Dear reviewer,

Many thanks for your comments and suggestions. We tried to incorporate them to the best of our abilities and believe they substantially contributed to the article’s improvement.

* We clarified the difference between pre-state representations of Arab maids (Elisheva) and representations set within the reality of a Jewish state (Yehoshua, Shemesh, Naaman).
* We further clarified the difference between representations of maids clearly originating in the Occupied Territories ( Shemesh), and those who are Israeli citizens (Naaman).
* Regarding the scope of the phenomenon, we emphasized the scarcity of literary representations of Arab maids and argued that this stems from the issue’s social invisibility. Indeed, even when Arab maids are mentioned, they remain largely unseen. Therefore, we do not presume to offer a comprehensive analysis of the representation of Arab maids in Hebrew literature. We do, however, believe these examples offer an important discussion of this topic.
* We drew connections between the various representations by underscoring the common denominator between them in terms of gender and class.
* We expanded and refined the analysis of Ballas’s work, including his rejection of the premise of an enmity between Arabs and Jews. We demonstrated how *Iya*’s narrative and use of language as a motif (the interchange between Hebrew and Arabic) manifest this perspective.
* We have revised the concluding section to include a review of the varying degrees of proximity or emotional remoteness depicted in each work, and added suggested avenues for future research.