“An Etymological Dictionary of Arabic”

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Art is long, vitality or life is brief!

Kunst er lang, er vitalitet eller livet kort!

η τέχνη μακρή, ο δὲ βίος βραχύς

Ars longa, vita brevis
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: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
  - Nahḍa
  - (Post-Classical or Pre-Modern) MAr.
  - post-Nahḍa
  - dialects ???
- (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 ???

- (Classical) CAR
- (PoCl or PreM) MAR
- (Modern) NAR
Different Periods

- pre-Islamic: Afroasian
- pre-Islamic: Semitic, Middle Persian, Greek, Roman
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- Nahḍa
- post-nahḍa
- dialects ???

(Modern) NAr.
Modern Words

*purṭunsiyatu* [MAED] also *purṭansiyatu* [QAAE] and

*purṭansiyā* [MFL] [NAr.] (bot.) hortensia, hydrangea, tea-of-heaven ⋆ Baʿalbaki MAED 75b; QAAE 28a; MfL 8c,

Scientific name: *Hortensia macrophylla* subsp. *macrophylla* [Genaust EWBP 293b], ⋆ < Fr. *hortensia* /ɔʁtɛ̃sjə/ | 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. *purṭansiya/ā* < Fr. *örtânsiya/ā* [< coined by Commerson (a French botanist) after Hortense Lepaute (a woman name) in 1801]
Dialectal Words

(Modern) NAr.

NS-NAr. • (Non-Standard Modern=New Ar.)

Fr. • (French; Indo-European Etymology)

Dialectal Study •


?abājūrātu | table lamp, desk-lamp (Tischlampe) [Kralh WAD 1a]; According to Kralh it is used in Egypt. Ar. (ägyptisch-arabischer Sprachgebrauch); Wehr, without attributing it to any certain Ar. Dial., mentioned it pronounced as *?abāžūru and *?abāžūrātu | 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' abąžür: 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. ʿabajür (ʿabažûr), pl. ʿabajūrat 1. lampshade [абажур], 2. Venetian blind [жалюзи], Массанери APC 21. Ar. Palest. dial. abąžür lampshade [Lampenglocke, Lampenschirm], from French, also: il-lambda, glob, Bauer WPA 200.
Needed Resources (Modern) NAr.

- Computerized Databases
- Modern General Dictionaries
- Specialized Dictionaries
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 ???

(Classical) CAr.

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 ???
Sources

- **Several Articles:**
  - **Of Coptic origins:**
    - Corriente, Coptic loanwords of Egyptian Arabic in comparison with the parallel case of Romance loanwords in Andalusi 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.**
Examples:

Mar. [Christ.] diocese, bishopric; parish. *Wehr AMSG 2, Hinds DEA 3, $\diamond < Grk. \varepsilon \pi \alpha \varphi \chi \alpha$, *Graf VAKT 1:227,

Åbàrkah and Åbarkå Mar. Dial. (Egy. Ar.) [Christ.] a sweet red wine (used particularly as communion wine), *Hinds DEA 4, $\diamond < Grk. \alpha \pi \alpha \varphi \chi \acute{\iota}$, *Graf VAKT 1:227,

Åbàrkah as al-Ìibraksís Mar. Dial. (Egy. Ar.) [Christ.] the book of Acts of the Apostles, *Hinds DEA 4, $\diamond < Grk. \Pi \rho \acute{\alpha} \zeta \epsilon \varsigma$, *Graf VAKT 1:228,

Åbrùsíyyah [pl. Åbrùsíyát -åt] Mar. [Christ.] diocese, bishopric; parish, *Hinds DEA 3, $\diamond < Grk. \varepsilon \pi \alpha \varphi \chi \acute{\alpha}$, *Graf VAKT 1:228,

Åbùsaliyyah and Åbùsaliyyah or Åbùsaliyyah also Åbùsaliyyah [pl. Åbùsaliyát -åt] Mar. Dial. (Egy. Ar.) [Christ.] hymn based on a passage from scripture, *Hinds DEA 4, $\diamond < Grk. \psi \alpha \lambda \lambda \iota \alpha$, *Graf VAKT 1:228,

Åbsalmûdiyyah and Åbsalmûdiyyah or Åbsalmûdiyyah Mar. Dial. (Egy. Ar.) [Christ.] book of Coptic liturgical hymns, *Hinds DEA 4, $\diamond < Grk. \psi \alpha \lambda \mu \omega \delta \acute{\iota}$, *Graf VAKT 1:229,
Examples:

?abib Dial. (Egy. Ar.) Abib, the eleventh month of the Coptic year (early July to early August), Hinds DEA 5, ◊ < Copt. ἐπέλειπ id., *Corrente CLEA 61; Crum CD 27b.

?iltah📖a Dial. (Egy. Ar.) (interj.) run aground! (in the jargon of Nile boatmen), Hinds DEA 6, ◊ < Copt. ἀτ-ελ-ι-cα at+hli+sa without any place, i.e. going nowhere, *Corrente CLEA 61; Crum CD 668,313; other suggestions: 1) related to ἡλίσσα 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. iλυς id., *Vittmann ZKSAA 204, Corrente rejects this derivation, *Corrente CLEA 61.

?agbiyyah [pl. ?agābiy] Dial. (Egy. Ar.) [Christ.] book of the daily office, book of hours, Hinds DEA 7, ◊ < Copt. πιαζια (pl)-αξπια (with or without the definite article) the title of Horologium, a prayer book for the Copts, *Corrente CLEA 62; *Crum CD 778a, cf. Copt. αξπι aξπι hour, pl. αξπι aξπι hours, Crum CD 777b; Bishai believes that ?ajbiyyah follows أَفْعَلْ أَفْعَلَة which is a broken plural in Ar. whose singular is قِيل hence, the Copt. apparently was borrowed and assimilated into the nearest Ar. broken plural pattern, *Bishai CLIEA 40; Corrente considers this improbable, *Corrente CLEA 62.
Examples:

Ar. Words of Ottoman origins

 Altaic Etymology
Needed Sources

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

- Pre-Islamic: Afroasian
- Pre-Islamic: Semitic, Middle Persian, Greek, Roman
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- Nahḍa
- Post-Nahḍa
- Dialects ???

(Classical) CAr.

(Modern) NAr.
Different Periods

- pre-Islamic: Afroasian
- pre-Islamic: Semitic, Middle Persian, Greek, Roman (Classical) CAr.
- Abbasid
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- Nahḍa
- post-nahḍa
- dialects ???
This part of the dictionary makes difference!

Different from other world language families (even other cognate Semitic languages)
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?
Ar. vs. Heb., Syr., Ethiop., etc.

Tāḡ-ul-ʕarūs (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!
- Ar. vs. Heb., Syr., Ethiop., etc.
- Heb. Has about 4,000 – 5,000 roots
- Ref.: (Classical) CAr.
<table>
<thead>
<tr>
<th>Hebrew Root</th>
<th>Meaning</th>
<th>French Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>אָלָל</td>
<td>35 diviniser</td>
<td>5 préférer 5[i] monter</td>
</tr>
<tr>
<td>אָלָל</td>
<td>1 jurer 5 con/ad/jurer</td>
<td>5 gaver, engraisser</td>
</tr>
<tr>
<td>אָלָל</td>
<td>1R lamenter, désoler</td>
<td>3 7R américainiser</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 fortifier, renforcer</td>
<td>13R 5 obscurcir</td>
</tr>
<tr>
<td>אָלָל</td>
<td>5 idolâtrer</td>
<td>3 7R vérifier</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 scraper; pister</td>
<td>1E en deuil</td>
</tr>
<tr>
<td>אָלָל</td>
<td>2E insensé</td>
<td>13 tromper, escroquer</td>
</tr>
<tr>
<td>אָלָל</td>
<td>5 convenir</td>
<td>3 causer, occasionner</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 répondre “non”</td>
<td>7 chercher prétexte</td>
</tr>
<tr>
<td>אָלָל</td>
<td>13 2P 7R infecter</td>
<td>3 7P nier</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 radio (émettre par)</td>
<td>12E en deuil 7gR</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 anesthésier</td>
<td>lamenter, plaindre</td>
</tr>
<tr>
<td>אָלָל</td>
<td>2C 5F muet</td>
<td>1 vivre paisiblement</td>
</tr>
<tr>
<td>אָלָל</td>
<td>35F 2FP 7R taire</td>
<td>3 rassurer, tranquilliser</td>
</tr>
<tr>
<td>אָלָל</td>
<td>3 engenber, javeler</td>
<td>7Y insouciant</td>
</tr>
<tr>
<td>באכר</td>
<td>בכר</td>
<td></td>
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<td>-------</td>
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<td></td>
</tr>
<tr>
<td>отталкивать, отстранять; обособить, изолировать (действием импульса, давления изнутри наружу)</td>
<td>отдельно</td>
<td></td>
</tr>
<tr>
<td>толкаться, подталкивать, «заводить» публику</td>
<td>изолировать</td>
<td></td>
</tr>
<tr>
<td>толкать</td>
<td>1. доля, часть</td>
<td></td>
</tr>
<tr>
<td>балагурить, щутить</td>
<td>2. шест (отдельная ветка)</td>
<td></td>
</tr>
<tr>
<td>шутка</td>
<td>3. полотно (отрез)</td>
<td></td>
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<td>* *</td>
<td>* *</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>בכר</th>
<th>בכר</th>
</tr>
</thead>
<tbody>
<tr>
<td>отделять, преодолевая сопротивление, оттягивать</td>
<td>вытягивать, натягивать</td>
</tr>
<tr>
<td>выдавать» нечто, выталкивать из себя, «выасывать из пальца»</td>
<td>обособленный</td>
</tr>
<tr>
<td>выдумывать, фантазировать</td>
<td>разделить</td>
</tr>
<tr>
<td>вымысел</td>
<td>* *</td>
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<th>בכר</th>
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<td>* *</td>
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</table>
Some Statistics: Heb. vs. Ar. roots

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

Main meanings also: subdivisions
Heb. vs. Ar. roots

- 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
Root materials

- ==== Akk.
- == Ugar.
- = Sab., Sam.
- ====== Syr.
- ======== Heb.
- ======== Ethiop.
- ======== ======== ======== ======== ----- Ar.
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

