

Sivkov I.V.
Realization of notion 'heart' in Arabic

*Sivkov Ivan Viktorovich, CSC in Philology, Associated professor, Department of Middle East Studies
Institute of Philology, Taras Shevchenko National University of Kyiv, Kyiv, Ukraine*

Abstract. This article continues the examination of lexical realization of notion 'heart' in Arabic through the prism of etymological, semantic and derivational study of Arabic somatic term *fu'ād* 'heart'. The etymological relation between this lexical unit and its Semitic cognates is defined on the basis of examination of CS etymological dictionaries. Its semantic field is thoroughly studied and connections between its direct and figurative values are established. The comparative study of semantic field of *fu'ād* and its synonym *qalb* was carried out and derivational valence of somatic term *fu'ād* 'heart' and common semantics of its denominative derivatives are examined on the basis of materials of classical and modern Arabic explanatory dictionaries. A stock of somatic idioms with *fu'ād* as its core component is structurally and semantically studied.

Keywords: *somatic, lexeme (lexical unit), lemma, idiom (phraseological unit), semantics, value, etymology, derivation*

Introduction. Materials of our article are built on study of the realization of somatic terms as distinct lexical-semantic group of Arabic language. As an example of somatic lexemes a lexical unit *fu'ād* 'heart' and idioms with it as key element are examined. This article continues our studies of Arabic somatic lexical-semantic group [Sivkov 2013, 2014a, 2014b].

The term *somatic* is generally accepted in linguistic studies to denote parts of human body. It is evident that somatic lexicon is universal lexical-semantic group in any language and a common object of study in different branches of linguistic works. Somatic lexis has a complex system of direct and figurative values and is highly productive in morphological and idiomatic derivation [Sivkov 2014b, 18].

In Arabic linguistics researches of somatic lexicon are peripheral and unsystematic. The semantic- derivative analysis of some Arabic somatic units (*ra's* 'head', *jism*, *jasad* 'body', *işba* 'finger', *mirfaq* 'elbow', *qalb* 'heart') was conducted [Sivkov 2013, 2014a, 2014b].

The etymology of the Arabic somatic term *fu'ād* 'heart' is established in the Semitic etymological material (e. g. [Semitic etymology]), but detailed study of its semantic development wasn't carried out.

The **aim** of our study is to analyze in details etymological, semantic and derivative aspects of the realization of somatic term *fu'ād*.

The **materials** of our study are:

1. Etymological and explanatory dictionaries of Semitic languages (namely CS, Ugaritic);
2. Arabic-English/Russian dictionaries;

The **methods** used in study of somatic term *fu'ād* are descriptive, comparative-historical and structural.

Our article continues multiple-aspect analysis of realization of notion 'heart' in Arabic expressed by two synonymous lexemes *qalb* and *fu'ād*. In previous issue we prepared research on the etymological and semantic development of *qalb* [Sivkov 2014b].

In Arabic lexeme *fu'ād* (pl. *'af'idai*) has somatic value 'heart'.

On CS level (< PS **pV?Vd-* 'heart') Arabic *fu'ād* has only one cognate (Ugaritic *pid* 'heart' > 'feeling, emotion, goodness' (Ugaritic written in the syllabic tradition: the element */pi?du/* in personal names); in the divine epithet *il d pid* 'divine name, the dear, kind-hearted' [DUL, 658]). PS **pV?Vd-* is very problematic due to its scarce evidence (it is attested only in Ugaritic and Arabic) [SE, Number: 62].

Sense development 'heart' > 'feeling', 'emotion' may be motivated by metaphoric extension (the heart was long identified as the seat of emotion and feelings) [Sivkov 2014b, 19].

It is stated that due to its pulsation and commotion, the heart is said to be called *al-qalb* from *al-taqallub*¹.

Somatic term *fu'ād* has two values:

1. 'The heart' [Lane, VI, 2323]

This value of *fu'ād* is broadly attested in the Qur'an (e.g. XVII; 36):

'Inna al-sam^a wa al-başar^a wa al-fu'ād^a kull^u 'ulā'ika kāna 'anhu mas 'ul^{um} 'Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allāh)' [Translation, 373].

According with [Lane, VI, 2323] Arabic lemma *fu'ād* (synonymous to *qalb*) is derived from *fa'd* (vn. from vb. I *fa'ada*) with the primary value 'motion' and the 'putting in motion' [TA, VIII, 476] (see below). It is so called because of its *tafa'ud* i.e. *tawaqqud* ('ardor'; 'pulsation, commotion'; vn. *tafa'ada* i.q. *tawaqqada* 'it burned, burned up, burned brightly or fiercely, blazed, or flamed (when said of fuel); 'it became excited with ardor, or eagerness (when said of the heart)'; i.q. *taharraqa* 'it burned much' or i.q. *taharraka* 'it was, or became, in a state of motion, or commotion').

