

The Vocabulary of the Earth: A Semantic and Lexicographic Study in the Light of Semitic Languages

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Abstract

This paper examines the vocabulary of the earth in Arabic. It compares these words to their counterparts in other Semitic languages, with the exception of some differences in roots and meanings. This is natural because some sounds have changed over time, languages have diverged, and environments have changed. Some words have undergone sound changes, while others have been lost and replaced in other languages. The paper finds that these words agree in their general meaning, which is the meaning of "earth". They also agree in their specific meanings, such as "barren land", "desert", "arable land", "sandy land", "lowland", and "soft land". The paper then traces the history of these words according to the development of the languages, and arranges them alphabetically. The paper concludes with a summary of the main findings.

Keywords: Vocabulary of the Earth, Semantic study, Lexicography, Semitic Languages.

Introduction

(Adam): Arabic: The root is mentioned in Arabic in the form: (the adam) meaning: (the earth), and in the form: (the dermis) meaning: (the inside of the skin), and it was said: (its exterior) and: (the dermis of the earth) meaning: (its face), in the sense of: (its appearance) and hence the naming of our Prophet (Adam) came from; Because he was created from the skin of the earth, (from the dirt) comes: (Al-Idamah) meaning: (flat, solid land) (1).

This root is present in the Arabic sisters, including:

Akkadian: The root is mentioned in the form: (adamātu) meaning: (the red land) (2).

Punic: It was mentioned in the form: (אדמא) meaning: (earth, soil) (3).

Hebrew: It was mentioned in the form: (אדמה) meaning: (the land, the soil, the dry land)(4).

Syriac: It was mentioned in the form: (>addamtā) meaning: (soil, clay, the surface of the earth) (5).

Mandaic: It was mentioned in the form: (Odemtho) meaning: (red soil) (6).

Aridh: Arabic: The root appears in Arabic in the form: (the earth), which is a noun of a kind, or a plural without a single one, meaning: (all that is below, and the underneath of the animal) (7) and from it is the Almighty's saying: (He who made the earth a resting place for you) (8).

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This root is present in Arabic sisters , including:

Akkadian: It was mentioned in the form: (ārā)(9), and in the form: (Ār stt), and in the form: (āršt) meaning: (the earth, the underworld)(10).

Ugaritic: It was mentioned in the form: (rs>) meaning: (the earth)(11).

Phoenician Canaanite: It was mentioned in the form: (ʔרר) meaning: (the land)(12).

Aramaic: It was mentioned in the form: (Ar'a), and in the form: (Arqa), meaning: (the earth) (13).

Hebrew: It was mentioned in the form: (ʔרר) meaning: (the earth)(14).

Moabite: It was mentioned in the form: (rś>) meaning: (the land)(15).

Southern Arabic: It appears in the form: (rđ>) meaning: (the land).

Northern Arabic: It appears in the form: (rđ>) meaning: (the land)(16).

Nabataean: It was mentioned in the form: (>>r<) meaning: (the land) (17).

Abyssinian: It was mentioned in the form: (land) meaning: (the earth) (18).

Syriac: It was mentioned in the form: (a r aa) meaning: (the earth) (19).

Mandaic: It was mentioned in the form: (Arqa), in the form: (Arda)(20), and in the form: (Arh) meaning: (the earth)(21).

(sea):

Arabic: The root appears in the form: (the sea) meaning: (the countryside), and in the form: (the sea) meaning: (the land), and from it is their saying: This is our lake, meaning: our land (22).

This root is present in Arabic letters, including:

Southern Arabic: It is mentioned in the form: (bħr) meaning: (flat land, plain)(23), and in the form: (Bahrn) meaning: (the floor)(24).

Abyssinian: It was mentioned in the form: (beħer) meaning: (the earth)(25).

(bar):

Arabic: The root appears in Arabic in the form: (land), which is the opposite of the sea, and it comes: (wilderness) meaning: (desert)(26). Among them is the Almighty's saying: (Say: Who will save you from the darkness of land and sea)(27).

