

# **“An Etymological Dictionary of Arabic”**

**Peyman Mikaili**

**(Iranian Academy of Sciences,  
Teheran, IR)**

**Oslo 2013**



ἡ τέχνη μακρὴ, ὁ δὲ  
βίος βραχύς

*Ars longa, vita brevis*

Art is long, vitality or life is brief!

*Kunst er lang, er vitalitet eller livet kort!*

# Different Periods of Ar.

- pre-Islamic: Afroasian
- pre-Islamic: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

# Different Periods

- pre-Islamic: Afroasian
- pre-Islamic: Persian, Greek, Roman
- early Islamic
- Abbasid
- post-classical
- *Nahḍa*
- post-*nahḍa*
- dialects ???

(Classical) **CAr.**

(Post-Classical or Pre-Modern) **MAr.**

(Modern) **NAr.**

(Classical) **CAr.**

(Classical) **CAr.**

(Classical) **CAr.**

c, Middle Persian, Greek, Roman

ayyad

- Abbasid

- post-classical / pre-colonial / Ottoman

- *Nahḍa*

- post-*nahḍa*

- dialects ???

(PoCl or PreM) **MAr.**

**MAr.**

(Modern) **NAr.**

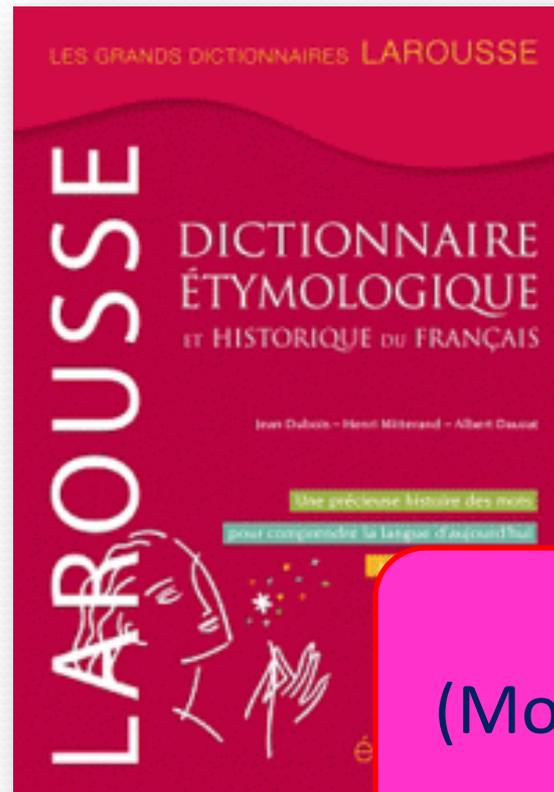
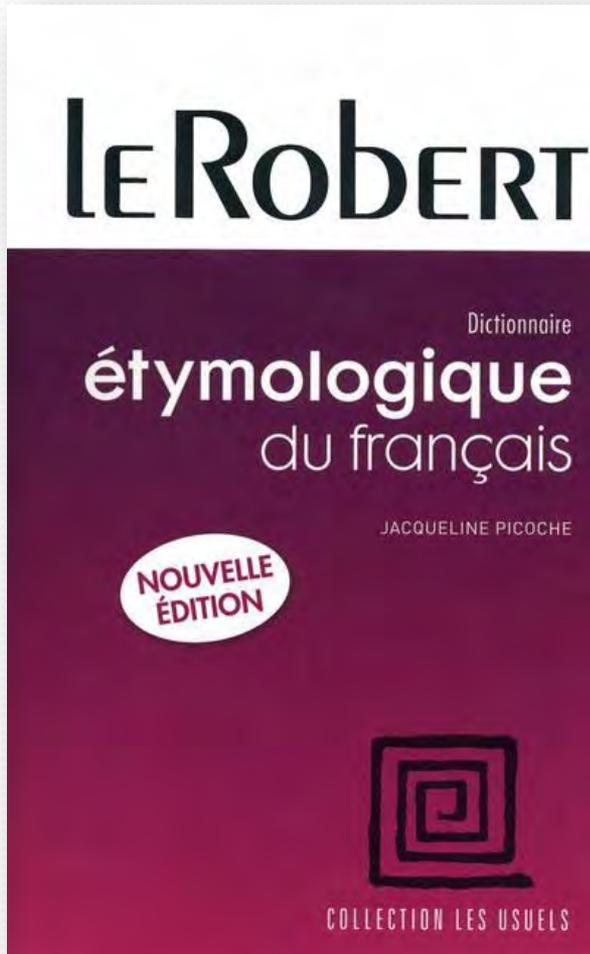
# Different Periods

- pre-Islamic: Afroasian
- pre-Islamic: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

(Modern) **NAr.**

# Modern Words

(Modern) **NAr.**  
(Modern) **NAr.**



(Modern) **NAr.**

# Modern Words

(Modern) NAr.

أرطُنْسِيَّةُ *ʔurṭunsiyatu* [MAED] also أرطُنْسِيَّةُ *ʔurṭansiyatu* [QAAE] and  
أرطُنْسِيَّيَا *ʔurṭansiyā* [MfL] [NAr.] (bot.) *hortensia, hydrangea, tea-of-*  
*heaven* زَهْرَةُ الْيَابَانَ [Ba'albaki MAED 75b; QAAE 28a; MfL 8c],  
Scientific name: *Hortensia macrophylla* subsp. *macrophylla*  
[Genaust EWBP 293b], ◇ < Fr. *hortensia* /ɔʁtāsja/ | *id.*, ◇ Fr.  
*hortensia* appeared first before 1773; In 1801, Commerson, a  
French botanist, coined it after first name of Hortense Lepaute,  
the wife of a famous watchmaker (en l'honneur de la femme  
(Hortense) de l'horloger [Jean-André] Lepaute) [\*LDÉHFr 404b;  
\*Genaust EWBP 293b], formed based on Lat. *hortus* | *garden*  
(formé sur la base de *hortus*) [\*Le Robert DÉdFr 137, 615b], ◇  
Lat. **hortus**; . ◆ Ar. *ʔurṭansiya/ā* < Fr. *ōrtānsiya/ā* [ < coined by  
Commerson (a French botanist) after Hortense Lepaute (a  
woman name) in 1801]

# Dialectal Words

(Modern) NAr.

أَبَا جُورَةٌ *ʔabājūrātu* also أَبَا جُورُ *ʔabājūru* [NS-NAr.; Egy. Ar. Dial.] **pl.**

أَبَا جُورَاتُ *ʔabājūrātu* | *table lamp, desk-lamp* (Tischlampe) [Krahl WAD 1a];

According to Krahl it is used in Egypt. Ar. (ägyptisch-arabischer Sprachgebrauch); Wehr, without attributing it to any certain Ar. Dial., mentioned it pronounced as *\*ʔabāžūru* and *\*ʔabāžūrātu* | *id.*

(*Lampenschirm*), although Cowan ignored it in his translation, < Fr. *abat-jour* [*\*Wehr AWSG 1b*], Fr. 'abat-jour' *shade, lampshade*. The definition of

this word in Larousse is as follows: *the reflector which bates the light of the lamps* [réflecteur qui rabat la lumière des lampes], Larousse *NPL* 1. 'Abat-

jour' *abazu:r* is composed of 'abat' from v. *abattre: mettre à bas, to abate, reduce or lessen in degree or intensity*, and 'jour': *lumière, day, daylight, light*, hence: *a thing that bates the (direct) light*, *Dictionnaire Hachette*

*Encyclopédique* 2,1015; Webster's *Third New International Dictionary* 2. This Fr. word came into common use nearly from the 17th century on, Le Robert *DEF* 46. And it may be introduced in Ar. after ca. 1800. Ar. Syr.

**dial.** أَبَا جُورُ 'abajūr ('abažūr), pl. أَبَا جُورَاتُ 'abajūrāt 1. *lampshade*

[*абажур*], 2. *Venetian blind* [*жалюзі*], *Massarani APC* 21. Ar. **Palest. dial.** *abağūr lampshade* [*Lampenglocke, Lampenschirm*], from French, also: *il-lāmba, glob*, Bauer *WPA* 200.

NS-NAr. •

(Non-Standard  
Modern=New Ar.)

Fr. •

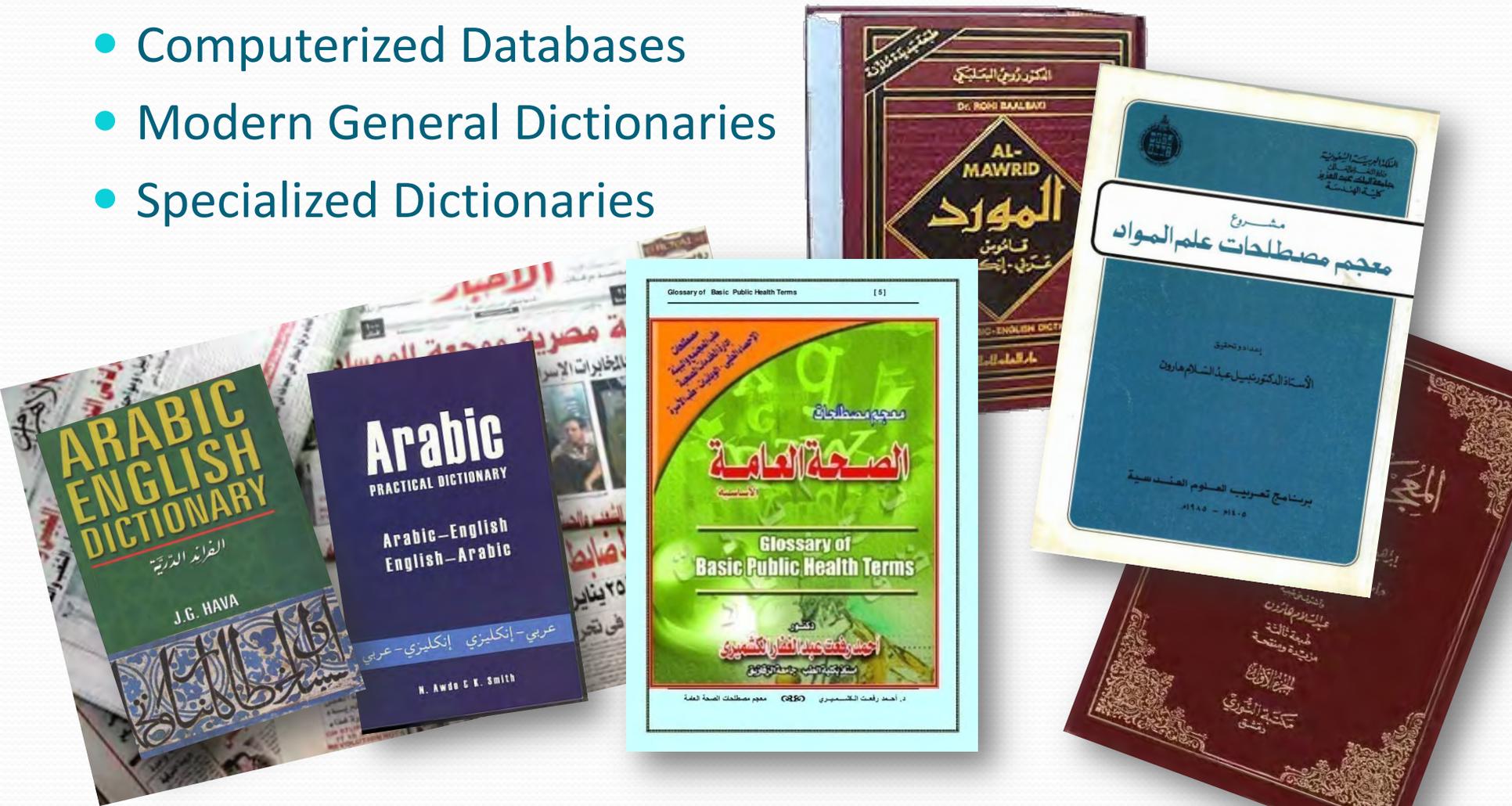
(French; Indo-European  
Etymology)

Dialectal Study •

# Needed Resources

(Modern) NAr.

- Computerized Databases
- Modern General Dictionaries
- Specialized Dictionaries



(Classical) **CAr.**

(Classical) **CAr.**

(Classical) **CAr.**

c, Middle Persian, Greek, Roman

**MAr.**

**MAr.**

(Modern) **NAr.**

- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

# Different Periods

- pre-Islamic: Afroasian
- pre-Islamic: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

**MAr.**

# Sources

**M.A.**

- **Several Articles:**
- **Of Coptic origins:**
  - Bishai, G., “Coptic influence on Egyptian Arabic”, *Journal of the American Oriental Society* 80 (1960), pp. 225-229.
  - Corriente, Coptic loanwords of Egyptian Arabic in comparison with the parallel case of Romance loanwords in Andalusí Arabic, with the true Egyptian etymon of Al-Andalus, *Collectanea Christiana Orientalia* 5 (2008), pp. 59-123.
- **Of Greek origins:**
  - Graf, *Verzeichnis arabischer kirchlicher Termini*, VAKT 1-3.
- **Of Ottoman (Turkish) origins.**

# MAr.

## Ar. Words of Greek origins

أَبْرَشِيَّةٌ ʔabrašīyyaḥ and أَبْرَشِيَّةٌ ʔabaršīyyaḥ also إِبْرَشِيَّةٌ ʔibāršīyyaḥ [pl. أَبْرَشِيَّاتٍ -āt] MAr. [Christ.] *diocese, bishopric; parish*, \*Wehr AWSG 2;

\*Hinds DEA 3, ◇ < Grk. ἐπαρχία, \*Graf VAKT 1:227,

أَبَارَكَةٌ ʔabārkaḥ and أَبْرَكَا ʔabarkā MAr. Dial. (Egy. Ar.) [Christ.] *a sweet red wine (used particularly as communion wine)*, \*Hinds DEA 4, ◇ < Grk. ἀπαρχή, \*Graf VAKT 1:227,

إِبْرَكْسِيْسٌ as اَلْإِبْرَكْسِيْسُ al-ʔibraksīs MAr. Dial. (Egy. Ar.) [Christ.] *the book of Acts of the Apostles*, \*Hinds DEA 4, ◇ < Grk. Πράξεις, \*Graf VAKT 1:228,

أَبْرُوشِيَّةٌ ʔabrūšīyyaḥ [pl. أَبْرُوشِيَّاتٍ -āt] MAr. [Christ.] *diocese, bishopric; parish*, \*Hinds DEA 3, ◇ < Grk. ἐπαρχία, \*Graf VAKT 1:228,  
ابرشية

إِبْصَالِي ʔibṣāliyy and إِبْصَالِيَّةٌ ʔibṣāliyyaḥ or ʔibṣaliyyaḥ also أَبْصَالِيَّةٌ ʔabṣāliyyaḥ [pl. إِبْصَالِيَّاتٍ -āt] MAr. Dial. (Egy. Ar.) [Christ.] *hymn based on a passage from scripture*, \*Hinds DEA 4, ◇ < Grk. (ψάλλειν) ψάλλειν, Copt. ψαλτι, \*Graf VAKT 1:228,

إِبْصَلْمُودِيَّةٌ ʔabṣalmūdiyyaḥ and إِبْصَلْمُودِيَّةٌ ʔibṣalmūdiyyaḥ or إِبْصَلْمُوزِيَّةٌ ʔibṣalmūziyyaḥ MAr. Dial. (Egy. Ar.) [Christ.] *book of Coptic liturgical hymns*, \*Hinds DEA 4, ◇ < Grk. ψαλμωδία, \*Graf VAKT 1:229,

أَبِيب ʔabīb Dial. (Egy. Ar.) *Abib*, the eleventh month of the Coptic year (early July to early August), \*Hinds DEA 5, ◇ < Copt. ⲉⲡⲏⲡ, ⲉⲡⲉⲓⲡ epē/ip *id.*, \*Corriente CLEA 61; Crum CD 27b.

إِتْلَهِيصَا ʔitlahīša Dial. (Egy. Ar.) (interj.) *run aground!* (in the jargon of Nile boatmen), \*Hinds DEA 6, ◇ < Copt. ⲁⲧ-ⲉⲗⲓ-ⲉⲁ at+hli+sa *without any place*, i.e. *going nowhere*, \*Corriente CLEA 61; Crum CD 668,313; other suggestions: 1) related to هَلِيصَا hēliša *up we go!* (upon hoisting a heavy object), from the area near to the Rosetta branch of the Nile, perhaps a distant reflex of the entry, which it may be connected with expressive interjections, sea shanties and working songs often containing onomatopoeical sequences, \*Behnstedt *NJD* II:32; 2) < Copt. \*thelis *mud*, < Grk. ἰλὺς *id.*, \*Vittmann ZKSÄA 204, Corriente rejects this derivation, \*Corriente CLEA 61.

أَجْبِيَّة ʔagbiyyaḥ [pl. أَجَابِي ʔagābiy] Dial. (Egy. Ar.) [Christ.] *book of the daily office, book of hours*, \*Hinds DEA 7, ◇ < Copt. ⲡⲓⲁⲭⲡⲓⲁ (pi)-aĉpia (with or without the definite article) *the title of Horologium, a prayer book for the Copts*, \*Corriente CLEA 62; \*Crum CD 778a, cf. Copt. ⲁⲭⲡ aĉp *hour*, pl. ⲁⲭⲡⲓ aĉpi *hours*, Crum CD 777b; Bishai believes that أَجْبِيَّة ʔajbiyaḥ follows أَفْعَلَةٌ ʔafʿilaḥ, which is a broken plural in Ar. whose singular is فَاعِيل faʿīl, hence, the Copt. apparently was borrowed and assimilated into the nearest Ar. broken plural pattern, \*Bishai CLIEA 40; Corriente considers this improbable, \*Corriente CLEA 62.

# MAr.

## Ar. Words of Coptic origins

These words are used currently in Egy. Ar. Dial.