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
<th>Y</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>ب</td>
<td>تث</td>
<td>د</td>
<td>ي</td>
</tr>
<tr>
<td>خ</td>
<td>ف</td>
<td>ز</td>
<td></td>
<td>و</td>
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<td>ه</td>
<td>م</td>
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<td>ل</td>
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Inter. Etym.: Example

<table>
<thead>
<tr>
<th>RC</th>
<th>Cognates</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABC</td>
<td>أبز</td>
</tr>
<tr>
<td>ACB</td>
<td>أزب</td>
</tr>
<tr>
<td>BAC</td>
<td>باذ</td>
</tr>
<tr>
<td>CAB</td>
<td>ظأب</td>
</tr>
</tbody>
</table>

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

RC: root clusters
All meaning: *to be angry*
RC: root clusters

<table>
<thead>
<tr>
<th>RC</th>
<th>Cognates</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACB’</td>
<td>أتل</td>
</tr>
<tr>
<td>ACB’</td>
<td>عطل</td>
</tr>
<tr>
<td>CAB’</td>
<td>طحل</td>
</tr>
<tr>
<td>AB’C</td>
<td>حلط</td>
</tr>
</tbody>
</table>

Inter. Etym.: Example

(Classical) CAr.
Inter. Etym.: Prefixes

<table>
<thead>
<tr>
<th>قِ</th>
<th>قِ</th>
<th>جِ</th>
<th>كِ</th>
<th>حِ</th>
<th>خِ</th>
<th>شِ</th>
<th>سِ</th>
<th>نِ</th>
<th>ثِ</th>
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</tbody>
</table>
Inter. Etym.: Example

<table>
<thead>
<tr>
<th>أتّ = عتّ = عطّ = غطّ = خطّ</th>
<th>ACC</th>
</tr>
</thead>
<tbody>
<tr>
<td>عتّ = غتّ</td>
<td>ACC</td>
</tr>
<tr>
<td>قطّ</td>
<td>q+(A)CC</td>
</tr>
<tr>
<td>كّ</td>
<td>k+(A)CC</td>
</tr>
<tr>
<td>شطّ = شتّ</td>
<td>š+(A)CC</td>
</tr>
</tbody>
</table>

All meaning: *to overcome ; to break*
Examples for Inter. Etym.

أص

ابص. هش روش، نش، بيج، بض، بس، بش: أ بص

abiṣa | to become active, lively (of a horse etc.) related to

habiṣa [*LA],

abiṣ as in أ يصل a person, precursor [LA], also:

abiṣ as in فرس أ يصل an active and lively (of horse), forerunner [LA],

بيش [LA],

؟نبث: inus, cui potestas sicandi inest; ei respondent انص بوص
تپش; انص [LA],

fulsit; aperuit oculos; candam motitavit canis; seh-
mentia incessus; vic. بوس [LA],

, Dillmann LAL 509f.
Examples for Inter. Etym.

\[
\text{ piùtu also rarely as } 
\text{ piùtu }^{[AB; QM]} \quad [\text{Car. } \emptyset - i, v : I-XII > NAr.] \text{ n.m. also n.fem. }^{[\mathbb{S}; QM, \text{pl. } \text{ piùt}]} 
\text{ inner side of the shoulder joint; armpit }
\text{ (bot.) as in the axilla }
\text{ axillarly, in axil }
\text{ axillary, in axil }
\text{ ta?abba}ta \quad [\text{Car. } \emptyset - i : I-XII > NAr.] \text{ as in to take or carry under one's arm; to put a sword beneath or in one's armpit }
\text{ ta?abba}ta \quad [\text{KA; TL; } \emptyset; AB; LA; QM; TA; Lane AEL 6f], NAr. to take or carry under one's arm; to put one's arm around }
\text{ [Ba'labak MAED 251a; QAAE 18a], }
\text{ ta?abba}ta \quad [\text{Car. } \text{II-XII } \dagger] \text{ as in to weaken, reduce, take down }
\text{ [TL; *Sāg > LA; TA], }
\]
Aṭf

Aṭafa as in Aṭaf al-qidr and also Aṭafa to put the cooking-pot upon the Aṭāfi: tripod (pl. of Aṭifiyyah L, cf. for the same meaning: Wātafa, Wātfīyyat also Wātfīyyat, pl. Aṭafiyy also usually as: Aṭāfi the stone (which is one of the three) whereon the cooking-pot is placed;} L, trivet, tripod: any of the three stones supporting the cooking pot near the fire; a three-legged caldron; with the Arabs, a stone like the head of a man; cf. Sef iron tripod, Aṭifiyya of Jwdeh also cf. Sef as in Millstone (the lower one).}

Aṭf

Biconsonantal Cognates

Perh. Jef; Tef; Tef, Tef; Tef; Tef; Biconsonantal Cognates

Triconsonantal Cognates

Pre: Aṭf; Naf; Aṭf; Kaf; Naf; Preclitic or Prefix augmentations

Post: Aṭf; Hef; Tef; Hef; Text; Naf; Lef. Preclitic or Prefix augmentations

Parallel Root Family: Jem.
Now:

The Arabic Etymological Dictionary
Two General Views:

1) A comprehensive dictionary
   a Comprehensive Etymological Dictionary of Arabic Language (CEDAL)

2) A reasonable and feasible dictionary (probably a concise one)
   a concise Etymological Dictionary of Arabic Language (cEDAL)
Two Views:

- In cEDAL (a concise one)
- the derivatives are arranged under the common root
water; mirage; flood; ماء; أَبَاب; عَبوب; سِراب; ُحَبِّ; مُعَظِّمُ السَّيْلِ وَالموَج

**Sum.** uru [URU×A: uru18 "flood", URU×UD: uru2 "flood", TE@g: uru5 "flood"; amaru [A.MA.RU: a-ma-ru "(destructive) flood; emergency"; **including:**  A: a "water"; MA: ma "land, earth."**\(^2\) Akk. abūbu(m) Bab. flood, deluge; esp. the Flood.**\(^3\) Ass. abūbu [A.MA.RU [\(\text{a-bu-bu, a-bu-ub}\) the Deluge; devastating flood; tornado, cyclone; (the Deluge mythologized as) a monster, dragon; A.MA.RU literally means: water, \(\text{a-bu}\) into the ship, \(\text{a-bu-ub}\) penetrating [Wasser in das Schiff eindringend].**\(^4\) Ugar. . Phoen. . Egypt. Āāep a monster mythological serpent which produced thunder, lightning, storm, hurricanes, mist, cloud, fog, and darkness, and was the personification of evil. > Copt. αφωφ giant.**\(^6\) Heb. עֵנָב (thick) dark cloud; cf. **sahāb. Chald. עַנָב thickness, darkness; cloud.**\(^7\) Aram. . Syr.  בָּל derivatives:  . Ethio. ኢሳ:

أب: حُرُكَة حَبّ
أب: السَّراب غَبّ، هِهَاب: السَّراب حَبّ
أب: نَرّّع، اشِتَاقَ حَبّ، هِيَ [أبي - شعب]
أب: نَهْيَةُ، تَجْعَرُ حَبّ: طَفّ، وَب، بوب [تب، ذف، دف، طف، عرف،
زحف، هنف] عبا، عبو، قت،
أب: هزم بِحْمَة حَبّ، وَب: هجَم
أب: يَدُه إِلَى السَّيْف أوب
أب: استقَامَت طُرْقِيَّةُ حَبّ، ذف، السّر الّذين [تلب، تلأب، زفع]
أب: قصد: استقامت طرقيته.
(قصر، قصر، قصد؛ لذا: قبّ، هذب، شذب، تبّ، بتّ، بتر بك، بلّة، هتب، هدب)
أب: الكَلّة حَبّ: الزّرّع [لبّ، نفّ، سفّ; نبت، عشب، ربع]
أب: تَعْجَب تَعْجَب حَبّ؟
(حيد محمد مدخ (عظم) هتف، هبط، خفت، خفض، هبت، وطي، خط حدب عطف
عصف)
أب: صاح بوب، بأبا، حبّ: هدير الفحل [قبّ، قبّ، قبّ، نهيخ، همه]
أب: أتَخَذ أبا أبو
An Ideal Suggestion for EDAL
3b? ‘reed’

Derivatives: אֵלֶּוחַ, pl. אֵלֶּוחַ [CAR. O] ‘canebrake; reed, cane’ (QM), also as אֶלֶּוחַ ‘id’ (LA).

Proto-Scm. אֵלֶּותא ‘reed’.

Scm. cognates: Akk. apu(m), abu ‘reed-bed; reeds’ (CDA 21), Heb. ṣebh הַנְּדָךְ ‘reed, papyrus’ (HALOT 1).

Etymology: etymology uncertain [*Brown HEL 3a]; Hiller (referring to Bochart, who derived Heb. הַנְּדָךְ from Ar. أَبَعْ) proposed the same origin for this Heb. word and Ar. أَبَعْ and אֵלֶּותא ‘cane, reed’ [*Bochart Hieroz. 2:751; *Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions מַעַבֵּית [אֵלֶּות] as מַעַבֵּית מַאֹּבָת ‘water which the camels refuse or dislike’ מַאֹּבָת [אֵלֶּות] [SL; Lane AL 13a; *Gesenius THC 11b]. For etymology of usage of BHeb. הַנְּדָךְ vessels of reeds, made of the Papyrus nilotica, such as were of frequent use among the Egyptians and Ethiopians; considering the meanings of Heb. הַנְּדָךְ to be inclined, willing; to desire, wish, and Ar. אֵלֶּותא 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]; Claire refuses this opinion of Gesenius [*Glaire LHC 3f]. Meier believes that the meaning of Heb. הַנְּדָךְ is clear and related to Heb. נָדָךְ to be inclined, willing, hence to draw together, bend [cf. אֵלֶּותא אֵלֶּותא to long, yearn], hence contracting, drawn together, flexible, supple, binding, tying up, thickening, hence reeds, cf. Heb. נָדָךְ id.; hence נָדָךְ נָדָךְ reed-boats (Rohrkähne) [*Meier HWW 142f], cf. Ar. أَجْمَة; *Aramaic. נְדָךְ נְדָךְ reed, papyrus, with Heb. הַנְּדָךְ 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 on אֵלֶּותא אֵלֶּותא.

