HEBREW AND ARAMAIC ELEMENTS IN THE ISRAELI VERNACULAR
CHRISTIAN-ARABIC AND IN THE WRITTEN CHRISTIAN ARABIC OF Palestine,
SYRIA, AND LEBANON

Ibrahim Bassal*

Abstract
This essay examines the Hebrew and Aramaic residues in the Arabic vernacular spoken by Israeli Christians and the written Arabic of Christians in the Holy Land, Syria, and Lebanon. The corpus of the spoken Christian-Arabic under consideration here is based on cassette recordings of elderlies who live in Christian villages in northern Israel—namely in Fassuta, Me’ilya, Tarshiha, Bqe’a, Jiish, Kufir Yasif, Ekreth, Bir’im Ibilleen and Shfa’amir. The corpus of the written Christian-Arabic being reviewed is based mainly on folk tales, poems, proverbs, dictionaries, Bible translations, books of interpretation, and liturgical sources.

It is reasonable to maintain that substrata from languages spoken in the Levant prior to the seventh century Muslim conquest have been preserved in Arabic, given that Arabic itself only gradually replaced those antecedent languages. This is especially the case with Aramaic, the spoken language of the Levant, which was gradually pressed down since the beginning of the Arab conquest in the early seventh century and until the tenth century.1 Together with that, Aramaic substrata can be witnessed in the diglossia and the linguistic habits of the inhabitants of Lebanon, Syria, and Palestine in the era preceding the modern domination of Arabic. Nevertheless, these Aramaic substrata have remained in today’s Levantine Arabic, both in its spoken and written forms—that is to say, in Modern Standard Arabic and the various vernacular languages.

Yihezkiel Kutscher who has written on Aramaic elements in the Hebrew Encyclopedia maintained that Aramaic elements have also remained dominant in the Arabic dialects of localities where Aramaic had once been the native tongue.2 However, Avishur, in his paper on the Iraqi Judaeo-Arabic, hints that the research

done on this topic remains limited and imperfect, and could benefit from more attention. Indeed, the literature that deals with this topic is unanimous with regards to “word-lists” and the like, compiled mostly by priests, and which clearly point to Aramaic and Hebrew substrates. But this work should still be examined through a scientific lens.

Not much has been written on the Hebrew and Aramaic influence on Arabic in terms of pronunciation, form, and syntax, except in the work of Lebanese philologist and clergyman Michel Feghali—namely in his books on the Aramaic remnants in the syntax, pronunciation, morphology, and vocabulary of the Arabic spoken in Lebanon.

In fact, there remains a dearth in terms of systematic comprehensive research dealing with this topic in a methodical, inclusive, and summarizing manner, integrating the Hebrew and Aramaic elements permeating both literary and spoken Levantine Arabic. Therefore, using as a model recent research on the influence of Aramaic on “Judeo-Arabic,” this study seeks to examine and complement the topic of Aramaic influence on “Christian Arabic” thoroughly and comprehensively, touching upon issues of pronunciation, morphology, syntax, and vocabulary.

For the purpose of this study, I have gathered and condensed the Hebrew and Aramaic elements that have penetrated the spoken and written Arabic used by the Christians of Lebanon, Syria, and Palestine. One cannot overstate the importance of gathering and preserving this kind of material—if only for the purpose of documenting and safeguarding a tradition that may otherwise be on the way to extinction, alongside the atrophied and ever dwindling numbers of Near Eastern Christians. The speedy societal changes in the Levantine region have led to far-reaching transformations in the lifestyle (and especially in language and linguistic habits) that were once a way of life, but that are today slowly disappearing or transforming. The corpus of an Aramaic lexicon, which was once part of daily usage

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5 Ibrahim Bassal, Hebrew and Aramaic elements in the Vernacular Christian Arabic in Israel and in the written Christian Arabic in the Holy Land, Syria and Lebanon, (Dissertation), Haifa University, 2004. [in Hebrew]
throughout the Levant, is falling out of use today, is being slowly forgotten, and is
tending toward fading away, especially among the younger generations.
Furthermore, as most informants advance further in age, it is a duty incumbent
upon the linguist to preserve and safeguard a vanishing linguistic tradition, before
this march toward extinction becomes irreversible.

In this study I also examine the way of the infusion of Hebrew and Aramaic elements
into Arabic, and I point to the changes that have occurred within them as a result. To
wit, I cross-check the Hebrew and Aramaic elements that exist in the spoken Arabic,
and between them and those that exist in the written language. In my opinion, this
cross-checking is likely to show the circulation of the Hebrew and Aramaic elements
and their fusion within both the spoken and the written Arabic, and even the
transmission of those two registers. The cross-checking also points to the
exclusiveness and peculiarity of the layers of spoken Arabic in the Holy Land (that is
to say the Palestinian varieties of the Christian dialects) in comparison with other
Arabic-defined dialects. This also clarifies the linkage between these layers and the
languages that were once spoken in Palestine—languages such as Hebrew and
Aramaic. Researching these elements linguistically contributes to determining the
location of the Arabic-defined vernaculars spoken by Christians within the map of
the dialectology of the spoken Arabic in Israel.

Furthermore, researching the Hebrew and the Aramaic components in these layers
contributes to the definition of the Arabic linguistic atlas in general, and the unique
linguistic atlas of the spoken dialects of Christians. Additionally, this contributes to
eventually the completion of a Christian Palestinian Arabic Lexicon. Comparatively,
this research is likely to contribute to clarifying some obscurities in the Bible. Blau
states that the importance of the spoken Arabic dialect in the Holy Land, which in
his view preserves elements and words that might enlighten and contribute to the
explanation of difficult words and forms of the Biblical vocabulary, which it seems
settled in the mouths of the Arabic-speaking residents in Israel.⁶

The Arab-defined Christians in Israel and the Arabophone Christians are part of
Christian communities of the Near East and the Levant. They live in an Islamic
environment in Egypt, Iraq, Syria, and Lebanon. They are also surrounded by a
Jewish population that constitutes the majority of the population in Israel.