As indicated in [Lane, VI, 2323-2324, VII, 2553], most authors make a distinction between *fu'ād* and *qalb*; the latter of which is said to have a more special signification than the former and the former is said to be the *pericardium* (*ğišā' al-qalb* [LA, 3334; TA, VIII, 477], *wi'ā' al-qalb* [TA, VIII, 477]), or the middle thereof (*wasatuhu*) [LA, 3334], or the interior thereof (*dāhil al-qalb* [TA, VIII, 477]), or *fu'ād* signifies *mā yata'allaq bi-l-marī' min kabid wa ri'aī wa qalb* 'the appendages of the *oesophagus*, consisting of the *liver* and *lungs* and the *heart*' [QM, 305; TA, VIII, 476], or *qalb* is a lump of flesh (*mudğai*), pertaining to *fu'ād*, suspended to *niyāī* 'the suspensory of the heart (a vein, or a thick vein [app. the ascending aorta,] by which the heart is suspended from or to, the *watīn* [which seems to signify the descending aorta, or the aorta altogether] the cutting, or severing, of which causes death) [Lane, VIII, 2868-2869; TA, VIII, 477; TL, IX, 172 (*qlb*) (with reference to al-Lays)].

¹ q.v. [Lane, VI, 2323]. *Tataqallab^u fihi al-qulūb^u wa al-'abşār^u* 'In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, and impatience; the hearts between safety and perdition, and the eyes between the right side and the left' [Qur'an, XXIV; 37; Lane, VII, 2553].

It is also pointed out in [Lane, VI, 2324] that some lexicographers say that *qalb* is *ḥabbāʾ* [Lane, II, 497; LA, 3334; TA, VIII, 477] or *suwaydāʾ* [Lane, IV, 1462] ‘the core of the heart (*fuʾād*), the black, or inner, part of the heart, or a black thing in the heart, or the black clot of blood that is within the heart, or the heart’s blood’. But they in the same time give idioms *ḥabbāʾ al-qalb* [Lane, II, 497; LA, 745] and *suwaydāʾ* (diminutive form from *sawdāʾ*) (*sawād, sawādiyy, ʾaswad, sawdāʾ*) *al-qalb* ‘the core of the heart (*fuʾād*), the black, or inner, part of the heart, or a black thing in the heart, or the black clot of blood that is within the heart, or the heart’s blood’ [Lane, IV, 1462; LA, 2143], that may prove the absolute semantic identity of each element of synonymous pair *fuʾād* and *qalb* and refute the general view of classical philologists and lexicographers of *fuʾād* and *qalb* as notionally synonymous but semantically heterogeneous and distinct lexemes.

This subtle semantic distinction may be considered artificial and far-fetched and should be observed within the framework of a general trend of classical lexicographers to give distinct lexical meaning to synonymous words (*al-furūq al-luġawīyyāʾ*) to repudiate the idea of existence of the phenomenon of synonymy in Arabic. But this way of denial of synonymy was proved to be untenable and groundless and was taken ironically even by their contemporaries as strange [Belkin 1975, 148-149].

2. ‘The mind, or intellect’ [Lane, VI, 2323]

The semantic shift ‘heart’ > ‘mind, intellect’ is caused by metaphoric extension (the heart is identified as the seat of mind and intellect)² [Sivkov 2014b, 19].

This lexeme is productive in somatic phraseological derivation. It forms a stock of somatic idioms that denote following concepts:

– mind (intellect):

ḥadīd al-fuʾād ‘Sharp, or acute, in mind, applied to a man, and sharp in spirit, applied to a beast’ [Lane, III, 1188, VI, 2324];

faras ḥadīd al-fuʾād ‘A mare sharp in spirit’ [Lane, VI, 2324];

ruwāʾ/ruwāʾaʾ al-fuʾād ‘(she-camel) a quick, spirited, vigorous, sharp in spirit’ [Lane, III, 1188, VI, 2324];

rājiḥ al-fuʾād ‘man of great intellect; very clever man’ [MLAM, 1659];

– emotional condition:

fāriġ al-fuʾād ‘The heart, or mind of somebody became devoid of anxiety’ or ‘He is in bad condition’ from Qurʾānic verse *Wa ʾaṣbaḥa fuʾād^u ʾummī Mūsā fāriġ^{an}* ‘And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]’ [Qurʾān, XXVIII, 10; Translation, 517];

tāra fuʾādu-hu ‘His mind or intellect, fled, and his courage’ [Lane, VI, 2324];

daʾif al-fuʾād ‘Coward’ [LA, 3334].

ḥāmiḍ al-fuʾād ‘bad-hearted (man) [MLAM, I: 560; FD: 136].

