥadaθātu ^oāxira **taṭawwurāti l-wád^ci** fī **mánṭiqati š-šárqi l-^oáwsaṭ** \ fi **ḍáw^oi** l-ittifāqi **l-fílistíníyyi** l-^oisrā^oilíyyi l-^oaxīr \ wa-**ḍarūrata** sti^cnāfi mufawadāti s-salāmi ^cala l-**masaráyni** s-suríyyi wal-lúbnaníyy \ **lil-wuṣūli** ^oila salāmin ^cādilin wa-dā^oimin fi l-**mánṭiqā** \ ^oila gānibi ^cádadīn mína l-**qadāya** l-^carabíyyat^ji wál-^oiqlimíyya \ kama tanāwalati l-muḥadaθātu **tatawwurāti l-máwqifi** bi-šá^oni l-^calaqāti s-suríyya t-turkíyya \ fi **ḍáw^oi** l-ittifāqi lládi wúqqi^ca báyna l-gānibáyn \ li-náz^ci fatīli l-^oázmat^ji báyna-huma \ bí-da^cda guhūdin **míṣríyyatín** mukáθθafa \ **qāma bí-ha r-ra**^ois **mubārak** \ ^oila gānibi l-^calaqāti θ-θuna^oíyyati l-mútamáyyiza \ wā-subuli diphthong for kasra **daf^cíy-ha** \ ^oila l-^oamām \ **yurāfiq** **r-ra**^ois ^oas-suríyyi wáfdun rasmíyyun **yadúmmu** s-sáyyid ^cábda l-ḥalīm xaddām nā^oiba **r-ra**^oisi s-suríyy \ was-sáyyid **farūq** iš-šára^c wazīra **l-xārigíyya**

\ wad-duktūr **‘īsa** darwīš safīra sūriya bil-qāhira \\\ wa-kāna **r-ra**²īsu s-suríyyu wal-wáfdū l-murāfiqū lá-h **qad waṣalā ḥúhra l-yáwmi** ³ila šármī š-šēx fi ziyāratin qasīra tastágriqu ⁴íddata sa^cāt \ wa-kāna fi stiqbāli-h **‘ar-ra**²īs húsni mubārak \ wad-duktūr kamāl il-ganzūri **ra**²īsu máglisi l-wuzarā³ \ was-sāda wuzarā³u 1-³i^clām wal-xārigíyya was-siyāḥa \ wa-mústašāru **r-ra**²īs líš-šu³ūni s-síyasíyya \ wa-safīru suríya bil-qāhira \ ⁵ad-duktūr \ ⁶īsa darwīš \\\ **‘ásdara r-ra**²īs muhámmad húsni mubārak **‘il-qarāra l-gúmhuríyya ráqmə** tultumíyya wáhid u-sitt̄īna lis-sána tamánya w-tisa^cīn \ bi-dá^cwaṭ̄i máglisi š-šūra lil-ín^ciqādi btidā^can min yáwmi l-⁷árba^cā³ \ ⁸al-ḥād̄jī **‘ásara** míñ nuvémber \ li-ftitāḥi dáwri l-ín^ciqādi t-tāsi^c **‘ásar** \ kama **‘ásdara r-ra**²īs mubārak **‘al-qarāra l-gúmhuríyya ráqmə** tultumíyya tnīn u-sitt̄īn \ lis-sána tamánya w-tisa^cīn \ bi-dá^cwaṭ̄i máglisi š-šá^cbi waš-šūra lí-gtimā^cin muštārak \ yáwma s-sábti **r-rābi**^c **‘ásara** míñ nuvémber \ hāḍa wa-sáwfa yúlqi **r-ra**²īs mubārak **xiṭāban** muhímmán fi l-ígtimā^ci l-muštārak li-máglisáyi š-šá^cbi waš-šūra \ wā-mina l-muqárrari ⁹an **yá’asa r-ra**²īs mubārak igtimā^ca l-háy³ati l-párlamaníyyat̄i lil-hízbi **l-waṭaníyy** \ yáwma θ-θulaθā³ ¹⁰al-^cásar min nuvémber il-ḥalíyy \ li- \ taswíyat̄i... li-tasmíyat̄i **ra**²īsi máglisi š-šá^cb \ wal-wákiláyni \ fi d-dáwrati **l-párlamaníyyati l-gad̄īda** \\\ **taláqqa** ¹¹amíru l-kwáyt ¹²aš-šáyxi gābir il-¹³áḥmadī **ṣ-ṣubāḥi** l-yáwma risālatan šáfawíyya **mina r-ra**²īs húsni mubārak \ tata^cállaqu bil-^calaqāti θ-θuna³íyyati l-mútamáyyizat̄i báyna l-baladáyn \ wa-¹⁴axíri l-mústagiddāti l-muta^cálliqat̄i bil-¹⁵ahdāθi l-garíya \ **náqala r-risālata s-sáyyid farūq** húsni wazíru θ-θaqāfa \ xilāla stiqbāli ¹⁶amíri l-kwáyt̄i lá-hu **l-yáwm** \ kama **staqbála** walī-hu l-¹⁷áḥad \ **ra**²īsu máglisi l-wúzarā³i l-kwaytíyyi \ ¹⁸aš-šáyxi s^cādi l-^cabdállá sálím **iṣ-ṣubāḥi** l-yáwma \ ¹⁹as-sáyyid farūq húsni \ ²⁰allázi wáṣala l-kwáyt ²¹áwwala ²²áms \ fī ziyāratin rasmíyya tastágriqu \ ²³árba^cata ²⁴ayyām \\\ ²⁵ákkada s-sáyyid **ṣáfwat** iš-šarīf wazíru l-²⁶i^clām ²⁷anna **r-ra**²īs húsni mubārak \ ²⁸áwwalu man dá^ca ²⁹ila l-mušārakat̄i l-³⁰úruppíyya l-mútawassítíyya ³¹amāma l-párlamāni l-³²úruppíyyi fī strasbūr \ min ^cāmi ³³álfīn wa-tís^ci mí^catin wa-wāḥidin wá-tisa^cīn \ ḍālikā bi-hádafi **tahqīqi** l-istiqrāri wát-tanmíyat̄i lid-dúwali l-mútawassítíyya \ ³⁴ašāra wazíru l-³⁵i^clām (³⁶ila) ³⁷anna **míṣra** lá-ha ³⁸íngazātun **ḍáxma** \ fī **ḍílli** bírnamígi-ha l-ḥalíyyi líl-³⁹islāhi **l-íqtiṣadíyy** \ hayθu rtáfa^ca mu^cáddalu numū^ci n-nātīgi l-mahallíyyi l-⁴⁰ígmalíyy \ li-yáṣila ⁴¹ila xámsa fi l-mí^ca \ wa-sítta min ^cášara fi l-mí^ca \ fi

l-[°]āmi l-ḥalíyy \ wa-nxáfada [‘]ágzu l-muwāzanat^ī [‘]ila [‘]aqálla min wāhidin fi l-mí^oa \ mina
 n-nātigi l-máḥallíyyi l-[°]ígmalíyy \ kama nxáfada mu[‘]áddalu t-tadáxxum [‘]ila θalāθatin fi
 mí^o... fi l-mí^oa \ wa-sítta min [‘]ášara fi l-mí^oa \ wa-tawāfur \ [‘]iḥt^īiyatíyyi dákum \ mina \
[‘]al-[‘]umlāti [‘]ṣ-ṣá[‘]ba \ tagāwaza [‘]al-[‘]ašrīn milyār dulār \ fáḍlan [‘]an bínayatin [‘]ásasíyyatin
 qawíyya \ tuqáddaru takálifú-ha bi-ḥawaláy \ mi[‘]atáyni wa-sítta [‘]ášara milyār gunáyh \
صَفْوت
 gā[‘]a ḏälika l-yáwma xilāla l-kálímati llát^ī [‘]alqā-ha s-sáyyid [‘]sáṭafwat iš-šarīf fi ftitāhi l-
 mu[‘]támari d-dawlíyyi l-líl-[°]aswāqi l-muštáraka \ fī [‘]mántiqati l-báhri l-mútawássit wa-[‘]ifrīqiya
superfluous definite article
 \ wal-[‘]álamí l-[‘]arabíyy \ [‘]ar-rú[‘]ā \ wal-wāqa[‘] \ wa-[‘]ášara l-wazīru l-[‘]i[‘]lām [‘]ila [‘]anna
 t-tawássula [‘]ila [‘]afāqi s-sūqi l-[‘]húrra li-dúwali l-kumīsa \ bi-ḥulūli [‘]āmi [‘]alfáyn \ wa-[‘]inšā[‘]i
 l-itthādi l-gumrukíyyi \ fi [‘]āmi [‘]alfáyni wa-xámsa \ yumáθθilāni xúṭwatáyni muhímmatáyni
 li-[‘]iqāmati s-sūqi l-[‘]ífriqíyyati l-muštáraka \ wa-qāla [‘]inna [‘]míṣra yúmkīnu [‘]an tumáθθila
 nāfiðatan lil-ístiθmarāti l-[‘]arabíyya \ fi dúwali l-kumīsa \ wa-dúwali l-qārra \ wa-[‘]únṣurān
 mušággi[‘]an li-fáthi l-[‘]aswāqi l-[‘]ífriqíyya \ [‘]amāma l-múntagāti l-[‘]arabíyya \ li-tanšíti t-tabāduli
 t-tígaríyyi bayna d-dúwali l-[‘]arabíyyat^ī wál-[‘]ífriqíyya \ wa-[‘]akkáda s-sáyyid [‘]sáfwat iš-šarīf
[‘]ala [‘]ahammíyyat^ī dáwri l-[‘]i[‘]lāmi l-míṣríyyi fi dá[‘]mi [‘]qadāya t-tanmíyati l-máḥallíyya \ min
 xilāli manqūmatin mutakāmilatin l-líl-[‘]i[‘]lāmi l-[‘]íqlimíyy \ bi-[‘]tibāri-hi [‘]i[‘]lāman \ tanmawíyya
 \\\ wa-min gānibi-h [‘]ášara d-duktūr [‘]áḥmad gwīli wazīru t-tamwīni wát-tigāra [‘]ila [‘]anna
 t-tabādula t-tígaríyya bayna [‘]míṣra wa-dúwali munáḍḍamatí l-kumīsa \ yášhadu taṭáwwuran
!!!!
[‘]āmman... [‘]āman bá[‘]da [‘]ām \ hāḍa wa-yunāqišu l-mu[‘]támāru [‘]ala máda θalāθat^ī [‘]ayyām \
[‘]at-ta[‘]āwuna l-íqtiṣadíyya báyna d-dúwali l-[‘]arabíyya wa-dúwali [‘]ifrīqiya \ wa-[‘]afāqi t-
 tanmíyati l-íqtiṣadíyya fi [‘]míṣr \\\ ṣarráḥa l-yáwma dévid bār [‘]ilān [‘]al-mutaháddiθu bí-smi
 ra[‘]isi l-wúzará[‘]i l-[‘]isrā[‘]ilíyyi bínayamīn nétanyāhu \ bi-[‘]ánna máglisa l-wuzará[‘]i l-[‘]isrā[‘]ilíyyi
 sa-yá[‘]qidu gtimā[‘]an bá[‘]da ḡádini θ-θúlaθā[‘] \ li-báḥθi wa-[‘]iqrāri ttifāqi wāy plantáyšən \
 wa-đälīka bá[‘]da [‘]án tusállim [‘]as-súltātu l-waṭaníyyatu l-fílistíníyya \ xúṭaṭa l-[‘]ámali l-xāṣṣa
 bi-mukāfahati l-[‘]irhāb \ [‘]ila l-wilayāti l-muttáhidati l-[‘]áméríkíyya \ wa-kāna máglisu l-wuzará[‘]i
 l-[‘]isrā[‘]ilíyyi qadi stáma[‘]a xilāla gálsat^ī-hi l-[‘]úsbu[‘]íyya l-yáwm \ [‘]ila tákārīra [‘]amníyya \
 kama báḥθa l-isti[‘]dadāt^ī li-tanfiði ttifāqi wāy plantáyšən \ wa-ś-ṣurū[‘]i fi l-mufawadāt^ī
 ḥawla l-wád[‘]i n-niha[‘]íyy \\\ fi l-wáqti náfsi-hi báda[‘]a l-yáwma l-mústawṭinūna l-yahūd

^a^māla l-háfri fī ^áhadi l-^ahyā^o ^al-fílistíníyya fī šarqíyyi l-qúds \ tamhīdan li-binā^i háyyin sákaníyyin gadjīd \ líl-mustawtínīna l-yahūd \ yášmalu hāða l-mašrū^u binā^a mí^atín \ wa-θnatáyni wá-θalaθīna wáhdatan sakaniyya \ fi háyyi rā^si l-^amūd \ ^alláði kānati l-hukūmatu l-^ísla^o ilíyya qad ^aqárrati l-binā^a fī-h \ múnðu \ ^íddati ^áshur \\ wā-ðákrati l-^iðā^c atu l-^íslā^o ilíyyatu ^anna ra^o ìsa l-wuzarā^i l-^ísla^o ilíyye ^á^c ṭa d-dáw^a l-^áxðar líl-^a^māli l-mábdá^iyyati l-xássati bí-^inšā^i hāðihi l-mustáwtana \ hāða wa-qad ^adānat hárakatu s-salāmi l-^ān ^al-^ísla^o ilíyya \ qarāra nētanyāhu bi-^iqāmatjí siyāgin háwla mántiqatjí rā^si l-^amūd \ bi-^sarqíyyi l-qúds \ wa-wáṣafati l-^igrā^a bi-^ánnahu yu^cáddu ntihākan li-ttifāqi wāy plantáyšen \\ wa-^ala sha^c ìdin ^áxar ṣarráhat maṣādiru fílistíníyyatuni l-yáwm bi-^ánnu gtimā^an ^amníyyan fílistíníyyan ^íslā^o ilíyyan \ ^úqida fī nihāyatí l-^usbū^i l-mádji \ wa-ðāliku li-báhθi l-qadāya l-^amníyya l-xássatjí bil-ísti^c dadāt \ li-tanfīði l-marhálati θ-θaníyatjí mina l-insihābi l-^ísla^o ilíyy \ min ^arādji d-díffati l-^garbíyya \\ wa-min náhyatin ^úxra yábda^u dénis róss ^al-munássi qu l-^ámərikíyyu li-^amalíyyati s-salām fī š-šárqi l-^áwsaṭ \\ wa-mártin ^índik \ musá^c id wazīri l-xárigíyyati l-^ámərikíyya \ li-mántiqati š-šárq al-^áwsaṭ \\ ba^c da ǵádin \ muhímmatan gadjīda tastágriqu θalāθata ^asabī^a \ li-báhθi tanfīði ttifāqi wāy plantáyšen \\ xássatan(i) l-insihāb al-^íslā^o ilíyya mina d-díffati l-^garbíyya \ bi-nísbatjí θalāθata ^ášara fi l-mí^a \ bil-^iðāfatjí ^ila l-^ígra^o áti l-^amníyyatjí mina l-gānibi l-fílistíníyy \\ hāðihi l-^anbā^o nuwāfi-kum bí-hā mina l-qáhira \ ráfada l-^irāqu l-yáwma bayāna máglisi l-^ámni d-dawlíyyi ^alláði šúddira ^ámsi bi-^idānatjí qarāri baǵdād bi-wáqfi t-ta^c áwuni ma^a l-mufáttishīna d-dáwliyyīn \ ^al-mukallafīna bi-náz^i ^ásliħati d-damāri š-šāmil \ láda l-^irāq \\ wa-ṣarráha ǵáha yasīn ramadān \ nā^o ibu r-ra^o ìsi l-^iraqíyyi liš-ṣáḥafiyyīn \ bi-^ánnu baǵdāda lán tatarāga^a ^an máwqifi-ha l-ḥalíyy \ wa-^ánnu-ha tatamássaku bí-h \ hatta yatímma ráf^u l-^úqubātjí l-íqtisadíyya l-mafrūdatjí ^aláy-ha \\ wā-kāna máglisu l-^ámni d-dawlíyyi qad ^adāna bíl-^igmā^a qarāra l-^irāq \ bi-wáqfi t-ta^c áwuni ma^a l-mufáttishīna d-dáwliyyīn \\ wa-ṣálaba l-máglisu fī bayāni-ha ^áqiba l-gálsati ǵ-ṣári^a \ ^allátjí ^aqadá-ha l-láylata l-mádīya \\ baǵdād \ bit-tarāgu^i ^an máwqifi-h... ^an máwqifi-ha fáwran \ wa-bidūni š-šurūt \\ wā-wáṣafa máglisu l-^ámni d-dawlíyyi l-qarāra l-^iraqíyya bi-^ánnu-hu ntihākun xáṭirun líl-qararāti d-dawlíyya \\ hāða wa-qad qárrarat firāqu t-taftīši d-dawlíyya li-náz^i ^ásliħati

d-damāri š-šāmili l-^círaqíyya \ ta^clīqā ^cámaliyyātⁱ-ha fi l-^cirāq \ ^cáqiba qarāri l-hukūmati
l-^ciraqíyyati l-^oaxīr \ bi-wáqfi káffat^ji ^oáwguhu t-ta^cāwun \ ma^ca hādīhi l-firāq \\ wā-^cákarat
\ mas^oūlatun fī mārkaz al-murāqabati wát-tahqīqi d-dawlíyyi fi bağdād \ ^oanna hādā l-qarāra
gā^aa binā^aan ^cala ^oawāmīra min rītsar bátl̄r \ ^oar-^cra^oisi t-tánfiðíyy \ lil-lágnati l-xāss̄a \
^oat-tābi^cat^ji lil-^oúmami l-muttáhida \ wa-yá^at^ji ðālikā fi l-wáqti lládī wāsalat fī-hi l-
munáð̄amatu d-dawlíyyatu lit-^ctāqati d-darríyya ^oá^cmalá-ha l-yáwma fī bağdād \ hayθu
tawággahā fáriqāni tābi^cāni lil-munáð̄ama \ ^oila máwqa^cáyni xādi^cáyni li-murāqabati
l-^oúmami l-muttáhida \ hayθu sámaḥa l-^cirāqu li-munáð̄amatı t-^ctāqa d-darríyya faqāt \
bi-muwāsalat^ji ^oa^cmāli-ha \\ tālabā r-ra^ois u l-^oiraníyyu muhámmad xātimi l-yáwma bi-taškīli
hukūmatin ^oítilafíyyatin fī ^oafḡanistān \ tađúmmu gamī^ca l-faṣā^aili s-siyasíyya wál-
^cirakíyyat^ji hunāk \ gā^aa ðālikā xilāla gtmā^ci xātimi ma^ca wazīri xārigíyyat^ji tāzikistān \
^oalládī yazūru ^oirāna ḥalíyya \ min náhyatin ^oúxra ^oá^craba wazīru d-difā^ci l-^oiraníyyu ^can
qālaqi bilādi-h \ min taḥáwwuli ^oafḡanistān ^oila qā^cidatin ^caskaríyyatin ^oámərikíyya \ fi ɻillī
húkmi háraka^ji tālibān \ lá-ha \ wa-tá^at^ji hādīhi t-taṣriḥātu fi l-wáqti lládī tuwāṣilu fī-hi
l-quwwātu l-^oiraníyya \ ^oigrā^aa l-munāwarāti l-^caskaríyyati d-^cdáxma \ ^oallát^ji taqūmu bí-ha
^cala l-hudūdi l-^oiraníyyat^ji \ ma^ca ^oafḡanistān \\ ^oákkadat maṣādiru tābi^catun lil-^oúmami
l-muttáhida ^oanna rigāla gáyši taḥrīri kusūva báda^oū ḥalíyyan ^oal-qiyāma bi-^camaliyyātī taftīšin
\ bīl-manāṭiqi wal-qúra \ ^oallát^ji ḡādarāt-ha l-quwwātu ṣ-ṣerbíyya \ bi-hádafi ^oizālat^ji wa-tafkīki
l-^oalgāmi l-mazrū^ca \ min gānibi l-quwwāti ṣ-ṣerbíyya \ fī hādīhi l-manāṭiq \ wa-musā^cadati
l-lagi^oina llaǒīna fárru mina l-qáswi ṣ-ṣerbíyy \ ^cala l-^cáwdat^ji li-diyāri-him \ min náhyatin
^oúxra ^oá^clana nā^oibū wazīri l-^oi^clām fi yūguslāviya \ ^oánnu-hu wáfqan lil-ittifāqi l-^oaxīri lládī
^oúbrima báyna r-ra^ois l-yūguslavíyyi slóbudán mílušítš \ wa-rītšard hólbruk \ ^oal-mab^cūθi
l-^oámərikíyy \ fa-^oínna l-intixabāti l-mahallíyyata fī l-^oiqlīm \ sawfā tágri bá^cda tís^cat^ji ^oáshur
mina l-^oān \ wa-táhtha ^oišrāfi munáð̄amatı l-^oámni wát-ta^cāwuni fi ^ourúppa \ wa-húwa ma
yá^cni ntihā^aa l-^oázmat^ji fī kusūva \ wā-^oa^cāfa ^oanna t-tawágguhu d-dawlíyya l-ḥalíyya ^oizā^aa
l-^oiqlīm húwa tawágguhun maqbūl \ min gānibi yūguslāviya \ wa-xāss̄atan \ muhímmata
bá^cθati l-muháqqiqin \ ^oat-tābi^cat^ji līl-munáð̄amatı l-^oúruppíyya \ lā siyáma wa-^oínna-ha
tađúmmu fī ^oúduwiyyat^j-ha murāqibīna min rūsyā \ wa-dúwali ^ourúppa š-ṣarqíyya \

bil-^o**idāfa**^ji ^oila d-dúwali l-**garbíyyat**^ji l-^o**úxra** \\ ^oá^clanati l-**yáwma** ^oíhda l-gama^cāti l-prūtestantíyya l-mu^c**āriða** li-^camalíyyati s-salām fi ^o**arlánda** š-šamalíyya \ más^ouliyyáta-ha^can **másra**^ci l-muwāt̄ini l-kāθulikíyy \ ^oalláði ^o**uṭlīqat** ^caláy-hi **nirān** ^oáms fi ^oáhad šawāri^ca l-^c**āshima** bēlfast \ wa-yatazāminu hāða l-ḥādiθu \ ma^ca **nqidā**^ji l-muhímma l-muháddada \ li-tanfiði l-íttifāq \ ^oalláði **tawáṣṣala** ^oiláy-hi l-kátulik wal-prūtestānt fi ^oibrīl il-**māði** \ bi-šánni taškili máglisin tánfiðíyyi(n) fí l-^oiqlīm \ **yaḍúmmu** ^canāṣira mina l-ganibáyn \ bi-ḥulūli l-ḥādi waθ-θalaθīna min **šáhri** ^ouktūbar \ dūna **taḥqīqi taqáddumin** \ fí hāða **ṣ-ṣádad**/!!! /mina l-**qāhira** qaddámna lá-kum sadát-i wa-sādat-i **náṣrata** l-^o**axbāri** θ-θāniya \ sayyidāt^j-i wa-sādat^j-i \ ^oiðānu l-^c**āṣr**/

/fi hādīhi n-nášra \ ^ar-ra^is mubārak yataláqqa ttisālan hātifíyyan min sumūwi š-šáyxi zāyid bín sultān ^al nihayān ra^isi dáwlatj i l-^ímarāt \ hawla taṭawwurātj i l-^awdā^i fi š-šárqi l-^áwsat \ wa-^ahámmi l-qadāya l-^arabíyya \ ^ar-ra^isu yastáqbilu n-nā^iba θ-θāni li-ra^isi máglisi l-wúzarā^ \ wazīra d-difā^i wát-ṭayarāni s-sa^udíyy \ ^alládi yásilu ^ila l-qāhiratj i l-yáwma fi ziyāratin rasmíyya li-míṣr \ ^ad-duktūr kamāl il-ganzūri yábhaθu ma^a wazīri l-qáwmíyyātj i r-rusíyy \ súbula dá^mi ^áwguhi t-ta^awuni θ-θuna^íyyi bayna míṣra wa-rūsyā \ fi l-mágalātj i l-íqtiṣadíyya wát-tigaríyya \ ^ísra^ilu túrgi^u tanfīða ttifāqi wāy plantáyš3n hatta yatímma t-tasdīqu ^aláy-hi min gānibi l-hukūmatj i wal-knisát \ ^al-wilayātu l-muttáhida wá-briṭānya tuháddidāni bil-lugū^i líl-xiyāri l-^askaríyya \ dídda l-^irāq \ bi-sábabi qarāri-hi wáqfa t-ta^awuni ma^a l-mufáttišina d-dáwliyyin \ ^irānu taxtátimu ^ákbara munāwarātin ^askaríyya ^ála l-ḥudūdi ma^a ^afgānistān \ sáy(yi)datj-i wa-sádatj-i kāna hāda húwa l-mūgaz wa-^iláy-kumu l-^anbā^a bit-tafsīl mina l-qāhira \ taláqqa ^ar-ra^is húsni mu'bāraki l-yáwma ttisālan hātifíyyan min sumūwi š-šáyxi zāyid bín sultān ^al nihayān \ ra^isi dáwlatj i l-^ímarātj i l-^arabíyya l-muttáhida \ wa-qad tabādala z-za^imāni wígahātj i n-náðar \ hawla ^áxiri taṭawwurātj i l-^awdā^i fi qadíyati š-šárqi l-^áwsat \ fi dáw^i tawqī^i l-ittifāqi bayna s-súltatj i l-filíṣtiníyya wa-^ísra^il \ kama tanāwala l-íttisālu l-máwqifa ^ala s-ṣíhhatj i l-^arabíyya \ wa-taṭawwurātj i l-^awdā^i fi ^ádadī mina l-qadāya l-^arabíyya \\ yastáqbilu r-ra^is húsni mu'bārak ^al-^amīr sultāni bn ^ábdi l-^azīz ^an-nā^iba θ-θāni li-ra^isi máglisi l-wúzarā^ wazīra d-difā^i wát-ṭayarāni s-sa^udíyy \ ^alládi yásilu l-yáwma ^ila l-qāhira \ fi ziyāratin rasmíyya li-míṣra tastágrīqu ḥalāθata ^ayyām \ wa-yúgri l-mušīr muhámmad húsayn it-ṭanṭāwi wazīru d-difā^i mubāhaθātin ma^a l-más^uli s-sa^udíyy \ tatanāwalu dá^ma t-ta^awuni l-^áskaríyyi bayna míṣra wás-sa^udíyya \ ^ila gānibi báhθi ^ádadī mína l-qadāya s-síyasíyya wál-^askaríyya \ fi dáw^i taṭawwurātj i l-^awdā^i fi l-mántīqa \ ^istaqbála d-duktūr kamāl il-ganzūri ra^isu máglisi l-wúzarā^i bi-maktábi-hi l-yáwma s-sáyyid ramadān ^abd al-laṭif báff \ wazīra l-qáwmíyyātj i r-rusíyy \ ^alládi salláma-hu risālatan míni yevžini brimakáf ra^isi l-wúzarā^i r-rusíyy \ hawla dá^mi ^áwguhi t-ta^awuni θ-θuna^íyy \ wa-ṣarráha d-duktūr ^áhmad guwīli wazīru t-tigāratj i wát-tamwīn \ ^aqiba