However, in spite of their Islamic environment and their use of the Arabic language,
they keep their religious identity as Christians, and in parts of the region, in areas
such as Lebanon, Syria, Iraq, and even Egypt, they observe their prayers and

⁶ Yehoshua Blau, "Etymologische Untersuchungen auf Grund des palästinischen
religious rites and ceremonies in their original languages—that is to say in Aramaic-Syriac in Iraq, Lebanon, and Syria, and in Coptic in Egypt. The Arab-defined and Arabophone Christians who live in Israel today count some 113,700 people according to the data of the Central Department of Statistics (Annual Statistic of Israel, 2003, No. 54). Those Christians are mainly concentrated in the North of the country. They are united and are different from the rest of the Arab-defined Muslim population in their rites and linguistic habits; their vocabulary is exclusive (reflecting their Church languages,) and their names are exclusive often reflecting Western orientation, and their saints’ names as rendered in Western languages.

The spoken Arabic of Israel is varied in its dialects. It could be distinguished according to region, religious affiliation, or urban and rural communities. In the south of the country, the Bedouin dialect is the most widely used speech form. In the center, and in the triangle region, there exists a distinct exclusive dialect. And in the north of the country, the Galilean dialects are the most common linguistic cluster. A number of studies have been written about the Arabic dialects in Israel and Palestine. The common denominator of these studies that they have not not

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dealt with the Aramaic influence on Arabic. In fact, there is no methodical and comprehensive research on the topic that integrates the post-classical Hebrew and Aramaic elements existing in both literary and spoken languages of the region, especially in Palestine.

As mentioned earlier, this paper is based on researching the Aramaic and Hebrew elements in the spoken Arabic of Israeli Christians, and the written Arabic of the Christian communities in Israel, Syria, and Lebanon. The paper is structured in a way so as to examine two main corpora: the first, the corpus of the Arabic spoken by the Christians of Israel. In order to research the spoken corpus of this community, I carried out interviews and conversations with informants, and I tape-recorded twenty informants among elderly Christians from northern villages in Israel. Those elderly subjects did not know modern Hebrew, and their education, if any, was scant and limited.

The second corpus examined in this paper is that of the written tradition, including the Christian rites, Bible translations, New Testament, Christian liturgical literature, and folk tales in Christian Arabic. In my opinion, examining the two corpora allows for a complete and comprehensive description of the Hebrew and Aramaic linguistic elements. It also enables examining the penetration and infusion of these elements into the Christian Arabic, both in its spoken and written forms. Additionally, examining both written and spoken corpora enables the classification of the elements that penetrated only the spoken language, or only written texts. Elements that exist in the spoken language indicate that they remain in the spoken form and have not passed into the literary language. Elements in both spoken and written language may show that the borrowing has taken place from the spoken and passed into the written language as well. This points to the depth of the infusion and penetration of these elements in the absorbing language. Words that exist only in the written language indicated that borrowing is only in the written language. I think that putting the two corpora and crossing the linguistic categories together is likely to give a full picture of the range of the Hebrew and Aramaic elements in through surveying the researches that had dealt with the Palestinian dialect, its distribution and linkage to old Arab dialects [in Arabic].
them, and even point out the domains of their use in both written and spoken Christian Arabic.

The so-called “Christian Arabic” is the spoken and written language of Christians among Christians. This fact is of great importance in the description of the characteristics of this language. The Christian community in the Levant has written an extensive Arabic literature in both the Arabic and Syriac (Karshuni) scripts. In the classical (pre-Islamic) era, there were known Christian poets who composed classical Arabic verse where one can find a sizeable number of religious words linked to Christianity and Judaism. Moreover, Aramaic and Hebrew words exist in the liturgical religious literature, linked to church matters.

Arab philologists have determined a method to identify the foreign elements in the Arabic language. They identified foreign words by means of phonological, morphological, and semantic criteria. In general, they preceded expressions and combinations before foreign words that indicate their foreignness or suspicion of their being borrowed—for instance “I don’t deem it Arabic” (لا أحسبه عربياً) (“Arabized” (تَعْرَبُ), “borrowed” (خيل), or “hybridized” (مُمزَّق). In his collection of Arabicized words, al-Ǧawālīqī (d.1144) mentioned a number of Hebrew words which were mostly personal names. In the modern era, al-Yasū’y wrote a comprehensive collection of foreign words in Arabic, in which there is a chapter that counts about forty Hebrew words, mostly names, with the remainder being words of religious provenance. More recent works deal with the borrowed

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Aramaic elements in Arabic—for instance Fraenkel (1886), Hobaika (1902, 1904 and 1939), Feghali (1919), and Agnathius (1969).


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15 Sigmund Fraenkel, Die Aramäischen Fremdwörter im Arabischen, Leiden 1886.
17 Mitchel Feghali, Le Parler de Kfar ‘Abida (liban-syrie) - Essai Linguistique sur La Phonétique et La Morphologie d’un Parler Moderne, Paris 1919.
It is based on the preceding that this paper examines the Hebrew and Aramaic elements (words and forms) using solid linguistic criteria and measures—namely spelling, pronunciation, morphology and syntax.

The borrowed elements that are examined in this paper, in both the spoken and written languages, are mainly from Post-Biblical Hebrew, and from Aramaic, Syriac, and their various dialects. As is well known, Arabic spread (and became widespread) throughout the urban areas of the Levant beginning in the seventh century. It became a dominant—albeit not an exclusive—language beginning in the ninth and tenth centuries.21 Within that linguistic space, Aramaic was still a living spoken language, and it was therefore normal for Arabic to have had direct contact with that vibrant linguistic layer, which had left a visible linguistic and cultural mark, to the point of influencing Classical Arabic.22

In Palestine, Syria, and Lebanon, languages that were supposed to have affected the Arabic dialects were remnants of late Aramaic—including Galilean Aramaic, Syriac, and Palestinian Syriac (or Christian Aramaic) in Palestine, and Samaritan Aramaic and Syriac which was spoken in Syria and Iraq. However, I believe that it would have been difficult to separate the elements and divide them into Aramaic layers and their dialects. Since there is kinship among the Aramaic dialects, and since Aramaic was a dominant language for a very long time in the Syriac-speaking region (Palestine included,) the substrates that were left in the spoken Arabic of the Levant are overwhelming. What is more, the influence from languages other than Aramaic—for instance Hebrew, Akkadian23, and Greek—which passed to both the written and spoken Arabic via Aramaic, remains very strong. See below for instance:

