In Judeo-Yemeni, or the Arabic dialect of the Jews of the Yemen, both urban and rural, a specific lexicon developed over the ages including epithets, additional, or synonymous popular names - word coinages not current with the Muslim majority. These were appellations of an augmentative nature, typical of entries in a dictionary. They symbolised the spiritual life of Jews in the Diaspora, the Holy Scriptures, the religious ceremonies, Jewish manners and customs, their yearning for redemption, and their nostalgy for Zion.

The tension between the devotion of the Yemeni Jews to their Law and their faith in being 'the chosen people' on one hand, and their inferior status as *dimmis*, as protected subjects of the harsh Zaidite Islamic rule on the other hand pushing them to the edge of society, urged them to turn inward, though being essential for the general society because of their diligence in craftsmanship and skills. Moreover, their social situation communally and individually intensified their psychic tensions. Their sense of discrimination depressed them as a minority. Permanent tension between them and the Muslim majority deriving from conflicting beliefs claimed at least a verbal vent to their suppressed feelings expressed by appellations towards and against Muslims, including disgraceful ones by which they wished to prove their own pride. Cants were widespread among believers in both creeds. Reciprocal appellations will further be defined as intercommunal.

Intracommunal Jewish appellations in the Yemen are of religious and secular types coined by eloquent poets in their *diwâns*, their collections of poems. Religious appellations refer to Holy Scriptures and places, to the Sabbath and holidays, while secular appellations become established in daily usage. Tendentious intercommunal appellations include reciprocal disgraceful ones aiming at defiling believers in the other creed. Furthermore, there are objective intercommunal appellations and an objective range of cants. The usage of tendentious cants is implicit. Yemeni Jews resort to literal manoeuvres in cants to hide their intentions. They abide by metaphor, by insertion of Hebrew words in an Arabic context, by transposition of sounds and letters, or partial transposition by change of word structure or sporadic consonants, or by usage of euphemisms.

The scientific apparatus of this paper is authentic and fully attested. Due to abundance of citations and limitation of space we have chosen not to fully cite our bibliographical references. Instead, the reader is suggested to consult our *Dictionary*.

THE ARABIST. BUDAPEST STUDIES IN ARABIC 17 (1996)
https://doi.org/10.58513/ARABIST.1996.17.3
of Post-Classical Yemeni Arabic through its page numbers, bracketed after each and every citation attested below.

1 Religious and secular appellations

Yemeni Jews did not discredit the usage of Arabic appellations commonly used in Islam. By regarding them as metonymical transfers, they validated their application as parallel sacred concepts in Judaism. Following are some exemplary divine appellations: rabêb as-simâ‘ ‘God, the Hearer (of Israel)’ vs. aṣṣ-samî‘, one of the Beautiful Names of Allah in Islam (233a); ʿālîm al-dâ‘îm ‘the Most Sage’ vs. ʿalîm, or ʿâlîm in Islam (338b); ḥûrî l-ǧînân ‘the Fair of the gardens’; ʾsâ’râd ḥûrî l-ǧâzâlân ‘the fair Gazelle has gone astray’, fig(uratively) the Divine Presence has departed with the destruction of the Temple (112b).

Messianic appellations: al-mahdî ‘the Messiah’ vs. ‘the rightly guided’ in Islam (506a); imâm al-bûdâ‘ ‘the king of the straight-forward religion’ (12b); amîr al-hâr ‘the prince of those who have eyes with a marked contrast of white and black’ (the Jews) (13b); al-fâţî ‘the Man’ (366a); al-mansîr ‘the aided (by God)’, ‘the triumphant’ (487b); ʿâlîyamîs ‘the Bird that has a majestic splendour’ (349b); sâbîb al-kâynyeb al-kadîr ‘the man of the green Tent’, cf. al-kadîr ‘Elijah’ in Muslim literature (142a).

1.1 Religious appellations

1.1.1 Divine and Messianic appellations

Following are some exemplary divine appellations: rabêb as-simâ‘ ‘God, the Hearer (of Israel)’ vs. aṣṣ-samî‘, one of the Beautiful Names of Allah in Islam (233a); ʿālîm al-dâ‘îm ‘the Most Sage’ vs. ʿalîm, or ʿâlîm in Islam (338b); ḥûrî l-ǧînân ‘the Fair of the gardens’; ʾsâ’râd ḥûrî l-ǧâzâlân ‘the fair Gazelle has gone astray’, fig(uratively) the Divine Presence has departed with the destruction of the Temple (112b).

Messianic appellations: al-mahdî ‘the Messiah’ vs. ‘the rightly guided’ in Islam (506a); imâm al-bûdâ‘ ‘the king of the straight-forward religion’ (12b); amîr al-hâr ‘the prince of those who have eyes with a marked contrast of white and black’ (the Jews) (13b); al-fâţî ‘the Man’ (366a); al-mansîr ‘the aided (by God)’, ‘the triumphant’ (487b); ʿâlîyamîs ‘the Bird that has a majestic splendour’ (349b); sâbîb al-kâynyeb al-kadîr ‘the man of the green Tent’, cf. al-kadîr ‘Elijah’ in Muslim literature (142a).

1.1.2 Nicknames and given names

The Jews are nicknamed, as previously stated, al-hûr ‘the fair ones’, al-ḥâmâ‘a ‘the community’ (73a), al-yaqûb (537a), or lāy at-yaqûb ‘the descendants of Jacob’ (274a), sisîlât yaqûb ‘the offspring of Jacob’ (229a), yâsîf ‘Joseph’ (Ps 80:2), al-ʿgazâlî, calque of Hebrew (further: Heb.) bâ-ʾsârî ‘the gazelle’ (II Sam 1:19), or as metaphor of ‘the Torah’ (355b); mâ baṣyin nûn tas-kaf ‘[God has chosen the people of Israel] from amongst n (50 in numerology) k (20) = seventy, i.e., many [nations] (501b), cf. the reference to k and n in Islam: The Imam facing the worshippers in a Friday sermon turns to them in supplication, saying: yâ man amrûhu baṣyin l-kafî wâs-nûn... ‘You [Allah], Whose order is [summed up in two letters] k and n attested in fa-ṣâd qaṭâ amrûn fa-innamâ yaqûlû labûn kun [ken] fa-yâkûn ‘and when He decreeth a thing, He only saith unto it, Be, and it is’ (Sale’s translation of the Qur’ân 40:68).

Isaac, the Patriarch, is nicknamed ʿaḍ-ḥâlîb ‘the Slaughtered’, which is the epithet of Ishmael amongst Muslims (166a). Jacob, the Patriarch, is nicknamed ʿār-râgîb ‘the Righteous, the Godfearing, the Just, the Upright’ (175b). Joseph is nicknamed masûlâ (l) (Classical Arabic: muḥm ‘the Dreamer’ (Gen 37:19) (533a). Moses is nicknamed ibn ʿimrân (40b), or wâlîd ʿimrân ‘the son of Amram’ (532a), as well as ar-rasîl ‘the Messenger’ (181b), or ar-nabîyy al-mursal ‘the delegated prophet’ (477a), which appellations are of Muhammad in Islam. Moreover, according to Muslim commentators, Yâsîn is one of the nicknames of Muhammad and Moses, rather of all ten prophets revered in Islam (535a). Jewish commentators break yâsîn into yâ as vocative, and sin as the initial of sinâ ‘[Mt.] Sinai’, or of (Heb.) sînâb ‘fire-bush’ (Exod 3:2), of sayyîd, or of insân ‘man’ (535a). Yâsîn is also the nickname of the recitation of (Heb.) ʾsîmâ… proclaiming the belief in the Unity of God attested in Deut 6:49, ibid.11:13-21, and Num 15:37-41 vs. yâsîn the name of sura 36 of the Qur’ân (543f).

While contrasting Judaism with Islam, it is appropriate to mention at this point that a statement intended a) to call someone’s attention to an issue, or b) when introducing an important conversation, or c) when dissuading someone from committing an offence, or d) when warning someone of an obstacle or pointing to his error, the person is reminded of Moses, who brought down the Torah to the people of Israel, by saying ʿād-ḥâlî ‘remember Moses! i.e., consider, regard, reconsider the matter!’ or think it over! cf. ʿâd-ḥâlî Muhammad ‘remember Muhammad!’ or sâlâ ʿālî n-nabîyy ‘pray for the prophet!’ responded to by sâlâ-llâhu ʿalîyib ʿus-sûlam ‘God bless and grant him salvation!’. Jews respond, saying ‘ôlôw ha-tîlôm ‘on him (Moses) be peace!’ (168a).