أَغَا ʔagā [pl. أَغَوَات ʔagawāt] (also as آغَا ʔāgā) MAr. > Dial. (Alger., Iraq., Syr., Leb., Sudan., Tun. Ar.) *aga, lord, master, sir*; title of palace *eunuchs* and other high ranking civil and military officials of the Ottoman empire, \*Hinds *DEA* 26; \*Wehr *AWSG* 30; \*Aytaç *ALTK* 29, ◇ < Turk. اغا ağa [xiii] (*rural*) *Lord, master; local big landowner; Mister*, \*Reinkowski *TWBA* 98; Redhouse *ETD* 412; \*Doerfer *TMEN* I:137, < Mong. aqa *master, senior* (< MMong. aqa), \*Nişanyan *SS* 28; \*Gülensoy *TDK* 51; \*Doerfer *TMEN* II 74; \*Rybatzki *PTMD* 45; Mong. ᠠᠭᠠ axa *older brother; senior, elder, older* (also used as respectful term of address to a person of about the same age), Lessing *MED* 59; ▷ آغا *id.*

أُرْغَاطَة ʔurgāṭah [pl. أَرَاغِيْط ʔarāgīṭ] MAr. > Dial. (Egy. Ar.) *windlass, winch, capstan*, \*Hinds *DEA* 15, ◇ < Turk. ارغاد ırgat *laborer, workman*, Redhouse *ETD* 397, also *capstan, windlass*, Hony *OTED* 150, < Grk. ἔργατης *workman*, also *a sort of capstan, windlass*, \*Nişanyan *SS* 1; \*Eyuboğlu *TDES* 168; Liddell-Scott *GEL* 573, for Grk. ἔργατης cf. Myk. we-ka-ta (pl.) *a workman, esp. one who works the soil, a husbandman*, < Grk. ἔργον relates Av. 𐬵𐬀𐬎𐬎 varəz- (> cf. Pers. ورزیدن varz-īdan), ahd. werc (> cf. Germ. Werk, Eng. work), Armen. ԳՈՐԾ gorc, < IE. ʷerǵ-, ʷerǵom *to do, work*, \*Frisk *GEW* 548f; \*Hübschmann *AG* 436; \*Pokorny *IEW* 1168; For Turk. ‘ırgat’ relating to Turk. verb ‘ırga-’ *to move, shake, vibrate, hence to be industrious, working* cf. \*Gülensoy *TDK* 417.

**MAr.**

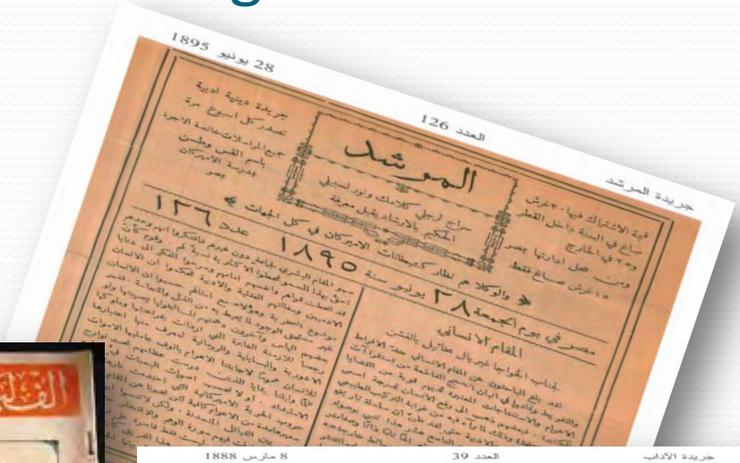
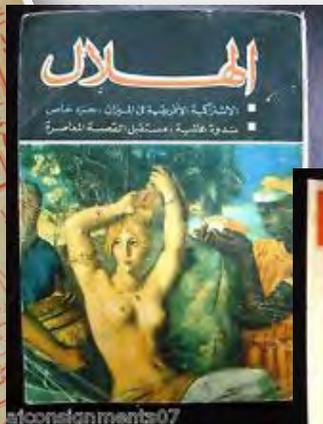
**Ar. Words of Ottoman origins**

Altaic Etymology •

# Needed Sources

**MAr.**

- A big Database from: Computerizing the oldest journals, magazines and published books and making them searchable



(Classical) **CAr.**

(Classical) **CAr.**

(Classical) **CAr.**

c, Middle Persian, Greek, Roman

**MAr.**

**MAr.**

(Modern) **NAr.**

- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

# Different Periods

- pre-Islamic: Afroasian

(Classical) **CAr.** c, Middle Persian, Greek, Roman

- *Early Islamic / Umayyad*
- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects ???

## (Classical) **CAr.**

- This part of the dictionary **makes difference!**
- Different from other world language families (even other cognate Semitic languages)

## (Classical) **CAr.**

- Let's have our **own philosophy** and **Approach!** The previous methodologies may not work well!
- Determining the **Vision, Mission**, Goals and Objectives
- Delimitating the **Scope!** The dictionary addresses whom? Who are the readers and users? General readers or specialist? The Arab people or Western?

## (Classical) **CAr.**

- Ar. vs. Heb., Syr., Ethiop., etc.
- Tāğ-ul-Ṣarūs (the greatest classical Arabic lexicon [XII century]) exactly contains **11,649** roots.

About 11 % of them are for proper names:

- ▶ Ar. proper place names
- ▶ Ar. proper person names
- ▶ Non-Ar. proper place names: including Persia, Egypt, India etc.
- ▶ Non-Ar. proper person names: including Persia, Palestine etc.

Thence, about **10,000** roots are to be considered in a comprehensive work!

## (Classical) CAr.

- Ar. vs. Heb., Syr., Ethiop., etc.
- Heb. Has about 4,000 – 5,000 roots
- Ref.:



# Heb. roots

(Classical) **CAr.**

<b>אל</b>		אלה	35 diviniser	אלה	1 jurer 5 con/ad/jurer	- - -	1R lamenter, désoler	אי ל	3 fortifier, renforcer	אל ל	5 idolâtrer	- - -	3 scruter; pister	וא ל	2E insensé	- - -	5 convenir
<b>אל-ל</b>		לא לא	3 répondre "non"	אלח	13 2P 7R infecter	אלחט	3 radio (émettre par)	לחש	3 anesthésier	אלמ	2C 5F muet 35F 2FP 7R taire	- - -	3 engerber, javeler				
		- - -	5 préférer 5[i] monter	- - -	5 gaver, engraisser	מרק	3 7R américaniser	מש	13R 5 obscurcir	מת	3 7R vérifier	<b>א</b>					
		- - -	5 préférer 5[i] monter	נה	1E en deuil	- - -	13 tromper, escroquer	- - -	3 causer, occasionner	אי נ	3 7P nier	אננ	12E en deuil 7gR lamenter, plaindre	- - - ש	1 vivre paisiblement 3 rassurer, tranquilliser 7Y insouciant	<b>א-ל</b>	
		- - -	5 gaver, engraisser	נ	127 3E soupirer												

# Heb. roots

(Classical) **CAr.**

## בד

отталкивать, отстранять; обособить, изолировать  
(действием импульса, давления изнутри наружу)

### בדח

толкаться, подталкивать,  
«заводить» публику

толкать

דח

балагурить, шутить  
шутка

לְבַדָּח  
בְּדִיחָה

\* \*  
\*

### בדא, בדה

«выдавать» нечто, выталкивать из  
себя, «высасывать из пальца»

выдумывать, фанта-  
зировать  
вымысел

לְבִדּוֹת, לְבִדּוֹא

בְּדוּחַ

\* \*  
\*

### בדד

отдельно  
изолировать  
1. доля, часть  
2. шест (отдельная ветка)  
3. полотно (отрез)

בְּדָד  
לְבִדְדוֹת  
בֵּד

\* \*  
\*

### בדל

отделять, преодолевая  
сопротивление, оттягивать

вытягивать, натягивать

דל

обособленный  
разделять

בְּדָל  
לְתַבְדִּיל

\* \*  
\*

# Some Statistics: Heb. vs. Ar. roots

(Classical) **CAr.**

- The Average of multitude **meanings** of each root is:
- In Heb. 2.5
- In Ar. 5.5

## (Classical) CAr.

Multitude  
meanings of each  
root

Main meanings  
also:  
subdivisions

- ① اِرْبُ: العَضْوُ ◀ ورب، طرف
- ② اَرَبَ: حَذِقَ؛ عَقَلَ، صار بصيراً ◀ درب، برع
- ◀ اِرْبُ: الدَّهَاءُ وَالْمَكْرُ؛ الفطنة ◀ ورب، ورط، روع
- ③ اَرَبَ: عَقَدَ وَشَدَّ ◀ أرف، ربط
- ◀ اَرْبَةٌ: أُخِيَّةُ الدَّائِبَةِ؛ حَلَقَةُ الأَخِيَّةِ ◀ ربط.: مربوط الدواب
- ◀ اَرَبَ الدَّهْرُ: اشْتَدَّ ◀ أرزب، علب [حبل - عربد]
- ◀ اِسْتَأْرَبَ: صار مديونا ◀ رفع، غرم، [ركب]
- ◀ اَرَبَ: ضَنَّ وَشَحَّ ◀
- ◀ تَأْرَبَ: تَأَثَبَ، تَعَسَّرَ، تَشَدَّدَ، تَعَدَّى ◀
- ④ اَرَبَ: اَنِسَ، عَلِقَ، لَزِمَ، كَلِفَ ◀ ألف، رغب [بها، لهع]
- ⑤ اَرَبَ: سَقَطَ؛ قُطِعَ (الأعضاء)؛ اَيْسَ ◀ خر؛ [فرغ، أرى]: صب
- ◀ اَرَبَ: فُسِدَ ◀ ورب، هرب، بار، أبر (مئبر)، هور [تلف، فرط]
- ◀ اَرَبَ: فَلَجَ؛ فُسِدَ ◀ خرب [خرع، خور]
- ⑥ اَرَبَ: الحَاجَةُ ◀ ربي، روب، ريب، رغب، رغم، أبل [وטר]
- ⑦ اِرْبُ: الفُرْجَةُ ◀ رأب، ورب [خل، فطر - تلم، تلم]
- ◀ اِرْبُ: الفَرَجُ ◀ ذرب، زرنب، ارزب [ركب، لهب - زعب]
- ◀ اِرْبُ: النكاح ◀ رفا [بعل]

# Heb. vs. Ar. roots

(Classical) **CAr.**

- The Average of multitude **meanings** of each root is:
- In Heb. 2.5
- In Ar. 5.5
- Hence:
- In Ar.  $10,000 * 5.5 = 55,000$
- In Heb.  $5,000 * 2.5 = 12,500$
- Where,  $55,000 / 12,500 = 4.4$



# Inter. Etym.

(Classical) **CAr.**

- For every **One of Four** Ar. roots, we may find only **One direct** common Sem. cognate;
- Hence, we should use **Internal Etymology** for other Ar. roots
- Our own philosophy: **Radical Clusters (RC)**

# Inter. Etym.: Root Clusters

(Classical) **CAr.**

A	B	C	D	Y
أ	ب	ث	د	ي
ح	ف	ز		و
ط	ه	ذ		ن
س		س		(هـ)
ص	<b>B'</b>	ص		
ض	ر	ظ		
	ك	ج		

# Inter. Etym.: Example

(Classical) **CAr.**

RC	Cognates
ABC	أبىز
ACB	أزب
BAC	بأذ
CAB	ظأب

All meaning: *to do wrong* and *oppress* (one's companion)

RC: root clusters

# Inter. Etym.: Example

(Classical) **CAr.**

RC	Cognates
<b>ACB'</b>	أتل
<b>ACB'</b>	عطل
<b>CAB'</b>	طحل
<b>AB'C</b>	حظ

All meaning: *to be angry*

RC: root clusters

# Inter. Etym.: Prefixes

(Classical) **CAr.**

فـ
بـ
يـ
هـ
تـ
كـ
نـ
زـ

# Inter. Etym.: Example

(Classical) **CAr.**

أٓت = عٓت = عٓط = غٓط = خٓط	ACC
عٓت = خٓت	ACC
قٓط	q+(A)CC
كٓأ	k+(A)CC
شٓط = شٓت	š+(A)CC

All meaning: *to overcome ; to break*

# Examples for Inter. Etym.

أَبْص

بَصَّ ▶ هَمَش، وَش، وَنَش، ذَبَج، بَض، بَس، بِش BC: أَبْص

هَبِصَ related to أَرِنَ و نَشِطَ | *to become active, lively* (of a horse etc.) أَبْصَ *ʔabiṣa*

*habiṣa* [\*LA],

نَشِطَ [LA], also: *precursor* أَبْصَ as in *an active person* رجل أَبْصَ *ʔabiṣ*

نَشِطُ *forerunner* أَبْصَ as in *an active and lively* (of horse), فرس أَبْصَ *ʔabūṣ*

سَبَّاق [LA],

𐤁𐤁𐤅𐤁 inus, cui potestas micandi inest; ei respondent 𐤁𐤁𐤅𐤁  
micuit, splenduit res, II primus aperuit oculos catalus; 𐤁𐤁𐤅𐤁

fulsit; aperuit oculos; caudam motitavit canis; 𐤁𐤁𐤅𐤁 vehemencia incessus; vic. 𐤁𐤁𐤅𐤁 et 𐤁𐤁𐤅𐤁.

, Dillmann LAL 509f.

## Examples for Inter. Etym.

إِبْطُ *ʔibṭu* also rarely as إِبْطُ *ʔibṭu* [AB; QM] [CAR. Ø-i, v > : I-XII > NAr.] n.m. also n.fem. [S; QM], pl. آبَاطُ *ʔābāṭ* | as إِبْطُ الرَّجْلِ وَالذَّوَابِّ *inner side of the shoulder joint; armpit* [KA; TL; S; AB; LA; QM; TA], NAr. *armpit, axilla* الْكَيْفُ الْبَاطِنُ; (bot.) as in إِبْطُ الزَّهْرَةِ *axil* البذور التي تنمو بين الورقة والساق وذئيب الورقة; also as تحت إبطه *ready, available (präsent, zur Hand, bereitstehend, z. B. Wissen, Antwort)* [Ba'albaki MAED 24a; Wehr AWSG 2f; QAAE 18a; MLAM 54],

إِبْطُ *ʔibṭ*<sup>u</sup> → ? - *bṭ* : بَاطِنُ *bāṭin*<sup>u</sup> → *bṭ* - n → *bṭ*

إِبْطِيُّ *ʔibṭiyyu* [NAr. XIV] *axillary, in axil* بِالْإِبْطِ [QAAE 18a],

تَأْبَطُ *taʔabbāṭa* [CAR. Ø-i : I-XII > NAr.] as in تَأْبَطُ الشَّيْءَ *to take or carry under one's arm* وضعه تحت إبطه; also as: تَأْبَطُ سَيْفًا *to put a sword beneath or in one's armpit* أخذه تحت إبطه [KA; TL; S; AB; LA; QM; TA; Lane AEL 6f], NAr. *to take or carry under one's arm; to put one's arm around* وضعه تحت إبطه [Ba'albaki MAED 251a; QAAE 18a],

أَبْطُ *ʔabaṭa* [CAR. II-XII †] as in ضَعَفَ اللهُ *to weaken, reduce, take down* ضَعَفَ ▶

وَبَطَّ، هَبَطَّ [TL; \*šāg > LA; TA],



Now:

# The Arabic Etymological Dictionary

# Two General Views:

- 1) A **comprehensive** dictionary
- a **Comprehensive** Etymological Dictionary of Arabic Language (**C**EDAL)
  
- 2) A **reasonable** and feasible dictionary (probably a **concise** one)
- a **concise** Etymological Dictionary of Arabic Language (**c**EDAL)

# Two Views:

- In **c**EDAL (a **concise** one)
- the derivatives are arranged under the common root



① أَبٌ: حَرَكٌ ◀ حَبٌ

a ← أَبَابٌ: السَّرَابُ ◀ عُيَابٌ، هِهَابٌ: السَّرَابُ؛ حَيَابٌ

② أَبٌ: نَزَعٌ، اشْتَاقٌ ◀ حَبٌ: هَوِي [أبى - شعب]

③ أَبٌ: تَهَيُّأٌ، تَجَهَّزٌ ◀ هَبٌ: طَفَقَ، وَبَا، بَوَّبَ [تَبٌ، ذَفٌ، ذَفٌ، طَفٌ؛ - عَرَفٌ،

زَحَفٌ، هَنَفٌ] عَابَا، عَبُوا، قَتَا

a ← أَبٌ: هَزَمَ بِحَمَلَةٍ ◀ هَبٌ، وَبٌ: هَجَمَ

b ← أَبٌ يَدُهُ إِلَى السَّيْفِ ◀ أَوَّبَ

④ أَبٌ: اسْتَقَامَتَ طَرِيقَتَهُ ◀ تَبٌ، ذَفٌ: السَّرُّ اللَّيْنُ [تَلَبٌ، تَلَأَبٌ، زَعَبٌ]

a ← أَبٌ: قَصِدَ ◀ قَصِدَ: اسْتَقَامَتَ طَرِيقَتَهُ.

(قَصٌّ، قَصْرٌ، قَصِدٌ؛ لَذَا: قَبٌ، هَذَبٌ، شَذَبٌ؛ تَبٌ، بَتٌ، بَتْرٌ بَتَكَ بَتْلًا بِلْتًا، هَتَبٌ، هَدَبٌ)

⑤ أَبٌ: الْكَلَأُ ◀ حَبٌ: الزَّرْعُ [لَبٌ، كَفٌ، سَفٌ؛ - نَبَتٌ، عَشَبٌ؛ رِبْعٌ]

⑥ تَأَبَّبَ: تَعَجَّبَ؛ تَبَجَّحَ ◀ ؟ ← ①

(حَبَدٌ حَمْدٌ مَدْحٌ (عَظْمٌ) هَتَفٌ؛ هَبَطَ، خَفَتَ، خَفَضَ، هَبَتَ، وَطِي، حَطَّ حَدَبٌ عَطَفَ

عَصَفَ)

⑦ أَبَبٌ: صَاخَ ◀ بَوَّبَ، بَأَبَا، هَبٌ: هَدِيرُ الْفَحْلِ [قَبٌ، قَبَقَبٌ، بَحِيخٌ، بَهْدٌ]

⑧ اسْتَأَبَّبَ: اتَّخَذَ أَبَاً ◀ أَبُو



# **An Ideal Suggestion for EDAL**

أَبٌ √ʔbʔ 'reed'

**Derivatives:** أَبَاءَةٌ ʔabāʔat<sup>m</sup>, pl. أَبَائٌ ʔabāʔ<sup>m</sup> [CAr. Ø] 'canebrake; reed, cane' (QM), also as أَبَايَةٌ ʔabāyat<sup>m</sup> 'id' (LA).