<table>
<thead>
<tr>
<th>“Arabic”</th>
<th>Transliteration</th>
<th>Syriac</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>صباووت</td>
<td>Šaba’ūt</td>
<td>סbabu (Heb.)</td>
<td>Armies</td>
</tr>
<tr>
<td>هيكل</td>
<td>Haykal</td>
<td>&lt; ekallu (Akk)</td>
<td>Temple</td>
</tr>
</tbody>
</table>


DIVISION OF THE POST-BIBLICAL HEBREWB AND ARAMAIC ELEMENTS
The Hebrew and Aramaic elements that penetrated the spoken and written Arabic were mostly nouns, adjectives and often verbs. These elements are divided into a number of categories:

1- There are Aramaic elements that penetrated the literary Arabic and that can be found in parts of the dialects.
2- There are Hebrew and Aramaic elements, exclusive to a certain dialect, and which can be found in the various communities that speak that very dialect, such as the Christians in Israel-Palestine, Syria, and Lebanon.
3- There are Hebrew and Aramaic elements, exclusive to the written and spoken Christian Arabic.
4- There are Hebrew and Aramaic elements, exclusive only to the written Christian Arabic.

In the context of the Christian Arabic evaluated in this study, elements may be divided into such divisions as follows:

1- There are Aramaic elements that penetrated the literary Arabic and that can be found in parts of the dialects.

<table>
<thead>
<tr>
<th>Aramaic</th>
<th>Meaning</th>
<th>Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>דדונא</td>
<td>furnace</td>
<td>יִסְמֶה</td>
<td>Fish covered with scales</td>
</tr>
<tr>
<td>חננקא</td>
<td>brazier</td>
<td>מִסְמֶה</td>
<td>basket</td>
</tr>
<tr>
<td>דדנולא</td>
<td>Brick</td>
<td>מָטָא</td>
<td>Bucket</td>
</tr>
<tr>
<td>סדה</td>
<td>Yoke</td>
<td>כִּפּוּל</td>
<td>Threshing</td>
</tr>
</tbody>
</table>
Month Names:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֶבְרָתָא</td>
<td>September</td>
<td>סֶבּה</td>
<td>April</td>
</tr>
<tr>
<td>אֲלֹלִי</td>
<td>Oct. and Nov.</td>
<td>אָמָה</td>
<td>May</td>
</tr>
<tr>
<td>חַסְמָא</td>
<td>Dec., and Jan.</td>
<td>סָנָנ</td>
<td>June</td>
</tr>
<tr>
<td>לַחֶשֶׁט</td>
<td>February</td>
<td>לַחֶשֶׁט</td>
<td>July</td>
</tr>
<tr>
<td>אֲפּוּ</td>
<td>March</td>
<td>אָפְּ</td>
<td>August</td>
</tr>
</tbody>
</table>

2- There are Hebrew and Aramaic elements, exclusive to a certain dialect, and which can be found in the various communities that speak that very dialect, such as the Christians in Israel-Palestine, Syria, and Lebanon.

The span of this elements belongs to various life domains:

A. Nouns Pertaining to Land, Agricultural Seasons, and Types of Sowing:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>מַסְעָה</td>
<td>Furrow</td>
<td>לֹשָה</td>
<td>Row</td>
</tr>
<tr>
<td>מַסְעָה</td>
<td>Ground near House</td>
<td>מַסְעָה</td>
<td>Thin</td>
</tr>
<tr>
<td>לַחֶשֶׁט</td>
<td>Thick</td>
<td>שָׁרוֹ</td>
<td>Line</td>
</tr>
<tr>
<td>מַסְעָה</td>
<td>Cliff</td>
<td>זָרָה</td>
<td>Ploughing over</td>
</tr>
</tbody>
</table>

Most of the month names loaned from Akkadian.
### B. Nouns Pertaining to Weather Conditions:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>מָחוֹם (makhom)</td>
<td>Harsh Heat</td>
<td>מָחוֹם (makhom)</td>
<td>Passage</td>
</tr>
<tr>
<td>מָחוֹם (makhom)</td>
<td>Harsh Heat</td>
<td>מָחוּם (makhum)</td>
<td>Passage</td>
</tr>
</tbody>
</table>

### C. Agricultural and Work Tools:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>חָמִית (hamith)</td>
<td>Iron Plow Bar</td>
<td>שּׁלָשִׁה (shelisha)</td>
<td>Plough Knee</td>
</tr>
<tr>
<td>שָׁלָשִׁה (shelisha)</td>
<td>Porcupine/Prick</td>
<td>שָׁלָשִׁה (shelisha)</td>
<td>Wagon Shaft</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Ox Goad</td>
<td>חַלַּלְקָה (chalalka)</td>
<td>Yoke Cross</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Ox Goad</td>
<td>שָׁלָשִׁה (shelisha)</td>
<td>Draw</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Stick</td>
<td>חָמִית (hamith)</td>
<td>Stick</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Riddle</td>
<td>חָמִית (hamith)</td>
<td>Screw/Cog</td>
</tr>
</tbody>
</table>

### D. Plants:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>חָמִית (hamith)</td>
<td>apricot</td>
<td>חָמִית (hamith)</td>
<td>Weed</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Chicory</td>
<td>חָמִית (hamith)</td>
<td>Wild Thorns</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Plant</td>
<td>חָמִית (hamith)</td>
<td>Planting</td>
</tr>
<tr>
<td>חָמִית (hamith)</td>
<td>Hyssop</td>
<td>חָמִית (hamith)</td>
<td>Tree Trunk</td>
</tr>
</tbody>
</table>
E. House Tools:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּיאָאָא</td>
<td>Bottle</td>
<td>אָשֶׁיָּא</td>
<td>Jug</td>
</tr>
<tr>
<td>לֹחֵךְ</td>
<td>Stool</td>
<td>בּוֹךְ</td>
<td>Pin</td>
</tr>
<tr>
<td>כַּעִי</td>
<td>Vessel</td>
<td>כַּעִי</td>
<td>Straw basket</td>
</tr>
<tr>
<td>בָּסַר</td>
<td>Wooden Box</td>
<td>בָּסַר</td>
<td>Surface</td>
</tr>
<tr>
<td>בַּעַיל</td>
<td>Basket</td>
<td>בַּעַיל</td>
<td>Container</td>
</tr>
<tr>
<td>אֵזאָא</td>
<td>Basket, wine jar</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