Bibl.: Also cf. Köcher Pflanzenkunde 2i53; Gelb CAD 1:199f,205; Black CDA 21; Buhl NHW 3a; Klein CEH 1; Davidson HCL 6f.
The root headword is אָבָא (Avb).

**Derivatives:**
- אָבָא (Avb), pl. אָבָאִים (Avba) 'canebrake, reed, cane' (QM), also as אָבָאִים (Avba) 'id' (LA).

**Proto-Sem.** *Avb* 'reed'.

**Sem. cognates:** Akk. āpu(m), abu 'reed-bed, reeds' (CDA 21), Heb. ?ebeh rophe 'reed, papyrus' (HALOT 1).

**Afro-Asiatic:** cf. Egy. Ip-t, ?p-t ?p-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. ?ebeh from Ar. āpu and Ar. abu and Avb 'cane, reed' [Bochart Hieroz. 2:751; *Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions مَاءَةُ مَاءَةَ ″water which the camels refuse or dislike″ [*SL*; Lane AL 13a; *Gesenius THC 11b*].

Considering Aram. ?bā? | thicket, woods, grove; also fruit; although related to Heb. אָבָא and Ar. ābi and finally < אָבָא, (also as אָבָא ?bā?) it may be as a far semantically or structurally template for אָבָא. For usage of "thicket" for the reeds, cf. Heb. אָבָא | 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. ʾāṭxa to produce of the earth, esp. fruit, > ʾāṭxa a reed, flute; cf. *Payne Smith CSD 2*. Klein also relates Heb. אָבָא reed, papyrus, with Heb. אָבָא | 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.

**Bibl.:** Also cf. Gesenius HCL 4; Glaire LHC 3f; Meier HWW 142f; Köcher Pflanzenkunde 2153; Gelb CAD 1:199f,205; Black CDA 21; Buhl NHW 3a; Klein CEH 1; Davidson HCL 6f.
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.
ištazara and ḫīṣṣazara also ḫīṣṣazara [ Ibn 尕َثَرْزَرَ ] to wear or wrap oneself in a loincloth

Maed 71; Freytag LAL 1:31; Lane AL 52,141b; Baalbaki Maed 17, ◊ Syr. نَحِبَٰمْ or (Ethpe.) to gird oneself,

Payne Smith CSD 25, also cf. Heb. ْذِلْكِ (Hithpa.) [analogy to ِبشرُ ] id., Klein CEH 16, properly < to strengthen one's self, *Jastrow DTTM 38, ▶ أُرْزَ أُرْزَ id.

ištakala and ḫīṣṣakala [ Ibn ڪَثَرْكَلَ ] to become corroded or cankered or decayed أُرْكَلَ, also as in ⌜َتْكَلََّلَ inārُ to blaze, flame, flare up,

LA 141b; Freytag LAL 1:46; Lane AL 71f; Baalbaki MAED 17, ◊ Syr. ِتَفَاصِلْ (Ethpe.) to be eaten, devoured, consumed, e.g. by moth, fire, the sword, Payne Smith CSD 18, also cf. Heb. ِتَحَمُّلَا (Hithpa.) [analogy to ِبشرُ ] to be consumed, burnt up, digested; to be worn off, Jastrow DTTM 63, ▶ أُرْكَلَ أُرْكَل id.
bayt [byt], pl. biyāt house; chamber; apartment
dar; properly a tent, having more than one pole (usually of goat's hair), ♦ Ethiop. bet; Sab. byt; Heb.
beit; Aram. bīṭā, biṭā; Syr. bēyt, bētā; NSyr. bēt; Ugar. bēt; Phoen. bt; Ass. bētu; OAk. bītu [bētu]; also cf. Egypt. bet, bīt house, place; ♦
Etymology unclear, but cf: (1) in comparison to common (and easily moveable) tent, used for a	house or larger tent, hence tent is 'a daytime lodging place', and bēt is 'a place for lodging and passing the
night', whence perh. rel. ♦ bāt to pass overnight, Meier
HWW 524; (2) as a dwelling place, perh. rel. bāt to come
in, arrive, enter, whence bīt a place, where man
comes back (night for lodging in it), Jastrow DTT 167, cf. ♦
bēt to return; (3) also bīt perh. from a form
from root bēt to build; for this cf. bīt with bēt, and
Gesениус HCL 115, whence בֵּית means what is built, cf. CE. בֵּית the בֵּית means: I built a house, L, ▶ בֵּית to build, כְּבֵית tomb.

bayt [בַּיִת] a verse (of a poem), ◊ CE. בֵּית what consist of certain known divisions or feet, whence בֵּית of the בֵּית termed בֵּית 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) בֵּית of the בֵּית are conjoined in its construction, L, Lane AL 280; ◊ MHeb. בֵּית stanza (of a poem).

bayt [בַּיִת] wife עִיָּלָה, ◊ Heb. בֵּית wife (in Talmudic texts sometimes it has been erroneously translated as house), Jastrow DTT 168; perh. rel. בֵּית the גַּל to marriage בֵּית to pass overnight doing something.
Some suggested formats for EDAL
Entries; their arrangements

Index (of dictionary)

12 → 1
234 → 1
54 → 1
37 → 1
Example:

A

badā (1) to appear, come out ظَهَرَ, (2) to begin, start, launch بِدَا, (3) to change one's opinion تَغَيَّرُ الرأى بِدَا, perh. rel. بِدَا meaning ظَهَرَ to appear, whence to appear 'another thing in one's mind', L, ▶ بِدَا to appear. (4) a chief, lord السَّيِّدُ, (5) to void excrement or ordure; to break wind أَنجَى, (6) a joint المَفْصِلُ.

B

badā to appear, come out ظَهَرَ, بِدَا to begin, start, launch بِدَا, بِدَا to change one's opinion تَغَيَّرُ الرأى بِدَا, perh. rel. بِدَا meaning ظَهَرَ to appear, whence to appear 'another thing in one's mind', L, ▶ بِدَا to appear.

السَّيِّدُ بِدَا a chief, lord السَّيِّدُ, بِدَا to void excrement or ordure; to break wind أَنجَى, بِدَا a joint المَفْصِلُ.
An example for the arrangement of the Entries
A virtual Two-consonant headword

All meanings in one supposed headword

Derivatives
Cont’d

Etymological discussion

straightened and extended استقام و امتدَّ; and also cf. هَنبَ hadaba, هَدَبَ hadaba, زَعَبَ zaraba; also cf. قَبَ gabb to cut.

(4a) أَبُّ [Zabba [CAR. Ø-iii : III-IV-VIII †] to be prepared [تفعَّل] to be equipped [ën:] [JL: أَبُّ]; also (4b) أَبُّ [Zabba | to be prepared to assault [مْهَمُ بِحَمْلَةٍ [LA; QM; TA]; cf. هَنَبَ habba | to be prepared; to assault; cf. وَبَ wbba | to assault [تَحْجَمْ] also cf. سُبْبَة or سُبَّة [عَبْا] [LA; Cowan WAD 585,589]; ◇ أَبُّ also may be related to the family of [تَبُّ] [النَّابِثة] to stabilize; and also to perish, cf. دَفْطَ daffa | to be equipped, e.g. دَفْطَ [النَّابِثة] and also to be prepared to assault, e.g. دَفْطَ [النَّابِثة]; also cf. دَفْطَ daffa | to finish off, destroy [أَجَهَرْ] أَجَهَرَ الطَّفَطَ [راياس] [راياس] and cf. رَفَفَة raffa, and رَفَفَة raffa.

(5) أَبُّ [Zabba [CAR. III-VIII †] to send back, put back, lay back, as in أَبُّ يَدَهُ إِلَى سَيْفِه he put back his hand on his sword to take it رَثَّها إِلَيْهِ [LA; QM]; perh. related to آبَ (أُوب) أَبَاب [vawb] to return, also أَبَاب أَبَاب to catch.

◇ It seems that, there is no direct Sem. cognate for أَبَ (see below †), but cf. Heb. ֹחֲרֵב hibheb | to hesitate, cf. above (3) حَفِيظُ [vav.[vav. feh] to move suddenly; for this opposite meanings see below †. ◇ Etymologically, أَبُ [Zabba | to long, yearn seems to be related to أَبُ [Zabba | to refuse, reject; for this cf. أَبُ [Zabba and أَبُ [vayb], with أَبُ [vayb] [غَفَ] [غَفَ] to abstain; for Ar. أَبُ [vayb] | to refuse, cf. Heb. ֹחֲרֵב hibheb | to want, be willing, consent. ◇ Egy. ֹחֲרֵב hibheb | to desire, love, be desired; ֹחֲרֵב abeb, abebu | to love, wish for, desire, long for; ֹחֲרֵב ab to wish for, desire, long for, cf. Heb. ֹחֲרֵב [Budge EHD 4,118]; ֹחֲרֵב by to wish for, desire (wünschen, sich freuen) cf. ֹחֲרֵב [Erman WAS 1:6f]; also cf. Gcp. אַחֲרֵן a wretched or poor person [ 추진فCED 15], and its relationship to Heb. ֹחֲרֵב and Ar. ֹחֲרֵב [Vyczichl DEC 38]. ◇ Additionally, أَبُ may be directly
related to הָדוֹר hawā [hwy] to desire, and אָבֶֹה abhā | to pay attention. ◊ † For אָבֶֹה abhā | to long, cf. kindred forms of Heb. אָבְהָ as: אָבְהָ, אָבְרָה, אָבְרָה, אָבְרָה [Gesenius HCL 6]; ◊ † According to Nöldeke Heb. אָבְהָ also had mostly a negative meaning and the negative particle נָל was only added for the sake of emphasis. W.M. Müller compares Egy. ʿāj which means both to want, wish, and to refuse. The sense development of this Egyptian verb seems to have been: he wanted, > he wanted forcefully, > he refused energetically; also cf. Heb. בְּכָר bcr a) to ignore, to treat or regard as a stranger; b) to regard, to recognize. According to several scholars the original meaning of בְּכָר would have been to regard as something strange, i.e. to regard intently [Gesenius THC 6; Klein CEH 1,461]. ◊ Gesenius relates Heb. בְּכָר to want, with non-Sem. proposed cognates, cf. Lat. aveo | to wish, desire, long for [Gesenius HCL 6; Lewis Short LD 213f]; IE. *au- to wish, long for (gern haben, verlangen) [Pokorny IEW 77f]; Skt. अव- av-, āvati | he longs for (verlangt, begünstigt) [Monier-Williams SED 87]; Av. अव- avati | he cares, helps (sorgt, hilft) [Bartholomae AIW 162].
Another Example
CE: Classical Etymology

[LA, *TA], ◊ cf. Heb. נָבָה | reed, papyrus; etymology uncertain [*Brown HEL 3a]; Hiller (referring to Bochart, who derived Heb. נָבָה from Ar. نَبَاءَة), proposed the same origin for this Heb. word and Ar. نَبَاءَة and أَبَاة. Also cane, reed (Bochartus igitur ab Arabico أبين accinxit se, nominem نَبَاءَة derivat, ...) [*Bochart Hieroz. 2:751; *Hiller Hierophyt. 2:202]; also considering CE., Jawhari mentions مَاطَبَرُ [v?b] as مَاء مَاطَبَر water which the camels refuse or dislike مَاءُ نَبَاءَة الإِبْل [*SL; Lane AL 13a; *Gesenius THC 11b].

