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## **Etymological Analysis for Some Words of Body Parts In Some Semitic Languages (Especially in Arabic & Hebrew)**

**Nassim Obeid, Ph.D. Candidate**

# Etymological Analysis for Some Words of Body Parts in Semitic Languages (Especially in Arabic & Hebrew)

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## Introduction

Etymological studies in Semitic languages are very rare and still in the beginning stage. In addition, each language has its own etymological studies. For example, in Hebrew there are many studies in etymology based on Hebrew language which according to Hebrew is the original of and the nearest ancestor to proto Semitic language. On the other hand, Arabian grammarians consider Arabic as the original of and the nearest ancestor to proto Semitic language.

In this paper, I propose to investigate, between Arabic and Hebrew, which one is the nearest to proto Semitic language, based on the data which I collected from many dictionaries for most Semitic languages.

## Methodology

I selected the words of body parts for analysis, because

1. the words for body parts are perhaps the oldest words used by humans in everyday life. So, these words may be the nearest to the proto language, and
2. these words can be reconstructed easily, and
3. the data will be found in most of the sister languages, because they are more frequently used.

The study is based on comparative linguistics, and the main aim is to find out the original of the meaning and form of selected proto Semitic words. Based on these one may identify which language is the nearest to the proto form. In addition, I present the important proto roots with their meanings and derivations along with the transliteration for each word.

For the abbreviations and transcription symbols see at the end of this paper.

The analysis will be presented in this manner: **(Proto-Semitic)** after construction. **(Root)** root of the word. **(Arabic)** written in Arabic letters with English Transcription. **(Hebrew)** written in Hebrew letters with English Transcription. **(Other languages)** if available in other Semitic languages. **(Meaning & Etymology)** data analysis and results.

The words of body parts that I have selected are:

1-head, 2-eyes, 3-tooth, 4-tongue, 5-palate, 6-chin, 7-mouth, 8-shoulder, 9-arm, 10-hand, 11- nail, 12- rib, (side of chest), 13-hair, 14-foot.

### Analysis of the words of body parts in Semitic languages

#### 1- (Head):

**Proto-Semitic:** \**ra'(i)š-* or \**ra'(i)s-*

**Root:** *r's*, or *r'š*. **Arabic:** رأس *ra's* (*m.n*). **Hebrew:** ראש *rōš* (*m.n*)

**Other languages:** Sy. *rīšā*, Ar. *rīšā*, As. *rešu*<sup>1</sup>. Ca. *r'š*<sup>2</sup>, *rš*, Ak. *rāšu*, *rēšu*, Eblaite *ri-še /ri'šij/*, Ug. *r'iš* (*pl. r'ašm*), *ru-šu-nu*, Ph. *r'š*, Ar. *r'š*, *rš*, *ryš*, Ba. *rē(')š*, Ja. *rēšā*, Sa. *rēšā*, Modern Ar. *rayša*, *raiša*, *rišo*, *reša*, *rīšä*, *rīš*, Ma. *riš*, *riša*, Ea. *r's*, Gz. (Et.) *re'(e)s*, Amharic *ras*, *eras* (*also 'top'*)<sup>3</sup>.

Note AR. *rayša* implying that AR. -ē- generally viewed as evolved from \*-i- may in fact be a result of the contraction \*-ay- > ē; the shift ' > y in a syllable-closing position is almost universal in AR.

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<sup>1</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muṣṭajam mufradat al-muštāraka al-samiy fi-al-luġa al-ḡarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.169

<sup>2</sup> Ḥababni, Yiḥya. "Al-luġa al-kinḥaniyya" (Canaanite Language). p.446

<sup>3</sup> Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2185

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**Meaning & Etymology:** According to Bernice Varjick Hecker the Biradical Original in Semitic Roots \*rš, its Sememe means *head, chief*, and used to express also *head, chief*<sup>4</sup>.

In Arabic, according to Ibn Manẓur dictionary, the root is رأس *r's*. The main meaning for رأس *ra's (m.n)* is *head, head of anything*. The Plural is رؤوس *ru'uws heads*. رأس *ra'asa (v)* means *head*. As in Hebrew, it has many meanings related to the main meaning, just like: *head, chief, leader, top, summit, beginning, principal, capital, peak, main part, basis, findation, pate, poll, apex ...etc.* and many words derived from the root رأس *r's*, just like مرؤوس *mar'uws (n)* means *subordinate, subaltern*. رئيس *ra'iys (n)* means *president, chief, elder*<sup>5</sup>.

In Hebrew, according to The Dictionary of The Torah ראש *rōš* means *head, chief, principal member*<sup>6</sup>. In Zlein's dictionary, ראש *rōš* means *1-head, 2- chief, leader, 3- top, summit, 4- beginning, 5- division, part, section, 6-number, sum, 7- principal, capital, 8- basis, findation*<sup>7</sup>. In James Strong dictionary, ראש *rōš* from an unused root apparently meaning *to shake; the head (as most easily shaken) ...etc*<sup>8</sup>.

In conclusion, we find that the original meaning in the Semitic languages for the word \**ra'(i)š-* or \**ra'(i)s-* is *head*. In addition, the original root is *r's*, or *r'š*. The Biradical Original in Semitic Roots can be \**rš* or \**rs*, its Sememe means *head, chief*, and used to express also *head, chief*. For every *s* in Hebrew becomes *š* in Arabic *S>š*, and for every *š* in Hebrew becomes *s* in Arabic *š>S*.

## 2- (eyes)

**Proto-Semitic:** \**ʕayn-*

**Root:** *ʕyn*. **Arabic:** عين *ʕayn (f.n)*. **Hebrew:** עַיִן *ʕayin (f.n)*.

<sup>4</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots*. p.71

<sup>5</sup> Ibn Manẓur, "*Lisan Al-ʕrab*" (The tongue of Arabs), (Arabic- Arabic Dictionary) p.1533

<sup>6</sup> The Dictionary of The Torah, p.211

<sup>7</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.600 . see also Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.751

<sup>8</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.665

**Other languages:** As. 'enu, Sy. Ḥaynā<sup>9</sup>. Ca. Ḥn (*eye, fountain*)<sup>10</sup>. Ak. Īnu, ēnu, Eblaite a-na-a Ḥaynay(a) (dual), Ug. Ḥn, Ḥēnu, Ḥn (*see*), Ph. Ḥn, Ḥyn (*also 'sight'*), Ba. Ḥēn-, pl. Ḥaynīn, Ja. Ḥayin (Ḥēnā, Ḥaynā), Ḥayn-, Ḥaynā, pl. Ḥaynīn, Sa. Ḥaynā, Modern Ar. Ḥaina, Ḥaino (*spring, source*), Ḥayno, Ḥena, Ḥynḫ (*eye, spring*), ayna (*eye*), Ḥēna (*eye*), Ḥéna (*fountain*), ena (*eye*), ayna, Ma. aina, Ea. Ḥyn, Gz. (Et.) Ḥayn. Notes: it means (*eye*), also (*spring, water source*) in most of Semitic languages<sup>11</sup>.

**Meaning & Etymology:** According to Dr. Hecker, the Biradical root is Ḥn, and its Sememe is **eye, source**, used to express the meanings: **eye, observe, spring, source, meaning**<sup>12</sup>.

