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Somatic lexeme *qalb* 'heart' in Arabic: etymological and derivational analysis

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Abstract. This article is focused on etymological and derivational study of Arabic somatic lexeme *qalb* 'heart'. The etymological connections between abovementioned lexical unit and its Semitic cognates are outlined on the basis of critical assessment of available etymological sources (e. g. etymological dictionaries of Semitic and Hebrew languages, dictionaries of Akkadian and Ugaritic languages) and some new perspectives of etymological analysis of somatic unit *qalb* in Semitic etymological studies are proposed. Its semantic field is thoroughly studied and relations between its direct somatic and derived from somatic figurative (namely metaphoric) valued are established. A derivational valence of somatic word *qalb* and common value of denominative verbs are scrutinized. A stock of somatic idioms with *qalb* as its core component are semantically examined.

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

Introduction. Materials of our proposed article based on study of the functioning of somatic terms as separate lexical-semantic group of Arabic language. As an example of somatic term a lexical unit *qalb* 'heart' and idioms formed by this lexeme is taken. This article continues our studies of Arabic somatic terms (q. v. [Sivkov 2013]).

In linguistic works the following definition of the term *somatic* (from Greek *sōma* 'body') is commonly accepted: it is a lexical unit denoting parts of human body [Sivkov 2013]. The term *somatic* is used in biology and medicine to mean 'associated with the human body' (as opposed to *psychic*). It was introduced to linguistics in Finno-Ugric studies by F.O. Vakk, who studied the Estonian idioms with the names of parts of the human body, calling them *somatic* [Sivkov 2013]. Since second half of the XX century the term *somatic* began to be used in studies of words that reflect everything bodily.

Somatic vocabulary – one of the most ancient and universal lexical-semantic groups in any language and a common object of study in comparative-historical, structural-contrastive and linguo-cultural works. Somatisms have a complex system of figurative values and high productivity in word and idiomatic derivation [Ismailova 2011, 8].

The term *somatic* refers to idioms that contain lexemes that denote part of the human or animal body in its structure as a significant component. Somatic idioms exist in all languages of the world and has a large share in the idiomatic stock of any language. It is an ancient, stable but dynamically developed [Ismailova 2011, 8].

In Arabic linguistics researches of somatic lexical units (especially somatic phraseology) as components of linguistic picture of the world do not have a systematic and complex character. The structural-semantic and derivative analysis of some Arabic somatic units (*ra's* 'head', *jism*, *jasad* 'body') [Sivkov 2013] and contrastive structural-semantic research of phraseology with somatic component in the MSA and typologically distinct languages (Avar and Russian) [Ismailova 2011] was conducted. Arabic somatic material is waiting for its further in-depth structural analysis that would fill gaps in studies of Arabic vocabulary and picture of the world.

The etymology of the somatic unit *qalb* 'heart' is generally established in the materials concerning the etymology of CS lexical stock (e. g. [CEDHL; Semitic etymology; SL]), but detailed semantic and etymological analysis of cognates of *qalb* in other Semitic languages permits us to expand and complement existing hypotheses and propose alternative ones relating to etymologization of abovementioned somatic unit.

The **aim** of our study is to:

1. Conduct thorough etymological analysis of the somatic unit *qalb*;
2. Study its derivative valence in word-building and idioms-building;
3. Analyze a structure of the semantic field of abovementioned somatic unit.

The **materials** of our study are:

1. Etymological dictionaries of Semitic languages (namely CS, Akkadian, Ugaritic, Hebrew);
2. Akkadian, Ugaritic and Hebrew Dictionaries;
3. Arabic-English/Russian dictionaries;
4. Explanatory dictionary of Arabic idioms.

The **methods** used in study of somatic lexeme *qalb* are descriptive, comparative-historical and structural.

In Arabic lexeme *qalb* more frequently denotes notion 'heart'.

On CS level *qalb* (< PS $\sqrt{*qalb-/*kabl-}$ (metathetical to each other) 'heart', 'middle, center'; 'core, gist, essence'; 'marrow, medulla, pith'; 'the best of choicest part'; 'mind, soul, spirit' [Semitic etymology, Number: 2129; Wehr/Cowan, 784-785]) has only one cognate: Akkadian *qablu* 'middle, center, middle part'; 'hips, loins, waist'; 'trunk (of a date palm)' (Oakk on [CAD, XIII (q), 6-12]; *qablu(m)* 'Hüfte, Taille'; 'Mitte(lteil)' [AHw, II, 887-888].