For etymology of usage of BHeb. נַבְּאָה נַבְּאָה vessels of reeds, made of the Papyrus nilotica, such as were of frequent use among the Egyptians and Ethiopians; considering the meanings of Heb. נַבְּאָה to be inclined, willing to desire, wish, and Ar. أبين 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]; Glatir refuses this opinion of
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. أَخَأَى to produce of the earth, esp. fruit, > أَخَأَى a reed, flutes; cf. gi̱bba

[Payne Smith CSD 2]. Klein also relates Heb. נְפָט נְפָט reed, papyrus, with Heb. בָּט נְפָט את, Ab, name of the fifth month of the Jewish calendar [Klein CEH 1]. Muss-Arnolt confirms that Ass. abu | reed, buirashes, may be related to Ass. abu the month name [Muss-Arnolt CDA 4], for more information אָבָא 1 אָבָא נְפָט. Also for OABab. cuneiform cf. Sum. giruš [GIR.U;GLU] GLU.U; GLU.U] a reed; composed of: גי̱bba reed, cane, cf. נְפָט, and אָבָא foundation, cf. אָבָא [PSD].

Also cf. Egy. ḫ-p-t, ḫ-p-t, ḫ-p-t: a kind of plant, papyrus (?) [Budge EHD 41]; ḫ-p-t medically used (offizinell verwendet) [Erman WAS 1:68(12)]. Also Considering Ugar. כב צב (< כב ab) ritual pit (cf. Hitt. a-a-bi); Akk. apu | hole, opening in the ground, and also meaning of enemy (although all from Lynby) [Olmo Lete DUL 5]; Black CDA 21], and considering Ar. غَبَب غَبَب a depression, low ground (=pit) or salt marsh, swamp and reedbéd, esp. as a pasture of camels; and also in the classical Ar. lexicons,
is followed by the explanation of: and having evil water شرّ النمّاء [TA]; we may consider the original meaning as an evil low ground or pit, hence swamp, reed-bed, دروب, and finally reed. ◆

Considering the discrepancies about the exact root of أباء 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 أبأء and then it has been considered as coll. n. and the unit. n. أبأء has been coined according to the Ar. tradition. The bilateral root may be supposed as 2B with a final augmentation of -ة. 2B 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. ◆

نابوته، نعى
نَفَّذَ رَمَّاهَا [CAr. VIII(XIII) 1] as أَنَّهُ فَسَهِمَ to throw dart or shoot an arrow [QM: ِنُفِّذُ رَمَّاهَا; QpM 51, cf. أَنَّهُ فَسِهِمَ, QpM 66 TA], ◆ HS. For the first time mentioned in QM; it seems a misprint of أَنَّهُ فَسِهِمَ; If it is a genuine Ar. word, hence: ◆ Perhaps a denominative of أبأء a reed, although MW allocates أبأء, and أبأء in two separate root categories [MW 1b]; For أبأء a reed, cf. رُفِّعَ | a spear, رَمَّح | to speak, sahm | an arrow, سُحِمَ | to shoot an arrow. ◆ But in the case of أبأء, seemingly it is not used without سُمَهَ, hence أبأء means purely to throw or shoot, although it is unlikely related to an independent root family, like خَنقَ | to throw down.
Order of Headwords
The **Headwords** are ordered by: *Latin alphabet* or *Ar. Abdjad*

1) **Lat. Order:**
   A) Transcription of root consonants:
   
   B) Transliteration of the whole word:

2) **Ar. Abdjad**
   A) Transcription of root consonants:
   
   B) Transliteration of the whole word:
Example: Leslau CDG

balotä Πάση (Lt) ‘knobby club’;
from Amh. bālota, same.

balit Πάση; see (balya), baluy.

balätannä Πασῆ (Lt) ‘page, servant’;
from Amh. balaenna.

balätannäśä Πασῆ (K), balätannäśä Πασῆ (OT 578), balätannäśä Πασῆ ‘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
Pronunciation and *transliteration* signs

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

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Note: The table compares Proto-Semitic consonants with their transliterations in Hebrew and Arabic.
**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):

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<tr>
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<th>b</th>
<th>z</th>
<th>g</th>
<th>d</th>
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<td>z</td>
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</table>

^a Old Aramaic; ^b Rare
Pronunciation: rules

- The **finals** of the nouns?

\[\text{忽布}[\text{NS-NAr.; Egy. Ar. Dial.}]\text{ (zool.) octopus}\]

\[\text{ دول} [\text{QAAE 23a; MfL 4c,}]

\[\text{ أرطنسية} \text{ عزفنياتو [NAr.]} \text{ (bot.) hortensia, hydrangea,}

\[\text{ زهرة اليابان} [\text{QAAE 28a,}]

\[\text{ أبادان [CAR. Ø, Q, I-XII > NAr.]}\text{ adv. forever, eternally, very long time,}

\[\text{ أبادانأ أبادانأ}

\[\text{ أبادأ أباد-}

\[\text{ أرطنسية} \text{ عزفنياتو [NAr.]} \text{ (bot.) hortensia, hydrangea,}

\[\text{ زهرة اليابان} [\text{QAAE 28a,}]

\[\text{ أبادانأ أبادانأ}

\[\text{ أبادأ أباد-}
Historical Information:

- pre-Islamic: Semitic, Middle Persian, Greek, Roman
- early Islamic / Umayyad
- Abbasid
- post-classical / pre-colonial / Ottoman
- Nahḍa
- post-nahḍa
- dialects
Without Historical Information:
Only mentioned the books or lexicons referred
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:

אַבָּא [דְּבָא] from אַבָּא [דְּבָא] to incline, bend, properly

אַבָּא [דְּבָא] [CAr. Ø i-iii : III-VIII (†)] perhaps originally to

1. אַבָּא [CAr. i > : III-VIII (-XIV) > NAr.] to

2. אַבָּא [CAr. iii > : VII-VIII †] to move חַרֵקָא

3. אַבָּא [CAr. (i) : VII-VIII †] to become rightly

4a. אַבָּא [CAr. Ø-iii : III-IV-VIII †] to be

5. אַבָּא [CAr. III-VIII †] to send back, put back,
Historical Information:

\text{?abada\textsuperscript{an}} [\text{CAR. } \emptyset, \text{ Q, ii} > : I-XII > NAr.] \text{ adv. Qur\text{\textasciiacute}nic meanings: 1) forever, eternally, very long time as in } \text{\textlangle{xal\textdieresed}{\textdieresed}in f\textdieresed{\textdieresed}h\textdieresed{\textdieresed}a abda} \text{ there they are to remain forever [Q}

\text{\textsuperscript{[CAR. } \emptyset, \text{ 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 قاطعاً, مُطلقاً 2) always, forever, ever دائماً [Ba\textquotesingle{albaki MAED 22a], cf. خالد.
Historical Information:

?abadiyyatu [CAR. III-VIII > *NAR.] as in لا أفعله أَبَدَا
الأَبْدِيَة

[JL], and then also أَبَدَّ الأَبْدِيَة; NAR. eternity, perpetuity, eternal existence, eternal, duration, endlessness

[Ba‘albaki MAED 22b]
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) *?abara* also as *?abara* [CAr. Ø, i-ii > : I-XII]

*pollinate* and *fecundate* (a palm tree) لَقَحَ النَخل; also as in

*أَبَرَ النَخلَ وَ الزِّرَعَ* أَصْلَحه [Mfd; KA; TL; JL; S; LA; QM; TA], cf. وَبِرَ وُثِّبَت النَخلة to *dress or put in a good and proper state*

*?abira* [CAr. XII] to *be good, fit; to suit* صَلَح [TA]. cf. بَرَّ أَبَرَ بَأَيَ تَثْبَ رَب، خَيْرَ، فَخْرَ.

*?abara* [CAr. XII] to *make good, fit, suit* أَصْلَح [TA].
Uses of Historical Information:

2) Determining the time of phonetically changes of the root

\[ \text{?abbara [CAr. VII-XII] [as \text{\textit{w\textcomm{b}}} II-XII] as in \text{\textit{\textit{y}}\textcomm{b}r} \text{\textit{a\textcomm{t}}}r}] \text{to} \]

\textit{to wipe out or efface (someone?\textquotesingle}s trace on the sand or earth)}

\[ \text{\textit{\textit{y}}\textcomm{b}r; \text{\textit{\textit{y}}\textcomm{b}}} \text{\textit{a\textcomm{t}}} \text{[LA; *TA] [TL; etc.], cf. \text{\textit{y}}\textcomm{b}r.} \]

\[ \text{barrara, \text{\textit{b}}}\text{\textcomm{r}} \text{\textit{a\textcomm{t}}} \text{a.} \]
Uses of Historical Information:

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

**?abata** [CAr. O-i > ii-iii  : II-XII †] as in

أَبْتَ (of day) to become so hot

أَبْتَ (of fire and the sun) to blase and become so hot

**?abita** [CAr. IV-VIII †] as in

أَبْتَ مِن الشَّرَابَ to become inflated (of drinking wine)

أَبْتَ جَمَّ حُبَّة بطنُهُ (of abdomen) to become inflated

أَبْتَ حُبِّ حُبَّة غَضِيبَ البصر (of eye) to be inflated or inflamed due to a disease; and perh. وَدَح، دَيْهِج; and also أَبْتَ حُبَّ حُبَّة (of bean or seed) ...and to be inflated rapidly

أَبْتَ حَبَّ جُمْحَة  ; see root family of حَبَّت; also

أَبْتَ حَبَّ حُمْضَ; and
Uses of Historical Information:

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

---

?abt[tu] [CaR. iI > : II-XII †] to jump, cf. أَبْتُ.ن. jump قَفْرَ [TL; TA],

أَبْتُ.jump قَفْرُ [TL]; † Some texts mention الأَبْتُ: الْفَقْرُ, it may be a corrupted form and misreading of الفَقْرُ poverty, for jump leap [cf. TA].