In Arabic, according to Ibn Manẓur dictionary, the root is Ḥyn, and عين Ḥayn (f.n) means *eye, An organ of vision or of light sensitivity, for animal or human*. In addition, it used to express *spy, assets, headspring, source, property, spring*. The verb is عَيَّنَ Ḥayyana means *assign, nominate, name, place, appoint, delimit, delimitate, specify*. عين Ḥayn [adj] *selfsame*. معاين mḤayin (n) *spectator, viewer, مُعَايِن mḤayan (n) means inspected, surveyed, يعاين yḤayin (v) means inspect, survey...etc*<sup>13</sup>.

In Hebrew, according to Zlein's dictionary, עֵינַי Ḥayin (f.n) means *1-eye, 2-visible surface, 3- appearance, 4- gleam, sparkle, 5- hole, aperture*. In addition, it means *Spring, fountain*. Also ayin is the name of the sixteenth letter of the Hebrew alphabet, so called in allusion to the ancient form of this letter. Also it means *to look askance at, to look carefully at, consider*<sup>14</sup>. In modern Hebrew, as in James Strong dictionary, probably it is a primitive word; *an eye* (literally or figuratively); by analogy, *a fountain* (as the eye of the landscape), etc<sup>15</sup>.

<sup>9</sup> Kamal Al-Diyen, ḥazim 'aliy. "MuḤjam mufradat al-muštāraka al-samiy fi-al-luġa al-Ḥarabiyya" (The Dictionary of Semitic Words in Arabic Language). p.293

<sup>10</sup> Ḥababni, Yīḥya. "Al-luġa al-kinḤaniyya" (Canaanite Language). p.439

<sup>11</sup> Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 146

<sup>12</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots*. p.70

<sup>13</sup> Ibn Manẓur, "Lisan Al-Ḥrab" (The tongue of Arabs), (Arabic- Arabic Dictionary) p.3195

<sup>14</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.470

<sup>15</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.535

In conclusion, we find that the original meaning in Semitic languages for the word \*ʕayn- (f.n) is *eye*. In addition, the proto Semitic is ʕyn, which means *to look, appoint*. The Biradical root can be ʕn, and its Sememe is *eye, source* and Used to express as *eye, observe, spring, source, meaning*.

### 3-(tooth)

**Proto-Semitic:** \*šinn-<sup>16</sup> \*sinn

**Root:** šnn, snn . **Arabic:** سِنَّ sinn (f.n). **Hebrew:** שֵׁן šēn (f.n)

**Other languages:** Ar. Šinnā, Sy. šennā, As. šinnu<sup>17</sup>. Ak. Šinnu, Eblaite si-nu-u[m], si-na-tum /šinnum/, /šinnātum/, Ug. Šn, Ba. šinnayin, Ja. šinnā, šn, šännā, Sa. šennā, Ma. šina, Gz. (Et.) senn, East Et. isn, esen, sen<sup>18</sup>. Modern Ar. šannā, Modern Syriac šinā<sup>19</sup> In all previous languages it means *tooth*.

**Meaning & Etymology:** According to Dr. Hecker, the Biradical root is Šn and its Sememe is *tooth, fang*. It is used to express the meaning *tooth, fang*<sup>20</sup>.

In Arabic, according to Ibn Manẓur dictionary, in general سِنَّ sinn (f.n) means *tooth*, the plural is أسنان 'asnan means *teeth*, and the root is سنن snn, سِنَّ sinn (n) means also *point, aging, menopause, age, dent, nib, tooth, enactment, legislation*. سَنَّ sanna (v) means *notch, point, hone, shapen, whet, introduce, legislate*, سنان sinan means *spearhead*, أسنّة 'asinnah (pl) means *arrowhead*<sup>21</sup>.

In Hebrew, in The Dictionary of The Torah שֵׁן šēn means *ivory, tooth, claw, jaw; as teeth*<sup>22</sup>. In Zlein's dictionary, שֵׁן šēn (f.n), means *1-tooth, 2- point, peak, 3- ivory, 4 the damage done by an animal through eating*, from the root שִׁנן šnn to *sharpen*<sup>23</sup>. In Gesenius dictionary, it means *tooth*; there is indeed in Hebrew the

<sup>16</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 131

<sup>17</sup> Kamal Al-Diyen, ḥazim 'aliy. "Mušjam mufradat al-muštaraka al-samiy fi-al-luġa al-ʕarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.229

<sup>18</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 131

<sup>19</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.668

<sup>20</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots*. p.75

<sup>21</sup> Ibn Manẓur, "Lisan Al-ʕrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.2121

<sup>22</sup> The Dictionary of The Torah, p.232

<sup>23</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.668

root שִׁנַּן *šnn* to which this word might be referred, but I prefer to regard it, as a primitive. Also it means *ivory, a sharp rock*, from the resemblance to a tooth <sup>24</sup>. In James Strong dictionary, שֵׁן *šēn* means *a tooth (as sharp); specifically ivory; figuratively, a cliff, crag, forefront, sharp*. In the root שִׁנַּן *šnn* a primitive root; *to point* (transitive or intransitive); *intensively, to pierce*; figuratively, *to inculcate, prick, sharp(-en), teach diligently, whet* <sup>25</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word *\*sinn or \*šinn (-a-)* is *tooth*, and the proto root is *snn or šnn* which means *to sharpen*. For, every *s* in Hebrew becoms *š* in Arabic *S>Š*, and for every *š* in Hebrew becoms *s* in Arabic *Š>S*.

#### 4-(tongue)

**Proto-Semitic:** *\*lišān, \*lisān*

**Root:** *Isn, lšn. Arabic:* لِسَان *lisān* (f & m.n). **Hebrew:** לָשׁוֹן *lāšōn* (f & m.n).

**Other languages:** Sy. *leššānā*, As. *lišānu* <sup>26</sup>. Ak. *lišānu* (*tongue, language*), Eblaite *li-sa-nu, lišānu(m)*, Ug. *lšn, lašānu*, Ph. *lasoun*, Ar. *lšn* (*language; folk, people*), (*li-iš-šá-an*), Ba. *liššānā*, Ja. *lišānā, läššān* (*lyšn*), Sa. *leššānā*, Modern Ar. *liššōna, lišāna*, Ma. *lišana*, Ea. *Isan*, Gz. (Et.) *ləssan* <sup>27</sup>. In all previous languages, it means *tongue* (main meaning); *language*.

**Meaning & Etymology:** In Arabic, according to Ibn Manẓur dictionary, the root in Arabic is لسن *Isn*, means *to talk, to speak, convey, notify, inform*. لِسَان *lisān* (m.n) means *tongue* (main meaning); *language, conversation, speech, disquisition*. لَسَّان *lassana* (v) means *slander, point, sharpen*. لَسْن *lasan* (n) means *eloquence* <sup>28</sup>.

<sup>24</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.839

<sup>25</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.738

<sup>26</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muḥjam mufradat al-muštaraka al-samiy fi-al-luġa al-ḥarabiyya" (*The Dictionary of Semitic Words in Arabic Language*). p.369

<sup>27</sup> Militarev, Alexander. 2006. *Semitic Etymology* <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> **Number:** 2147

<sup>28</sup> Ibn Manẓur, "Lisan Al-Ḥrab" (*The tongue of Arabs*), (*Arabic- Arabic Dictionary*) p.4029

In Hebrew, according to The Dictionary of The Torah, לִשׁוֹן לִשׁוֹן *lašon* means *language, tongue, speech, expression; to strip; means for; directs spiritual potential; lessons, wisdom* <sup>29</sup>.