**Proto-Sem.** \*ʔVbV:w/y 'reed'.

**Sem. cognates:** Akk. *apu(m)*, *abu* 'reed-bed; reeds' (CDA 21), Heb. ʔebeh ʔebeh 'reed, papyrus' (HALOT 1).

**Etymology:** etymology uncertain [\*Brown HEL 3a]; Hiller (referring to Bochart, who derived Heb. אֲבִי from Ar. أَبِي), proposed the same origin for this Heb. word and Ar. أَبَاء and أَبَاة *cane, reed* [\*Bochart Hieroz. 2:751; \*Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions مَأْبَاة maʔbāt [√ʔby] as مَاءٌ مَأْبَاةٌ water which the camels refuse or dislike تَأْبَاهُ ʔābāh [√ʔby] as \*ʕL; Lane AL 13a; \*Gesenius THC 11b]. For etymology of usage of BHeb. אֲבִי אֲבִי אֲבִי vessels of reeds, made of the *Papyrus nilotica*, such as were of frequent use among the Egyptians and Ethiopians; considering the meanings of Heb. אֲבִי to be inclined, willing; to desire, wish, and Ar. أَبِي to be unwilling, refuse, it has been named on account of their very great swiftness on the water, or others translated it as *ships of desire*, i.e. hastening with very great desire to the port. But Gesenius believes that it must be understood of *hostile vessels*, pirates, passing as quickly as possible over the

water [\*Gesenius HCL 4]; Glaire refuses this opinion of Gesenius [\*Glaire LHC 3f]. Meier believes that the meaning of Heb. אֲבִי is clear and related to Heb. אֲבִי to be inclined, willing, hence to draw together, bend [cf. אֲבִי ʔabba | to long, yearn], hence contracting, drawn together, flexible, supple, binding, tying up, thickening, hence reeds, cf. Heb. אֲבִי id.; thence אֲבִי אֲבִי reed-boats (Rohrkähne) [\*Meier HWW 142f], cf. Ar. أُجْمَة; ◇ Considering Aram. אֲבִי ʔibāʔ | thicket, woods, grove; also fruit; although related to Heb. אֲבִי and Ar. أَبٌ, and finally < אֲבִי אֲבִי (also as אֲבִי ʔibāʔ?), it may be as a far semantically or structurally template for أَبَاء. For usage of "thicket" for the reeds, cf. Heb. אֲבִי אֲבִי difficult of accession, hence thicket, wild-growing bushes (e.g. and it grew to a large thicket of reeds) [Jastrow DTT 2,440]; Also cf. Syr. أَضَل to produce of the earth, esp. fruit, > أَضَل a reed, flute; cf. أَنْبُوتَة [\*Payne Smith CSD 2]. Klein also relates Heb. אֲבִי reed, papyrus, with Heb. אֲבִי ʔāb | Ab, name of the fifth month of the Jewish calendar [\*Klein CEH 1]. Muss-Arnolt confirms that Ass. *abu* | reed, bulrushes, may be related to Ass. *abu* the month name [\*Muss-Arnolt CDA 4], for more information ▶ אֲבִי ʔāb.

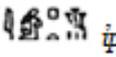
**Bibl.:** Also cf. Köcher Pflanzenkunde 2i53; Gelb CAD 1:199f,205; Black CDA 21; Buhl NHW 3a; Klein CEH 1; Davidson HCL 6f.

أَبْ √ʔbʔ 'reed'

**Derivatives:** أَبَاءُ ʔabāʔat<sup>m</sup>, pl. أَبَائُ ʔabāʔ<sup>m</sup> [CAr. Ø] 'canebrake; reed, cane' (QM), also as أَبَايَةُ ʔabāyat<sup>m</sup> 'id' (LA).

**Proto-Sem.** \*ʔVbV:w/y 'reed'.

**Sem. cognates:** Akk. *apu(m)*, *abu* 'reed-bed; reeds' (CDA 21), Heb. ʔebah אֶבֶח 'reed, papyrus' (HALOT 1).

**Afro-asiatic:** cf. Egy. *āp-t* ,  a kind of plant, papyrus (?) [Budge EHD 41];  *ip-t* medically used (offizinell verwendet) [Erman WAS 1:68(12)]

**Etymology:** etymology uncertain [\*Brown HEL 3a]; Hiller (referring to Bochart, who derived Heb. אֶבֶח from Ar. أَبِي), proposed the same origin for this Heb. word and Ar. أَبَاء and أَبَايَةُ *cane, reed* [\*Bochart Hieroz. 2:751; \*Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions مَابَاة maʔbāt [√ʔby] as مَاءٌ مَابَاةٌ *water* which the camels *refuse* or *dislike* تَابَاهُ الإِبِلُ [\*SL; Lane AL 13a; \*Gesenius THC 11b]. ◊ Considering Aram. ʔibāʔ | *thicket, woods, grove; also fruit*; although related to Heb. אֶבֶח and Ar. أَبْ, and finally < אֶבֶח, (also as ʔibāʔ?), it may be as a far semantically or structurally template for أَبَاء. For usage of "thicket" for the *reeds*, cf. Heb. אֶבֶח *difficult of accession*, hence *thicket, wild-growing bushes* (e.g. and it grew to a large thicket of reeds) [Jastrow DTT 2,440]; Also cf. Syr. *to produce of the earth*, esp. *fruit*, > *أَخْطَل* a reed, flute; cf. *أَنْبُوبَة* [\*Payne Smith CSD 2]. Klein also relates Heb. אֶבֶח *reed, papyrus*, with Heb. אֶבֶח | *Ab*, name of the fifth month of the Jewish calendar [\*Klein CEH 1]. Muss-Arnolt confirms that Ass. *abu* | *reed, bubrushes*, may be related to Ass. *abu* the month name [\*Muss-Arnolt CDA 4], for more information ▶ *أَبْ ʔāb*.

**Bibl.:** Also cf. Gesenius HCL 4; Glaire LHC 3f; Meier HWW 142f; Köcher Pflanzenkunde 2i53; Gelb CAD 1:199f,205; Black CDA 21; Buhl NHW 3a; Klein CEH 1; Davidson HCL 6f.

- Root Headword
  - Derivatives
  - Proto-Sem.
  - Reconstruction
- Sem. Cognates:
- Afro-Asiatic
- Cognates:
- Etymology
  - Further or suggested bibliography

# Two Views:

- But, in **CEDAL** (the **comprehensive** one)
- every derivative occurs as an independent headword and its development is studied regardless the whole root, and it has own proper cognates, according its grammatical role or measures.

اِفْتَعَلَ iʔtaʔara and اِيْتَزَرَ itazara also اِتَزَرَ ittazara [اِفْتَعَلَ i1ta2a3a of اَزَرَ ʔzr] *to wear or wrap oneself in a loincloth* اَلْبَسَ الْاِزَارَ, LA 71; Freytag LAL 1:31; Lane AL 52,141b; Baalbaki MAED 17, ◇ Syr. اَلْبَسَ or اَلْبَسَ (Ethpe.) *to gird oneself*, Payne Smith CSD 25, also cf. Heb. הִתְאָזַר (Hithpa.) [analogy to اِئْتَزَرَ\*] *id.*, Klein CEH 16, properly < *to strengthen one's self*, \*Jastrow DTTM 38, ► اَزَرَ *id.*

اِفْتَكَلَ iʔtakala and اِيْتَكَلَ itakala [اِفْتَعَلَ i1ta2a3a of اَكَلَ ʔkl] *to become corroded or cankered or decayed* اَكَلَ, also as in اِنْتَكَلَتِ النَّارُ *to blaze, flame, flare up*, LA 141b; Freytag LAL 1:46; Lane AL 71f; Baalbaki MAED 17, ◇ Syr. اَلْبَسَ (Ethpe.) *to be eaten, devoured, consumed*, e.g. by moth, fire, the sword, Payne Smith CSD 18, also cf. Heb. הִתְאָכַל (Hithpa.) [analogy to اِئْتَكَلَ\*] *to be consumed, burnt up, digested; to be worn off*, Jastrow DTTM 63, ► اَكَلَ *id.*

بَيْتٌ bayt [ʎbyt], pl. أَبْيَاتٌ, بَيْوْتٌ *house; chamber; apartment*  
 دار; properly *a tent*, having more than one pole (usually  
 of goat's hair), ◇ Ethiop. ቤት: bet; Sab. 𐩧𐩨𐩪 byt; Heb.  
 בַּיִת bayit; Aram. ܒܝܬܐ bayitā, ܒܝܬܐ; Syr. ܒܝܬ beyt,  
 ܒܝܬܐ baytā; NSyr. ܒܝܬܐ; Ugar. 𐎧𐎢𐎠 bt; Phoen. 𐤁𐤌 bt;  
 Ass. bētu; OAkk. bītu [𒂗 e, 𒂗𒂗 É: 𒂗𒂗𒂗 bi-i-tu];  
 also cf. Egypt. 𓆎 bet, 𓆎𓆏 bait *house, place*; ◇  
 Etymology unclear, but cf: (1) in comparison to  
 common (and easily moveable) *tent*, بَيْت used for a  
*house or larger tent*, hence tent is 'a daytime lodging  
 place', and بيت is 'a place for *lodging and passing the*  
*night*', whence perh. rel. ▶ بَاتَ *to pass overnight*, Meier  
*HWW* 524; (2) as *a dwelling place*, perh. rel. בוא *to come*  
*in, arrive, enter*, whence بيت *a place, where man*  
*comes back* (night for lodging in it), Jastrow *DTT* 167, cf. ▶  
 بَاءَ *to return*; (3) בַּיִת also בַּיִת perh. from בָּנָה a form  
 from root בָּנָה *to build*; for this cf. אֵישׁ with אִנְשׁ, and

בָּיַת; Gesenius HCL 115, whence بیت means ما بُنِيَتْ *what is built*, cf. CE. بَيَّتُ الْبَيْتَ, means: بَنَيْتُهُ *I built a house*, L, ► بَنَى *to build*, بَيْتٌ *tomb*.

بَيْتٌ bayt [√byt] *a verse (of a poem)* بيتٌ من الشعرِ ◊ CE. بيتٌ what consist of *certain known divisions or feet*, whence بيتٌ من الشعرِ termed بَيْتٌ metaphorically, because of the conjoining of its component parts, one to another, in a regular manner, like as those of *a tent* (made of hair) بيتٌ من الشعرِ are conjoined in its construction, L, Lane AL 280; ◊ MHeb. בֵּיתַן *stanza (of a poem)*.

بَيْتٌ bayt [√byt] *wife* عِيَالٌ, ◊ Heb. בֵּיתַן *wife* (in Talmudic texts sometimes it has been erroneously translated as *house*), Jastrow DTT 168; perh. rel. بَاتَ الرَّجُلُ *to marriage* ► تَزَوَّجَ, ► بَاتَ *to pass overnight* doing something.

# Some suggested formats for EDAL



# Example:

A

بَدَا badā (1) *to appear, come out* ظَهَرَ, (2) *to begin, start, launch* بَدَأَ, (3) *to change one's opinion* تَغَيَّرَ الرَّأْيُ, ◇ perh. rel. بَدَأَ meaning *to appear*, whence *to appear* 'another thing in one's mind', *L*, ► بَدَا *to appear*. (4) *a chief, lord* السَّيِّدُ, (5) *to void excrement or ordure; to break wind* أَنْجَى, (6) *a joint* المَفْصَلُ.

B

بَدَا badā<sup>1</sup> *to appear, come out* ظَهَرَ,  
بَدَا badā<sup>2</sup> *to begin, start, launch* بَدَأَ,  
بَدَا badā<sup>3</sup> *to change one's opinion* تَغَيَّرَ الرَّأْيُ, ◇  
perh. rel. بَدَأَ meaning *to appear*, whence  
*to appear* 'another thing in one's mind', *L*,  
► بَدَا *to appear*.  
بَدَا badā<sup>4</sup> *a chief, lord* السَّيِّدُ,  
بَدَا badā<sup>5</sup> *to void excrement or ordure; to*  
*break wind* أَنْجَى,  
بَدَا badā<sup>6</sup> *a joint* المَفْصَلُ,



An example for  
the arrangement of the  
Entries

# A virtual Two-consonant headword

## All meanings in one supposed headword

### Derivatives

أَبَّ  $\sqrt{?BB}$  [ $\sqrt{?b}$ ] from أَب  $\sqrt{?b}$  to incline, bend, properly to long, yearn, hence to move, agitate, also move suddenly up (to rise) and down (decline, prone), twist, flutter, > make bubble and flow, hit and shout out; also to break forth, spring, shine, grow. cf. هَب hb, هَف hf, عَب sb, عَف sf, غَب gb, وَب wb, قَب qb; تَب tb, دَف df, ذَف df, طَف tf; خَف hf, نَف nf. ▶ أَب  $\sqrt{?B}$

أَبَّ  $\sqrt{?B}$  [CAR. Ø i-iii : III-VIII (†)] perhaps originally to incline, bend, properly 1) to long, yearn, hence 2) to move, 3) to move forward > to direct, 4) to move forcefully forward > (to be prepared) to assault, 5) to move backward > to put back;

(1) أَبَّ  $\sqrt{?B}$  [CAR. i > : III-VIII(-XIV) > NAr.] to long, yearn (for one's homeland) (إلى وطنه) اشتاقَ [JL: أَبب; Lane AEL 3f], cf. هَبَّ habba | to love, like, as in حب الوطن patriotism [Wehr AWSG 1b; Cowan WAD 151]. ▶ أَبَّ  $\sqrt{?by}$ ; أَبَاة

(2) أَبَّ  $\sqrt{?B}$  [CAR. iii > : VII-VIII †] to move حَرَكَ [LA; QM], cf. هَبَّ habba | to run, to move suddenly; to blow (of wind); هَفَّ haffa | to move or proceed suddenly, أُسِرِعَ في سيره هَفَفَ haffafa | to move suddenly. ▶ هَفَفَ  $\sqrt{hff}$

(3) أَبَّ  $\sqrt{?B}$  [CAR. (i) : VII-VIII †] to become rightly directed دَفَّ daffa meaning a soft course and easy progression السَّيْرُ اللَّيِّنُ; hence: أَبَّ  $\sqrt{?B}$  may mean to travel through a shortcut, hence cf. قَصَرَ to shorten, and قَصَّ to cut; so in this meaning, أَبَّ  $\sqrt{?B}$  may be related to the family of تَبَّ tabba, cf. بَتَّ batta, بَتَّرَ batara, بَتَّلَ batala, بَتَّاكَ bataka, بَلَّتَ balata, تَلَّبَ talb, as تَلَّابُ tal'aba in اتَّلَّابُ الطَّرِيقِ the road was

# Cont'd

## Etymological discussion

*straightened and extended* امتدَّ واستقام و *hataba*, هتاب; and also cf. هتاب *hataba*, هَدَب *hadaba*, هَادَب *hadaba*, شَادَب *šadaba*; زعب *zafaba*; also cf. قَبَّ *qabba* to cut. ▶ بَتَّ

(4a) أَبَّ *ʔabba* [CAR. Ø-iii : III-IV-VIII †] *to be prepared* تَهَيَّأ, *to be equipped* تَجَهَّزَ [JL: أَبَب]; also (4b) أَبَّ *ʔabba* | *to be prepared to assault* هَزَمَ بِحَمَلَةٍ [LA; QM; TA]; cf. هَبَّ *habba* | *to be prepared; to assault*; cf. وَبَّ *wabba* | *to assault* هَجَمَ; also cf. عَبَا *ʔabaʔa* or عَبَو *ʔabawa* *to prepare; to mobilize (an army)*, [LA; Cowan WAD 585,589]; ◊ أَبَّ also may be related to the family of تَبَّ *tabba* *to stabilize; and also to perish*, cf. دَفَّ *daffa* | *to be equipped*, e.g. دَافَفَ, and also *to be prepared to assault*, e.g. الدَّافَّة; also cf. دَفَّ *daffa* | *to finish off, destroy* أَجَهَرَ; also cf. طَفَّ *taffa*, and طَفَّقَ *tafiqa*.

(5) أَبَّ *ʔabba* [CAR. III-VIII †] *to send back, put back, lay back*, as in رَدَّهَا إِلَيْهِ *he put back his hand on his sword to take it* إِلَى سَيْفِهِ

لَيْسْتَلَّهُ [LA; QM]; perh. related to (أوب) أَبَّ *ʔaba* [vawb] *to return*, also أَبَّ *ʔaba* *to catch*. ▶ أوب

◊ It seems that, there is no direct Sem. cognate for أَبَّ (see below †), but cf. Heb. הִבְהֵב *hibheb* | *to hesitate*, cf. above (3) هَفَفَفَ *hafhaf* | *to move suddenly*; for this opposite meanings see below †. ◊ Etymologically, أَبَّ *ʔabba* | *to long, yearn* seems to be related to أْبَى *ʔabā* | *to refuse, reject*; for this cf. أَبَّ *ʔabba* and أْبَى *ʔabā* [vaby], with عَفَّ *ʔaffa* and عَفَا (عفو) *ʔafā* [vʔfw] *to abstain*; for Ar. أْبَى *ʔabā* | *to refuse*, cf. Heb. נָסַב *nasab* *to want, be willing, consent*. ◊ Egy. اَبَّ *abb* | *to desire, love, be desired*; اَبَب, اَبَبُو *abeb, abebu* | *to love, wish for, desire, long for*; اَب *ab* *to wish for, desire, long for*, cf. Heb. נָסַב [\*Budge EHD 4,118]; اَب *ab* *to wish for, desire (wünschen, sich freuen)* cf. נָסַב [\*Erman WAS 1:6f]; also cf. Cop. εβ.ιηη *a wretched or poor person* [\*Černý CED 15], and its relationship to Heb. נָסַב and Ar. اَبْيَان *ʔabyān* [\*Vycichl DÉC 38]. ◊ Additionally, أَبَّ may be directly





# Another Example

## CE: Classical Etymology

أبأ √?B? [√?b-?] from أب √?b to *incline, bend*, properly to *bend to something, to gather around*, hence to *be thick and dark*, cf. عب Sb, غب gb; (considering the water in a pond), hence: to *rot, putrefy, spoil*, cf. غب gb; عف Sf, خم hm; also related to: to *cover, hide, ignore, and forgive*, cf. أو ?w; حب hb, خف hf; غف gf, غم gm; عم sm; also كف kf, etc. ▶ أب √?B

أَجْمَةٌ ?abā?at [CAR. Ø, i-v > : I-IV-VIII †] pl. أَبَاءُ ?abā? | *canebreak* أطراف القصب خاصة; also *cane, reed* قَصَبَةٌ; also *القصب* [AE: رعبل; SL: أبأ; QM: أبي], ◊ CE. The trilateral root is controversial among the classical authors: ?b?, ?bw or ?by [LA, TA], ◊ CE, derived from √?by | to *hinder, retain*, hence the canebreak acts as a barrier and prevents the walker or runner to go though *كان أبو بكر يشتقُّ* *الأبَاءَةَ من أَيْتٍ، وذلك أن الأجمة تَمْتَع وتَأْتِي على سالكها فأصلها عنده أَبَايَةٌ* [v?by] ?abāyat [v?by] ◊ CE.

