

**Passing Through Semitic, Canaanite, Phoenician, Aramaic, Syriac
& Arabic**

**LEBANESE VARIETY OF THE ARABIC LANGUAGE
OR OF THE CANAANITE LANGUAGE,
OR LEBANESE LANGUAGE?**

Dr. Marc Achkar

Beirut, Lebanon

+9613504245

markashkar@hotmail.com

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I. PREAMBLE: SEMITIC, CANAANITE, PHOENICIAN, ARAMAIC, SYRIAC AND ARABIC

A. Canaanite and Phoenician (and Lebanese on the side)

In light of genetic studies, mostly since 2017, it is now established that Canaanites were not replaced by Phoenicians, but they ARE (and not even “WERE”, see below) the Phoenicians, “Phoenician” being a Greek exonym versus the local endonym since 1200 BC; and they are the “modern Lebanese” from a genetic perspective (see American Journal of Human Genetics).

Now “Lebanese” being an administrative name since the creation of the Lebanese State in 1920 on the land historically named Lebanon, so - called Christians and Muslims of Lebanon are not ethnically (so not sociologically) Lebanese, just as Belgian citizens are not ethnically Belgians but are ethnically Flemish or Walloons, all while currently being administratively Belgians.

We also note that since Muslims are sociologically an ethnicity on their own worldwide and not just adepts of a religion (they are an ethno - religion), this renders only so - called “Lebanese Christians”* ethnically Canaanites, just like only Iraqi Christians and not Iraqi Muslims are ethnically Assyrians and only Egyptian Christians and not Egyptian Muslims are ethnically Copts; however, from a linguistic perspective, all Lebanese clearly speak the same language, though with clearly separate varieties, dialects aside (we will get back to this last point).

* In Lebanon, believers as well as non - believers in Christianity are administratively labeled as “Christians”, because the label “Canaanites” was lost over time.

The term “Phoenician” was later used by Romans, and is now employed by the Western World. Hence, Canaanites did not disappear and did not become extinct, nor were they replaced by Phoenicians nor transformed into the latter. Since almost 1200 BC, simply, the Canaanites became known to the west as “Phoenicians”, the name attributed to them by the Greeks because of the purple dye, although they remained known as “Canaanites” to the peoples around them until ~ AD 200, to then be endowed with other appellations.

Of note, the Romans called the Carthaginian Canaanites “Punics”, which is simply a variant of “Phoenicians”, the root being “p-n-c”, and the “p” and “f” being represented by a same letter in the Canaanite alphabet; of note, this is what must have led to western peoples sometimes adding an “h” to the “p” to specifically indicate the “f” vocal (e.g., elephant).

B. Semitic and Canaanite

It is presumed that several languages emanated from a supposed common "Semitic" language, and the name is derived from Sam son of Noah from the Bible. From here emanated the hypothesis of "Semitic" peoples, which appeared "recently" around 1770 (possibly in 1781). And these languages are Arabic, Canaanite, Phoenician, Hebrew, Akkadian, Amharic - Ethiopian,

Hadhramauti and Yemenite languages, Aramaic, and Amoritic (which yielded Edomite, Ammonite and Moabite), but not Coptic (for most scholars).

But there is no scientific proof for the matter of “Semitic People” (i.e. there was never a Semitic People / civilization), nor a scientific basis for the nomenclature. The hypothesis was that the languages are close to each other. But this similarity is much closer as to Arabic, Canaanite, Phoenician, Hebrew, Aramaic and the Amoritic bunch. This similarity certainly took place in a large part after the Canaanite language was declared imperial language by the Babylonians around 590 BC (and erroneously called Aramaic in this context, please see below), but had there been any earlier similarities?

The Canaanite language is at least 5500 years old (and IS Phoenician to the modern schools), Arabic about 2900 years old, Hebrew about 3800 years old, Amoritic about 4500 years old and Aramaic about 3500 years old. If there had been a similarity before the declaration of Canaanite as an imperial language, it is possible that these languages (besides Canaanite) derived from the Canaanite language, the oldest and most used due to trade, and that within the respective fiefdoms of the other languages, said fiefdoms which were all adjacent to the Land of Canaan.

In addition, modern science assumes (while awaiting formal proof) that the Canaanite language (of course, in its ancient version before its evolution) is the basis of Arabic, and confirms that it is at the origin of Hebrew and Aramaic, and that Amoritic is quintessentially Canaanite. And this is pretty much coherent as all these Peoples were still Bedouins of the periphery of the Land of Canaan when Canaanites had already settled and started trade east and south [Aramaic will be discussed below with regard to this particular point as well as to the belief as to being the “Imperial” language].

And despite each language being currently classified as a separate entity, they remain relatively close to one another because Arabic, Hebrew, Amoritic and Aramaic were profoundly influenced by Canaanite even after they emanated from it.

As for the language preceding Canaanite and Sumerian (the latter which preceded Akkadian in Mesopotamia and is not considered Semitic), it remains hypothetical. So we do await a correction as to Northwest Semitic being actually Canaanite, and East Semitic being actually Sumerian (currently not considered Semitic) or Akkadian (or Sumero - Akkadian). Outside the scope of this summary, the link between Sumerian and Akkadian needs to be revised; we have our humble view as to that.