Aharon (Aaron), his brother, is nicknamed al-imâm ‘the Priest’. min nasî al-imâm ‘one of the descendants of the priest’ is one whose surname is (Heb.) Cohen ‘Priest’.

Whereas al-imâm in Islam is ‘the prayer leader’ who ascends the pulpit in the mosque and holds his sermon facing the worshippers, the imâm, or ‘Priest in the Temple, or the Cohen in the synagogue’ faces the worshippers from the Holy Ark, and blesses them in the course of morning prayers (12b).

al-ḥokom ‘the Elders’ is the nickname for the (Heb.) Sanhedrin, an assembly of 71 ordained scholars, which functioned in the days of the [Second] Temple in Jerusalem as Supreme Court and Legislature (273a).

Maimonides is nicknamed by the Jews an-nasr al-kabîr, calque of (Heb.) han-ʾnâṣr ha-šîqôl ‘the great Eagle’ (483b), al-ḥokûm al-kabîr ‘the great Rabbi’ (80b), and in short, sayyidâ, calque of (Heb.) rabbînî ‘our lord, our master’ (237b). Assumîs ibn ʿašlân is the nickname of Rabbi Shim’on Bar-Yohai, who carried on discourses with rabbis named in the Zohar, a commentary on the Pentateuch (233a).

The poet laureate of Yemeni Jewry since the 17c. CE was Rabbi Shalom (Shalem) Shabazi. His agnomens are abu yâdô/yohûdô, abu/ab simc (40a), ibn ʿisîf (40a), ibn malá ṭûsûtâ – his birth-place in southern Yemen, or al-muṣîlîyya, al-muṣîlîyya, or bint al-muṣîlîm ‘the daughter of the Rabbi’, Shabazi, was the nickname of his daughter ṣamâ, a renowned righteous woman whose tomb was frequently visited (246a and 339a).
of Post-Classical Yemeni Arabic through its page numbers, bracketed after each and every citation attested below.

1 Religious and secular appellations

Yemeni Jews did not discredit the usage of Arabic appellations commonly used in Islam. By regarding them as metonymical transfers, they validated their application as parallel sacred concepts in Judaism.

1.1 Religious appellations

1.1.1 Divine and Messianic appellations

Following are some exemplary divine appellations: rabb as-sinā'ī ‘God, the Hearer (of Israel)’ vs. as-samī’, one of the Beautiful Names of Allah in Islam (233a); ‘alām al-dālam ‘the Most Sage’ vs. al-‘ālim, in Islam (338b); hūri l-ţāgīn ‘the Fair of the gardens’; sarad hūri l-ţāgīn ‘the fair Gazelle has gone astray’, figurally (478b); ‘al-‘asāyanus ‘the Bird that has a majestic splendour’ (349b); ‘al-kāmīn ‘the man of the green Tent’, cf. al-kāmī ‘Elijah’ in Muslim literature (142a).

1.1.2 Nicknames and given names

The Jews are nicknamed, as previously stated, al-būr ‘the fair ones’, al-gaμā‘a ‘the community’ (73a), al-wāqī qahtā (537a), or li-wāqī qahtā ‘the descendants of Jacob’ (274a), sīsīsītī waqī ‘the offspring of Jacob’ (229a), yūsīf ‘Joseph’ (Ps 80:2), al-gaμā‘al, calque of Hebrew (further: Heb.) ha-∫-tāl ‘the gazelle’ (213b), or as metaphor of ‘the Torah’ (555b); mā bayna nān ‘takāf ‘[God has chosen the people of Israel] from amongst n (50 in numerology) + k (20) = 70, i.e., many [nations] (501b), cf. the reference to k and n in Islam: The Imam facing the worshippers in a Friday sermon turns to them in supplication, saying: ya man amruhu bayna l-kaft wa-n-nun... ‘You [Allah], Whose order is [summed up in two letters] k and n attested in fa-∫-qāda amrān fa-intām ‘a host of kāft and when He decreeth a thing, He only saith unto it, Be, and it is’ (Sale’s translation of the Qur’ān 40:68).

Isaac, the Patriarch, is nicknamed ad-dālah ‘the Slaughtered’, which is the epithet of Ishmael amongst Muslims (166a). Jacob, the Patriarch, is nicknamed ar-rāgīn ‘the Righteous, the Godfearing, the Just, the Upright’ (175b). Joseph is nicknamed masāla

1 The Hebrew transliteration expresses Judeo-Yemeni pronunciation.
1.2 Secular appellations

Habbaní Jews in eastern Yemen use buréb as a pet-name for Abraham vs. Muslim brayhím (29b). burén and buréni are affective forms for A(h)aron in Jewish circles in al-Gades, Lower Yemen (507a). A Jew addresses an unacquainted adult co-religionist with the vocative ammi 'uncle!', and a young man with ibn ammi 'cousin' (340a). Urban Jews denigrate rural Jews by nicknaming them yhid al-bawádi 'country Jews' (23b), otherwise yhawed bilad (37b).

2 Appellations of Holy Scriptures

The Torah is pronounced (isy) at-tawriyya, or at-tawruiyya, tawwara in al-Gades, and tawwá in Hujariyya, both in Lower Yemen vs. at-tawwárib in Cl. Arabic (54b). al-ilim is the appellation of the Torah and the Talmud (338a), cf. the appellation of the Qur'an (as-Suyutí, 117). al-quáràn is the appellation of the Torah and the Ten Commandments. In Lower Yemen (Ammár) the Torah is pronounced al-quárab (391a), cf. al-quáràn 'the Qur'an' in Islam.

Other appellations of the Torah: an-nidám 'the Rosary' (490a), al-firdaws 'Paradise' (370a) and dár al-shàhân 'the world of beauty' (160a). at-taq 'the Crown' is the traditional Judeo-Yemeni Pentateuch (54b). Rhyming constraints may impair syntactic structure, such as áyât marúsí (l.) written [Jewish] Law' (17a), for a. marúsíma, and kusít ma'tící (l.) 'the Ten Commandments, the Decalogue' (328a) for k. ma'síra. furíd al-shárí’a are the Torah laws, or Halachah vs. 'ilm al-furíd (literally) 'the doctrine of the branches', i.e., applied, applied 'ethics' elaborating canonical law in Islam (371b).

The Mishna is translated as maţáni, in the pl(ural) vs. maţnáh, singular/s- singular in Cl. Arabic (58b), cf. al-maţáni 'the Repetition', an appellation of the Qur'an in Islam (as-Suyutí, Itqán, 117). The Halachah, or Jewish law is sumna vs. the Sunna, or the Law established by the Qur'an and the usage sanctioned by Muslim tradition (233b). A command of Jewish law is maštúm, pl. maštúmá (120b), and a precept of Jewish law is fard, pl. furúq vs. 'religious duty' in Islamic law (371). The Jerusalem (Palestinian) Talmud compiled about 375 CE is nicknamed al-Šumor aš-shámí (243a), where the Aramaic Gemara, lit. 'Completion', the second and supplementary part of the Talmud (providing a commentary on the first part, i.e., the Mishnah) is insinuated. The Zohar, an essential in Cabbalistic literature is nicknamed either "the Book of Precepts" in general (155a) by dint of metonymy. Finally, its sefár ham-mišáríq 'the Book of Precepts' is nicknamed mawased, relating to (Heb.) mósor 'ethics, morals' (474).

Some Yemeni Jews pray according to the baladí 'local', i.e., Yemeni version, while others pray according to the sumić Jerusalem (Palestine) version. The Yemeni version prayer-book is nicknamed tiktál, pl. tājláli, 'inclusive, comprehensive', including also Jewish laws, marriage bonds and divorce certificate versions, ritual songs, and songs of praise (434a). An introductory chapter of a Jewish prayer is termed fātahíyá, pl. fātúbakhi vs. the fātahí, or introductory sura of the Qur'an (365a). taslíth, calque of (Heb.) tiqquín is 'a Jewish night-liturgy or prayer, Sabbath songs and readings etc., believed to purify the soul and cancel a bad decree (286a), tafsír at-tafsír 'Commentary of commentaries' is a Jewish Yemeni enlarged and more common commentary of Sa’dáda Gaon's tafsír 'commentary' – Arabic translation of the Bible (374).