In Zlein's dictionary, the root לִשׁוֹן *lšn* means *to slander (to use the tongue)*. לִשׁוֹן *lašōn* (m & f.n) means 1- *tongue* 2- *language, speech*, 3- *expression, parlance*, 4- *anything tongue-shaped*. לִשׁוֹנָי *lišōnāy* (m.n) *linguist*. לִשׁוֹנִי *lišōnay* (adj) *linguistic, lingual, tongue like, tongue-shaped*. לִשְׁנָא *lišānā* (m.n) 1- *tongue*, 2- *language* <sup>30</sup>.

In Gesenius dictionary, לִשׁוֹן *lašōn* means *the tongue of men or of animals, to inanimate things, which resemble tongues* <sup>31</sup>.

In James Strong dictionary, לִשׁוֹן *lašōn* or לִשׁוֹן *lašōn* also (in plural) feminine לִשְׁנָה *lišnāh* *the tongue (of man or animals), used literally (as the instrument of licking, eating, or speech), and figuratively (speech, an ingot, a fork of flame, a cove of water), babbler, bay, evil speaker, language, talker, tongue, wedge*. לִשׁוֹן *lašōn* a primitive root; properly, *to lick; to wag the tongue, to calumniate, accuse, slander* <sup>32</sup>.

In conclusion, we find that the original meaning in Semitic languages for the proto word *\*lišān*, or *\*lisān* is *tongue* (main meaning), *language*. In addition, the proto root is *\*lšn* or *\*lšn*, main meaning is *slander, inform*.

#### 5- (palate)

**Proto-Semitic:** *\*ḥanak-/ \*ḥink-*

**Root:** *ḥnk*. **Arabic:** *حَنَك* *ḥanak*. **Hebrew:** *חֶק* *ḥēk*

<sup>29</sup> The Dictionary of The Torah, p.127

<sup>30</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.306

<sup>31</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.442

<sup>32</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.359



**Other languages:** Ar. *ḥnk* *palate*, Ja. *ḥikkā* (*palate*) *ḥk*, Ma. *hinka* (*palate, throat*)<sup>33</sup>. Sy. *ḥenkā*<sup>34</sup>. Ak. *ikku*<sup>35</sup>.

**Meaning & Etymology:** In Arabic, according to Ibn Manẓur dictionary, the root is *حَنَكَ ḥnk*. *حَنَاك ḥanak* (*m.n*) means the *upper part of inner mouth*, a *palate* whether for human or animal, also it is used for the *lower part of inner mouth*. For some, it is one name for two things: *lower and upper parts of inner mouth*. It is also used for *beak of the of birds*. *مُحَنَّكَ muḥannak* (*n*) means the man who has *good talking, sophisticated, veteran*. As a verb the root *حَنَكَ ḥanaka* means to *chew, gum*<sup>36</sup>.

In Hebrew, according to Alexander Militarev *ḥēk*, with suffix *ḥikk-* it *palate* (<\*ḥikk- <\*ḥink-); *ḥānīkayim* (dual) *palate and tongue*, (formed after a different derivational pattern preserving -n-)<sup>37</sup> and that means the original root was in Hebrew *ḥnk*. And in the Zlein's dictionary, also *חֶק ḥēk* (*m.n*) means *palate* which derived from *חנק* and losing letter *n* can be appear in dual form *חֶנִּיכַיִם ḥānīkayim*<sup>38</sup>.

In Gesenius dictionary, it means *the palate with the corresponding lower part of the mouth, the internal part of the mouth*<sup>39</sup>. In James Strong dictionary, it means probably from *חֶנֶךְ ḥanowk* (an antediluvian patriarch) in the sense of *tasting; properly, the palate or inside of the mouth; the mouth itself (as the organ of speech, taste and kissing), (roof of the) mouth, taste*. In addition, the word *חֶנֶךְ ḥānak* is a primitive root; properly, *to narrow; figuratively, to initiate or discipline, dedicate, train up*<sup>40</sup>.

<sup>33</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number

<sup>34</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muḥjam mufradat al-muṣtaraka al-samiy fi-al-luġa al-Ṣarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.131

<sup>35</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.216

<sup>36</sup> Ibn Manẓur, "Lisan Al-Ṣrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.1027

<sup>37</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2624

<sup>38</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.216

<sup>39</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.276

<sup>40</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.218 and 231

In conclusion, we find that the original meaning in Semitic languages for \*ḥanak-/\*ḥink is *palate* from the root \* ḥnk (chew, gum).

### ḥ-(chin)

**Proto-Semitic:** \*ḍaqn-<sup>41</sup>

**Root:** ḍqn. **Arabic:** ذقن ḍaqn (m.n). **Hebrew:** זָקָן zāqān (m.n).

**Other languages:** Ca. zqn<sup>42</sup>. As. ziqnu, Sy. ḍqan<sup>43</sup>. Ak. ziqnu, Eblaite ḍaqa/ūnum/, Ug. ḍqn, Ph. zqn, Ar. zqn, Ja. deqan (diqnā) (bearded chin), Sa. daqnā, Modern Ar. ḍeqna, deqno, daqqonta, daqna, diqna (beard) deqnā, dāqen, Ma. diqna (also ziqna)<sup>44</sup>. Also in Ak. zaqinu (bearded), Ar. ḍqnā<sup>45</sup>.

### **Meaning & Etymology:** (bearded) chin, beard

In Arabic, according to Ibn Manẓur dictionary, the root is ذقن ḍqn. ذقن ḍaqn (m.n) means *bears, (bearded) chin*. The plural أذقان 'aḍqān. ذَقَّنَ ḍaqna (v) means *to put the hand under the chin, to put anything under the chin*. ذقن ḍaqn (m.n) also means *old, sheikh, old man*<sup>46</sup>. The meaning of *old man* is not used in modern Arabic.

In Hebrew, in The Dictionary of The Torah זָקָן (zaqan, zoken, zakane) (n) means *beard, elder, ancient, old, aged; symbol of the instruction and performance of man*<sup>47</sup>. (side-whiskers and (pointed) beard). In Zlein's dictionary, the root זָקָן zqn means *to be old, to be bearded* זָקָן zāqān (m.n) beard. זָקֵן ah (f.n) old

<sup>41</sup> It is \*ḍiqan- in Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 105

<sup>42</sup> Ṣababni, Yīḥya. "Al-luḡa al-kinṣaniyya" (Canaanite Language). p.419

<sup>43</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muṣṣjam mufradat al-muṣṣtaraka al-samiy fi-al-luḡa al-Ṣarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.164

<sup>44</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 105

<sup>45</sup> Zlein, Ernest. A comprehensive Etymological Dictionary of the Hebrew Language p.202

<sup>46</sup> Ibn Manẓur, "Lisan Al-Ṣrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.1506

<sup>47</sup> The Dictionary of The Torah, p.75

women, old age<sup>48</sup>. In Gesenius dictionary, זָקִין *zaqin* means *an old man*. זָקֵן *zoqen* means *old age*<sup>49</sup>. In James Strong dictionary, זָקִין *zaqin* is a primitive root; *to be old, aged man, be (wax) old (man)*<sup>50</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word is *\*daqn-is (bearded) chin, beard, old man*. In addition, the original root is *\*dq̄n* means *to be old, to be bearded*. The meaning of *old man* is not used in modern Arabic. Probably the meaning of *old man* came because a beard will not grow until one is an adult (at least not a boy), especially when the beard becomes white as we see in old men.