A note on the side: Ugaritic and Eblaite languages deserve a discussion as well; we also have our humble view as to those.

C. Canaanite and Aramaic

A summary of what figures in most references can be seen here under:

Canaanite → Phoenician, as well as Old Imperial Aramaic, which gave:

→ Western Aramaic → of which Hebrew Palestinian Aramaic → Galilean Dialect

→ Nabatean Aramaic → Qalamunian Neo - Aramaic (that some list with Western Aramaic)

→ Eastern Aramaic (see below)

However, it has robustly been proven that around 590 BC, the Babylonians imposed a "second" spoken (and not only literary) language throughout the Levant, from Georgia and Armenia to the north, and from the western borders of Babylon, to the south of Jordan among the Nabateans, and therefore to the borders of the Arabian Peninsula, encompassing the Hejaz (and including the Aramaic people based in Southern Syria in Horan / Golan / Amana, north - east of Galilee). And they declared it an "imperial" language to be used as literary even in Mesopotamia, and this language is practically the Canaanite language, which had become the language of the Levant at the diplomatic and economic levels, that all the inhabitants of the Levant had to duly learn and speak, including the Nabateans, in addition to their native languages, the latter which were, as mentioned earlier, pretty much similar, and which were eventually assimilated within imposed Canaanite.

Of course, said imposed language was also that of trade through Persia up till India to the East, to Yemen to the south, and all over the Mediterranean. And the simple reason is that the Canaanites had built an economic empire, and their vocabulary had spread along the caravan routes, and the Babylonians wanted to facilitate trade and diplomacy within their empire. The Aramaic people, who had a kingdom in southern Syria, which expanded for a while towards Emessa, did not form a civilization to carry out industries to trade with: for example, it was the Canaanites who built ships for the Assyrians. Let us add that Imperial Aramaic language (as well as Old Aramaic of the Aramaic Kingdom ~ 1150 - 730 BC) looks like a casual evolution of Canaanite, and so does its alphabet.

However, around 500 BC, so after the Babylonian captivity, the Jews (and not the Greeks, as some sources state) cast the name "Aramaic" (to avoid the term "Canaanite") on the dominant language, and it was impossible for "educated" Jewish historians to be inadvertently mistaken. This is due to several reasons, which are united by the conflict of the Jews with the Canaanites and by the fact that the Jews considered the latter impure up to forbidding the employment of their name. And because of their deportation, they lost much of their language upon their return ~ 540 - 500 BC, and in any case, they were obliged to use Canaanite, and Hebrew was restricted to liturgical purposes within synagogues (and this status quo would persist until recently in 1948).

And Jewish historians must have chosen the term "Aramaic" to name the language imposed upon them since the Aramaic people (the original Aramaics of Southern Syria in Horan / Golan / Amana, who had as their first language their Aramaic _say Aramaic proper_ which had previously

supposedly emanated from Canaanite) were the largest people who spoke Canaanite in their vicinity among the several kingdoms around them, and they (the Jews) continued to use the term "Aramaic" with the Jewish historian Josephus after AD 70, who fled to Rome after the demolition of the temple, though he would write in one of his manuscripts, clarifying, that "the language of the Canaanite infidels was imposed upon us" (see Vatican archives).

Thus, all modern sources that mention Old / Imperial Aramaic language and its branches allude to Canaanite without knowing it. And we await the institutes to completely correct the name so that it be called "Canaanite", and so that the term "Aramaic" indicates the Aramaic language native to the Aramaics of Southern Syria in Horan / Golan / Amana _as in Aramaic proper_, whose traces have disappeared since 590 BC. We do propose, however, that the expression "Canaanite _formerly known as (Old / Imperial) Aramaic_", be used for a decade, to avoid confusion. To be more specific, this correction should concern use of the term "Aramaic" for the period between 590 BC and AD 400. For the period before 590 BC, it should be used, as mentioned, for the Aramaic kingdom and people, as in "Aramaic proper", but only to those and not even for the Assyrian Empire language. As for after AD 400, please see below.

Of note, one might even go further and challenge the existence of "Aramaic proper" within the Aramaic people, as well as that of Amoritic and its three daughters, to consider them as mere regional varieties of Canaanite, but that remains beyond the scope of this analysis.

D. Aramaic and Syriac

A summary of what figures in most references can be summarized here under:

Eastern Aramaic, all while persisting as Eastern Neo - Aramaic in Mesopotamia, yielded:

→ Syriac (or Syriac - Aramaic or Classical Syriac) which gave:

→ Eastern Syriac (or North - Eastern Aramaic) → Eastern Neo - Syriac (or North - Eastern Neo - Aramaic)

→ Western Syriac (or Central Aramaic) → Western Neo - Syriac (or Central Neo - Aramaic)

And there are still several confusions relating to the genealogical tree of these languages in all, apart from the confidence in the sources or the lack thereof, but the details remain outside the scope of this analysis.