This root is present in Arabic sisters, including:

Akkadian: It was mentioned in the form: (birītu) meaning: (a strip of land, land surrounded by water, unplowed land) (28).

Aramaic: It was mentioned in the form: (ררר) meaning: (the earth) (29).

Southern Arabic: It is mentioned in the form: (brr) meaning: (land, empty land)(30).

Nabataean: It was mentioned in the form: (brr) meaning: (righteousness) (31).

(jabb):

Arabic: The root is mentioned in the form: (al-jaboob) meaning: (the face of the earth), and it was said: (what is thickened from the face of the earth) or (the thick earth) (32).

This root is present in Arabic sisters, including:

Akkadian: It was mentioned in the form: (gabību) meaning: (land suitable for grazing)(33).

(jarl): Arabic: The root appears in it in the form: (al-jarl, al-jarl) meaning: (the rough land with many stones, the very hard place), and it was said: (the land of jarl), meaning: (a land full of jaruls, thick trees, and stones)(34) and from it is Jarir's saying:

“From every honorable person, even if he is far away(35).

This root is present in Arabic sisters , including:

Hebrew: It appears in the form: (grl) meaning: (stones, jars) (36).

Northern Arabic: It appears in the form: (ğrl) meaning: (Al-Jarl, the thick, stony land)(37).

(jaf):

Arabic: The root appears in the form: (dryness) meaning: (the thick, dry part of the earth), and in the form: (al-jafjaf) meaning: (the thick part of the earth), and in the form: (dryness) meaning: (the high ground is neither soft nor hard) (38).

This root is present in Arabic sisters , including:

Hebrew: It was mentioned in the form (gpp) meaning: (the thick land, the high land), and in the form: (gaf) meaning: (height) (39).

(khaml):

Arabic: The root is mentioned in the form: (Al-Khamila) meaning: (the plain land that grows, everywhere there are many trees), and from it Zuhair said:

And the unseen of every shadow separates from it, and it fears the relief archers from every ambush (40)

This root is present in Arabic sisters , including:

Northern Arabic: It was mentioned in the form: (ħml<) meaning: (the land suitable for vegetation) (41), and in the form: (ħmlt) meaning: (the sandy land) (42).

(Dabr):

Arabic: The root appears in Arabic in the form: (Al-Dabra) meaning: (the cultivated spot of land, the shared area), and from it is the saying of Bishr ibn Abi Khazim:

The well's water came down from Jerashiya, on Djerba, the setting of which rises above the planet (43)

And in the form: (Al-Dabr), meaning: (whatever part of the land is thick in the sea, like an island on top of which the water dries up) (44).

This root is present in Arabic sisters , including:

Akkadian: It was mentioned in the form: (Mudabaru) meaning: (the wilderness) (45).

Ugaritic: It was mentioned in the form: (Dbr), meaning: (pasture).

Aramaic: It was mentioned in the form: (d b r a) meaning: (pasture, field)(46).

Hebrew: It appears in the form: (dōber) meaning: (pasture, field)(47).

Southern Arabic: It is mentioned in the form: (dbr) meaning: (the plowed land)(48).

Northern Arabic: It is mentioned in the form: (mdbr) meaning: (desert)(49).

Syriac: It was mentioned in the form: (̐Barra) meaning: (Al-Birrah, wilderness) (50).

Mandaic: It was mentioned in the form: (dibra) meaning: (field, desert)(51).

(Rabw):

Arabic: It was mentioned in the form: (Al-Rabwah, Al-Rabwah(52), Al-Rabwah, Al-Rabiyah) meaning: (what has risen from the earth)(53). Among them is the Almighty's saying: (And We sheltered them to a mountainous place) (54).

This root is present in Arabic sisters, including:

Hebrew: It appears in the form: (רַבְּבָה, רַבּוּא) meaning: (the hill) (55).

Northern Arabic: It is mentioned in the form: (rbt) meaning: (Rabiyya)(56).

(Raq):

Arabic: The root appears in the form: (Al-Raqq) meaning: (the soft, expansive earth)(57).

This root is present in Arabic sisters, including:

Akkadian: It was mentioned in the form: (Raqoo, Ruqita) meaning: (the land from which the water recedes) (58).