The development in this word like this:

*\*dq̄* = in Arabic, Akkadian, Eblaite

*\*dq̄>z* in Aramaic, Hebrew, Canaanite, Akkadian, Assyrian, Phoenician

*\*dq̄>d* in Syriac, Ugaritic, Aramaic (Syrian, Judaic, Mandaic, Modern Aramaic)

#### 7-(mouth)

**Proto-Semitic:** *\*pwh, \*fwh, or \*pyh-*

**Root:** *pwh, pyh, fwh*. In later development (*fm or pm*). **Arabic:** فَم *fam*, فوه *fwh* (original root) (m.n). **Hebrew:** פֶּה *peh* (m.n) (*mouth of man and animals*). *pī* (likely to preserve a vestige of an oblique case ending)

**Other languages:** Ca. *p, py*<sup>51</sup>. Sy. *Pūmā*, As. *Pu*<sup>52</sup>. Ak. *pu^* (*pā'um, pīum*), Ug. *P*, Ph. *p-y*, Ar. *pm* (*pu-um-mi-e*), *pwm*, Ba. *pūm*, Ja. *pūmā*, Sa. *pūmā*, Modern Ar. *temma, fēmo, pemma, pūmä, puma, pomma, pūmmā*, Ma. *puma* (*mouth, opening*), Ea. *f* (*voice, authority*), East Et. *af* (*mouth, language*)<sup>53</sup>.

<sup>48</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.202

<sup>49</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.252

<sup>50</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.197

<sup>51</sup> Çababni, Yiḥya. "Al-luḡa al-kinṣaniyya" (*Canaanite Language*). p.441

<sup>52</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muṣṣjam mufradat al-muṣṣtaraka al-samiy fi-al-luḡa al-ṣarabiyya" (*The Dictionary of Semitic Words in Arabic Language*. p.315

<sup>53</sup> Militarev, Alexander. 2006. *Semitic Etymology* [http://starling.rinet.ru/cgi-](http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1)

[bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1](http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1) Number: 75

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Etymological analysis for Some Words of Body Parts in Some Semitic Languages

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**Meaning & Etymology:** According to Dr. Hecker the Biradical root is *pm*, and its Sememe is *mouth*. It is used to express the meanings *mouth, opening, entrance*<sup>54</sup>. But in fact the root *Pm* is a later development for the root *fwh/pwh/peh*. And it became like this *pwh>pw>pm* or *fwh>fw>fm*.

In Arabic, according to Ibn Manẓur dictionary, the original root for the word فم *fam* is فوه *fwh* which means *mouth*. For him and many other grammarians the last letter in the original root *h* is deleted for lightening or softening of speech, and the second letter *w* in this original root is a vocalic and weak letter, and has been replaced with the letter *m*, because the letter *m* is a labial and a stable letter and it is not a vowel, and both are labial letters, and *m* is similar to *w* in its expanse, and Arabs do not like discontinuation speech with letters *h, w, y* and *ḥ* if they were consonantal. Also *m* is a vowel-less letter, and by it keeps the lips close. The evidence for this is noticed when we make the plural form, the deleted second letter *w* will return back أفواه (pl. 'afwāh). Also Arabs use other derivations just like the فَيّيه *fayyih* (m.adj) and فَيّيه *fayyihā* (f.adj) which means *trencherman*, and أفوه *afwah* means *a man who has big mouth*. فاه *faha* (v) to speak, say, pronounce, vocalize, تفوه *tafawwah* (v) means utterance, فوهة *fawhā* means (n) nozzle, orifice ...etc<sup>55</sup>.

In Hebrew, in The Dictionary of The Torah פה *pah*, פאה *pa'ah* means *corner, mouth, border, lip; corner, extremity, end*<sup>56</sup>. In Zlein's dictionary, פה *peh* (m.n) (pl. פייות *pyot*) means 1- *mouth*, 2- *speech, saying*, 3- *command*, 4- *opening, orifice*. פייה *piyah* (f.n) means 1-*aperture, orifice*, 2- *mouth- piece*<sup>57</sup>.

In Gesenius dictionary, it has also many meanings 1- *the mouth*, פה *pah* it had the sense of *blowing, breathing*, and the mouth is so called from the idea of *breathing*, it is used of the mouth of animals (and even of the beak of a bird) 2- *opening of a bag*, 3- *an edge*, ( a figure taken from the teeth, and the idea of

<sup>54</sup> Hecker, Bernice Varjick. The Biradical Original of Semitic Roots. p.72

<sup>55</sup> Ibn Manẓur, "Lisan Al-ʿArab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.3492

<sup>56</sup> The Dictionary of The Torah, p. 191

<sup>57</sup> Zlein, Ernest. A comprehensive Etymological Dictionary of the Hebrew Language p.495 and p. 504

biting), 4- border (from its similarity to a lip), 5- part, portion. As we see the main meaning is *mouth* <sup>58</sup>.

In James Strong dictionary, פָּאָח *pa'ah* a primitive root; to puff, i.e. blow away: scatter into corners. פֶּאֶחַ *pe'ah* means *mouth in a figurative sense, direction, region, extremity: corner, end, quarter, side*. The main word in our research is פֶּה *peh*. It means *the mouth* (as the means of blowing), whether literal or figurative (*particularly speech*); specifically *edge, portion or side* <sup>59</sup>.

In conclusion, Reconstruction is very tentative, the original meaning in Semitic languages for the Proto-Semitic word *\*pwh, \*fwh, or \*pyh-* is ***mouth*** (main meaning) and *opening* (secondary meaning), and the original root in Semitic languages can be *pwh, pyh, fwh*. In later development it becomes (*fm or pm*) in Arabic (*fam*), Aramaic (*pm (pu-um-mi-e), pwm*), and Syriac (*Pūmā*). A rather unusual semantic shift which must have taken place as early as in Pre-Semitic, is, namely, (*mouth*) > (*edge (of a sword)*), in AK. SY. Hebrew and Ethiopic.

We can see the development for the letters in this word as following:

*\*w>u* in some languages. And *\*w>y* as in Hebrew

*\*f>ph>p* (north Semitic languages) (strong original), or *\*p>f* (south Semitic languages) (weak original).

*\*w or \*y* replaced with *m* in later development, (see the reason in Arabic section)

*\*h> 0*

8-(shoulder)

**Proto-Semitic:** *\*kat(a/i)f*

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<sup>58</sup> Gesenius, H.W.F. Hebrew Chaldea Lexicon to the Old Testament. p.667

<sup>59</sup> James Strong. STRONG'S HEBREW DICTIONARY, p.573 and p.575

**Root:** *ktf*. **Arabic:** كَتَف *katif* (f.n). **Hebrew:** כַּתֵּף *kātēf* (f.n) (shoulder, upper arm).

**Other languages:** Sy. *katpa*, Ar. *katpa*<sup>60</sup>. Ug. *ktp*, Ak. *katappātu* (sternum or part of the ribs). Ja. *kətap*, *katpā*, *ktp*, *kytph* (shoulder), Sa. *katpā* (humerus), Ma. *kadpa* (shoulder), Gz. (Et.) *matkaf*, *matkaft* (shoulder, shoulder blade)<sup>61</sup>.