3 Appellations of Holy places

The Garden of Eden is nicknamed `adnán, sounding like (Heb.) qan 'edán vs. the name of a legendary ancestor of the North Arabs (319a). The Temple in Jerusalem is nicknamed al-quds, bays al-quds, or maqdis. Hence al-maqdis at-tání is 'the Second Temple' (338a); bays al-maqdis is a lit. translation of (Heb.) bays hasmiydól 'the Temple' (45).

Other epithets of the Temple are:

madrasat šám 'the Temple of S(h)em', cf. al-madrasa, name of a mosque in San'á (148b), and referring to its brightness, it is nicknamed rawálan 'verandah' (192b), and bays as-sumāwáa lit. 'the house under the open sky', fig. 'divine house', which appellation refers also to Jerusalem (45b), known in Jewish Yemeni circles as (Heb.) yonásálim, or as (undefined) quds (389a). The Holy of Holies in the Temple is nicknamed al-gawawániyyá 'the Innermost' (76b), which epithet refers, incidentally, to the innermost place in the Cave of (Heb.) Machpelah, or al-haram al-ibrāhim i in Hebron by local Muslims. On the other hand, al-barā'ayn (Gen 24:63) is the epithet for the site of the Temple in Jerusalem, and in a wider sense Judea and Galilee too (24a). The Lord is addressed with the words mihráb sakintak lit. 'the Place of worship where Your divine Presence dwells', (Heb.) škínóha is Cl. Arabic sakína 1. 'dwelling' < skn. 2. 'divine Presence', i.e., Your Temple (in Jerusalem) (88b) vs. mihráb 1. 'niché which shows the direction of the qibblá', 2. 'a place of worship, also of the Children of Israel' (Lam (1863:93:541c). qibblá is 'north' for all Yemenis. Therefore, al-qiblüh is the northward direction to which Yemeni Jews turn when praying to Jerusalem through the Holy Ark in their synagogues (385b), cf. al-qiblā in Islam – the Ka'ba, northward to Mecca, and ḫlā l-qiblatayn 'the first of 'Guide of the Perplexed', written in Judeo-Arabic and, as usual, in Hebrew characters. It is called, in short, ad-dalálá, whereas dalálá in the pl. refers to 'Scriptures' in general (155a) by dint of metonymy. Finally, its sefár ham-mišaráq 'the Book of Precepts' is nicknamed mawased, relating to (Heb.) mósor 'ethics, morals' (474).
1.2 Secular appellations

Habbání Jews in eastern Yemen use burēb as a pet-name for Abraham vs. Muslim brakbim (29b). burēn and burānī are affective forms for A(h)aron in Jewish circles in al-Gades, Lower Yemen (507a). A Jew addresses an unacquainted adult co-religionist with the vocative 'ammi 'uncle!', and a young man with ibn 'ammi 'cousin!' (340a). Urban Jews denigrate rural Jews by nicknaming them yhūd al-bawādi 'country Jews' (23b), otherwise yihawd bilād (37b).

2 Appellations of Holy Scriptures

The Torah is pronounced (isy) at-tawrīy, or at-tawrīyyāt, tawra in al-Gades, and tawrī in Hujariyya, both in Lower Yemen vs. at-tawrī in Cl. Arabic (54b). al-ilm is the appellation of the Torah and the Talmud (338a), cf. the appellation of the Qur‘ān (as-Suyutī, 117). al-qur‘ān is the appellation of the Torah and the Ten Commandments. In Lower Yemen (Ammār) the Torah is pronounced al-qurāb (391a), cf. al-qur‘ān 'the Qur‘ān' in Islam.

Other appellations of the Torah: as-nāḏām 'the Rosary' (490a), al-firdaws 'Paradise' (370a) and dār al-shān 'the world of beauty' (160a). at-taqī 'the Crown' is the traditional Judeo-Yemeni Pentateuch (54b). Rhyming constraints may impair syntactic structure, such as āyūt marṣūm (I) 'written [Jewish] Law' (17a), for. ā. marṣūm, and kūsīt ma‘āsīr (I) 'the Ten Commandments, the Decalogue' (328a) for k. ma‘āsīra. fūrū al-šarī‘a are the Torah laws, or Halachah vs. ‘im al-fūrū ‘in (errally) ‘the doctrine of the branches’, i.e., applied fiṣḥ, applied ‘ethics’ elaborating canonical law in Islam (371b).

The Mishna is translated as maṭānî, in the pl(ural) vs. maṭnāb, singular.sg. in Cl. Arabic (58b). cf. al-maṭānî 'the Repetition', an appellation of the Qur‘ān in Islam (as-Suyutī, 117). The Halachah, or Jewish law is sunna vs. the Sunna, or the Law established by the Qur‘ān and the usage sanctioned by Muslim tradition (233b). A command of Jewish law is maqāṣid, pl. maqāṣid (120b), and a precept of Jewish law is fiqāh, pl. fiqīra vs. ‘religious duty’ in Isamic law (371). The Jerusalem (Palestinian) Talmud compiled about 375 CE is nicknamed al-ġimor aš-šāmi (243a), where the Aramaic Gemara, lit. ‘Completion’, the second and supplementary part of the Talmud (providing a commentary on the first part, i.e., the Mishnah) is insinuated. The Zohar, an essential in Caballistic literature is nicknamed either el-azhar, imitating the sound of (Heb.) zōhar 'Shining' (207a), or kitāb al-lumā, its calque in Arabic (453b). Caballistic literature, dealing with Jewish mysticism is nicknamed either kūsīt aš-samā‘āt after the name of the author of the Zohar, Rabbi Shim‘on Bar-Yohai, as-sumū‘i im aš-lumā (233), or kūsīt at-taqī idān (410b).

As for the works of Maimonides, the book (Heb.) miṣrāb tōroh, otherwise (Heb.) hay yad ba-hazzogoh, including all Jewish oral laws, in 14 volumes is nicknamed maṭnā b-ilam (58b). mōrāb weskīm is the Hebrew title for his work dalālat al-hā’irin

‘Guide of the Perplexed’, written in Judeo-Arabic and, as usual, in Hebrew characters. It is called, in short, ṣad-dalāla, whereas ṣaṣ-dalāy in the pi. refers to ‘Scriptures’ in general (155a) by dint of metonymy. Finally, his sēfār ham-miṣrāq vel ‘the Book of Precepts’ is nicknamed ma‘ṣara, relating to (Heb.) mūṣar ‘ethics, morals’ (474).

Some Yemeni Jews pray according to the balādi ‘local’, i.e., Yemeni version, while others pray according to the ūnā ‘Jerusalem (Palestinian)’ version. The Yemeni version prayer-book is nicknamed tikāh, pl. tīf lakālī, ‘inclusive, comprehensive’, including also Jewish laws, marriage bonds and divorce certificate versions, ritual songs, and songs of praise (434a). An introductory chapter of a Jewish prayer is termed fāshī, pl. fawāshī vs. the fāshīa, or introductory sura of the Qur‘ān (365a). taslih, calque of (Heb.) tasqīn is ‘a Jewish night-liturgy or prayer, Sabbath songs and readings etc., believed to purify the soul and cancel a bad decree’ (286a), tafsīr at-tafsīr ‘Commentary of commentaries’ is a Jewish Yemeni enlarged and more common commentary of Sa‘āda Gaon’s tafsīr ‘commentary’ – Arabic translation of the Bible (374).

3 Appellations of Holy places

The Garden of Eden is nicknamed ʿaḏnān, sounding like (Heb.) ʿaḏ ʿeḏn vs. the name of a legendary ancestor of the North Arabs (319a). The Temple in Jerusalem is nicknamed al-Quds, bāyīt al-Quds, or al-maqdis. Hence al-maqdis at-taḏnī is ‘the Second Temple’ (530 BCE-70 CE) (389a); bāyīt al-maqdis is a lit. translation of (Heb.) bāyīt ḥammisgīl ‘the Temple’ (45).