l-muqābala \ bi-^oánna-hu támma báḥθu ^oádadín mína l-máwdū^cāt^ji l-múta^oálliqa \ bi-tad^cími
 l-^calaqāt^ji θ-θuna^oíyyat^ji bayna **míṣra** wa-rūsyā l-íttihadíyya \ **xāṣṣatan** ^oal-máwdū^cāt^ji t-
 tígariyyata wal-íqtiṣadíyya \ **wa-qadi stá^craḍa** d-duktür kamāl il-ganzūri **ra**^oísu máglisi
 l-wúzará^o \ xilāla l-muqābalat^ji t-tágribata l-miṣríyya li-barnāmīgi l-^oislāhi **l-íqtiṣadíyy** \
 kama támma **munāqašatu** ^oa^cmāli l-lágnat^ji l-miṣríyya r-rusíyya l-muštáraka \ ^oallát^ji sa-
 tagtámī^cu bil-qāhirat^ji xilāla **šáhri disāmber** il-qādim \ wa-min gānibi-hi **ṣarráḥa** wazīru
 l-qáwmiyyat^ji r-rusíyy \ bi-^oánna ziyārata-hu **li-míṣra** tā^ot^ji fi **'itāri** tafa^cili káffat^ji t-tawṣiyat^ji
 llát^ji **ṣádarat** \ ^caqiba ziyārat^ji **r-ra**^oís mubārak li-rūsyā l-íttihadíyya fi l-^cāmi l-mād^ji \
 kama **tu**^ctábaru tamhīdan li-ziyārat^ji **r-ra**^oís yéltsin **'ila** **míṣr** \ fi bidāyat^ji l-^cāmi l-qādim \\
ṣarráḥa l-yáwma mutaháddiθun bí-smi l-hukūmat^ji l-^oisra^oilíyya bi-^oánna ^oisra^oila qárrarat
\ ta^ogila l-bád^ji fi tanfīdi ttifāqi **wāy** plantáyšen \ li-múddat^ji **'ášarat**^ji ^oayyām \ li-^oi^cṭā^ji
l-knéseti l-^oisra^oilíyyi l-wáqta l-kāfi **lit-taṣdīqi** ^cala l-íttifāq \ **wa-qāla** l-mutaháddiθu ^oinna
n-nā^oiba l-^cāmm \ ^oal-^oisra^oilíyy \ **qadi** ttáxaða **qarārani** l-yáwma bi-^oánna l-ittifāqa **l-**
muqárrar \ ^oan yádxula l-yáwma hāyyiza t-tanfīd \ lán yunáffiða dūna **t-taṣdīqi** ^caláy-hi
min qíbali l-knesét \ **wa-sáwfa** yábda^ou l-knesét fi l-hād^ji **'ášar** min nuvāmber il-halíyy \
munāqašata l-íttifāq \ báynama **tunāqíšu** l-hukūmatu l-^oisra^oilíyya \ xilāla l-yawmáyni l-
qādimáyni **lit-taṣdīqi** ^caláy-h \ fi ma yu^cáddu **xárqan** **li-náṣṣi** l-ittifāq \ ^oalláði wúqqi^ca fi
wāšinṭun fi θ-θāliθi wál-^cašrīn min ^ouktūbari **l-mād^ji** \ wa-lláði lā **yataḍámmānu** ḍarūrata
^oíqrarí-hi min qíbali l-hukūma ^oaw(i l-)párlamāni l-^oisra^oilíyy \ li-yúṣbiha múlzima **wā-qad**
wáṣafa hásan **'asfūru** wazīru d-dáwlat^ji l-fílistíníyy \ wal-munássiqu fwi... fi **mufāwadāt^ji**
s-salām \ **wáṣafa** ^oilána ^oisra^oil \ ta^ogila tanfīdi l-íttifāq \ bi-^oánna-hu muḥāwalatun **lit-tahárrubi**
mín tanfīdi ltizāmāt^j-ha \ min nāhiyatín ^oúxra kašafát **maṣādiru** ^oisra^oilíyya ^oan-niqāba
l-yáwm \ ^cani l-xúṭṭat^ji llát^ji ^caddá-ha wazīru l-xārigíyyat^ji ^oerel **śarūn** \ **lit-tafāwud^ji** ma^ca
l-gānibi ^oal-fílistíníyy \ bi-šá^oni t-taswíyat^ji n-níha^oíyya \ **wa-naqalát** **ṣahīfat ida**^cát ^oíhra...
^oáhṛanót ^oal-^oisra^oilíyya ^can tílka l-maṣādir **qáwla-ha** \ ^oinna **xúṭṭata** **śarūn** **tataḍámmānu**
^oitālata **fátrat^ji** mufawadāti t-taswíyat d-dā'ima \ **li-fátratin** **táṣilu** **'ila** ^cašrīna ^cāma \ **wa-qālati**
ṣ-ṣahīfa ^oinna **śarōn** **sa-yá^criḍu** **xúṭṭata-hu** ^cala l-^oidārat^ji l-^oámrikíyya xilāla ziyārat^j-h
(^oi)la wāšinṭun ^oal-^cusbū^ca l-múqbil \ yá^ot^ji hāða fi l-wáqt^ji lláði báda^oat fī-hi **ṣabāḥa** l-yáwm

\ ^a^mālu l-binā^i fi mustáwtanatin ^ísla^ilíyya gadjida \ bi-háyyi rá^si l-^amūd bi-madžinati
 l-qúdsi š-šarqíyya l-muhtálla \ wa-kána binyamín nátanyáhu ra^isu wuzarā^i ^ísla^il \ qad
 ^á^ta d-dáw^a l-^áxdar \ li-binā^i l-mustáwtanatji l-gadjida \ kama báda^at sabáha l-yáwm
 ^a^mālu tawsí^i mustáwtanatji káriyat ^árba^a \ ^al-mugawira li-madžinati l-xalil **bíd-díffa**
l-ğarbíyya \ wa-tatađámmamu ^a^mālu t-tawsí^c \ ^inšá^a mi^atáy wáhdatin sakaníyya gadjida
 \\ yagtámi^c **u r-ra^isu** l-^ámrikíyy bél kléntuni l-yáwma ma^a mustašári-hi liš-šu^uni l-xárigíyya
 li-báhθi l-^ázmatji r-ráhina má^a l-^irāq \ ^íθra qarári bağdáda **bi-wáqfi** ta^awuni-ha ma^a
 l-lágnatji d-dawlíyya l-xásssa \ bi-náza^i ^áslihatji d-damári š-šámil l-^íraqíyya \ **wa-^ašárat**
 šabakat sī ^én ^éni l-^ixbaríyya l-^ámrikíyya ^ila **taşrihá** klíntun \ ^alláti ^ákkada fī-ha ^anna
 gamí^a l-xíyaratji **matrúhat** tun lit-ta^amuli má^a l-^irāq \ min náhiyatın ^úxra ^á^lanat **britanya**
 \ ^anna-ha sa-tudá^imu stixdáma l-qúwwa li-^igbári ^an-niğámi l-^íraqíyy \ ^ala l-íltizámi
 bil-qararátji d-dawlíyya l-xásssa \ bi-náza^i ^áslihatji d-damári š-šámil \ **wa-^awdáha**
 mutaháddiθun bí-smi tōni bl̄rra^isi l-wuzarā^i l-brítaníyy ^anna bl̄r \ sa-yúgri m... ^ittísalátin
 ma^a xulafáy **britanya** \ **hawla** l-^ázmatji r-ráhina má^a l-^irāq \ **wa-wáṣafa** l-mutaháddiθu
 l-qarára l-^íraqíyy \ bi-^anna-hu ntihákun li-ttifäqi bağdād ma^a l-^amini l-^ámmi lil-^úmami
 l-muttáhida \ **fi šáhri febráyera l-máđi** \ wa-fī bağdād **şaddáqa** l-párlamánu l-^íraqíyy fi
 gálsatin **ṭári^a** l-yáwm \ ^ala **qarári wáqfi** t-ta^awuni má^a l-lágnatji d-dawlíyya l-xásssa \
 ^alládi ttaxađát-hu l-qiyádatu l-^íraqíyya ^áms \ hāđa wa-**taštáriṭu** bağdād lir-rugú^i ^an hāđa
 l-qarár \ ^an túgriya l-^úmamu l-muttáhida murága^atan šámla líl-^uqubatji l-mafrúda ^aláy-ha
 \ wa-taw^ida taškīl al-lágnatji l-xásssa bit-taftiši ^ála l-^áslihatji l-^íraqíyya \ bil-^idāfatji ^ila
 ^iqálatji rá^isí-ha \ **rítšard** bátl̄r \ wa f l-wáqti náfsi-hi ^á^lanat mas^ulatun tāb^atun lil-^úmami
 l-muttáhida l-yáwm \ ^anna s-súluṭatji l-^íraqíyyata sámaħat li-farīqin fanníyy bil-lágnatji
 d-dawlíyya lít-taftiš \ bi-ziyáratji **mawāqi^a** ^íraqíyya \ wal-qiyámi bi-^a^máli **siyānatin**
 li-^ághizađi l-murāqabatji d-dawlíyya bi-murāfaqatji más^ulína ^íraqiyyín \ yá^ti hāđa fi
 l-wáqti lláđi **wāṣalat** fī-hi firáqu l-wákala d-dawlíyya **lit-tāqati** ð-ðarríyya ^á^malá-ha bín-
 nagáh \ lil-yáwmi θ-θáni ^ala t-tawáli \ wa-ðálíka bi-ziyáratji ^ádadín \ mina l-mawāqi^i
 l-^íraqíyya \\ sáy(yi)dat-i wa-sádat-i hāđihi l-^anbā^a ta^t̄i-kum mina l-qāhira \\ ^indállati
 l-yáwma štibakátun ^anífa báyna l-quwwatji t-turkíyya wá-mutamárridji hízbi l-^ummáli l-

kúrdestaníyyi l-**mahdūr** \ ba^cda nagāhi l-gunūdi l-³**atrāk** fi muhāṣarat^{jī}-him \ bi-³ihda l-**manātiqi** l-gábalíyya fi šárqi turkíya \ wa-kāna náḥwa ^cášaratin min ³a^cda^{jī} l-hízbi l-kurdíyyi **qad láqu máṣra**^ca-hum ³al-láylata l-**māḍiya** \ bil-qúrbi min madjínat^{jī} tānšilī ³at-turkíyya \ xilāla l-ištibakāt^{jī} llát^{jī} **wáqa**^cat báyna-hum wa-báyna l-gunūdi l-³**atrāk** \ ³allaðīna naffáðu ^camalíyyata ³inzálīn \ fi l-**mán̄tiqa** li-muhāṣarat^{jī} náḥwi ³arba^cīna nfíṣalíyyan \ min ³a^cda^{jī} l-hízb \ wa-gadīrun bið-ðíkri ³anna **ṣ-ṣirā**^ca d-dá³ira bayna l-quwwāt^{jī} t-turkíyya wa-³a^cda^{jī} hízbi l-^cummāli l-kúrdestaníyyi l-**mahdūr** \ ³alláði yás^ca li-³iqāmat^{jī} **mán̄tiqat^{jī}** húkmin ðatíyyin lá-hu fi ganūbi šárqi turkíya munðu ³árba^cata ^cášara ^cāman \ **qad** ³ásfara hátta l-³ān ^can **másra**^ci ³ákθara min tís^catin wa-^cašrīna ³álfa šáxṣ \\ ³á^clanati l-yáwma lágnatu l-**wasāṭa** l-mušákkala min dúwali **gárbi** ³afrīqiyā li-taswíyat^{jī} n-nizā^ci fi gínya bisāw \ ³á^clanat bunūda ttifāqi s-salām \ ³alláði **tawáṣṣala** ³iláy-hi r-ra³isu l-giníyy barnárdu viyēra \ ma^ca za-^cimi l-mútamarid^{jī}na fi bilādi-h \ wa-yanússu l-íttifāq ^cala tanfīði **qarāri** wáqfi ³itlāqi **n-nār** \ ³al-múbrami báyna-huma \ wa-muwāfaqat^{jī}-hima ^cala **nášri** quwwāt^{jī} **hífði** s-salāmi t-tābi^ca li-dúwali **gárbi** ³afrīqiyā \ wal-ma^crūfa bí-sm ³al-³ikumóğ \ fi gínya bisāw \ **wa-³aðāfa** l-mutaháddiθu bí-smi lágnat^{jī} l-**wasāṭa** fi l-³ázmāt^{jī} l-giníyya \ ³anna kúllan mína r-ra³is vyēra wa-za^cim \ ³ál-mutamarrid^{jī}in **qad** wāfaqā ³áyðan \ ^cala l-insihābi l-kāmili lil-quwwāt^{jī} l-³ágnabíyya min gínya bisāw \ ^cala ³án taħúlla mahálla-ha ^cala l-fáwr quwwāt ³al-³ikumūgu \ lil-fáṣl bayna l-³atrāfi l-mútanāhira fí l-bilād \ **wa-³aðāfa** l-mutaháddiθu ³ánnā l-íttifāq yáqđi bi-³i^cādat^{jī} fáthi l-**maṭāri** d-dawlíyy \ bil-^cāṣimat^{jī} bisāw \ lis-samāhi li-fíraqi l-³ígāθa \ bi-náqli l-má^cunāt \ kama **taqárrara** ³igrā^cu l-íntixabāt^{jī} l-^cāmma wár-ri³asíyya fi gínya bisāw fi **máw**^cidin ³aqṣā \ **šáhr** mārisa l-qādim \\ šánna l-yáwma **ṭ-ṭayarānu** l-³īraníyyu silsilatan mina l-**garāt^{jī}** l-gawwíyya ^cala **mawāqi**^ca wahmíyya xilāla l-marhálat^{jī} l-³axīra \ mina l-munāwarāt^{jī} l-^caskaríyya llát^{jī} qāmat bí-ha l-quwwātu l-musállaḥa l-³īraníyya \ fi ganūbi šárqi ³irān \ bil-qúrbi mina l-hudūdi l-³áfganíyya \ wa-yúðkaru ³anna mi³atáy ³álf gundíyyin mina l-quwwāt^{jī} l-musállaḥa l-³īraníyya \ wa-mi³āti l-^carabāt^{jī} l-muṣáffaha **wa-**^cášarāt^{jī} l-muqātilāt^{jī} **waṭ-ṭā’irāt^{jī}** l-helikóptər \ **qad** šārakat fi l-marhálat^{jī} n-níha³íyya mína l-munāwarāt \ ³allát^{jī} ³ugríyat fi mán̄tiqat^{jī} zabūl bil-qúrbi mína l-hudūdi l-³áfganíyya \\ tábda³u l-yáwma fi l-^cāṣimat^{jī} l-³áržantiníyya ^cmālu mu³támary **l-³a...** ³úmami l-muttáḥida

r-rābi^ca lil-³**atrāfi** l-mušārika fi mu^cāhadat^ji l-munāxi l-^cālamíyya \ wa-tastamírru l-ígtima^cātu
ħatta θ-θāliθ ^c**āšar** min šáhri nuvāmber il-gāri \ wa-kānati l-³**áržant^jin** allát^ji **tastad^jif** ³al-
mu³**támar** \ **qadi qtárah**at gádwalan lil-³a^cmāl \ yád^cu ³ila ³igrā^{?i} muħādaθātin bi-šá³ni
mušārakati **ṭ-ṭawa**^cíyya \ min gānibi d-dúwali n-nāmíya \ fi **xáfdi** nba^caθāt^ji l-ǵazāt allát^ji
tatasábbabu fi ziyādat^ji **dáragat^ji** **ħarārat** i 1-³**árd** \ yúðkaru ³anna mu³**támara** l-³úmami
l-muttáħida bi-šá³ni t-tágyirāt^ji l-munaxíyya lláði ^cúqida fi kiyūtu bíl-yapāni l-^cāma l-**mād^ji** \
³álzama d-dúwali **ṣ-ṣina**^cíyya l-mutaqáddima bi-**xáfdi** nbi^cāθi l-ǵazāt \ ³allát^ji tu³áθθiru
^ca(la) l-munāxi fi l-³**árd** \ yábda³u l-**yáwma ruwwādu l-fadā**³ \ ^cala mátni l-makkük diskáveri
gáwlatan mina s-sibāħa **fí l-fadā**³ \ wa-ðālika fi l-**yáwmi** r-rābi^ci min ríħlat^ji l-makkük \
³allát^ji ntálaqa míñ **qā**^cidat kép kánveral \ **yáwma** l-xamīsi l-**mād^ji** \ wa-yušāriku fi hāðihi
r-ríħla \ **rā**³idu l-**fadā**³i l-³ámərikíyy žón glén \ ³al-bāliġu mina l-^cúmr sába^catan wa-^cašrīna
^cāman \ wa-húwa ³ákbaru **rā**³id **fadā**³in la yazāl \ ^cala **qá**^cidi l-ħayā \\ wan-nába³u l-³axīr \
yastamírru **ṭ-ṭáqs.../**

/fī hādīhi n-nášra \ °as-sáyyid šáfwat iš-šarīf wazīru l-°i°lām \ yugáddidu stinkāra-hu lil-hámla
 °allátī tata°árrađu lá-ha míṣr \ min gānibi bá°di wasā°ili l-°i°lāmi l-ğarbíyya \ wal-xāṣṣatī
 bil-mazā°im ḥawla dṭihādi l-°aqbāt \ wa-yu°ákkidu °anna tílka l-íddi°a°āt lā °asāsa lá-ha
 mína ṣ-ṣíhha \ wa-ta°támido °ala qíṣaṣin muxtálalaqa \ ra°is u wuzarā°i °isra°il yuqárriru
 ta°gila gtimā°i l-hukūmati l-°isra°ilíyya l-muqárrari l-yáwm \ lit-taṣdīqi °ala ttifāq wāy
 plantáyš3n \ bayna l-gānibáyna l-fílistiníyyi wal-°isra°ilíyy \ li-hīni tasállumi-hi °al-xúttata
 l-fílistiníyya l-xāṣṣata bi-mukāfaḥati l-°irhāb \ dénis róss °al-mab°ūθu l-xāṣṣ liš-šárqi l-°áwsaṭ
 yábda°u ziyāratán bá°da gádin li-mántiqati š-šárqi l-°áwsaṭ \ li-murāqabati tanfīdī ttifāq
 wāy plantáyš3n \ máglisu l-°ámni d-dawlíyy \ yábhāθu qarāra s-sul(u)tāt °al-°íraqíyya
 wáqfa t-ta°āwun má°a ligāni t-taftīši d-dawlíyya \ °al-mukállafatī bi-°izālatī °áslihati d-damāri
 š-šāmili l-°íraqíyya \ °ar-ra°is u r-rusíyy bōris yéltsin yaltáqī ma°a wazīri d-difā°i r-rusíyy
 °igōr \ sergiyēv \ li-báhθi bá°di t-tartībāti l-xāṣṣatī bi-tahdīfi quwwāti l-gáyshi r-rusíyy \
 °anbā°u l-qāhira \ bit-tafṣil \\ gáddada s-sáyyid šáfwat iš-šarīf wazīru l-°i°lāmi stinkāra-hu
 lil-hámla \ °allátī tata°árrađu lá-ha míṣr \ min gānibi bá°di wasā°ili l-°i°lāmi l-ğarbíyya \
 xāṣṣatan mā yata°allaqu bil-mazā°imi ḥawla dṭihādi l-°aqbāt \ wa-°ákkada s-sáyyid šáfwat
 iš-šarīf fi tásrihātin li-ṣahīfati š-šárqi l-°áwsaṭ °aṣ-ṣādiratī fi lándan °al-yáwm bil-lúgati
 l-°arabíyya \ °anna tílka l-íddi°a°āt lā °asāsa lá-ha mína ṣ-ṣíhha \ wa-ta°támido °ala qíṣaṣin
 muxtálalaqa wa-kādība \ tāḍharu fī-ha rūḥu l-mu°āmaratī °ala míṣr \ mušīran °ila t-taqrīr
 °alládī našarát-hu ṣahīfat sāndey telegrāfi l-brītaníyya mu°áxxaran \ wa-zá°amat fī-hi
 ta°árruđa l-°aqbāt fi °lhāda qúra ṣ-ṣa°id \ lil-ídṭihād °ala yádī rigāli l-°ámni \ wa-šaddáda
 s-sáyyid šáfwat iš-šarīf °ala °anna míṣr bí-ha qáwanīn \ wa-°ánnu-hu láysa hunāka fárqun
 bayna masihíyyin wa-múslim \ wa-tasā°ala mugáddadan °ani l-°asbāb °allátī dā°at °ila wugūdi
 t-taqrīri l-xāṣṣi bil-°aqbāt fi míṣr \ dímna t-taqrīri l-matrūhatī °ala máktabi ra°is l-
 wúzarā°i l-°isra°ilíyyi binyamīn netanyāhu \ wa-yatasā°ala s-sáyyid wazīru l-°i°lām °ani
 s-sábab warā°a hādīhi l-hámlatī °ala míṣrə fi hādā t-tawqītī biđ-đāt \ wa-min °atrāfin
 bi-°áyni-ha \ tāqifu warā°a-ha \ wa-taháddaθa s-sáyyid wazīru l-°i°lām °an(i) l-íntiqadāt
 °allátī ta°árrađat lá-ha qanātu l-gazīra l-qáṭaríyya \ fi wasā°ili l-°i°lāmi l-miṣríyya \ fa-qāla

^ínya l-^ímān bi-ḥurríyyati l-^ílām \ lā yá^ni l-masāsa bít-tarīx wa-turāθi l-^úmam \ wa-yanbági
 ^an yakūna hunāka \\ ḥurríyyatun multázima mušīran ^ila ^ánna hādihī l-qanā \ tagāwazat
 ^indáma tanāwalat bil-^isā^a násra ^uktūber \ ^alládi yu^áddu gúz^an \ min rasidji kúlli
 ^arabíyy \\ hādihī l-^anbā^ ta^tjī-kum mina l-qāhira \\ qarrára binyamīn natanyāhu ra^isu
 wuzarā^i ^ísra^il ta^gīla l-gálса ^allátjī kāna mina l-muqárrari ^an yá^qida-ha máglisu l-
 wuzarā^i l-^ísra^ilíyy \ bá^da ɬúhri l-yáwm \ lit-taṣdjīqi ^ala ttifāq wāy plantáyš3ni l-^axīr
 bayna l-fílistiníyyina wal-^ísra^iliyyīn \ wa-ðālika hātta yatasállama tafaṣīla l-gádwali z-
 zamaníyy \ lil-xút̄tati l-fílistiníyya \ li-mukāfahati l-^irhāb \ wa-llátjī táqqījī \ bi-^tiqāli θalaθīna
 mina l-^anásiri n-nášīta fi hárakatjī hamās \ sárraha bi-ðālika ^itsħāq murdexāy \ wazīru
 d-difā^i l-^ísra^ilíyy \ mušīran ^ila ^ánna hādihī l-mas^ála \ tu^áddu l-^aqabata r-ra^isíyya
 ^amāma tanfiði muðákkirati ttifāq wāy plantáyš3n \ wa-qad ^aqaba d-duktūr sā^ib ^úriqāt \
 kabīru l-mufāwidjīna l-fílistiníyyina ^ala hāða l-qarār bi-qáwli-h \ ^ínna-ni ^ufáddilu ^an
 yú^lina netanyāhu şarāhātan \ ^ánna-hu lan yámđiyya qúduman fi tanfiði hādihī l-muðákkira
 \ bádalan min xálqi muškílatin siyasíyyatin gadjida \ wa-^adāfa ^úrayqāt \ ^ánna netanyāhu
 yuhāwilu bi-talā^c ubi-hi fi l-gádwali z-zamaníyyi lí-ttifāqi wāy plantáyš3n \ ^alládi sa-yastágriqu
 tánfiðú-hu θnáy ^ášara ^usbū^an \ ^an yaqūl \ ^ínna-hu láysa hunāka mawa^id muqáddasa \
 wa-bit-tāli yánsifu l-íttifāq \ wa-yúdxilu s-súltata l-fílistiníyya fi dawāmat ^al-masā^ili
 l-^ígra^íyya \ wal-líqa^at \ wád-ðamanāt \ wa-kānati s-súltatu l-fílistiníyya qad qaddámati
 l-láylata l-mad̄iya l-wilayāti l-muttáhida \ ^al-xút̄tata l-fílistiníyyata li-mukāfahati l-^irhāb \
 yá^tī ðālika fi l-wáqt alládi şarráhat maṣādiru fílistiníyyatuni l-yáwm \ bi-^ánna-hu mina
 l-muqárrari ^an yábda^a dénis róss ^al-mab^ūθu l-^ámerikíyyu l-xássu liš-şárqi l-^áwsat \
 bá^da gádin ziyāratán lil-mántiqá \ li-murāqabatjī tanfiði ttifāq wāy plantáyš3n \ wa-mina
 l-muqárrari ^an yúgriya róss igtima^ātin ma^a l-más^ulīna l-^ísra^iliyyīn \ hawla súbuli
 tanfiði l-wu^ūdi l-^ísra^ilíyya l-xássatjī bi-fáthī matār wa-minā^i gázza \ wa-^itlāqi sarāh
 xámsatin wa-saba^ina \ fílistiníyyan \ múhtagazīna ðāxila s-sugūni l-^ísra^ilíyya \ ^idāfatan
 ^ila ^iqāmatjī tarīqin yárbiṭu bayna d-ðáffati l-ğarbíyya wa-qitā^i gázza \ wā-qadi ntáqadat
 ^al-xārigíyyatu l-fáransíyya qarāra l-ḥukūmati l-^ísra^ilíyya \ bi-ta^gili tanfiði ttifāq wāy
 plantáyš3n \ wa-binā^i mustáwṭanatín gadjida fi ḥáyyi rá^si l-^amūd bil-qúds \ wa-qālati