**Meaning & Etymology:** In Arabic, according to Ibn Manẓur dictionary the root is كَتَف *ktf*. كَتِف *katif*, or كَتَف *katf* (f.n). It means *shoulder, shoulder blade*; also it is a shoulder bone used in olden days by Arabs for writing, because writing materials were very rare, also كَتَف *katf* (n) means *walking slowly, binding the hands from behind, buttress, pier*. The plural is أَكْتَف *‘aktāf*<sup>62</sup>. كَتَّف *Kattafa* (v) means *to bind*.

In Hebrew, according to Zlein’s dictionary, כַּתֵּף *kātēf* (f.n) means *1-shoulder, shoulder blade 2-slope, side, 3- support, arm of vine*. כַּתֵּף *ktf* (v) *to carry on the shoulders*<sup>63</sup>. In Gesenius dictionary, כַּתֵּף *kātēf* (f.n) *1-the shoulder, 2- applied to inanimate things, as the side of a building*. derived from unused root כַּתַּף *kātaf*<sup>64</sup>. In James Strong dictionary, כַּתֵּף *kātēf* (n) from an unused root meaning *to clothe; the shoulder (upper end of the arm; as being the spot where the garments hang); figuratively, side-piece or lateral projection of anything: arm, corner, shoulder(-piece), side, under setter*<sup>65</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word *\*kat(a/i)f* (f.n) is shoulder. In addition, the proto root is *\*ktf* means *to carry on the shoulders*. Notice: *\*f>p* in some languages and that *p* is similar to *ph* in English.

<sup>60</sup> Kamal Al-Diyen, ḥazim 'aliy. “Muḥjam mufradat al-muštaraka al-samiy fi-al-luġa al-Ḥarabiyya” (The Dictionary of Semitic Words in Arabic Language. p.344

<sup>61</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2122

<sup>62</sup> Ibn Manẓur, “Lisan Al-Ḥrab” ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.3820

<sup>63</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.290

<sup>64</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.420

<sup>65</sup> James Strong. *STRONG’S HEBREW DICTIONARY*, p.345

## 9-(arm)

**Proto-Semitic:** \**ḍarāḥ-*<sup>66</sup>

**Root:** *ḍrḥ*. **Arabic:** ذراع *ḍirāḥ* (m & f.n). **Hebrew:** זְרוּעַ *zēruwaḥ* (f.n).

**Other languages:** Ar. *drāḥā*, Sy. *drāḥā*, As. *zuru*<sup>67</sup>. Et. *mūzrā't (arm)*<sup>68</sup>. Ug. *ḍrḥ*, Ca. *zu-ru-u* 𐤆𐤃𐤅, Ar. *drḥ*, Ba. *dārāḥ*, *dārāḥōhī*, Ja. *dārāḥā* (also *shoulder*), Sa. *dārāḥā*, Modern Ar. *ḍrōḥa (Arm)* *drūḥō (arm)*, Ma. *dra*, Gz. (Et.) *mazrāḥt* (also *shoulder*)<sup>69</sup>.

**Meaning & Etymology:** According to Bernice Varjick Hecker, the Biradical original in Semitic Roots \**ḍr*, its Sememe means *extend*, it is used to express *extend, scatter, sow, seed, progeny, forearm, measure*<sup>70</sup>.

In Arabic, according to Ibn Manẓur dictionary, the root is ذراع *ḍrḥ*. ذراع *ḍirāḥ* (n) and it means *forearm, arm, cubit, radius, ell*. The plural is أَذْرُعٌ *'aḍruḥ*. ذرع *ḍaraḥa* (v) means *to move or rise his/her arm, to admeasure the length of anything by using the arm's length, to use the arm*. أَذْرَعُ *'aḍraḥa* (v) *to speak a lot*. The original this meaning came from *to extend or spread the arm*. تَذَرَّعَ *taḍarraḥa* (v) *pleading*. ذَرَعَ *ḍarḥ* (n) means *power, strength*. ذَرِيعَةٌ *ḍariyḥah* (n) means *alibi, excuse, pretext*<sup>71</sup>.

In Hebrew, in The Dictionary of The Torah זְרוּעַ *zeroa* means *shoulder, arm, foreleg*<sup>72</sup>. According to Zlein's dictionary, זְרוּעַ *zērōāḥ* (f.n) means *1- arm, 2-*

<sup>66</sup> It is \**ḍVrāḥ-* {} \**ḶVrāḥ-* in Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2043

<sup>67</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muḥjam mufradat al-muštaraka al-samiy fi-al-luḡa al-ḥarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.163

<sup>68</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.203

<sup>69</sup> Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2043

<sup>70</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots*. p.70

<sup>71</sup> Ibn Manẓur, "Lisan Al-ḥarab" (The tongue of Arabs), (Arabic- Arabic Dictionary) p.1495

<sup>72</sup> The Dictionary of The Torah, p.75

strength, might <sup>73</sup>. Also in Gesenius dictionary, זְרוּעָה *zēruwaḥ* means 1-*an arm, especially the fore arm, 2- might, power* <sup>74</sup>. In James Strong dictionary, זְרוּעָה *zēruwaḥ* or (*shortend*) זְרוּעָה *zroaḥ* and feminine זְרוּעָה *zrwḥah*, or זְרוּעָה *zroaḥah* means *the arm (as stretched out), or (of animals) the foreleg; figuratively, force, arm, help, mighty, power, shoulder, strength*. In this dictionary, the root is זָרַע *zaraḥ* is a primitive root; *to sow; figuratively, to disseminate, plant, fructify: bear, conceive seed, set with sow(-er), and yield* <sup>75</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word *\*ḏarāḥ-* is *forearm, arm, strength*. And the original root *\*ḏrḥ* means *to use the arm, to measure (by using the arm length), extend, and sow*. The Biradical Original in Semitic Roots is *\*ḏr*, its Sememe means *extend*, and is used to express *extend, scatter, sow, seed, progeny, forearm, measure*. The development in this word is like this:

*\*ḏ* = in Arabic, Ugaritic, Eblaite, Modern Aramaic

*\*ḏ>z* in Hebrew, Assyrian, Ethiopic, Canaanite

*\*ḏ>d* in Aramaic, Syriac, Aramaic (Biblical, Judaic, Syrian, Mandaic, Modern Aramaic)

### 10-(hand)

**Proto-Semitic:** *\*yad-*, *\*iyd-*

**Root:** *yd, ydy, 'yd*. **Arabic:** يَد *yad*. **Hebrew:** יָד *yād*

**Other languages:** Ak. *idu*, though the shift *\*ya- > i* is common in AK. , *idu* may as well reflect *\*'idu*, Ug. *yd*, Ph. *yd*, Ar. *yd*, Ba. *\*yad*, Ja. *yədā* (*hand, forefoot, handle*) also *'idā*, *'ayḏā*, *yad*, *'īd*, *det. Yədā*, Sa. *'idā*, Modern Ar. *īḏa*, *'ida*, *īdā*, *iydθ*, Ma. *'da*, Ea. *yd*, Gz. (Et.) *'ed* <sup>76</sup>. As. *'idu*, Sy. *'idā* <sup>77</sup>. Ca. *yd* <sup>78</sup>. In all languages, it means *hand*.