## ◊: Main Etymology

[\*LA, \*TA], ◊ cf. Heb. נִבְּהָ ?ebēh | *reed, papyrus*; etymology uncertain [\*Brown HEL 3a]; Hiller (referring to Bochart, who derived Heb. נִבְּהָ from Ar. أَيْبِي), proposed the same origin for this Heb. word and Ar. أَبَاءُ and أَبَاةُ *cane, reed* (Bochartus igitur ab Arabico accinxit se, nomen נִבְּהָ derivat, ...) [\*Bochart Hieroz. 2:751; \*Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions مَأْبَاةُ ma?bāt [v?by] as *ماءٌ مَأْبَاةٌ water* which the camels *refuse or dislike* تَأْبَاهُ الإِبِلُ [\*SL; Lane AL 13a; \*Gesenius THC 11b]. For etymology of usage of BHeb. נִבְּהָתָא vessels of reeds, made of the *Papyrus nilotica*, such as were of frequent use among the Egyptians and Ethiopians; considering the meanings of Heb. נִבְּהָ to *be inclined, willing; to desire, wish*, and Ar. أَيْبِي to *be unwilling, refuse*, it has been named on account of their *very great swiftness* on the water, or others translated it as *ships of desire*, i.e. hastening with very great desire to the port. But Gesenius believes that it must be understood of *hostile vessels*, pirates, passing as quickly as possible over the water [\*Gesenius HCL 4]; Glaire refuses this opinion of



وماؤه شرّ المياه [TA]; we may consider the original meaning as *an evil low ground* or *pit*, hence *swamp*, *reed-bed*, ▶ أوب, and finally *reed*. ♦ Considering the discrepancies about the exact root of أباة among classical lexicographers and grammarians, and lack of diverse derivation of the root in Ar. language, and also the structure of the word, we may suppose that it is (at least an early) loan-word and then arabicized after a long time of using as an Ar. word. Regarding Sem. cognates, it seems that the original form is أبا and then it has been considered as coll. n. and the unit. n. أباة has been coined according to the Ar. tradition. The biliteral root may be supposed as ?B with a final augmentation of -?. ?B may be used simultaneously for a) *to be thin* and b) *to be thick*; originally *to incline, bend*, hence *to be flexible* (cf. meanings of *fresh and green herb or plant*), then > *to be freely bend to another one, to gather around*, hence *to be thick*; other meanings seemingly are secondary, > *to be thick and luxuriant* (of

plants), thence c) *to be stagnant, putrefy*; also d) *to cover, hide*. ▶

تابوت، غبي.

أباة ?aba?a [CAr. VIII(-XIII) †] as يسهم to throw dart or shoot an arrow [QM: أبي; QM 5], cf. أباة ?aba?a [\*TA], ♦ HS. For the first time mentioned in QM; It seems a misprint of أباة; If it is a genuine Ar. word, hence: ♦ Perhaps a denominative of أباة a reed, although MW allocates أبا and أباة in two separate root categories [MW 1b]; For أباة a reed, cf. رمح rumḥ | a spear, رماحة ramaḥa | to spear; سهم sahm | an arrow, سهم sahma | to shoot an arrow. ♦♦ But in the case of أبا, seemingly it is not used without سهم, hence أبا means purely to throw or shoot, although it is unlikely related to an independent root family, like حفأ hafā?a, حفأ hafāda | to throw down.



# Order of Headwords

# The **Headwords** are ordered by: *Latin alphabet* or *Ar. Abjad*

- **1) Lat. Order:**

A) Transcription of root consonants:

?bğd أبجد 'alphabet'...

B) Transliteration of the whole word:

?abğad أبجد 'alphabet'...

- **2) Ar. Abjad**

A) Transcription of root consonants:

أبجد ?bğd 'alphabet'...

B) Transliteration of the whole word:

أبجد ?abğad 'alphabet'...

## Example: *Leslau CDG*

**balotā 𐎠𐎡𐎢 (L1) 'knobby club';**

from Amh. *bālota*, same.

**balit 𐎠𐎡𐎣; see (*balya*), *bəlu*.**

**balātannā 𐎠𐎡𐎣𐎤 (L1) 'page, servant';**

from Amh. *blatenna*.

**balātanaššā 𐎠𐎡𐎣𐎤𐎥 (K), balātanaššā  
𐎠𐎡𐎣𐎤𐎥 (OT 578), balātanaššā 𐎠𐎡𐎣𐎤𐎥  
'constellation of the Bear';**



After the Headwords...

# Pronunciation: signs

- Which set of signs?

According to which reference?

Which one works better regarding technical handicaps

- *Italic* or straight

‘ ƒ c

’ ? c

ğ gh

# Pronunciation and *transliteration* signs

**Table A1(a).** Transliteration: Proto-Semitic (PS) consonants with their Hebrew and Arabic equivalents (see Lipiński 2001):

<i>l</i>	<i>k</i>	<i>y</i>	<i>z</i>	<i>ṭ</i>	<i>ḥ</i>	<i>ḥ</i>	<i>z</i>	<i>w</i>	<i>h</i>	<i>ḏ</i>	<i>d</i>	<i>g</i>	<i>b</i>	<sup>ʔ</sup>	PS
ל	כ	י		ט	ח	ז	ו	ה		ד	ד	ג	ב	א	Hebrew
ل	ك	ي	ظ	ط	خ	ح	ز	و	ه	ذ	د	ج	ب	أ	Arabic
<i>ṭ</i>	<i>t</i>	<i>ś</i>	<i>š</i>	<i>r</i>	<i>q</i>	<i>ḏ</i>	<i>ṣ</i>	<i>p</i>	<i>ḡ</i>	<sup>ʕ</sup>	<i>s</i>	<i>n</i>	<i>m</i>		
	ת	ש	ש	ר	ק		צ	פ			ע	ס	נ	מ	
ث	ت		ش	ر	ق	ض	ص	ف	غ	ع	س	ن	م		

# Pronunciation and *transliteration* signs

**Table A1(b).** Consonant mapping: The “lost” PS consonants (depicted by blank spaces in the transliteration table) were mapped to remaining consonants according to the scheme below (see Lipiński 2001):

<u>d</u>	<i>b</i>	<i>z</i>	<i>g</i>	<i>d</i>	<i>s</i>	<u>t</u>	PS
z 𐤆	<i>b</i> 𐤁	<i>z</i> 𐤆	<sup>ʿ</sup> <i>y</i> 𐤅	<i>z</i> 𐤆	<i>s</i> 𐤏	<i>s</i> 𐤏	Hebrew
<i>d</i> 𐤃	<i>b</i> 𐤁	<i>t</i> 𐤐	<sup>ʿ</sup> <i>y</i> 𐤅	<sup>ʿ</sup> <i>y</i> 𐤅	<i>s</i> 𐤏	<i>t</i> 𐤐	Aramaic
( <i>z</i> ) <sup>a</sup>		( <i>s</i> ) <sup>a</sup>		( <i>q</i> ) <sup>a</sup>	( <i>s</i> ) <sup>a</sup>	( <i>s</i> ) <sup>a</sup>	
<u>d</u> / <i>d</i>	<i>b</i>	<i>z</i> / <i>g</i> <sup>b</sup>	<i>g</i>	<i>z</i>	<i>s</i>	<u>t</u>	Ugaritic

<sup>a</sup> Old Aramaic; <sup>b</sup> Rare

# Pronunciation: rules

- The **finals** of the nouns?

أَبَدًا *ʔabad<sup>an</sup>* [CAr. Ø, Q, I-XII > NAr.]

adv. forever, eternally, very long time,

*ʔabad<sup>an</sup>*    *ʔabad<sup>an</sup>*

*ʔabad<sup>ā</sup>*    *ʔabad-*

أَخْبُوطُ *ʔuḥbūtu* [NS-NAr.; Egy. Ar. Dial.] (zool.) octopus

دَوْل [QAAE 23a; MfL 4c],

*ʔuḥbūt-*    *ʔuḥbūt<sup>u</sup>*    *ʔuḥbūt<sup>u</sup>*    *ʔuḥbūt<sup>un</sup>*

أَرطُنْسِيَّةُ *ʔurṭunsiyatu* [NAr.] (bot.) hortensia, hydrangea,

tea-of-heaven زَهْرَةُ الْيَابَانِ [QAAE 28a],

*ʔurṭunsiy<sup>at-</sup>*    *ʔurṭunsiy<sup>ah</sup>*

*ʔurṭunsiy<sup>a<sup>t</sup></sup>*    *ʔurṭunsiy<sup>a<sup>h</sup></sup>*

*ʔurṭunsiy<sup>a<sup>tu</sup></sup>*    *ʔurṭunsiy<sup>a</sup>*

# Historical Information:

- pre-Islamic: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
- *Nahḍa*
- post-*nahḍa*
- dialects

إتْمِد

- Without Historical Information:

- Only mentioned the books or lexicons referred

→ <sup>إتْمِد</sup> 'itmid *an ore of antimony; or antimony, stibium; collyrium-stone, or stimmi*, in LA in the article <sup>إتْمِد</sup>, is defined as <sup>حجر يتخذ منه الكحل</sup>, LANE *AEL* 352. ◇ < Grk. <sup>στίμμι(ς)</sup> also <sup>στίμμυδος</sup> *stibium, sesquisulphuret of antimony*, whence a dark pigment was made, with which women, esp. in the East, stained their eyelids, so as to add to the beauty of the eyes, \*FRAENKEL *AFA* 153; LIDDELL-SCOTT *GEL* 1431b, related to Copt. <sup>CTHΛ</sup>, <sup>CTHΛ</sup> *antimony (stibium), kohl*, CRUM *CD* 364b; \*BLAU *ZDMG* 25:532, < Egypt. <sup>ⲡⲓⲛⲟⲩ</sup> <sup>ⲡⲓⲛⲟⲩ</sup> *śdm* also <sup>ⲡⲓⲛⲟⲩ</sup> <sup>ⲡⲓⲛⲟⲩ</sup> *śmd* *to paint the eyelids with stibium* [schminken, die Augen], ERMAN *WAS* 4:370; \*VYCICHL *DÉC* 199. ◇◇ Fraenkel, *ibid.*, pointing to the ancient historical documents, believes that the origin of this pigment of eyelids is from Africa, and it has been introduced by Somaliland to Egyptians, cf. STRABO XVI:755.

# Historical Information:

- Providing a Complete Historical Study of the Word:
- **CAr.** = Its position in the Classical Arabic
- **Ø** = Usage in Pre-Islamic Period Every number stands for 100 years after emerge of Islam
- **Small Roman** Numbers = The word mentioned in texts
- **Capital Roman** Numerals = The word mentioned in the Ar. Lexicons
- **For Example:** [CAr. Ø-i > : I-XII > \*NAr.] = This word mentioned in the Pre-Islamic and first century after Islam's emerge as orally tradition or early texts, which has been mentioned in the > Lexicons from first to the Twelfth Centuries, then received by Modern Arabic.
- **or** [V-VII †] means that the word mentioned in the classical lexicons from the Fifth to the Seventh centuries, then it died away!

# Historical Information:

أَب √?BB [√?b] from أَب √?b to *incline, bend*, properly

أَبَّ √?abba [CAr. Ø i-iii : III-VIII (†)] perhaps originally to

(1) أَبَّ √?abba [CAr. i > : III-VIII(-XIV) > NAr.] to

(2) أَبَّ √?abba [CAr. iii > : VII-VIII †] to move حَرَّكَ

(3) أَبَّ √?abba [CAr. (i) : VII-VIII †] to become rightly

(4a) أَبَّ √?abba [CAr. Ø-iii : III-IV-VIII †] to be

(5) أَبَّ √?abba [CAr. III-VIII †] to send back, put back,

# Historical Information:

أَبَدًا *ʔabad*<sup>ar</sup> [CAr. Ø, Q, ii > : I-XII > NAr.] adv. Qur'ānic meanings: 1) *forever, eternally, very long time* as in ﴿خَالِدِينَ فِيهَا أَبَدًا﴾ there they are to remain *forever* [Q

[CAr. Ø, Q, ii > : I-XII > NAr.]

4]; NAr. 1) *never, not at all, absolutely not, by no means, by no chance, in no case, under no conditions, on no account* مُطْلَقًا، قَطُّ; 2) *always, forever, ever* دائماً [Ba'albaki MAED 22a], cf. خلد.

# Historical Information:

أَبَدِيَّةٌ *?abadiyyatu* [CAr. III-VIII > \*NAr.] as in لا أفعله أبَدًا

الأَبَدِيَّةُ [JL], and then also أَبَعَدَ الأَبَدِيَّةُ; NAr. *eternity, perpetuity, eternal existence, eternal, duration, endlessness*

[Ba'albaki MAED 22b]

[CAr. III-VIII > \*NAr.]

# Uses of Historical Information:

- 1) Pursuing the **semantic changes** and **expansions**
- 2) Determining the time of **phonetically changes** of the root
- 3) Correcting the **misprinting** and **misspellings** in the manuscripts
- 4) Correcting the **misunderstanding** the classical authors
  
- One of the vital roles of the Etymological dictionaries is correcting the mistakes in the manuscript copying considered incorrectly “true” through the decades!

# Uses of Historical Information:

- 1) Pursuing the **semantic changes** and **expansions**

(1) أَبَّرَ *?abara* also as أَبَّرَ *?abbara* [CAr. Ø, i-ii > : I-XII]

pollinate and fecundate (a palm tree) لَقَّحَ النَّخْلَ; also as in

أَبَّرَ النَّخْلَ وَ الزَّرْعَ *to dress or put in a good and proper state*

أَصْلَحَهُ [Mfd; KA; TL; JL; Ş; LA; QM; TA], cf. و بر as in

وَبَّرَتِ النَّخْلَةَ *to be pollinated* لُقِّحَتْ [\*TL; \*LA; ], cf:

أَبَّرَ *?abira* [CAr. XII] to be good, fit; to suit صَلَحَ [TA]. cf. بَرَّ

بَارًا, فخر, خير, رَبَّ; طَبَّ; بَأَى.

أَبَّرَ *?abara* [CAr. XII] to make good, fit, suit أَصْلَحَ [TA].

# Uses of Historical Information:

- 2) Determining the time of **phonetically changes** of the root

(4) أَبْرَأَ *ʾabbara* [CAr. VII-XII] [[as وَبَرَّ II-XII]] as in أَبْرَأَ الأَثْرَ to

*wipe out or efface* (someone's trace on the sand or earth)

عَفَى عليه من التراب; وَبَرَّ [LA; \*TA] [[TL; etc.]], cf. بَرَّرَ

*barrara*, بَرَّءَ *barraʿa*.



# Uses of Historical Information:

- 3) Correcting the **misprinting** and **misspellings** in the manuscripts

(2) أَبَثَّ *?abata* [CAr. ii > : II-XII †] *to jump*, cf. أَبْتُ *?abtu*  
n. *jump* قَفَزُ [TL; TA],  
أَبْتُ *?abtu* [CAr. ii > : II-XII †] *jump* قَفَزُ [TL]; ◇ Some texts  
mention الْفَقْرُ: الْأَبْتُ, it may be a corrupted form and  
misreading of فقر *poverty*, for قفز *leap* [cf. TA].

قفز < - > فقر

## Uses of Historical Information:

- 3) Correcting the **misprinting** and **misspellings** in the manuscripts

إِبْلِيْزُ *ʔiblīzu* also أَبْلِيْزُ *ʔablīzu* [CAR. ] *loam* [(Nil-) Schlamm], also إِبْلِيْزِيُّ *ʔiblīziyyu* as in طِينِ إِبْلِيْزِيٍّ *loam* [(Nil-) Schlamm], Krahl WAD 17.

Also in classical Ar. lexicons: طِينُ الْمِصْرِ الإِبْلِيْزِيّ means: *the mud of Egypt* [QM], *what, the Nile leave behind it after retiring from the surface of the ground* [QM], *و هو ما يُعَقِبُهُ النَّيْلُ بَعْدَ ذَهَابِهِ عَن وَجْهِ الأَرْضِ*; *a foreign word arabicized* [TA]. *و العامة تقول بالسين* *أَعْجَمِيَّة*;

A foreign word arabicized, perh. from the Grk. *πηλός*, as suggested by De Sacy, who also remarks that it might be derived from the Grk. *ἰλός* with the Egyptian masc. art. *π*, were it not that *ἰλός* is fem.: (see his *Abd-Allatif* 8) if we might suppose *ابليز* to be an old mistranscription for *ايليز*, we might with good reason derive it from *ἰλός*, which, as pronounced by the modern Greeks, very nearly resembles *إبليز* in sound, as mentioned also above: *some of the vulgar pronounce it with sīn*, Lane AEL 248.

**Grk.** *πηλός* *clay, earth*, such as was used by the mason and potter, Lat. *lutum*; *πηλός* was sometimes used merely for *ἰλός*, *mud, mire*;

Also cf. Grk. *Ἰηλούσιον* a town on the coast of Egypt bordering on Arabia; as adj. *τὸ Ἰηλούσιον στόμα* the Eastern mouth of the Nile; *ἡ Ἰηλούσιος ἐορτή* (in Egypt) is expl. *muddy*, Liddell-Scott GEL 1210.

The latter, may be compared with *طِينِ إِبْلِيْزِيٍّ* *the mud of that town*.

Also cf. **Cop.** *Λοιζε, Λωιζι* *mud, filth*; *πηλοῦ βάραθρον*, Crum CD 149a.

# Uses of Historical Information:

- 3) Correcting the **misprinting** and **misspellings** in the manuscripts

A foreign word arabicized, perh. from the Grk.  $\pi\eta\lambda\acute{o}\varsigma$ , as suggested by De Sacy, who also remarks that it might be derived from the Grk.  $\acute{\iota}\lambda\acute{\upsilon}\varsigma$  with the Egyptian masc. art.  $\pi\iota$ , were it not that  $\acute{\iota}\lambda\acute{\upsilon}\varsigma$  is fem.: (see his *Abd-Allatif* 8) if we might suppose  $\text{أبليز}$  to be an old mistranscription for  $\text{إيليز}$ , we might with good reason derive it from  $\acute{\iota}\lambda\acute{\upsilon}\varsigma$ , which, as pronounced by the modern Greeks, very nearly resembles  $\text{إيليز}$  in sound, as mentioned also above: *some of the vulgar pronounce it with sin*, Lane AEL 248.