l-mutaháddiθatu bí-smi l-wizāra \ ^ínnu-hu ^ámrūn mú°sif \ ^an yá°t̄ya hāða l-qarār \ fi
 l-wáqti lláði yataṭallabu ^i°adata θ-θíqa bayna l-gāníbáyni l-fílistiníyyi wal-^ísra°ilíyy \ min
 xiláli taṭbiqi l-^amīni lil-íttifāq \ wa-^ašāratí l-mutaháddiθatu l-fáransíyya fi taṣrīhin lá-ha
 l-yáwm \ ^ila ^ánna wáda^a l-qúds t̄ibqan lil-íttifāqí l-mábda°íyy \ yágibu ^an yunāqaša fi
 muſāwaðāti l-hálli n-níha°íyyi d-dā°im \\ tawággaha l-yáwma d-duktūr yūsuf bút̄rus gáli
 wazíru l-íqtiṣād ^ila lándan fi ziyāratin tastágríqu θalāθata ^ayyām \ talbíyatan li-dá^watin
 mina l-hukúmati l-brītaníyya \ wa-ṣarráḥa d-duktūr gáli qubáyla muḡādarát̄i-hi \ bi-^ánna-hu
 sa-yatímmu xilála z-ziyāra \ ^al-mušārakatu fi ftitáhi ḥámlatin tárwígíyya \ tábda°u gádan
 wa-taqūmu bí-ha l-hukúmatu l-brītaníyya \ lit-tarwígi lil-íqtiṣādi l-miṣríyy \ wa-dáf̄i l-
 ístiθmār ^ila s-sūqi l-miṣríyya \ wa-ziyādat̄i hágmi t-tigāra báyna l-baladáyn \ wa-^ákkada
 ^ánna mubādarata l-hukúmati l-brītaníyya \ tá°t̄i min munṭálaqi miṣdāqíyyati s-siyāsat̄i
 l-íqtiṣadíyya \ ^allát̄i yántahigú-ha r-ra°is húsni mubārak \ wa-^adāfa wazíru l-íqtiṣād \
 ^ánna-hu sa-yá^qidu ^íddata líqa°átin ma^a l-más°ulína l-brītaníyyín \ wa-ma^a ^ákθar min
 sít̄i mí°atin wa-xamsína mustáθmiran brītaníyyan \ mina l-múhtammína bi-míṣr \ li-^árḍi
 fúraṣin tuqáddimu-ha míṣru lil-mústaθmirín \\ yá^qidu máglisu l-^ámni d-dawlíyyi gtmá^ani
 l-yáwma li-báḥθi l-wáda^i fí l-^irāq ^ala dáw°i qarāri s-suluṭāti l-^íraqíyya \ wáqfa t-ta^awun
 ma^a ligāni t-taftíši d-dawlíyya l-mukállafat̄i bi-^izálat̄i ^áslihati d-damāri š-šāmili l-^íraqíyya
 \ wa-^ala ṣa^idin ^áxar gádara wíliyam kuhén wazíru d-difā^i l-^ámzrikíyyi wāšinṭun ^al-
 yáwma fi mustahálli gáwlatin fi ^urúppa \ wa-mánṭiqati l-xalīg \ tastáhdifu ḥášda t-ta^yidi
 s-siyasíyyi lil-wilayáti l-muttáhida \ qábla l-qiyámi bi-^áyyi ^ámalin muhtámal dídda l-^irāq
 li-ráfd̄i-hi t-ta^awuna ma^a mufáttiši l-^úmami l-muttáhida \ wā-min gānibi-ha wāṣalati
 l-yáwma l-lágnatu d-dawlíyya lit-ṭaqati ḍ-ḍarríyya \ ^amaliyyáti t-taftíš fi l-^irāq \ kama
 wāṣalati l-lágnatu l-xāṣṣa lil-^úmami l-muttáhida l-mukállafatu bi-náza^i ^áslihati d-damāri
 š-šāmili \ siyānata mu^addat̄i-ha θ-θaqila \ wa-kána l-^irāq \ qad sámaḥa li-mufáttiši l-wikála
 bi-muwāṣalat̄i našāṭati-him \ šarīṭata ^an yakūnu mústaqillín ^an xubarā^i l-lágnati d-
 dawlíyya \\ wa-kána rítšərd bátlər ra°isu mufáttiši l-lágna d-dawlíyya qad ^ákkada fi risālatin
 bá^aθa bí-ha l-láylata l-madíya li-máglisi l-^ámni \ ^ánna-hu qárrara l-íhtifāq̄ bi-gamí^i
 l-^anāṣir \ wa-qudurāti l-lágna fí l-^irāq \ háttá yamatákkana mina sti^nāfi ^ámalí-him \ ^íða

mā tarāga^ca l-^cirāqu^can qarāri-hi l-xāṣṣ bi-wáqfi ta^cāwuni-hi t-tāmm ma^ca l-lágnati d-dawlíyya \ yá^ti hāḍa fi l-wáqt alládi hāθθat fī-hi ^oas-ṣīnu bağdāda^cala ^oi^cādati n-náḍar fi qarāri-hā wáqfa t-ta^cāwun \ kama dā^cat pekīn ^oila ^oi^cādati n-náḍar fi l-^cuqubāti llát^ti yafrídu-ha máglisu l-^oámn ^cála bağdād \ kama ^oákkada l-mutaháddiθu bí-smi l-xārigíyyati^c ṣ-ṣiníyya \ ^oahammíyyata hälli l-^oázma \ min xilāli l-ḥiwār \\ ma zālat hāḍih i l-^oanbā^t ta^tī-kum mina l-qāhira \ yásilu l-yáwma ^oila kigāli ^cāṣimat ruwánda wáfdun míni kibāri d-díplumasíyyīna l-^oámzrikíyyīn \ bi-ri^tāsat^ji musā^cidat wazīrat \\ ^oal-xārigíyya l-^oámzrikíyya \ sūsən rāy় \\ wa-ḍālika fi ^oiṭār masā^cin ^oámzrikíyya li-wád^ci hāddin lil-ḥárbi d-dā^tira fi l-kúngu munḍu ḥalāθat^ti ^oáshur \ bayna l-quwwātī l-húkumíyya wa-ḥúlafā^ti-ha min gānib \ wal-mútamarriḍīna t-tútsi min gānibin ^oāxar \ wa-min nāhiyatīn ^oúxra náfat ḥukūmatu zimbābwē ^oal-yáwma rasmíyyan ^cilmá-ha bi-nýat^ti ḥúlafā^ti-ha fi ^oangūla \ sáḥba quwwātī-him mina t-tahālufi l-mu^táyyid li-ḥukūmati r-ra^tīsi l-^oángulíyyi lorā kabīla \ ^{sic}dídda l-mútamarriḍīn \ wa-yá^ti hāḍa n-náfy \ fi ^oa^cqābi^c ^oi^clāni mas^tūlin ^oámzrikíyy \ ^oanna ^oangūla qad wāfaqat^c ala l-insihā(b) fi ^oa^cqābi^c l-muḥādaθāt ^oalládi ^oagrā-ha l-wáfdū l-^oámzrikíyy \ ma^ca l-más^tūlīna hunāk \ mímma yúḍkaru ^oanna gáwlata l-wáfdi l-^oámzrikíyy ^oalláti šámilat hātta l-^oān kúllan míni ganūbi ^oafriqiya wal-kúngu d-dímuqratíyya \ wá-^oangūla wa-zámbiya wa-zimbābwē \ tá^ti fi l-wáqt alládi taráddadat fī-hi ^oanbā^tun ^cani ^ctizāmi quwwātī t-tahālif ^oal-mu^táyyida li-kabīla \ šánnna hugūmin gadīd \ ^oídida l-mútamarriḍīn \\ yuwaṣilu l-yáwm krístofer híl \ mab^cūθu s-salāmi l-^oámzrikíyyi fī maqdūnya guhūda-hu d-díplumasíyya li-ḥtiwā^ti l-^oázma fi ^oiqlīm kósova \ wa-mina l-muqárrari ^oan yagtāmi^ca híl fī brištīna ^cāṣimati l-^oiqlīm ma^ca mumáθθili l-^oáglabíyyati l-^oálbaníyya \ wa-kāna l-mab^cūθu l-^oámzrikíyy \ qad ^cáqada gáwlata mufāwadātin mumáθθila ^oáms \ ma^ca kúllin mína r-ra^tīsi ṣ-ṣerbíyyi milōsovítš wa-mab^cūθi l-íttihādi l-^curuppíyy \\ ^cáqiba wuṣūli-hi ^oila skōpi ^cāṣimat maqdūnya \ ^oiltáqa l-yáwma r-ra^tīsu r-rusíyye bōris yéltsin ma^ca wazīri d-difā^c ^oigōr sergiyēv \ ma^ca... fi ^oáhadi l-múntaga^cāt bi-mántiqat ^oal-báhri l-^oászwad \ hāyθu yataláqqqa r-ra^tīs yéltsin ^cala ^oi^clāg ^oθra ^oal-wá^cka ṣ-ṣah̄híyya llát^ti ^oallámat bí-hi mu^táxxara \ wa-ḍákara mutaháddiθun rasmíyyun fi l-krémlin \ ^oanna tafaṣīla l-liqā^t bayna yéltsin wa- \ sergiyēv sa-tú^clinu fi wáqtin lāhiq \ wa-fī l-wáqtí náfsi-hi ḍákarat wikalātu l-^oanbā^ti r-rusíyya \ ^oánna-hu mina l-muqárrari ^oan yá^criḍa wazīru d-difā^c i r-rusíyy ^cala r-ra^tīs yéltsin xilāla gtima^cí-hima \ ^oal-xúttata l-xāṣṣa

bi-tanfīði **bá^cdi l-³íslahāti l-xāss̄a** bil-gáyši r-rusíyy \ tábda^u bá^cda góðin fí nyudéhlí **gáwlatun**
gadðída mina l-muhádaθāti l-hindíyyati l-pákistaníyya \ wa-llát^ji tu^cáddu stíkmálan lil-
muhádaθāti llát^ji šahidát-ha ³islām ³abād \ fi l-xāmisa **ášara** min šáhri ³uktūbari **l-mādži** \
wa-tágri hāðihi l-**gáwla** \\ mina l-muhádaθāt binā^oan ^cala l-ittifāq ³alláði támma **t-tawáṣṣulu**
³iláy-hi fi θ-θáliθ wál^cašrīn min yúnyu \ ^cáma ³álfín wa-tís^ci mí^catin wa-sáb^catin wa-tisac^un
fi ³islām ³abād \ wa-lláði **taðámmána** taškila θamāniya magmu^cat^ji ^cámal \ tata^cállaqu bi-gamí^ci
l-qadáya l-xílfíyyat^ji báyna l-baladáyn \ wa-^cala **rá³si-ha qadíyatu** l-³ámni was-salām \
wa-**qadíyatu** kašmír \ wa-kānat muhádaθātu ³islām ³abād **qad tarákkazat** ^cala hātáyna l-
qadíyatáyn \\ yaqūm ³ivān kostōv **ra³isu l-wuzarā³i** l-búlgaríyyi bi-ziyāratin ³ila turkíya
hāða l-³usbū^ca tastágriku **yawmáyn** \ **yaltáqi** xilāla-ha ma^ca **naðíri-hi t-turkíyy** \ mas^cūd
yálmað \ wa-**ðákarati l-maṣādiru l-muṭṭáli^ca** ³anna l-mubāḥaθāti t-turkíyyata l-búlgaríyya \
sa-**tatarákkazu** ^cala dá^cmi l-^calaqāti θ-θuna³íyya bayna l-gānibáyn \ bil-³idāfat^ji ³ila báhθi
l-íttifaqíyyāti l-**ma^cqūdat^ji** báyna-huma \ **bil-xuṣūṣi mašru^cāti t-ṭāqa l-muštáraka** \ kama
yábhāθu l-gānibān ³al-**qadáya** l-muta^cálliqata bil-³aqallíyyāti l-búlgaríyya \ wa-llát^ji **hāgarat**
fí **wáqtin sābiq wa-staqárrat** fi túrkiya \ wan-nába^u l-³axīr ^cani l-³aḥwāli l-gawwíyya/

/fi hāðihī n-nášra \ **ar-ra**^ois húsni mubārak yastáqbilu sumúwa š-šáyx hazzā^c bin zāyid ^oal nahayān \ kama yastáqbilu ^cáadan min **a^edā**ⁱ l-máglisi t-tášri^cíyyi l-fílastiníyy \ bi-ri^oasat ^oas-sáyyid ^oáhmad **qərī^c** **ra**^oisi l-máglis \ ^oas-sáyyid ^oáhmad **qərī^c** yú^cribu ^can **taqdīri** š-šá^cbi l-fílastiníyy \ **lir-ra**^ois mubārak \ wal-**máwqifi** l-miṣríyy \ ^oad-dā^oimi dā^oiman l-l-qadíyat^ji l-fílastiníyya \ wa-liš-šá^cbi l-fílastiníyy \ máglisu l-wuzarā^o yábhaθu fi gtimā^ci-hi gádan bi-ri^oasati d-duktūr kamāl il-ganzūri \ ^cáadan mína l-qadāya d-dāxilíyyat^ji wal-xārigíyya \ **ar-ra**^oisu l-éritríyy ^oasyási ^oafūrqi **yášilu** l-yáwma ^oila l-yáman \ li-**aqd^ji** liqā^oi qímma \ ma^ca **r-ra**^oisi l-yamaníyyi ^cáli **abd al-lāh sālih** \ yatanāwalu mustáqbala l-**alaqāt^ji** báyna l-báladáyn \ fi l-márhala^ji l-múqbila \ **ra**^oisu l-wuzarā^o i l-**ísra**^oilíyyi yu^oákkidu mugáddadan ^oánna-hu lan yád^cu l-hukūmata l-**ísra**^oilíyya \ lil-ígtimā^ci lit-**taṣd^ji** qala ttifāqi wāy plantáyšen \ bi-dá^cwa ^cádami **taláqqī-hi** \ ((a)l-íltizamāt^ji l-fílastiníyyata **l-manṣūṣa** ^caláy-ha \ fi l-íttifāq \ máglisu l-^oámni d-dawlíyy \ yastá^onifu l-yáwma **munāqašāti-hi** l-muta^cálliqata bi-**mašrū^c** **l-qarāri** **l-brītaníyyi** l-xāss^j \ bil-**irāq** \ **ar-ra**^oisu **t-ṭāgikíyy** \ **yá^cqīdu** gtimā^can **ṭāri^can** li-máglisi l-^oámni **l-qawmíyyi** fi l-bilād \ wa-yád^cu quwwāt^ji-hi fi hāla^ji ta^oáhhubin **qúṣwa** \ li-muwāgaha^ji tadáhwuri l-wád^ci l-^oamníyyi fí l-bilād \\ kāna hāða sayyidāt^j-i wa-sādat^j-i mūgaza **n-nášra** wa-^oiláy-kumu l-^oanbā^oa **bít-tafṣīl** mina **l-qāhira** \ **istáqbala** **r-ra**^ois muhámmad húsni mubārak **ṣabāḥa** l-yáwm \ sumúwa š-šáyx \ hazzā^c \ bin zāyid ^oal nahayān \ kama stáqbala **r-ra**^ois húsni mubārak **ṣabāḥa** l-yáwm **áydan** fi šármī š-šēx \ ^cáadan min **a^edā**ⁱ l-máglisi t-tášri^cíyyi l-fílastiníyy \ bi-ri^oasati s-sáyyid ^oáhmad **qərī^c** \ **ra**^oisi l-máglis \ wa-**ḥáḍara** **l-liqā^o** ^oad-duktūr kamāl il-ganzūri **ra**^oisu l-wuzarā^o \ wad-duktūr fáthī srūr **ra**^oisu máglisi š-šá^cb \ wa-safíru **filastīn bil-qāhira** \ hāda wa-qad **á^craba** s-sáyyid ^oáhmad **qərī^c** **áqiba** l-liqā^o \ ^can **taqdīri** š-šá^cbi l-fílastiníyy \ **lir-ra**^ois mubārak wa-li-**míṣra** \ li-**máwqifi-ha** d-dā^oimi **l-qadíyati** l-fílastiníyya wa-^osh-šá^cbi l-fílastiníyy \ wa-**qāla** ^oinna l-wáfda stáma^ca ^oila táwgihāt^ji \ wa-**naṣā^cihi** **r-ra**^ois mubārak \ **ḥawla** l-marhālat^ji l-ḥalíyya \ ^oallát^ji **tamúrru** **bí-ha** **l-qadíyatu** l-fílastiníyya \ bá^cda ttifāq wāy plantáyšen \ wa-**qāla** ^oinna hunāka **qálaqan** \\ gadīdan min muháwalat^ji **ísra**^oila **wá-ra**^oisi wuzarā^oha \ ^oat-tahárruba mí tanfīdi l-íttifāq \ wa-**qāla** ^oinna **máwqifa** **s-súlṭa** l-fílastiníyya fi hālati stimrāri t-tahárrub

mina t-tanfið \ sa-yakūnu **máwqif**an muxtálifan \ li-³ánna **ra⁷īsa wuzarā³i** **isra³il** sa-yakūnu bi-ðālika \ **qad** ³ághaza ^cala ³āxiri mā **tabáqqa** min ^camalíyyati s-salām \ wa-**ḥawla tawáqqu^ci**-hi ³izā³a l-**máwqifi** l-³ámarikíyy ³iða **stamárrati** l-murawağātu l-³ísra³ilíyya \ ³á^c**raba** s-sáyyid ³áhmad **qərī^c** ^can ³ámali-h \ fi ³an túdrika l-wilayātu l-muttáhidatu **xuṭūrata** hāða l-**máwqif** \ ^cala ^camalíyyati s-salām \ wa-³an tálfitā \ bi-qúwwatin wa-**házim** \ **náðara** l-**ḥukūmati** l-³ísra³ilíyya \ ³ila **darūrati** t-tanfið \\ wa-^can ma yataráddadu min ³anna **qadíyata** l-ístiyyān lam táxuð **ḥáqq-a-ha** mina l-munāqašāt fi **ttifāq wāy plantáyš3n qāla** ³inna l-ístiyyān ³áxaða **ḥáqq-a-hu** wa-lakínna l-munawarāti l-³ísra³ilíyya \ ma zālat mústamírra \ mušīran ³ila ³ánnā l-íttifāq **ḥīnāma** ³ašāra \ ³il(a ³)ánnā-hu la yagūzu li-³āyyi **ṭáraf** \ ³an yaqūma bi-³ígra³ātin ³úhadíyyati l-gānib \ kāna **wādiḥan** tamāman \ wa-^cíndama yanúşṣu l-íttifāq \ ^cala ³anna l-ístiyyān \ húwa **qadíyatun** mu-³aggala \ ³ila **múfawadāti** l-wád^ci n-niha³íyy \ wa-³anna ðālika yá^cni ³ánnā hunāka **ḥázman** wa-**ḥásman** \ ^cal(a ³)ánnā-hu la yagūzu l-masāsu bí-ha \\ min náhyatín ³úxra **ṣárraḥa** d-duktur fáthi srūr \ bi-³ánnā **r-ra³is** mubārak \ ³ákkada xilāla l-muqābala ^cala ³áhammíyyatí t-tanfið \ wá-ltzāmi kílla l-gānibáyn \ bí-**ḥtirām** \ (³a)l-íttifaqiyāt \ mu-³akkidan ³anna **r-ra³is** mubārak **ḥariṣun** ^cala ³an yáḥṣula l-fílastiniyyūna ^cala **ḥuqūqi-him** \ wa-tamánnna lá-hum kúlla t-tawfiq \ fi stíkmáli **xuṭuwāti** stírdādi l-³arād^ci l-muhtálla \ **wa-qāla** d-duktür sérūr \ ³inna ziyārata l-wáfidi t-tašri^cíyyi l-fílastiníyy \ támma xilāla-ha tabādulu l-³arā³ **ḥawla** l-xibrāti t-tašri^cíyya \ ³ila gānibi báḥθi l-**qadíyatí** l-fílastiníyya \ **wa-³adāfa** ³anna l-máglisa t-tašri^cíyya l-fílastiníyy \ ³áθbata ³anna ladáy-hi xíbratan kabīra \ **rágma** **qíṣari** múddati-h \ fi l-^camalíyyati t-tášri^cíyya \ mušīran ³ila stimrāri t-ta^cāwun báyna l-máglisáyn \ fi tabāduli l-xíbratí wal-³arā³ \\ wa-**ḥawla** **xúṭtatí** l-íttihādi l-párlamaníyyi l-^carabíyy fi dá^cmi l-**qadíya** l-fílastiníyya **qāl** \ ³inna l-**qadíyata** lá-ha l-³áwlawíyya \ ^cala ³azéndatí l-íttihād \ wa-³ínna-hu sa-yatímmu dá^cmu-ha mina n-náhiyati s-siyasíyya wat-tašri^cíyya \ wa-³á^clana d-duktür fáthi srūr \ ³ánnā-hu sa-tu^cáqqadu fi nihāyati š-šáhri l-**ḥalíyy** fi l-mágrīb \ nádwatun ^cālamíyya \ **ḥawla** **qaḍíyati** l-qúdsi li-dá^cmi hāðihi l-**qadíya** \ mina n-náhiyati l-^cámalíyya wal-**qānuníyya** \ mušīran ³ila ³anna kúlla dālik \ sa-yufídu l-gāniba l-fílastiníyy \ fi **marḥálatí** l-mufawadātí n-níha³íyya \\ yábhāθu máglisu l-wuzarā³ fi gtímā^ci-hi gádan bi-ri³ásati d-duktür kamāl il-ganzūri **ra⁷isi** máglisi l-wuzarā³ ^cádadán mina l-

máwdu^cāti l-muhímma \ wal-xāṣṣa bi-súbuli dá^cmi tanfiði l-íttifāqī l-fílaṣṭiníyyi l-³íṣra³ilíyy
\\ wa-dáf^ci ^camalíyyati s-salām fi š-šárqi l-³áwsat \ kama yatímmu xilāla l-ígtimā^c báḥθu
l-qadāya d-dáxilíyya l-muta^cálliqa \ bi-dá^cmi š-ṣadírāti l-miṣríyya \ wa-mukāfaḥat^ji l-³igṛāq
wa-xúṭaṭ wa-barāmig hálly l-múškilāti l-mururíyya \ wa-ka-ḍalika xúṭaṭi l-wizarāti l-ma^cníya
bi-tanfiði l-mášru^cāti l-qawmíyya l-kubrā \\ wāṣalati š-ṣúḥufu l-^carabíyyatu wal-^cālamíyya
stinkāra-ha lil-ḥamalāti l-maṣbūha lláti tuθāru dídda míṣr min ḥínin li-³āxar bí-stiḡlāli
mas³álati l-³aqbāt \ wa-dálika fi muḥāwalatin liḍ-dáḡt̄i ^cala míṣr \ wa-taḥgími dáwri-ha
bíl-minṭáqa \ wa-ḍákarat magállatu l-wáṭani l-^carabíyy \ ³as-ṣadíratu fi parīs \ ³anna d-dúwala
l-ḡarbíyya \ ³áwwalu man yá^clam \ ³anna míṣra \ híya báladu t-tasāmuḥ \ wa-³awdáhati
l-magálla \ ³anna d-dawā³ira l-ḡarbíyya ³asbáḥat tastáxdimu ši^cāra dṭihādi l-³aqbāt \ káma
kānat ³isra³il tastáxdimu \ ši^cāra mú^cadāti s-sāmíyya \ dídda ³ayyi mutaṭárrif yantáqidu
³isra³il \ ³aw yu^cāriḍu siyásata-ha \ wa-qālati l-magálla \ ³inna l-ḥámlata fi hāḍa t-tawqīt
lá-ha ³ahdāfun mu^cáyyana \ xāṣṣatan wa-³anna hāḍihi l-ḥámla \ lā ³asāsa lá-ha mína š-ṣíḥħa \
wa-hāḍa húwa ma ³ágma^ca ^caláy-hi l-murāsilūna l-³agānib \ ³allaḍīna zāru l-manāṭiqā llát̄i
zá^camati d-dawā³iru l-ḡarbíyya \ ³anna-ha tāshadu dṭihādan \ líl-³aqbāt \\ wāṣala ³ila ^cádan
l-ḍúhra l-yáwm ³ar-ra³isu l-³eritríyy ³asyási ³afürqi fi ziyāratin lil-yáman tastáḡriqu yawmáyn
\\ híya l-³ūla min naw^cí-ha munðu ³ákθara min θalāθa sanawāt \ wa-yurāfiqū r-ra³is ³afürqi
xilāla hāḍihi z-ziyāra \ wáfdun \ rafī^cu l-mustáwa \ yaḍúmmu (wu)zarā³i l-xārigíyya wat-tigāra
wáṣ-ṣinā^ca waθ-θáṛwa s-samakíyya \ wa-^cádadán min kibāri l-más³ulīna l-³eritriyyín \ wa-
mina l-muqárrari ³an yábhāθa r-ra³isu l-³eritríyy ma^ca r-ra³isi l-yamaníyy \ mustáqbala
l-^calaqāt báyna l-baladáyn xilāla l-marḥálat^ji l-muqbíla \ wa-xāṣṣatan bá^cda šudūri húkmin
dawlíyy fi t-tásic^a \ mina š-šáhri l-mádži \ bi-^cáwdati s-siyásat... bi-^cáwdati s-siyádat^ji l-
yámaníyya ³ila gúzur ḥínīš \ wa-llát̄i kānat mawdū^ca nizā^cin báyna l-baladáyn \ wa-muwāfaqat
³erítriya ^caláy-h \\ ma zálna sayyidāt̄-i wa-sādat̄-i nuwāfi-kum bi-hāḍihi l-³anbā³ mina l-qáhira
\\ ráfaḍati s-súltatu l-fílaṣṭiníyyatu l-yáwm tálaba ³isra³il wal-wilayāti l-muttáḥida \ ³al-xāṣṣa
bi-taqd̄ími ³īḍahāt \ hawla l-xúṭṭat^ji l-³amníyyat^ji l-fílaṣṭiníyya \ li-mukāfaḥat^ji l-³irhāb
³al-mansūṣa ^caláy-ha fi ttifāq wāy plantáyšen il-³axīr \ ma^ca l-³íṣra³iliyyín \ ṣarráḥa bi-ḍalika
mas³ūlu l-³ámni d-dáxilíyy \ ³al-fílaṣṭiníyy fi qitā^ci gázza \ wa-kāna bénymáin nétnayāhu

ra^ois wuzarāⁱ isra^oil \ qad ^oákkada fi wáqtin sábiqini l-yáwma ^oánna-hu lán yád^cu ^oila
^oáqdi gtimā^cin li-ḥukumáti-h \ lit-taṣdīqi ^cala ttifāq wāy plantáyšni l-^oaxīr \ ma^ca l-
 fílastīniyyīn \ ḥatta yataláqqā **náṣṣan** maktūban \ bil-íltizamāti l-^oamnīyya l-fílastīnīyya \
 li-mukāfaḥatī l-^oirhāb \ wal-**manṣūsi** ^caláy-ha fi l-íttifāq \ wa-yúðkaru ^oanna netanyāhu
 kāna **qad** ^oárga^ca ^oáqda gálsatī máglisi l-wuzarāⁱ l-^oisra^oilíyy \ bi-ḥúggati ftiqāri **l-xútṭa**
 l-^oamnīyya l-fílastīnīyya \ li-^oúnṣurin ḥayyawíyy \ húwa kayfíyyatu \ wa-máw^cidu ^ctiqāli
 θalaθīna filástīnīyyan \ yuštābahu fi tawarrúti-him \ fi ^oa^cmāli **qátlin** lil-^oisra^oiliyyīn \ wa-fi
 taṭawwurin \ ^oāxar \ ðákarat **maṣādiru** fílastīnīyya l-yáwm ^oanna mustáwtīnīna yahūd \
náṣabu manāzila mutanáqqila \ **qúrba** madjīnat **tulkárm** fi gárbi ɬ-díffaṭī l-garbíyya \
 wa-ðālika fi ^oiṭāri l-muḥāwalāti l-^oisra^oilíyya \ li-tawsī^ci l-ístiṭān fi l-manāṭiqi **l-fílastīnīyya**
 \\\ wa-^oašārat hāðihī l-**maṣādiru** ^oila ^oanna más^oulīna fi lágnatī l-írtibāṭī l-muštáraka \ **wáṣalu**
^oila l-**máwqa^c** **wa-qaddámu** ḥtigāgan ^oila **nuðarāⁱ-himi** l-^oisra^oiliyyīn \\\ **wáṣala** l-yáwma
 wíliyam kóhen wazīru d-difā^ci l-^oámarikíyyu ^oila l-baḥrēn **qādiman** mina l-kuwáyt fi ^oiṭāri
 gáwlati(n) lá-hu báda^oa-ha ^oáms bi-ziyārati s-sa^cudíyya li-báḥθi l-^oázmatī r-rāhīnatī bayna
 l-^oirāq wal-^oúmami l-muttáhida \ hāda wa-mina l-muqárrari ^oan yastá^onifa l-yáwma máglisu
 l-^oámni d-dawlíyy \ **munāqashaṭī-hi** l-xāṣṣata bi-**mašrū^ci** l-qarāri l-brīṭaníyy \ ^oalláði yutālibu
 bağdād bi-^oan tábda^oa ^cala l-fáwr \ wa-dūna ^oáyyatī **šurūṭin** \ ta^cāwuna-ha ma^ca mufáttiši
 l-^oúmami l-muttáhida \ li-náz^ci l-^oáslihaṭī l-**maḥḍūratī** fi l-^oirāq \ wa-^oafādati l-^oanbā^ou
 l-qādimatu min bağdād ^oanna l-^oirāqa **yatawáqqā^cu** qiyāma l-wilayāti l-muttáhida \ bi-^oámalin
^caskaríyyi \ **ráddan** ^cala **qarāri-ha** \ **wáqfa** t-ta^cāwun ma^ca l-lágnatī d-dawlíyya \ wa-qāla
máṣdarun **iraqíyyu(n)** **muṭṭáli^c** \ ^oinna l-^oídārata l-^oámarikíyya tás^ca ^oila **taṣcīdi** l-**máwqif** \
 wa-dáf^ci máglisi l-^oámni d-dawlíyy \ li-^oisḍāri **qararātin** dawlíyya \ **dídda** l-^oirāq \ ^cala
 şā^cīdin ^oāxar hāððara **máṣdarun** rasmíyyun ^oámarikíyy \ hāððara **r-ra^cāya** l-^oámarikiyyīna
 fi l-xārig \ mina ḥtimāli t-ta^cárrudī li-^oa^cmāli ^oúnfin \ bi-sábabi gáwlatī wazīru d-difā^ci
 l-^oámarikíyy fi míntaqati l-xalīg \ wa-llātī yaqūmu xilāla-ha \ bi-ḥášdi t-ta^oyīd li-tawgīhi
 dárbatin ^caskaríyyatin līl-^oirāq \\\ hāða wa-qad hāððara wazīru difā^ci dúwali l-íttihādi
 l-^oóroppíyy \ xilāla gtimā^ci-himi l-yáwma fi viyénna \ hāððaru **l-^oirāq** \ min ^oánna-hu \
 sa-yataḥámmal káffata l-^cawāqib allātī **qa(d)** **tataráttabu** ^cala ráfdī-hi **l-ínṣiyā^ca** \ li-qararāti
 l-^oúmami l-muttáhida/