Somatic lemma *fuʾād* may be regarded as derivational source of following denominative verbs and its nominal derivatives:

vb. I *faʾada* has two values:

1. ‘He, or it, hit, struck, smote, affected, or hurt, his *fuʾād* ‘heart’, he hit, or smote, him, or shot, or shot at, and hit, or smote, him (namely a gazelle), or an animal of the chase in his *fuʾād*. And, said of a disease, and of fear, it smote, or affected, his *fuʾād* (*faʾada-hu al-ḥawf* ‘The fear smote, or affected him’; *faʾada-hu ad-dāʾ* ‘The disease smote, or affected him’), or, said of fear, it rendered him cowardly’. Its phonemic variant *faʾida* and passive form *fuʾida* ‘He had a disease in his *fuʾād*, or he had a complaint thereof, or he had a pain therein, or he was, or became, hit, struck, smitten, affected, or hurt, therein’ [Baranov, 578; Lane, VI, 2323].

2. ‘He baked/toasted the bread in the hot ashes’; ‘He roasted the meat in the fire’ [Lane, VI, 2323].

It is used as verbal component in the following phrases:

faʾada al-ḥubzai/ḥubz (ft-l-mallaʾ) ‘He put the cake of bread, or lump of dough, or the bread, into the hot ashes, and baked it therein, or he toasted [or baked] the cake of bread, or lump of dough, [or the bread] in the hot ashes’ [Lane, VI, 2323; Muʾjam, 566];

faʾada li-l-ḥubzai ‘He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire to put it therein [for the purpose of baking it]’ [Lane, VI, 2323];

faʾada al-laḥm (ft-n-nār) ‘He roasted the flesh-meat [in the fire]’ [Baranov, 578; Lane, VI, 2323; Muʾjam, 566].

As being the verbal derivate, pp. from vb. I *mafʾūd* has two values of verb *faʾada*:

1. ‘Hit, struck, smitten, affected, or hurt, in his *fuʾād*; smitten, or affected, by a disease therein, or by pain therein’; ‘A man without a heart, having no heart, weak-hearted, a coward’;

2. ‘(applied to bread [or dough]) - Baked on the fire; put into hot ashes; and baked therein; toasted [or baked] in hot ashes; (applied to flesh-meat) – Roasted on the fire, or roasted upon live coals’ [Lane, VI, 2324; Muʾjam, 566];

faʾid ‘fire [for baking etc.]’ and its word-formation homonym with meaning of pp. from vb. I [Lane, VI, 2324; Muʾjam, 566];

ʾufʾūd (pl. *ʾafāʾid*) ‘(applied to bread [or dough]) - Baked on the fire; put into hot ashes; and baked therein; toasted [or baked] in hot ashes’; ‘A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in fire, to put it therein [for the purpose of baking it]’ [Lane, VI, 2324; Muʾjam, 566];

ni. *mifʾad, mifʾadaʾi, mifʾād* (pl. *mafāʾid*) ‘The iron instrument, with which flesh-meat is roasted, or with which one roasts and bakes’; ‘The piece of wood, or wooden implement, with which the fire in the kind of oven called *tannūr* is stirred’ [Lane, VI, 2324; Muʾjam, 566].

vb. V *tafaʾada* (see above):

tafaʾadat an-nār ‘The fire blazed or flamed’ [Muʾjam, 566];

vb. VIII *iftaʾada*:

iftaʾada ‘He lighted a fire for the purpose of roasting’ [Lane, VI, 2323; Muʾjam, 566];

iftaʾada al-ḥubz ‘He put the cake of bread, or lump of dough, or the bread, into the hot ashes; and baked it therein, or he toasted [or baked] the cake of bread, or lump of dough, [or the bread,] in the hot ashes’ [MW, 670];

iftaʾada al-laḥm (ft-n-nār) ‘He roasted the flesh-meat [in the fire]’ [Lane, VI, 2323; Muʾjam, 566; MW, 670];

² cf. sense development ‘heart’ > ‘feeling’, ‘emotion’.

mufta'ad pp. from vb. VIII (synonymous to *maf'ūd*) and its word-formation homonym *mufta'ad* np. from vb. VIII 'place of fuel; a place in which a fire is lighted for roasting' [Lane, VI, 2324; Mu'jam, 566].

All denominative nominal and verbal derivatives of the somatic unit *fu'ād* show following values:

1. 'hitting, striking, smitting, affecting, or hurting, somebody's *fu'ād* 'heart';
2. 'ardor', eagerness; 'pulsation, commotion';
3. 'fire', 'burning, burning up, burning brightly, blazing, flaming'; 'baking, toasting of cake of bread in the hot ashes, roasting of meat in the fire'.