# Uses of Historical Information:

- 4) Correcting the **misunderstanding** the classical authors

اليُورورُ: الجِلوازُ (عند أبي علي)، قد ذكره المصنّف في «أثر» التُّورُورُ،  
التُّورُورُ، التُّورُورُ (الثورور، التوثور) (تاج العروس).  
أثر: (\*! الأتورُورُ) ، بالضمّ ، أهمله الجوهريُّ ، وهي لغةٌ في ( التُّورُورُ  
( مقلوبٌ عنه ، وسيأتي قريباً . التَّأثُورُ  
عن ابن الأعرابيِّ : \*! التَّوَأثِيرُ : الشَّرَطُ

שטר sudar. سطر (Hommel, Chr. 124), ar. سطر  
schreiben, aram. שטרָא, ܫܬܪܐ (nab., palm. שטר

يُورور، توثور، ثورور،

تورور، توثور، أترور، تأثور

## Uses of Historical Information:

- 4) Correcting the misunderstanding of the classical authors

أَبَاءٌ ?aba?a [CAr. VIII(-XIII) †] as أَبَاهُ بِسَهْمٍ to throw dart or shoot an arrow رَمَاهُ [QM: أَبِي; QṭM 5], cf. أَثَاءٌ ?ata?a [\*TA], ◇ HS. For the first time mentioned in QM; It seems a misprint of أَثَاءٌ; If it is a genuine Ar. word, hence: ◇ Perhaps a denominative of أَبَاءَةٌ a reed, although MW allocates أَبَاءٌ, and أَبَاءَةٌ in two separate root categories [MW 1b]; For أَبَاءَةٌ a reed, cf. رُمَحٌ rumḥ | a spear, رَمَحَ ramaha | to spear; سَهْمٌ sahm | an arrow, سَاهِمٌ sahima | to shoot an arrow. ◇◇ But in the case of أَبَاءٌ, seemingly it is not used without سَهْمٌ, hence أَبَاءٌ means purely to throw or shoot, although it is unlikely related to an independent root family, like حَفَأَ hafā?a, حَفَضَ hafada | to throw down.

أَثَاءٌ ?ata?a [CAr. iii-v > : (I-)VII-XII †] as in أَثَاهُ بِسَهْمٍ to throw dart or shoot an arrow رَمَاهُ بِهِ, also rarely as أَثَاءٌ ?atā [(KA: ثَأَاءٌ); Ṣ: ثَأَاءٌ; Ṣāg: ثَوًّا]; LA, QM, TA: أَثَاءٌ],

# Historical Categories

- **CAr.** : Classical Ar.
- **PCAr. or PMAr.** : Post-Classical or Pre-Modern Ar.
- **NAr.** : New or Modern Ar.
- **NS-CAr. Dial. Tam.** : Non-Standard CAr.
- **NS-NAr. Dial. Egy.** : Non-Standard NAr.

## Historical Categories

كأنّ الجيم بدلٌ عن الأبدُ; eternity; forever [NS-CAr. vii > : XII] <sup>ء</sup>أَبَجٌ *?abaḡu*

*?abadu* [\*Ṣāḡ > TA], وهو غريب

أوكفَ <sup>ء</sup> *?awkafa* [CAr. ii > : II-XII] as <sup>ء</sup>أوكفها to bind a packsaddle (on ass)

[TL; Ṣ]; شدُّ عليها الإكاف

آكفَ <sup>ء</sup> *?ākafa* [NS-CAr. Dial. Tam. I-VIII] as in آكفَ الدابةَ to put a

packsaddle (on ass) وضع عليها الإكاف [KA; Ṣ; QM]; as in آكفَ البغلَ aa

لغة بني تميم <sup>ء</sup>أوكفه لغة أهل الحجاز

[\*TL; LA],

أغا <sup>ء</sup> *?aḡā* [pl. <sup>ء</sup>أغوات *?aḡawāt*] (also as <sup>ء</sup>آغا *?āḡā*) [MAr. > \*NS-NAr. Dial.

Alger., Iraq., Syr., Leb., Sudan., Tun. Ar.] *aga, lord, master, sir*; title of palace *eunuchs* and other high ranking civil and military officials of the Ottoman empire, \*Hinds *DEA* 26; \*Wehr *AWSG* 30; \*Aytaç *ALTK* 29, ◇ <

Turk. <sup>ء</sup>اغا *aḡa* [xiii] (*rural*) *Lord, master; local big...*

# Grammatical information

- adj. adjective
- coll. n. Collective generic noun اسم جنس جمعي
- f. fem.
- inf. n. infinitive noun
- pl. mult. : plural of multitude
- pl. pauc. : plural of paucity
- sg. singular
- unit. n. Noun of unity واحدٌ، واحدةٌ
- v. verb

# Further information

- \* = hypothetical form
- (**anat.**) anatomy
- (**astr.**) astronomy
- (**bot.**) botanic
- (**Christ.**) Christian, Christianity نصرانية
- (**geogr.**) geography
- (**interj.**)
- (**med.**) medicine
- (**TA**) : Terminologia Anatomica
- (**trad. soc.**) traditional society
- (**zool.**) zoology

## Grammatical information

أَكْمَةٌ *ʔakamat* [CAr. Ø : I-VIII > NAr.] pl. أَكْمَاتٌ *ʔakamāt*, أَكْمٌ *ʔakam*, أَكْمٌ *ʔakum*, أَكْمٌ *ʔukm*; its pl. as إِكَامٌ *ʔikām*, > أَكَامٌ *ʔākām*, > أَكْمٌ *ʔākum* | *hill, mound of a single collection of stones* [KA]; *an eminence; a place that is more elevated than what is around it, and is rugged, not to the degree of being stone* الرابية؛ هو الموضع الذي هو أشدُّ [TL; Ṣ; QM; Lane AEL 73b], NAr. *hill, hillock, mound* تَلَّةٌ *talā*, تَلٌّ [Baʿalbaki MAED 154].

أَكْمَةٌ pl.	→ أَكْمَاتٌ <i>ʔakamāt</i> ,
	→ أَكْمٌ <i>ʔakam</i> ,
	→ أَكْمٌ <i>ʔakum</i> ,
	→ أَكْمٌ <i>ʔukm</i> ; → إِكَامٌ <i>ʔikām</i> , → أَكَامٌ <i>ʔākām</i> , → أَكْمٌ <i>ʔākum</i>

# Grammatical information: verb types or measures

❖ Based on the scope of the dictionary we may use:

• Roman numerals: II, IV, IX, X

• Measure in Arabic: تَفَعَّلَ

• As transcript: *tafaʕʕala*

• As numeral and letters:

*ta1a22a3a*

فَعَلَ      فَعَّلَ      فَاعَلَ

أَفْعَلَّ      اِنْفَعَلَ      اِفْتَعَلَ

تَفَاعَلَ      تَفَعَّلَ      اسْتَفَعَلَ

# Grammatical information: verb types or measures

تَأَبَّبَ *taʔabbaba* [ʔabb] [CAR. ? vii > : VIII †] *to be surprised* تَعَجَّبَ, *to*

*boast* تَبَجَّحَ [Šāğ > TA], ◇ أب in the measure of (V) تَفَعَّلَ *tafaʔʔala*

(Ta1a22a3a); ◇ Perh. related to أَبَأُ *ʔbʔ* or أْبَى *ʔby*; cf. Heb. אָבָה *to*

(V) تَفَعَّلَ *tafaʔʔala* (ta1a22a3a)

in (أَبَاءَةٌ) [cf. Gesenius HCL 6], whence cf. حَبَدَ *ḥabada*, حَمَدَ

*ḥamada*, also مَدَحَ *madaḥa*, and هَتَفَ *hatafa*, (and perh. عَظِمَ in this

meaning), all words mean: *to praise, extol*; ◇ Etymologically, more

related to أَبَّبَ *ʔabbaba* | *to cry, shout*, the original meaning...

Sometimes the word in different measure, may denote a new root (semantically or etymologically)

أَبَدَ √?BD [√אבד] [CAr. Ø, Q : I-XII > NAr.]

(1) أَبَدَ ?abada [CAr. II-VIII > NAr.] as in أَبَدَ بِالْمَكَانِ *to stay, remain, linger* (at a place) أَقَامَ لَمْ يَبْرَحْهُ [TL; LA]; NAr. *to stay in, remain in, abide in* [Ba'albaki MAED 21b], cf. عَبَدَ ?abida | *to stay at, remain at* يَفَارِقُهُ لَمْ يَزْمِهِ دَامَ | *to last, continue, remain*. cf. roots meaning: *to subside, calm down* دَبَأَ daba?a, سَكَنَ hamada, هَمَدَ hamada, خَطَمَ haṭama, هَدَأَ hada?a, هَدَنَ hadana. For *to stay for a long time*,

تَأَبَّدَ ta?abbada [CAr. VII-XII †] as in تَأَبَّدَ الْوَجْهُ *to have pox or spots on the face* لَطَخَ وَصَمَ لَوْثَ [LA; QM], نَمِشَ [TA], كَلَفَ

# Structure of the Entries:

أَبَتَ *ʔabata* [CAr. Ø: II-XII †] *to become so hot* [Ağn; Ş; MjL; TA],

# Adding Usage Information:

- Eng. meaning
- variants
- Ar. synonyms
- usage in context  
an example
- other  
supplementary  
explanations

أَبَتَ *ʔabata* [CAR. Ø: II-XII †] *to become so hot* [Ağn; Ş; MjL; TA],

أَبَتَ *ʔabata* also أَبَتَ *ʔabita* [CAR. Ø: II-XII †] *to become so hot* [Ağn; Ş; MjL; TA],

أَبَتَ *ʔabata* also أَبَتَ *ʔabita* [CAR. Ø: II-XII †] *to become so hot* اَشْتَدَّ

حَرُّهُ وَغَمُّهُ [Ağn; Ş; MjL; TA],

أَبَتَ *ʔabata* also أَبَتَ *ʔabita* [CAR. Ø: II-XII †] *as in* أَبَتَ الْيَوْمِ (of day)

*to become so hot* اَشْتَدَّ حَرُّهُ وَغَمُّهُ [Ağn; Ş; MjL; TA],

أَبَتَ *ʔabata* also أَبَتَ *ʔabita* [CAR. Ø-i > ii-iii : II-XII †] *as in* أَبَتَ الْيَوْمِ

(of day) *to become so hot* اَشْتَدَّ حَرُّهُ وَغَمُّهُ, *and also a day, in which*

*does not blow the wind* سَكَنَتْ رِيحُهُ [Ağn; TL; JL; Ş; MjL; LA; QM; TA],

# Ar. Synonyms

- Although inserting the Ar. Synonyms: overwhelm the text and enhance the size of the dictionary
- But:
- 1) They may be themselves the **cognates**, or the **primary roots**
  - 2) Or they can guide us to the **cognates** having the same Ar. explanations

# Ar. Synonyms

- 1) They may be themselves the **cognates**, or the **primary roots**

كل هذا في *hot* (day) يومٌ أبتُّ [CAr. i-iii > : II-XII †] as in أبتُّ *ʔabtu*  
شدة الحرِّ، ومحتٌ، وكذلك حمتٌ، [ \*TL; JL; Ş; MjL; LA; QM;  
TA].

أبتُّ *ʔbt* → حمت *hmt*, with metathesis محت *mḥt*

# Ar. Synonyms

- 2) Or they can guide us to the **cognates** having the same Ar. Explanations

أَبَتْ *ʔabata* [CAr. Ø-i > ii-iii : II-XII †] as in أَبَتْ الْيَوْمَ (of day) *to become*  
so hot اشْتَدَّ حَرُّهُ [Ağn; TL; JL; Ş; MjL; LA; QM; TA],

- Searching اشْتَدَّ حَرُّهُ we may find these synonyms, namely probable cognates

ذَابَتْ *dāba* as in ذَابَتِ الشَّمْسُ (of the sun) *to become so hot* اشْتَدَّ حَرُّهَا;

حَمَتَتْ *hamata* as in حَمَتِ الْيَوْمَ (of day) *to become so hot* اشْتَدَّ حَرُّهُ

حَمَا *hamā* as in حَمِيَّتِ الشَّمْسُ وَ النَّارُ (of fire and the sun) *to blaze*

*and become so hot* اشْتَدَّ حَرُّهُ [LA].

# Ar. Synonyms

- 2) Or they can guide us to the **cognates** having the same Ar. Explanations

أَبْتَةٌ *?abtatu* [CAr. VII-XII †] as in الغَضَبِ أَبْتَةٌ *fury; intensity, severity (of wrath)* شِدَّتُهُ و سَوْرَتُهُ [LA; QM; TA].

- Considering أبت, and searching for verbs meaning: to be angry with, furious at, frown, we may find:

أَبَدَ *?abida*, عَبَسَ *?abasa*, عَاتَبَ *?ātaba*, and نَفَتَ *nafata*, also نَتَّ، and غَضِبَ ▶. حَبِطَ، غِيظَ

# Etymological Section in EDAL:

# Etymological Section:

- “The Etymology” section contains:

- 1) Sem. **Cognates**

1-1) Afro-Asiatic Cognates

And also may be connected to other languages e.g.:

1-2) Nostratic: Indo-European etc.

- 2) **Etymological discussion.**

- We may add another section:

- 3) CE: **Classical Etymology**, the etymological studies suggested in Ar. classical lexicons or philological texts, almost are *folk or popular etymologies*, *and also some are kidding* 😊!

# Sem. Cognates: Languages

- **Akk.** Akkadian
- **Amh.** Amharic
- **Amor.** Amorit
- **Ar.** Arabic
- **Aram.** Aramaic
- **BHeb.** Biblical Hebrew
- **Eth.** Ethiopic
- **Haḏ.** Haḏramawt
- **Heb.** Hebrew
- **jBab.** Young Babylonian
- **M-** Medieval/Middle
- **Mand.** Mandaic
- **PMAr.** Pre-Modern Arabic
- **MAss.** Middle Assyrian
- **MBab.** Middle Babylonian
- **Meḥ.** Meḥrī
- **Moab.** Moabit
- **Mong.** Mongolian
- **N-** New/Modern
- **Nab.** Nabataean
- **NAr.** Modern Arabic
- **NAss.** New Assyrian
- **NBab.** New Babylonian
- **NHeb.** Modern Hebrew
- **NSCAR.** Non-Standard CAr.
- **OAss.** Old Assyrian
- **OBab.** Old Babylonian
- **Phoe.** Phoenician
- **Sab.** Sabaic
- **Sab.** Sabaeen
- **Sam.** Samaritan
- **Sem.** Semitic
- **Syr.** Syriac
- **Ṭam.** Ṭamūdic
- **Tigr.** Tigre
- **Tigrin.** Tigrinya
- **Ugar.** Ugaritic

## Sem. Cognates: Materials

**Eth.** ለጎዎ፡ ṽəḥəw, also ለጎ፡ ṽəḥ<sup>w</sup>, pl. ለጎዎ፡ ṽəḥaw *brother, blood relation, kindred, kinsman, fellow-countryman, friend* [*frater: agnates, cognatus, affinis; contribulis, popularis; socius, amicus*];

**Amh.** ወንድም፡ wändəm (for wäldəm);

**Sab.** 1. ኮድ ገካ, ኮድየ ገካy, pl. ኮድየ ገካy, ኮድወጽ ገካwt *brother; clan-fellow; ally* أخ؛ ابن العشيرة الواحد؛ حليف  
2. ኮድጽ ገካt, pl. ኮድጽ ገካt *sister* أخت, Beeston SD 4.

**Heb.** 1. אָהַב ṽah [אָהַב, cf. אָהַב], pl. אָהַבִּים ṽahīḇīm, אָהַבִּינִי ṽahīḇīn *brother, kinsman; fellow, equal, fellow-believer brother*; אָהָא? ṽahā?, אָהָא? ṽahā? *brother*; אָהָוָה ṽahāvāh *brotherhood, brotherly love, friendship*; transfer. *jointly*; **Aram.** אָהַב ṽah, אָהָא? ṽahā?, אָהָא? ṽahā? *brother* Levy CWT 8.

**Syr.** 1. أَاهَا? ṽahā?, pl. أَاهِينِ ṽahīn, أَاهِي? ṽahī? *brother*; derivatives: (in a wide sense for) *any kinsman or for one of the same tribe or nation; a friend, neighbor, companion, colleague, associate*, Payne Smith CSD 9; Payne Smith TS 110ff.

**Aram.** 1. אָהַב ṽah- *brother*; 2. אָהָא? ṽahāt, Brown HEL 26f; Cook GA 15.

**Phœ.** 1. אָהַב ṽah *brother* [Bruder]; 2. אָהָא? ṽah *sister* [Schwester], Bloch PG 11.

**Nab.** 1. אָהַב ṽah *brother* [*frère*]; 2. אָהָא? ṽah *sister* [*sœur*], Cantineau NL 59.

**Ugar.** 1. אָהַב ṽah *brother*; 2. אָהָא? ṽah t (ṽa-Āātu) *sister*, Schniedewind UG 184.

**Oakk., Ass., Bab.** 1. aḥu [𐎶-𐎠 šī-eš ŠEŠ = 𐎶-𐎠 a-Āu] (natural) *brother*, ∴ older/younger brother; father's brother, uncle; transf. (address of people of equal rank) *colleague, fellow tribesman, deputy teacher, friend, companion, neighbor; one another, mutually*; 2. aḥātu [nin NIN = 𐎶-𐎠 a-Āa-tum] *sister*, transfer. *one (another)*;

**OBab.** 1. [ŠEŠ.A.NI = 𐎶-𐎠 a-Āu-šu] *brother*,

**NAss.** 1. [𐎶-𐎠 pa-a PAP = 𐎶-𐎠 a-Āu (also a-bu)] *brother*, Gelb CAD 1,I:171ff,195ff; Black CDA 7f.

# Sem. Cognates: Materials

- Sem. Cognates should be in the “original scripts”?
- Why *Yes*, why *Not*?
- Technical limitations limits us or,
- the *transliterations* are more useful for etymological purposes?

# Sem. Cognates: Materials

- Some older texts used:
- Only original scripts, e.g. *Jeffery FVQ*

Here also the absence of the initial ʾ stands against a direct derivation from the Heb. **יִשְׂרָאֵל**, and points to a Christian origin, cf. Gk. Ἰσραήλ, Syr. **ܝܫܪܐܝܠ**; Eth. **ኢስራኤል**. The probabilities are in favour of a Syriac origin <sup>2</sup> especially in view of the Christian Palestinian forms **ܝܫܪܐܝܠ**; **ܝܫܪܐܝܠ** (Schulthess, *Lex*, 16). The name was doubtless well enough known to the people of Muḥammad's day and though no pre-Islamic example of its use in N. Arabia seems to have survived <sup>3</sup> **ⲓⲥⲣⲁⲓⲗ** occurs in S. Arabian inscriptions, cf. *CIS*, iv, 543, l. 1.

# Sem. Cognates: Materials

- Modern texts almost use **only** transliteration, e.g. *Militarev* JLR 1:101

## 1.2.4. \*ʔi/qrw- 'calf; bull'

Sem. \*ʔi/qrw-ān- ~ \*ʔawr- 'calf, bull': Syr. ʔarwān- 'calf'; Arab. ʔirān- 'male oryx' (*šātu ʔirānin* 'bull'); Amh. *awra* 'male (animal), dominant or alpha male; bull'; Gur. \*ʔaraʔly- 'cows'.