Other epithets of the Temple are:

madrasat śām ‘the Temple of S(h)hem’, cf. al-madrasa, name of a mosque in San‘a’ (148b), and referring to its brightness, it is nicknamed rwāšān ‘verandah’ (192b), and bāyīt aṣ-ṣamā‘ā wa lit. ‘the house under the open sky’, fig. ‘divine house’, which appellation refers also to Jerusalem (45b), known in Jewish Yemeni circles as (Heb.) yomiyāt, or as (undefined) quds (389a). The Holy of Holies in the Temple is nicknamed al-gawwāniyya ‘the Innermost’ (76b), which epithet refers, incidentally, to the innermost place in the Cave of (Heb.) Machpelah, or al-bārim al-ibrahim in Hebron by local Muslims. On the other hand, al-bārātayn (Gen 24:63) is the epithet for the site of the Temple in Jerusalem, and in a wider sense Judea and Galilee too (24a). The Lord is addressed with the words miḥrāb sakīntak lit. ‘the Place of worship where Your divine Presence dwells’, (Heb.) ṣeṣāحو in Cl. Arabic sakīna 1. ‘dwelling’ < skn. 2. ‘divine Presence’, i.e., Your Temple (in Jerusalem) (88b) vs. miḥrāb 1. ‘niche which shows the direction of the qiblā’, 2. ‘a place of worship, also of the Children of Israel’ (Lane 1863-93:541c). qiblā is ‘north’ for all Yemenis. Therefore, al-qibla is the northward direction to which Yemeni Jews turn when praying to Jerusalem through the Holy Ark in their synagogues (385b), cf. al-qībal in Islam – the Ka‘ba, northward to Mecca, and ʿilā l-qiblatayn ‘the first of
the two qiblas’ – Jerusalem. *bilād al-quds (fisyyah)* is the Holy Land (37a). In the *Diwān* of Rabbi Shalom Shabazi, Samarqand is figuratively the vision of the Jewish people: ‘*idnā lī-maqdisnā samārqaqd ṣaḥiḥna sīyāh al-maqām al-aqwāl l’turn our back to our Holy Temple, [to] the vision of our land, [to] Zion (Jerusalem) our City, the residence of our ancestors’. Samarqand, used metaphorically in this context, was ruined by Genzik Khan in 1229 CE, like Jerusalem. It was Tamerlane’s capital in the 14th century CE (232a), ruined later in history to be rebuilt again.

*āl-sām ‘the north’* has different notions communally speaking. Yemeni Jews refer by it to Jerusalem, and in a narrower sense to the Temple in it, whereas Muslims refer by it to Syria, and in a narrower sense to Damascus (242b). By extension, *dār as-sālam* is Jerusalem vs. Bagdad in Islam, or, again in Islam – lit. ‘the peaceful zone’ an appellation for Islamic countries vs. *dār al-barb* lit. ‘the war zone, enemy territory’, an appellation for non-Muslim, Christian countries. However, Yemeni Jews include Palestine, queerly, under *diyar al-harb* (160a), or *ad-diyyār ad-dākila* lit. ‘the interior countries’, i.e., overseas, countries abroad (146a).

4 Holiday appellations

Yemeni Jews nickname a weekday *yarum al-bayn*, pl. *ayyāmāt al-bayn* ‘intervening days (between two Sabbaths)’ (538b), or *bayn al-akhil* lit. ‘[included] in () the weekdays’, *āhīl being the Yemeni pl. of (Heb.) hol ‘workday, excluding the Sabbath’ (103a), or *wād* ‘weekday’, pl. *wādāt, or ṣawwād*, generally meaning ‘week’ (527a). A holiday is *'id, pl. 'ayād, and saw'id, pl. saww'id* (ibid.), or *yarum sālih*, calque of (Heb.) *yom tōv* lit. ‘good day’ (Esther 9:22) (538b). A holiday eve is *'arb al-'id* < (Heb.) *'eravu* (320b).

Following are appellations of Jewish holidays:

*‘id al-kāmīs* ‘New Year’s day’ referring to the agricultural marking star *kāmīs* lit. ‘fifth’, relating to the month of *ayyāšt* ‘September’ when the dhurah in the fields becomes full-grained and brilliant (137), and the first crops are harvested (348b). *'id al-ar'āf* ‘feast of the booth[s]’ is the feast of Tabernacles, (Heb.) Sukkoth, *'id as-se'rāq* ‘feast of the lamp, of lights’ (236b). *'id al-qāsīr* ‘feast of the cups’ is so called because Jews drink excessively on this occasion, falling at the end of the rainy season in the Yemen. *'id al-mašīya* ‘feast of the table (of the night of Passover)’ (475a), or *'id al-miyya* ‘the one hundredth day’ since the last season of sowing wheat and barley (348b). Incidentally, the evening (not the eve!) of the first day of Passover, when after prayers in the synagogue the Jewish community visits the residences of the chief rabbis in groups, in order to congratulate them and receive their blessing, that evening is called *laylat as-sālam* ‘the evening of congratulations’ (457a).

Quite as the month of Shāban precedes Ramadan, the fasting month, and is pregnant with it, so is the Hebrew month of Iyyar pregnant with Sivan, the month of the reception of the Torah including the feast of (Heb.) *lovi'āt* ‘Pentecost’. It follows that the Judeo-Yemeni religious poetry nicknames the revelation on Mt. Sinai (Heb.) *matton torōb* ‘giving of the Law’, as good tidings hidden in the month of Iyyar and as a secret – *sīr lēbān* ‘the hidden secret of Shābān’ (257a). Pentecost is called *'āṣārdah*, or *'id as-'āṣārdah*, (Heb.) *'āṣārāt* (Talmudical) Pentecost (329b), cf. *'al-ansārā*, or *'id al-ansārā* in Arabic ‘(Christian) Pentecost < Greek pentecoste ’fiftieth (day)’. It is also nicknamed *'id al-kāmin* because the sowing of dhurah takes place within fifty days starting with the first day of Passover, and ending precisely on Pentecost (348b), which is also nicknamed ‘*id al-kudayra*, or al-kudayra’ (131a), ‘feast of the greenery, verdure’.

In southern Yemen, Pentecost is nicknamed *'id al-ūd* ‘feast of doughnuts (327b), termed *zāhībiyah* by Jewish women of San'a’ (203b). In Aden, Pentecost is nicknamed *'id an-nā'ījil* ‘the feast of coconuts’ on which occasion the Jews prepare and eat coconut jam (476b). In San'a’, *laylat al-grāyāb* ‘the night throughout which reading takes place’ is the first night of Pentecost, when sacred texts are read in groups in the synagogue (391a). Another appellation of this night is *laylat al-qadr* ‘the night when the Gates of heaven are open’ (as on every mid Jewish month, according to the Cabbalah), and the Jews stay awake throughout, praying and awaiting the Hour decreed by God to arrive. Thereupon, they express their wishes, which God fulfills, including the distribution of living provisions (457a), cf. the attestation that ‘some say that the appellation of *laylat al-qadr* in sura 97 of the Qur’ān is the night wherein the means of subsistence are apportioned’ (Lane, 1863-93:2494c). According to this sura, the Qur’ān was revealed in *laylat al-qadr* celebrated through the night between 26 and 27 of Ramadan. In Christianity on the other hand, *laylat al-qādr*, otherwise called *laylat al-gīzā* ‘the eve of baptism’ is the night preceding January 6, the day on which the baptism of Christ is celebrated (457a).

In concluding, we refer to the following appellations: *yarum al-mašīh, or yarum al-mansih*, calques of (Heb.) *yom ha-ma'mōd*, refer to the Day of the Event, to the revelation of the Torah on Mt. Sinai (97b and 487a). *yarum al-ūd, or simply al-maw'īda*, is the Appointed Day, the end of days, the Day of Redemption, and the Days of the Messiah's advent (527a); *yarum al-qātil is the Day of Redemption, otherwise called yarum al-mustār i lit. ‘the Day of the Buyer’ – the Redeemer of the people of Israel, i.e., the Day of Redemption by the Messiah (539a). Finally, *yarum al-bisāb wa-'d-dāfar* lit. ‘the Day of Reckoning and of [checking one’s] “register” [by God] i.e., the Day of Judgement, doomsday (538b).
the two qiblas' - Jerusalem. *bilād al-quds fiziyāh* is the Holy Land (37a). In the Diwān of Rabbi Shalom Shabazi, Samarqand is figuratively the vision of the Jewish people: 'idnā 'l-muqdisān min «samarqand arghā syyūn qaryātān māqām al-awwāl' t 'turn our back to our Holy Temple, [to] the vision of our land, [to] Zion (Jerusalem) our City, the residence of our ancestors'. Samarqand, used metaphorically in this context, was ruined by Genkiz Khan in 1229 CE, like Jerusalem. It was Tamerlane's capital in the 14th century CE (323a), ruined later in history to be rebuilt again.

asd-lām 'the north' has different notions communally speaking. Yemeni Jews refer to it from Jerusalem, and in a narrower sense to the Temple in it, whereas Muslims refer by it to Syria, and in a narrower sense to Damascus (242b). By extension, dār as-salām is Jerusalem vs. Bagdad in Islam, or, again in Islam - lit. 'the peaceful zone' an appellation for Islamic countries vs. dār al-harb lit. 'the war zone, enemy territory', an appellation for non-Muslim, Christian countries. However, Yemeni Jews include Palestine, queerly, under dīyār al-harb (160a), or ad-dīyār ad-dākila lit. 'the interior countries', i.e., overseas, countries abroad (146a).