/^o**ittáfaqa** l-gānibāni t-turkíyyu wás-suríyy \ ^cala ^cáqdži gtimā^cin gadžid báyna mas^ouli d-dáwlatáyn xilāla l-^oasabī^ci l-qalilaⁱ l-qādima \ li-^oigrāⁱ muhādaθātin báyna turkýa wá-suríya lít-tansīqi l-^oamníyy \ wa-ðālika **wáfqan** li-bunūdi ttifaqíyyat ^oád(a)na \ ^oallátji **wúqqi**^cat bayna suríya wa-turkýa fi 1-^cašrīn mina **š-šáhri l-mādži** \ wa-^oánhati l-^oázmata n-nāšibata báyna-huma \ gā^oa ðālika xilāla gtimā^cin ^cúqida l-láylata **l-madíya** \ bayna más^oulīna ^oatrāk **wa-wáfdin** suríyy fi madžnat malātⁱya \ ganūba **šarqíyyi** turkýa \ li-báhθi ^oaliyāti t-ta^cawuni 1-^oamníyyi báyna d-dáwlatáyn \ ^oídāfatan ^oila sti^crādi **t-taqáddumi** lládi támma ^oihrāzu-hu \ ^cán **ṭarīqi taṭbīqi** bunūdi ttifaqíyyat ^oád(a)na \ **xāṣṣatan** fi magāli súr^catⁱ tabāduli l-má^clumāti 1-^oamníyya \ wa-mukāfaḥatⁱ ^oayya ^oánšiṭatin \ li-^c**anāṣiri** hízbi 1-^cummāli l-kúrdistaníyyi l-mahđūr \ fi turkýa \ ^oáhraza l-hízbu d-dímuqraṭíyyu l-^oámarikíyy makāsiba malmūsatān fí ntixabāti t-tagdīdi **n-niṣfíyy** li-máglisi š-šuyūx wan-nuwwāb \ ^oallátji **gárat** ^oáms fi l-wilayāti l-muttáḥida \ **rágma** stimrāri **wa-sáyṭarati** l-gúmhuriyyīna ^cála l-máglisáyn \ bi-^oáglabíyyatīn **basīṭa** \ wa-ðákarati l-^oanbā^ou ^oanna d-dímuqraṭíyyīna **qad** **háṣalu** ^cala ^cádadīn mína l-maqā^cidi l-^oídafíyya \ fi máglisi n-nuwwāb \ ^cala hísābi l-gúmhuriyyīn \ fi **ma** **wáṣafa-hu** za^címu d-dímuqraṭíyyīna bil-máglis \ bi-^oánnā-hu taḥáwwulun tárixíyy \ mušīran ^oila ^oánnā-ha l-márratu l-^oūla munðu **ákθara** min sittjīna ^cáman \ wa-llátji yúhru fī-ha **hízbu r-ra**^oisi l-^oámarikíyy \ makāsiba \ fi gáyri l-íntixabāti r-ri^casíyya \ ^cala **ṣa**^cidin **āxar** nágħa ^oad-dímuqraṭíyyūna fi ntizā^ci **maqā**^cida **ra**^cisíyya \ mina l-gúmhuriyyīn fi máglisi š-šuyūx \ min báyni-ha \ **máq**^cadu \ wilāyat niyōrk \ ^cala **r-rágmi** mina **ḥtifāḍi l-** \ hízbáyn \ bi-náfsi ^cádadi l-maqā^cid ^oallátji kānat lá-huma \ **qábla** l-íntixabāt \ ḥayθu **ḥtáfāḍa** l-gúmhuriyyūn bi-xámsatin \ wa-xamsīna **maq**^cádan \ fi muqābil xámsatin wa-^oarba^cīna **maq**^cádan \ lid-dímuqraṭíyyīn \\ wan-nába^ou l-^oaxīr \\ ^cáqada l-yáwma **r-ra**^cisu **ṭ-ṭāġikíyy** \ ^oimāma ^cáli **ráḥmanōv** ^oigtimā^can **ṭari**^can li-máglisi l-^oámni l-qawmíyy fi **ṭāġikistān** \ ḥayθu **ámarra** **bi-wád**^ci quwwāti-h fi ḥālatⁱ ta^oáhhubin **qúṣwa** \ li-báhθi l-máwqifi l-^oamníyyi fi l-bilād \ fi ^o**a**^c**qābi** l-hugūm \ ^oal-wāsi^c alládi šannát-hu **ṣabāḥa** l-yáwmi l-mi^cāt mina l-quwwāti l-munāhiḍa \ ^cala madžnat xów ġénd \ θāni \ **kúbra** ^oal-múduni **ṭ-ṭāġikíyya** lláti táb^cadu mi^catáy kílumétr \ min šamāli l-^cāṣima dušánbi \ wa-ðákara más^oulūna **ḥukumiyyūn** ^oanna

l-quwwāti l-munáwwi^ca tatamákkānat mina **s-sáyṭara** \ ^cala l-^cadīdī i mina l-mabāni l-ḥukumíyya \ wa-márkazin li-qiyādīt... li-qiyādatī quwwāti l-gáyš waš-ṣúrta fi l-madīna \ wa-tamákkānu **³áydan mina s-sáyṭara**^ji ^cala **maṭāri** l-madīna \ fi l-wáqti náfsi-hi ḏákārat **maṣādiru** ^cáskaríyyatun mas^oula \ li-wakālati l-^oanbā^oi l-**faransíyya** \ ^oanna ^oálfa musállahin **ṭāġikíyy** min **³anṣār** \ za^cimi t-**tamárrud** \ maḥmūd xód briyēv \ **qa(d)** tamákkānu mina **s-sáyṭara** ^cala **qáriyatín** ^oúxra \ min **minṭaqat** léninabād \ wa-ḍákārat wakālatu l-^oanbā^oi l-**faransíyya** \ ^oanna hunāka ^cašrīna **šáxṣan** ^cala l-^oaqáll \ mina l-quwwāti l-ḥukumíyya **qad láqu máṣra**^ca-hum \ min **garā**^oi l-hugūm alládi šannát-hu l-quwwātu l-mútamárrida \\ yúḍkaru ^oanna **ṭāġikistān** tu^cāni min tadáhwuri l-^oawḍā^ci l-^oamníyya munḍu **³ákθara** min ^cāmin \ ^cáqiba **tawqī**^ci l-ḥukūma **ṭ-ṭāġikíyya** ttifaqíyyata salāmin \ ma^ca quwwāti l-mu^cāradatī hunāk \ ^oal-^oámru lládi dáfa^ca l-kaθīra mina l-^oagānibi l-^cāmilīna \ fi bá^cθati l-murāqaba d-dawlíyya ^oat-tābi^ca lil-^oúmami l-muttáhida \ ^oila muğādaratī **ṭāġikistān/** ^oila húna ^oáyyu-ha s-sāda \ tantáhi **nášratu** l-^oaxbār qaddámna-ha li-**ḥáḍarāti-kum** mina **l-qāhira/**

/fī hādīhi n-nášra \ ^ar-ra^īs húsni mubārak yastá^riḍu ma^a r-ra^īsi l-filaṣṭiníyyi yāsir
 ^arafāt ^āxira taṭawwurāti ^amalíyyati s-salām \ ^ala l-masāri l-filaṣṭiníyyi l-^ísra^ilíyy \ fi
 ḥáw^i ttifāqi wāy blantáyšni l-^axīr \ wa-ḍālika xilāla gálsati mubāḥaθātin θuna^íyya \
 ^aqadá-ha z-za^imān bi-madīnati šármī š-šēx \ ^áqaba-ha gálsatun muwássa^a \ ḥaḍará-ha
 ^a^dā^u l-ganibáy \ ^al-miṣríyy wal-filaṣṭiníyy \\ máglisu l-wuzarā^ yastá^riḍu fī gtimā^i-hi
 l-yáwm bi-ri^āsat d-duktūr kamāl il-ganzūri \ ^áadan mina l-qadāya d-dāxilíyya wal-xārigíyya
 \ ^al-ḥukūmatu l-^ísra^ilíyya tábda^u gtimā^an \ sabāha l-yáwm \ li-báḥθi ttifāqi s-salāmi
 l-^axīr \ ma^a l-filaṣṭiniyyīna wat-taṣdīqi ^aláy-h \ wazīru l-xārigíyyati l-brīṭaníyy \ yuwággihi
 tahdīran gadīdan \ lir-ra^īsi l-^iraqíyyi min mağábbati ta^árruḍi l-^irāq \ li-^awāqiba waxīma
 \ iða lá̄m yastá^nif fáwran ta^awuna-hu ma^a l-mufáttišīna d-dawliyyīn \ faránsa tu^ákkidu
 sti^dāda-ha lil-mušāraka \ bi-qúwwatin ^askaríyyatin qiwāmu-ha ^álfun wa-xámsu mí^ati
 should be /muhímmati/
 gundíyy \ dí̄mna quwwāti l-imdād \ ^alláti taqūmu bi-mihúmmati l-ḥifaḍi ^ala salāmati
 l-murāqibīna d-dawliyyīn \ fi kōsuvu \\ ^i^lānun mina l-máḥkamati d-dusturíyyati fi mūsku \
 yáqdi bi-^ádami šara^íyyati tarṣīh ar-ra^īsi r-rusíyy \ yéltsin li-fátratin ri^asíyyatin θāliθa \
 kānat tílkum sayyidāt-i wa-sādat-i muqáddimata n-nášra \ wa-^iláy-kum \ ^anbā^a-na bit-taṣīl
 \ mina l-qāhira \\ ^áqada r-ra^īs muḥámmad húsni mubārak war-ra^īsu l-filaṣṭiníyyu yāsir
 ^arafāt \ gálsata mubāḥaθātin \ θuna^íyyatan sabāha l-yáwm \ bi-madīnati šármī š-šēx \
 wā-qad ^áṭla^a r-ra^īsu l-filaṣṭiníyyu yāsir ^arafāt ^ar-ra^īs húsni mubārak ^ala ^āxiri
 taṭawwurāti l-máwqifi fi ^amalíyyati s-salām \ ^ala l-masāri l-filaṣṭiníyyi l-^ísra^ilíyy \ fi
 ḥáw^i ttifāqi wāy plantáyšn \ wa-ka-ḍālika l-^aqabāt ^alláti tāḍa^ú-ha l-ḥukūmatu
 l-^ísra^ilíyya \ ^amāma tanfiði hādā l-ittifāqi l-muwáqqā^i báyna l-gānibáy \ ^al-filaṣṭiníyyi
 wal-^ísra^ilíyyi fī wāšinṭon \ θumma ^úqidat gálsatu mubāḥaθātin muwássa^atun bayna r-
 ra^isáyn mubārak wa-^arafāt \ ḥaḍará-ha mina l-gānibi l-miṣríyyi ^as-sáyyid ^ámru mūsa \
 wazīru l-xārigíyya \ wad-duktūr ^usāma l-bāz \ ^al-mustaṣāru s-siyasíyyu lir-ra^īs mubārak
 \ wa-ḥaḍará-ha mina l-gānibi l-filaṣṭiníyyi \ ^as-sáyyid fáyṣal il-ḥusáyni \ ^al-mas^ūlu ^an
 miláffi l-qúds \ wad-duktūr nabīl šá^θ \ wazīru t-taxṭīt wat-ta^awuni d-dawlíyyi l-filaṣṭiníyy
 \ was-sáyyid zúhdī l-qúdra \ safīru filaṣṭīn \ bil-qāhira \ was-sáyyid nabīl ^ábu rdēna \
 ^al-mustaṣāru l-^i^lamíyyu lir-ra^īs ^arafāt \ wa-kāna r-ra^īsu l-filaṣṭiníyyu qad wáṣala

ٖila l-qāhira fi wáqtin mubákkarini l-yáwma qādiman min ٖispāniya \ hāða wa-qad ٖára
 r-ra ٖis húsni mubārak ٖan ta ٖyidi-hi lir-ra ٖisi l-filastiníyyi yásir ٖarafāt \ wa-ta ٖyidi míšra
 lil-máwqifi l-filastiníyy \ tálama yáqifu máwqifan wādīhan wa-hāziman \ ٖizā ٖa s-siyásati
 l-mumāṭalati l-ٖísra ٖilíyya \ wal-muṭālabā \ bi-mazidin mina l-ٖigra ٖāti wal-xuṭuwāt \ ٖaw
 káma yusammī-ha ٖal-bá ٖd \ tanazulāt \ ṣarráha bi-đālika s-sáyyid ٖámru mūsa wazíru
 l-xārigíyya \ ٖaqiba xitāmi l-muhādaθāti lláti gárati l-yáwma \ bi-madīnati šármī ٖš-šēx \
 bayna r-ra ٖis mubārak war-ra ٖisi l-filastiníyy \ wa-ٖadāfa ٖanna mubāhaθāti r-ra ٖisáyn
 tarákkazat ٖala mawdū ٖin wāhidin faqát \ yata ٖallaqu bi-htimalāti tanfīði ttifāqi wāy
 plantáyšen \ wa-ma lúhiða min ٖuslūbi l-mumāṭalati l-ٖísra ٖilíyyati fi t-tanfīð \ kama tāmmat
 munāqašatu l-wáda ٖ múnðu t-tawqī ٖala l-ittifāq \ wat-ṭarīqa \ ٖalláti ta ٖāmalat bí-ha
 l-hukūmatu l-ٖísra ٖilíyya ma ٖa hāða l-ittifāq hātta l-ٖān \ wa-muhāwaláti-ha muṭālabata l-
 filastiníyyin \ bi-ٖigra ٖātin wa-xuṭuwātin táxrugu ٖan niṭāqi l-ittifāq \ wa-húwa l-ٖámr \
 ٖallaði ٖáddā ٖila stiyā ٖi r-ra ٖis ٖarafāti š-šadid \ li-ٖádami ٖimkaníyyati l-istimrāri fi hāða \ \
 wa-ٖashāra s-sáyyid ٖámru mūsa ٖila ٖanna r-ra ٖisáyn mubārak wa-ٖarafāt \ taláqqaya
 xilāla l-mubāhaθāti nába ٖa gtimā ٖi l-hukūmati l-ٖísra ٖilíyya \ li-báhθi wa-ٖiqrāri l-ittifāq \
 muwáddihān \ ٖanna-hu min gáyri l-mafrūd \ ٖan yáḥṣula l-ٖísra ٖiliyyūna ٖala θ-θáman \
 li-mugárradi gtimā ٖi hukumáti-him \ wa-mušīran \ ٖila ٖanna l-igtimā ٖyu ٖáddu xúṭwatan
 matlūbatan wá-ṭabi ٖíyya \ wa-ٖin gā ٖat muta ٖáxxiratan bá ٖda l-wáqt \ hāða wa-qad ٖaqada
 s-sáyyid ٖámru mūsa wazíru l-xārigíyya \ gálsata mubāhaθātin ٖúhra l-yáwm \ bi-madīnati
 šármī ٖš-šēx ma ٖa r-ra ٖisi l-filastiníyyi yásir ٖarafāt wal-wáfdi l-murāfiqi lá-h \ hadará-ha
 d-duktūr ٖusáma l-bāz \ ٖal-mustašāru s-siyasíyyu li-ra ٖisi l-gumhuríyya \ wa-đālika fi xitāmi
 l-mubāhaθāti lláti ٖagrā-ha r-ra ٖis mubārak \ ma ٖa r-ra ٖis ٖarafāt \ hāðihi l-ٖanbā ٖta ٖtī-kum
 \ mina l-qāhira \ ٖaqada máglisu l-wuzarā ٖi gtimā ٖani l-yáwm \ bi-ri ٖasati d-duktūr kamāl
 il-ganzūri \ ra ٖisi l-máglis \ hayθu yastá ٖriðu l-máglisu ٖádadán mina l-mawdū ٖati l-muhímma
 \ ٖala rá ٖsi-hā natā ٖigu l-qímmati l-miṣríyyati s-suríyya \ ٖalláti ٖúqidat mu ٖáxxaran fī šármī
 ٖš-šēx \ wa-súbulu dáf ٖi l- ٖamalíyyati s-silmíyya fi mán̄iqati š-šárqi l-ٖáwsat \ bil- ٖidāfati
 ٖila l-qadāya d-dāxilíyya \ ٖal-xāssati bi-tanšīti ٖṣ-ṣādirāti l-miṣríyya \ wa-hálli muškilāti
 l-murūr \ wa-barāmigi tanfīði l-mašru ٖāti l-qawmíyyati l-kúbra \ báda ٖa máglisu l-wuzarā ٖi

l-^o**ísla**^oilíyyu gtimā^ca-hu **ṣabāḥa** l-**yáwm** bi-ri^oāsati netanyāhu \ wa-đālika lit-**tašwītī** ^cala ttifāqi s-salāmi l-filaṣṭiníyyi l-^o**ísla**^oilíyy \ ^oalládi támma t-**tawqīc u** ^caláy-hi bil-wilayāti l-muttáhida \ ^oaš-šáhra **l-mādī** \ **wa-ṣarráḥa** yurī \ ^oelitsōr kabīru musā^cidi **ra**^oīsi l-ḥukūmati l-^o**ísla**^oilíyya \ bi-^oánna gtimā^ci l-**yáwm** sa-yastágríqu θamāniya sa^cāt \ wa-sa-yatímmu stikmālu l-munāqašāti ǵádan \ fi l-wáqti lládi ǵákara fī-hi mas^oūlun ^oísla^oilíyyun ^oāxar \ ^oanna ^camalíyyata **t-taşwīt** ^cala ttifāqi wāy blantáyš3n \ **qa(d) túgra yáwma** l-^oáhadi l-qādim \ wa-đālika **náḍaran** li-^oánna kúlla ^cádwin min ^oa^cḍā^oi l-máglis ^oas-sába^cata ^cášar \ sa-yataḥaddaθu bi-stifādatin xilāla l-igtimā^c \ ^oalládi sa-yatawáqqafu bá^cda ǵádin ^oas-sábt \ bi-^ctibāri-hi \ **yáwma** l-^cúlati l-^ousbū^cíyyati l-yahudíyya \ wa-đákaratu l-^oiðā^catu l-^oísla^oilíyya \ ^oanna netanyāhu sa-yá^criḍu ^cala wuzarā^oi-h xilāla l-igtimā^c \ wa-lil-**márrati** l-^oūla \ **xarā'iṭa** nsihābi l-quwwāti l-^oísla^oilíyya \ min nísbat ^oaθ-θalāθata ^cášara \ wa-wāhid min ^cášara fi l-mí^oa \ min ^oarādī d-díffati l-ǵarbíyya \ bi-mūgibi l-ittifāqi l-^oaxīr \ kama yastá^criḍu l-igtimā^c \ ^oat-tawdīhāti l-muqáddama \ mina s-súltati **l-waṭaníyyati** l-filaṣṭiníyya \ **háwla** l-^oigra^oāti lláti sa-tattáxiðú-ha li-^ctiqāli θalaθīna filaṣṭiníyyan \ **táṭlubu** ^oísla^oilu **l-qábda** ^caláy-him \ wa-tušīru t-**tawáqqu**^cāt ^oila ^oanna ttifāqa wāy blantēyš3n \ sa-yáḥḍa bi-muwāfaqati máglisi l-wuzarā^oi l-^oísla^oilíyya fi xitāmi l-igtimā^c \ **bir-rágmi** mina l-mu^cāraḍati š-šadīda \ ^oál-mutawáqqā^ca \ min gānibi **bá^cḍi** l-wuzarā^oi l-mutašáddidīn \ ^cala gānibin ^oāxar \ **qárrara** l-munássiqu l-^oamarikíyyu l-xāṣṣ li-^camalíyyati s-salāmi **fi** š-šárqi l-^oáwsaṭ ta^ogīla z-ziyāra \ ^oalláti kāna muqárraran ^oan yaqūma bí-ha lil-mántiqati l-**yáwm** \ ^oila bá^cdi ǵádin \ wa-đālika li-^oitāḥati l-fúrṣa \ ^oamāma l-ḥukūmati l-^oísla^oilíyya \ **lit-taşwītī** ^cala l-ittifāq \ wa-ṣarráḥa kabīru l-mufāwidīna l-filaṣṭiniyyīn \ **ṣā'ib** ^curayqāt \ bi-^oánna ziyāra taktásibu ^oahammíyyatan \ **náḍaran** li-^oánna-hā táhdufu ^oila l-^oiṣrāfi ^cala t-tanfiði **ṣ-ṣahīḥ** \ li-ttifāqi \ **wāy** blantáyš3n lis-salām \ wa-^oá^craba ^can rágbatī-hi fi ^oan tastamírra wāśintun fi ǵáwri-ha l-hayyawíyy \ ka-dáwlatin **rā^ciyatin** li-^camalíyyati s-salām \ wa-fī murāga^cati ltizāmi l-gānibáyn \ ^oal-filaṣṭiníyyi wal-^oísla^oilíyy \ bi-tanfiði ta^cáhhudāti-hima \\ wággaha wazīru l-xārigíyyati l-brīṭaníyy \ róbin kúkkə tahdīran gadīda(n) **lir-ra**^oīsi l-^ciraqíyyi **ṣaddām** ḥusáyn \ mu^oákkidan ^oanna l-mugtáma^ca d-dawlíyya láysa bi-ḥāgatin ^oila **tafwīdīn** gadīd min ^oágli l-qiyāmi bi-tadáxxulin ^caskaríyyin **dídda l-irāq** \ wa-^oawdáḥa kúkk fi ḥadīθi-h li-háy^oati

l-³iðā^cati l-brīṭaníyya \ ³anna r-ra³īsa l-^ciraqíyya sa-yata^cárraḍu li-^cawāqiba waxīma \ ³iða
 lam yastá³nif fáwran \ ta^cāwuna-hu ma^ca mufáttiši l-lágnati l-xāṣṣati lil-³úmami l-muttáhida
 \ li-náz^ci ³ásliḥati d-damāri š-šāmil ³al-^ciraqíyya \ gáyra ³anna kúkk min náhyatin ³úxra
³ákkada ltizāma bṛīṭanya l-waθīq \ bil-ḥálli d-diplumasíyyi li-hāðih i l-³ázmati l-gadīda \
 báyna l-^cirāqi wal-³úmami l-muttáhida \ hāða wa-yá^cqidu máglisu l-³ámni d-dawlíyyu gtimā^can
 fi wáqtin lāhiqini l-yáwm \ li-³isḍāri qarārin yudīnu l-^cirāq \ li-ráfdi-hi t-ta^cāwun ma^ca
 l-lágnati d-dawlíyyati l-mukállafati bi-³izālati ³ásliḥati d-damāri š-šāmili l-^ciraqíyya \
 wa-ḥáθθi-hi ^cala sti³nāfi t-ta^cāwun \ ma^ca lágnati l-mufáttišina d-dawliyyín \ wa-ðákarat
 šábakatu sī ³én ³én ³al-³ixbaríyyatu l-³amərikíyyatu l-yáwm \ ³ánna-hu ^cala r-rágmi min
³anna qarāra máglisi l-³ámni d-dawlíyy \ la yataḍámmmanu tahdīda bi-stixdāmi l-qúwwa \
 li-³irgāmi l-^cirāqi ^cala t-tarāgu^c ^can máwqifi-h \ ³illa ³anna wílyam kohén wazīra d-difā^ci
 l-³amərikíyy yaqūmu ḥalíyyan bi-gáwlatin fi mántiqati l-xalīg \ li-hášdi t-ta³yīd \ li-tawgīhi
 dárbatin ^caskaríyyatin ³ila l-^cirāq \ fi ḥalati tamássuki-hi bi-máwqifi-hi l-ḥalíyy \ wa-qad
 ḫarráha kohén ^cáqiba muḥādaθāti-hi lláti ³agrā-ha fi másqaṭa l-yáwm \ ma^ca s-sultān
 qabūsi bni sa^cīd sultāni ^cumān \ ḫarráha bi-³ánna máwqifa l-^cirāqi mina l-mufáttišina d-
 dawliyyín \ ³ámrūn gáyru maqbūlin tamāman \ wa-yuháddidu l-istiqrāra fi l-mánṭiqā \
 wa-fi wāśinṭun ³á^clana nizār ḥamdūn \ mandūbu l-^cirāq fi l-³úmami l-muttáhida \ ³anna
 l-máwqifa fi bilādi-hi xatīru lil-ḡāya \ bi-sábabi stimrāri l-^cuqubāti d-dawlíyyati l-mafrūḍati
^caláy-h \ múnðu θamāniyatí ^cawām \ wa-³ákkada ḥamdūn \ ³anna muškīlata l-^cirāq láysat fi
 šáxṣi ra³isi l-lágnati d-dawlíyya \ ³al-mukállafati bi-³izālati ³ásliḥati d-damāri š-šāmili l-
^ciraqíyya \ wa-lákin fi l-lágnati náfsi-ha \ ḥáyθu \ taqūmu bi-muhímmati-ha bi-ṣūratin ḡáyri
tš for source language š
 mawdu^cíyyatin \ wa-múgriba \\ ³á^clana l-yáwma wazīru d-difā^ci l-faransíyy \ ³ál-³uruppíyya
³anna faránsa musta^cíddatun li-qiyādati wa-dá^cmi qúwwati t-tadáxxuli s-sarī^ca \ ³ál-³uruppíyya
 \ ³al-muqtárahī taškīlu-ha li-tawálli muhímmati ḥimāyati l-murāqibīna d-dawliyyín \ ³allaðīna
 sa-yatawállawna \ mutāba^cata tanfiði l-húdnu fi ³iqlīmi kōsuvu \ wa-mina l-muntáðar ³an
 yaqūma kúllu míñ \ rišār wa-wazīr al-xārigíyyati l-faransíyy \ ³óber védrin bi-³i^clāni hāða
 l-^cárdi bi-šáklin rasmíyy \ fi mu³támarin şahafíyyin fi wáqtin lāhiqini l-yáwm \ wa-ðákarat
 maṣādiru diblumasíyyatun fi parīs \ ³anna qúwwata t-tadáxxuli s-sarī^ca sa-tata³állafu min