<sup>73</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.203

<sup>74</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.253

<sup>75</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.198 & p.199

<sup>76</sup> Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2239

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Etymological analysis for Some Words of Body Parts in Some Semitic Languages

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**Meaning & Etymology:** According to Bernice Varjick Hecker the Biradical Original in Semitic Roots is \**yd*, its Sememe means *hand, authority*, and is used to express *hand, authority, strength, five* <sup>79</sup>.

In Arabic, according to Ibn Manẓur dictionary, the root is *ydy*, because most Arabic grammarians considered that the entire root should be triradical not biradical. *yad* also means *hand, palm of the hand, mercy, blessing, boon, benevolence, patronage, benefaction, kindness, charity, power, grip, handle, tab, handgrip*. *‘ayyada* (v) means *support, help, make* <sup>80</sup>. Probably it came from the root *‘yd* which means *strength, power, authority, support* <sup>81</sup> because the nature of the hand is an instrument for power.

In Hebrew, according to The Dictionary of The Torah, *yād* means *hand, arm, foreleg, pointer, handle* <sup>82</sup>. In Zlein’s dictionary, we find many meanings, so *yād* means *hand, arm, stem (of a fruit), monument, place, power, strength, part, portion, share, fold* <sup>83</sup>. In modern dictionaries as in James Strong dictionary, it is a primitive word, *a hand, the open one* <sup>84</sup>.

In conclusion, we find that the original meaning for the proto Semitic word is \**yad*, \**‘iyd*- which means *hand, authority, strength*. In addition, the original proto root is a Biradical root \**yd*, and it might have come from the root \**‘yd*, or it came -as the Arabic grammarian considered it- from \**ydy*.

### 11-(nail)

**Proto-Semitic:** \**šupr-*, \**zufr-*

**Root:** *zfr*, *špr*. **Arabic:** *ظفر* *zufr* (n). **Hebrew:** *שִׁפְּרֵן* *šippōren* (n).

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<sup>77</sup> Kamal Al-Diyen, ḥazim 'aliy. “Muṣjam mufradat al-muštarka al-samiy fi-al-luġa al-ṣarabiyya” (The Dictionary of Semitic Words in Arabic Language. p.451

<sup>78</sup> Ṣababni, Yiḥya. “Al-luġa al-kinṣaniyya” (Canaanite Language). p.423

<sup>79</sup> Hecker, Bernice Varjick. The Biradical Original of Semitic Roots. p.71

<sup>80</sup> Ibn Manẓur, “Lisan Al-Ṣrab” ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.4950

<sup>81</sup> Ibn Manẓur, “Lisan Al-Ṣrab” ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.188

<sup>82</sup> The Dictionary of The Torah, p. 94

<sup>83</sup> Zlein, Ernest. A comprehensive Etymological Dictionary of the Hebrew Language p.254

<sup>84</sup> James Strong. STRONG’S HEBREW DICTIONARY, p.270

**Other languages:** Ak. *šupru*, Amorite *šupru*, Ba. *ṭipr*, Ja. *ṭuprā*, *ṭəpar* (nail, claw), *ṭpr*, (pl. *ṭwpryn*), *ṭuprānā* (nails) with the -ān- suffix, Sa. *ṭeprā*, Modern Ar. *ṭefra* (Finger- Nagel) *ṭepra* (Finger-, Fuss-) Nagel (nail), *ṭupurta* (claw, nail) *ṭupra* (toe)nail, *ṭofra* (claw, paw), Ma. *ṭupra* (claw, nail), Gz. (Et.) *šefr* (fingernail, claw), Amharic *ṭəfər* (claw, hoof, nail), East Et. *tifer*, *ṭefer*<sup>85</sup>. As. *šupru* (claw, nail), Ar. *ṭūfrā* (claw, nail), Sy. *ṭefrā* (claw, nail)<sup>86</sup>.

### Meaning & Etymology: nail

In Arabic, according to Ibn Manẓur dictionary, the root is ظفر *zfr*. ظُفْر *zufr* (n). It means *claw, nail, fingernail*. Pl. أَظْفَارٌ 'aẓfār, أَظْفُورٌ 'aẓuwfr, أَظْفِيرٌ 'aẓafiyr). ظَفَرَ *zafara* (v) *to press by using fingernail, to use nail, triumph*. ظَفْرٌ *zafar* (n) *victory, win*<sup>87</sup>. The meaning of *victory* probably came from using a claw in hunting animals.

In Hebrew, according to Zlein's dictionary, צִפְפוֹרֶת *šippeoren* (f.n) means *1-fingernail* (pl. Dual צִפְפוֹרִימִים *šipparenaym*), *2- pen, nib, digging tool, spade*<sup>88</sup>. In Gesenius dictionary, צִפְפוֹרֶת *šipporan* means *the nail of the finger, a point (of a nail) of a stylus*<sup>89</sup>. In James Strong dictionary, צִפְפוֹרֶת *šippōren* means *a claw, i.e. (human) nail; also the point of a style (or pen, tipped with adamant), nail, point*. It is from the root צָפַר *šāpar* which is a primitive root; *to skip about, i.e. return: depart early*<sup>90</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word *\*šupr-*, *\*zufr-* is *claw, nail*. In addition, the original root is *\*zfr*, *\*špr*.

### 12-(rib, side of chest)

<sup>85</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 2233

<sup>86</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muṣjam mufradat al-muštaraḳa al-samiy fi-al-luġa al-Ṣarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.265

<sup>87</sup> Ibn Manẓur, "Lisan Al-Ṣrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.2749

<sup>88</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.555

<sup>89</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament*. p.717

<sup>90</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.622

**Proto-Semitic:** \*šilḥ-, \*dilḥ-<sup>91</sup>

**Root:** ṣlḥ, dlḥ. **Arabic:** ضلع *dilḥ* (f.n). **Hebrew:** צַלַח *šēlaḥ* (f.n).

**Other languages:** Sy. 'elḥā, Ar. ḥilḥā<sup>92</sup>. also Ar. ḥilḥ-y (*rib*), Ak. šēlu, šellu (*rib, side (part of the human and the animal body)); side (of an object), šē/īlu, še/illu, <\*šaḥl- <\*šalḥ-, with a metathesis current in AK in similar cases. Ug. ṣlḥ, Ba. ḥilḥīn, Ja. ḥālaḥ (ḥilḥā); 'lḥ, 'ālḥā (side, rib), Sa. 'elḥā (costa), ' instead of ḥ <\*š) is a result of dissimilation of two ḥ. Modern Ar. ḥalḥa (*rib*), 'āla (*side*), 'āla (*side*)<sup>93</sup>.*

### **Meaning & Etymology:** *rib, side (of chest)*

In Arabic, Ibn Manẓur dictionary, the root is ضلع *dilḥ*. ضَلَع *daliḥa* (v) *was bent, was curved, he limped, halted, was lame.* ضَلَع *daliḥ* curved. ضِلْع *dilḥ* (n) means *side, rib, costa, side (of chest), inclination, leaning.* The plural is أَضْلَع *'aḍluḥ*, أَضَالَع *'aḍaliḥ*, أَضْلَاع *'aḍlaḥ*, and ضُلُوع *ḍuluwḥ*. ضَلِيْع *daliyḥ* (n) means *conversant, versed, big and strong man, has big rib.* اضْطِلَاع *'iḍṭlāḥ* *takeover, undertaking, to be strong with power, to be able to hold with power*<sup>94</sup>.