Egyp. (MK) *ir-t* 'calf', (Dem.) *iry-t* 'milking cow'.

Berb. \*-*HirVy* 'calf': Ayr *ehəri*, Shilh *irey*, &c.

Chad. W.: Dera *wóré*, *ara* 'meat', Sha ʔarwà 'ox'.

Cush. N.: Beja *oreo* 'bull, steer', *rēw* 'cow'; E.: Saho, Afar *awr* 'bull', LEC: Somali *awr* 'he-camel', Rendille *or* 'he-camel, bull', Oromo *oor-oo* 'burden camel', Arbore ʔáar , Dasenech *ar* 'bull', &c., HEC: Burji *arráy*, *arʔáy* 'bull', ʔre 'calf'; Yaaku *reheʔ* 'calf'.

(?) Omot. N.: Malo *hāri* 'cattle', Oyda (*h*)*arr* 'cow'.

[ ] Cf. [BLA. Beja: 236, 269]; [SED II: №16]; [AADB].

# CE: Classical Etymology

- Almost 40% of these etymologies may work, so we may use them!
- ❖ Almost of these etymologies are about:
  - 1) introducing the “non-standard” or **dialectal variants** of an Standard form of the word
  - 2) the **grammatical deformations** of a word and elucidating the original form
  - 3) Introducing the **Ar. cognates**
  - 4) And rarely “pure etymological suggestions”, almost **popular etymologies!**

# CE: Classical Etymology

- 1) introducing the “NS: **Non-Standard**” or **dialectal variants** of an Standard form of the word

كَانَ; الْأَبَدُ *?abaġu* [NS-CAr. vii > : XII] *eternity; forever* أَبَجْ

أَبَدُ *?abadu* [\*Ṣāġ > TA], الجيم بدلٌ عن الدال، وهو غريب

الصَّاعِنِي فِي زَوَائِدِ التَّكْمِلَةِ

# CE: Classical Etymology

- 2) the **grammatical deformations** of a word and elucidating the original form

(11) اِتَّخَذَ أَبًا [TL>TA], *to adopt someone as a father* اِسْتَأَبَّ [CAR. ii> : II-VII †] also as اِسْتَيْبَّ [LA]; ◊ (CE) ، **قَالَ الْأَزْهَرِيُّ: وَإِنَّمَا شُدِّدَ الْأَبُ وَالْفِعْلُ مِنْهُ،** وهو في الأصل غير مشدد، لأنَّ أَصْلَ الْأَبِ أَبٌ، **فَرَادَ وَأَبْدَلَ الْوَاوَ بَاءً** كما قالوا قِنُّ **أَبُو** [ \*TL>TA]. For أَبٌ 'ab father ▶

(5) ◊ اِتَّعَبَرَ *i?tabara* [CAR. VIII-XII] as in اِتَّعَبَرَ الْبَيْرَ *to dig a well* ، حَفَرَهَا ، مَقْلُوبٌ مِنَ الْبَارِ [QM], as noted in classical dictionaries **مَقْلُوبٌ مِنَ الْبَارِ** metathesis has taken place for بَار [ \*TA], cf. فَارَ fa?ara, حَفَرَ hafara; also cf. بَار ▶ (فَارٌ ~ بَارٌ; حَفَرَ ~ أَبْر); نَقَرَ، وَقَرَ، بَشَرَ.

# CE: Classical Etymology

- 3) Introducing the **Ar. Cognates**
- *(as mentioned above)*

وَأَبْدًا، كَعَبْدٍ، غَضِبَ aa أَبْدًا عَلَيْهِ [TL; §], [CAR. ii > : II-IV-VIII †] as in أَبْدًا ?abida  
[\*TL], وَأَمِدَّ وَوَبِدَ وَوَمِدَّ عَبْدًا إِذَا غَضِبَ وَأَمَدًا وَوَبَدًا وَوَمَدًا.

أمد ومد وابد عبد → أبد

# CE: Classical Etymology

- 4) And rarely “pure etymological suggestions”, almost **popular etymologies!**

أَبَاءَةٌ *ʔabāʔat* [CAr. Ø, i-v > : I-IV-VIII †] pl. أَبَاءٌ *ʔabāʔ* | canebrake أَجْمَةٌ  
أطراف القصبِ خاصَّةً; also *cane, reed* قَصَبَةٌ; also الحلفاءِ والقَصَبِ خاصَّةً  
[AE: رعبِل; ŞL: أبا; QM: أبي], ◊ (CE) The trilateral root is controversial  
among the classical authors: *ʔbʔ*, *ʔbw* or *ʔby* [LA, TA], ◊ (CE) derived  
from *√ʔby* | *to hinder, retain*, hence the canebrake acts as a barrier  
and prevents the walker or runner to go though كان أبو بكر يشتقُّ  
الأبَاءَةَ من أَيْتٍ، وذلك أن الأجمة تَمْتَنِع وتَأْتِي على سالكها  
فأصلُّها عنده أَبَايَةٌ *ʔabāyat* [*√ʔby*]

# CE: Classical Etymology

- 4) And rarely “pure etymological suggestions”, almost **popular etymologies!**

in the classical Ar. lexicons, **أَبَاءٌ** is followed by the explanation of: *and having evil water* **وماؤه شرّ** المياه [TA]; we may consider the original meaning as *an evil low ground or pit*, hence *swamp, reed-bed*, **أوب**, and finally *reed*. ♦  
Considering the discrepancies about the exact root of **أَبَاءٌ** among classical lexicographers and grammarians, and lack of diverse derivation of the root in Ar. language, and also the structure of the

Arabico **أبي** *accinxit se*, nomen **אבא** derivat, ...) [\*Bochart Hieroz. 2:751; \*Hiller Hierophyt. 2:202]; also considering **(CE)** Jawharī mentions **مَأْبَاةٌ** *maʔbāt* [ʔby] as **مَاءٌ مَأْبَاةٌ** *water* which the camels *refuse or dislike* **تَأْبَاهُ الْإِبِلُ** [\*ŞL; Lane AL 13a; \*Gesenius THC 11b].

# Etymological Discussions:

# Etymological Discussions:

- ❖ Sem. Cognates and Etymological Discussion may be:
  - 1) **mixed together**. This format lacks a net and rapid overview on the Cognates (at a glance). This format may be some confusing, specially when the explanations are in detail in the all probable languages with reference to several words in different languages!
  - 2) or Sem. Cognates may **precede** the Etymological Discussion. In this format it is almost necessary *to repeat* the formerly mentioned Sem. Cognates again in the text.

# Etymological Discussions:

- 3) in the currently format of (wiki-based) **EDALC**, the etymology is based on the referred books

## Etymology – details

Jeffery 1938: »[...] The word is obviously not Arabic, and Fraenkel, *Fremdw*, 30, though admitting that he was not certain of its origin, suggested that it came to the Arabs from Abyssinia. Eth [Gz] *ḥaymat* means 'tentorium', 'tabernaculum' (Dillmann, *Lex*, 610), and translates both the **Hbr** אהרל and **Grk** σκηνή [*skēnē*]. Vollers, however, in *ZDMG*, 1, 631, is not willing to accept this theory of Abyssinian derivation, and thinks we must look to Persia or N. Africa for its origin. The **Pers** *ḥaymat*, *ḥiyam* and *ḥiyām*, however, are direct borrowings from the Arabic and not formations from the root √*ḥmy* meaning 'curvature'. – We find the word not infrequently in the early poetry, and so it must have been an early borrowing, probably from the same source as the Eth *ḥaymat*.«

Orel/Stolbova 1994, no. (2058): Within Sem, the many cognates of Arab *ḥaym-at-* have either the meaning 'tent' (**Ug** *ḥm-t*, **Gz** *ḥaymat*, **Jib** *ḥom* = pl.) or 'hut, cabin' (**SAr** *ḥym*, **Tgr** *ḥaymāt*, **Amh** *ḥaym-āt*), while **Hss** *ḥīm-ēt-* can mean both. The common **Sem** ancestor is to be reconstructed as \**ḥaym-* 'tent; hut, cabin'. Outside Sem the word has cognates in **Berb** \**γ(V)yam-* (*ta-yyam-t*, **Kby** *a-ḥḥam*, **Ahg** *ta-ḥyam-t* 'tent'; another *ta-ḥyam-t* 'village'), **Eg** *ḥm* 'temple' (pyr), **ECh** \**kam-kam-* (redupl.; *kankama*, *kamkama*). According to the authors, all of these go back to **AfrAs** \**qam-l*/\**qayam-* 'tent, house'.

Cohen et al. 10 (2012), s.v. *HYM* (1): **Ug** *ḥmt* 'tent (?)', *ḥym* 'baldaquin', *ḥmn* 'petit temple', **Arab** *ḥaym-* 'maison de boue', *ḥaymat-* 'tente, pavillon rond', *ḥayyama* 'dresser une tente', **Mhr** *ḥīmēt*, **Jib** *ḥūyāt* 'abri contre le soleil', **Gz** *ḥaymat-*, *ḥaymat-* 'tente, tabernacle', **Te** *ḥaymat*, **Amh** *ḥaymāt* 'hutte ronde faite de branches'. [...]

# Etymological Discussions:

- 1) What's our philosophy?
- 2) What's the scope of our dictionary? To what extent we will proceed?
- 3) How bravely would be the etymologies?
- **Conservative** or **Ambitious**, or an **intermediary** way between them?

# Etymological Discussions:

- 1) What's our philosophy?
- Do we have any methodology to deduce the etymology?
- Cf. Meier HWW

$\text{יִלַּק}$  von der Wurzel  $\text{יל} = \text{חל}$ , ist verwandt mit  $\text{יִלַּץ} = \text{חלץ}$  und steht von etwas stärkerer Bewegung und bedeutet daher im arab.  $\text{وَلَقَّ}$  hüpfen, springen. Danach erklärt man auch am richtigsten die Henschrecke  $\text{יִלַּק}$  als Hüpfen, Springer. Minder richtig, besonders nach der Darstellung bei Joel, leitet man das Wort gewöhnlich von  $\text{לקק}$  lecken, ablecken her.

$\text{יִלַּח}$  von der Wurzel  $\text{גל}$ , hat noch die erste sinnliche Bedeutung des verwandten  $\text{קלח}$  treu erhalten und bedeutet: abkratzen, abscheeren, besonders Kopf- und Barthaar. Verwandt ist das deutsche kahl, entblösst, pers.  $\text{کل} = \text{calvus}$ . Mehr abgeleitet ist die Bedeutung von

# Etymological Discussions:

- 1) What's our philosophy?
- Also cf. Jastrow DTTM

שִׁבּוֹלֶת, שֵׁבֶן, שֵׁבֶלֶת f. (b.h.; שבל, Shaf. of ריבל; cmp. ריבול) 1) *ear of corn, spike*. Peah V, 2 'ש' שבקציר וכ' a single ear (that remained uncut when the cutting took place, but) the top of which reached up to the standing corn: if (by its position) it might have been cut with the standing corn &c. Midr. Till. to Ps. II 'זהש' בראש הקנה וכ'

# Etymological Discussions:

- 2) What's the scope of our dictionary? To what extent we will proceed?
- E.g.: when a word from Turk. Origin, if it is necessary to enter the *Altaic* or other fields?

أورُنِيك and أورُنِيك ʔurnēk [pl. أَرَانِيك ʔarānīk] NAr. Dial. (Egy., Sud. Ar.) *printed form, blank form; pattern, template*, \*Wehr AWSG 20,53; \*Hinds DEA 16; \*Aytaç ALTK 10, ◊ < Turk. اورنك  
ürnek, Redhouse ETD 435, also اورنك ömek [xv] *specimen, sample; model, pattern*, Fraschery DTF 174; Hony OTED 280; Etym. suggestions of this word may be divided into two groups: 1) considered as an original Turk. word; a) formed from 'ör-' to *become conspicuous, appear* and suffix '-nek', \*Gülensoy TDK 670, ; b) related to 'görmek (also körmek)' to *see, regard*, and 'göz' eye, cf. 'kömek' *model, pattern* as a variant for 'ömek' in Karakalpak dialect, \*Vámbéry TTEW 78; \*Eyuboğlu TDES 252; 2) considered as a loanword; < Armen. *օրհսակ* örinak *model, pattern*, \*Budagov SSTN 1:127; \*Sevortyan ESTY 1:549f, < Pahl. \*avδēnak *mirror*, < OIran. \*avi-dayanaka-, from root 'day-' to *see*; the conversion of OIran. 'δ' to Armen. 'r' is considered common, \*Nişanyan SS 337, also cf. Hasandust EDPL 1:68; Bailey DKS 19,

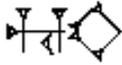
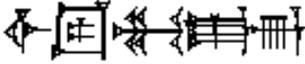
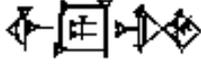
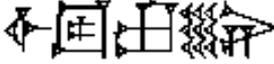
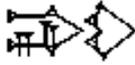
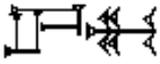
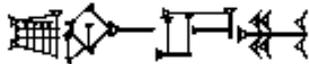
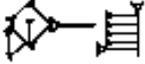
أدم ṣādam<sup>a</sup> Adam,

**CE:** Calassical Ar. philologists derive it from the root آدم ṣ-d-m denoting among other things, the color brown, the color of the earth from which Adam was fashioned [Badawi AEDQ 2f], Adam as in ﴿وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِن قَبْلِ﴾ We also commanded Adam before you [Q 20:115] [Badawi AEDQ 3], سُمِّيَ آدَمَ لِأَنَّهُ خُلِقَ مِنْ أَدَمَةَ الْأَرْضِ أَوْ مِنْ تُرَابٍ (الْأَدَمَةُ مَشَبَّهَةٌ بِلَوْنِ التُّرَابِ)

**Sem. Cognates:** **Aram.** אַדְמָא (= אַדְמָא, אַדְמָא) blood: **Heb.** אֲדָמָה [√אדמ, cf. אֲדָמָה; to be viscous, thick, dark] to be red, grow red; **derivatives:** to redden, make red. ∴ *if she was red-faced*; to cause to blush, put to shame; the planet Mars. אַדְמָא man, Adam. אֲדָמָה [probably from אֲדָמָה; thick and moist; earth] clay. *also:* cf. אֲדָמָה to be silent, dumb, at rest, cf. **Ass.** adamu [a-da-am-mu] "blood"; adamu, adammu "a red garment; dark red; dark colored gathered blood, cruor", according to Stade (*Morgenländische Forschungen*, 209) cf. Phoen. edōm "blood" **Oakk.** ada(m)mu<sup>m</sup>, adumu<sup>m</sup> [Oakk., Bab.] "red"; ∴ *red blood, red garment*; "important person"; adamatu, adanatu [ADAMA] (medical) red blood or a dark colored bodily discharge; adamatu(m), adamutu, adu/imatu "a palnt with red blossoms; dark red earth used as die". Cf. ZDMG 40, 736.

**Bibli.** Cowan (*Wehr Ar. Dict.*) 10; Lane (*Ar. Lex.*) 35-7; *Lisan-ul-Arab* Vol. 1, 95-9; Black (*Concise Dict. Akk.*) 4; Chicago (*Ass. Dict.*) Vol. 1, I, 135; Muss-Arnolt (*Concise Dict. Ass.*) 20-1; Strassmaier (*Ass. Akk. Wörterb.*) 25-6, 35-6; Budge (*Egypt. Hier. Dict.*) 103; Erman (*Wörterb. Aegypt.*) I, 153; Jastrow (*Dict. Targ.*) 17, 314; Brown (*Heb. & Eng. Lex. Old Testament*) 9; Cheyne (*Encycl. Biblica*) 57ff; Dillmann (*Lex. Ling. Æthiop. Latino*) 799-800; Gesenius (*Thesaur. Ling. Heb. & Chald. Vet. Testam.*) 27

- Is the Sumerian etymology may be necessary?

Sum. dara  DARA<sub>4</sub>: dara<sub>4</sub> "(to be) red; blood", > Akk. *dāmu* "blood, dark";  
 mud  HU.HI: mud;  BAD: mud<sub>2</sub> "blood" > Akk. *dāmu* "blood, dark";  
 umun  U: umun;  IGI.DIB.MU.UN: u<sub>3</sub>-mu-un;  
 IGI.DIB.DIM x ŠE: u<sub>3</sub>-mun "blood" > Akk. *dāmu* "blood, dark";  
 urin  URI<sub>3</sub>: urin  IGI.DIB.URU.IN: u<sub>3</sub>-ri<sub>2</sub>-in  
 "blood" > Akk. *damu*; uš  UŠ<sub>2</sub>: uš<sub>2</sub> "blood, gore" > Akk. *dāmu* "blood,  
 dark"; also: kurun  BI.DIN: kurun;  DIN: kurun<sub>2</sub>;  DUG:  
 kurun<sub>3</sub> "a beer, sweet red wine; blood" > Akk. *damu*; *kurunnu* "a beer"; \*also:  
compare the interesting similarity between Sum. child (> man) and leather  
 (cf. Ar. آدم and أديم) dumu  TUR: dumu;  DUN<sub>3</sub>.MU: du<sub>3</sub>-  
 mu (ES) "child, son, daughter"; imdumu  SU.IM.DUN<sub>3</sub>.MU: <sup>ku</sup>im-du<sub>3</sub>-mu "leather; leather sealing"; \*also: compare the  
 word of "clay" in Sum. which may akin to أنس or نسو : imšu  IM.ŠU:  
 im-šu "clay; clay covering"; **comments:** múd: blood (closed container with  
 motion out from).

# Etymological Discussions:

- 3) How bravely would be the etymologies?
- **Conservative** or **Ambitious**, or an **intermediary** way between them?

(2) قَابَلَهُ بِالْمَكْرُوهِ LA; 'abasa also as 'abbasa *to treat or behave badly*

**Eth.** አበሰ: *abasa to commit a crime; to make a mistake, go wrong, err [crimen committere, peccare],* 'أَبَسَ is related to خَبُثَ and أَثِمَ [etymo convenit cum خَبُثَ, significant cum אָפַּשׁ, أَثِمَ, sicut *ἀποσθαινω*: etymo cum أَثِمَ, significant cum خَبُثَ; quamquam Arabes etiam sub 'أَبَسَ similes quasdam significationes habent], Dillmann LAL 757f.

# Etymological Discussions:

- 3) How bravely would be the etymologies?