[°]alfin wa-xámsi mí^oati gundíyy \ wa-sáwfa tatamárkazu fi gumhuríyyati **maqdúnya** \ wa-sa-takūnu \ muhímmatu-**hu r-ra**^oisíyya \ [°]at-tadáxxula l-**fawríyya** fi [°]áyyi muhāwala \ lit-ta[°]θíri [°]ala [°]ámali l-murāqibīna d-dawliyyīna fi kōsuvu \ wa-llaðīna yáblugu [°]adadú-hum naħwa [°]alfáyi murāqib \ la yaħmilūna silāħ \ wa-[°]ašāratī **l-maṣādir** [°]ila [°]anna **faránsa** [°]árađat [°]al-mušāraka \ bi-sáb^ci mí^oatin wa-xamsīna gundíyyan fi hāðihi l-qúwwati l-mugáhhaza \ bi-**ṭā’irāt** [°]al-helikóptar wal-[°]arabāti l-mudárra^ca \ wa-kānat yuguslāviya **qad wāfaqat** [°]ala [°]irsāli murāqibīna dawliyyīna [°]ila kōsuvu \ fi l-ittifāqi lláði **támma t-tawássulu** [°]iláy-hi **bayna r-ra**^oisi l-yuguslavíyy slabudān milusevítš \ wal-mab^cūθi l-[°]amarikíyyi \ rítšard hólbruk [°]aš-šáhra **l-mādi** \ bi-hádafi [°]inhā^oi l-qitāli bil-[°]iqlím \ [°]al-**qāhira** tuwāli **taqdīma** l-[°]anbā^o \ [°]á^olanati l-máħkamatu d-dusturíyya fi rūsya l-**yáwm** [°]anna **r-ra**^ois **bóris yéltsin** \ lā yumkínu-hu dusturíyyan \ **tarašīhu-hu** náfsi-hi li-**fátratin** ri^oasíyyatin θāliθa \ fi ntixabāti r-ri^oasa lláti **sa-túgra** \ [°]áma [°]alfáyn \ wa-[°]ákkada **ra**^oisu l-máħkáma fi bayān \ [°]anna d-dustūra **r-rusíyy** \ yámna^c **ar-ra**^oisa min **xáwdi** ntixabātin ri^oasa \ li-wilāyat in θāliθa \ wa-kāna **r-ra**^ois **yéltsin** [°]alláði yáblugu mina l-[°]úmri naħwa sáb^catin wa-sittīna [°]áman \ **qadi** ntúxiba lil-**márrati** l-[°]ūla \ [°]áma wāħidin wa-tisa^cin \ θumma [°]úwida ntixābu-hu \ li-wilāyat in θāniya \ [°]áma sittatin wa-tisa^cin/

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[°]á^olanati l-**yáwma** l-mu^cárađatu l-kambudíyya **qā**^oimatan mina l-**matālibi** l-muta^cálliqati bil-[°]islāhi s-siyasíyyi wal-iqtisādīyyi fi l-bilād \ bi-hádafi **munāqašāti-ha** ma^ca **ra**^oisi l-wuzarā^oi l-kambudíyy **hón** \ **sén** \ wa-ðālika **qábla** mušārakati-him fi l-mufawadāti **l-xāssä** \ bi-taškīli [°]tilāfin ḥukumíyyin gadid fi pənóm pénə \ wa-**ṭalaba** l-bayānu **ṣ-ṣādiru** l-**yáwm** fi **l-āsiżmati** l-kambudíyya \ [°]an [°]ahzābi l-mu^cárađa lláti yatazā^camu-ha **ra**^oisu l-wuzarā^oi s-sābiq nórdom **ranarid** \ **ṭalaba** bi-([°]i)^cādati **dámni** quwwāti l-mu^cárađa \ [°]ila l-gáyshi l-ḥukumíyy \ wa-[°]isḍāri **qarārin** bil-[°]áfwī l-[°]āmm \ [°]ani l-muttáhamīna bi-rtikābi **garā**^oima siyasíyyatin fi kambūdiya \ wa-ðālika bil-[°]idāfati [°]ila **tawfirī** **ḍ-damanāti** l-[°]amníyyati l-lāzimati lil-**ḥifāḍi** [°]ala salāmati wa-ħurríyyati zu^camā^oi l-mu^cárađa \ [°]aθnā^oa [°]iqāmati-him fi kambūdiya \ wa-xāssatan xilāla **fátrati** [°]igrā^oi l-mufawadāti ma^ca ḥukūmati pənóm pénə \ hāða wa-kāna **ra**^oisu l-wuzarā^oi l-kambudíyy \ **hón** \ **sén** \ **qad** [°]á^olana [°]awāxira **š-šáhri**

l-mādi \ ^an xúttati-hi s-siyasíyya fi ^idāratí šu^ūni l-bilād \ wa-lláti tatanāwalu l-kaθīra mina l-bunūd \ ^alláti ṭalabat bí-ha l-mu^āraḍatu l-yáwm \ gáyra ^anna hón \ sén \ hāððara min ^ánna-hu sa-yatawálla ^idārata **maqalídi** l-húkmi fi kambūdiya bi-múfradi-h \ fi hālati ^ádami l-ittifāqi ma^a l-mu^āraḍa \ ^ala taškili l-i^tilāfi l-hukumíyyi l-gadid \ fi l-bilād \\ ^ákkadati l-yáwma **maṣādiru rasmíyya** fi níkaráguwa ^anna ^ákθara min ^ášarati ^alāfi **šáxsin qad láqu máṣra**^a-hum \ wa-fúqida ^árba^ata ^ášara ^álfan ^āxarín \ xilāla ^i^cṣári mítš ^alládi yagtāhu sawāhila **mántiqati** ^amarīka l-wúsṭa \ múnðu tís^ati ^ayyām \ hāða wa-qad **háððarati l-maṣādiru r-rasmíyya** min ^anna hágma l-xasā^iri **l-iqtisadíyya** n-nāgimati ^ala l-^i^cṣár \ sa-ya^udu bil-**mántiqati** ^ila l-xálfi li-^íddati wuqūd \ wa-kāna ^i^cṣáru mítš qadi gtāha **ṣabāḥa l-yáwm** \ sawāhila wilāyati flōrida l-^amarikíyya \ háyθu bálağat **súr^atu r-riyāḥ** \ θamanīna kīlumétran fi s-sā^a \ mimma ^ásfara ^an suqūti ^amṭārin ǵazíra \ dáfa^at sukkāna l-wilāya ^ila muğādarati manazíli-him \ fi l-wáqti lládi támma fī-hi ^iglāqu **l-maṣālihi l-hukumíyya** \ wal-madāris \ wa-fi l-wáqti náfsi-hi ^á^clanat kūba \ wa-pánama **l-yáwm** \ hālata t-ta^áhhubi l-**qúṣwa** \ li-muwāgahati l-^i^cṣár \ wan-nába^u l-^axīr ^ani l-^ahwāli **l-gawwíyya.../**

sic

/fī hādīhi n-nášra \ ^al-ḥukūmatu l-^isrā^ilíyyatu tattáxiðu **qarāran** fi gtimā^an ḥāri^in ^áqiba
nfigāri l-qúdsi l-yáwm \ bi-ta^gili **t-taṣdīqi** ^ala ttifāqi wāy plantáyšn ^ila ^ágalin gáyri
musámma \ hattā tattáxiða **s-súltatu l-filístiníyyatu ma waṣafát-hu** bi-^igra^atín hāsimatin
gíddan dídda l-^irhāb \ ^as-súltatu l-waṭaníyyatu l-filístiníyyatu tudīnu l-hugūma l-intiháríyy
\ wa-mán húm **warā^a-hu** bi-šáklin fawríyy \ wa-tád^u l-wilayáti l-muttáhida ^ila tadáxxulin
fawríyy \ **li-fárdi** tanfīði ttifāqi wāy plantáyšn \ ^al-^anbā^u l-wāridatu mina l-qúdsi tušru
^ila ^anna l-infigāra lláði **wáqa^a** fi ^áhadi ^aswāqi l-qúdsi l-ḡarbíyya \ nágama ^an sayyāratin
malgūma \ **qad ^ásfara ^an máṣra^i šaxṣáyn** \ wa-^iṣābatí wāhidin wa-^aṣrīna ^āxarīn \
^al-^irāq yu^ákkidu mugáddadan **ráfḍa-hu** li-sti^nāfi t-ta^awuni ma^a lágnati l-^úmami l-
muttáhida l-xāṣṣa bi-náz^i ^áslihati d-damāri š-šāmili l-^íraqíyya \ ^il-^i^lāna ^an tawálli
ra^isi l-wuzarā^i s-sābiq tāg id-dj̄in masāndj̄i mahámma ri^āsatí l-gúmhuríyya fi gúzuri l-qámar
bi-šáklin mu^áqqat \ xálafan **lir-ra^is** muḥámmad **taqíyy** \ ^alláði wāfat-hu l-maníyyatu
ṣabāha l-yáwm ^íθra ^iṣābati-hi bi-^ázmatin **qalbíyya** \ **brītānya** tu^ákkidu ^ádama rtiyāhi-ha
^izā^a l-intišāri **l-batī^** li-farīqi l-murāqibīna d-dawliyyīn \ ^allaðīna sa-yátawalláwna
mutāba^ata ltizāmi ḥukūmati yuguslāviya \ bil-**matālibi** d-dawlíyyatí fi ^iqlīmi kōsova \
wa-bin-nášra **ta^ifatun** ^úx **ra** mina l-^anbā^ \ kāna hāða húwa l-mūgaz wa-^iláy-kumu l-^anbā^a
bit-tafṣil mina l-qāhira \\ ^á^lana mutaháddiθun bí-smi **ra^isi l-wuzarā^i** l-^isrā^ilíyyi
netanyāhu \ ^anna l-ḥukūmata l-^isrā^ilíyyata **qárrarat** fi gtimā^in ^ágilin lá-ha l-yáwm \
ta^gila **t-taṣdīq** ^ala ttifāqi wāy plantáyšn ^ila ^ágalin gáyri musámma \ wa-háttá tattáxiða
s-súltatu l-filístiníyyatu ^ígra^atín ṣārimatan dídda l-^irhāb ^ala ḥáddi qáwli-h \ yá^ti hāða
l-^i^lānu ^áqiba l-hádiθ \ ^alláði **wáqa^a** **ṣabāha l-yáwmi** fi sūq mahánnā yahūda bi l-qúdsi
l-ḡarbíyya \ wa-lláði ^ásfara ^an máṣra^i šaxṣáyn wa-^iṣābatí wāhidin wa-^aṣrīna ^āxarīn \
wa-qad wáṣafa l-mutaháddiθu bí-smi l-ḥukūmati l-^isrā^ilíyya mošē vožél l-infigār \ bi-^ánna-
hu hugūmun ^írhabíyy \ kāna yastáhdifu **qátla** ^ákbari ^ádadīn mūmkini mina l-^aṣkāṣ \
gáyra ^ánna-hu **wáqa^a** fi mádxali s-sūq \ mimma ^ádda ^ila **taqlīli** ^ádadi d-dahāya \
wa-zá^ama l-mutaháddiθu l-^isrā^ilíyyu ^anna ḥukūmata bilādi-hi tás^a náḥwa s-salām \ wal-
bád^i fi mufāwadāti **l-wáda^i** n-níha^íyyi \ ^illa ^ánna-ha turīdu ta^áhhudan mina l-filístiníyyīna
bi-muḥārabati l-^irhāb \ wa-kānati l-ḥukūmatu l-^isrā^ilíyyatu **qad ^állaqat(i)** l-igtimā^a

lláði sta³nafát-hu **şabāha l-yáwm** \ wa-lláði kāna **qad** báda³a ³ámsi li-munāqašati ttifāqi **wāy** plantáyšen **wat-tasdīqi** ^caláy-h \ hāða \ **wa-qad** ³ákkada dáni nafē sikirtēru l-ħukūmati l-³isrā ³ilíyya bá^cda l-igtimā^ci l-^cāgil \ ³anna ħukūmata-hu sa-tastá³nifu l-munāqašati l-xāssata bi-**ttifāqi** **wāy** plantáyšen \ ^cíndama tata³ákkadu ³anna **s-súltata** l-filístiníyya \ tattáxiðu ³igra ³atin hāsimatan gíddan lā hawādata fī-ha \ **dídda l-munáddamāti** l-³irhabíyya \ **wa-qala** nafē ³inna l-ħukūmata l-³isrā ³ilíyya **tantáðiru** ³an **yúðhira l-filístiniyyūna ltizāma-hum** \ bi-ma **wárada** fi **ttifāqi** **wāy** plantáyšen \ **xāssatan** \ ^cáqda gtimā^cin lil-máglisi l-waṭaníyyi l-filístiníyyi \ **lit-tašwítjí** ^cala ³ilgā³i l-bunūdi lláti tād^cu ³ila tadmīri ³isrā ³ila mina l-mīθāqi **l-filístiníyy** \ **wa-³ašāra** wazīru l-^culūmi l-³isrā ³ilíyyi ³ila ³anna gtimā^ca l-ħukūma **qad** yustá³nafu l-³usbū^ca l-qādim \ wa-fi nába³in ^cāgilin li-wikālati l-³anbā³i l-faransíyya \ ³á^clanati l-ħukūmatu l-³isrā ³ilíyyatu ³anna-ha **sáwfa** tábda³u **fáwran** fī binā³i masākina gadīda fi mustáwṭanat^ji gábal ³ábu ġnīm bil-qúdsi š-šarqíyya \ **wa-ðákrat** **maṣādiru** š-šúrṭati l-³isrā ³ilíyya \ ³anna l-ħādiθa nátaga ^cani **nfigāri** sayyāratin mufáxxaxa \ ³íθra **ṣṭidāmi-ha** bi-³áhadi l-máħallāti t-tigaríyya fī šāri³i yāfa \ ³alláði **yu^ctábaru** š-šāri³a **r-ra** ³isíyya bis-sūq \ **wa-qad** húri^cat sayyarātu l-³is^cāf ³ila **máwqa**^ci l-ħādiθ \ kama ttáxaðati š-šúrṭatu l-³isrā ³ilíyyatu t-tadabīra **l-lázima** \ **xásyata** wuqū^ci nfigarātin gadīda \ **wa-³afāda** šuhūdu ^ciyān ³anna ^cíddata nfigarātin **şaġira wáqa**^cat fī l-makān \ **wa-ðákara** **qā³idu** šúrṭati l-qúdsi li-murāsili t-televízyuni l-³isrā ³ilíyyi \ ³anna gúθθata ³áhadi l-qatiláyn \ híya gúθθatu šáxṣi l-intiháriyyi lláði kāna dāxila s-sayyāratí l-malġūma \ **wa-qālati** l-mutaháddiθatu bí-smi **š-šúrṭa** \ ³ánnahu lam yúkšaf bá^cdu ^can huwíyati l-qatīli θ-θāni \ lakínna šuhūdan **qālu** ³inna-hu ^cála ma yábdu muwāṭinan ³isrā ³ilíyyan madaníyyan \ **wa-kānati** š-šúrṭatu l-³isrā ³ilíyya \ **qad taláqqati** **ttiṣālan** hātifíyyan min magħūl \ tabánna fī-hi bí-smi **ħarakat** hamāsi l-más³ulíyyata ^cani l-ħādiθ \ hāða \ **wa-qad** ³adānati **s-súltatu** l-filístiníyyatu ^cala l-fáwri hāða l-ħādiθ \ **wa-³akkada** nabīl ³ábu rdēna l-mutaháddiθu bí-smi **r-ra** ³isi l-filístiníyyi yāsir **arafāt** \ ³anna **r-ra** ³is **arafāt** ³adāna l-ħādiθ \ **wa-mán** **warā**³a-hu \ **wa-³ínna-hu** ³á^craba ^can ³amalí-hi fī ³a(n) la yakūna hāða l-ħādiθ \ mubárriran li-taxrībi ttifāqi s-salām \ kama **wáṣafa** hásan **asfūr** wazīru d-dáwlati l-filístiníyyi hāða l-ħādiθ bi-³ánnahu ^cámalun ³ígramíyy \ muṭāliban netanyāhu bi-^cádami stiġlāli hāða l-^cámal li-wáqfi ^camalíyyati s-salām

\ wa-qāla l-mas³ūlu l-filīṣṭīnīyyu ³inna netanyāhu sa-yakūnu bi-ḍālika qad šāraka fi talbīyat^j
³ahdāf \ man yáqif xálfa hāḍa l-hādiθ \ wa-qad tálabati s-súltatu l-filīṣṭīnīyyatu l-wilayāti
 l-muttáḥidata bi-tadáxxulin fawrīyy \ min ³agli fárdi tanfīdi ttifāqi wāy plantáyšen \
 wa-³akkadati s-súltatu l-filīṣṭīnīyyatu ³anna qiyāma l-ḥukūmati l-³isrā³ilīyyat^j bi-wáqfi
 munāqašāti ttifāqi wāy plantáyšen \ wal-bád³i fi l-binā³ fi mustáwṭanat hār hūma \ yušákkilu
 stíglālan xatīran lil-^cámali l-³irhabíyyi lládi wáqa^ca l-yáwm \ yúḍkaru ³anna l-hādiθa
 wáqa^ca fi náfsi l-makāni lládi šáhida hādiθan mumātilan \ fi ³awāxir yúlyu mina l-^cāmi
 l-mādži \ ^cíndama qāma šaxṣān filīṣṭīniyān \ bi-^camalíyyatin ³intiharíyya \ ³ásfarat ^can
 másra^ci sába^cata ^cášara šáxṣan \ wa-fi ³awwali ráddi fá^clin xārigíyy \ ³akkada wazīru
 l-xārigíyyati l-faransíyy ³opār vidrīn \ darūrata ³an tábda³a fi taṭbīqi ttifāqi wāy plantáyšen
 \ ³iða kānat turīdu bil-fá^cli ³iḥyā³a ^camalíyyati s-salām \ wa-qāla vidrīn ^cáqiba qarāri
 l-ḥukūmati l-³isrā³ilīyya bi-ta^cliqi t-taṣdīqi ^cala l-ittifāq \ ³inna l-³isra³iliyyīna sáwfa yagidūna
 dā³iman ³ahdāθan dəramíyya \ tubárriru lá-humi ttixāḍa máwqifin mumāṭilin ³izā³a ^camalíyyati
 s-salām \\ ³al-qāhira tuwāli taqdīma l-³anbā³ \ ³á^clana l-^cirāqu l-yáwma mugáddadan ³ánna-hu
 lan yastá³nifa t-ta^cāwuna ma^ca xubarā³i l-lágnati l-xāṣṣat^j lil-³úmami l-muttáḥida \ ³al-
 mukállafat^j bi-³izālat^j ³áslihati d-damāri š-šāmili l-^ciraqíyya \ mu³ákkidan fi l-wáqti náfsi-hi
 ráfḍa-hu lit-táhdidāti l-³ámərikíyyat^j bil-lugū³i ³ila l-qúwwa \ wa-³akkada ^cábd il-ġáni ^cabd
 il-ġafūri l-^cúḍwu fi qiyādat^j i hízbi l-bá^cθi l-hākim \ ³anna l-^cirāqa lan yatarāga^ca ^can qarāri-hi
 bi-wáqfi t-ta^cāwuni ma^ca hāḍihi l-lágna \ mā lam tatímmi talbíyatu máṭlabi-hi š-šara^cíyy \
 bi-ráfa^ci l-háḍri l-mafrūḍj^j ^caláy-h \ min għiġat ³úxra ḡādara wazīru d-difā^ci l-³ámrikíyyu
 wíliyam kohēn ^cammāni l-yáwma mutawággħiha ³ila ³ánqara \ xilāla gáwlat^j-hi l-halíyyat^j
 fi l-mántiqa \ li-báḥθi l-³ázmati l-halíyyat^j báyna l-^cirāqa wal-³úmami l-muttáḥida \
 wa-³áwdha máṣdarun rasmíyyun ³anna l-³amīr il-hásan ībna ṭalāl walíya ^cáhadi l-³urdúnn
 \ qad šáddada xilāla liqā³i-hi ma^ca kohēn láylata ³áms \ ^cala darūrat^j ³igād^j máxragin
 lil-wáda^ci l-halíyyi báyna l-^cirāq wal-³úmami l-muttáḥida \ wa-tahī³ati ḥ-ḥurūfi l-munāsiba
 \ li-sti³nāfi t-ta^cāwuni báyna l-gānibáyn \ wa-ttixāḍi xutuwātin ^camalíyyatin li-³inhā³i mu^canāti
 š-šá^cbi l-^ciraqíyy \\ hāḍa \ wa-mina l-muntáḍari ³an yaqūma θalāθatu wuzarā³ brīṭaniyyūna
 min báyni-him wazīru l-xārigíyya róbin kūk \ bi-ziyāratin li-mántiqati l-xalīg xilāla

l-^oúsbu^cáyni l-qādimáyn \ fi muhāwalatin li-hášdi t-ta^oyīdji li-stixdāmi l-qúwwatⁱ dídda l-irāq \ fi hālatⁱ ^cádami **ruđūxi**-hi li-maṭālibi máglisi l-^oámni \\ ^oá^clana l-yáwma r-rádyu l-hukumíyyu li-gúmhuríyyatⁱ gúzuri l-qámar \ ^oanna ra^oisa l-wuzarāⁱ s-sābiq tāg id-dīn masāndi \ ^oalláði yatawálla hālīyyan ri^oásata l-máglisi l-^oá^cla lid-dáwla \ sa-yatawálla mahámma ra^oisi l-gúmhuríyya bi-šáklin mu^oáqqat\ xálafan **lir-ra**^ois muhámmad **taqíyy** \ ^oalláði tuwúffiya **ṣabāha** l-yáwm ^oíθra ^oisābatⁱ-hi bi-^oázmatin **qalbíyya** \ **wa-ṣarráha** mas^oūlun bil-máglisi l-^oá^cla li-gúzuri l-qámar \ bi-^oánna masāndi \ sa-takūnu lá-hu kāffatu **ṣ-ṣalāhiyyāt** xilāla l-fátrati l-múqbila \ mušīran ^oila ^oanna l-intixabāt sa-túgra fi l-bilād xilāla mūdda \ **tataráwwahū** báyna **śahrin** wa-θalāθat **āshur** \ li-ntixābi **ra**^oisin gadjīdin lil-gúmhuríyya \ hāða \ **wa-dákara** šuhūdu l-^oiyān ^oanna l-quwwāti l-hukumíyyata **qadi ntášarat** **ṣabāha** l-yáwmi fi šawāri^ci l-^oāshima marāni \ fi ^oa^cqābi l-^oi^clāni ^can wafāti **r-ra**^ois muhámmad **taqíyy** \ wa-ḍālika lis-sáyṭaratⁱ ^cala l-mawāqi^ci l-^oistrātižíyyati **r-ra**^oisíyya \ dūna ^oan tárida ^oanbā^c ^can wuqū^ci ^oáyyi **dṭirabāt** \\ yábda^ou wazīru l-xārigíyyati l-^oīraníyyi kamāl xirāzi ziyāratān lis-sa^cudíyya gádan \ yúgrī xilāla-ha muhādaθātin ma^ca l-más^oulīna s-sa^cudiyyīn \ **ḥawla** súbuli **taṭwīri** t-ta^cāwuni l-muštáraki báyna l-baladáyni fi muxtálifi l-mágalāt \ bil-^oiđafatⁱ ^oila báḥθi ^oāxiri **taṭawwurāti** l-qadāya l-^oíqlimíyyatⁱ wád-dawlíyya \ wa-fi muqáddimátⁱ-ha **taṭawwurātu** ^camalíyyati s-salāmi fi **š-šárqi** l-^oáwsaṭ \ wal-wád^cu **r-rāhin** fi **mánṭiqati** l-xalīgi l-^oarabíyy \ bil-^oiđafatⁱ ^oila ^cádadīn mina l-qadāya mahálli l-ihtimāmi l-muštáraki báyna l-baladáyn/