فَقْرُ → قَفْرَ
Uses of Historical Information:

3) Correcting the misprinting and misspellings in the manuscripts

Also in classical Ar. lexicons: طين مصرف the mud of Egypt [QM], what, the Nile leave behind it after retiring from the surface of the ground; هو ما يعقبه النيل بعد ذهابه عن وجه الأرض; some of the vulgar pronounce it with sin [TA].

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. ἵλις with the Egyptian masc. art. πι, were it not that ἵλις is fem.: (see his Abd-Allatif 8) if we might suppose ايليز to be an old mistranscription for ايليزيز, we might with good reason derive it from ἵλις, which, as pronounced by the modern Greeks, very nearly resembles ايليزيز in sound, as mentioned also above: some of the vulgar pronounce it with sin, Lane AEL 248.

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

Also cf. Grk. Ηηλούσιον a town on the coast of Egypt bordering on Arabia; as adj. το Ηηλούσιον στόμα the Eastern mouth of the Nile; ἦ Ηηλούσιος ἐστίν (in Egypt) is expl. muddy, Liddell-Scott GEL 1210.

The latter, may be compared with طين ايليزيز the mud of that town.

Also cf. Cop. δοιχη, δωιχη mud, filth; πηλού 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. \( \pi \nu \lambda \sigma \), as suggested by De Sacy, who also remarks that it might be derived from the Grk. \( \nu \lambda \upsilon \varsigma \) with the Egyptian masc. art. \( \nu \), were it not that \( \nu \lambda \upsilon \varsigma \) is fem.: (see his *Abd-Allatif* 8) if we might suppose \( \varepsilon\nu\lambda\text{ π }\varsigma\ ) to be an old mistranscription for \( \varepsilon\nu\lambda\text{ π }\varsigma\ ), we might with good reason derive it from \( \nu \lambda \upsilon \varsigma \), which, as pronounced by the modern Greeks, very nearly resembles \( \varepsilon\nu\lambda\text{ π }\varsigma\ ) 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** of the classical authors.
Uses of Historical Information:

- 4) Correcting the misunderstanding the classical authors

\( ?aba\a [\text{CAr. VIII-XIII} \dagger] \) as 
\( \text{to throw dart or shoot an arrow} \) 
\( \text{[QM: أَيَّا, QfM 5], cf.} \; \text{?ata\a [TA],} \; \text{diamond HS. For the first time mentioned in QM; It seems a misprint of أَيَّا; If it is a genuine Ar. word, hence:} \) 
\( \diamond \) Perhaps a denominative of أَيَّا a reed, although MW allocates أَيَّا, أَيَّا, and أَيَّا in two separate root categories [MW 1b]; For أَيَّا a reed, cf. 
\( \text{rumh} \; | \; \text{a spear,} \; \text{ramaha} \; | \; \text{to spear; sahm} \; | \; \text{an arrow, suhima} \; | \; \text{to shoot an arrow.} \diamond \diamond \) But in the case of أَيَّا, seemingly it is not used without سَهِم, hence أَيَّا means purely to throw or shoot, although it is unlikely related to an independent root family, like 
\( \text{hafa\a, hafa\a} \; | \; \text{to throw down.} \)

\( ?ata\a [\text{CAr. iii-v > (I-)VII-XII} \dagger] \) as in أَنّاأَه ّيُسِهِم to throw dart or shoot an arrow, also rarely as أَنّاأَه ?ata \( \text{[KA: ثانا; S: ثنا; S\dagger: ثنا; LA, QM, TA: أَنّاأَه],} \)
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

?abaġu [NS-CAr. vii > : XII] eternity; forever

?abdu [*Şāg > TA],

?awkafa [CAR. ii > : II-XII] as to bind a packsaddle (on ass)

Akf [TL; Ş];

?akafa [NS-CAr. Dial. Tam. I-VIII] as in to put a packsaddle (on ass) [KA; Ş; QM]; as in Al of the dialect of Banī-Tamīm

?agā [pl. ?agawāt] (also as ?agā) [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. ağa [xiii] (rural) Lord, master; local big…
Grammatical information

- adj.: adjective
- coll. n.: Collective generic noun
- f.: fem.
- inf. n.: infinitive noun
- pl. mult.: plural of multitude
- pl. pauc.: plural of paucity
- sg.: singular
- unit. n.: Noun of unity
- 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

?akamat [CAr. Ø : I-VIII > NAr.] pl. ?akamât, ?akm, ?akam, ?ukum, ?ukm; its pl. as ?ikâm, > ?akâm, > ?ukum | 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 [TL; S; QM; Lane AEL 73b], NAr. hill, hillock, mound [Ba‘albaki MAED 154].
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: تفعَّل
  - As transcript: tafa ʕʕala
  - As numeral and letters: ta1a22a3a
Grammatical information: verb types or measures

`ta?abbaba` [verb] [Car. ? vii > : VIII †] to be surprised, to boast [Sag > TA], ◊ in the measure of (V) `tafarla`
(Ta1a22a3a); ◊ Perh. related to `2b` or `2by`; cf. Heb. הָנַּלַּה to
in [cf. Gesenius HCL 6], whence cf. `habada`,  `hamada`, also `madaa`, and `hatafa`, (and perch. `hatafa`, in this meaning), all words mean: to praise, extol; ◊ Etymologically, more related to `abbaba` | to cry, shout, the original meaning...
Sometimes the word in different measure, may denote a new root (semantically or etymologically)

\[ \text{؟بدا} [\text{Car. I-XII} > \text{NAr.}] \]

(1) 

؟ابدا [\text{Car. II-VIII} > \text{NAr.}] as in اَبِدَتْ بالمكان \text{to stay, remain, linger (at a place)} [\text{TL; LA}]; \text{NAr. to stay in, remain in, abide in اَقَامَ} [\text{Ba‘albaki MAED 21b}], cf. عَبِيدَة \text{to stay at, remain at} 

dَاما | \text{to last, continue, remain. cf. roots meaning: to subside, calm down} 

dابِتا، hamada, حَمَادَة, حَمَادَة, حَتَمَة, هَدَا, hada؟a, hادانَا. \text{For to stay for a long time,} 

\[ \text{تَابَدَ} [\text{Car. VII-XII \uparrow}] \text{as in تَابَدَ الوجهة to have pox or spots on the face [La; QM], نَمِسَ [TA], كَليَّة} \]
Structure of the Entries:

абата [CAr. Ø: II-XII †] to become so hot [Ägn; Ş; MjL; TA],
Adding Usage Information:

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

\[ \textit{\textbackslash{\%abata}} \ [\text{CAR. \textbackslash{\%}: II-XII \vdash}] \textit{ to become so hot } \ [\text{AG\textbackslash{\%}; S\textbackslash{\%}; MJL; TA}], \]

\[ \textit{\textbackslash{\%abata}} \textit{ also } \textit{\textbackslash{\%abita}} \ [\text{CAR. \textbackslash{\%}: II-XII \vdash}] \textit{ to become so hot } \ [\text{AG\textbackslash{\%}; S\textbackslash{\%}; MJL; TA}], \]

\[ \begin{array}{c}
\textit{\textbackslash{\%abata}} \textit{ also } \textit{\textbackslash{\%abita}} \ [\text{CAR. \textbackslash{\%}: II-XII \vdash}] \textit{ to become so hot } \\
\text{as in } \textit{\textbackslash{\%abita}} \textit{ (of day)}
\end{array} \]

\[ \textit{\textbackslash{\%abata}} \textit{ also } \textit{\textbackslash{\%abita}} \ [\text{CAR. \textbackslash{\%}: II-XII \vdash}] \textit{ as in } \textit{\textbackslash{\%abita}} \textit{ (of day) to become so hot } \\
\text{and also a day, in which does not blow the wind } \ [\text{AG\textbackslash{\%}; TL; JL; S\textbackslash{\%}; MJL; LA; QM; TA}], \]
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**

\[ ?abtu \text{ [CAR. i-iii]} : \text{II-XII} \mathbf{†} \text{ as in hot (day) }\]

\[ \text{كل هذا في } \text{يوم أبت} \]

\[ \text{وكذلك حمّت، ومّحّت } \text{شدّة الحرّ} \]

\[ \text{TA}. \]

\[ 2bt \rightarrow hmt, \text{ with metathesis } m\mathbf{h}t \]
Ar. Synonyms

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

Searching **اشتَدَّ حُرُره** we may find these synonyms, namely probable cognates

\[ dāba \text{ as in } \text{ذابت الشَّمس} \text{ (of the sun) to become so hot} \]

\[ ḥamā as in \text{حمَت} \text{ (of day) to become so hot} \]

\[ ḥamā as in \text{حمَا} \text{ (of fire and the sun) to blaze and become so hot} \]
Ar. Synonyms

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

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

- ?abtatu [CAR. VII-XII †] as in أَبْنَتُ الْغَضَبِ fury; intensity, severity (of wrath) [LA; QM; TA].

- ?abida, عَبَسَ, ?abasa, عَاتَبَ, ?ātaba, and نَفَتَ, nafata, also نَفَتَ, and غَضَبَ.
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!*
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<th>Language Code</th>
<th>Language Abbreviation</th>
<th>Language Name</th>
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</table>
Sem. Cognates: Materials

Eth. אֵ֔ח: שֵׁׂ֔הוּ, also אֵ֔חַ, pl. אֵ֔חְו: שֵׁׂ֔הוּת brother, blood relation, kindred, kinsman, fellow-countryman, friend [frater: agnates, cognatus, affinis; contribulus, popularis; socius, amicus];

Amh. የልድём ከማድём: wändem (for wáldem);

Sab. 1. እን, ያھ, ሊھ, ያھ, እን እን ናት እን ናት ናት ናት ናት ናት ናት ናት ናት ናት ናት ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናthood ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናمواد ናmaterials
Sem. Cognates: Materials

- Sem. Cognates should be in the “original scripts”?