أ ب ق

أ ب ق

أ ب ق

(1) أَبَقَ ʾabaqa to escape, flee هرب LA, cf. أَبَاءُ 'abā'a, هَقَّ haqqa;

**Etymology:** According to Gesenius attempts for make a relationship between Heb. אָבַק, Aram. אֲבַק, Syr. أَحْفَل, Sam. אָבַק, all meaning *dust, powder* [pulvis] and Ar. أَبَق *hide, conceal* [abdidit] have not succeeded (to *hide by dust* etc.), Gesenius *THC* 4. Meier compares Ar. أَبَق with Heb. אָבַק in measure of Hithp. הִתְאַבַּק hit'afeq to *restrain oneself, refrain* [repressit se], Meier *HW* 12; Castle *LH* 201f. Meier also, in contrary to Gesenius, who consider אָבַק as the root syllable [Wurzelsilbe], suggests אָב = אָב, אָב to *draw together = to withdraw, go away, escape* [zusammenziehen = abziehen], then he compares Ar. عَفَاءٌ and Heb. אָפַק, Meier *HW* 12. We may consider the biliteral root as -أب and compare it with -كف, cf. كُفَّ بَصْرَهُ to *become blind* (i.e. *the eyes are covered*); as there is طَبَّقَ to *cover, hide* and its near cognate طَبَّرَ to *hide oneself* اختبأ, so we may relate كَفَّرَ to *cover*, to here.

# Resources

# Resources:

## ❖ Arabic Material

- 1) Pre-Islamic
- 2) Qur'an
- 3) Written texts from beginning up to now
- 4) Oral traditions and Dialectal materials
- 5) *Proper names* (places, persons, cultural events, mythologies etc.)

## ❖ Western Research Literature

- 1) Old texts, like the works of Golius, **Gesenius**, Nöldeke, etc.
- 2) The works of Yesterday: **Jeffery**, Brockelmann, Klein, (maybe Leslau) etc.
- 3) Modern and completely revised works, e.g. **Zammit**, and almost recently published papers

# The importance of proper nouns in Ar. etymology

- ❖ In some cases, a Sem. root does not used in the standard Ar., but it occurs in the proper names: cf. *Gesenius* THC 16b; *Olmo Lete* DUL 9.

abn n. m. 1) “stone”; 2) “stone / flint knife”; 3) “unit of weight, weight” (Hb., Ph., Pun., Aram. *ʔbn*, HALOT 7f.; DNWSI 6f.; Akk. *abnu*, AHW 6f.; CAD A/1 54-61; cf. *abattu*, AHW 4f.; CAD A/1 39ff.; Amor. */ʔabnum/*, cf. Gelb CAAA 13, 46. Cf. Van Zijl Baal 59ff.);  
¶ RS Akk.: NA<sub>4</sub> (*passim*), ¶ par.: *ʃn*, *ʃs*, *hʒ*, *mabr*, *pslt* (II), *ʃnt*, *yʃr*.  
¶ Forms: sg. *abn*; pl. abs. *abnm*; cstr. *abn*.

E linguis cognatis vocem nostram habent syriaca, sed rarius (أَبْنًا ۱ Petr. II, 7, مَدْبَا: أَبْنًا lapis horarum, horologium), chaldaica (vid. infra), samaritana 𐤁𐤨, frequentissime aethiopica (አበኑ: *ebn* lapis, it. gemma, unde አበኑ: in lapidem conversus est, LUDOLFI Lex. aethiop. pag. 354). Syri eius loco utuntur voce ܐܒܢܐ, Arabes حَجَرٌ.

(و) أَبَانٌ: (جَبَلٌ، شَرْقِيّ الحَاجِرِ، فِيهِ  
نَخْلٌ وَمَاءٌ)، وَهُوَ الْمَعْرُوفُ بِالْأَبْيَضِ.

أبان *Taj-ul-‘Arus* Vol. 34, 151-3.

# The importance of proper nouns in Ar. etymology

## ❖ Conclusion:

56

*Noam Agmon / Brill's Annual of Afroasiatic Languages and Linguistics 2  
(2010) 23–79*

Proto-word	Hebrew	Aramaic	Ugaritic	Arabic	South Arabian <sup>1</sup>	Ethiopic <sup>2</sup>	Akkadian <sup>3</sup>
* <sup>ʔ</sup> <i>ab</i> , * <sup>ʔ</sup> <i>ap</i> , “reed(s)” (PS, 2c) <sup>4</sup>	<sup>ʔ</sup> <i>ēbē</i> “reed, papyrus”			<sup>ʔ</sup> <i>abāʔ</i> “reed, papyrus”			<i>apu</i> , <i>abu</i> “reed-bed, reeds”
* <sup>ʔ</sup> <i>abn</i> “stone” (PS, 3c)	<sup>ʔ</sup> <i>eben</i> “stone”	<sup>ʔ</sup> <i>abnāʔ</i> “stone” (common)	<i>abn</i> “stone”	<sup>ʔ</sup> <i>abān</i> “stone” (in toponyms)	<sup>ʔ</sup> <i>bn</i> “stone”	<sup>ʔ</sup> <i>abn</i> “stone”	<i>abnu</i> “stone”

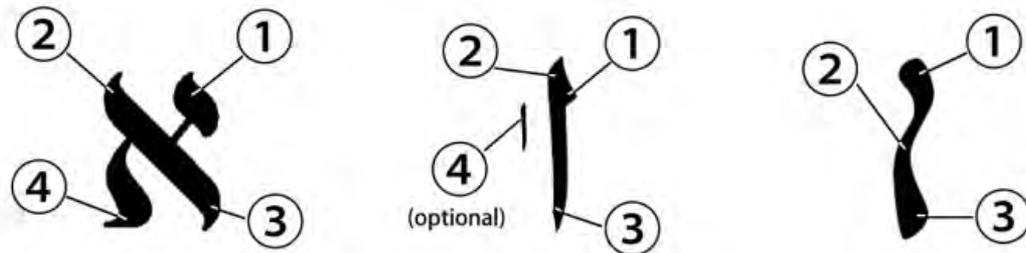




# Etymology of Signs (letters and Numbers)

(4) Comparative grammatology of الف in Sem. languages:

The Heb. א has the all four writing parts. These are usually reduced in Ar. and Syr. to 3 (see the diagrams).



# After Etymology of the Word “One”,

(the door), to lock up; to seize, capture; to devote, Levy CWT 238f; Jastrow DTT 38,430.

**Aram.** אֶחָד 'aḥd as in: אֶחָד מֵאֵלֶּיךָ one of those (but אֶחָד is usual), אֶחָד ḥd one, variants: אֶחָד, אֶחָד; also cf. בְּלֶחֶד blḥd (preposition) except, alone, also as בְּלֶחֶד, Cook GA 15. **Syr.** ܐܚܕ ḥad n., ܐܚܕܐ ḥdā f. one, each, someone, anyone, cf. [unus, quivis], Payne Smith CSD 126f; Payne Smith TS 1194. **Sam.** אֶחָד 'aḥd one [uns, -a, -um], cf. אֶחָד; Uhlemanno LS 3.

**Ugar.** אֶחָד 'aḥd, alt 'aḥt one, alone; community; a1dh 'aḥdh at once, together, (cf. Heb. אֶחָד); a1dy 'aḥdy I alone!; a1dm 'aḥdm a set, pair, (cf. Heb. אֶחָד and Akk. iltnītu); and also: y1d yḥd single, only, cf. אֶחָד, Schniedewind UG 184,193.

**Oakk.** and **OBab.** ēdu(m), wēdu(m), idu(m), f. ettu(m) [di-e-li Aš = we-e-du-um ; di-li Aš = e-du-um ; Aš = we-du-um] individual, solitary, single (of person or object), sole .: only child; alone; in compounds: a single (person); unique (god); (of things): a single (line, reed, pot-stand); free-standing (palm tree); I am alone; you alone, Gelb CAD 4:36ff; Black CDA 66,438.

In Akk. the word for 'one' is ištēn, which seems to be obscured in almost all recent Sem. languages: ištēn variants: ištēnu(m), išl/tin(um), ištiānum, iš/ltānu, later: iltēn, **NAss.** issēn; f. išteat, ištiat, iš/ltē/it(um), iš/ltāt; **NAss.** issēt one; (in mathematics) the number "one"; the first one, once.

(1) أَحَد 'aḥad originally: وَحَدّ wahad one; the first of the numbers also synonymous in many cases with وَاحِدٌ wāḥid, f. وَاحِدَةٌ wāḥida<sup>h</sup> goose; duck أول عدد الحساب; the fem. form of أَحَدٌ is إِحْدَى 'iḥdā, cf. eleven for m. as أَحَدٌ عشر and for fem. as إِحْدَى عشرة L,

**Eth.** አሐደ: 'ahada rad. inus., vid. ወሐደ: wahada; አሐድ: 'ahadu m. አሐተ: 'ahati fem. (pro አሐድተ: 'ahadṭi) one [unus, -a, -um], its numeral sign is ḍ [ejus character est: ḍ], Dillmann LAL 722f.

**Amh.** አንድ: 'anṑdi m. አንድተ: 'anṑdatṑ fem. one, cf. واحد; **Tigr.** ኣደ: ḥāde m. ኣንተ: ḥanṑti fem. one, Isenberg DAL 126f.

**Heb.** אֶחָד 'eḥad m. אֶחָד 'aḥat f. one; simultaneously; אֶחָד 'eḥadīm pl. singular, unique; closed up, mysterious. אֶחָד [אֶחָד] to joint, close; closed up, mysterious; joined, united; אֶחָד ḥud to connect, finish an arch by inserting the keystone; (cf. Syr. אֶחָד claudere enigma) to bring to a point, to compose an enigma, allegory; אֶחָד yāḥad Pi. 1. to unite, concentrate, 2. to confer a distinction, name, 3. to declare the unity of God, 4. to single out, select, designate, 5. to leave persons alone in a special room, to arrange a private meeting for, Jastrow DTT 38,430,572f. **Cha.** אֶחָד ḥad, אֶחָד ḥādā' one, singular, particular, denominative as: אֶחָד ḥādā' to unite, tie together [vereinen, zusammen-binden, unire]; אֶחָד 'āḥad (cf. אֶחָד) to close

# We may study the numeral sign for the “One” in Ar.

primitive II came the two of Egypt, of Rome, of early Greece, and of various other civilizations. It appears in the three Egyptian numeral systems in the following forms:

Hieroglyphic:	
Hieratic:	U
Demotic:	4 4

The last of these is merely a cursive form as in the Arabic ٢ which becomes our 2 if tipped through a right angle. From some primitive 二 came the Chinese symbol as 二, which is practically identical with the symbols found commonly in India from 150 B.C. to 700 A.D. In the cursive form it becomes Z, and this was frequently used for *two* in Germany until the 18th century. It finally went into the modern form 2, and the 3 in the same way became our 3 and also Ar. ٣, Smith Kaprinski *HAN* 27f. Also cf. Hindi numerals from 1 to 3: १, २, and ३.

\*Also cf. Oakk. aḥa as in 'aḥa aḥa' *one by one*; < aḥu *arm, side*, also as: aḥitu *side*, but as adv. aḥita meaning: *aside, on one side*; also cf. aḥātu *sister* أخت; but transf. as in aḥātu ... aḥātu '*the one ... the other*', Black *CDA* 6ff.

\*cf. Sum. ešda [𒂗.𒂗 AB.DA:eš<sub>3</sub>-da] *one*, > Akk. *ištēn* *one*; aš [𒀭 AŠ: aš] *one* (the symbol of "1"); diš [𒁺 DIŠ: diš; 𒁺.𒁺 DLA<sub>2</sub>: di-id (ES); 𒁺 DI: di-t (ES)] *one*; for the concept of *single, alone*; dili [𒁺 AŠ: dili; 𒁺.𒁺 DIEL: di-il<sub>3</sub>] (*to be*) *single, unique, sole*; > Akk. ēdu *single, sole*; ušu [𒍪 BUR<sub>2</sub>: ušu] *alone*, > Akk. ēdiššu *he/you (etc.) alone*; saḡdili [𒂗.𒂗 SAG.AŠ: saḡ-dil (sag-dil)] *lone, single; bachelor; noble*, > Akk. ēdēnū *alone*, Sjöberg *PSD*.

\*Also cf. Chinese characters for numerals, a) traditional handwritten forms: 一, 二, 三, and b) modern print forms: 一, 二, 三, accord. to Japanese dictionary of 三省堂 国語辞典 49,396,777.

Muss-Arnolt mentions these forms for the conception 'one' and its derivations, also prob. as cognates of أحد: ēdu *one, alone; only, first* [einer, alien; einzig, erst] = 𒁺.𒁺; > axadat (aḥadat) *one* [eine]; ištēn [𒁺.𒁺 di-iš 𒁺 DIŠ: 𒁺.𒁺 1-en] *one*, > aš-en (whence value 𒀭 aš of sign for "one" used for abbreviation); according to Lagarde (in *Göttingische Gelehrte Anzeigen* 84,282) it may be a suggested etymology for 𐤀𐤍𐤏; ištēn ūmu *the first day*; ištānu *single*; ištēnu *sole, alone*, Muss-Arnolt *CDA* 19,28,124.

Strassmaier mentions two Bab. form and suggests they are related to أحد: 1. a-ḥa-da 𒀭.𒀭.𒀭, cf. Heb. 𒁺.𒁺 [einer], Ar. أَحَدٌ [unus]; 2. aḥadu as 𒀭.𒀭.𒀭 i-ḥi-da and 𒀭.𒀭.𒀭 ta-ḥi-da, cf. Heb. 𒁺.𒁺 [verbunden sein, anschliessen], Cha. 𒁺.𒁺 [ergreifen, fassen, einschliessen], Ar. وَحَدٌ [unum effecit], Strassmaier *AAW* 40.

Egy. 1. uā 𐎲 *one, single, only one*; 2. uāti (w'ti) 𐎲𐎠 *only one, sole* (improbably cf. Akk. wēdu), Budge *EHD* 153. 1. 𐎲 wa numeral: *one* [Zahlwort: eins]; 2. 𐎲 waty *alone* [alein], Erman *WAS* 1:273,278. > Dem. wa *one*, Erichsen *DG* 81. > Cop. 1. oua, ouai *one, someone*; 2. ouaat *alone, self, only one, sole*; ouwt *single, alone, any, one and same*, Crum *CD* 469bf,494a; Černý *CED* 208f,217; Vycichl *DÉC* 229f,239.

For numeral sign of Ar. ١ (and also about Ar. ٢ and ٣):

First, cf. Bab. and Sum. numerals from 1 to 3: Bab. 𐎲, 𐎳, 𐎴; and Sum. 𒁺, 𒁻, 𒁼, also according to Sir H.H.Howard "*On the Earliest Inscriptions from Chaldea*", the early Sum. form of the numerals were not vertical, but horizontal: 𐎲, 𐎳, 𐎴.

Secondly, Smith and Kaprinski in their book of the *Hindu-Arabic Numerals* say: There is no question to the origin of the first three numerals (esp. of Ar.). The I or - is simply one stroke, or one stick laid down by the computer. The II or 二 represents two strokes or two sticks, and so for the III and 三. From some

**101**

**Incidental and Sporadic  
Problems**

Sometimes the derivatives and cognates of a certain **Ar. Root**, are so diverse and follow a certain regularity that, we may arrange them in a table like mortification table in math.

أشب : Diverse forms of أبش : 1) By metathesis: assume أبش as CBA; أشب : BCA, شعب BAC, بهش CAB; 2) For other Cognates, see the following table:

أبش	هبش	حبش	حبش
عفش	×	حفش	×
×	همش	حمش	×
(عوش)	هوش	حوش	×

3) Also cf. جيش, جش, أش.

(1) أبش 'abš gathering, accumulation الجمع [LA], أباشة 'ubaša<sup>h</sup> a group of people

الجماعة من الناس [LA],

تَهَبَّشُوا, تَأَبَّشُ القوم to gather, assemble, meet; to crowd ta'abbaša as in

تَجَيَّشُوا وتَجَمَّعُوا [LA],

(2) كَسَبَ لأهله أبش to gain, earn, obtain كَسَبَ [LA],

# Further examples:

## أبك

(1) كَثُرَ أَبِكُ الشَّيْءِ *to increase, proliferate* L,

كَثُرَ لِحْمُهُ أَبِكُ الرَّجُلِ *to gain weight* L,

(2) عَفِكَ أَبِكُ *'chubby', almost denoting fool people* L,

For relationship of meanings *overweighting* and *foolishness* in Sem. languages, cf.

BHeb. כָּבִיל [one with *thick loins, stout,*] means *fool, foolish, overbearing,*

Jastrow *DTT* 653. This word, أبك, belongs to a relatively large root family

with diverse derivative forms, as follows some of them in the table:

هُوك	لُفِك	عُفِك	هُفِك	أُفِك
هُبِنِك	نُوك	عُنُفِك	فُهُك	فُكَّ
بُكَّ	بُكْبِك	مُعِك	هُكَّ	هُفَّ

The general conception of almost all above verbs is *to be or become stupid and*

*imbecile* *عقله ضعف* or *حَمَقَ*. Regarding this wide diversity within this root

family, it seems that, it has also changed far from its original, or at least, common Sem. root. We suggest this sequence of conversions, leading to the

original root: أَفَكَ *to be overweight* < *to be fool* < أَفَنَ as in مَأْفُونٍ *imbecile*

أَفَلَ < ضَعِيفَ الرَّأْيِ وَ الْعَقْلِ, this is the main diverging root. أَفَلَ is nearly

## Further examples:

هُوك	لُفك	عُفك	هُفك	أُفك
هُبُك	نُوك	عُفُك	فُهك	فُك
بُك	بُكُك	مُك	هُك	هُف

# Further examples:

## أبض

(1) أَبْضَ *ʔabaḍa* as in أَبْضَ البعيرَ *to tie the pastern of a camel foreleg to its arm*, so

that its foreleg become raised from the ground شدّ رسغ يده إلى عضده حتى

ترتفع يده عن الأرض [LA], cf. قَفَّصَ *qafaṣa*

إِبْاضُ *ʔibaḍ* | *a cord* عَقَّال [LA].

أبض	بوص	خلص
قبض	قفص	قلص
حمص	قمص	ملص
نفض	فيص	

Also cf. فُضَّ, مَصَّ, نَضَّ, هَصَّ, أَصَّ.

Also cf. قرفط *qarfṭ*; also عرض *ʔarṣ* or رفض *rafṣ*; after deletion of a letter > عرفط *ʔarfṭ*, +ر, غبط *ghbṭ*;

قرص *qarṣ*, > قرمص *qarṣ*, +ر, قمص *qamṣ*.

# The loanword and etymon harmony: irregularities or variants

## Searching for *hidden variants*

hence ἔβερος means: *a stony wood, a wood of granite or of hard stone* [*lignum lapideum, lignum saxo durius*], Payne Smith *TS* 17; Gesenius *THC* 363.