F. Crops and Fruits:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָטָבָא</td>
<td>Shrivelled Olive</td>
<td>גָ'ה</td>
<td>Olive Waste</td>
</tr>
<tr>
<td>דָעָב</td>
<td>First Figs</td>
<td>הָעָב</td>
<td>Thin Chaff flying in the Wind</td>
</tr>
<tr>
<td>פָּרָב</td>
<td>Fallen Fig</td>
<td>פָּרָב</td>
<td>A Bunch</td>
</tr>
</tbody>
</table>

G. Food and Clothing Items:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>רֵטָנ</td>
<td>Rennet</td>
<td>רֵטָנ</td>
<td>Sacred Bread</td>
</tr>
<tr>
<td>חָמָא</td>
<td>Crumb</td>
<td>חָמָא</td>
<td>Waist Belt</td>
</tr>
<tr>
<td>מָשָׁא</td>
<td>Soup</td>
<td>מָשָׁא</td>
<td>Piece of Bread</td>
</tr>
</tbody>
</table>
H. Animals and their Habitat:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>גֶּפֶן</td>
<td>Rock Rabbit</td>
<td>מִכְיָה</td>
<td>Male goat</td>
</tr>
<tr>
<td>נְחָרָא</td>
<td>Shrimp</td>
<td>מִכְיָה</td>
<td>Cocoon</td>
</tr>
<tr>
<td>שָנָה</td>
<td>Partridge</td>
<td>יִזְעָא</td>
<td>Young Bird</td>
</tr>
<tr>
<td>אֶסֶתָלָא</td>
<td>Stable</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I. Residences and Buildings:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בֵּרְטַאש</td>
<td>Door Threshold</td>
<td>שֶׁרֶר</td>
<td>Gate</td>
</tr>
<tr>
<td>קִנּוֹת</td>
<td>Hard Stone</td>
<td>סֵפָארַת</td>
<td>Wood Logs</td>
</tr>
<tr>
<td>עֵרְחַה</td>
<td>beam</td>
<td>גֵלְנָא</td>
<td>Wooden Frame</td>
</tr>
<tr>
<td>מְדַקָּא</td>
<td>Door Lock</td>
<td>פָּאֹא</td>
<td>Confined Window</td>
</tr>
</tbody>
</table>

J. Body Parts and Illnesses:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>בָּרָצ'</td>
<td>Breast</td>
<td>לְסָא</td>
<td>Buttocks</td>
</tr>
<tr>
<td>קַרֵעֵנָא</td>
<td>Leg</td>
<td>פָסָוַה</td>
<td>Body Rash</td>
</tr>
</tbody>
</table>

3. There are Hebrew and Aramaic elements that penetrated both the spoken and the written Christian Arabic. For example:
<table>
<thead>
<tr>
<th>Aramaic</th>
<th>Aramaic</th>
</tr>
</thead>
<tbody>
<tr>
<td>أمشنا &gt; زيّاح</td>
<td>مكالا &gt; إكيل</td>
</tr>
<tr>
<td>حنّّة &gt; برّشان</td>
<td>حمّدنا &gt; أشبّين</td>
</tr>
<tr>
<td>مسّا &gt; نياحة</td>
<td>ودّانا &gt; زكارية</td>
</tr>
<tr>
<td>پررّا &gt; عنصرة</td>
<td>وّنّا &gt; نح</td>
</tr>
<tr>
<td>حاشا &gt; شعانيين</td>
<td>حطبا &gt; عّداد</td>
</tr>
<tr>
<td>حموّا &gt; أفقوم</td>
<td>حروة &gt; كرازة</td>
</tr>
<tr>
<td>محمّا &gt; شماس</td>
<td>مكالا &gt; مزومر</td>
</tr>
</tbody>
</table>

4. There are Hebrew and Aramaic elements, exclusive only to the written Christian Arabic.

**WORDS AND TERMS LINKED TO THE ARABIC BIBLE TRANSLATIONS**

By way of examining the Arabic translations of the Bible, we found an abundance of Hebrew-Aramaic words and terms pertaining to priestly laws, weights, measures, coins, animals, plants, and other related terms used in these translations. It seems that the translators found difficulty finding Arabic equivalents, and therefore resolved to keep the Aramaic and Hebrew originals. Nevertheless, there are Syriac

---

words linked to the translation of the Peshitta and the Christian liturgical literature. A sampling below is representative of our findings:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֲוֹדֹנָי &gt; אונוי</td>
<td>My Lord</td>
<td>ראָה &gt; רכ溲זִת</td>
<td>Armies</td>
</tr>
<tr>
<td>אלהים &gt; אלהים</td>
<td>God</td>
<td>אָבָה &gt; אָבָה</td>
<td>I am that I am</td>
</tr>
</tbody>
</table>

Elements of the following words originate in the law of priests, and are characteristic to the Bible:

<table>
<thead>
<tr>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
<th>Hebrew and Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>יבָל &gt; בָּל</td>
<td>Jubilee</td>
<td>כַּרְבָּם &gt; קרובים</td>
<td>Cherubim</td>
</tr>
<tr>
<td>סְרְפִים &gt; סרכים</td>
<td>Seraphim</td>
<td>לְבִים &gt; לאבין</td>
<td>Levites</td>
</tr>
<tr>
<td>עֲצָרָה &gt; עצרה</td>
<td>Pentecost</td>
<td>פּוּר &gt; פור</td>
<td>Purim</td>
</tr>
<tr>
<td>תָּרָאָים &gt; תראים</td>
<td>Small gods</td>
<td>אָלִים &gt; אלים</td>
<td>Corals</td>
</tr>
<tr>
<td>בָּמוֹת &gt; בָּמֹת</td>
<td>Altars</td>
<td>חַם &gt; בים</td>
<td>Stage</td>
</tr>
<tr>
<td>אָרִיאֵל &gt; אֲרִיאֵל</td>
<td>Oracles</td>
<td>הַגְּרִיא &gt; הגריא</td>
<td>Altar Hearth</td>
</tr>
<tr>
<td>אֵפֹוד &gt; אפוד</td>
<td>Ephod</td>
<td>חַג יְהוָה &gt; חַג הַנְּדָע</td>
<td>Feast of God</td>
</tr>
<tr>
<td>גָּהְנַם &gt; גהן</td>
<td>Hell</td>
<td>גוֹג - מָגוֹגו &gt; גוגו</td>
<td>Gog &amp; Magog</td>
</tr>
<tr>
<td>שָׁעֵנָא &gt; חון</td>
<td>Save Us</td>
<td>הַסְּרִים &gt; סריר</td>
<td>Destroy</td>
</tr>
<tr>
<td>חָשְמָל &gt; חשמל</td>
<td>Electricity</td>
<td>חַמְטָא &gt; חַמְטָא</td>
<td>Lizard</td>
</tr>
<tr>
<td>לָוִית &gt; לואית</td>
<td>Whale</td>
<td>נַסְכָּה &gt; נסכה</td>
<td>Divine Dwelling</td>
</tr>
<tr>
<td>נַשׁוֹר / סְאָפָר</td>
<td>Horn, Trumpet</td>
<td>אַפָּה &gt; אֵפָה</td>
<td>Ephah</td>
</tr>
</tbody>
</table>
A Liquid Measure  | A dry measure
---|---
A Barely-Measure  | A Liquid Measure
A Measure of Capacity  | a coin
chaff

Precious stones (breastplate stones) were likewise “Arabized” in relation to the Peshitta:

<table>
<thead>
<tr>
<th>Aramaic</th>
<th>Meaning</th>
<th>Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>حَمَّال</td>
<td>Topaz</td>
<td>جَلَال</td>
<td>Onyx</td>
</tr>
<tr>
<td>مَسْحَة</td>
<td>Jasper</td>
<td>بَحْدَة</td>
<td>Jewel</td>
</tr>
<tr>
<td>مَسْحَة</td>
<td>Ruby</td>
<td>صَفا</td>
<td>Sapphire</td>
</tr>
<tr>
<td>نَوْبَة</td>
<td>Garnet</td>
<td>مَسْحَة</td>
<td>Opal</td>
</tr>
<tr>
<td>حَدِيثا</td>
<td>Agate</td>
<td>حَبْ حُي</td>
<td>Amethyst</td>
</tr>
<tr>
<td>مَهْدَأ</td>
<td>Tarshish</td>
<td>مَسْحَة</td>
<td>Mole</td>
</tr>
<tr>
<td>رَهْبَة</td>
<td>Male Goat</td>
<td>نَوْمَة</td>
<td>Fish</td>
</tr>
<tr>
<td>مَهْدَأ</td>
<td>Pigeons</td>
<td>مَسْحَة</td>
<td>Kind of Tree</td>
</tr>
<tr>
<td>بَزْر</td>
<td>Cinnamon</td>
<td>مَسْحَة</td>
<td>Acacia</td>
</tr>
<tr>
<td>رَوْنَدْ</td>
<td>Ravens</td>
<td>مَسْحَة</td>
<td>Crocodile</td>
</tr>
<tr>
<td>مَهْدَأ</td>
<td>Mandrakes</td>
<td>مَسْحَة</td>
<td>Behemoth</td>
</tr>
<tr>
<td>مَهْدَأ</td>
<td>Blouse</td>
<td>مَسْحَة</td>
<td>Headress</td>
</tr>
</tbody>
</table>
Below is a sampling of the Aramaic words mentioned in the Arabic version of the New Testament (Gospels) and in Arabic liturgical Christian literature:

<table>
<thead>
<tr>
<th>Aramaic</th>
<th>Meaning</th>
<th>Aramaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﻣﺤﻤﺪاً</td>
<td>ﻂarters</td>
<td>ﻣﺤﻤﺪاً</td>
<td>ﺳﻼق</td>
</tr>
<tr>
<td>ﺑﺴاً</td>
<td>ﺪﻨﺡ</td>
<td>ﻋﻮد ﻃﻠﺒﻨﺎ</td>
<td>ﻈﯿﻨﺝ</td>
</tr>
<tr>
<td>مﺤﻤﺪاً</td>
<td>ﻂﻨﺒط</td>
<td>ﻣﺤﻤﺪاً</td>
<td>ﺳﻠﺡ</td>
</tr>
<tr>
<td>ﺑﺴاً</td>
<td>ﺪﻨﺡ</td>
<td>ﻋﻮد ﻃﻠﺒﻨﺎ</td>
<td>ﻈﯿﻨﺝ</td>
</tr>
<tr>
<td>ﻣﺤﻤﺪاً</td>
<td>ﻂﻨﺒط</td>
<td>ﻣﺤﻤﺪاً</td>
<td>ﺳﻠﺡ</td>
</tr>
</tbody>
</table>

ISSN: 2164-6678
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>فلسطين</td>
<td>Palestine</td>
<td>ماريج</td>
<td>Mariam</td>
</tr>
<tr>
<td>رابط</td>
<td>Link</td>
<td>مرنان</td>
<td>Marwan</td>
</tr>
<tr>
<td>ملكة</td>
<td>queen</td>
<td>فتى</td>
<td>boy</td>
</tr>
<tr>
<td>ملك</td>
<td>king</td>
<td>فتى</td>
<td>boy</td>
</tr>
<tr>
<td>ملكة</td>
<td>queen</td>
<td>فتى</td>
<td>boy</td>
</tr>
<tr>
<td>ملك</td>
<td>king</td>
<td>فتى</td>
<td>boy</td>
</tr>
</tbody>
</table>

**REFLECTIONS ON THE HEBREW-ARAMAIC SUBSTRATA IN WRITING, PRONUNCIATION, FORMATION, SYNTAX AND VOCABULARY**

**Writing Matters**

Syriac-Aramaic words that end with a long vowel ta/-a are rendered into Arabic with a “linked T” (Ta Marbuta), an “expanded A” (Aleph Tawila) or a “short A” (Aleph Maqsura). For instance, طيطان/طبيلة، صفراء، صدید، صدید.