- Why Yes, why Not?

- Technical limitations limit 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 ' stands against a direct derivation from the Heb. יִשְׂרָאֵל, and points to a Christian origin, cf. Gk. Ἰσραήλ, Syr. אֶשְׂרָיאֶל; Eth. אֶשְׂרָיאֶל. The probabilities are in favour of a Syriac origin especially in view of the Christian Palestinian forms אֲשֶרֶא; אֶשְׂרָיאֶל (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 3 אָשֶׂרֶא occurs in S. Arabian inscriptions, cf. CIS, iv, 543, l. 1.
Modern texts almost use **only** transliteration, e.g. *Militarev* JLR 1:101

1.2.4. *ʔiʔarw* ‘calf; bull’


Egyp. (MK) īr-t ‘calf’, (Dem.) īry-t ‘milking cow’.

Berb. *-HirVy* ‘calf’: Ayr eḥari, Shīlh īre, &c.

Chad. W.: Dera wóré, ara ‘meat’, Sha ʔarwa ‘ox’.


(?) Omo. N.: Malo hāri ‘cattle’, Oyda (h)arr ‘cow’.

[[Cf. [BLA. Beja: 236, 269]; [SED II: x<sup>16</sup>]; [AADB].]
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
CE: Classical Etymology

2) the grammatical deformations of a word and elucidating the original form
3) Introducing the Ar. Cognates
(as mentioned above)
4) And rarely “pure etymological suggestions”, almost popular etymologies!
CE: Classical Etymology

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

in the classical Ar. lexicons, is followed by the explanation of: and having evil water شَرَّ المِياه [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 أباجة among classical lexicographers and grammarians, and lack of diverse derivation of the root in Ar. language, and also the structure of the

Arabico أَبي accinxit se, nomen مَبَاط derivat, ...) [*Bochart Hieroz. 2:751; *Hiller Hierophyt. 2:202]; also considering CE, Jawhari mentions مَبَاط [堰] as مَبَاط water which the camels refuse or dislike [*SL; 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
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
Etymological Discussions:

1) What’s our philosophy?

Also cf. Jastrow DTTM

נֶבֶּלִּים (אֲשֶׁר, נֶבֶּלִּים)

f. (b.h.; נבֶל, נבֶל, נבֶל)

 cmp: 1) ear of corn, spike. Peah V, 2 ‘שָׁבַקְצֵיָה וּפָא’ 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. הַרְשָׁה בְּרָאוּת הָקָנָה וּפָא’ II

Shaf. of נבֶל; נבֶל
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?

Andar and ออร์นิก ออร์นิค [pl. อาร์นิก] NAr. Dial. (Egy., Sud. Ar.) *printed form, blank form; pattern, template,* *Wehr AWSG* 20,53; *Hinds DEA* 16; *Aytaç ALTK* 10; < Turk. ออร์นิก
CE: Classical Ar. philologists derive it from the root ʿ-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 ʿوَلَّدَهُ عَهَّنَا إِلَى آدمَ مِنْ فَلَلَّ  We also commanded Adam before you [Q 20:115] [Badawi AEDQ 3], ُسْمِيَ آدمَ لَأَنَّهُ هُوَ خُلُقُ مِنْ أَدَمَةِ الأرضَ أوَّمِنْ تُرَابٍ (الأَدَمَةُ مُشْتَهَةً بِلُونِ التُّرَابِ).

Semi. Cognates: Aram. אֲדָם ʿadam (אֲדָם) blood; Heb. אִדָּם ʿāḏām man, Adam. אֵדָם ʿēḏām [probably from אֵדָם ʿēḏām; thick and moist; earth] clay. also: cf. אֵדָם ʿēḏām to be silent, dumb, at rest, cf. Ass. אֲדָם ʿadamu [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)muʾ, adumuʾ [OAkk., Bab.] "red"; : red blood, red garment; "important person"; adamatu, adanutu [ADAMA] (medical) red blood or a dark colored bodily discharge; adamatu(m), adamutu, adu/imatu "a plant with red blossoms; dark red earth used as dye". Cf. ZDMG 40, 736.

Is the Sumerian etymology necessary?
Etymological Discussions:

3) How bravely would be the etymologies?

Conservative or Ambitious, or an intermediary way between them?

'abasa also as 'abbasa to treat or behave badly

*Eth. ะนะ*: abasa to commit a crime; to make a mistake, go wrong, err [crimen committere, peccare], أَبْسَس is related to حِبْتُتُ and أَثِمُت [etymo convenit cum حِبْتُتُ, significant cum أَثِمُت, sicut ฉุม*: etymo cum أَثِمُت, significant cum حِبْتُت; quamquam Arabes etiam sub أَبْسَس similes quasdam significationes habent], Dillmann LAL 757f.
Etymological Discussions:

3) How bravely would be the etymologies?

Etymology: According to Gesenius attempts for make a relationship between
Heb. אֲבֹא, Aram. أَبَآ، Syr. أَبَآ، Sam. أُبَآ, all meaning dust, powder
[pulvis] and Ar. ابیه, 'conceal [abditt] have not succeeded (to hide by dust etc.),
Gesenius THC 4. Meier compares Ar. ابیه with Heb. אֲבֹא, 'FQ in
measure of Hithp. הָפַח to restrain oneself, refrain [repressit se],
Meier HW 12; Castle LH 201f. Meier also, in contrary to Gesenius, who
consider אֲבֹא as the root syllable [Wurzelsilbe], suggests פָּחַב to
draw together = to withdraw, go away, escape [zusammenziehen =
abziehen], then he compares Ar. عَفَّأ and Heb. פָּחַב, Meier HW 12. We may
consider the biliteral root as - אֲבֹא and compare it with - כּפֹא, cf.
"to become blind (i.e. the eyes are covered); as there is " to cover, hide
and its near cognate כּפֹא to hide oneself", so we may relate כּפֹא 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. .failure, HALOT 7f.; DNWSI 6f.; Akk. abnu, AHw 6f.; CAD A/1 54-61; cf. abattu, AHw 4f.; CAD A/1 39ff.; Amor. /abnum/, cf. Gelb CAAA 13, 46. Cf. Van Zijl Baal 59ff.; ¶ RS Akk.: NA₄ (passim); ¶ par.: sn, ṣs, hz, mdbṛ, pslt (II), šnt, yṣr. ¶ Forms: sg. abn; pl. abs. abnm; cstr. abn.

E linguis cognatis vocem nostram habent syriaca, sed rarius (1 Petr. II, 7, ἀθάνατον lapis horarium, horologium), chaldaica (vid. infra), samaritana ḨN, frequentissime-acthiopica (Ἀῤῥ: ebn lapis, it. gemma, unde ḨN: in lapidem conversus est, Ludolfi Lex. acthiop. pag. 354). Syri ejus loco utuntur voce ḨN, Arabes ḨN.
The importance of proper nouns in Ar. etymology

Conclusion:

<table>
<thead>
<tr>
<th>Proto-word</th>
<th>Hebrew</th>
<th>Aramaic</th>
<th>Ugaritic</th>
<th>Arabic</th>
<th>South Arabian</th>
<th>Ethiopic</th>
<th>Akkadian</th>
</tr>
</thead>
<tbody>
<tr>
<td>*^2ab, *^2ap, &quot;reed(s)&quot; (PS, 2c)</td>
<td>*^2ebê &quot;reed, papyrus&quot;</td>
<td></td>
<td></td>
<td>*^2abû &quot;reed, papyrus&quot;</td>
<td></td>
<td></td>
<td>apu, abu &quot;reed-bed, reeds&quot;</td>
</tr>
<tr>
<td>*^2abn &quot;stone&quot; (PS, 3c)</td>
<td>*^2eben &quot;stone&quot;</td>
<td>*^2abn̂ &quot;stone&quot; (common)</td>
<td>abn &quot;stone&quot;</td>
<td>*^2abân &quot;stone&quot; (in toponyms)</td>
<td>*^2bn &quot;stone&quot;</td>
<td>*^2b̄bn &quot;stone&quot;</td>
<td>abnu &quot;stone&quot;</td>
</tr>
</tbody>
</table>
(4) Comparative grammatology of الف in Sem. languages:

The Heb. ⲝ 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",

(1) 'אָהָד originally: וּחָדָה one; the first of the numbers also synonymous in many cases with waḥid, f. waḥida.

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

Aram. 'אָהָד as in: וּחָדָה one of those (but וֹחָד is usual), עַד one, variants: עַד, עַדָּה; also cf. bilḥad (preposition) except, alone, also as עַד, עַדָּה, Cook GA 15. Syr. ٌّوُحَد: 'אָהָד m., ٌّوُحَد: f. one, each, someone, anyone, cf. [unu, quīvīs], Payne Smith CSD 126f; Payne Smith TS 1194. Sam. 'אָהָד one [unu, -a, -um], cf. 'אָהָד Uhlenmanno LS 3.

Ugar. 'אָהָד, a1t 'aht one, alone; community; a1dh 'aḥḍh at once, together, (cf. Heb. 'אָדָה); a1dy 'aḥdy I alone; a1dm 'aḥdm a set, pair, (cf. Heb. בָּאָדָהו and Akk. ilmītu); and also: y1d yḥd single, only, cf. [unu], Schniedewind UG 181,493.

OAvk. and OBaB. edu(m), wedu(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 išṭēn, which seems to be obscured in almost all recent Sem. languages: išṭēn variants: išṭēn(m), iš/iṭum(m), išṭānum, iš/iṭānu, later: išṭēn, NAAss. issēn; f. išṭet, išṭiat, iš/iṭāt/um(m), is/iṭāt; NAAss. issēt one; (in mathematics) the number "one": the first one, once.

Eth. ḡḥē: ḡhē: wahada; ḡḥē: 'ahadu m. ḡḥē-t: 'ahati fem. (pro ḡḥē-t: 'ahaditi) one [unu, -a, -um], its numeral sign is ḡ [equis character est: ḡ], Dillmann LAL 722f.

Amh. ḡḥē: 'an'di m. ḡḥē-t: 'an'dati fem. one, cf. ḡḥē-t: 'ahadu m. ḡḥē-t: 'ahati fem. (pro ḡḥē-t: 'ahaditi) one [unu, -a, -um], its numeral sign is ḡ [equis character est: ḡ], Dillmann LAL 722f.