(Sorr):

Arabic: The root appears in the form: (the secret, the good times, the joy) meaning: (the good and generous earth)(59).

This root is present in Arabic sisters, including:

Southern Arabic: It is mentioned in the form: (srr) meaning: (the cultivated land at the valley)(60).

(Salq):

Arabic: The root appears in the form: (al-salq), meaning: "the reassuring one of the earth" (61), and "the soft level of the earth" (62).

This root is present in Arabic sisters, including:

Southern Arabic: It is mentioned in the form: (slq) meaning: (agricultural land)(63).

(Samn):

Arabic: The root appears in the form: (al-Samina), meaning: (a land with few stones, good soil, strong for plant propagation)(64).

This root is present in Arabic sisters, including:

Akkadian: It was mentioned in the form: (šimanu) meaning: (the good land) (65).

Aramaic: It is mentioned in the form (smin) meaning: (desert)(66).

Syriac: It was mentioned in it in the form: (ishilamo Perm ən) meaning: (the desert) (67).

(Sah):

Arabic: The root is mentioned in the form: (Al-Sahsah, Al-Sahsahhan) meaning: (the flat, barren land), and it is mentioned: (Al-Sahsah) meaning: (the flat, barren land with small pebbles, the smooth ground). And: (Al-Sahasih, Al-Sahhaan) meaning: (a barren land devoid of trees and stable water) (68).

This root is present in Arabic sisters, including:

Hebrew: It was mentioned in the form: (שָׁחָה) meaning: (barren land, barren places)(69).

(zahir):

Arabic: The root appears in the form: (Al-Zahir) meaning: (that which rises and thickens from the earth), and (Al-Dhahirah) comes in the meaning of: (The thick, rising earth as if

it were on a mountain)(70), and it comes: (Al-Zawahir) meaning: “the nobles of the earth.” (71).

This root is present in Arabic sisters , including:

Akkadian: It was mentioned in the form: (ṣēru) meaning: (undulating land, open plain, field)(72).

(Adan):Arabic: The root appears in the form: (Al-Adan) meaning: “the coast of the sea” (73), and (Al-Adan) also comes in the meaning of: (the land), and from it is the saying of Yazid bin Al-Sa’q:

They brought horses from Tathleen until they came to Awara and Al-Adan (74).

This root is present in Arabic sisters , including:

Akkadian: It was mentioned in the form: (edinnu) meaning: (the easy, fertile land) (75).

Syriac: It was mentioned in the form: (Aden) meaning: (the land of Paradise) (76).

(araq):

Arabic: The root was mentioned in the form: (araq) meaning: “(the salty land that does not grow), and it was said: (a marsh that grows trees), and it was said: (a marsh that grows tamarisk), and in the form: (Iraq) meaning: (all that is good)”(77).

This root is present in Arabic sisters, including:

Southern Arabic: It was mentioned in the form: (rq>) meaning: (low land, the plain, Iraq) (78).

Syriac: It was mentioned in the form: (irqa) meaning: (a layer of dirt)(79).

(Aqr):Arabic: The root appears in the form: (al-aqar), meaning: “the land (80), a land with sand (81).”

This root is present in Arabic sisters , including:

Southern Arabic: It was mentioned in the form: (pqr) meaning: (the land that is irrigated by rain)(82).

(alab):

Arabic: The root was mentioned in the form: (Al-Alb) meaning: (The thick, hard land that does not grow green if it rains forever) (83).

This root is present in Arabic sisters, including:

Southern Arabic: It is mentioned in the form: (lb>) meaning: (land cultivated with canes)(84).

Northern Arabic: It was mentioned in the form: (lb>) meaning: (solid rocky land, a thick place) (85).

(Amin):

Arabic: The root appears in the form: (Al-Amina), meaning: (the plain land)(86).

This root is present in Arabic sisters , including:

Southern Arabic: It appears in the form: (mn>) meaning: (plain land)(87).

Northern Arabic: It is mentioned in the form: (mny>) meaning: (land near Moab)(88).