Furthermore, in handwritten documents in Christian Arabic, as well as other sources, there exists a body of words rendered into Arabic by way of the pattern that ends with “a”. For instance:

<table>
<thead>
<tr>
<th>Christian Arabic</th>
<th>Meaning</th>
<th>Christian Arabic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>إشتكرا</td>
<td>Acacia</td>
<td>نفعا</td>
<td>Diamond</td>
</tr>
<tr>
<td>دحا</td>
<td>Emersion Feast</td>
<td>بروحا</td>
<td>Mandrakes</td>
</tr>
<tr>
<td>مسية</td>
<td>Sapphire</td>
<td>صديدا</td>
<td>Turquoise</td>
</tr>
<tr>
<td>ملائمة</td>
<td>Girl</td>
<td>طبیبا</td>
<td>Gazelle</td>
</tr>
</tbody>
</table>

This pattern is characteristic of Syriac nouns, and it is likely to be a sign contributing to the identification of a Syriac noun-form.

**Glottal consonants: וּ֨ הּ אָלָא**

The performance of the glottal consonants “וּ֨ הּ אָלָא” in borrowed words is similar to that in Arabic words—that is to say according to the phonemic regional performance in the dialect itself.

**Begadkefat:** Fricative and plosive

B is performed in two manners: b/f
The shift of Fricative $b > f$
Rifka Rafshaki the writer (Rome version 1671, 2 Kings 18: 17, Avishur (Ms. Paris 23, 1 Chronicles 28: 29)).

The *gimel* is represented by $ج/ج$ $ج_1$ $ج_2$ plosive and lax performances: plosive *gimel*: Gideon (ms. Paris, 23 Judges 8: 30), Gershon (Rome, 1 Chronicles 23: 7).

The lax performance: Peleg (Ms. Sinai 2, Genesis 10: 25), Togarnah (Ms. Sinai 2, Genesis 10: 3); Eglon (Ms. Paris, Judges 3: 12), Goliath (external books, Dunlop 1901 page 45), Avigail (Rome 1671 1 Samuel 25: 3).

$D$ is performed in two manners
A fricative performance: أذريعي (Ms. Sinai 2, Genesis 28: 3; بهوذا (Ms. Sinai 3, Genesis 35: 28), إيليشي بيرك (Ms. Sinai 3, Deuteronomy 3: 3) and the same in the rest of places.

Plosive performance: جدعون (Ms. Sinai 2, Genesis 17: 1, Gideon.

Lax $k$ is performed in two manners: $ك/ك$ $ك_1/k_2$

Shift of $p > f / b$
For example: Orpha (Rome 1671, Ruth 1: 4), Peretz (Rome 1671, Genesis 46: 12), "and he made a lot" (Rome 1671, Esther 9: 24), "Purim Days" (Esther 9: 26), Potiphar (Rome 1671, Genesis 46: 20), Paghur (Ms. Sinai 3, Deuteronomy 3: 26).

And the second performance $p > b$: "هيضالا" بئور (sacred bread) (nail).

Fricative $t$ is performed in the written Christian Arabic in $ت$.
hereinafter some examples that reflect the Syriac influence: "بالله (Ms. Sinai 3, Deuteronomy 2: 8), "كرث" (Ms. Sinai 3, Deuteronomy 3: 17), "لوشما" (Ms. Sinai 3, Genesis 38: 11), "وىسمت بنت اسماعيل" (Genesis 36: 2, Ms. Sinai 3), "عريوث " (Ms. Sinai 3, Numbers 22: 1), "عرج ملك ميثين" (Ms. Sinai 3, Deuteronomy 34: 1), "عريوث " (Ms. Sinai 3, Deuteronomy 3: 1, 3), (Ben Suleiman 1899, p. 112, يقال لها طينبا/طيئة (Acts 9: 36,
Shift of ُ > ُ

shift of ُ > ُ
The shift of ُ > ُ is prominent in nouns, for example: أخيلك Achimelech (Ms. paris 23, 1 Samuel 21: 2) أخيل Achituv (Ms. Sinai 23, 1 Samuel 22: 9), خامطا Lazard (Rome 1671, Leviticus 11: 29-30), pottery mountain أرض خراس (Ms. Paris 23, Judges 1: 35), ناخص Nahash (Ms. Paris 23, 1 Samuel 11: 1).

The shift of ُ > ُ

MORPHOLOGY

The verb
Forms in the "pa‘al" (3, past, singular) on the Aramaic manner: قُساَع (heard), مُبَساَع (saw).

The media W verbs conjugate as media Y verbs: ُاَنَّأَفَيْمَ (make sleep), ُاَفَفَيْمَ (awake).

The form (or pattern) fa‘ala > fо‘al monophtongization: (bоrad) became cold, (nоzal) catch cold, (fоfaš) weakened.

Form of fa‘alun (third person, plural, Syriac): in normative Arabic, the form is فَعَّلوا for example: فَعَّلوا لِبَنَادَ كِسْرَوَان (prayed for him), وَعَلَّمْنَ يَلَادَ كِسْرَوَان (asked for Kisrawan country), وَأَعْطُوُنَ (they gave), وَمَلَكُوُنَ (they ruled).

The form ُаَفَلَا
Examples from spoken Arabic: ُضَفَل (redden), ُضَقَلَ (turned over) ُضَقَل (weighed).
The starting letters of the future tense are expressed in the vowels like Aramaic: [i] yiktib (write) yismaʿ (hear).