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/^oákkadat **brītānya** l-yáwma ^cádama rtiyāhi-ha ^oizā^ca ^camalíyyatⁱ l-intišāri **l-baṭī**^o li-farīqi l-murāqibīna d-dawliyyīna fi ^oíqlīmi kōsova \ wa-llaðīna sa-yátawalláwna mutāba^cata máda ltizāmi ḥukūmat yuguslāviya bil-maṭālibi d-dawlíyya \ ^oar-ramíyatⁱ li-wáqfi ^oa^cmāli l-^oúnfi bīl-^oíqlīm \ **wa-ṣarráha** mas^oūlun **brītaníyyun** bi-^oánna ḥukūmata bilādi-h \ sa-taqūmu bi-^oirsāli mazīdin min murāqibī-ha ^oila l-^oíqlīm bi-šáklin mūstaqīl \\ lil-musāhamatⁱ fi t-taǵallubi ^cala l-^oaqabāti lláti **taṭáridū** ^camalíyyata ntišāri l-murāqibīn \ bis-súr^cati **l-maṭlūba** \ wa-yá^ctī nášru há^culā^ci l-murāqibīna t-tābi^cīna li-munáđđamati l-^oámni wat-ta^cāwuni fi ^ourúppa \ tanfiðan lil-ittifāqi lláði **támma t-tawássulu** ^oiláy-hi fi belgrādi **š-šáhr il-māđī** \ bayna

r-ra[°]isi l-yūguslavíyyi slibidān milīsuvítš \ wal-mab[°]ūθi l-[°]amrikíyyi rítšerd hōlbrok \\ yá[°]qidu ru[°]asā[°]u θalāθi dúwalin [°]áfriqíyya gtimā[°]an gádan fi wagadōgu [°]āṣimat borkīna vāso \ wa-ðālika fi muhāwalatin li-[°]igād^ji hällin silmíyy \ lin-nizā[°]i l-húdudíyyi bayna [°]iθyūbiya wa-[°]erítriya \ wa-[°]ákkada l-mutaháddiθu bí-smi munáḍḍamatí l-wáḥdati l-[°]áfriqíyya \ **hárṣa l-munáḍḍama**
wa-taṣmīma-ha [°]ala hälli n-nizā[°]i l-húdudíyyi silmíyyan \ min xilāli gtimā[°]i wagadōgu \ [°]alláði yušāriku fī-hi ru[°]asā[°]u kúllin min zimbabwī wa-žibōt^ji wa-burkīna vāsu \ bil-[°]**idāfat^ji**
[°]ila l-[°]amīn al-[°]āmmi li-munáḍḍamatí l-wáḥdati l-[°]áfriqíyya \ [°]al-gad^jru bið-ðíkra [°]anna híddata l-qáðfi l-mídfa[°]íyyi **qád** tazāyatadat mu[°]áxxaran \ bayna l-quwwāti l-[°]íθyubíyyat^ji wal-[°]éritríyya \ fi l-**manāṭiqi** l-mutanāza[°]i [°]aláy-ha \\ [°]á[°]lana **másdarun** mas[°]ūlun fi [°]elsálvadūr il-**yáwm** \ [°]anna ru[°]asā[°]a [°]ilsálvadūr wa-gwátimāla wa-kostarīka wa-hondōras wa-níkaráguwa \ sa-ya[°]qidūna gtimā[°]an **yáwma** l-[°]íθnáyni l-qádim fi l-[°]āṣima sān silvadōr \ li-báhθi súbuli muwāgahati l-xasā[°]iri l-maddíyyati l-fādiha \ [°]an-nágimati^ji [°]an [°]i[°]ṣār mítš il-mudámmir \ [°]alláði yagtáhu **mántiqat** [°]amārika l-wúsṭa múnðu náhwa [°]úsbu[°]áyn \ **wa-[°]adāfa l-másdaru**
[°]anna gtimā[°]an **múglaqan** li-wuzarā[°]i xārigíyyat^ji hāðihī d-dúwal \ sa-yú[°]qadu l-**yáwma** li-tahd̄jiri l-igtmā[°]i r-ri[°]asíyy \ wa-fī wāšintūn \ [°]ámarā **r-ra**[°]isu l-[°]ámrikíyyu bél kléntṣn \ bi-taqd̄imi saba[°]ín milyón dólar ka-musá[°]adātin li-hāðihī d-dúwal \ min gānibin [°]āxar [°]á[°]lanat **briṭānya** l-**yáwma** [°]ánna-ha [°]ársalat safinatáyni [°]úxrayáyni tābi[°]atáyni li-quwwāti l-bahríyyati l-malakíyya \ [°]ila **mántiqat^ji** [°]amārika l-wúsṭa \ lil-musā[°]adat^ji fi [°]amaliyyāti l-[°]ígātati l-[°]ínsaníyyat^ji li-mankūbi l-[°]i[°]ṣār \ wa-kāna [°]i[°]ṣār métš **qad** [°]ádda ḥatta l-[°]ān [°]ila **másra**[°]i [°]ákθara min [°]áhada [°]ášara [°]álfī [°]sáxṣ \ wa-[°]álhaqa [°]adrāran maddíyyatan gazīma **bí-qtisādiyyat^ji** hāðihī d-dúwal \\ [°]adānatī **ṣ-ṣīnu** l-**yáwma** z-ziyārata lláti sa-yaqūmu bí-ha wazīru **t-ṭaqati** l-[°]ámrikíyyi bél rítš3rdsn \ [°]ila tāyewān fi l-[°]usbū[°]i l-qádim \ **wa-háððarat** wizāratu l-xārigíyyati **ṣ-ṣiníyya** fi bayānin lá-ha \ min [°]anna **r-rawābiṭa** r-rasmíyyata bayna l-wilayāti l-muttáhida wa-taywān \ sa-túrħiqu ^{h for h} [°]adrāran bil-[°]alaqat^ji bayna wāšintūn wa-pekin \ wa-ḥáttā l-bayānu wāšintūn \ [°]ala (l-i)ltizāmi bi-**máwqifi-ha** t-tābit [°]izā[°]a mas[°]álat^ji taywān \ wa-[°]ala **qásri niṭāqi** [°]alāqat^ji-ha ma[°]a taypīy \ [°]ila l-mustáwa **ǵáyri** r-rasmíyy [°]almá[°]hat [°]isatu wuzarā[°]i bénġəladéš \ [°]aš-šáyxa ḥusáyna wāžid \ [°]ila ḥtimāli **tawgīhi** d-dá[°]wa li-[°]igrā[°]i ntixabātin [°]āmmatin mubákkiratīn fi l-bilād [°]āma [°]alfáyn \ **wa-dákrat uṣ-ṣúhufu**

ṣ-ṣādiratu fi l-āṣīma dákka ṣabāḥa l-yáwm \ ɔanna š-šáyxa ḥusáyna ṭálabat min hízbi
rābiṭat ɔwāmmi l-ḥākimi lládi tatazācamu-h \ bi-darūratj i wádači l-istídadāti l-lāzimatj i
li-xáwdi ntixabāt \ qad túgra qábla ɔāmin min mawcídji-ha l-muháddad sálfan fi ɔām
ɔalfáyni wa-wāhid \ wa-dālika li-yatasánnna lil-hízbi l-huṣūl ɔala mazīdin min maqāčidi l-
parlamān \ wa-gāča ɔālika fi l-wáqti lládi ṣāčada fī-hi l-hízbu l-wáṭaníyyu l-mučāriḍ hámłata-hu
l-munāwiɔata lil-hukūma \ hágħu yačtazimu tanđīma masīratini htigagíyyatin gádani s-sábt \
bi-mušārakati síttatiči ɔahzābin mučāriḍatini ɔúxra \ ɔilla ɔanna hízbi l-gamāčati l-ɔíslamíyya \
ɔáħadi l-ɔahzābi l-mučāriḍa r-račisíyya \ ɔáčlanat táyidá-hu li-ɔigrāči ntixabātin mubákkira
José Estrada (!)
\\ ɔan-nábaču l-ɔaxīr \ ɔáčraba l-yáwma r-račisu l-filipiníyyu xusī ɔistirdādan \\ ɔan ɔámalih
fi taswíyati n-nizāči l-qāčim bayna bilādji-hi waš-šin \ hawla gúzuri spártli bi-ṭúruqin
díplumasíyya \ wa-fi l-wáqti náfsi-hi ɔákkadat pekīn iltizāma-ha bil-wasāčili s-silmíyya li-
taswíyatj i hādihi l-ɔázma \ wa-kānati l-filipin \ qadi ttáhamati ɔ-šin ɔámsi bi-tačzīzi wugūdi-ha
l-časkaríyyi fi gúzuri spártli \ bi-ɔirsāli s-súfuni l-ḥarbíyyati l-muhámmalatj i bil-ɔičtādi l-
časkaríyyi ɔila hādihi l-gúzur \ wa-húwa l-ɔámrū lládi waṣafát-hu l-filipin \ bi-ɔánna-hu
ntihākun lil-ittifaqíyyati l-múbramatj i mača pekīn \ lil-ḥifāḍi ɔala l-wádač ar-rāhin fi gúzuri
spártli/

/sayyidāt^j-i wa-sādat^j-i ^oas-salāmu ^caláy-kum wa-ráhmatu **l-lāh** \ fī hādīhi n-nášra \ **’ar-ra**[”]is húsni mubārak **yastáq**bilu l-^oamīr su^cūd **ul-fáyṣal** wazīra l-xārigíyyati s-sa^cudíyy \ **fáwra** wuṣūli-hi ^oila l-qāhira \ fi ziyāratin sarī^ca \ tastágriqu ^cíddata s-sa^cāt \ yábhaθu xilāla-ha ^cádadán mína l-mawdū^cāti l-matrūha \ ^cala s-sāhatáyni l-^carabíyyat^ji wal-[”]íqlimíyya \\ ^oar-ra[”]is mubārak **yastáq**bilu wáfda **ṣ-ṣahāfa** l-[”]íqlimíyya ^oal-[”]álmaníyya kama **yastáq**bilu s-sáyyid **rafīq** il-**ḥarīri** \ **ra**[”]isa wuzarā[”]i lubnān \ ^oalládi **yášilu** l-yáwma ^oila l-qāhira \ fi ziyāratin tastágriqu ^cíddata ^oayyām \ ^oal-lágnatu l-wúzaríyyatu li-mutāba^cat^ji **mašrū**^ci šárqi pūr sa^cīd \ **tá**^cqidu gtimā^can bi-ryāsatí d-duktūr il-ganzūri \ li-mutāba^cat^ji ^oa^cmāl... ^oal-[”]a^cmāli t-tánfiðíyya \ ^oal-xāṣṣat^ji bil-**mašrū**^c \ ^oar-ra[”]is ^carafāt yád^cu r-ra[”]is klíntun ^oila t-tadáxxuli l-fawríyyi li-**ḥamlī** ^oisra[”]ila ^cala **taṭbīqi ttifāqi wāy** rívər \ wal-imtinā^ci ^can **wáḍa** ^ci l-^caqabāt^ji ^oamāma tanfiði-h \\ bá^cθatun **párlamaníyyatun** **brītaníyya** li-**taqáṣṣi** l-haqā[”]iq tagtámí^cu l-yáwma fī bağdād ma^ca nā[”]ibi **ra**[”]isi l-wúzarā[”]i l-^ciraqíyy \ li-munāqašati l-[”]ázmat^ji báyna l-^cirāq wal-[”]úmami l-muttáhida \ **ra**[”]isu wuzarā[”]i l-híndi yu[”]ákkidu ^oanna ^oisrāra l-wilayāti l-muttáhida ^cála l-huṣūli ^cala má^clumātin bi-šá[”]ni n-makān \ ^oalládi sa-tánshuru fī-hi l-híndu l-mawādda l-qābila lil-ínṣiṭar \ min šá[”]ni-hi ta[”]gīlu l-mubāhaθāt^ji báyna l-baladáyn \ **ḥawla** mu^cāhadat^ji **ḥádri** t-tagāribi n-nawawíyya \\ \\ **tafṣilu** l-[”]anbā[”] mina l-qāhira \ ^oistaqbála **r-ra**[”]is húsni mubārak il-yáwma bi-**maqárri** ri[”]ásati l-gúmhuríyya sumúwa l-[”]amīr su^cūd **il-fáyṣal** wazīri xārigíyyati l-mámlakati l-^carabíyyati s-su^cudíyya \ **wa-ḥádara** l-liqā[”]a s-sáyyid ^cámrū mūsa wazīru l-xārigíyya \ ^oalládi **ṣarráha** ^caqiba l-mubāhaθāt \ bi-[”]ánnā l-liqā[”]a yu^cáddu sti[”]nāfan l-líl-mubāhaθātī llát^ji ^oagrā-ha **r-ra**[”]is mubārak \ ma^ca sumúwi l-[”]amīr sultān ibni ^cábd al-^cazīz \ ^oan-nā[”]ibi θ-θāni **li-ra**[”]isi l-wúzarā[”] \ wa-wazīri d-difā^ci **wáṭ-ṭayarāni** s-su^cudíyy \ **wa-qāla** ^oinna l-liqā[”]a **ta**^cárraḍa l-qadāya s-sā^ca llát^ji tuhímmu l-mántiqā sawā[”]un bin-nísbat^ji li-^camalíyyati s-salām \ ^oaw **taṭawwurāti** l-[”]ázmati l-^ciraqíyya ma^ca l-[”]úmami l-muttáhida \ wa-ǵáyri-ha mina l-qadāya llát^ji tuhímmu l-mántiqā \ bil-[”]iḍāfat^ji ^oila báḥθi l-^cálaqātī θ-θuna[”]íyya \\ wa-min gānibi-h **ṣarráha** l-[”]amīr sa^cūd **il-fáyṣal** wazīru xārigíyyati s-sú^cudíyya bi-[”]ánnā-hu **nāqaša** ma^ca **r-ra**[”]is mubārak \ muxtálifa l-qadāya llát^ji tuhímmu l-[”]úmmata l-^carabíyya wal-[”]íslamíyya \ mú^criban ^can ^oámali-h \ fi ^oan yakūna

t-tawāfuqu bayna l-qiyadatáyni l-**mísríyyatí** wás-sa^cudíyya \ **tabí**^catun ^cāmma bayna kúlli
 d-dúwali l-^c**arabíyya** \\ wa-**háwla** l-igtimā^ci l-**qādim** li-dúwali ⁱlāni dimášqa bid-dáwħa
 war-risāla llátí iyuwággihu-ha liš-šá^cbi l-^c**iraqíyyi** li-**htiwa**ⁱ l-^oázma \ ^o**ašāra** l-^oamīr su^cūd
al-fáyṣal ⁱla ^oanna gtimā^ca d-dáwħa \ **sáwfa yataṭarrāqu** li-^oázmati l-^c**irāq** ma^ca l-^oúmami
 l-muttáhida \ wa-^oakkáda l-^oamīr sa^cūd ^oanna **mísra** wás-sa^cudíyya **ħariṣatāni** ^cala ^oálla
 yamássa š-šá^cba l-^c**iraqíyya** \ ^oáyyu sū^o \ **wa-qāla** l-^oamīr su^cūd **il-fáyṣal** ⁱinna l-más^oulíyyata
táqa^cu bil-kāmili ^cala l-qiyādati l-^c**iraqíyya** \ ⁱllátí **túṣdiru qararātin** wá-la \ **tastaṭí**^ca ^oan
 tataḥámmala más^oulíyyata-ha \ wa-^o**á raba** ^can ^oásafi-h li-ⁱqāfi l-^cámali ma^ca l-lágnati l-**xāṣṣa**
 bil-^oúmami l-muttáhida \ **xāṣṣatan** wa-^oánna-hu támma l-**ittifāqu** ma^ca máglisi l-^oámn \ ^cala
 l-murāga^cati l-kāmila líl-^cuqubāti l-mafrūḍatí ^cala l-^c**irāq** \ wa-^oánna-hu fi náfsi l-wáqtí
 lládi támma fī-hi ttixāðu hāða l-**qarār** \ ^o**áwqafa** l-^c**irāqu** ^oat-ta^cāmula ma^ca l-lágna \ **wa-tālabā**
 l-^oamīr su^cūd **al-fáyṣal** ⁱal-qiyādata l-^c**iraqíyya** \ bi-taḥámmuli más^ouliyyātí-ha \ **wat-tarāgu**^ci
^can **qarāri-ha** \ **bi-wáqfi** t-ta^cāmuli \ ma^ca l-lágnati d-dawlíyya \\ wa-^oákkada ^oanna s-
 sa^cudíyyata **tufáddilu** l-ħálla d-díplumasíyyi lil-^oázmati l-^c**iraqíyya** \ mušīran ⁱla ^oanna
^oáħadan \ lā **yudírru** sū^o... lā yúdmiru sū^oan liš-šá^cbi l-^c**iraqíyya** \ fa-húwa šá^cbun **šaqīq**
wa-gār \ wa-náfa wazīru l-xārigíyyati s-su^cudíyya **taqdīma** wazīri d-difā^ci l-^oámrikiyy \
^oáyyata **matālib** \ mu^cáyyana \ xilāla ziyāratí-hi l-^oaxīra lís-su^cudíyya \ wa-fī ma yata^callaqu
 bil-^calaqāti s-su^cudíyya l-^oiraníyya \ **qāla** l-^oamīr su^cūd **al-fáyṣal** ⁱinna-hu ⁱða taħássanat
^calaqātu ^o**irān** \ ma^ca d-dúwali l-giwār \ wa-xāṣṣatan dúwali l-xalīgi l-^c**arabíyy** \ sa-yakūnu
mardūdu ðālika **táyyiban** bin-nísbatí liš-šá^cbi l-^oiraníyy \ waš-šá^cbi l-^c**árabíyyi** l-xálígíyy \
 wa-lil-**mántiqatí** bi-**sífatin** ^cāmma \\ **wa-^oadāfa** ^oanna **taṭawwura** l-^c**alaqātí** bayna s-sa^cudíyya
 wa-**gīraní-ha** **yansábbu** fi hāða l-^oitār \ wa-^o**á raba** ^can ^oámali-h fi ^oán tastamírra hāðihi
 r-rūħu l-^oigabíyya llátí sādat fi l-**hiwāri** ma^ca l-^oiraníyyin \ ⁱla ^oan tāsmala ħálla l-**qadāya**
 báyna ^o**irān** \ wal-magmū^cati l-^c**arabíyya** \ **biṭ-túruqi** l-wuddíyya \ ⁱllátí **tádman** mustáqbalan
zāhiran li-hāðihi l-^c**alaqāt** \\ **wa-^oašāra** wazīru l-xārigíyyati s-su^cudíyyi ⁱla ^oanna t-tawāfuqa
l-mísríyya s-su^cudíyya húwa tawāfuqun ^cala l-xáyri dā^oiman wa-^oanna ma yatímmu yá^otí fi
^o**itāri** **t-tadāmuni** l-^c**arabíyy** \ wa-^oákkada ^oanna kúllan min **mísra** was-su^cudíyya \
yataṭalla^cāni ⁱla ^oigādži ħállin **biṭ-túruqi** d-díplumasíyya \ li-kāffati l-mašākili l-^c**arabíyya**

\\ kama staqbála **r-ra**^{ʔīs} muḥámmad húsni mubārak il-yáwma bi-**maqárri** rí^ʔasati l-gúmhuríyya **'a^cdā^a** a wáfd aṣ-ṣahāfa l-^ʔíqlimíyya l-^ʔálmaníyya \ **hádara l-liqā^ʔ** ^{as-sáyyid} sáfwat iš-ṣarīf wazīru l-^ʔi^clām wad-duktūr zakaríya ^{ázmī} **ra**^{ʔīsu} d^jiwāni **ra**^{ʔīs} al-gúmhuríyya \ was-sáyyid nabīl ^{uθ}**mān** **ra**^{ʔīsu} háy^oat^ji l-ísti^clamāt \ wad-duktūr **rída** šítā^ʔ **ra**^{ʔīsu} ^{al-máktabi} l-^ʔí^clamíyyi l-**maṣríyyi** fi bōn \ hāḍa wa-yastáqbilu **r-ra**^{ʔīs} mubārak is-sáyyid **rafīq il-ḥarīri** **ra**^{ʔīsa **wuzarā^{ʔī}** lubnān \ ^{alládi} **yáṣilu** l-yáwma ^{ila} l-qāhira \ qādiman mín parīs \ fi ziyyāratin tastágriqu ^{íddata} ^{ayyām} \ yatímmu xilāla z-ziyāra báḥθu **taṭawwurāti l-wáda^{ʔī}** fi qadíyati š-ṣárqi l-^ʔáwsaṭ \ ^{ala} **dáw^oi ttifāqi wāy** rívər \ wal-^ʔázmati l-^ciraqíyyati **r-rāhina** \ ^{idāfatān} ^{il(a l-)}^calaqātī θ-θuna^oíyyatī báyna **míṣra** \ wā-lubnān \\ ^{á^craba} ^{a^cdā^au ttihādi} **ṣ-ṣahafiyīna** l-^ʔafāriqa ^{án} **taqdīri-himi** l-kabīr lid-dáwri lládi yaqūmu bí-hi **r-ra**^{ʔīs} mubārak fi dá^cmi wá-musānadatī **qadāya** l-qāraṭī l-^ʔífriqíyya \ wal-ihtimāmi bi-ḥälli mašākili šu^cūbi-ha \ wal-wuqūfi bi-gānibi **ṣahafiyī-ha** \\ gā^a a ḍālikā fi **barqíyyatin taláqqa-ha** l-yáwma **r-ra**^{ʔīs} húsni mubārak min ^{a^cdā^a l-ittihād \ ^{allaḍīna} **ltáqa** bí-him ^{ámsi} li-múddatī sā^catáyn \ bá^cda ^{an} ^{ánhaw} ^{a^cmāla} mū^c**tamarí-himu** l-^cāmm \ fi l-qāhira \\ ^{áqadati} l-lágnatu l-wuzaríyyatu lí-mutāba^catī **mašrū^ci šárqi t-tafrī^ca** bi-pūr sa^cīdi gtimā^cani l-yáwma b-riyāsatī d-duktūr kamāl il-ganzūri **ra**^{ʔīsi} mágliši l-wúzará^ʔ \ lí-mutāba^cati l-^ʔa^cmāli t-tánfiðíyyati **l-xāṣṣatī** bi-**mašrū^ci iqāmati** l-minā^o \ wal-**mánṭiqati** **ṣ-ṣina^cíyya** \ wa-ma támma ttixāðu-hu min ^{ígra^oātin} li-^ʔiqāmati l-bínyati l-^ʔásasíyyatī l-lágnata **stá^crađat** ma támmat ^{ingāzu-h} fi **mašrū^ci šárqi** pūr sa^cīd \ **xāṣṣatan** ma yata^cállaqu bi-^ʔa^cmāli l-bínyati l-^ʔásasíyya \ wa-^ʔiqāmati l-minā^o i l-míḥwaríyyi **wál-mánṭiqati** **ṣ-ṣina^cíyya** \ **wa-^ʔawdáha** ^{anna} **ra**^{ʔīsa háy^oatī **qanāti** s-swīs ^{á^clana} ^{ánna-hu} támma **háfru** milyūn métrin muká^cab \ mina l-qanāti l-mílahíyyati **l-xāṣṣa** \ bi-^ʔiqāmati l-minā^o \ kama ^{á^crađa} **l-wuzarā^{ʔīu}** l-múxtaṣṣūna ma támma ^{ingāzu-hu} min ^{á^cmali} l-bínyati l-^ʔásasíyya \ wa-llátī yantáhi l-^cámalu fi-ha xilāla **n-níṣfi** l-^ʔáwwal min ^{āmi} tís^catin wá-tisa^cīn \\ **wa-^ʔadāfa** ^{ánna-hu} **taqárrara** ^{iqāmatu **náfaqin** ^{índa} l-kīlu \ **tamanṭāšar** ganubíyya pūr sa^cīd **yárbiṭu** báyna d-dílta wás-sinā^o \ wa-yu^cáddu šuryānan gadīdan \ ^{ila} gānibi **náfaqi** š-ṣahīd ^{áḥmad} hámḍī \ wa-kúbri l-firdān \ wa-yáqdumu l-**mánṭiqata** **ṣ-ṣina^cíyya** wál-minā^o i l-míḥwaríyyi l-gadīd \ wa-qāla ^{inna}}}}}

l-mántiqata š-šina^cíyya tadúmmu l-^cadžídha mina l-mášru^cāti θ-θaqila wál-mutawássiṭa
 wás-ṣagīra \ ^oallát^ji tataráwwaḥu stísmarātu-ha \ min xámsatin ^oila ^cášrat^ji mílyarāt \
 gunáyh \\\ wa-tášmalu ka-ðalika **mašru^cātin** li-**šinā^cati** l-hadžíd wál-^oadwíyya wa-mawáddi
 l-binā^o \ wa-mu^caddāti l-binā^o \ wál-malābis \ **wa-manātiqa** lí-taxzín wa-káffata l-^oánšiṭat^ji
 wál-xidmāt \ **qāla** ^oinna ^oiqāmata tílka **l-manātiqi** š-šina^cíyyat^ji wal-íqtiṣadíyya ðāta **t-ṭabi^ca**
 l-xāss \ yu^cábbiru ^cámma tatamáttacu bí-hi **míṣru** mina stíqrārin wa-^oámñ \ wa-ma **haqqaqát-hu**
 !!!
 l-bínyatu l-tášri^cíyyatu miná **nṭilāqati** l-íqtiṣādi l-míṣríyy \ wa-^oánná **míṣra** ma zālat tunā \
 qíšu ^oáglabá **l-manātiq**... wa-^oánná-ha ma zālat tunāfisu ^oáglabá **l-manātiqi** l-masila fí l-^cālam
 \\\ dá^ca r-ra^ois u **fílistiníyyu** yásir ^carafāt ^oar-ra^oisa l-^oámarikíyyi bí klíntun ^oila t-tadáxxuli
 l-fawríyyi li-hámlí ^oísla ^oila ^cala **taṭbīqi ttifāqi wāy** plantáyšen \ wa-li-mtinā^ci ^can **wáda**^ci
 l-^caqabāt^ji ^oamāma tanfīði-h \ gā^oa ðalika fi risāla bá^caθa bí-ha **r-ra**^ois ^carafāt ^oila **r-ra**^ois
 klíntun \ tasállama-ha **l-qúnṣulu** l-^oámarikíyyu l-^cāmm fí **ramálla** \ ^oal-láylata **l-mađíya** \
 láda **staqbáli r-ra**^ois ^oal-**fílistiníyyi** \ lá-h/