The transition of the Aramaic language from a language resembling Canaanite (Phoenician) language with an Aramaic alphabet resembling Canaanite (Phoenician) alphabet, into a language considered to be the Syriac language itself (in its three varieties) with 3 Aramaic alphabets considered to be the same 3 Syriac alphabets, along with the appellation "Aramaic - Syriac" or "Syriac - Aramaic", is very suspicious of misuse of the term Aramaic.

The reason is mixing up, during nomenclature, a vernacular language with a literary language used by a same People, and naming Peoples according to their literary language or vice versa.

Let us put it in simple chronologic phrases:

- ~ 500 BC, Jewish historians label the imposed spoken / literary Canaanite language as “Aramaic”.
- Spoken / literary language of Levantines, which is still Canaanite though evolving with time, comes to be known as “Aramaic” instead of “Canaanite” (or of “Phoenician” as per West).
- ~ AD 400, Syriac replaces said - Aramaic at the literary level.
- Due to resemblance, Syriac comes to be considered as being literary / formal said - Aramaic and said - Aramaic spoken language of Levantines, which is still Canaanite though evolving with time, comes to be known as vernacular / spoken / informal “Syriac” (to this day, it is said in Lebanon that Maronite Christian forefathers “used to speak Syriac”): the term “Aramaic - Syriac or Syriac - Aramaic” is born. Said - (Imperial) Aramaic language and alphabet no longer resemble their Canaanite (said Phoenician) counterparts, nor even so called - Old / Imperial Aramaic, but ARE now THE Syriac language (in its three varieties) and three alphabets.
- ~ AD 750, Arabic replaces said - Aramaic - Syriac at the literary level.
- Due to resemblance, said - Aramaic / Syriac spoken language of Levantines, which is still Canaanite though evolving with time, comes to be known as “spoken / vernacular / informal (Levantine) Arabic, and is also called Lebanese”, and Arabic comes to be considered as being literary / formal said - Aramaic - Syriac, which is still Canaanite though evolving with time, and comes to be precisely called “formal Arabic” (Fous - ha فُصْحَى).

So according to what preceded, (spoken and literary) Western / Imperial Aramaic is in fact Canaanite, and (spoken and literary) Northeastern and Central Aramaic are in fact Syriac, Northeastern Aramaic being in fact Eastern Syriac, that is, say the Nestorian variant, mainly spoken on the north western border of Assyria (northwestern Iraq and adjacent Turkey), centered on the Turkish city of Nuseibein near Qamishli in Syria, and Central Aramaic being in fact Western Syriac, that is, say the Jacobite variant, spoken in the north - center of Syria and adjacent Turkey, centered on the Turkish city of Roha / Edessa, all while having over all mentioned regions a common grandiloquent variety (the Standard Syriac Language) called "Estrangelo"; that said without delving into the old school dialects classification of "Central Aramaic / Western Syriac" sub - types and the confusion that reigns there.

It remains to be specified that spoken _ but not literary_ Eastern Aramaic is the Akkadian language with its two varieties, the Assyrian and the Chaldean, but Assyrians and Chaldeans use Eastern Syriac with its alphabet as literary instead of using Akkadian with its cuneiform _ last used in AD 75.

We also note the language that emanated from Akkadian, Mandaic.

So Syriac is independent from Canaanite, in terms of classifications of languages. This is why we see that the term “Aramaic” should be deleted from any coupling with “Syriac”, and surely not be used as synonym for it. So “Aramaic” after AD 400 is actually “Syriac”.

We also note that (Canaanite speaking) Levantine Maronite Christians used Western Syriac as literary language between ~ 450 and ~ 1950.

P.S.: Said - Neo - Aramaic now spoken in 3 villages next to Damascus can be challenged to be an unevolved Canaanite relative to the current spoken language around them. We have our view as to that but we have no explanation as to why it did not evolve, bearing in mind that two of those three villages are Muslims, meaning that we are surprised that Arabic did not influence them.

E. A Word as to Arabic

It originated from the north - western section of the Syrian desert within the most eastern Canaanite Bedouins (meaning the Bedouins who wandered at the periphery of the Land of Canaan and who were of Canaanite culture in its simplest form _ language, religion etc..._ by proximity), splintering off from "ancient Canaanite" (according the major hypothesis which awaits scientific recognition), hence the majority (not to say almost all) of Arab terms having a Canaanite root (at least from ancient Canaanite). Yassin Abdel - Rahim in his book approved by the «Arab Language Council» and the Syrian Ministry of Culture declared that the origin of Arabic is Canaanite. A review of the Ugaritic dictionary should make it clear.

It then spread southward throughout the Jordanian / Saudi desert and eastward to the Gulf. The Hejaz, never having been Arab but at first Thamudic and Dadanitic / Lihyanitic, then under Nabatean rule, then under Roman rule, then under Himyarite rule and lastly up until Muslim rule, under local tribes' rule, would remain with its Canaanite / said - Aramaic language. Even Muslim jurisprudence schools declare that the Hejaz as well as their Prophet Muhammad's tribe Quraysh was not Arab but was arabized at some point a bit before Islam was born. Arabs were always east of the Hejaz. This can challenge the fact the current Hejazite is Arabic; we have our humble view as to that, and this includes lack of mutual intelligibility and the historical course of both Peoples.