In Hebrew, in Zlein's dictionary, the root צַלַח *ṣlḥ* (v) means *1-to limp, halt, 2-to enclose by ribs.* צַלַח *šelaḥ* (f.n) (pl. צַלַחֹת *šlaḥot* צַלַחִים *šlaḥim*) (f.n) *1- rib, 2-slope of a mountain, 3- side chamber, 5- leaf of a folding door, 6- plank board, beam, 7-hemistich, 8- side (geometry).* The original meaning of these words was "something curved". צַלַחָה *šalḥah* (f.n) *1- rip, 2(fig) woman*<sup>95</sup>. In Gesenius dictionary, the root צַלַח *šalaḥ* means *to limp, to become lame, probably to incline to one side: 1-a rib, 2- a side, 3- a side chamber the temple*<sup>96</sup>. In James Strong dictionary, צַלַח *šalaḥ* a primitive root; probably *to curve, to limp (as if one-sided), halt.* צַלַח *šalaḥ* a limping or full (figuratively), adversity, halt(-ing)<sup>97</sup>.

<sup>91</sup> It is \*š<sup>h</sup>il(a)ḥ- {} \*ḥ<sup>h</sup>il(a)ḥ- in Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> **Number: 2222**

<sup>92</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muḥjam mufradat al-muštaraḥa al-samiy fi-al-luḡa al-ḥarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.256

<sup>93</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> **Number: 2222**

<sup>94</sup> Ibn Manẓur, "Lisan Al-ḥrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.2598

<sup>95</sup> Zlein, Ernest. A comprehensive Etymological Dictionary of the Hebrew Language p.549

<sup>96</sup> Gesenius, H.W.F. Hebrew Chaldea Lexicon to the Old Testament. p.711

<sup>97</sup> James Strong. STRONG'S HEBREW DICTIONARY, p.614

In conclusion, we find that the original meaning in Semitic languages for the word \*šilʕ- , \* dilʕ- is *rib, something curved, side, inclination*. In addition, the original root is šlʕ, dlʕ means *to curve, to limp*.

### 13-(hair)

**Proto-Semitic:** \*saʕr- <sup>98</sup> \*šaʕr-

**Root:** sʕr, šʕr. **Arabic:** شعر šaʕir (m.n). **Hebrew:** שֵׁעָר sēʕār (m.n).

**Other languages:** Ar. saʕrā, Sy. saʕrā, As. šartu <sup>99</sup>. Et. še'ert <sup>100</sup>. Ak. šārtu (*hair, hairy skin; eyebrow*) Note a stable -ā- instead of the expected -ē- (<\*-Vʕ-) šu'ru, šūru (*eyebrow*), Eblaite sa-ra-tum, šè-ra-du-um /syaʕratum, Ug. šʕrt, šaʕartu, Ba. s<sup>h</sup>əʕar, Ja. səʕar, sēʕār (*det. saʕrā*) *hair*, Sa. saʕrā, Modern Ar. saʕra, sʕare, Ma. sara <sup>101</sup>.

**Meaning & Etymology:** hair (of body and head). According to Dr. Hecker, the Biradical root is sr, and its Sememe is *hair, bearded grain*, and Used to express as *hair, hairy one, goat, barley (bearded grain)*<sup>102</sup>.

In Arabic, according to Ibn Manẓur dictionary, شعر šaʕir (m.n) means *hair*, and شعرة šaʕrah (f.n) means single hair, a hair. The plural is شعرات šaʕrat the root is Arabic is شعر šʕr and the main meaning is *to know*, the verb شَعَرَ šaʕara means *feel, sense, perceive*. Also the verb استشعر 'istašʕar means *scent, feel, perceive, sense*, and the noun شِعْر šīʕr means *poesy, poetry, song...* <sup>103</sup>.

In Hebrew, according to Zlein's dictionary, שֵׁעָר sʕr (v) means 1-*to be hairy*, denominated from שֵׁעָר sēʕār (*hair*), also it means 2-*to tremble, shudder, be*

<sup>98</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> **Number:** 2214

<sup>99</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muʕjam mufradat al-muštaraḳa al-samiy fi-al-luġa al-ʕarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.236

<sup>100</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.673

<sup>101</sup> Militarev, Alexander. 2006 . Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> **Number:** 2214

<sup>102</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots.* p.71

<sup>103</sup> Ibn Manẓur, "Lisan Al-ʕrab" ( The tongue of Arabs), (Arabic- Arabic Dictionary) p.2273

horrified, 3- to storm, rage, 4- to know, the noun is שַׁעַר *sēʿār* (m.n) means *hair*<sup>104</sup>. In James Strong dictionary, שַׁעַר *sēʿār* or שַׁעַר *saʿr* means *hair, rough*<sup>105</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word is *\*saʿr- or \*šaʿr-is hair*, and the proto root is *sʿr, šʿr* which means *to know*. The Biradical root can be *sr*, and its Sememe is *hair, bearded grain*, and is to express as *hair, hairy one, goat, barley (bearded grain)*, For every *s* in Hebrew becoms *š* in Arabic *S>Š*, and for every *š* in Hebrew becomes *s* in Arabic *Š>S*.

#### 14-(foot)

**Proto-Semitic:** *\*rɣl-*

**Root:** *rɣl*. **Arabic:** رَجَلَ *rɣl* (f.n). **Hebrew:** רֶגֶל *regel* (f.n)

**Other languages:** Sy. *reglā* (foot, leg), Ar. *raglā*<sup>106</sup> *rɣl* (foot), Ug. *riglu* (foot), Ba. *regal* or *regēl*, Ja. *riglā* (*raglā*), Sa. *reglā*, Ea. *rɣl* (foot)<sup>107</sup>. Ba. *rgel*, Et. *ʿegr* (foot)<sup>108</sup>.

**Meaning & Etymology:** According to Bernice Varjick Hecker the Biradical Original in Semitic Roots is *\*rɣ*, its Sememe means *use the feet*, and is used to express *foot, leg, run, dance, skip, stamp, trample*<sup>109</sup>.

In Arabic, Ibn Manẓur dictionary, the root is رَجَلَ *rɣl*. From this root many words were derived with many meanings, so here I will deal with only the words related directly to our word. رَجَلَ *rijl* (f.n) means *foot, leg*. رَجَلَتْ *rajila* means *he went on foot, walked*<sup>110</sup>.