PS $\sqrt{*qalb-/*kabl-}$ is very problematic because it relies mainly or only on Akkadian and Arabic lexemes, metathetical to each other [Semitic etymology, Number: 2129].

In [Semitic etymology, Number: 125] PS $\sqrt{*qalb-/*kabl-}$ is compared with PS $\sqrt{*kVrb-}$ 'inner part, middle (of the body)' that has derivatives in the following Semitic languages:

- Akkadian: *qerbu/qarbu* 'inside, inner part, middle (of a country, a city, a terrestrial or cosmic region, a body of water, a building, an object, etc.)'; '(in adverbial use) therein, therefrom, thereto'; 'inner side, inner face'; 'proximity'; '(in the pl.) intestines, insides'; 'mind, heart'; 'meaning' (Oakk on [CAD, XIII (q), 216-227]; *qarbu* (beside *qerbu*) in OA, stat. const. *qereb*, OA, OB also *qerab* [CAD, XIII (q), 216]; *qerbu(m)* 'Inneres, Mitte' [AHw, II, 914-915];
- Ugaritic: *qrb* 'inside, middle (used as a preposition)'; 'private parts', 'vulva' [DUL, 709];
- Hebrew: *qereb* 'midst, interior', 'inward part, bowels, intestines' [CEDHL, 591];

Arabic: *qurb/qurub* 'the *hāširaī* [or flank]', '[the part] from the *šākilāī* to the *marāq* [or soft parts] of the belly'; 'from the *rufġ* [generally meaning groin] to the armpit, on each side' [Lane, VII, 2506].

It is stated in [CEDHL, 591] that, according to several scholars, Hebrew *qereb* is related to Arabic *qalb* (with the interchangeability of the liquid consonants [l] and [r]). Contrary to this opinion, in [Holma 61] comparison of Akkadian *qablu*/Arabic *qalb* with Hebrew *qereb* is rejected [Semitic etymology, Number: 2129].

In our opinion general value of CS \sqrt{qrb} (PS $\sqrt{*kVrb-}$) and its cognates (e. g. Arabic *qariba/qaruba*) 'to come near, approach' may be developed from its original somatic semantics 'inner part, middle (of the body)' on the basis of metaphorical extension ('inner part, middle (of the body)' > 'the nearest thing (to human)' > 'to be near, close').

Sense development 'heart' > 'middle, center'; 'core, gist, essence'; 'mind, soul, spirit' may be explained on the basis of metaphorical extension (as one of the vital organs of human body, the heart was long identified as the center of the entire body (hence, by extension the center, core and essence of everything), the seat of life, or emotion, or reason, will, intellect, purpose or the mind).

Arabic somatic lexeme *qalb* may be viewed as the source of derivation of following denominative verbs:

qalaba 'to turn'; 'to turn about, turn around'; 'to turn over, overturn, tip over, upset, capsize'; 'to turn up(ward), upturn'; 'to turn upside down'; 'to turn inside out or outside in, turn out'; 'to reverse, invert'; 'to overthrow, topple, bring down'; 'to convert, transform, turn, change, alter' [Mawrid, 870];

qallaba 'to turn'; 'to turn about, turn around'; 'to turn over, overturn, tip over, upset, capsize'; 'to turn up(ward), upturn'; 'to turn upside down'; 'to turn inside out or outside in, turn out'; 'to reverse, invert'; 'to overthrow, topple, bring down'; 'to convert, transform, turn, change, alter';

qallaba (aṣ-ṣafahāt) 'to turn (over), flip, leaf'; 'to page through, run over';

qallaba ar-ra'y (al-fikraī, al-'amr) 'to think over, reflect on, meditate on, ponder (on), turn over or revolve in one's mind, weigh or balance in the mind, consider carefully, study, examine, scrutinize' [Mawrid, 870];

taqallaba 'to toss (about), twist and turn repeatedly, more restlessly, roll (about), roll over and over, turn over and over, tumble, weither, writhe'; 'to be turned'; 'to be turned about, turned around'; 'to be turned over, overturned, tipped over, upset, capsized'; 'to overturn, turn over, upset, capsize'; 'to be turned up(ward), upturned'; 'to be turned upside down'; 'to be turned inside out or outside in, be turned out'; 'to be reversed, inverted'; 'to change, turn, alter, be changed, be altered'; 'to rotate, alternate'; 'to fluctuate, swing, oscillate';