Of course, Sumero - Akkadian must have had a good input into Arabic language as well. Note: the existence of Nabatean Arabic can be challenged, but this remains beyond the scope of this analysis; we also have our humble view as to that.

II. WHAT IS THE LEBANESE VERNACULAR?

According to current scientific circles, the Arabic language encompasses the dialects (technically “varieties”) of “the Arab countries”. However, the peoples of the Arab League countries cannot communicate with each other except via literary Arabic (except for countries close to one another, where an effort still has to be made). Of note, the Muslim conqueror adopted the Arabic language according to its literary rules (as a religious / literary language) to use it in the

process of trial of Arabization of peoples, and did not adopt one of the spoken Arabic varieties of the Levantine - Peninsular / Sham - Arabian Desert.

But the vernaculars could not be replaced, which explains the persistence of vernacular dialects in terms of resemblance to the native languages with their linguistic rules and pronunciations and thousands of words belonging to the peoples who were subjected, and in addition the adoption of the conquerors who settled there said vernacular languages, in spite of the introduction of a number of Arabic words.

That said, for Lebanese specifically, many of these words that are said to have entered Lebanese had entered Arabic coming from Canaanite during a period spanning at least 1500 years (from at least 900 BC when Arabic appeared, up until the Muslim conquest), not to mention that Arabic itself must have emanated from ancient Canaanite.

So in the purely scientific sense of the term, there was no linguistic Arabization as the Umayyads, Abbasids and Mamluks wanted it, but the peoples learned literary Arabic since they were Islamized (and the few remaining were obliged), using it for literary needs, without speaking it (just like for Greek and Syriac languages before), and it was eventually further boosted in the late nineteenth century (late 1800s) with the Arab Renaissance to combat "Turkification", and then was designated as the official language of the countries of the region that was established in the 20th century, and used for communication among the peoples of said region, i.e. the Arab world.

However, truth be said, there was indeed an Arabization of the alphabet, so that in Lebanon, the Arabic alphabet replaced the Syriac alphabet in Mount Lebanon, which had itself had replaced the Canaanite alphabet, and Canaanite alphabet was directly replaced by its Arabic counterpart outside Mount Lebanon.

Some would argue that a partial linguistic Arabization took place given the introduction of vocabulary terms and pronunciations into the languages of the peoples; but the naming of the influence of a language by such an adjective (e.g. Canaanized, Arabized etc...) should not be understood as a change in the essence of the influenced language, and even less so a replacement of the latter.

As for the influence of one language over another, this is inevitable given the balance of power and happens even without anyone striving for it.

In all simplicity, a language is vocabulary, grammar (linguistic rules) and pronunciation. But the chassis of a language remains its linguistic rules.

The rules must change enough to indicate that a given variety has derived from the mother tongue and has become a language in itself, and that being ONLY for a new People and NOT for a same People, and we all know the saying "a language is dialect with an army and navy" (this being essentially simplistic).

However, for a same People, a language evolves, and it borrows vocabulary from other languages and modifies it as it sees, according to the balance between the two concerned languages. And it can adopt linguistic rules and pronunciations if this equilibrium is very unequal (geographical proximity and simultaneous political domination, for example), that not to mention intrinsic evolution. But as long as that same People exists, there is no threshold in its language's evolution beyond which the name of its language should change.

Canaanism was the only civilization (in the scientific sense, far from ideology) between Coptic Pharaonic Egypt and Sumero - Akkadian (later Assyrian / Babylonian) Mesopotamia. The other groups were peoples not considered (by historical / sociological sciences) to have built civilizations (and there is no shame in that), which explains the great difference as to cultural power imbalance at the time.

And it is clear today in linguistics that much of the vocabulary of the Lebanese vernacular is either

a) Words proven to be of Canaanite origin and that evolved within Canaanism (with the possibility that Canaanite could have borrowed a proportion from Akkadian or Coptic, knowing that it handed them as well),

b) Words proven to be of Canaanite origin but which were borrowed by Syriac and Arabic and were "Syrianized" or "Arabized" and came back modified to be "Lebanonized" (or say Neo - Canaanized),

c) Or words that do not exist in other languages but lack a written proof of their first mention, thus Canaanite by default.

d) The remaining words would mainly be pure Syriac, Arabic, Turkish, Persian or Western words, a portion of which would have been "Lebanonized" (or say Neo - Canaanized) (ex: "daprast", meaning "I got depressed").

Similarly, Lebanese pronunciation has also been influenced by the Arabic and Syriac pronunciations, that said while recalling that the latter two languages' pronunciations were both previously influenced by Canaanite.

Overall, historical, linguistic, and genetic data prevent the classification of the Lebanese vernacular as a language in itself, and certainly not as an Arabic or Syriac dialect (or variety), but it remains a dialect (or more, a variety) of the Canaanite language (Lebanese Canaanite, which ought to be the Standard Canaanite Language).