4 Holiday appellations

Yemeni Jews nickname a weekday *yārum al-bayn*, pl. ayyāmsat al-bayn 'intervening days (between two Sabbaths)' (538b), or *bayn al-ahāl* lit. 'included in (i) the weekdays', ahāl being the Yemeni pl. of (Heb.) hol 'workday, excluding the Sabbath' (103a), or 'id al-bayn 'weekday', pl. ēdād, or 'ēdād, generally meaning 'week' (527a). A holiday is 'id, pl. 'āyd, and 'uwd, pl. 'uwd id (ibid.), or *yārum sālih*, calque of (Heb.) yoṃ tōv lit. 'good day' (Esther 9:22) (538b). A holiday eve is *arb al-'īd* lit. 'turned' (320b).

Following are appellations of Jewish holidays:

'id al-kāmīs 'New Year's day' referring to the agricultural marking star kāmīs lit. 'fifth', relating to the month of aybāl 'September' when the dhurah in the fields becomes full-grown and brilliant (137), and the first coppers are harvested (348b).

'id al-arba' 'feast of the booth[s]' is the feast of Tabernacles, (Heb.) Sukkoth, 'id as-sarāf 'feast of the lamp, of lights' is (Heb.) Hanukkah. Purim is either called by its Hebrew name (Esther 9:26), or translated into Arabic as a calque, šāhm, sg. (Heb.) pīr/sāhm, lit. 'arrow', 'lot' (236b).

'id al-qāriq 'feast of the cups' is so called because Jews drink excessively on this occasion, falling at the end of the rainy season in the Yemen. 'id al-ālib 'feast of the table (of the night of Passover)' is (Heb.) yom ham-ma'mod, refer to the Day of the Event, to the Day of the Buyer - the Redeemer of the people of Israel, i.e., the Day of Redemption by the Messiah (539a). Finally, 'id al-hisāb 'of the accounts' lit. 'the Day of Reckoning and of [checking one’s] “register” [by God] i.e., the Day of Judgement, doomsday (538b).

synagogue the Jewish community visits the residences of the chief rabbis in groups, in order to congratulate them and receive their blessing, that evening is called *laylat as-salām* 'the evening of congratulations' (457a).

Quite as the month of Shar’ban precedes Ramadan, the fasting month, and is pregnant with it, so is the Hebrew month of Iyyar pregnant with Sivan, the month of the reception of the Torah including the feast of (Heb.) *laiqād, Pentecost*. It follows that the Judeo-Yemeni religious poetry nicknames the revelation on Mt. Sinai (Heb.) *matton tōrāh* 'giving of the Law', as good tidings hidden in the month of Iyyar and as a secret – *sirr as-sābān* 'the hidden secret of Sha'bān' (257a). Pentecost is called *asghāra*, or 'id al-ālqāra, (Heb.) *as'ār* (Talmudical) Pentecost' (329b), cf. al-anṣārāa or 'id al-'ansāra in Arabic 'Christian' Pentecost < Greek pentecoste 'fiftieth (day)'. It is also nicknamed 'id al-kāmesin, because the sowing of dhurah takes place within fifty days starting with the first day of Passover, and ending precisely on Pentecost (348b), which is also nicknamed 'id al-kūdāryā, or al-kūdārya' (131a), 'feast of the greenery, verdure'.

In southern Yemen, Pentecost is nicknamed 'id al-ūr 'feast of doughnuts (327b), termed zalābīyāh by Jewish women of San'a' (203b). In Aden, Pentecost is nicknamed 'id an-nārīgil 'the feast of coconuts' on which occasion the Jews prepare and eat coconut jam (476b). In San'a', *laylat al-qrāyāh 'the night through which reading takes place* is the first night of Pentecost, when sacred texts are read in groups in the synagogue (391a). Another appellation of this night is *laylat al-qadr 'the night when the Gates of heaven are open' (as on every mid Jewish month, according to the Cabbalah), and the Jews stay awake throughout, praying and awaiting the Hour decreed by God to arrive. Thereupon, they express their wishes, which God fulfills, including the distribution of living provisions (457a), cf. the attestation that 'some say that the appellation of *laylat al-qadr* in sura 97 of the Qur'ān is the night wherein the means of subsistence are apportioned' (Lanen, 1863:93:2494c). According to this sura, the Qur'ān was revealed in *laylat al-qadr* celebrated through the night between 26 and 27 of Ramadan. In Christianity on the other hand, *laylat al-qadr*, otherwise called *laylat al-gīyās 'the eve of baptism* is the night preceding January 6, the day on which the baptism of Christ is celebrated (457a).

In concluding, we refer to the following appellations: *yārum al-māhir, or yārum al-mansib, calques of (Heb.) yōm ham-ma'mod, refer to the Day of the Event, to the Revelation of the Torah on Mt. Sinai (97b and 487a). yārum al-ūr, or simply al-mar'ud, is the Appointed Day, the end of days, the Day of Redemption, and the Days of the Messiah's advent (527a); yārum al-qābir is the Day of Redemption, otherwise called *yārum al-mustār i lit. 'the Day of the Buyer' – the Redeemer of the people of Israel, i.e., the Day of Redemption by the Messiah (539a). Finally, *yārum al-hisāb* 'of the accounts' lit. 'the Day of Reckoning and of [checking one's] “register” [by God] i.e., the Day of Judgement, doomsday (538b).
5 Intercommunal appellations

5.1 Jewish appellations for Muslims

Yemeni Jews nickname the Arabic language lo̱fin hağri 'the language of Hagar', mother of Ishmael (Gen 16) (504a). Muslims are nicknamed abl al-amaym 'the turban wearers', or abl as-siyam 'the fasting in Ramadan' (15b). An urban Muslim of San'a' is a muslim vs. 'arabi 'a tribal and rural Muslim' (321a), whereas a musulmānī is a Jewish orphan bound to be kidnapped for forced conversion to Islam according to Yemeni Zaidite law (230a). In Sharcab, southern Yemen, the Muslim or Gentile is nicknamed (i) sidi (237b). When in an official document a Jew states that the saying of it took place in the presence of one or more Muslim witnesses, his or their epithet(s) following his or their full name(s) is azzahu, or azzahum allāh 'God keep him or them honoured, esteemed!' (324b).

5.2 Muslim appellations for Jews

Urban Muslims nickname Jews abl as-sabt 'keepers of the Sabbath', or abl as-salāb 'the Jewish congregation' (15b), and in Muslim official documents - muṣawyyān 'people related to Moses' (474a). The Qabilis (tribemen) nickname them bani l-qashāt [l-asbat] 'the descendants of the tribes (of Israel)' (39b and 40a), or bani himyar, sq. ibn al-himyari 'the descendants of (the kings of) Himyar' (39b), or yibidū kāybar 'the Jews of Khaybar' (140b), relating to the Jewish tribe defeated by Muhammad in an Arabian oasis. By appearance, a Jew is nicknamed abī zimmār 'wearing side-locks (curls)' distinguishing him from a Muslim (1b). Jews and Christians are nicknamed abl al-kitāb 'the people of the Book, the Bible', and locally - abl al-kutba attested in Damār (15b).