taqallaba: kāna mutaqaḥḥib^{am} (fī mawāqifihi, mizājīhi etc.) 'to be or become changeable, fickle, inconstant, unsteady, capricious, whimsical, moody';

taqallaba (fī al-ni'maī, al-ṣarā, al-taraf) 'to roll or wallow in luxury or money, live in luxury (affluence, opulence), lead a life of ease and comfort';

taqallaba (fī manāṣib, waṣā'if 'adīdai) 'he held numerous offices, various posts (positions, jobs, etc.)' [Mawrid, 200, 355];

'inqalaba 'to be turned'; 'to be turned about, turned around'; 'to be turned over, overturned, tipped over, upset, capsized'; 'to overturn, turn over, upset, capsize'; 'to be turned up(ward), upturned'; 'to be turned upside

down'; 'to be turned inside out or outside in, be turned out'; 'to be reversed, inverted';

'inqalaba ('ilā): 'to change, alter, convert, transform, undergo change or conversion'; 'to turn (into), grow (into), become, assume the state or form or shape of'; 'to be changed, altered, converted, transformed';

'inqalaba ('alā): 'to stage a coup d'état against'; 'to carry out a revolution against, revolt against'; 'to turn against, rise against' [Mawrid, 200].

In our opinion, sense development 'heart' > 'to turn, to change' may be explained by metaphoric extension (heart as being the organ in humans and other animals that pumps blood through the blood vessels of the circulatory system may be viewed as symbol of turning and change of everything).

Lexical unit *qalb* is highly productive in somatic phraseological derivation in Arabic language. This lexeme is a core of vast quantity of somatic idioms that denote the following concepts:

– 'middle, center':

qalb al-'āṣimāī 'center of the capital' [Baranov, II, 654];

– 'emotional condition':

'inqibād al-qalb 'dejectedness, despondency, dispiritedness, depression' [Wehr/Cowan, 785];

bi-qalb maftūḥ 'sincerely, cordially' [Mu'jam, 173];

qalbuḥu 'abyaḍ 'blameless', 'clean, cleanhanded'; 'innocent'; 'pure' [Mu'jam, 440];

qalbuḥu mayyit 'hardhearted, callous, pitiless, merciless, cruel' [Mu'jam, 441];

qalbuḥu ḥadīd 'brave, courageous' [Mu'jam, 441];

ḍa'if al-qalb 'fainthearted, pusillanimous, recreant, cowardly' [Wehr/Cowan, 785];

qāṣī al-qalb 'hardhearted, callous, pitiless, merciless, cruel' [Wehr/Cowan, 785];

qawīyy al-qalb 'strong'; 'brave, courageous' [Baranov, II, 654]

sallama zimām qalbihi 'to bow, defer, submit, yield, surrender' [Mu'jam, 310-311];

rabaṭa 'Allāh^h 'alā qalbihi 'to fortify s.o., give s.o. patience (said of God)' [Wehr/Cowan, 321; Mu'jam, 281];

Wa 'aṣbaḥa fu'ād^h Mūsā fāriḡ^{am} 'in kādat la-tubdī bi-hi law lā 'an rabaṭnā 'alā qalbiḥā li-takūn^a min al-mu'minīn^a 'And the heart of the mother of Mūsā (Moses) became empty [from every thought, except the thought of Mūsā (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers' [Qurān, XXVIII; 10; Translation, 517; Mu'jam, 174-175]

fataḥa qalbahu (li-) 'to reveal, disclose, divulge a secret' [Mu'jam, 403-404];

ṣābit al-qalb 'steadfast, staunch, unflinching, undismayed, fearless, bold, brave, courageous, tough'; 'unruffled, self-possessed, composed, calm, collected, undisturbed' [Mawrid, 396; Mu'jam, 517];

min al-qalb 'cordial' [Mu'jam, 517];

min kull qalbihi; min ṣamīm al-qalb 'from the bottom of one's heart, most sincerely, wholeheartedly'; 'with all one's heart' [Wehr/Cowan, 785; Mawrid, 870];

yahuzz^h al-qalb 'affect - cause somebody to have feelings of sadness or sympathy; touch' [Mu'jam, 598];