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/dá^ca r-ra^ois u **l-fílistiníyyu** yásir ^carafāt ^oar-ra^oisa l-^oámarikíyya bí klíntun ^oila t-tadáxxuli
 l-fawríyyi li-hámlí ^oísla ^oila ^cala **taṭbīqi ttifāqi wāy** plantáyšen \ wa-lí-mtinā^ci ^can **wáda**^ci
 l-^caqabāt ^oamāma tanfīði-h \ gā^oa ðalika fi risālatin bá^caθa bí-ha **r-ra**^ois ^carafāt ^oila **r-ra**^ois
 klíntun \ tasállama-ha **l-qúnṣulu** l-^oámarikíyyu l-^cāmm fí **ramálla** \ ^oal-láylata **l-mađíya** \
 láda **staqbáli r-ra**^ois l-**fílistiníyyi** lá-h \ min nāḥiyatín ^oúxra ^oá^craba wazíru d-difā^ci
 l-^oísla ^oilíyyi ^oishāq mürdexāyi l-yáwm ^cani ^ctiqādi-h \ bi-^oánná l-hukūmata l-^oísla ^oilíyya \
 sa-tá^cqidu xilāla l-^ousbū^ci l-halíyyi gtimā^ca-ha l-mu^oággal \ li-báḥθi ^oiqrāri **ttifāqi** s-salāmi
 l-fílistiníyyi l-^oísla ^oilíyy \ wa-tawáqqacá murdexāy fí **tásriḥātín** ^oaðā^ca-ha **rádju** ^oísla ^oil
 ṣabāḥa l-yáwm \ ^oan tuqírra l-hukūmatu l-^oísla ^oilíyya l-íttifāq bil-^oáglabíyya \ wa-kānati
 l-hukūmatu l-^oisrā^oilíyya \ **qad** ^oággalat ^cáqda gtimā^cí-ha li-munāqašat^ji l-ittifāq ^oárba^ca
marrāt \ kāna ^oáxiru-ha ^cáqiba wuqu^ci nfigāri l-qúds \ yáwma l-gúm^cati l-mādji \ wa-lláði
^oásfara \ ^can ^oisābat^ji ^oarbá^catin wá^cašrīna ^oisrā^oilíyya \\\ ^cala **ṣa**^cidin ^oáxar ^cazzázat quwwātu
 š-šúrṭa wal-gáyši l-^oisrā^oilíyya \ **mawāqi**^ca-ha fí l-^cadžídí mina l-múdun wal-qúra wal-
 mústawṭanāti l-^oisrā^oilíyya \ taḥássuban li-wuqu^ci hagamātin gadžida **dídda** l-^oísla ^oiliyyín \

fi l-wáqti lláði **ðákrat** fi-hi **mášādiru** °áskaríyyatun °isrā°ilíyya \ °anna l-quwwāta l-°ísra°ilíyya
 °álqati l-qábda °ála θamāniyatjí **fílistiniyyín** \ yaštábaru fi **tawárruṭi**-him fí l-hugūm \
 °alláði **wáqa**°a fi l-qúds **yáwma** l-gúmu°ati **l-mádji** \ wa-**ðákrat** hāðihi **l-mášādiru** °anna
 l-fílistiniyyina θ-θámaníya min muwáṭiní l-qúdsi š-šarqíyya \ wa-baldat °anāta \ °al-wāqi°ati
 šámalíyya l-qúds \ °alláti **táqdaḥu** bi-mūgibi l-íttifaqíyyatí l-°amníyya l-°ísra°ilíyya l-
 fílistiníyya \ lil-°isrāfi l-°amníyyi l-°isrā°ilíyy \\ yagtáma°u **r-ra°isu** l-°amarikíyyu bil klíntun
 il-yáwma ma°a **kibāri** mustašarí-hi lil-°ámni **l-qawmíyy** \ li-báhθi **taṭawwurāti** l-°ázmati
r-rāhina báyna l-°irāq wal-°úmami l-muttáhida \ wal-xuṭwāti lláti ta°tázimu wāšinṭun ittixāða-
 ha li-°igbári l-°irāq \ °ala sti°náfi t-ta°awuni \ ma°a lágnati l-°úmami l-muttáhida \ °al-xāṣṣatjí
 bīl-murāqabatjí °ala náz°i °áslihati **d-damāri** š-šāmili l-°iraqíyya \ yá°tī hāða fi l-wáqti lláði
 tasta°íddu fí-hi \ **ḍuffatun** θāníyatun mina l-mufáttišina d-dáwliyyin \ qiwāmu-hā xámsata
 °ásara **fárdan** \ li-muğādaratjí bağdād **ġádan(i)** l-iθnáyin \ wa-yáwma l-°arba°ā°i l-qādim \
 fi °itāri **qarāri** rítšard **bátłar** **ra°isi** lágnatjí náz°i °áslihati **d-damāri** š-šāmil \ bi-taxfidjí
 °ádadjí mufáttiši l-lágna \ bi-nísbatjí °ašrīna fí l-mí°a \ °ihtigāgan °ala **qarāri** l-°irāq bi-wáqfi
 ta°ámuli-hi ma°a mufáttiši l-lágna \ ḥatta yu°ida máglisu l-°ámni **n-náðara** fí l-°uqubāti
l-mafrūda °ala l-°irāq \\ wa-**ðákrat** mutaháddiθatun bí-smi l-lágna °anna °ákθara min
 mí°atin mina l-mufáttišina d-dáwliyyina sa-yabqáwna fí l-°irāq \ lil-qiyāmi bi-mahámma
 rūt̄iníyya fi magāli t-tahqīqi wár-riqāba \ °ala mi°ātin mina **l-mawāqi°i** l-xādi°atjí lit-taftīš \\
 wa-fi bağdād tagtáma°u l-yáwma bá°θatun **párlamaníyyatun** **brītaníyya** °áyərlandíyya li-
taqássi l-haqā°iq ma°a nā°ibi **ra°isi** l-wuzarā°i l-°iraqíyyi **ṭāriq** °azīz \ li-báhθi l-°aθāri
n-nágimatjí °ani stimrāri **fárdi** l-°uqubāti d-dawlíyya °ala š-šá°bi l-°iraqíyy \ wa-°á°lana
 mutaháddiθun bí-smi l-bá°θa °ánna-hum **yargabūna** fi l-igtimā°i ma°a **r-ra°isi** l-°iraqíyyi
ṣaddām húsáyn \ kama yá°tazimūna lil-igtimā°a ma°a **wazīri** š-ṣáḥħati l-°iraqíyy \ li-báhθi
 l-°awdā°i š-ṣáḥħíyyatjí l-mutadáhwira \ °an-nágimatjí °ani l-°uqubāti d-dawlíyya \\ °ákkada
ra°isu **wuzarā°i** l-hínd °atāl **bihāri** **fažbāy** °anna °isrāra l-wilayāt \ °al-muttáhida °ala **darūrati**
l-husūli °ala má°lumātin bi-šá°ni l-makān °alláði \ sa-tánšuru fí-hi l-hínd \ °al-mawādda
 l-qābila lil-ínšiṭār \ min šá°ni-hi ta°gīlu l-mubāḥaθāt báyna nyudéhlí wa-wāšinṭun \ ḥawla
 mu°āhadatjí **ḥáðri** t-tagāribi n-nawawíyya \ wa-°awdāhat **mášādiru** hindíyya l-yáwm **náqlan**

^can **taṣriḥāt̄i fažbāy** \ ^oánna-hu láysa bi-stīṭā^cati l-ḥukūmati l-hindíyya \ **taqd̄īmu** míθli
hādihi l-má^clumāt \\ **náḍ̄ama l-yáwma** naḥwa ^cašrīna ^oálfa **šáxsin** fī kuríya l-ganubíyya
muḍāharatan fi šawāri^ci l-**āsimat̄i** sōl \ **ṭalabu** xilāla-ha l-ḥukūmata bi-mu^cāqabati l-más^oulīna
^can ḥālat̄i l-inhiyār \ ^oallāt̄i yu^cāni míñ-ha **l-iqtisādu** l-kuríyyu l-gánubíyyu l-^oān \ wa-ḥáθθa
l-mutaḍāhirūna ḥukūmata sūl \ ^cala ^oinfāqi **l-mazīd̄i** mina l-^oamwāl \ li-**xálqi fúraşı** ^cámalin
min ^oágli l-muwātiṇīn ^oallaḍīna támmat ^oiqālatu-hum \ mína l-bunūki waš-šarikāt \ ^oallat̄i
^oáwšakat ^cala l-ínhiyār \ **wa-qad qāmat** ḥukūmatu sūl \ bi-wád̄^ci l-^oalāfi míñ quwwāt̄i
mukāfaḥati š-šágib \ fi ḥālat̄i t-ta^oahhub \ ^oilla ^oanna l-muḍāharata **ṣārat** fī salām/

/fī hādīhi n-nášra \ ^al-qāhira tīshadu ttīṣalātīn mīṣrīyyatān ^uruppīyyatān mukāθθafatān fī l-^oayyāmi l-qalīlatī l-qādīma \ li-muwāgahatī t-tawāttūrī n-nāṣibī fī l-māntīqā bi-sābabī tada^ciyātī l-^oázmatī l-^ciraqīyyatī ma^ca l-^oúmamī l-muttāhīda \ ^as-sáyyid ^cámru mūsa yá^cqīdu liqā^cáynī muhimmáyīn fī d-dáwħa \ ma^ca naðiráy-h ^cas-surīyya was-sa^cudíyy \ li-báhθī tātawwurātī l-^oázmatī l-^ciraqīyya \ wa-^camalīyyatī s-salām \ máglisu l-wuzarā^ci l-^ciraqīyy yá^cqīdu gtimā^can bi-ri^cāsatī r-ra^cis şaddām ḥusáyīn \ yáhḍuru-hu l-qādatu l-^caskariyyūn \ li-báhθī ḥtimalātī tawgīhi dárbatin ^caskarīyyatīn dídda l-^cirāq \ bád^cu tadáffuqi l-quwwātī l-^oamarikīyya ^cala māntīqati l-xalīg ^cisti^cdāda(n) lil-hugūmī l-^caskarīyyī l-muhtāmal \ dídda l-^cirāq \ tāhḍīrun brīṭānīyyun lir-ra^cisi l-^ciraqīyyī \ min nafādi l-wáqt \ wa-tazāyudi ḥtimalātī tawgīhi d-dárbatī l-^caskarīyyatī dídda l-^cirāq \ mā lam yúðan li-qararātī l-^oúmamī l-muttāhīda \ ^ad-duktūr kamāl il-ganzūrī yaftātīhu l-marhálata θ-θāniya min mahātṭati tanqīyatī miyāhi l-bírka \ bi-madīnatī s-salām \ ^cas-súlṭatu l-filāṣṭīnīyya tattāhimu ^cisra^cil \ bi-xárqi ttifāqī wāy blantāyšen \ ba^cda tárhi-ha \ munāqāṣata bád^ci ^ca^cmāli binā^ci mustáwṭanati gábal \ ^ábu gnēm fī l-qúdsi š-šarqīyya \ ^ixtitāmu ^ca^cmāli l-qímmati r-rusīyyatī l-yabanīyya bi-mūsku \ báyna \ ^car-ra^cis yéltsin wa-ra^cisi l-wuzarā^ci l-yábanīyyī ^cobótši \ kānat tílkum sayyidāt-i wa-sādat-i muqáddimata n-nášra \ wa-^ciláy-kum ^canbā^ca-na bít-tafṣīl \ mina l-qāhira \\ tāshadu l-qāhiratū ttīṣalātīn mīṣrīyyatān ^uruppīyyatān mukāθθafatān xilāla l-^oayyāmi l-qalīlatī l-qādīma \ wa-ðālikā li-muwāgahatī t-tawāttūrī n-nāṣibī fī l-māntīqati bi-sābabī tada^ciyātī l-^oázmatī l-^ciraqīyyatī ma^ca l-^oúmamī l-muttāhīda \ wa-^cádami ^cihrāzi tātawwurīn \ giðrīyy \ bin-nísbatī li-táhrīki l-^camalīyyatī s-silmīyyatī fi š-šárqi l-^cáwsat \ hágħu yášilu ^cila l-qāhiratī gádan \ ^al-gúmu^ca \ nít vólbik wazīru xārigīyyatī n-nurwīg \ fi ziyāratīn li-míṣra tastamírru yawmáyīn \ yastaqbílu-hu xilāla-ha \ ^car-ra^cis húsni mubārak \ kama yastáqbílu s-sáyyidu r-ra^cis vólvungáng \ tšósel wazīra xārigīyyatī n-nímsa \ ^calláði tár^casu bilādu-hu hálíyyan \ ^al-magmū^cata l-^ouruppīyya \ wa-lláði \ sa-yaqūmu bi-ziyāratīn li-míṣra tastágrīqu yawmáyīn \ ^ci^ctibāran min bá^cdi gádin ^cas-sábt \ wa-yastáqbílu r-ra^cis mubārak ^cáyðan róbin kúkk wazīra l-xārigīyyatī l-brīṭānīyy \ ^calláði yášilu ^cila l-qāhiratī yáwma l-^oiθnáyni l-qādim \ fi ziyāratīn li-míṣra tastágrīqu yawmáyīn \ hāða wa-yúgri wuzarā^cu

xārigíyyat ³an-nurwīg wan-nímsa wá-**briṭānya** xilāla ziyāratī-him lil-**qāhira** \ muhādaθātīn \ ma^ca s-sáyyid ^cámrū mūsa wazīrī l-xārigíyya \ tatarákkazu **háwla** ^camalíyyati s-salām \ wal-³ázmati l-^ciraqíyya \ ³ila gānibi báhθi súbuli tad^cími l-^calaqātī θ-θuna³íyyati \ ma^ca **míṣr** \\ ^cáqada s-sáyyid ^cámrū mūsa wazīru l-xārigíyyati liqā³áyn \ **ṣabāḥa** l-yáwm \ ^cala hāmiši ³a^cmāli d-dáwrati s-sádisata ^cášara \ li-wuzarā³i xārigíyyati dúwali ³i^clāni dimášq \ ³alláti tuxtátimu masā³a l-yáwm fi l-^cāṣimati l-qataríyya \ ³ad-dáwħa \ ma^ca kúllin mína s-sáyyid **farūq iš-šára**^c wazīrī l-xārigíyyati s-suríyy \ wal-³amīr sa^cūd **ul-fáyṣal** \ wazīrī l-xārigíyyati s-sa^cudíyy \ **wa-ṣarráḥa** s-sáyyid ^cámrū mūsa bi-³ánna-hu báḥaθa ma^ca **naḍīrāy-h** ³as-suríyy was-su^cudíyy \ ^cádadān mina l-qadāya l-^carabíyyati wal-³iqlimíyyati l-muhímma \ wa-**xāṣṣatan taṭawwurāti l-máwqifi** fi l-³ázmati l-ḥalíyyati báyna l-^cirāq wal-³úmami l-muttáhida \ ³ila gānibi báhθi **taṭawwurāti** ^camalíyyati s-salām \ fi **mántiqati š-šárqi l-³áwsat** \ fi **qáw**³i ttifāqi **wāy** blantáyšen \ wa-³adāfa wazīru l-xārigíyya \ ³anna l-liqā³áyn \ **táṭarraqā** ³áyqān ³ila **l-mawdu**^cāti **l-matrūḥa** \ ^cala gádwali ³a^cmāli gtimā^ci **wuzarā**³i l-xārigíyya \ li-dúwali l-³i^clān \ lil-ittifāqi ^cala káffati l-bunūd ³alláti sa-yáṣduru bí-ha l-bayānu l-xitamíyyi \ li-³a^cmāli \ hādīhi d-dáwra \\ ³á^clana l-yáwm \ **nizār** ḥamđūn \ mandūbu l-^cirāqi láda l-³úmami l-muttáhida \ ³anna hunāka **fúrṣatan** **ṭáyyibatan** \ li-ḥálli l-³ázmati **r-rāhinati** bayna bilādi-hi wal-³úmami l-muttáhida díplumasíyyan \ ³iða mā **tafáwwaḍa** kūfi ^canān \ ³al-³amīnu l-^cāmmi lil-munáḍḍamatī d-dawlíyya \ mubāṣaratan \ ma^ca l-^cirāq \ fi l-wáqti náfsi-hi ^cáqada l-yáwma máglisu l-wuzarā³i l-^ciraqíyyi gtimā^can bi-ri³asati **r-ra**³is **ṣaddām** ḥusáy \ **hadará-hu** kibāru **l-qādati** l-^caskariyyīn \ ³al-^cirāqiyyīn \ wa-ḍālikā li-báhθi ḥtimalāti **tawgīhi** l-wilayāti l-muttáhida \ **dárbatan** ^caskaríyyatan **ḍídda** l-^cirāq \ hādā wa-**qad** ³ákkada s-sáyyid **ṭāriq** ^cazīz nā³ibu **ra**³isi l-wuzarā³i l-^ciraqíyy \ fī muqābalatin ma^ca l-mab^cūθi l-xāṣṣi lil-³úmami l-muttáhida **brākaša** \ ³anna l-^cirāqa ma zāla muṣírran \ ^cala **darūratī** **rāf**^ci l-^cuqubāti **l-iqtisādīyyati** l-**mafrūdati** ^caláy-h \ múnōu θamāni sanawāt \ wa-³ánna-hu yášgubu **tawgīha** ³ayyi **darabātin** ^caskaríyyatin muhtámala **ḍídda** ³araḍī-hi \ min gānibi l-wilayāti l-muttáhidati l-³amarikíyya \ min náhyatin ³úxra báda³ati l-yáwm ³al-quwwātu l-³amarikíyya fí t-tadáffuq ^cala **mántiqati** l-xalīg \ ³isti^cdādan li-šánni hugūmin ^caskaríyyin muhtámala \ **ḍídda** l-^cirāq \ wa-kāna **r-ra**³isu l-³amarikíyyu bíl klíntun wa-wazīru difā^ci-hi wílyam kohēn \ **qad** \ **wáqqa**^ca

^áms ^ámrān \ bi-^irsāli mí^atín wa-tís^in wa-^ašrīna tā^iratan muqātila \ min báyni-ha \ ^íOnata ^ášarata tā^ira min trāz \ mīg \ ^alláti \ lā tarṣúdu-ha ^ar-rādarāt wa(l)-qāðifāt \ ^ila gānibi quwwātin mutamárkiza \ yazīdu quwāmu-ha \ ^an θalāθati ^alāfi gundíyy \ ^ila mán̄iqati l-xalīg \ wa-ðālika sti^dāda(n) li-tawgīhi dárbatin ^askaríyyatin muhtámaliñ \ ^ála l-^irāq \ hāða wa-qad háððara l-yáwma ra^ísu l-wuzarā^i l-brītaníyy \ tōni blēr \ min ^ánnā l-wáqta qad báda^a yánfadu ^amāma r-ra^ísi l-^iraqíyyi şaddām hūsáyn \ wa-^ánnā ^aláy-hi l-inṣiyā^e li-qararātī l-^úmami l-muttáhida \ ^aw muwāgahati dárbatin ^askaríyyatin wašīka \ wa-qāla blēr fi taṣriḥātīn li-háy^ati l-^iðā^e ati l-brītaníyya \ ^inna ɖ-dárbata l-^askaríyyata tastáhdifu tadmīra l-qudurātī l-^askaríyyati l-^iraqíyya \ wa-^áslihati d-damāri š-šāmil \ ^alláti \ támtalikú-ha bağdād \ ^ala hāddi qáwli-h \ tá^ti taḥdirātu blēr fi l-wáqti lládi ^ánhat fī-hi l-^úmamu l-muttáhida şabāha l-yáwm \ ^amaliyyāti ^iglā^i má^e ɖāmi muwaððafī-ha míñ bağdād \ ba^cda t-taş^idi l-^axīri fi l-^ázmati báyna l-ganibáyn \ wa-kāna kūfi ^anān \ ^al-^amīnu l-^ámmu lil-^úmami l-muttáhida \ qad qáta^a gáwlata-hu l-^áfriqíyya \ wa-^áda ^ila nyyörk ^al-yáwm \ bi-sábabi duxūli l-^ázmati ma^a l-^irāq ^ila marhálatin ḥaríya \ wa-qad ^áclana mas^ulu ^al-^úmami l-muttáhida fi nyyörk \ ^ánnā-hu sa-yatímmu stifnā^u ^arba^ína muwáððafan \ tābi^ína lil-munáððamatī d-dawlíyya \ min ^amaliyyāti t-tarhīl \ lil-baqā^i fi bağdād \ kama sa-taḥtāfiqū l-^úmam il-muttáhida bi-mi^atáyni wa-θalaθīna muwáððafan fi š-šamāli l-^iraqíyy \ ḥayθu túgra \ ^amaliyyātu l-^igāθati l-xāssā \ lil-^akrādi l-^íraqíyyīn \\ hāðihī l-^anbā^ ta^tī-kum \ mina l-qāhira \ ^áclana d-duktūr kamāl il-ganzūri ra^ísu mágħisi l-wuzarā^ \ ^anna gúmlata stiθmarātī l-bínyati l-^asasíyya fi míṣr wáṣalat ^ila ^arbā^atīn wa-^arba^ína \ milyār gunáyh \ wa-^adāfa ^anna mašru^e ʈati ʂ-ʂárfi ʂ-ʂihħíyy wa-miyāhi ʂ-ʂúrb \ sáwfa tásilu stiθmarātu-ha ^ila xamsīna milyār \ gunáyh \ xilāla l-xúttati l-xamsíyyati r-rābi^a \ gā^a ðālika ^áqiba ftitāhi ra^ísi l-wuzarā^ \ ^al-marhálatā θ-θāniya min maháttati tanqíyati miyāhi l-bírka \ bi-madīnatī s-salām \ wa-^adāfa d-duktūr il-ganzūri ^anna d-dáwla ḥariṣatun dā^iman \ ^ala tanmíyati ʂ-ʂíqqi l-ígtima^íyy \ wa-binā^i l-^insāni l-miṣríyyi binā^an salīma \ wa-^ákkada d-duktūr il-ganzūri ^anna d-dáwla \ lam túgħil ḥaqqa l-wādi l-qadīm fi t-tanmíya \ bil-^idāfati ^ila t-tawássu^e ʈati lláti tunáffidu-ha lil-wādi l-gadid \ wa-^ašāra d-duktūr il-ganzūri \ ^ila ^anna míṣra saṭa^e at xilāla l-fátrati l-madīya \ ^an tuđi^a

kúlli qári... ³an tuđí'a kúlla qáriyatín wa-kúlla nágá^c \ hāđa wa-qad takállafati l-marhálata
 θ-θānýa min maháttati tanqíyati miyāhi l- \ bírka \ θalāθa mí^oa \ wa-θamanína \ milyún
 gunáyh \ wa-táblugu țaqatu-ha l-²ígmálíyya sítta mi^oát ³álfí métri muká^cab yawmíyyan \
 wa-táxdumu ³ákθara mí milyunáy \ násama \ bi-manátiq ³as-salám \ wan-náhda \ wa-mísra
 l-gadídha wa-madínat násr wa-^cáyn šáms \ wa-tastáhdifu ³áyđan tawfíra l-miyāhi l-mu^cálaga
 \ ³al-lázima li-zirá^cati θalaθína ³álfí faddán \ bi-mántiqati l-gábali l-³ášfar \ wa-hímáyat
³al-bí^ca mina t-taláwwuθ \ hāđa wa-qad hádara l-iftítháh wuzará³ u l-kahrabá³i wal-³iskán
 wat-tanmíyati r-rifíyya \ wa-šu³uni máglisi l-wuzará³ \ wat-taxtít \ wā- \ muháfiđá \ ³al-qáhira
 \ wal-qályubíyya/

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/³ittáhamati l-yáwma ³as-súltatu l-filástiníyyatu ³isra³ila bi-xárqi ttifáqi wāy blantáyšen \
 ba^cda țárhi-ha munáqașatan lil-bád³i fi ^ca^cmáli biná³i mustáwṭanati gábal ³ábu gném fi
 l-qúdsi š-šarqíyya \ wa-³áclana nabíl \ šá^cθ wazíru t-taxtítí wat-ta^cawuni d-dawlíyyi l-filástiníyy
 \ ³anna s-súltata l-filástiníyya \ dá^cati l-wilayáti l-muttáhida ³ila súr^cati t-tadáxxul \ xáṣṣatan
 wa-³anna l-ittifáq yáhđuru biná³a mustawṭanátin gadídha \ wa-³anna mustáwṭanata gábal
³ábu gném \ tu^ctábaru \ mustáwṭanatan gadídha \ wa-kánati l-hukúmatu l-³isrā³ilíyya qad
³á^clanati l-yáwm \ ^can țárhi l-munáqașati li-biná³i wa-tanfíđi l-marhálati l-³ūla \ li-
 mustáwṭanati gábal ³ábu gném \ bil-qúdsi š-šarqíyya \ wa-đálíka ba^cda murúri ³aqálla min
³árba^cin wa-^cašrína sá^ca \ min muwáfaqati máglisi l-wuzará³i l-³isrā³ilíyyi ^cala ttifáqi wāy
 blantáyšen(n) lis-salám \ ma^ca l-fílastiniyyín \ wa-tatadámmánu l-marhálatu l-³ūla mina
 l-mašrú^ci l-istiyṭaníyyi \ ³inšá³a ³álfí wa-xámsin wa-^cašrína wáhdatan sakányiyatan lil-
 mustáwṭinána l-yahúd \ min ³ášli síttati ³aláf wa-xámsi mí^oati wáhda \ wa-đálíka wáfqan
 li-³i^cláni l-munáqaşa \ ³alláđi našarát-hu ş-şúhufu l-³isrā³ilíyyatu şabáha l-yáwm \
 bi-³awámíra mubáširatin \ min ra³isi l-wuzará³i benyamín netanyáhu \ wa-yúđkaru ³anna
 qarára l-bád³i fi biná³i mustáwṭanati gábal ³ábu gném \ wa-lláđi şádara fi l-^cámi l-máđi \
 kána qad tasábbaba fi ta³áθθuri mufawadáti s-salámi l-filástiníyyati l-³isrā³ilíyya \ li-³ákθara
 min tís^cata ^cášara šáhra \ ^cala şá^cidin ³áxar ráhhabati l-wilayátu l-muttáhida l-yáwm \
 bi-tasdíqi l-hukúmati l-³isrā³ilíyyati ^cala ttifáqi wāy plantáyshen lis-salám \ ma^ca l-fílastiniyyín

\ wa-lládi támma t-**tawqī**^c u ^caláy-hi bil-báytí l-^o**ábyad** \ ^oaš-šáhra **l-mādi** \ wa-wáṣa fat wazíratu
 l-xārigíyyati l-^oamarikíyya mámlin ^oölbrayt \ ^oat-taṣdīqa ^cala l-ittifāqi bi-^oánná-hu **xúṭwatun**
 muhímma... muhímmatun lil-^oamām \ wa-šáddadat ^cala **darūrati** ^oan yatímma **wád**^c u kúlli
 gawānibi l-ittifāq \ fi ḥáyyizi t-tanfīd \ bi-^o**ásra**^c i ma yúmkin \ ^oilla ^oanna l-wazírata
 l-^oamarikíyya lam túśir fi **táṣriḥāti**-ha \ ^oila magmū^c ati š-**šurūti** lláti **'arfaqát**-ha l-ḥukūmatu
 l-^oisrā ^oilíyya \ bil-muṣādaqati ^cala l-ittifāq \ wa-lláti min šá^oni-ha **arqálatu** t-tanfīd l-kāmili
 lá-h \ wa-qadi **tábara** kabíru l-mufāwidīna l-fílastiniyyín \ **ṣā**^cib ^curayqāt \ ^oanna **t-taṣdīqa**
l-^oisrā ^oilíyya l-**maṣrūṭa** ^cala ttifāqi **wāy** blantáyš3n \ yuxālifu ^oitāra l-ittifāqi náfsi-h \ wa-ṭālabá
 \ ^oal-wilayāti l-muttáhida bit-tadáxxul lil-^oisrāfi ^cala **taṭbīqi** l-ittifāq \ wal-^oi^clāni ^cani **ṭ-ṭárafi**
 lládi lam yaltázim **bit-taṭbīq** \ wa-^oákkada ^curayqāt ^oanna hādihi š-**šurūṭ** \ tu^cáddu mugárrada
ḍ-ḍarā'i^c ^cala ^cádami tanfīd l-ittifāqi mustáqbalan \ min gānibi ^oisra^oil \ \ min gānibin ^oāxar
^oá^clana nabíl ^oábu rdēna mustašāru **r-ra**^oisi l-fílastiniyyi **arafāt** \ ^oanna l-munássiqa
l-^oamarikíyya l-xāṣṣa li-^camalíyyati s-salāmi **fi** **š-šárqi** **l-^oáwsaṭ** \ dínes róss \ sa-yáṣilu ^oila
l-mántiqati gádan \ fi **gáwlatin** gadídatin táhdufu ^oila l-^oisrāfi ^cala tanfīd l-ittifāq \ kama
 sa-yaltáqi róss xilāla **gáwlati**-h \ **bir-ra**^ois \ ^carafāt \ \ **qárrara** **l-yáwma** **ra**^oisu hízbi š-^oábi
 l-gumhuríyyi t-turkíyyi wa-húwa ^oáhadu l-^oahzābi **ṣ-ṣagīra** \ ^oalláti tág^camu l-ḥukūmata l-
 fítilafíyya \ dūna l-muṣārakati fī-ha \ **qarāra** sáḥba dá^cmi-hi li-ḥukūmati mas^cūd **yálmaḍ** \
ra^oisi l-wuzarā^o \ wa-ka-ḍālika **ráf**^ca muḍákkira \ li-ḥágbi θ-θíqati ^can **ra**^oisi l-wuzarā^o \
 li-stiglāli-hi s-súlṭa \ wa-^calaqāti-hi bi-^oalmánya... bí-^oal-máfyá \ wa-kāna **ra**^oisu l-wuzarā^o \
 t-turkíyyi **qadi** stáb^cada l-láylata **l-mādiya** \ **taqdīma** stiqālati ḥukūmati-h \ bi-sábabi l-
 mā^clumāti lláti kášafa ^cán-ha ^oáhadu rigāli l-^oa^cmāli l-^oatrāk \ wa-lláti ttáhama fī-ha **yálmaḍ**
\ **bit-taġādi** ^can ^calāqati **ráguli** l-^oa^cmāl \ bi-^oáhadi zu^camā^oi ^oal-máfyá \ ^oaθnā^oa ^oibrāmi
ṣ-ṣafqati li-**širā'i** **máṣrifin** ḥukumíyy \ wa-qad ^oákkada **yálmaḍ** ^oanna-hu la yufákkiru
múṭlaqan bil-istiqāla \ muṣīran \ ^oila ^oanna hādihi l-ittihamāt \ **tármī** \ ^oila l-ḥáḍdi min
taṣáddi **l-ḥukūma** \ lī \ ^oal-máfyá \ wal-munáḍḍamāti l-^oírhabíyya \ \ ^oixtútimati **l-yáwm**
^oa^cmālu l-qímmati r-rusíyya \ ^oal-yábaníyya fi **maqárri** **l-krémlin** bi-mūsku \ bayna **r-ra**^oisi
r-rusíyy **póris** yéltsin **wa-ra**^oisi l-wuzarā^oi l-yábaníyyi kízu ^oobótši \ **wa-^oaśāra** wazíru
l-xārigíyyati r-rusíyy \ ^oigōr ^oivanōv \ ^oila ^oanna mubāḥaθāti z-zá^cimáyin **tarákkazat** **ḥawla**

gúzur ³al-korél \ ³alláti tuṭālibu bí-ha l-yabān \ munḍu gtiyāhi rūsya lá-ha ⁴áqiba l-ḥárbi
l-^calamíyyati θ-θāniya \ hágħiθu **náqala yéltsin** li-³obútši **muqtarahāti-hi l-xāssxa** \ bi-³án
takūna hādihi l-gúzur \ magālan lit-ta^cāwuni **l-iqtisadíyyi** l-muštárak báyna l-baladáyn \
bi-dūni l-³ighāfi bil-**maṣālihi** s-siyasíyyati lá-huma \ hādha wa-sa-**yá**^c**qid** \ ³obótši mubāhaθātin
gádan ma^ca **naḍīri-hi** r-rusíyy \ ³evgīni brimakōv \ **tatarákkazu hawla** ³isrā^ci l-yabān bi-sadādi
d-dufa^cāti l-xāssati bil-**qárd** \ ³alládi **tuqáddimu-hu** \ li-rūsya \ wa-lládi tábluġu gúmlatu-hu \
milyāran \ wa-xámsa min **‘ášara** mina l-milyār \ **dólar** \ wa-tá³ti **ziyāratu ra** ³isi l-wuzarā³i
l-yabaníyyi li-mūsku \ bi-munāsabati **nášri** ³i^clāni mūsku ³alládi yuháddidu ³itāra **taṭwīri**
l-^calaqāti báyna l-baladáyn \ fi nihāyatí l-qární l-ḥalíyy \ wa-bidāyatí l-qární **l-qādim** \\
³á^clana l-mutaháddiθu bí-smi quwwāti l-mu^cāraḍati l-³afġaníyya bi-qiyādati ³áhmad šāh
mas^cūd \ ³anna quwwāti-hi **staṭā**^c**at** ³an tasta^cīda gālibíyyata l-³arādi \ ³alláti **stáwlat** ^caláy-ha
³ámsi quwwātu **háarakati ṭalibān** \ bi-ta^czīzin **gawwíyy** \ bi-ttigāhi madīnatī **ṭaluqān** \ ^cāsimati
³iqlīmi **taxāri** š-šamalíyy \ wa-³**awdáha** fi ḥadīθin telefuníyy \ ma^ca wakālati l-³anbā³i l-
faransíyya \ ³anna quwwāti l-mu^cāraḍa **staṭā**^c**at** ³an túgbira quwwāti **ṭalibān** \ ^cala t-tarāgu^c
³ila madīnatī bángi \ ³al-**wāqi**^cati ^cala bú^cdi ^caśrīna kīlumétran min **gárbi** madīnatī **ṭaluqān** \
mu³ákkidan fi l-wáqti náfsi-h \ ^cala ³anna l-ma^cārika ma zālat mustamírratan \ báyna l-gāníbáyn
\\ wan-nába³u l-³axīr ^cani l-³aħwāli l-**gawwíyya**/