Even more, since, as stated here above, there is no sociologically Lebanese people, and it is the Lebanese Christians who are ethnically Canaanites, and they speak a clearly distinct dialect that is less Arabized from that of Muslims (regional dialects set aside for each group), Lebanese Canaanite should be divided into two categories: an "Arabized Lebanese Canaanite standard variety", and an "Ordinary Lebanese Canaanite" standard variety, the latter to be considered the

“Standard Canaanite Language”. Later on, a “Christian” (or say Canaanite, since Lebanese Christians being Canaanites) dialect must be chosen to be the “Standard Canaanite Language”, whereas the “Druze” dialect ought to be the “Arabized Lebanese Canaanite standard variety”, for reasons beyond the scope of this work _ let us just say it is the most Arabized.

Therefore, whoever raises "the need to return to our original language, Canaanite" seems like a British who undoubtedly speaks English at the moment but wants to speak an "Old or Medieval English" as in Shakespeare's era or earlier. Canaanite remained, but evolved, like other languages that have persisted throughout the world.

And here is the "Garshuneh" (transcription) which is currently taking a new fashion, which is to write Canaanite using Latin and Arabic alphabets instead of using Syriac as had occurred before.

Finally, the Arabian linguistic sun in the Levant has not dimmed since the Muslim conquest, and it is therefore not logical for the Lebanese vernacular to be an Arabic dialect that Canaanite (and much often it is erroneously said Syriac, or Aramaic, or Phoenician) was able to pierce through thousands of vocabulary words and pronunciations and linguistic rules, and thus to radically change it. Indeed, the opposite took place, since the balance of power to the advantage of Arabic allowed the latter to influence the vernacular, but this influence remains "superficial", just as the Syriac influence before it, and so the vernacular Lebanese remains scientifically the Canaanite language that evolves with time. Even those who acknowledge that “Lebanese” linguistic rules are closer to those of the Canaanite language than to any other but that they are still far from them forget that they are comparing with said language as it was 3000 years ago and they forget that said language has evolved without leaving written evidence since 1500 years.

And here is a word as to the surrounding countries: what was discussed so far explains the capacity of the Lebanese to understand "Syrian", "Palestinian", and to a certain extent "Western Jordanian" and "Hejazite". And "Iraqi" would be an evolution of "Sumero - Akkadian" (technically of the Assyrian and Chaldean varieties that closed Christians groups conserved in their pre - Arabized forms), and "Egyptian" an evolution of "Coptic". And putting Syriac aside, it has become evident that "Syrian", "Palestinian" and "Jordanian" (in western current Jordan) are varieties of the Canaanite language, which differ from Lebanese by the deeper influence of Arabic (be it literary or spoken _ it is spoken in the Levantine - Peninsular desert and the Gulf area) due to Islamization. And Syriac persisted in the north of Syria (and was used as literary language in Mount Lebanon up until the mid - 20th century).