ya'huẓ^u *bi-majāmi'* *al-qulūb* 'to win or captivate the hearts' [Wehr/Cowan, 135-6; Mu'jam, 567];
balaġat al-qulūb al-ḥanājir 'to be very frightened, to be very scared in serious situations (literally: 'The hearts reached to the throats')' [Qurān, XXXIII; 10; Translation, 561; Mu'jam, 174-175];
'alā qalb rajul wāḥid 'united' [Mu'jam, 383];
 – 'mind':
ḥafīza 'an zāhr qalb 'to memorize, learn by heart, commit to memory, con'; 'to know by heart' [Mu'jam, 478];
 – 'soul'; 'essence':
qalb^{an} wa-qālab^{an} 'with heart and soul; inwardly and outwardly'; 'totally, wholly, entirely, completely, fully' [Wehr/Cowan, 785; Mu'jam, 440];
 – 'value, importance':
dafa'a dam qalbihi 'to sacrifice everything (in somebody's life)' [Mu'jam, 268];
 The word *qulb* 'palm pith, palm core' [Wehr/Cowan, 785] may be considered phonemic variant of *qalb* 'heart'; 'middle, center' that obtained its value by metaphoric extension 'heart' > "core".

ABBREVIATIONS

Ahw. – W. von Soden. Akkadisches Handwörterbuch. Wiesbaden, 1965 – 1981.
CAD – The Assyrian Dictionary of the Oriental Institute of the University of Chicago. Chicago, 1956 – .
CS – Common Semitic
CEDHL - Klein Ernest. A Comprehensive etymological dictionary of the Hebrew language for readers of English. – Carta Jerusalem. The University of Haifa, 1987.

Conclusions. The multiple-aspect (etymological, semantic, morphological and derivational) study of Arabic somatic lexeme *qalb* 'heart' gives us the grounds to state that:

1. The somatic lexeme *qalb* cannot be considered to be the part of CS lexical stock because it has cognate only in Akkadian *qablu/qablu(m)* 'middle, center, middle part'; 'hips, loins, waist'. Thus, PS $\sqrt{*k}alb-/*k}abl-$ 'heart', 'middle, center', deduced from attested Arabic and Akkadian cognates, is very controversial due to the absence of its cognates in other groups of Semitic languages.
2. The interconnection between PS roots $\sqrt{*k}alb-/*k}abl-$ and $\sqrt{*k}Vrb-$ 'inner part, middle (of the body)' on the basis of alternation of [l]/[r] is proposed by some scholars although rejected in some works.
3. As CS root $\sqrt{q}rb$ 'to come near' (attested in Arabic *qariba/qaruba*) is derivate of PS $\sqrt{*k}Vrb-$ on metaphorical basis, a distant metaphorical semantic connection between *qalb* and *qariba/qaruba* may be hypothesized.
4. Arabic *qalb* is source of denominative verbal derivatives with common metaphorical value "turning"; 'change'. Also it is a core of idioms that metaphorically denote such a notions: 'center'; 'emotional condition'; 'soul'.

DUL – G. del Olmo Lete, J. Sanmartín. A Dictionary of the Ugaritic Language in the Alphabetic Tradition. Leiden – Boston, 2003.
OA – Old Assyrian
Oakk – Old Akkadian
OB – Old Babylonian
PS – Proto-Semitic
SL – The Semitic languages. An international handbook. Edited by Stefan Weninger. – De Gruyter Mouton, 2011.

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Сивков И.В.

Соматизм *qalb* 'сердце' в современном арабском литературном языке: этимологически-деривационный анализ

Аннотация. В данной статье внимание уделяется этимологическому и деривационному изучению соматической лексической единицы арабского языка *qalb* 'сердце'. Исследуются этимологические связи между вышеупомянутой лексической единицей и родственными ей единицами семитских языков на основании критического анализа доступных этимологических источников (например, этимологических словарей семитских языков и языка иврит, а также словарей аккадского и угаритского языков). Также предлагаются новые векторы этимологического анализа соматизма арабского языка *qalb* в рамках семитских этимологических исследований. Детально исследуется семантическое поле данной соматической лексемы. Также устанавливаются связи между прямым соматическим и отсоматическим образным (метафорическим) значениями данной соматической единицы. Рассматриваются также деривационная валентность соматизма *qalb* и общая семантика образованных от него глаголов-деноминативов. Изучается и семантика соматических фразеологизмов с лексической единицей *qalb* в качестве их основного компонента.

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