Tigr. ḡḥē: ḡḥē m. ḡḥē-t: ḡḥē-ti fem. one, Isenberg DAL 126f.

Heb. 'aḥad m. 'aḥata f. one; simultaneously; 'aḥadi'm pl. singular, unique; closed up, mysterious. 'aḥad [עָהָד] to joint, close; closed up, mysterious; joined, united; 'aḥad hūd to connect, finish an arch by inserting the keystone; (cf. Syr. 'aḥad claudere enigma) to bring to a point, to compose an enigma, allegory; 'aḥad yahad 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. 'aḥad hūd, 'aḥad hūd 'aḥadi 'aḥat f. one, singular, particular; denominative as: 'aḥad hū'di to unite, tie together [vereinen, zusammen-binden, unire]; 'aḥad (cf. 'aḥad) 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 | ḫ | ḫ | ḫ |
| Hieratic | ḫ | ḫ | ḫ |
| Demotic | ḫ | ḫ | ḫ |

The last of these is merely a cursive form as in the Arabic ١ which becomes our 2 if tipped through a right angle. From some primitive Ⅱ came the Chinese symbol 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 2 in Germany until the 18th century. It finally went into the modern form 2, and the Ⅱ in the same way became our 3 and also Ar. ٣, Smith Kapinski HAN 276. Also cf. Hindi numerals from 1 to 3: ऐ, ऐ, and ऐ.

Also cf. O:Akk. aḫa as in 'aḫa aḫa' one by one; < aḫu arm, side, also as: aḫatu side, but as adv. aḫita meaning: aside, on one side; also cf. aḫatu sīter ʾāḥ; but transf. as in aḫatu ... aḫatu 'the one ... the other', Black CDA 6ff.

Also cf. Sum. ʾēṣda [ʾēṣda] di-A.Da; ʾēṣdu ʾēṣda one, > Akk. ištēn one; aš [ʾēṣa; ʾēṣa] one (the symbol of '1'); diš [ʾēṣda]; ʾēṣda; di-A.; ʾēṣda (ES); ʾēṣda (ES) one; for the concept of single, alone; dili [ʾēṣa; dili; ʾēṣda; dili; ʾēṣda; dili; ʾēṣda; dili] (to be) single, unique, sole; (to be) alone, > Akk. ešu single, sole; alone; ušu [ʾēṣdu] BUR.; ušu) alone, > Akk. ešušu he/you (etc.) alone; sašdili ʾēṣda; ʾēṣda; sašdili (sašdili) lone; single; bachelor; noble, > Akk. ešēnu 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 ḫedu one, alone; only; first [einer, alien; einzig, erst] = ʾēṣda; > axadat (aḫadat) one [einer]; ištēn [ʾēṣda; diš; ʾēṣda; diš; ʾēṣda; ʾēṣda] one, > ʾēṣda-en (whence value ʾēṣa of sign for "one" used for abbreviation); according to Lagarde (in Göttingische Gelehrte Anzeigen 84,382) it may be a suggested etymology for "einer"; ištēnu the first day; ištēnu single; ištēnu sole, alone, Muss-Arnolt CDA 19,28,124.


Egy. 1. ʿāṭi ʾāṭi one, single, only one; 2. ʿāṭi (w'tt) ʾāṭi only one, sole (improbably cf. Akk. wēdu), Budge EHD 153. 1. ʾāḥa wa numeral: one [Zahlwort: eins]; 2. ʾāḥa wa numeral: one [einer], Elman WAS 1:273,278. > Dem. wa one, Erichsen DG 81. > Cop. 1. oua, oua one, someone; 2. oua alone, self, only one, sole; ouw single, alone, any and some, Crum CD 467b,494a; Černý CED 208b,217; Vycichl DÉC 229f,239.

For numeral sign of Ar. \( \text{١} \) (and also about Ar. ١ and ٢):

First, cf. Bab. and Sum. numerals from 1 to 3: Bab.  ת, ת, ת; and Sum.  ת, ת, ת, 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: ١, ٢, ٣.

Secondly, Smith and Kapinski 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 ١ or ٢ is simply one stroke, or one stick laid down by the computer. The ٢ or ٣ represents two strokes or two sticks, and so for the ٢ and ٣. 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.

\textbf{‘Bš : Diverse forms of \textit{أَبْش}}: 1) By metathesis: assume \textit{أَبْش} as CBA; \textit{أَشَب} as BAC, \textit{شَبَع} as CAB; 2) For other Cognates, see the following table:

<table>
<thead>
<tr>
<th></th>
<th>حبش</th>
<th>هبش</th>
<th>عفش</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
</tr>
<tr>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
</tr>
<tr>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
<td>(\times)</td>
</tr>
</tbody>
</table>

3) Also cf. جيش, أسن, أنش.

(1) \textit{أَبْش} gathering, accumulation \textit{الجَمْع} [LA], \textit{أَبَاشة} \textit{أَباشة} \textit{a group of people} [LA],

(2) تَأْبَش تَأْبَش \textit{ta’abbaša as in to gather, assemble, meet; to crowd} تَأْبَش تَأْبَش تَأْبَش [LA],

(2) تَأْبَش تَأْبَش لَأَهْلَهُ to gain, earn, obtain [LA],
Further examples:

(1) 'abika as in 'أَبِيكَ النَّشِيَّةٌ' to increase, proliferate $L$,

(2) 'abika as in 'أَبِيكَ الرَّجُل' to gain weight $L$,

'أَبِيكَ 'chubby', almost denoting fool people $L$,

For relationship of meanings overweighting and foolishness in Sem. languages, cf. BHeb. [one with thick loins, stout,] means fool, foolish, overbearing, Jastrow DIT 653. This word, أَبِيكَ, belongs to a relatively large root family with diverse derivative forms, as follows some of them in the table:

<table>
<thead>
<tr>
<th>أَفَكُ</th>
<th>هَفَكُ</th>
<th>عَفَكُ</th>
<th>لَفَكُ</th>
</tr>
</thead>
<tbody>
<tr>
<td>فَكُ</td>
<td>هَفَكُ</td>
<td>عَفَكُ</td>
<td>لَفَكُ</td>
</tr>
<tr>
<td>عَفَكُ</td>
<td>هَفَكُ</td>
<td>لَفَكُ</td>
<td>فَكُ</td>
</tr>
</tbody>
</table>

The general conception of almost all above verbs is to be or become stupid and imbecile حَمِيقٌ or ضعْف عَقْلُه. 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: أَفَكُ to be overweight < to be fool مَأْفَون $افْن$ as in imbecile أَفَل < ضعْف الرأي و العقل أَفْل is nearly
Further examples:

<table>
<thead>
<tr>
<th>لفک</th>
<th>عفک</th>
<th>هنک</th>
<th>أفک</th>
</tr>
</thead>
<tbody>
<tr>
<td>نوک</td>
<td>عفک</td>
<td>هنک</td>
<td>فک</td>
</tr>
<tr>
<td>بک</td>
<td>معک</td>
<td>هنک</td>
<td>هفک</td>
</tr>
</tbody>
</table>
Further examples:

أَبْضُ (1) "ابض" البعير as in "ابض" the pastern of a camel foreleg to its arm, so that its foreleg become raised from the ground until it touches the ground [LA], cf. qafasa.

Also cf. "مصنّع, نصب, هصن, أصن".

Also cf. "عرض, رفض" after deletion of a letter > ظرف; also ظرف. ćięć, قمص: ظرف, رفض; also ظرف.
The loanword and etymon harmony: irregularities or variants
Searching for hidden variants

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

Heb. hab'ne, pl. ḫḇnīm ἵβνος, a hapax legomenon in the Bible, occurring Ezek. 27:15 in the pl., Klein CEH 137.

Egy. hbnj ebony [das Ebenholz], Erman WAS 2:487; ḫḇn jaban, ḫḇn habni, ḥbn habin, ḫḇn habin, ḫḇmn habn, ḫḇn habni ebony, ḫḇmn habni ebony tree, Budge EHD 142,441,445f.

Moldenke in his book The Trees of Ancient Egypt reviews the history of ebony tree's name (Term) as follows: ḫḇn haben and in full writing as ḥbn habnen (variants: ḫḇn heben, ḫḇn hebeni, ḫḇm haben, ḫḇm haben), this is an Egyptian transcription of Hebrew-Phoenician loanword: ḫḇn, cf. Exech. 27:15, where it has been used in pl. form as ḫḇn ḫḇn, in Grk. it is mentioned as ἱβνος by Herodotus and Diodoc., and as ἵβνος by Theophrastus; in Lat. it is mentioned as and by Plinius, cf. Ar. אֲבֵנָס, Eng. ebony, Fr. ebène, Ger. Ebenholz; Diospyros Ebenum Linné, Moldenke ATB 93ff.

cf. אֲבֵנָס: TREE BY GARDNER

'abnūs ebony (tree and wood), Krahl WAD 18; Cowan WAR 2; Baalbaki MEAD 26. From Grk. شجر من فصيلة الأنبوس، يعيش في البلدان البحرية، خصبه ثمن أسود اللون صلب العود للعلاقة (يوناني), M 2.


Syr. أَحْبُنُس: 'abanūs and أَحْبَنُس also أَحْبَنُس 'abnūs 'ebony, tree and wood [ebenum, arbor et lignum], < ἵβνος, Payne Smith TS 17. Ugar. אֲבֵנָס ebony, Leslau CDG 4.

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

Pers. آبیوس, Lat. ebemos, ahed. 'ebemus' and Eng. 'ebony', Fr. ebène, Prellwitz EWG 82; Frisk GEW 435; Chantraine DÉG 309.