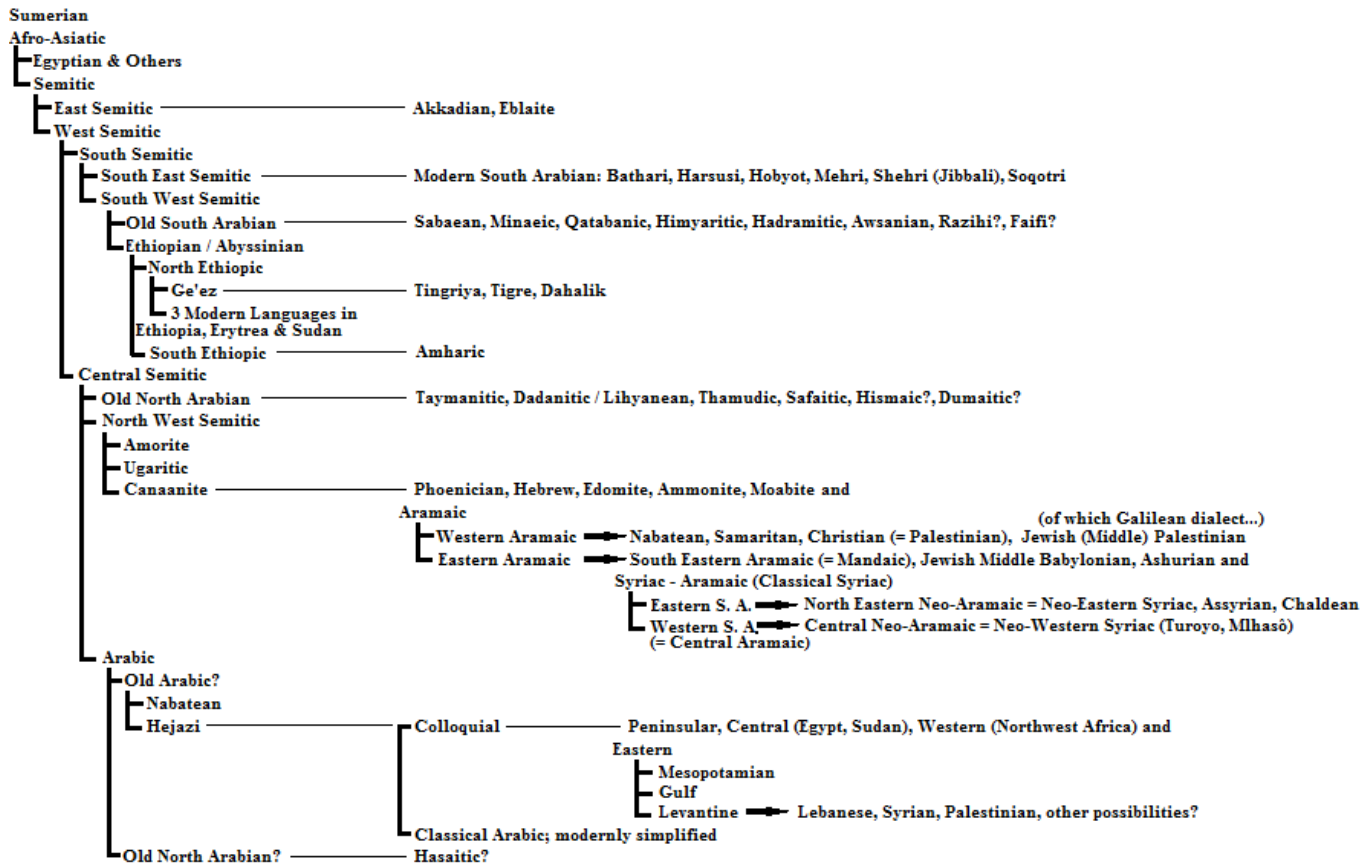
Therefore, if we want to call the Lebanese dialect a "language" rather than a "variety", we will have to speak about Syrian, Palestinian and other "languages", but it is crystal clear that they are not different languages, unless politically there is a will to distinguish them (again, “the army and navy”), which remains an absolute right.

As for the difference in terms of vocabulary, terminology and pronunciation between said countries, it also appears within each of these countries, and this is analogous to the geographical differences between England and the rest of the world that speaks English, and even within England itself.

Dr. Marc Achkar

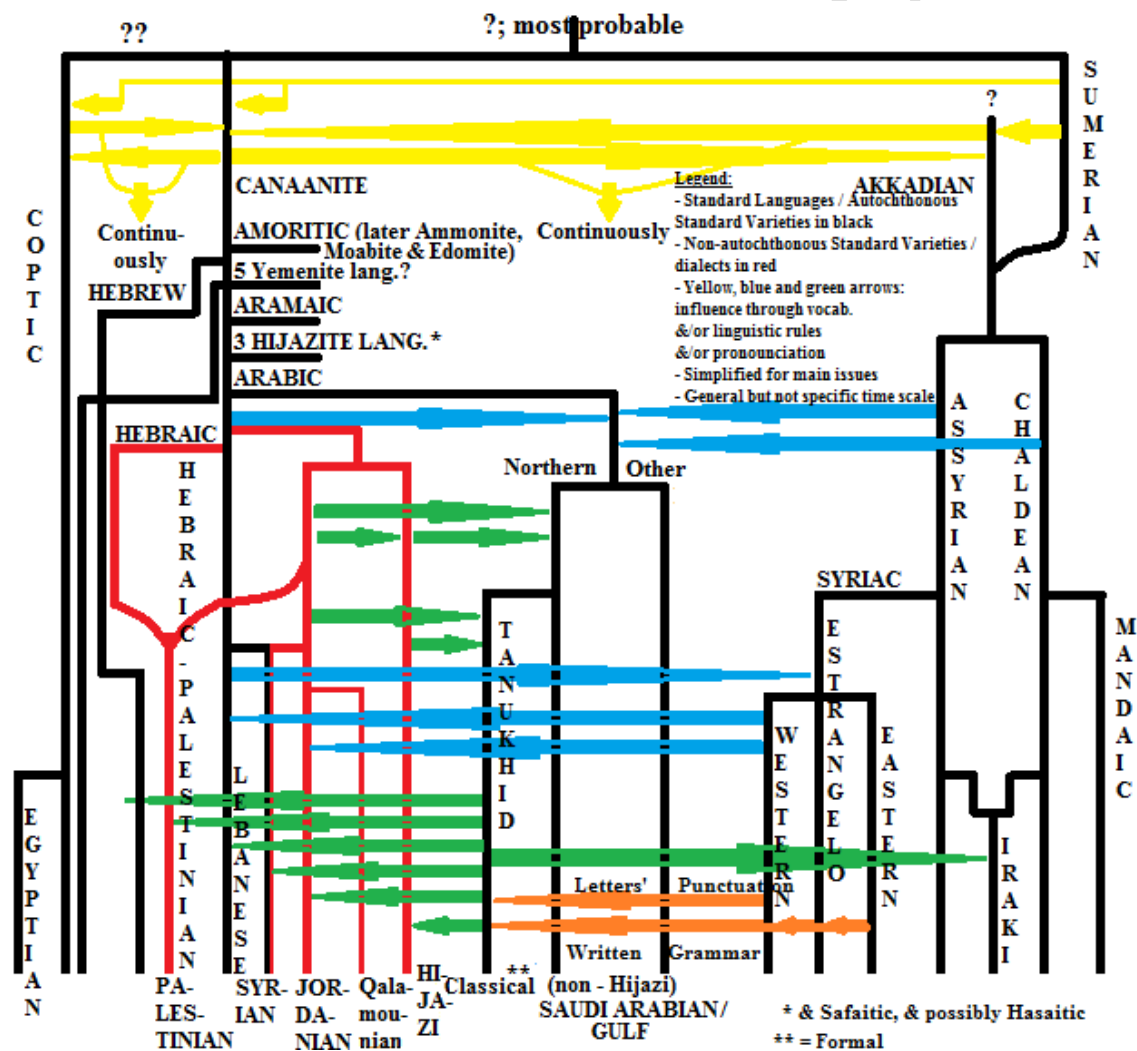
Language Pedigree (Levant & Peninsula) (as per the Old School)