(anq):

Arabic: The root is mentioned in the form: (the neck) meaning: (what is raised and solidified from the earth) (89).

This root is present in Arabic sisters, including:

Northern Arabic: It is mentioned in the form (m<nq) meaning: (the high ground)(90).

(Gabr):

Arabic: The root appears in the form: (Al-Ghabra), meaning: (The Earth) (91).

This root is present in Arabic sisters, including:

The Phoenician Canaanite: It was mentioned in the form: (br>) meaning: (the field)(92).

Hebrew: It was mentioned in the form: (ārābā>) in the spatial heart, meaning: (the barren desert land) (93).

Southern Arabic: It was mentioned in the form: (br>) and in the form: (brt>) meaning: (the land beside the valley, the terraced land for cultivation) (94).

(Gab):

Arabic: The root is mentioned in the form: “(the unseen) meaning: (that which is settled on the earth)and from it is Labid’s saying:

She heard the voice of Anais, and she was startled.

In the absence of an unseen, and Anis is her sickness” 95

This root is present in Arabic sisters , including:

Northern Arabic: It was mentioned in the form: (ġybt) meaning: (the lowland that hides the one who resides in it) (96).

(gat):

Arabic: The root appears in the form: (the excrement), meaning: “(the one that descends from the earth until it conceals what is in it(97), the reassuring part of the earth) (98).

This root is present in Arabic sisters, including:

Northern Arabic: It appears in the form: (ġt) meaning: (fertile land) (99).

(phru):

Arabic: The root is mentioned in the form: (Al-Farsh), meaning: “The vast expanse of land, and it was said: It is a land that is level and soft, and from which mountains open (100)”

This root is present in Arabic sisters , including:

Southern Arabic: It was mentioned in the form: (FRSh) meaning: (agricultural land) (101).

(fara):

Arabic: The root appears in the form: (Al-Fara’), meaning: “a thing raised from the earth and raised” (102). This root is present in Arabic sisters, including:

Ugaritic: It was mentioned in the form: (pr<it) meaning: (high land)(103).

(Faluj):

Arabic: The root appears in the form: (Fallujah) meaning: (good, white land suitable for cultivation) (104).

This root is present in Arabic sisters , including:

Mandaic: It was mentioned in the form: (plugtā) meaning: (the earth)(105).

(qarah):

Arabic: The root appears in the form: (al-qarah), meaning: “the land that has no water or trees, or that is devoted to cultivation and planting” (106).

This root is present in Arabic sisters , including:

Hebrew: It was mentioned in the form: (קָרַח) meaning: (the barren land that became empty after its were uprooted) (107).

(marj):

Arabic: The root appears in the form: (al-marj) meaning: “a land full of vegetation and pasture(108), a land full of pastures on which animals graze (109).”

This root is present in Arabic sisters, including:

Northern Arabic: It is mentioned in the form: (mrġ) meaning: (a land with abundant grass, pasture)(110).

Conclusion

It became clear to us from the above:

- 1- The words that were studied in the study are words that refer to the earth in general.
- 2- The comparative historical trace of these words has confirmed for us a number of things, including:
 - A- These words were present in the Semitic sisters of Arabic.
 - B - These words found their equivalent in the Semitic languages in terms of form and meaning.
 - C - These words agreed with their counterparts in the Semitic languages in general connotation, some of them in specific connotation, and some of them in both connotations.
 - D - These utterances also agreed with their counterparts in the Semitic languages in the form, regardless of some changes that occurred to the sounds; Because of the replacement with something close to it in form and character, or because of the difference in languages, or spatial environments...etc.
- 3- This study emphasized the verbal and semantic closeness between these languages, and this is due to the original reason: Because they are languages that trace their origins back to a single root. Therefore, I witnessed this remarkable convergence in its wording and semantics.

Margins

- (1)See: Lisan al-Arab: Article: (Adam): 12/11, 12.
- (2)See: Akkadian tongue: 112.
- (3)Hoftijzer,J. and K.Jongeling,: p.14.
- (4)See: Modern Dictionary: (Hebrew - Arabic): 33.
- (5) See: Dictionary of the Semitic Arabic Linguistics: 93.
- (6) See: Aramaic of the Mandaeans: 30.
- (7) See: Al-Qamoos Al-Muhit: Article: (Land): 1/ 636.
- (8) Surah Al-Baqarah: 22.