**Heb.** \*הַבְּנִי hāb'nē, pl. הַבְּנִים hābnīm *ebony*, a hapax legomenon in the Bible, occurring *Ezek.* 27:15 in the pl., Klein *CEH* 137.

**Egy.** ḥbnj *ebony* [das Ebenholz], Erman *WAS* 2:487; iban, habni, hebin, hebin, hebni *ebony*, hebni *ebony tree*, Budge *EHD* 142,441,445f.

Moldenke in his book *The Trees of Ancient Egypt* reviews the history of ebony tree's name (ḥbnj) as follows: heben and in full writing as habni (variants: heben, hebeni, habeni, haben), this is an Egyptian transcription of Hebrew-Phoenician loanword: הַבְּנִי, cf. *Ezech.* 27:15, where it has been used in pl. form as הַבְּנִים, in Grk. it is mentioned as ἔβερος by Herodotus and Diosc., and as ἔβένη by Theophrastus; in Lat. it is mentioned as and by Plinius, cf. Ar. أبنوس, Eng. ebony, Fr.

ébène, Ger. Ebenholz; *Diospyros Ebenum* Linné, Moldenke *ATB* 93ff.

cf. إبناس: قرية بمصر

أَبْنُوسٌ 'abnūs *ebony* (tree and wood), Krahl *WAD* 18; Cowan *WAR* 2;

Baalbaki *MEAD* 26. From Grk., شجر من فصيلة الابنوسيات، يعيش في البلدان الحارة، خشبه ثمين اسود اللون صلب العود للغاية (يونانية), *M* 2.

**Eth.** አብኑስ: 'abnus also አብኑስ: 'abnos *ebony* [*ebenus*], < Ar. أبنوس,

Dillmann *LAL* 759; Leslau *CDG* 4. **Amh.** አብኑስ: 'abnos *ebony*, Isenberg *DAL* 124.

**Syr.** أبانوس 'abanūs and أبانوس 'abānūs also أبانوس 'abnūsā' *ebony*, tree and wood [*ebenum, arbor et lignum*], < ἔβερος, Payne Smith *TS* 17. **Ugar.** ḥbn | *ebony*, Leslau *CDG* 4.

**Grk.** ἔβερος *the ebony-tree, ebony*; Prob. a Phoenician word; cf. Heb. hobnīm, Liddell-Scott *GEL* 401. Etymological study: ἔβερος *ebony* [*Ebenholz, Ebenbaum*]; in the ancient world, people knew and distinguished two kinds of *ebonies*, the black Ethiopian, and the white and variegated Indian; from Egy. ḥbnj *ebony* [*Ebenholz*], finally perh. from a Nubian origin [nubisch; nubien]; also from Heb. hobnīm, according to Lewy *SFG* 35f; From Grk. ἔβερος > Ar. أبنوس,

Pers. آبنوس, Lat. *ebenus*, ahd. 'ebenus' and Eng. 'ebony', Fr. ébène, Prellwitz *EWG* 82; Frisk *GEW* 435; Chantraine *DÉG* 309.

Gesenius believes that ἔβερος, in turn, is of Sem. origin, from Heb.

הַבְּנִי hāb'nī *stony* [*lapideus*], cf. אֲבֹנִי 'āb'nī < אֶבֶן *stone* [*lapis*];

## The loanword and etymon harmony: irregularities or variants Searching for *hidden variants*

أَبْنُوسُ 'abnūs < Grk. ἔβενος; Heb. הַבְּנִי hāb'nī; Syr. أَصْنُوه 'abanūs  
and أَصَانُوه 'abānūs

A variant as أَبَانُوسُ 'ābanūs

## أخبوط

أُخْبُوطٌ *?uḥbūtu* [NS-NAr.; Egy. Ar. Dial.] (zool.) *octopus* دَوْل [QAAE 23a; MfL 4c],

أُخْطَبُوطٌ *?uḥṭubūtu* [NAr.] pl. أُخْطَبُوطَاتُ *?uḥṭubūātu* | (zool.) *octopus* الدَّوْلَة (*Krake, Polyp*) [Krahl WAD 23a; Ba'albaki MAED 60b; MfL 4c; Wehr AWSG 13; MLAM 72a; Hinds & Badawī DEA 12a]. ◇ < Grk. | *id. (pulpo)* [\*Cortés DÁCM 12a],

أُخْطَبُوطٌ *?aḥṭabūtu* [NS-NAr.; Egy. Ar. Dial.] pl. أُخْطَبُوطَاتُ *?aḥṭabūātu* | (zool.) *octopus* الدَّوْلَة (*Polyp*) [Krahl WAD 23a; MLAM 72a; QAAE 24a; Hinds & Badawī DEA 12a]. It is not a known and common term in classical and also modern popular Ar.

أُخْطَبُوطٌ (gr.) *pulpo (Octopus)* (zool.)

*Cortes:-* Diccionario de arabe culto modern (Modern Cult Arabic Dictionary) – Biblioteca Romanica Hispanica - Spanish\_Edition, p. 12a

A neology from Scientific Lat. 'octopus' (pl. octopodes), from Grk. oktōpous, *eight-footed* (hence *-tentacled*): oktō *eight* + pous *foot*, Partridge EDME 227. In 18th century, and first in 1758, Ayto WO 356; Skeat EDE 409.

**Grk.** ὀκτά-πους *eight-footed*, Scythian name for one who possessed two oxen and a cart; ὀκτώ-πους *eight feet long, broad or high*, also as substitute for σκορπίος *a scorpion*, Liddell-Scott GEL 1039.

Also cf. Pers. اختاپوت *aḥtāpūt octopus*; < Grk., Dehkhodâ PED 1498.

أخبوط

أُخْبُوطُ *?uḥbūtu*

أُخْطُبُوطُ *?uḥṭubūtu*

أُخْطَبُوطُ *?aḥṭabūtu*

**ΟΚΤΑΠΟΥΣ** (ο) (λόγ.) το χταπόδι (βλ. λ.).

[ETYM. αρχ. επίθ. < ὀκτα- (< ὀκτώ) + πούς «πόδι»].

أخبوط

أُخْبُوطُ ?uhbūtu

أُخْطَبُوطُ ?uhṭubūtu

أُخْطَبُوطُ ?ahṭabūtu

**ΟΚΤΑΠΟΥΣ** (ο) (λόγ.) το χταπόδι (βλ. λ.).

[ETYM. αρχ. επίθ. < ὀκτα- (< ὀκτώ) + πούς «πόδι»].

**ΧΤΑΠΟΔΙ** (το) {χταποδ-ιού / -ιών} **1.** θαλάσσιο μαλάκιο των εύκρατων και τροπικών θαλασσών με μικρό κεφάλι, από το οποίο φύονται οκτώ μυώδη, ισχυρά πλοκάμια, εφοδιασμένα με μία ή δύο σειρές μυζητήρων (βεντούζες): είναι ζώο που έρπει στον βυθό, εκκρίνει μελάνι σε περίπτωση κινδύνου, τρέφεται κυρ. με καβούρια και αστακούς και αλιεύεται για την εύγευστη και θρεπτική σάρκα του· ΦΡ. (μτφ.) **Θο σε χτυπήσω / θα σε κοπανίσω σαν χταπόδι** (ως απειλή) θα σε ξυλοκοπήσω αγρίως, θα σε κάνω μαύρο στο ξύλο **2.** βοηθητικό αντικείμενο που αποτελείται από λαστιχένια σχοινιά και γάντζους στις άκρες, για να δένονται με ασφάλεια οι αποσκευές στη σχάρα οχήματος. — (υποκ.) **ΧΤΑΠΟΔΑΚΙ** (το) (σημ. 1).

[ETYM. < μτγν. ὀκταπόδιον (με σίγηση τού ατόνου αρκτικού ὀ- και ανομοίωση τού συμπλέγματος κτ-), υποκ. τού αρχ. ὀκτά-πους, -ποδος (< ὀκτώ + πούς, ποδός)].

أَرْغِيسُ *ārgīs* [CAR. ] (bot.) the bark of the root of tree *Berberis vulgaris*

شجرة البرباريس، قشر أصل شجرة البرباريس، the people of the Egypt call it 'Moroccan

fragrant wood' أهل مصر يسمونه عود ريح مغربي، Ibn-Baytār

*KJMAA* 1:6, ◇ CE. a Barbarian name إسم بربري، Freytag *LAL* 1:1, for

initial ā-, ► *Barbarian prefix*, ◇ etymology unknown; perh. a

misprint of بارباريس or امبرباريس *barberry*, *Pepperidge*, Dehkhodā *PED*

107; ◇ Also cf. Algerian native words for this plant: Tazougarth,

Thasgouarth, Debeaux *FKD* 22; Also cf. Tamaz. tazrart a kind of

white fig, and its tree, also cf. tazigzaut [l'absinthe (liqueur)], Huyghe

*DKF* 315; Also cf. أَرْغِيشُ، أَرْغِيشُ، أَرْغِيشُ، أَرْغِيشُ، أَرْغِيشُ ►

بارباريس *Berberis vulgaris*.

# Grk. *k* > (Barb.) > Ar. غ

(الأرغيس) فُتِرَ بقشر اصل شجر يُصغ به - فارسيته آرغيش وفسره البرهان  
القاطع بقشر اصل شجرة الأنرباس (المسماة في التركيبة قادين طوزلغني) يدخل في  
أدوية العيون - والظاهر ان النقطه يونانية ἀρκειον (bardane)

'Addī-Shīr 9

ἀρκειος, α, ον, = ἀρκτηιος, of a bear, στέαρ Diosc. 2. 21. 2. πνοή  
ἀρκειος an arctic, northern blast, Aesch. Fr. 127 b, as restored metri grat.  
by Lob. for ἀρκιος: cf. ἀπαρκτίας. II. ἀρκειον, τό, a plant, the  
burdock, Diosc. 4. 107.

Liddle-Scott 219a

# Unsolved discrepancies

إِذْرِيطُوسُ *ʔidrītūs* [CAr. III, VIII-XII] aa دَوَاءٌ، ضَرْبٌ مِنَ الْأَدْوِيَةِ [JL];

رُومِيَّةٌ، فَعْرَبْتُ [\*QM],

\* إِذْرِيطُوسُ \* دَوَاءٌ . وَالْكَلِمَةُ

رُومِيَّةٌ فَعْرَبْتُ .

ἰδρώς (BA.), عرق, ἰδρῶς, BB. Est igitur ἰδρώτος, gen. v. ἰδρώς. Male BA. عرق pro عرق legens, vertit ἰδρῶς.

PS 42

ἰδρώς [v. fin.], ὠτος, ὄ, and Aeol. ἦ. Bgk. Sapph. 2. 13: dat. ἰδρῶτι, acc. ἰδρῶτα, but Hom. has the shortd. forms, dat. ἰδρῶ (or ἰδρῶ, cf. γέλως, ἔρως) Il. 17. 385, 745; acc. ἰδρῶ Il. 621., 22. 2: (ἴδος):—sweat, perspiration, Hom. (esp. in Il.), and Att.; κατὰ δ' ἰδρῶς ἔρρειν ἐκ μελέων Od. 11. 599; ἰδρῶς ἀνῆει χρωτί Soph. Tr. 767; στάζειν ἰδρῶτι (v. sub στάζω); ῥέεσθαι ἰδρῶτι Plut. Cor. 3:—of sweat as the sign of toil, τῆς ἀρετῆς ἰδρῶτα θεοὶ προπάροισιν ἔθηκαν Hes. Op. 287; ἰδρῶτα παρέχειν Xen. Cyr. 2. 1, 29:—in pl., Hipp. Aph. 1250, Arist., etc.; ἰδρῶτες ἐμποί, as opp. to the effect of baths, Plat. Phaedr. 239 C. 2. the exsudation of trees, gum, resin, σμόρνης Eur. Ion 1175; δρυός Ion ap. Ath. 451 D; Βρομίδος ἰδρῶτα πηγῆς, of wine, Antiph. Ἀφρ. 1. 12. II. metaph., anything earned by the sweat of one's brow, Ar. Eccl. 750 (v. sub ἴδος). [ī in Hom.; ῖ in Att., Eur. l. c., v. Meineke Com. Fr. 3. 251, though long in ἴδος, ἰδίω.]

liddle-Scott 694b

# Some missed words

Ar. **أَبَا بَيْحَةَ** \*ʔab̄ḥatu, for this there is form **وَبَيْحَةَ**, also cf. **وَمُحَّة**, **وَمُحَّة** meaning *laming, labor, fever*; We may consider the original meaning as *to torment*, hence *to boil or burn*, maybe an appropriate concept of *torment* for a resident of Arabian peninsula, whence we may consider for Heb. **אֲבָחָה**, Ar. **طَابِيحَةٌ** *midday warmth*, **طَابِيحٌ** *severe fever*, and also (in pl. form **طَابِيحٌ**) *Angels of torment!* **الملائكة الموكلين بالعذاب**, also **طَبِيحَ** *to boil (the meat), cook*; Although the Akk. **ṭabāḥu** | *to slaughter* may be related with Ar. **دَابَحَ** **dabaḥa** | *to slaughter* [for this cf. Klein CEH 193b]. ◇ Gesenius mentions Heb. **אָבַח** as a doubtful root (comparing with **אָבַח**, **אָבַח**), and he proposes: *to turn, turn about*, as an original meaning, then he compares it with Ar. **أَبَّحَ** for **وَبَّحَ** *to rebuke, threaten* [\*Gesenius HCL 4b]. ◇ Considering presumed Akk. \***abāḥu** [proposed by Klein], Heb. **אָבַח** **ʔābaḥ**, and presumed Ar. **أَبَّحَ** \*ʔabaḥa, hence P.Sem. \*ʔabaḥ- | *to slaughter, torment*. ◇ Ar. **ʔabbaha** < \*ʔabaḥa, [cf. Heb. **ʔābaḥ**; Akk. \***abāḥu**; < P.Sem. \*ʔabaḥ- | *to slaughter, torment*]

**تَأْبِيحٌ** **taʔbiḥu** [CAR. (V-)VIII-XII] [[as **تَوْبِيحٌ** **tawbiḥu** Ø-i > : I-XII > NAr.] *reproach, reprimand* واللوم والتأنيب والتهديد [(Mḥk); QM > TA] [[Aḡn; KA; etc.], ◇ Inf. n. of **أَبَّحَ** **ʔabbaha** | *to reprove, lame*; cf. **تَوْبِيحٌ** **tawbiḥu**. ◇ Ar. **taʔbiḥu**, Inf. n. of

**أَبَّحَ** **ʔBH** [ʔbh] a dialectal form of **وَبَّحَ** **wbbḥ**, (ʔ- <w-); *to blow one's nose; (to detest)*; hence *to reprove, lame*; finally onomatopoeitic; PRCg: **ومخ** **wmḥ**, **نَفَخ** **nfh**, **قَبَح** **qbḥ**, also **وَبَّحَ** **wbbḥ**; RC: **ABA**, perhaps initial letter may be augmentive; SmCg: **أَخَفَّ** as **أَخَفَّ**, **نَتَعَ**, **مَشَعَ**, also **وَذَأ**, **عَيْب**, **نَحَت**, **بَقَطَ**; **وَبَّحَ** **ʔabbaha** [CAR. ii-iii > : V-XII †] [[as **وَبَّحَ** **wabbaha** since Ø-i > : I-XII > NAr.] *to reprove, lame* **وَعَدَّلَ** **wʔdḏl** [Mḥk > LA; QM; TA; Lane AEL 2915a] [[Aḡn; KA; etc.], ◇ CE. Ibnu-Sīdat believes that, its *hamzat* is a substitute for the *wāw* **إنما همزته** **إنما** **wāw** **لغة في وَبَّحَ** **wbbḥ**, and it is a dialectal form of **وَبَّحَ** **wbbḥa** **أَبَّحَ** **ʔabbaha** is in the measure **faʔʔala** (1a22a3a), to make the original meaning 'more intense', cf. MHeb. (Pi.) **אָבַח** **ʔibbaḥ** | *to put to sword, slaughtered* [Klein CEH 2b], hence we may consider an (unused) original v. as **أَبَّحَ** \*ʔabaḥa | *to reprove, lame*. ◇ Gesenius tried to relate Heb. **אָבַח**, **אָבַח**, **אָבַח** **ʔabaḥa**, with Ar. **وَبَّحَ**, **أَبَّحَ** (even Ar. **أَبَّحَ**, **أَبَّحَ** and also Eth. **አብሐር** **ʔabəḥa**, **አብሐር**, **አብሐር**: *to permit, allow*); He also compared **אָבַח** (const. form of **אָבַח**) with **אָבַח** (see below) [\*Gesenius THC 13b]. ◇ Ar. **أَبَّحَ** **ʔabbaha** may be compared with Heb. **אָבַח** **ʔabaḥa** | *to slaughter*, according to Klein, related to Akk. **abāḥu** | *to slaughter, torment*, which is synonymous to **ṭabāḥu** | *to slaughter* [\*Klein CEH 2b]; **אָבַח** may be compared with supposed

# Will these missed words be considered as (supposed) headwords?

Ar. **أَبَح** *to reprove, lame* may be compared with Heb. **אָבַח** *to slaughter*, according to Klein, related to Akk. *abāhu* | *to slaughter, torment*, which is synonymous to *ṭabāhu* | *to slaughter* [\*Klein CEH 2b]; **אָבַח** may be compared with supposed Ar. **أَبْحَة** \**ʔabḥatu*, for this there is form **وَبْحَة**, also cf. **وَمُحَة**, **وَمُحَة** meaning *laming, labor, fever*;

In the cases, that the exact root is not clear, where will we put the Ar. Word (under which article)?

إِبَانُ كُلِّ شَيْءٍ: وَقْتُهُ وَحِينُهُ الَّذِي يَكُونُ فِيهِ. ﴿جَعْتُهُ عَلَى إِبَانِ ذَلِكَ أَيَّ عَلَى  
زَمَنِهِ﴾.

**אבב** gew. als St. zu אב u. אבב angenommen.  
Zimmern dag. verm., daß אבב d. Aram. (b. a. אבב,  
j. a. אבב, syr. إِبَانُ Frucht) entl. sei (vgl. Kautzsch,  
Ar. 105), u. daß d. aram. Ww. v. d. ass. *inbu*  
herrühren, das m. אבב zusammenhänge. Dann wäre  
אבב v. אב ganz zu trennen, u. ar. أَبَّ Weide,  
Futter (Nöld. ZDMG 40 735) u. إِبَانُ, bestimmte  
Zeit (Lag., Ü. 75), als Aramaismen zu betrachten.

[\*Buhl NHW 2a]

إِبَانُ *ʾibbān*<sup>u</sup> → إِبَّ *ʾibb* إِبْن *ʾibn*

**Thanks for  
your  
Attention!**