6 Disgraceful appellations

6.1 Towards Jews in the Yemen

A derogatory nickname given to Yemeni Jews is bānī miṣa 'sons of a carrion' (40a). A Yemeni proverb relating to hypocrisy and insincerity attests the attitude to Jews: fi l-wass yā sidi w-fil-gaf yā yahūdī 'in your presence [he says] ‘Sir!’ and in your absence - ‘Jew!’ (538a). When a Jew is mentioned by a party in a dialogue between Muslims, he may be detained as someone to be guarded against. This is expressed by the formula sānak allāh 'God guard you!' by the interlocutor. If the word yahūdī 'Jew' is mentioned, one adds the formula allāh yi‘izzak 'may God keep you honoured, esteemed!', which formula is invoked also when mentioning something distasteful (324b). Yahūdī, it should be noted, is not a denotation, but a cacophonous connotation. Still worse, the form gahūdī is a denigration of yahūdī (76a). To the Yemeni the term yahawūdi i is a simple epithet of abuse bandied about among Muslims without a thought as to its meaning. Thus kalb wa-yahawūdi i means 'fighting like cat and dog' (538a). A walking or riding Muslim of al-Hawtah would tell a walking Jew facing him šmü yā kalb 'pass to my left, you dog!' (267a). To state an incident, a 17th century Muslim farmer hailed the Judeo-Yemeni poet laureate Rabbi Shalom Shabazi, saying: as-silāt 'alayk ayyubi l-kāybarī 'hot ashes on you, O man [of the Jewish tribe] of Khaybar!' denying him the greeting hailing Muslims only - 'alayka s-salām 'peace on you!' (227b). In Muslim dialogues, the word 'ibrryy 'Hebrew' stands for the common word yahawūdi i 'Jew' (315a).

In official documents signed by the Imam Yahya, the king would address a Jewish 'aqil elected by the notables of the community to represent Jewish interests in the Royal Court, and raise poll-tax for the Treasury (335a), as al-kawaga So-and-So, a title and form of address for non-Muslims since Turkish rule (139a), not as sayyid So-and-So for Muslims (237a).

sifr at-tawrāt 'sheep’s hide of the Torah' is a cacophony of sifr 'Book' by a certain Muslim denigrating the Torah (224a). When a Muslim is asked about something of which he knows nothing, he says haqq wa’id al-yahawūdī 'it belongs to Sa’īd, the Jew', i.e., I don’t know (222b), Sa’īd being a common name for a Jew.

In Gurāz, northern Yemen, whoever wishes to disparage Jewish belief, resorts to the saying al-qāt yisim al-ālāk sab’in yahwūdī 'the qāt (Catha edulis) is so good that seventy, i.e., many Jews would turn to Islam for it’ (230a).

6.2 Disgraceful appellations towards Muslims in the Yemen

The degradation and suppression which the Jews suffered in Yemeni society under the authorities of the Zaidite Yemenis and the Sunni Turks, as well as under hostile inhabitants, made life for the Jews intolerable. They had no choice but to condemn their oppressors secretly and hesitatingly, to express their distress and cry for help in prayers and supplications, and in poetic themes of yearning to Zion and Messianic redemption. The sounds of Arabic names of persons they disgraced and hated inspired them with forming disgraceful appellations in Hebrew words, or in words of similar Hebrew roots from a traditional Hebrew stock, or in pseudo-Hebrew words inlaid in their Yemeni speech.

Following are exemplary appellations:

Muhammad, the prophet of Islam, is nicknamed al-armani i (i), cf. (Heb.) rammāy 'the deceiver, scoundrel' probably related to al-armani i the Syrian, an epithet of the uncle and father-in-law of Jacob the Patriarch (Gen 28:5), and of Jacob proper, matriarchally related (Deut 26:5), thus translated into Arabic by Sa’ādīa: 'the Aramean' (7a). A sārif (Heb.) sārif 'burnt', is of the sayyid class (253a), a descendant of Muhammad by his daughter Fatimah, wife of Ali of the tribe of banū ḥāšim, honoured by all, except by the Qabilis who hate him for his haughtiness (237a). The imām 'Yemeni king' nicknamed (Heb.) mūm defect, fault as a cacophonous (474b) is
5 Intercommunal appellations

5.1 Jewish appellations for Muslims

Yemeni Jews nickname the Arabic language loq‘n haqri ‘the language of Hagar’, mother of Ishmael (Gen 16) (504a). Muslims are nicknamed ‘al-amayym ‘the turban wearers’, or abl as-siyam ‘the fasting in Ramadan’ (15b). An urban Muslim of Saray ‘is a Muslim vs. ‘arabi ‘a tribal and rural Muslim’ (321a), whereas a musulmani is a Jewish orphan bound to be kidnapped for forced conversion to Islam according to Yemeni Zaidite law (230a). In Shar‘ab, southern Yemen, the Muslim or Gentile is nicknamed radim pl. rudman, ‘guarantor (on behalf of the Jews)’ (179b), and gafari, or gariib, ‘Gentile’ (69b and 75a). A Yemeni Jew addresses a Yemeni Muslim with the vocative (ya) sidi ‘Sir!’ (237b). When in an official document a Jew states that the signing of it took place in the presence of one or more Muslim witnesses, his or their epithet(s) following his or their full name(s) is yaazzabu, or yaazzahum allah ‘God keep him or them honour, esteemed!’ (324b).

5.2 Muslim appellations for Jews

Urban Muslims nickname Jews abl as-sabt ‘keepers of the Sabbath’, or abl as-salab ‘the Jewish congregation’ (15b), and in Muslim official documents – misawwiyun ‘people related to Moses’ (474a). The Qabilis (tribemen) nickname them bani l-ashat [l-ashht] ‘the descendants of the tribes of (Israel)’ (39b and 40a), or bani himyar, sg. ibn al-himyari ‘the descendants of the kings of Himyar’ (39b), or yibud kaybar ‘the Jews of Khaybar’ (140b), relating to the Jewish tribe defeated by Muhammad in an Arabian oasis. By appearance, a Jew is nicknamed abu zinndr ‘wearing side-locks (curls)’ distinguishing him from a Muslim (1b). Jews and Christians are nicknamed abl al-kitab ‘the people of the Book, the Bible’, and locally – abl al-kutba attested in Damär (15b).

6 Disgraceful appellations

6.1 Towards Jews in the Yemen

A derogatory nickname given to Yemeni Jews is bani miza ‘sons of a carrion’ (40a). A Yemeni proverb relating to hypocrisy and insincerity attests the attitude to Jews: fi t-wns wa sidi w-ys fi lgaf ya yuhibdi ‘in your presence [he says] “Sir!” and in your absence – “Jew!”’ (538a). When a Jew is mentioned by a party in a dialogue between Muslims, he may be detested as someone to be guarded against. This is expressed by the formula sdnak allah ‘God guard you!’ by the interlocutor. If the word yuhibdi ‘Jew’ is mentioned, one adds the formula allah yizzak ‘may God keep you honoured, esteemed!’, which formula is invoked also when mentioning something distasteful (324b). Yuhibdi, it should be noted, is not a denotation, but a cacophonous connotation. Still worse, the form gahud bi is a denigration of yuhibdi (76a). To the

Yemeni the term yahawdi i is a simple epithet of abuse bandied about among Muslims without a thought as to its meaning. Thus kalb wa-yahawdi i means ‘fighting like cat and dog’ (538a). A walking or riding Muslim of al-Hawtah would tell a walking Jew facing him simul ya kalb ‘pass to my left, you dog!’ (267a). To state an incident, a 17th century Muslim farmer hailed the Judeo-Yemeni poet laureate Rabbi Shalom Shabazi, saying: as-silal ‘alayk ayyibhi l-kaybari ‘hot ashes on you, O man [of the Jewish tribe] of Khaybar!’ denying him the greeting hailing Muslims only – alayka s-salam ‘peace on you!’ (227b). In Muslim dialogues, the word ‘ibfriz ‘Hebrew’ stands for the common word yahawdi i ‘Jew’ (315a).

In official documents signed by the Imam Yahya, the king would address a Jewish ‘agil elected by the notables of the community to represent Jewish interests in the Royal Court, and raise poll-tax for the Treasury (335a), as al-kawaga So-and-So, a title and form of address for non-Muslims since Turkish rule (139a), not as-sayyid So-and-So for Muslims (237a).

Sifr at-tawrāt ‘sheep’s hide of the Torah’ is a cacophony of sifr ‘Book’ by a certain Muslim denigrating the Torah (224a). When a Muslim is asked about something of which he knows nothing, he says haqq wa’id al-yahawdi ‘it belongs to Sa’id, the Jew’, i.e., I don’t know (222b), Sa’id being a common name for a Jew.

In Gurz, northern Yemen, whoever wishes to disparage Jewish belief, resorts to the saying al-qat yislim al-akhir ‘the qat (Catha edulis) is so good that seventy, i.e., many Jews would turn to Islam for it’ (230a).