- (9) See: Akkadian-Assyrian Vocabulary Dictionary: 18.
- (10) See: The Comparative Dictionary of the Words of the Holy Qur'an: 12.
- (11) Kochler, Ludwig, ed: p. 140.
- (12) See: Introduction to the Phoenician Canaanite Language: 218.
- (13) See: The detailed dictionary of terms of comparative philology: 243.
- (14) See: Substitution in the light of the Semitic languages - a comparative study -: 277.
- (15) See: Moabite language in Mesha's inscription: 184.
- (16) See: The linguistic system of the Safavid dialect in light of Arabic and the Semitic languages: 203.
- (17) See: The Nabataean language: a phonetic-morphological-semantic study in light of the Semitic languages: 300.
- (18) See: The detailed dictionary of terms of comparative philology: 243.
- (19) See: Zahraira Dictionary (Arabic - Syriac): 48.
- (20) See: Lexicon of Linguistic Origins: 14.
- (21) See: The history of the Sabian-Mandaean: ..
- (22) See: Lisan al-Arab: Article: (B H R): 4/44.
- (23) See: Al-Saba'i Dictionary: 27.
- (24) See: Dictionary of Architectural Terms in Musnad Inscriptions: 25.
- (25) Leslau: p. 91.
- (26) See: Al-Sihah Taj Al-Lughah and Sahih Al-Arabiya: Article: (B R R): 2/588.
- (27) Surah Al-An'am: 63.
- (28) See: Dictionary of the Akkadian language (Babylonian-Assyrian) in the Arabic language and the Arabic script: 147.
- (29) See: Dictionary of Semitic Common Vocabularies in the Arabic Language: 77.
- (30) See: The Saba'i Dictionary: (31).
- (31) See: The Nabataean language, a phonetic-morphological-semantic study in light of classical Arabic and Semitic languages: 304.
- (32) See: Al-Mukhsas: Article: (JBB): 3/56.
- (33) See: Akkadian-Arabic Dictionary: 148.
- (34) See: Lisan al-Arab: Article: (JRL): 11/107, 108.
- (35) Explanation of the contradictions of Jarir and Al-Farazdaq: 2/476.
- (36) Gesenius: p. 174.
- (37) Winnett, F., and Harding, G: p. 2255.
- (38) See: Lisan al-Arab: Article: (JFF): 9/30.
- (39) Gesenius: p. 172.
- (40) See: Lisan al-Arab: Article: (KHL): 11/221.
- (41) Qxtoby, w: p. 438.
- (42) Winnett, and Harding: p. 3093.
- (43) See: Al-Muhkam and Al-Muhit Al-A'zam: Article: (DBR): 9/314.