Value 1 is clearly denominative and expresses the making or doing of, or being occupied with the thing expressed by the noun from which it is derived: 'heart' > 'to hit, strike, smite, affect, or hurt the heart'.

Group of values 2-3 may be taken as semantic derivative of somatic 'heart' on metaphoric basis:

'heart' > 1) 'pulsation, commotion'; 'ardor, eagerness, passion'; 2) 'fire', 'burning, blazing, flaming'; 3) 'baking, roasting'. First semantic group convey the notion of pulsation of blood in heart. Second group employs heart as

symbolic source of emanation of strong emotions. Third group is united around the notion of *fire* symbolically connected with *heart* on the emotional basis (q.v. semantic group 2).

Conclusions. The multiple-level (etymological, semantic and derivational) study of Arabic somatic lexeme *fu'ād* 'heart' gives us the possibility to state that:

1. The somatic lexeme *fu'ād* cannot be considered to be the part of CS lexical stock due to the fact that it has cognate only in Ugaritic *pid* 'heart' > 'feeling, emotion, goodness'. Thus, PS **pV?Vd-* is very problematic due to its scarce evidence (it is attested only in Ugaritic and Arabic).

2. Somatic lexical unit *fu'ād* is absolute synonymous to *qalb* despite the fact that about all of the classical Arabic lexicographers suppose certain semantic inconsistencies between them.

3. Arabic *fu'ād* is source of denominative verbal and nominal derivatives with common metaphorical values 'pulsation, commotion'; 'ardor, eagerness, passion'; 'fire', 'burning, blazing, flaming'; 'baking, roasting'. Also it constitutes a group of idioms that metaphorically denote such a notions as 'mind (intellect); 'emotional condition'.

ABBREVIATIONS

CS – Common Semitic

DUL – G. del Olmo Lete, J. Sanmartín. A Dictionary of the Ugaritic Language in the Alphabetic Tradition, Leiden – Boston, 2003.

FD – Hava J.G. Al-Farā'id ad-durriyya fī-l-luġatayn al-'arabiyya' wa-l-'inklīziyya'. Arabic-English dictionary for the use of students. - Beirut: Catholic press, 1899.

LA – Ibn Manzūr. Lisān al-'Arab. – al-Qāhira: Dār al-Ma'ārif.

MLAM – Mu'jam al-luġa' al-'arabiyya' al-mu'āšira'. – al-Qāhira, 'Ālam al-kutub, 2008

MW – al-Mu'jam al-Wasī'. - Maktaba' al-Šurūq al-dawliyya', 2004

ni. – the noun of instrument (*ism al-'āla'*)

np. – the noun of place (*ism al-makān*)

pp. – passive participle (*ism al-maf'ūl*)

PS – Proto-Semitic

QM – al-Fīrūzābādī, Majd ad-dīn Muḥammad Ibn Ya'qūb. al-Qāmūs al-muḥīṭ. – Bayrūt, Mu'assasa' ar-Risāla', 2005

SE – The Tower of Babel. An Etymological Database Project. Databases. Semitic etymology // <http://starling.rinet.ru/cgi-bin/query.cgi?basename=/data/semham/semet&root=config&morpho=0>

TA – al-Ḥusaynī az-Zabīdī, as-Sayyid Muḥammad Murtaḍā. Tāj al-'arūs min jawāhir al-qāmūs. – Maṭba'a' al-ḥukūma' al-Kuwayt

TL – al-'Azharī, 'Abū Manšūr Muḥammad Ibn 'Aḥmad. Tahzīb al-Luġa'. – al-Dār al-Miṣriyya' li-t-ta'līf wa-t-tarjama'

vb. – verb (*al-fi'l*)

vn. – verbal noun (*al-maṣdar*)

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Сивков И.В. Реализация понятия 'сердце' в арабском языке

Аннотация. В данной статье продолжается изучение лексической реализации понятия 'сердце' в арабском языке через призму этимологического, семантического и словообразовательного исследования арабского соматического термина *fu'ād* 'сердце'. На основе рассмотрения этимологических словарей общесемитской лексики установлена связь между данной лексемой и родственными ей лексическими единицами в семитских языках. Детально изучено ее семантическое поле и установлены связи между ее прямым и переносным значениями. Проведено сравнительное исследование семантического поля данного соматизма и синонимичного ему соматизма *qalb*. Исследованы словообразовательная валентность соматизма *fu'ād* и общая семантика его дериватов на основе материалов классических и современных арабских толковых словарей. Проведено структурно-семантическое исследование соматических фразеологизмов с *fu'ād* в качестве его основного компонента.

Ключевые слова: соматический, лексема (лексическая единица), лемма, фразеологизм (фразеологическая единица), семантика, значение, этимология, деривация