Closest visualization, said so since some conflicting information, not to be hereby tackled.



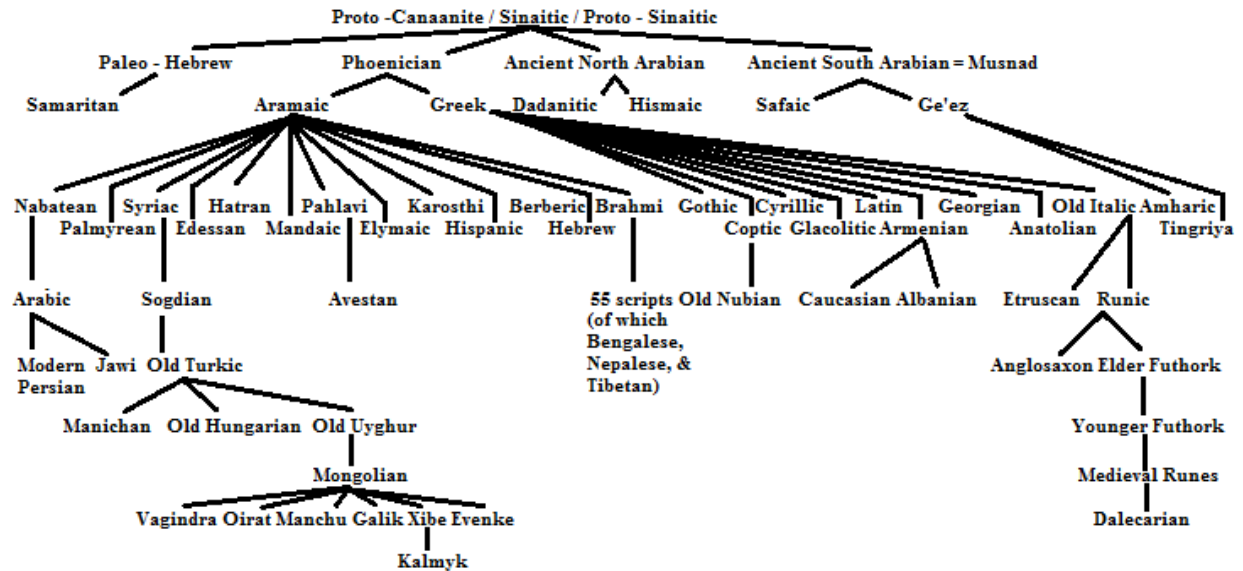
Language Pedigree (Levant & Peninsula) (as per the Analysis Detailed in the Text)

Canaanite, Coptic, Sumerian: at least 3500 BC; Akkadian: 2500 BC (we can speak of Sumero - Akkadian after the fusion, and even suspect that Akkadian is a more recent Sumerian than Sumerian as currently recognized, although language schools until now consider Sumerian a separate language); in yellow, occurred simultaneously; Amoritic: * 2500 BC; Hebrew: 1850 BC; 5 Yemenite languages: unknown precisely, ~ 1500 BC; Aramaic: * 1200 BC; 3 Hejazite languages: unknown precisely, ~ 1000 BC; Arabic: 900 BC; Hejazite Canaanite: 590 BC; Nabatean Canaanite: 590 BC; the 2 upper green arrows simultaneously; Hebraic Canaanite: 590 BC; Hebraic - Palestinian Canaanite: AD 135; Syriac: AD 200; the 2 lower blue arrows: simultaneously; Formal Arabic: AD 400; Arabic letters' punctuation: AD 670; Arabic written grammar: AD 790; the 7 lower green arrows: simultaneously; Syrian, Hebraic - Palestinian, Jordanian ("Jordanian Canaanite" is scientifically "Nabataean", as in "pure") and Hejazi Canaanite could comprise varieties within each country, and Lebanese Canaanite comprises two varieties, and Syrian may be dissected into 2 or more varieties, but varieties will not be addressed in detail here under. Chaldean = Babylonian. Of note, what is known as Ugaritic and Eblaite languages are actually the Canaanite language with geographical and more, temporal, differences. Qalamunian is a dialect of the Nabatean variety of the Canaanite language that has not evolved till today. * Aramaic, Amoritic and the latter's daughters, Ammonite, Moabite and Edomite, which were the languages of relatively small Peoples who were, before their settlement and establishment of kingdoms, Bedouins of Canaanite culture since they were located at the periphery of the Canaanite civilization, and with the latter's proper names, mythology, alphabet..., are not and cannot be but varieties of the Canaanite language, that said although this conclusion, due to its delay, is not translated throughout this work.