Gesenius believes that ἵβνος, in turn, is of Sem. origin, from Heb. ḫḇn stony [lapideus], cf. Āḇnī < Āḇnī stone [lapis];
The loanword and etymon harmony: irregularities or variants
Searching for *hidden variants*

אָבְנָוָס < Grk. ἔβενος ; Heb. הָבִּי hāḇ'nī ; Syr. أَحْنِهِ أَبَانُūס

and أَحْنِهِ أَبَانُūس

A variant as אָבְנָוָס אֲבָןūס
Axbotu

؟َخُبُوطَتْ [NS-NAr.; Egy. Ar. Dial.] (zool.) octopus دَوْلَة [QAAE 23a; MfL 4c],

؟َخُثَبُوطَتْ [NAr.] pl. ْخُثُبُوطَاتْ ْخُثَبُوطَاتْ | (zool.) octopus الْدُوَلَة (Krahl, Polyp) [Krahl WAD 23a; Ba‘albaki MAED 60b; MfL 4c; Wehr AWSG 13; MLAM 72a; Hinds & Badawi DEA 12a]. ◊ < Grk. | id. (pulpo) [*Cortés DÁCM 12a],

؟َخُثَبُوطَتْ [NS-NAr.; Egy. Ar. Dial.] pl. ْخُثُبُوطَاتْ ْخُثَبُوطَاتْ | (zool.) octopus الْدُوَلَة (Polyp) [Krahl WAD 23a; MLAM 72a; QAAE 24a; Hinds & Badawi DEA 12a]. It is not a known and common term in classical and also modern popular Ar.

(гр.) pulpo (Octopus) (zool.)

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

Also cf. Pers. اختابوتو ahtāpūt octopus; < Grk., Dehkhodâ PED 1498.

𝑜𝒌𝒕ά𝐩οւς (ο) (λόγ.) το χταπόδι (βλ. λ.).

[ΕΤΥΜ. αρχ. επιθ. < ὀκτα- (< ὀκτώ) + ποὺς «πόδι»].
οκτάπους (ο) (λόγ.) το χταπόδι (βλ. λ.).
[ΕΤΥΜ. αρχ. επίθ. < ὁκτα- (< ὁκτώ) + ποὺς «πόδι»].

χταπόδι (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.) θεο σε χτυπήσω / θα σε κοπανίσω ααν χταπόδι (ος απελή) θα σε ξυλοκοπήσω αχρίως, θα σε κάνω μαύρο στο ξύλο 2. βοσκητικό αντικείμενο που αποτελείται από λαστιχένια σχοινιά και γάντζους στις άκρες, για να δένονται με ασφάλεια οι αποσκευές στη σχάρα οχήματος. — (υποκ.) χταποδάκι (το) (σημ. 1).
[ΕΤΥΜ. < μτν. ὁκταπόδιον (με σίγηση του ατόνου αρκτικού ὁ-και ανομοίωση του συμπλέγματος κτ-), υποκ. τού αρχ. ὁκτά-πους, -ποδός (< ὁκτώ + ποὺς, ποδός]).

Babiniotis LNEG 1256a; 1997b
āṛġīs [CAr.] (bot.) the bark of the root of tree *Berberis vulgaris*

Ibn-Baytār, KJMAA 1:6, ◊ CE. a Barbarian name, Freytag *LAL* 1:1, for initial ă-, ▶  ā *Barbarian prefix,* ◊ etymology unknown; perh. a misprint of ḍibārī坚持不懈 or barberries *barberry, Pepperidge,* Dehkhodā PED 107; ◊ Also cf. Algerian native words for this plant: Tazougarth, Thasgourarth, Debeaux *FKD* 22; Also cf. Tamaz. tazrart *a kind of white fig, and its tree,* also cf. tazgzaute [l'absinthe (liqueur)], Huyghe *DKF* 315; Also cf. *āṛṛɣīṣ* ḍibārī坚持不懈 *āṛṛɣīṣ* ḍibārī坚持不懈 *Barberis vulgaris.*
Grk. κ > (Barb.) > Ar. غ

(الأرغيس) فُشِّر بقشر أصل شجر يُصِدِّع بِهِ. فَارسَّيْتُهَا أَرغِيْش وِفُسْرُهُ الْبِرْهَان
cالقاطع بقشر أصل شجرة الأنبراس (المَسَّاَة في الترْكَيْة قادِين طُوُزْلَنْي) يدْخِل فِي
(بَرِدَان) ἀρκείον

'Addī-Shīr 9

ἀρκεῖος, α, ον, = ἀρκτεῖος, of a bear, στέαρ Diosc. 2. 21. 2. πυοὴ
ἀρκεῖος on arctic, northern blast, Aesch. Fr. 127 b, as restored metri grat.
by Lob. for ἀρκίος: cf. ἀπαρκτιας.

II. ἀρκείον, τό, a plant, the
burdock, Diosc. 4. 107.

Liddle-Scott 219a
Unsolved discrepancies

\[ \textit{iprētopos} \text{ [CAR. III, VIII-XII] aa } \text{ (JL), } \text{ όδρος, όδρος, } \text{ pl. } \text{ όδρος.} \]

* \text{ τὸ κόλπον.} \text{ μὲν, } \text{ τὸ κόλπον.} \text{ όδρος, όδρος, } \text{ όδρος, όδρος.} \]

* \textit{iprētopos} \text{ (BA.), } \text{ B.B.} \text{ Est igitur } \textit{iprētopos, } \text{ gen. v. } \textit{iprētopos.} \text{ Male } \textit{BA.} \text{ οὐκ οὖν } \textit{iprētopos} \text{ pro } \textit{legens, vertit} \textit{iprētopos.} \]

\[ \text{ όδρος [v. fin.], } \text{ όδρος, όδρος, } \text{ acc. } \textit{iprētopos, } \text{ but Hom. has the short forms, dat. } \textit{iprētopos} \text{ (or } \textit{iprētopos, } \text{ cf. ψεύδη, } \textit{iprētopos, } \text{ ψεύδη, ψεύδη)} \text{ II. } \text{ 17. } \text{ 385, 745; acc. } \textit{iprētopos} \text{ II. } \text{ 621, 22, 2; (Ibos) — sweat, perspiration, Hom. (esp. in II.), and Att.; katá θ’ όδρος ύππην εἰς μελέτην } \textit{Od. } \text{ 11. } \text{ 599; όδρος} \textit{ ἔρημος Soph. Tr. 767; στάγειν όδροσ} \textit{ (v. sub stάγειν); μεθερμητή όδροσ} \textit{ Plat. Cor. 3; — of sweat as the sign of toil, τῆς } \textit{αρτής όδρος} \textit{ ἔρημος Θεός παράσορας } \textit{Euh. } \textit{Op. } \textit{287; όδροσ} \textit{ παρέχειν } \textit{Xen. Cyr. 2. 1, 29; — in pl., Hipp. Apoll. 1250, Arist., etc.; όδροσ} \textit{ ἔρημος, as opp. to the effect of baths, Plat. Phaedr. 239 C. II. the exudation of trees, gum, resin, σφόνης Eur. Ion 1175; όδροσ} \textit{ Ion ap. Ath. } \textit{451 D.; Βρομεῖδος οὐράς } \textit{πήγης, of wine, Antiph. Χρυσ. 1. 12. III. metaphor, anything carried by the sweat of one’s brow, Ar. Eccl. 750 (v. sub } \textit{iprētopos).} \]

liddle-Scott 694b
Some missed words

Ar. ُذُبُحَ (tābīḥu), for this there is form ُذُبِحَ (tāḥīḥa), also cf. ُذُبِحَة, ُذُبَاحَة, 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. ُذِبَاحُ, ُذِبَاحَ, Ar. ُذِبِحَ, ُذِبِحَة, ُذِبَاحَة severe fever, and also (in pl. form ُذِبَاحَات) Angels of torment, also ُذِبَحَات to boil (the meat), cook; although the Akk. ُذَبَحَ to slaughter may be related with Ar. ُذَبِحَ ذَبَحَ (tābīḥu) to slaughter [for this cf. Klein CEH 193b]. *Gesenius mentions Heb. ُذِبَح to a doubtful root (comparing with āṭāḥ, āṭā), and he proposes: to turn, turn about, as an original meaning, then he compares it with Ar. ُذَبِحَ for its force to rebuke, threaten [*Gesenius HCL 4b]. *Considering presumed Akk. ُذَبِحَ [proposed by Klein], Heb. ُذِباًحَ, ُذِباَح, and presumed Ar. ُذَبِحَ, hence PSem. ُذِبَحَ- to slaughter, torment. ُذَبِحَ, [cf. Heb. ُذِبَح, Akk. ُذَبِحَ < PSem. ُذِبَحَ- | to slaughter, torment]

ُذَبِحَ [Car. (V.)VIII-XII] [as ُذَبِحَة] (tābīḥu) Ø-1 > : I-XII > NAr.] reproof, reprimand. ُذِبَاحَة (tāḥīḥa) (compound of َذِبَاحَة and ُذِبَاح) (Mkh) [Qm > TA] [Agn; Ka; et c.], ُذِبِحَة (tāḥīḥa) Inf. n. of ُذِبَاحَة | to reprove, lame; cf. ُذِبِحَة (tāḥīḥa) Inf. n. of ُذِبَحَة (tāḥīḥa) | to reprove, lame; cf. ُذِبَحَة (tāḥīḥa). ُذِبَحَة (tāḥīḥa), ُذِبَحَة (tāḥīḥa) to permit, allow; He also compared ُذِبَحَة (tāḥīḥa) (const. form of ُذِبَحَة) with ُذِبَحَة (see below) [*Gesenius THC 13b]. *Ar. ُذِبِحَ to reprove, lame may be compared with Heb. ُذِبَحَ to slaughter, according to Klein, related to Akk. ُذِبِحَ to slaughter, torment, which is synonymous to ُذَبِحَ | to slaughter [Klein CEH 2b]; ُذِبَحَ may be compared with supposed...
Will these missed words be considered as (supposed) headwords?

Ar. أبخُ to reprove, lame may be compared with Heb. דָּחַל to slaughter, according to Klein, related to Akk. abāḥu | to slaughter, torment, which is synonymous to ṭabāḥu | to slaughter [*Klein CEH 2b]; לֹא may be compared with supposed Ar. *חַבָּחַע for this there is form שָׁמֵחַ, also cf. שָׁמֵחַ, meaning lamling, labor, fever.
In the cases, that the exact root is not clear, where will we put the Ar. Word (under which article)?

إِبْنٌ كُلّ شِئٍ: وَقَتْهُ وَجِينُهُ الَّذِي يَكُونُ فِيهِ. قَٰلَتْهُ عَلَى إِبْنٍ ذَلِكَ أَيْ عَلِى زُمْنِهِ.

?ibbān → ʾīb ʾīb ʾīb
Thanks for your Attention!