New verb forms, part of them, denominative verb:
- died, surrounded
- served as best man
- celebrated the feast of palm branches
- for sake me
- serve as a deacon
- celebrated Pentecost
- Autumn arrived
- used magic
- performed the wedding
- destroyed
- served as a deacon
- celebrated Pentecost
- Autumn arrived
- used magic
- performed the wedding
- destroyed

The Noun
Aramaic name patterns used in Arabic:

**faʿalūt pattern**
These nouns terminate with suffix –ūt, the form indicates abstract nouns:
- ناسوتو (humanness)
- ملكوتو (kingdom)
- بھمتو (animals)
- نعتو (priesthood).

**fāʿūl pattern**
This pattern is not mentioned among those brought by Sibawaihi: this pattern exists in Aramaic and in Syriac as a form of "Kūtīnā", and doesn't exist in Arabic. It exists in the Bible translations in the Christian Arabic, for example: کوتو (blouse).

Supplanting in the patterns fiʿil > faʿīl

**Examples of nouns:**
- ملتو (watermelon)
- بھتو (crocodile)

**Adjectives:**
- صدیقتو (righteous man).

In spoken Arabic, they say batṭīḥ (watermelon) faʿīl. This pattern exists in Aramaic and Syriac.

**Fayʿūl pattern**
This exists in Arabic, though rare. The form ښفور (horn) is borrowed from the Syriac, ښفور (scapegoat).

Adaptation according to the Arabic pattern: the word ephod is performed in Arabic in form of faʿūl/fuʿūl āfūd / āfūd

The Syriac plural form in the emphatic state (-aiyā) used in Arabic:

وملكوا كل مارونيا / وكتبوا القرايا (Maronites rules, and wrote to villagers).

*The Hebrew plural forms –im:
Hebrew names serve with thus form, for example: بعلتو (owners), سوریتو (crows), ہنویتو (corals).*
The shift *kum* > *kon* (your brother), أخوُك (I will hit them).

The nisba form *ānī*, for example: *(external)*, *(internal)* (Ms. Sinai 3, Daniel 9: 2).

The Syriac form of diminution: *ōn/ūn* ṣūs/ōs:
For example: *(piece of bread)*, *(wooden seat like hump of camel)*, *(small leg)*.

The production of blended or compound forms تَتُوبَدَانِيَّا which is one of the church terms. It returns in anaphoric form in the heads of prayers "tov deen". 

Addition Prosthetic Aleph
Adding Prosthetic Aleph (at start) in order to prevent the beginning of a word with a number of consonants, for example: "אֵלֶל (best man), אֵכְל (chapter), אֵשִׁין (Elisha), אֵאֶמ (chapter), אֵרֶם (chisel). This phenomenon even exists in Hebrew in words such as מִטְאִס (stadium).

SYNTAX
"la" as an object marker⁴⁶
For example:
"אֶת לָבָא לְמָהָא מַחְלִלְהוּ וְלְאַשְׁנָתָהּ " (Ms. Sinai 3 p. 7)
"אֶת לָבָא לְמָהָא מַחְלִלְהוּ וְלְאַשְׁנָתָהּ " (Ms. Sinai 3 p. 8)
"אֶת לָבָא לְמָהָא מַחְלִלְהוּ וְלְאַשְׁנָתָהּ " (Ms. Sinai 3 p. 10)
"אֶת לָבָא לְמָהָא מַחְלִלְהוּ וְלְאַשְׁנָתָהּ " (Ms. Sinai 3 p. 12)
"אֶת לָבָא לְמָהָא מַחְלִלְהוּ וְלְאַשְׁנָתָהּ " (Ms. Sinai 3 p. 14)

Concord
Suitability gender and number between subject and verb, for example:
"變得 الروم للاقبراطور/ هذا هو الملك المنصور". *(They are the Christians on the name of the man)* (Ms. Sinai 3, p. 15)

These verbs in normative Arabic are likely to be in singular.

The inner object precedes the verb:
اﺍﻛﺜﺮ اﺍﻛﺜﺎرﺭاﺍ I will increase your descendants (Genesis 16:10), do you intend to reign over us? (Genesis 37:8), we are doomed to die (Judges 13:22).
In Arabic the verb precedes the name.

VOCABULARY AND SEMANTICS
A great part of the borrowed elements are nouns. In addition, adjectives and verbs are also borrowed, but in an inflection of Arabic. This grammatical division in percentages shows that the percentage of nouns among those that I discussed is 82.7%, adjectives 2.1%, verbs 14%, adverbs 1.3%.

There are clear guidelines that indicate the absorption of these words in Arabic:

(1) The Arabic definite article mark: in other words, adding 'Al' to borrowed words: for example:
- الفصح (Passover),
- العربية (Arabic language),
- النبیل (Jubilee),
- (north),
- (seraphim),
- (feast of emersion).

(2) The adaptation of the Arabic plural manner: (The Arabic broken plural)
- (cycles),
- (schools),
- (Tishri month),
- (ground),
- (horns),
- (feast of palm branches),
- (roofs).

(3) Preserving the Hebrew plural form: In the written Christian Arabic, certain nouns continue to perform the Hebrew plural way:
- (gems),
- (ravens),
- (altars),
- (porches),
- (cherubim),
- (oracle).

(4) Borrowing foreign words, the basic form and the additional suffix, e.g, diminution suffix: ён/ён ُس/ُس: (piece of bread), (young lamb), (sloping pattern).

(5) Borrowing Aramaic words in their emphatic or the fossilized state:
- (acacia),
- (mandrake),
- (sapphire),
- (garnet),
- (gazelle),
- (azure).

(6) Combinations that were produced through blend or compound manner:
- (threshing floor).

Adjectives:
- (smith),
- (poor woman),
- (tiny).
Verbs in Arabic forms: شمس (served as a deacon), زيت (went around the church), تشرين (October has begun).

Semantics
In the oral and written Christian Arabic, there are words that are lexically borrowed directly into Arabic, through phonemic and morphemic changes and sometimes the form remains as it occurred in the borrowed language. For example:

- troubles (شمس) and deeds (زيت) of Satan.
- troublesome (طبيع) kid.
- Likewise, the word "Satan" is used in the spoken Christian Arabic to connote a troublesome kid. It should be noted that in the language of Jewish wisemen, Satan (شمس) is crown. In Christian Arabic, there took place a semantic expansion of the word and it is used to connote a wedding ceremony (شمس). Likewise he word "Satan" is used in the spoken Christian Arabic to connote a troublesome kid. It should be noted that in the language of Jewish wisemen, Satan (شمس) is crown.