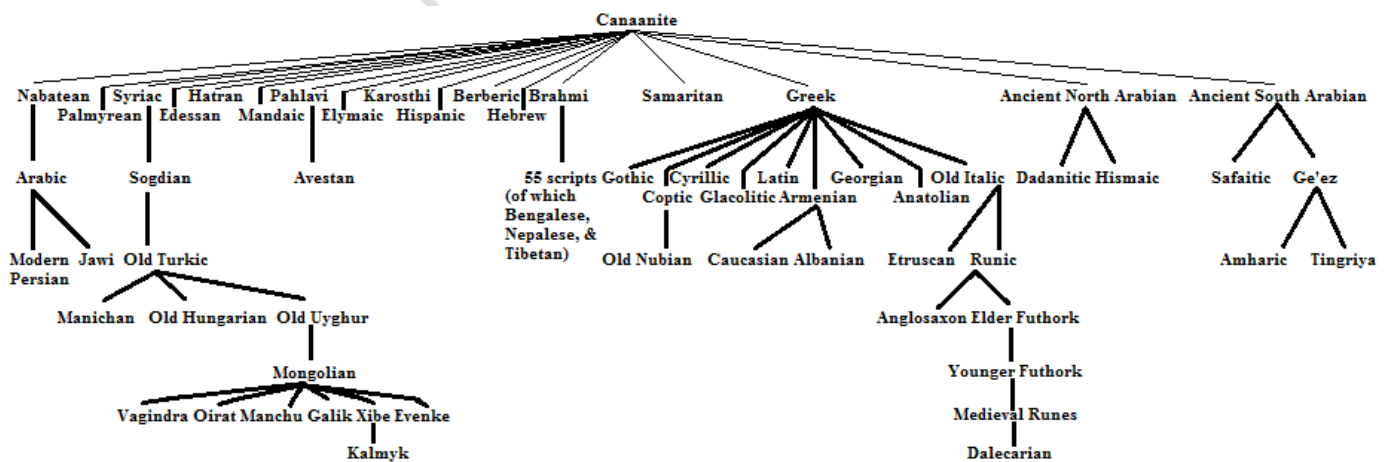
Alphabet Pedigree (as per the Old School)

Closest visualization, said so since some conflicting information, not to be hereby tackled. What is sure is that Nabatean did not offshoot from Syriac as some references state, and of note Nabatean is older.



Alphabet Pedigree (as per the New School)

Closest visualization, said so since some conflicting information, not to be hereby tackled. What is sure is that Nabatean did not offshoot from Syriac as some references state, and of note Nabatean is older.



Languages in Lebanon (as per the Analysis Detailed in the Text)

- Without minority languages.
- We will not go back to the political, religious, or national - ethnic history of the groups that came to Lebanon before they settled in the latter.
- There are overlapping periods of time where the switch is neither instantaneous nor over all the geographical area, or there are two languages for a same purpose. Dates are mostly approximate: we won't always distinguish between an exact year or an approximate year. Also, not all changes seen were abrupt as they appear.
- The social designation outside the framework of religion "Christians of Lebanon" is a misnomer, since Christianity is a religion without a worldliness, and it excludes non - believers, and we adopt "Canaanites of Lebanon", based on what sciences have concluded. The social designation outside the framework of religion specifically, "Muslims of Lebanon", is a correct designation since Islam is a religion and a worldliness, although it includes non - believer minority that still lives part of the worldliness of its environment, and it is without a clear social classification at present.
- The Maronites in Mount Lebanon are interspersed with a Rum (Greek in the confessional sense) minority since Christianity prevailed there, and the latter followed the former politically between 676 up till 1382, and for a period of time hierarchically within the framework of the clergy (between 702 and 1054), but in their Byzantine liturgy. And the Rums (Greek in the confessional sense) outside Mount Lebanon are interspersed with a Maronite minority. However, we still cannot say "Mount Lebanon" instead of "Maronites," since their extension was not complete on Mount Lebanon since their first defeat against the Abbasids ~ year 800.
- Greek as literary since ~ 500 BC, and it was an official language favored by the Greeks without being imposed, along with Canaanite, between 333 and 64 BC; Latin since 64 BC, with acceptance of Greek and Canaanite where prevalent; Canaanite since the dawn of history.
- We mentioned the Syriac language without its further details.