- (44)See: Lisan al-Arab: Article: (DBR): 4/275.
- (45)See: Dictionary of Linguistic Fundamentals: 42.
- (46)See: The Comparative Dictionary of the Words of the Holy Qur'an: 165.
- (47) See: ..
- (48) See: Al-Saba'i Dictionary: 38.
- (49)See: The linguistic system of the Safavid dialect in light of classical Arabic and Semitic languages: 211.
- (50)See: Dictionary of Linguistic Fundamentals: 42.
- (51) Leslau: p. 121.
- (52) See: Jamahirah al-Lughah: Article: (Rbw): 1/330.
- (53)See: Jamharat al-Lughah: Article: (RBW): 1/330, and Dictionary of the Contemporary Arabic Language: Article: (RBW): 2/852.
- (54) Surah Al-Mu'minun: 50.
- (55) See: The Modern Dictionary (Hebrew - Arabic): 438.
- (56)Winnett, F., and Harding, G.: p. 633.
- (57) See: Al-Raed: Article: (RQQ): 399.
- (58) See: Among our ancient linguistic heritage is what is called in Arabic the intruder: 92, and the Dictionary of the Sumerian and Akkadian Origins of Arabic Words: 155.
- (59) See: Lisan Al-Arab: Article: (SRR): 4/ 358, 359.
- (60) See: Al-Saba'i Dictionary: 128.
- (61) Language Standards: Article: (S L Q): 3/ 96.
- (62) Lisan al-Arab: Article: (S L Q): 10/ 161.
- (63)Al-Sheiba, Abdullah H: p. 34.
- (64) See: Lisan Al-Arab: Article: (SMM): 13/219.
- (65) See: The Dictionary of Sumerian and Akkadian Origins of Arabic Terms: 185.
- (66)Hoftijzer, Jongeling, k.: p. 476.
- (67) See: Zahira Dictionary (Arabic-Syriac): 643.
- (68)See: The Bride's Crown is one of the jewels of the dictionary: Article: (Sahih): 6/529.
- (69)See: Dictionary (Hebrew-Arab): 762.
- (70)See: Al-Ayn Dictionary: Article: (Dhahr R): (4/37, 38).
- (71) Al-Sihah Taj Al-Lughah and Sahih Al-Arabiya: Article: (Dh H R): 2/ 732.
- (72) See: Dictionary of the Language (Akkadian - Arabic): 547.
- (73)Language Standards: Article: (A D N): 4/248.
- (74)See: Lisan al-Arab: Article: (A D N): 13/280.
- (75)See: Among our ancient linguistic heritage is what is called in Arabic the intruder: 117, and the Dictionary of the Sumerian and Akkadian Origins of Arabic Words: 231.
- (76)See: Dictionary (Chaldean-Arab): 529.
- (77) Lisan al-Arab: Article: (Aqq): 10/243, 249.

- (78) See: The Sabaean Dictionary: 19-20, and the Semitic Arabic Linguistic Dictionary: 611.
- (79) See: Dictionary (Chaldean-Arabic): 570.
- (80) Al-Sihah Crown of Language and Sahih Arabic: Article: (Aq R): 2/754.
- (81) Majmal al-Lughah: Language material: (Aq R): 1/622.
- (82) See: Saba'i Dictionary: 18.
- (83) See: Lisan al-Arab: Article: (A L B): 1/627.
- (84) See: The Saba'i Dictionary: 15.
- (85) Winnett, F., and Harding, G.: p. 784.
- (86) See: Jamharat al-Lughah: Article: (A M N): 2/952.
- (87) See: The Saba'i Dictionary: 17.
- (88) Cantineau, J., Nabateens: p. 133.
- (89) See: Al-Qamoos Al-Muhit: Article: (A N Q): 1/ 912, 913.
- (90) Winnett, F., and Harding, G.: p. 156.
- (91) See: Majmal al-Lughah: Article: (GBR): 1/691.
- (92) See: The Canaanite language, a comparative phonetic-morphological-semantic study in light of the Semitic languages: 438.
- (93) Leslau: p. 54.
- (94) See: Al-Saba'i Dictionary: 11.
- (95) Lisan al-Arab: Article: (GB): 1/655.
- (96) Clark: p. 296.
- (97) The language community: Article: (g and i): 2/ 919.
- (98) Language Standards: Article: (G and I): 4/402.
- (99) Clark: p. 60.
- (100) Lisan al-Arab: Article: (F R Sh): 6/ 327.
- (101) See: The Comparative Dictionary of the Words of the Holy Qur'an: 401.
- (102) Lisan al-Arab: Article: (FRA): 8/ 246.
- (103) See: Words denoting places in the dialects of the Yemeni Dhamar Governorate: a comparative lexical study: 118.
- (104) See: Lisan Al-Arab: Article: (F LJ): 2/ 346, 348.
- (105) Tomback, R.: p. 264.
- (106) Al-Qamos Al-Muheet: Article: (QRH): 1/ 235.
- (107) See: Dictionary (Hebrew - Arabic): 838.
- (108) Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer: Article: (MRJ): 2/ 567.
- (109) The bride's crown from the jewels of the dictionary: Article: (MRJ): 6/207).
- (110) Winnett, F., and Harding, G.: p. 2465.

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