Another technique of semantic copying is a partial or full phonological and morphological adaptation of the borrowed word into the borrowing language, and the use of the definite article and the grammatical inflection of the borrowing language, for example in the written Christian Arabic:

- Akhanda (threshing floor), Bith (church), Diaspora (scholars), Galloot (North), Hevuna (palm-branches feast), Lajith (baptism feast), Lizard (lizard), Mandrakes (lizard), Meqared (measure), Goat (school), Pash (involved in magic), God (future teller).

A semantic borrowing (loan translation – calque)
In spoken Christian Arabic: fini (I can), Isan ʾittor (tongue of ox), Isan ʾilʾasfur (bird’s tongue, plant), klīl ʾijjabal (cercis, plant), ʾasā ʾirrāʾy (goose grass, plant).

Examples from the written Christian Arabic:

Semantic expansion
In a number of words, there is a semantic expansion of meaning in the borrowing language: In the spoken Christian Arabic, we mean by ʾittoray (Pentateuch), the whole Bible. Here the meaning was expanded by metonymic shift (the part expresses the meaning of the whole).

The main meaning of the word ʾaklīl is crown. In Christian Arabic, there took place a semantic expansion of the word and it is used to connote a wedding ceremony (شمس). Likewise the word "Satan" is used in the spoken Christian Arabic to connote a troublesome kid. It should be noted that in the language of Jewish wisemen, Satan (شمس) firstborn (Yibamot 3:1), but other words are derived from this noun, تشيطن "did troubles and deeds of Satan."
An example of a semantic narrowing: the word لسان which means a book or a copy or a chapter in a book. In both spoken and written Christian Arabic, it means a chapter in the Bible or the New Testament.

The Arabic vocabulary spoken and written by Christians is exclusive. The exclusiveness stems from the religious and social linkage of Christians to Holy books and to Syriac and Aramaic sources and also to Hebrew and Jewish-Aramaic. Besides, the majority of the Christian residents of the area under investigation spoke Syriac-Aramaic in times past, therefore its normal to have some residues from those languages, thus preserving the linkage to the Aramaic, Syriac and Hebrew sources.

In the course of examining this vocabulary, I discovered its exclusiveness, reflected in terms and combinations, exclusive to Christian communities, in the spoken Arabic in which, the words in many cases are common to other groups. Also in the written Christian Arabic, exclusiveness in words and terms is prominent, and identical terms do not exist in the general Arabic of Moslems.

I have detected tens of Hebrew and Syriac-Aramaic words, used in written Christian Arabic, which are not mentioned in classical Arabic dictionaries, even in late ones. I tried, as possible as I could, to complete that vocabulary and to show its exclusiveness. Below are the Hebrew and Aramaic words that are not included in the classical Arabic dictionaries, and which are found in Christian Arabic writings:

HEBREW AND ARAMAIC WORDS THAT ARE NOT INCLUDED IN AL-BAKGHOUI'S DICTIONARY OF THE PALESTINIAN ARABIC DIALECT

In the spoken Christian Arabic, there are many words that were not included in the Barghouiti dictionary about the Palestinian Arabic dialect. I have pointed at this lacuna in the introduction of my doctoral dissertation. These words exist and are

common among the Arab-defined Christians in the North of Israel. Hereinafter, more than fifty such words, omitted in the Barghouthi dictionary, are still in use by Christians in the North. They are as follows:

Words mentioned in the New Testament and in the liturgical Arabic Christian literature, for example: شيخة (left me), طليئة (girl), طليئة (gazelle), فم (open), مريم (virgin), ساروفي (students), أسدوكين (congregation), أيدون (took out), شمع (burn), شبيبول (corn hairs).

As known, the religious-social exclusiveness of the Arab-defined Christians and their linkage mostly to their Aramaic roots, is reflected in the domain of their language, both spoken and written. The vocabulary of the Arab-defined Christian community in Israel as a whole is the same as that of the Arab Moslems. However, the speech of the Arab-defined Christians is exclusive to their religious specificity and their geographical and cultural links to the region of Syria and Lebanon in the near past, in addition to their orientation to the West. This is expressed in the private names, characteristic to Christians: Putros, Hanna, Geries, Michael, Samuel, George, Charles, Anton, Cherbil, Barbara. These names are common among the Christian community and reflect a belonging to that community. Also in the names of educational and cultural institutions, we notice the use of exclusive names to the Christian community: Terra Santa, Mar Yosef, Mar Ilias, Maryam Bawardi, Mar Geries, Cleric School. Moreover, there are words and terms linked to church and the church’s surroundings and religious ceremonies. Among them are the following: شاماس (deacon), مطران (bishop), هيل (temple), دير (monastery), خوري (priest), أسقف (arch-bishop), بطريرك (patriarch).

Words linked to feasts and religious life rituals include: إكليل (crown), (best man), جنازة (surrounding/procession), نياحة (funeral), زكاري (memorial) (Pentecost), (baptism feast), (palm-branches feast), (sage), (church), (save us), كريزة (church), كرارة (preaching), كرارة (stage), كريزة (church), (save us), سلبيح (apostle),
CONCLUSION
In summary, I can say that the spoken and written Christian Arabic is a linguistic register within the Arabic language. One may say that it is Arabic, but an Arabic that has exclusiveness that distinguishes it from the common Arabic language. It is a distinct language form that is bound to ethnic-religious, cultural, social and geographical variables. The affinity that Christians feel to Christian literature, whose origin is in the Syriac and Greek languages, and which abounds in Greek and Syriac influences, cannot be overstated. The geographical closeness of Arabic-speaking Israeli Christians to Syria and Lebanon made the Syriac and Aramaic influence so outstanding in their spoken Arabic, and their historical and cultural linkage to Syrian and Lebanese Christians is prominent in their lifestyles, their customs, and even their spoken and written languages.

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