6.2 Disgraceful appellations towards Muslims in the Yemen

The degradation and suppression which the Jews suffered in Yemeni society under the authorities of the Zaidite Yemenis and the Sunni Turks, as well as under hostile inhabitants, made life for the Jews intolerable. They had no choice but to condemn their oppressors secretly and hesitatingly, to express their distress and cry for help in prayers and supplications, and in poetic themes of yearning to Zion and Messianic redemption. The sounds of Arabic names of persons they disgraced and hated inspired them with forming disgraceful appellations in Hebrew words, or in words of similar Hebrew roots from a traditional Hebrew stock, or in pseudo-Hebrew words inlaid in their Yemeni speech.

Following are exemplary appellations:

Muhammad, the prophet of Islam, is nicknamed al-armani i (i), cf. (Heb) ramay ‘the deceiver, scoundrel’ probably related to al-armani i the Syrian, an epithet of the uncle and father-in-law of Jacob the Patriarch (Gen 28:5), and of Jacob proper, matriarchally related (Deut 26:5), thus translated into Arabic by Sa’adia: ‘the Aramean’ (7a). A sarif nicknamed (Heb) sarif ‘burnt’, is of the sayyid class (253a), a descendant of Muhammad by his daughter Fatimah, wife of Ali of the tribe of banu hākim, honoured by all, except by the Qabilis who hate him for his haughtiness (237a). The imam ‘Yemeni king’ nicknamed (Heb) mum defect, fault as a cacophony (474b) is
affiliated to the Zaidite sect nicknamed (Heb.) zidim 'wicked, insolent', or (Heb.) ʾamoleq 'Amalekites', i.e., wicked, cruel (210a). This sect ruled the Yemen over a thousand years, while the Ottoman Turks who ruled it twice in the meantime, and treated the Jews harshly were nicknamed ʾasmoni hinting to the (Heb.) ʾasmon 'guilt, sin' to mean ṣīmah 'Ottoman' (9a). Gentile nations are generally nicknamed ʿasfin 'the left side', based on the Aramaic phrase sītor di-ṣimālā insinuating that they are of 'Evil Inclination' (267a). al-ʿawileq, a tribe which levied local taxes from the Jews of Habbān, in addition to the poll-tax levied from them by the Central government were called ʾamoleq 'Amalekites', i.e., wicked, cruel (338a). al-ʾakdam who were on the lowest scale of trades, yet ranked above the Jews (122a) were nicknamed by the Jews of Gades in southern Yemen kano, derived from 'Canaan', the slave people cursed in Gen 9:25 (437b).

A small village al-balqā (al-balqā) bordering on the southern edge with the Jewish quarter of Sanāʿ named qāʾ al-yahūd in bīr al-ʿazāh, a neighbourhood in the western precincts of Sanāʿ (18b), included an anti-Jewish population which compelled the Chief Rabbi of the community to construct a gate named bāb al-balqā [b. al-balqā] in 1932 to the south of the Jewish quarter for the sake of security. The hostile population was nicknamed (Heb.) bolog for balqā insinuating the Moabite king Balqā who hired Balaam (Num 22 Ht), (39a and 43a).

Sanāʿi Muslims and Jews deride speakers of the dialect of al-yaman al-asfal 'Lower Yemen'. lugūlā, pl. lagālīgā is the nickname of a Lower Yemeni such as a citizen of Ibb (450b). So is galāgīl, pl. galāgīla, a Jew of Sharʿab derided by a Jew of Sanāʿ for pronouncing his (Heb.) shibboleth [g] instead of /q/ (358b). We may recall that of Ibb (450b). So is galagila, (sg. lugat al-ammarin 'secret, or private language of master-craftsmen' (9b), as lugat al-ʾammārīn 'secret, or private language of builders' (529b), or as lugat al-mawdghis (sg. mawdghig) 'secret, or private language of stone-cutters, stone-dressers' (529b). The Qabilis would address a relative of his brother, he used an idiosyncratic business argot of the following complex: (a) two intertwined lexicons, Arabic and Hebrew; (b) two scripts, Arabic and Hebrew; (c) acronyms of words and dates; (d) four mixed calendars: Hebrew, Hegira, Common Era (A.D.), and Macedonian relating to Alexander the Great, an era otherwise called the Era of Contracts, (Heb.) šīrōy, beginning in 311 BCE; (e) symbols of arithmetical digits and fractions in Hebrew characters, Arabic or Indian ciphers, and local symbols of fractions (ix and x). Dates were also marked by the name of the specific portion of the Torah read in the synagogue on the Sabbath preceding the day of this or that transaction.

Under the category of Jewish cants we find verbal tricks in Judeo-Arabic speech by which Jews slipped away from Muslims, cheated and thwarted them hiding their intentions. They would resort to metaphor, to inflad ordinary Hebrew words, to fully or partly distorted words in a different structure, to substitutes of Hebrew consonants inflad in an Arab text, moreover to euphemisms, and to Hebrew synonyms of words similar in sound to their Arabic counterparts for fear of revealing their cunning intentions.

Following are some exemplary instances:

a) Metaphor: When a quarrel ends in blows between a Muslim and a Jew, the friends of the latter who are witnessing encourage him, saying ikdīl waṣṣ at-tow 'find shelter in the (Heb.) taw' - acronym of the (Heb.) tamim 'perfect' adduced in Deut 18:13 "Thou shalt be perfect with the Lord thy God", i.e., fear not your enemy! (145b).

b) Inlaying of a Hebrew word: In the previous context of urging a fellow Jew in a row, one may also say: ʾawwet yāʿ ibrī w-suḥō 'beat your adversary, you Jew, and cry loud!'. The Hebrew verb ʾaww means 'to distort', i.e., to beat (344b). When the Muslim overpowers the Jew, the latter is encouraged by the cry wal-barihāb 'run away!' (Heb.) barībāb 'running away' (25b). A cry urging a fellow Jew to find shelter from an enemy, or urging to completely deny an affair in a controversial issue with a non-Jew, or to keep a secret as if one's fellow Jew has not seen anything is al-barīm 'Hillel to the mountains!' a corruption of (Heb.) al-bāḥor 'to the mountains' (Ezech 18:6) (508a).

c) Distorting of a Hebrew word: When warning a Jew to escape from an approaching enemy or authority intending to put him in jail, or when quarrelling with a non-Jew, one cries dāḥā 'run for your life!'. The ontransitive Hebrew verb dāḥōh means 'to slip, escape, go away' (145a), cf. Saʿādāʾ's Arabic translation: VII indahā to 'be driven' in Deut 30:4 and Ps 36:62, and of mundahā 'driven' (Deut 30:4). When hushing a Jew, one says: insām (imperative only) 'hush!' being either a corruption of (Heb.) en som 'there isn't' (486b), or of Arabic insām 'recover your breath!' (484a), cf. (Heb.) nsām. hansū 'mediation charges received in intercommunal transactions' is a corruption of (Heb.) hano'oh 'pleasure, enjoyment', used metaphorically (513a).
affiliated to the Zaidite sect nicknamed (Heb.) zëdim 'wicked, insolent', or (Heb.) 'amolëq 'Amalekites', i.e., wicked, cruel (210a). This sect ruled the Yemen over a thousand years, while the Ottoman Turks who ruled it twice in the meantime, and treated the Jews harshly were nicknamed asëmi 'Ottoman' (9a). Gentle nations are generally nicknamed asëmi 'the left side', based on the Aramaic phrase sitora di-sëmali insinuating that they are of 'Evil Inclination' (267a). al-'awileq, a tribe which levied local taxes from the Jews of Habbân, in addition to the poll-tax levied from them by the Central government were called 'amolëq 'Amalekites', i.e., wicked, cruel (338a). al-akhirâm who were on the lowest scale of trades, yet ranked above the Jews (122a) were nicknamed by the Jews of al-Gades in southern Yemen kano, derived from 'Canaan', the slave people cursed in Gen 9:25 (437b).

A small village al-balqä 'al-balqä' (sg. balqä)'bordering on the southern edge with the Jewish quarter of Sanâ' named qâ al-yabûd in bir al-'azâh, a neighbourhood in the western precincts of Sanâ' (18b), included an anti-Jewish population which compelled the Chief Rabbi of the community to construct a gate named bâb al-balqä [b. al-balqä] in 1932 to the south of the Jewish quarter for the sake of security. The hostile population was nicknamed (Heb.) bolog for balqä insinuating the Meoabite king Balaq who hired Balaam (Num 22 ff.), (39a and 43a).