In Hebrew, according to Zlein's dictionary, רֶגֶל *regel* (f.n) 1- *foot, leg* 2- *base, 3- step, 4- foot (a measure), 5- a measure in prosody*. רָגַל *rɣl* (v) *to slander, calumniate*, denominated from רֶגֶל *regel* *foot*. The original meaning of רָגַל *rɣl* was

<sup>104</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.673

<sup>105</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.743

<sup>106</sup> Kamal Al-Diyen, ḥazim 'aliy. "Muʿjam mufradat al-muštaraka al-samiy fi-al-luġa al-ʿarabiyya" (The Dictionary of Semitic Words in Arabic Language. p.172

<sup>107</sup> Militarev, Alexander. 2006. Semitic Etymology <http://starling.rinet.ru/cgi-bin/response.cgi?root=config&morpho=0&basename=\data\semham\semet&first=1> Number: 149

<sup>108</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.606

<sup>109</sup> Hecker, Bernice Varjick. *The Biradical Original of Semitic Roots*. p.76

<sup>110</sup> Ibn Manẓur, "Lisan Al-ʿrab" (The tongue of Arabs), (Arabic- Arabic Dictionary) p.1596

“to go about as a slandered or as a spy” , also רגל *rgl* (v) means *to be accustomed to, be used to* denominated from רגל *regel* foot whence meaning, “to go on foot”, whence “to go about frequently”. רגלי *rigly* (adj) *going on foot, walking*, and (n) *footman, foot soldier, infantry man*, and (adv) *on foot. pawn* <sup>111</sup>. In Gesenius dictionary, רגל *ragal* (v) *to move the feet, to go, to tread* <sup>112</sup>. In James Strong dictionary, רגל *ragal* is a primitive root; *to walk along; but only specifically, to reconnoiter, to be a tale-bearer (i.e. slander); to lead about: backbite, search, slander, (e-) spy (out), teach to go, view.* רגל *regel* a foot (as used in walking); by implication, *a step; be able to endure, etc* <sup>113</sup>.

In conclusion, we find that the original meaning in Semitic languages for the word *\*rigl-* is *foot* . and the original root is *rgl* to go on foot, and it can be a Biradical Original in Semitic Roots *\*rg*, its Sememe means *use the feet*, and used to express *foot, leg, run, dance, skip, stamp, trample*.

## Results of this study

As we see, the words of body parts in Arabic are the nearest to the proto Semitic language around 80% and Hebrew 20%. Based on this one could argue that Arabic is older than Hebrew and that Arabic can be considered as the nearest language to the proto Semitic.

For the first time in Semitic languages studies, this paper gives the proto Semitic forms for the words of body parts with roots and meaning of that root, with all its forms in daughter languages.

The proto Semitic words after reconstruction are:

- 1-head, **Proto-Semitic:** *\*ra'(i)š- or \*ra'(i)s-*
- 2-eyes, **Proto-Semitic:** *\*ʕayn-*
- 3-tooth, **Proto-Semitic:** *\*šinn- or \*sinn*
- 4-tongue, **Proto-Semitic:** *\*lišān, \*lisān*

<sup>111</sup> Zlein, Ernest. *A comprehensive Etymological Dictionary of the Hebrew Language* p.606

<sup>112</sup> Gesenius, H.W.F. *Hebrew Chaldea Lexicon to the Old Testament.* p.756

<sup>113</sup> James Strong. *STRONG'S HEBREW DICTIONARY*, p.660

- 5-palate, **Proto-Semitic:** \*ḥanak-/ \*ḥink-  
 6-chin, **Proto-Semitic:** \*daqn-  
 7-mouth, **Proto-Semitic:** \*pwh, \*fwh, or \*pyh-  
 8-shoulder, **Proto-Semitic:** \*kat(a/i)f  
 9-arm, **Proto-Semitic:** \*darāḥ-  
 10-hand, **Proto-Semitic:** \*yad-, \*'iyd-  
 11- nail, **Proto-Semitic:** \*ṣupr-, \*zufr-  
 12- rib, (side of chest), **Proto-Semitic:** \*ṣilḥ-, \*dilḥ-  
 13-hair, **Proto-Semitic:** \*saḥr- or \*šaḥr-  
 14-foot, **Proto-Semitic:** \*riḡl-

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### Transcription Symbols

In Semitic languages, there are many differences in using transcription symbols from one scholar to another.

In my paper I compared them, then selected the transcription which is used by the *Journal of Semitic Studies*<sup>114</sup> (Oxford Journals, Manchester University, UK), because it is used widely by scholars who work in this field of study. The symbols are based on IPA.

The following transliteration system has been used:

Arabic consonants (Arabic alphabetical order)

1. [ ' ] أ voiceless glottal stop
2. [ b ] ب voiced bilabial stop
3. [ t ] ت voiceless apico-dental stop
4. [ t̤ ] ث voiceless inter-dental fricative
5. [ j ] ج voiced lamino-alveolar palatal affricate
6. [ ḥ ] ح voiceless radico-pharyngeal fricative

<sup>114</sup> See this journal in this link: <http://jss.oxfordjournals.org/> and you can download the detailed instructions, or [style sheet](http://www.oxfordjournals.org/semij/for_authors/stylesheet.pdf) from this link [http://www.oxfordjournals.org/semij/for\\_authors/stylesheet.pdf](http://www.oxfordjournals.org/semij/for_authors/stylesheet.pdf)

7. [ħ] خ voiceless dorso-uvular fricative
8. [d] د voiced apico-dental stop
9. [ð] ذ voiced inter-dental fricative
10. [r] ر voiced apical trill roll
11. [z] ز voiced apico-alveolar fricative
12. [s] س voiceless apico-alveolar fricative
13. [ʃ] ش voiceless lamino-palatal fricative
14. [ʂ] ص voiceless apico-alveolar emphatic fricative
15. [ḍ] ض voiced apico-dental emphatic fricative
16. [ṭ] ط voiceless apico-dental emphatic stop
17. [ʒ] ظ voiced inter-dental emphatic fricative
18. [ʕ] ع voiced radico-pharyngeal fricative
19. [ɢ] غ voiced dorso-uvular fricative
20. [f] ف voiceless labio-dental fricative
21. [q] ق voiceless dorso-uvular stop
22. [k] ك voiceless velar stop
23. [l] ل voiced apico-alveolar lateral
24. [m] م voiced bilabial nasal
25. [n] ن voiced apico-alveolar nasal
26. [h] ه voiceless laryngeal fricative
27. [w] و voiced bilabial (round) velar glide
28. [y] ي voiced palatal (unrounded) glide

## Vowels

1. [i] voiced short high front unrounded vowel
2. [ī] voiced long high front unrounded vowel
3. [a] voiced short central unrounded vowel
4. [ā] voiced long central unrounded vowel
5. [u] voiced short high back rounded vowel
6. [ū] voiced long high back rounded vowel

## Hebrew:

' b g h w z ḥ ṭ y k l m n s ʕ p ʂ q r s š t.



In keeping with the accepted practice of Semiticists, I have used the symbol (š) for the IPA ʃ, and (ʿ) for the voiceless glottal stop, and other letters in the same way.

In other languages, the transliteration of the letters is based on system of lexicographers.

X > Y - x develops to y.

X < Y - x derives from y.

X → Y - x is replaced by y. This symbol is also used to indicate semantic, as opposed to phonological, development

\* (An asterisk marks a reconstructed form)

### **Language Abbreviations**

Ab.	Arabic
Ak.	Akkadian
Ar.	Aramaic
As.	Assyrian
Ba.	Biblical Aramaic
Ca.	Canaanite
Ea.	Epigraphic South Arabian
Et.	Ethiopic, Ethiopian
Gz.	Geʿez
Hb.	Biblical Hebrew
Ja.	Judaic Aramaic
Ma.	Mandaic Aramaic
Md.	Mandaic
Ph.	Phoenician
PS.	Proto-Semitic
Sa.	Syrian Aramaic
Sb.	Sabaeen
Sy.	Syriac
Ug.	Ugaritic

### Other abbreviations

(n) for noun - (v) for verb- (adj) for adjective- (adv) for adverb- (m) for male -  
(f) for female - (pl) plural

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