/fī hādīhi n-nášra \ \ al-lágnatu l-wuzaríyyatu \ li-tagmī'i wa-taṣnī'i s-sayyarāt **tá'qidu**
 gtimā'an \ bi-ri'āsatī d-duktūr il-ganzūri \ li-báhθi qawā'idi **tanqīmi sti'rādi** s-sayyarāt \ \
 'ad-duktūr il-ganzūri **yastáqbilu** wazīra **t-tigārati** waṣ-ṣinā'ati l-kuríyyi l-ganubíyy \ li-báhθi
 súbuli tad'īmi t-ta'awuni **l-iqtisadíyyi** báyna **míṣra** wa-kúriya l-ganubíyya \ 'isra'īl tuqáddimu
 'tiḍāran \ rasmíyyan li-míṣra 'an taqrīri-ha \ 'alládi yáz'umu wugūda **dtihādin** lil-'aqbāti
 fi **míṣr** \ 'al-ḥukūmatu l-'isrā'ilíyya tuqírru fi gálusatini stiθna'íyya \ bi-ri'āsatī netanyāhu
 tanfiða l-marhálati l-'ūla \ mina l-insihābi l-'askaríyyi θ-θāni \ mina **d-díffati** l-ġarbíyya \
 firāqu t-taftīš 'an 'áslihati **d-damāri** š-ṣāmili l-'iraqíyya **tuwāṣilu** 'a'māla-ha lil-yáwm
 θ-θāliθi 'ala t-tawāli \ fi 'iddati mawāqi'a \ bi-bağdād \ \ **gáwlatun** gadīdatun tábda'u l-yáwm
 fi bótswāna \ bayna mumáθθili ḥukūmati l-kóngu d-dímuqraṭíyya \ wal-mutamarridīn \ 'al-
 munāwi'īna lá-ha bi-'iṣrāfin mina l-'úmami l-muttáhida \ wa-munáḍḍamatī l-wáhdati
 l-'áfriqíyya \ bi-hádafi 'inhā'i l-hárbi l-'ahlíyyati fi l-kóngu \ 'ar-ra'īsu l-'amarikíyy \
 yábda'u ziyāratān lil-yabān \ fi 'itāri **gáwlatin** 'asyawíyya \ tásimalu **áydan** \ kúriya l-ganubíyya
 \ kānat tílkum sayyidāt-i wa-sādat-i \ muqáddimata **n-nášra** wa-'iláy-kum 'anbā'a-na **bit-tafṣil**
 \ mina l-qāhira \ 'áqadati l-lágnatu l-wazaríyyatu li-tagmī'i wa-taṣnī'i s-sayyarāti gtimā'ani
 l-yáwm bi-ri'āsatī d-duktūr kamāl il-ganzūri \ **ra'īsi** máglisi l-wuzarā' \ li-báhθi qawā'idi
tanqīmi sti'rādi s-sayyarāt \ **wa-ṣarráha** l-mustaṣār **ṭála'at** ḥammād wazīru šu'ūni máglisi
 l-wuzarā' \ bi-'ánna l-lágna \ **nāqaṣat** súbula n-nuhūḍi **bi-ṣinā'ati** s-sayyarāti fi **míṣr** \
 wa-ziyādat nísbatī **t-taṣnī'i** l-mahallíyy \ li-mukawwināti s-sayyarāt \ li-tazīda 'an sittīna fi
 l-mí'a \ wa-qāla 'inna tílka ṣ-ṣinā'a fi **míṣra** tumáθθilu 'ahammíyyatan **xāṣṣa** \ háyθu
 yá'malu bí-ha 'ákθaru min sab'īna 'álfa 'amil \ wal-mustáhdaf \ 'an tazdāda li-tastáw'iba
 ma yazīdu \ 'ala **níṣfi** milyōn \ wa-qárrarati l-lágna taškila lágnatin min kāffati l-'amilīn fi
 ṣinā'ati s-sayyarāt \ tagtámī'u bi-ṣifatīn **dawríyya** \ ma'a **wuzarā'i** l-'intāgi l-ḥarbíyyi waṣ-
 ṣinā'a \ li-'igādi ṣ-ṣigāti lit-ta'awun fi ma báyna-hum \ li-ziyādati ḥágmi **sinā'ati** sayyarāti
 r-rukūb \ li-taḡtīyati \ 'as-sūqi l-máhallíyya \ wa-taqlīli sti'rādi s-sayyarāt 'alláti tumáθθilu
 'ib'an 'ala mizāni l-mádfu'at \ wa-ḍālika dūna tadáxxulin \ min gānibi l-ḥukūma \ \ 'istáqbalā
 d-duktūr kamāl il-ganzūri **ra'īsu** máglisi l-wuzarā' bi-máktabi-hi **ṣabāḥa** l-yáwm 'as-sáyyid
 bárk tayyóng \ wazīra **t-tigārati** waṣ-ṣinā'a **waṭ-ṭāqa** bi-kúrya l-ganubíyya \ wal-wáfda

l-murāfiqa lá-h \ **hádara** l-muqābala d-duktür ²áhmad gəwīli wazīru t-tigārati wát-tamwīn \ wa-ṣarráḥa d-duktür gəwīli “áqiba l-igmatā” \ bi-²ánna ziyārata l-wazīri l-kuríyyi tá²ti tamhīḍan \ li-ziyārati **r-ra**²is mu**bārak** ²ila kūrya l-ganubíyya \ wa-lláti mina l-muqárrar ²an tatímma fi ²awā²ili l-^cāmi l-qādim \ **wa-**²awdáḥa ²anna l-mubāḥaθāti tanāwalat súbula tad^cīmi t-ta^cāwuni **l-iqtisadíyyi** \ bayna **míṣra** wa-kúrya \ wa-ziyādati l-istiθmarāti l-kuríyya fi **míṣr** wa-lláti tuqáddaru \ bi-mí²atin \ wa-sittīna milyūn dólar \ káma támma báḥθu t-ta^cāwun fi magāli **ṣinā**^cati l-²elektruniyyāt wal-ǵázl wan-nasīg wal-ḥadīd **waṣ-ṣúlb** \ wa-musāhamati l-gānibi l-kuríyy \ fi wādi t-teknulóžya bi-²ísmā^cilíyya \ wa-qāla ²inna d-duktür ²al-ganzūri ²akkada xilāla l-mubāḥaθāt \ ^cala t-ta^cāwun \ ma^ca l-gānibi l-kuríyy \ **xāṣṣatan** fi magāli l-ǵázli wan-nasīg \ min xilāli **taṭwīri** šárikati l-^cāmiríyya \ lil-ǵázli wan-nasīg \ wa-min gānibi-hi ²ašāda l-wazīru l-kuríyy \ bid-dáwri l-miṣríyyi \ wal-qiyādati l-ḥakīma **lir-ra**²is mu**bārak** \ **xāṣṣatan** fi l-^cāmali ^cala ²iqrāri s-salām fi š-ṣárqi **l-**²áwsaṭ wa-fi l-^cālami bi-²ásari-h \ wa-²ašāra ²ila t-ta^cāwun ma^ca **míṣra** fi muxtálifi l-magalāt \ **xāṣṣatan** fi **ṣ-ṣina**^cati l-²eléktruniyya \ wa-**ṣinā**^cati l-ǵázli wan-nasīg \ wa-qāla ²ínna-hu sa-yatímmu t-tansīqu ma^ca rigāli l-^ca^cmāli l-kuriyīn \ li-báḥθi ²iqāmati **mášru**^cātin muštáraka \ ma^ca **míṣr** \ li-ziyādati l-istiθmarāti l-kuríyya \ fi **míṣr** \\ qáddamat ²isra²ila ²tiđāran rasmíyyan li-**míṣra** ^cani t-taqrīri lládi núsira ^cala l-²ínternet mina l-máktabi l-^ci^clamíyyi li-**ra**²isi l-wuzarā²i l-²isrā²ilíyyi natanyāhu \ wa-lládi kāna yataḥáddaθu ^cani **dṭihādi** l-²aqbāṭi fi **míṣr** \ ²áclana ḍālika s-safīr muḥámmad basyūni safīru **míṣra** ladā ²isra²il \ fi **ráddi**-hi ^cala ²ás²ilati **ṣ-ṣahafíyyīna** l-yáwm \ wa-qāla basyūni lládi **qáddama** **taqrīran** lis-sáyyid ^cámrū mūsa ²áms ḥawla ^camalíyyati s-salām ma^ca l-masāri l-filáṣṭiníyyi l-²isrā²ilíyy \ qāla ²ínna-hu taḥáddaθa ḥawla l-mawdū^c ma^ca l-más²ulīna fi ²isra²il \ fi ²a^cqābi nášri hāḍa t-taqrīr \ hayθu ²áblaǵa-hu l-²isra²iliyyūn \ ²anna t-taqrīra kāna **taqrīran** **ṣahafíyyan** **ṣādiran** ^can **ṣahīfatin** ²amarikíyya \ wa-qāmu bil-i^ctiđār \ wa-ráf^ci-hi \ **fáwran** min šábakati l-²ínternet \\ hādihi l-²anbā² ta^ctī-kum \ mina l-qāhira \ ^cáqadati l-yáwma l-hukūmatu l-²isrā²ilíyya gálsatani stiθna²íyyatan bi-ri²ásati benyamīn natanyāhu **ra**²isi máglisi l-wuzarā² \ ²aqárrat xilāla-hu tanfiða l-marhálati l-^cūla mina l-insihābi l-^caskaríyyi l-²isrā²ilíyyi θ-θāni mina **d-díffati** l-ǵarbíyya \ **ṭibqan** li-ttifāqi **wāy** blantáyšen \ ²al-muwáqqā^c ²aš-ṣáhra **l-mādi** ma^ca l-filáṣṭiniyyīn \ ^cala ²an

yábda³a tanfīdu ḍālika **°tibāran** min masāⁱ l-yáwm \ wa-qad ṣarráḥa dévid **bár** ³ilān
³al-mutaháddiθu bí-smi netanyāḥu \ bi-³ánna l-gānibi l-fílastiníyyi **qad** ³awfa bi-gamīⁱ
ta³áhhudāti-h \ **xāṣṣatan** fi l-magāli l-³amnīyy \ **tíbqan** lil-gádwali z-zamaníyyi l-muháddad
 \ li-ttifāqi **wāy** blantáyšen \ wa-³**aśāra** **bár** ³ilān ³ila ³ánna ³isra³ila sa-tásmahū bi-fáthī
maṭārin filástiníyy \ fi gázza \ wa-sa-**túṭliqu** **sarāḥa** mi³atáyni wa-xamsīna sagīnā
 filástiníyyan \ fi l-**marḥalati** l-³ūla mina l-ittifāq \ **dímna** sábⁱ mí³atin wa-xamsīna ³āxarīn \
 sa-yatímmu tibā^can \ ³al-³ifrāgu ^cán-hum \ ^cala máda θnay^c**āśara** ³usbū^ca \ min nāhiyatīn
³úxra báda³at ³as-suluṭātu l-³isrā³ilíyyatu l-yáwm \ ³igra³ātin tásmaḥu lá-ha bi-muṣādarati
 n-nísbati ^cāśara fi l-mí³a ³iḍafíyya \ min ³arādi d-³íffati **l-ğarbíyya** \ sa-tastáxdimu-ha fi
 tawsī^ci **bá^cdi** l-mústawṭanāt \ hāḍa wa-qad ³aśāra ³āḥmad aṭ-³tibī mustašāru **r-ra**³īs ^carafāt
 \ ³ila ³anna **xúṭṭata** l-muṣādarati l-³isrā³ilíyya \ **sáwfa** **taqūdu** ³ila tafgīri ³ā^cmali l-^cúnfi fi
 l-mántiqā \ kama ³ā^clana **t-ṭibī** **ráfqa** s-súltati l-fílastiníyya \ **lil-lā³iḥati** lláti **qaddamát-ha**
³isra³il bi-³ásmaⁱ l-mú^c**taqalīna** l-fílastiniyyīn \ ³allaḍīna sa-yatímmu ³itlāqu **sarāḥi-him**
dímna l-**marḥalati** l-³ūla \ mušáddidan \ ^cala d-³darūratī ³an yatímma l-³ifrāgu ^cani l-³ásra
³il-mú^c**taqalīn** \ li-muṣārakáti-him fi **n-niḍāl** \ min ³agli l-huqūqi **l-fílastiníyya**/

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/wāṣalat firāqu t-taftīš ^can ³ásliḥati d-damāri š-šāmili l-^ciraqíyya ³a^cmāla-ha **lil-yáwmī**
 θ-θāniya ^cala t-tawāli \ ḥayθu **tawággaha** l-mufattišūna d-dawliyyūna **ṣabāḥa** l-yáwm \ fi
^cášri sayyarātīn **xāṣṣa** \ ³ila ^cíddati mawāqi^ca \ lam yú^clan ^cán-ha \ fi l-^cāsimati bağdād \
 hāḍa wa-qad **ṭalaba** rítš3rd b3tl3r **ra**³īsu lágnati l-³úmami l-muttáḥida \ ³al-mukállafati bi-náz^ci
³ásliḥati d-damāri š-šāmili ³al-^ciraqíyya \ **ṭalaba** l-ḥukūmata l-^ciraqíyyata bi-**taqdīmi** mā
³asmā-hu bil-waθīqati **r-ra**³isíyyati **ḥawla** l-³ásliḥati l-kimawíyya \ wa-qāla ³inna ^cádama
 qiyāmi bağdād bi-**taqdīmi** hāḍihī l-waθīqa \ min šá³ni-hi ³an yu³áxxira guhūda l-lágna \
 bi-³inhā³i ³a^cmāli t-taftīš \ tamhīḍan li-**ráf**^ci l-^cuqubāti **l-iqtisādīyyati** l-mafrūḍati ^cala l-^cirāq
 \ múnðu náḥwi θamāni sanawāt \ wa-³á^clana b3tl3r ³ánna-hu bá^caθa l-yáwma bi-risālatīn
 gadīdatīn ³ila **ṭariq** ^cazīz nā³ibi **ra**³īsi l-wuzarā³i l-^ciraqíyyi bi-hāḍa š-šá³n \ min gáhatīn
³úxra ³aḍāna l-^cirāqu mugáddadan \ (^a)l-intihakāti l-mutakárrira \ ³alláti **taqūmu** bí-**ha**
ṭā³iratu t-tagássusi l-³amarikíyya \ **yūtu** \ **lil-³agwā³i** l-^ciraqíyya tāḥta ḍarī^cati l-qiyāmi bi-

máshin **gawwíyy** \ li-**ṣālihi** lágnati t-taftīš ^cani l-^oásliha \ wa-**ṭalaba** l-^cirāq ^oal-^oúmama l-muttáhida bi-**wáqfi** taḥlīqi míθli hāðihī **ṭ-ṭa^oirāt** \ wa-lláti **qāla** ^oínna-ha tuwállafu **li-^oagrādin** ^oúxra \ gáyri ^cámalí t-taftīš \\ tábda^ou l-**yáwma** fi botswána **gáwlatun** gadídatun mina l-muhādaθāti báyna hukūmati l-kóngó d-dímuqratíyya \ wal-mútamarridīna l-munawi^oina lá-ha \ wa-ðālika bi-hádafi ^oinhā^oi θalāθati **áshur** mina l-**hárbi** l-^oahlíyyati báyna l-gānibáyn \ wa-mina l-muqárrar \ ^oan yáhḍura l-muhādaθāt mumáθθilūna ^cani l-^oúmami l-muttáhida \ wa-munáðḍamat l-wáhdati l-^oáfriqíyya \ wa-wuzarā^oi xārigíyyatin mina d-dúwali l-^oa^c**ḍā**^o fi munáðḍamat \ sádak ^oal-^oáfriqíyya \ yá^oti ðālika fi l-**wáqti** lláði ^oá^clana fí-hi l-mútamarridūna stilā^oa-hum ^cala madīnati bóm̄a šamāla **šárqi** l-kóngu \ **wa-ṣarráha** l-mutaháddiθu bí-smi l-mútamarridīn \ bi-^oánna-hum ^cala l-isti^cdādi lis-sáyri fi **ṭarīqi** s-salām \ wad-duxūli fi l-mufawadāt \ ma^ca l-istimrāri fi l-^camaliyyāti l-^caskaríyya \ fi hīn \ ^oá^clana **ra^ois** l-kóngu d-dímuqratíyya loráng kabīla \ ^cádamí sti^cdādi-hi lid-duxūli fi mufawadātin mubāširatin ma^ca l-mútamarridīn \ mušīran \ ^oila ^oánna-hu sa-yatafawadu ma^ca mumáθθilīna \ min ruwánda wa-^ougánda **fáqat** \ wa-húma d-**dawlatān** \ ^oallatāni tusa^cidāni l-mútamarridīn \\ báda^o**a** **r-ra^ois** l-^oamarikíyyu bí klíntun **ziyāratān** ^oal-**yáwma** ^oila l-yabān fi mustahálli **gáwlati**-hi l-^oásywíyya \ ^oalláti yazūru xilāla-**ha** **áyḍan** \ kūriya l-ganubíyya \ wa-qadi **stáqbala** **r-ra^ois** klíntun **imbraṭōra** l-yabān \ ^oakihītu \ wa-qarīnata-hu fi l-**maqárri** l-xāssí bí-hima \ fi ^oáwwali sābiqatín min **naw^cí-ha** \ **li-^cra^ois** ^oamarikíyyin fi l-húkm \ min náhyatín ^oúxra **ašāra** klíntun fi **taṣrihātīn** lá-hu fi tūkiyu \\ ^oašāda bi-guhūdi l-hukūmati l-yābaníyya fi **islāhi niḍāmi-ha** l-bankíyy \ wa-^oákkada ^oanna l-^oaswāqa l-^oamarikíyya maftūhatun ^oamāma **ṣ-ṣādirāti** l-yābaníyya \ **gáyra** ^oánna-hu ^oá^craba ^can **qálaqi-h** \ li-ziyādati hágmi **ṣ-ṣādirāti** l-yābaníyya \ **mina** **ṣ-ṣúlb** \ ^oila l-wilayāti l-muttáhida \ hāða wa-mina l-muqárrar ^oan yábdā^oa klíntun gádan \ muhādaθāti-**hi** **r-rasmíyyata** ma^ca l-más^culīna l-yābaniyyīn \ hágθu sa-yagtámi^cu ma^ca **ra^oisi** l-wuzarā^o kīθu ^oabótši \ li-báhθi súbuli ^oin^cāši **l-iqtisādi** l-yābaníyya \ wal-^oázmati l-malíyya \ wal-^oámni fi ^oásya \ wa-mas^cálati qiyāmi kūriya š-šamalíyya \ bi-**ṭatwīri** \ **ṣawarīxa** \ pālistíyya \\ báda^oati l-**yáwma** l-muhādaθātu bayna l-hizbáyni **r-ra^ois**iyáyni fi kambūdiya \ wa-lláti táhdufu ^oila taškīli hukūmatini ^otilafíyyatin gadīda \ wa-mu^cālagati mas^cálati ta^cdīli dustūri l-bilād \ bi-**ḡárdī** ^oinšā^oi máglisi šiyūxin fi kambūdiya \ wa-^oákkada

mumáθθilāni ´an hízbi **ra**ºisi l-wuzarāºi l-kāmbudíyy **hón** \ **sén** \ wa-hízbi l-ºamīr \ nordóm \ **ranaríd** \ **ra**ºisi l-wuzarāºi l-maxlūº \ ºákkada ´aqiba l-gálsati l-ºūla mina l-muhādaθāt \ ºánna \ **taqádduman qad taháqqqaqa** xilāla l-muhādaθāti fi l-qadāya mahálli l-báhθ \ wa-ºawdáha ºanna l-muhādaθāt tasīru dūna ´aqabātin túðkar \ wa-yúðkaru ºanna l-ºamīr nordóm **ranaríd** \ sa-yárºasu l-gamaºíyyata l-waṭaníyyata l-kāmbudíyya \ **tíbqan** \ lil-ittifāqi lládi támma l-ºusbūºa l-mādi maºa **hón** \ **sén** \ bi-šáºni taškili l-hukūmati l-iºtilafíyyati l-gadīda \\ \\ **ḥáðara l-yáwma r-ra**ºisu l-ºíndunisíyy yūsif ḥabībi min **taºárrudi** bilādi-hi lil-inhiyāri t-tāmm \ ma lam yatawáqqaf muwāṭinū-ha ´ani l-lugūº ºila l-ºasalībi **gáyri** l-qānuníyya \ li-ºárdi **matālibi-him** \ wa-tālabā ḥabībi fi risālati-hi lláti báºaθa bí-ha l-yáwm \ lil-muºtámari l-munºáqdi ḥalíyyan fi ºindunīsiya \ **tālabā** l-ºahzāba s-siyasíyyata l-ºíndunisíyyata bid-difāºi ´an **maṣālihi-ha** s-siyasíyya \ **tíbqan** lil-mabādiºi d-dusturíyya \ wal-qawāºidi l-qānuníyya \ mušīran \ ºila ºánna ´ádama murāºati hāðihi l-qawāºid \ sa-yuºáddi ºila ndilāºi **ṣira**ºatín dāxilíyyatin báyna l-qúwwa l-ºíndunisíyya \ sa-yakūnu min šáºni-ha dáºu l-bilādi ºila ḥaffati l-inhiyār \ yáºti hāða fi ´aºqābi \ tamákkuni quwwāti l-ºámni l-ºíndunisíyya mina l-qadāºi ´ala **máwgati** ´aºmāli š-šágab \ wal-muðāharāti l-ihtigagíyya \ ºalláti šahidát-ha l-ºásimatu l-ºíndunisíyya **žakárta** \ ´ala máda ºusbūº \ lil-muṭālabati bi-ºigrāºi **’islahātin** siyasíyyatin wa-dusturíyya \ ºásfarat ´an **máṣra**ºi ´arbāºata ´ášara šáxṣan ´ala l-ºaqáll \ wa-ºisābati **’ašarātin** \ ºáxarān \\ wan-nábaºu l-ºaxīr fi hāðihi n-nášra \ túºlin ºal-háyºatu l-ºámma li-mírfaq miyāhi l-qāhirati l-kúbra \ ºánna-hu bi-munāsabati qiyāmi-ha bi-tanfīði mašruºatí(n) li-taħsini **duḡūtī** l-miyāh bi-mántiqati ḥulwān \ wa-liħāmi l-xuṭūtī l-gadīda \ fa-ºínna-hu sa-yataráttabu ´ala ðālik ´inqitāºu l-miyāh \ ´an **manātīq** wādi hōf \ wa-masākini n-niqabāt wa-mántiqat **maṣāni**º ´áyn ḥulwān \ wa-đáºfi l-miyāh ´an **manātīq** ḥadāºiq ḥulwān \ wa-ºízbat \ **’is-ṣafih** \ wal-haggāna \ wa-ðālika ´tibāran mina s-sāºa \ ºaθ-θāniyata ´ášara \ **qúhra gádin** \ ºal-gúmuºa \ wa-ħáttā s-sāºati s-sādisati min **ṣabāḥi** l-yáwmī t-táli ºas-sábt \ ºal-muwāfiq \ wāhid wa-ºašrīn \ nuvémber tamánya ºu-tisaºin \ wa-tuhību l-háyºatu bi-sādati l-muwāṭinīn wa-ºaṣħābi l-maxābīz wal-mústaʃfayāt \ tadbīra **ħtiyagāti-him** mina l-miyāh \ xilāla l-fátrati l-maðkūra/