Sanâ'ni Muslims and Jews deride speakers of the dialect of al-'yaman al-asafal 'Lower Yemen'. luqgâ, pl. laqgâliqa is the nickname of a Lower Yemeni such as a citizen of lbb (450b). So is gâgâli, pl. galâgilâ, a Jew of Shar'âb derided by a Jew of Sanâ' for pronouncing his (Heb.) shibboleth [g] instead of [q] (358b). We may recall that the Jews of al-'yaman al-asafal denigrated by the urban Jews were nicknamed yhûd al-batwâdi, or yhûdul bilâd 'country Jews' (23b and 37b).

7 Yemeni cant

Yemeni cant called lugâ istilâhyya 'secret language' (450b), or 'conventional language' is conducted by vague codes. It is a language of Jewish labourers skilled in building, silver-smiths, and utensil repairers - a Yemeni language including some traditional Hebrew words. It is generally defined as lugat al-asâdiya (sg. uittâ) 'secret, or private language of master-craftsmen' (9b), as lugät al-ammârîn 'secret, or private language of builders' (541a), or as lugat al-mawagig (pl. mwagiggi) 'secret, or private language of stone-cutters, stone-dressers' (529b). The Qabilis would address a re­

The contents of Ms. Heb 24° 6395 in our sources, a ledger of an Adeni Jewish merchant, written in Judeo-Yemeni in the years 1945-48 CE (xix) were amazing by their data encoded in a secret bookkeeping technique, transacting with his brother who had emigrated to Tel-Aviv. In order to keep his ledger in secrecy, to be encoded by his brother, he used an idiosyncratic business argot of the following complex: (a) two intertwined lexicons, Arabic and Hebrew; (b) two scripts, Arabic and Hebrew; (c) acronyms of words and dates; (d) four mixed calendars: Hebrew, Hegira, Common Era (A.D.), and Macedonian relating to Alexander the Great, an era otherwise called the Era of Contracts, (Heb.) šitora, beginning in 311 BCE; (e) symbols of arithmetical digits and fractions in Hebrew characters, Arabic or Indian ciphers, and local symbols of fractions (ix and x). Dates were also marked by the name of the specific portion of the Torah read in the synagogue on the Sabbath preceding the day of this or that transaction.

Under the category of Jewish cants we find verbal tricks in Judeo-Arabic speech by which Jews slipped away from Muslims, cheated and thwarted them hiding their intentions. They would resort to metaphor, to inlaid ordinary Hebrew words, to fully or partly distorted words in a different structure, to substitutes of Hebrew consonants inlaid in an Arabic text, moreover to euphemisms, and to Hebrew synonyms of words similar in sound to their Arabic counterparts for fear of revealing their cunning intentions.

Following are some exemplary instances:

a) Metaphor: When a quarrel ends in blows between a Muslim and a Jew, the friend of the latter who are witnessing encourage him, saying idkî uwaṣṣ at-ṭow 'find shelter in the (Heb.) tî! - acronym of the (Heb.) tamîm 'perfect' adduced in Deut 18:13 "Thou shalt be perfect with the Lord thy God", i.e., fear not your enemy! (145b).

b) Inlaying of a Hebrew word: In the previous context of urging a fellow Jew in a row, one may also say: ʾawweq yâ ʾibrî u-swoh 'beat your adversary, you Jew, and cry loud!'. The Hebrew verb ʾawweq means 'to distort', i.e., to beat (344b). When the Muslim overpowers the Jew, the latter is encouraged by the cry ʿul-ḥarrîb 'run away!' (Heb.) harîb 'running away' (25b). A cry urging a fellow Jew to find shelter from an enemy, or urging to completely deny an affair in a controversial issue with a non-Jew, or to keep a secret as if one's fellow Jew has not seen anything is al-ḥarrîm (Heb) to the mountains! a corruption of (Heb.) al-ḥabarîm 'upon the mountains' (Ezech 18:6) (508a).

c) Distorting of a Hebrew word: When warning a Jew to escape from an approaching enemy or authority intending to put him in jail, or when quarrelling with a non-Jew, one cries dâḥî 'run for your life!'. The intransitive Hebrew verb dâḥoh means 'to slip, escape, go away' (145a), cf. Saʿāda's Arabic translation: VII inadâ 'to be driven' in Deut 30:4 and P's 36:62, and of mundâhî 'driven' (Deut 30:4). When hushing a Jew, one says: insâm (imperative only) 'hush!' being either a corruption of (Heb.) en som 'there isn't' (486b), or of Arabic insâm 'recover your breath!' (484a), cf. (Heb.) nsôm. hânî 'mediation charges received in intercommunal transactions' is a corruption of (Heb.) hânôʾoh 'pleasure, enjoyment', used metaphorically (513a).
d) Euphemism: bint (bagg) al-zoda'it lit. 'girl of holiness', i.e., prostitute, public girl, (Heb.) qid'ēloh (40a). (Heb.) hoqem 'wise, sage' stands for h.k.m., acronym of the Arabic phrase himār kabir mula'aggam 'big, bridled donkey' (102b). By crying out ya hantim ubāk 'O "intimate one" of your father!' one hides the intended curse ya-ḥa-rim = ya(ḥa)ntim ubāk 'damn your father!' (91a).

e) Usage of a synonym of a Hebrew word which might reveal one's intention: Since qirs, pi. qurus, 'Maria Theresa thaler', or 'riyaPs (392b) sounds like (Heb.) qaras 'plank, board', Jews would resort to its synonym (Heb.) daf as a cant for qirs (152a), which like its Aramaic counterpart dappa has an allophone = 'page' of a book etc.

To sum up, the intricate life of Yemeni Jews as keepers of the glowing ember of Judaism in a remote and hostile diaspora, a life that was reflected by their devotion to religious values and by preserving themselves from the Zaidite rule, placed them in a situation wherein they were compelled to use appellations expressive of their innermost feelings and their everyday life within their community on one hand, and on the other, to secretly express the texture of their psycho-social relations with, and their definition of, the Muslim majority, which on its part vented its supremacy and arrogance in various appellations disgracing the Jewish community.

REFERENCES

A. Primary sources

The Old Testament.

B. Secondary sources


NEGATION IN YEMENI ARABIC

Hamdi A. Qafisheh
University of Arizona

0 Abstract

Negation in Yemeni Arabic, based on the dialect of Ṣan‘ā‘i, includes negating perfect and imperfect forms of the verb by the particle /ma/ in pre-verbal position and the verb normally takes the suffix /s/. /ma/ is also used in two verbal constructions joined by /wa/ 'and'. Such constructions are negated by /ma ... wa-ma .../ or /la ... wa-la .../. In constructions with /illa/ 'except' /ma/ is used to negate the verb, and such constructions have the meaning of 'nothing' or 'nobody ... except' or 'not ... anything or anybody except'. /ma/ also negates pseudo verbs: there is/are, 'to have', etc. /la/ followed by the imperfect form of the verb negates an imperative.

Nouns, pronouns, adjectives, particles, and prepositional phrases are negated by /mis/, /la ... wa-la .../ or /ma ... wa-la/ is used with the meaning of 'neither ... nor'. There will be a lot of illustrative sentences, and some proverbial phrases.

1 Introduction

1.1 Informants and Material

The native speakers ('informants') whose speech served as the basis for the data selected for inclusion in this article are unsophisticated bona fide speakers of San‘ā‘i Arabic. They are male and their ages range between twenty and forty. A frequency word list of approximately 2,000 vocabulary items was compiled from native speakers in different situations, such as greetings, telephone conversations, comments, interviews, etc. On most occasions the informants talked to each other either in their homes during gāt sessions or in such places as office buildings, coffeehouses, etc. There was a search for tales, fables, anecdotes and stories from story tellers, poets and informants. In informant interviews the question, "How do you say ...?" was avoided as much as possible for the sake of authenticity. Indeed, some of them had the tendency to emulate my dialect or other Arabic dialects, especially Egyptian and Palestinian. I have run across contrast of styles in the same speakers on different occasions.

1 It should be pointed out that most of my informants have come in direct contact with a number of Arab immigrants working in San‘ā‘, especially Egyptians and Palestinians. I was on the lookout for "speech emulation", e.g., one informant said, ḥakēt šagāyir, 'a package of cigarettes' on one occasion and gafas šagāyir on another occasion. The latter is the SA form. In instances such as this one, I would check with the informant again, or another informant would contribute saying, "we do not use this in our