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The Etymology of Generosity-Related Terms
A Presentation of the EtymArab Project – part I

Abstract
This article is a presentation of the EtymArab© project, a start-up (“zero”) version of an etymological dictionary of Modern Standard Arabic. Taking the etymology of some generosity-related lexical items as examples, the study introduces the reader to the guiding ideas behind the project and the online dictionary’s basic features.

Keywords
Etymology of Arabic, Generosity, EtymArab© project.

1. Prolegomena

In an article I recently wrote for the Jan Retsö Festschrift,¹ I dealt with the Arab ‘national virtue’ of generosity from a socio-cultural and at the same time a literary historian’s perspective. I attributed the longevity of the concept and the iconical esteem in which it has always been held – today, generosity forms part of modern Arabs’ ‘national’ identity – among other factors, to a process of adab-tation of a social practice, i.e., its aestheticization, first mainly in poetry, later also in prose. The literarization of generosity, I believe, contributed to the emergence of ‘generosity discourses’ and the formation of a literary tradition – ḥadab, after all, is also a kind of sunna – that together with the social practice constitutes what we might address as a ‘culture of generosity’. While writing this article, I was at the same time continuing preparations, screening data and experimenting with digital solutions and entry templates in connection with the EtymArab project, a 1000-lemma pilot version of an etymological dictionary

¹ Guth 2015.
of Arabic that takes Modern Standard Arabic (MSA) as its point of departure and will hopefully be able to serve as a prototype to build on for the more comprehensive reference tool that is the dream of the more distant future. As always when one is sketching a project and tries to foresee all kinds of eventualities, it is good to have some concrete cases at hand that can serve as touchstones on which certain models can be tested and ideas simulated. Ever since an exploratory workshop on the EtymArab project was held in Oslo in June 2013, I have seized invitations to lectures or my attending a conference as welcome occasions to do exactly this: to prepare, present and discuss a limited set of lexical items from my (provisional) lemma list. The choice of test items was mainly governed by chance or, rather, the time of the year into which such a presentation fell. Thus, for a guest lecture in Germany just a week before Christmas, for instance, I prepared some sample entries based on (in the widest sense) X-mas related German words that have an Arabic etymology, and on another occasion it was Easter that suggested a set of words that could be taken as a starting point for etymological considerations. After I had started out

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2 The workshop was organized by L. Edzard, C. Pennacchio, and myself and was funded by the European Science Foundation and the Dept. of Culture Studies and Oriental Languages (IKOS), University of Oslo. A scientific report is available from the ESF website: <http://www.esf.org/coordinating-research/exploratory-workshops/workshops-list.html?year=2013&domain=>.

3 The choice of items in this list is meant to be somehow representative of Arab cultural history and at the same time to be appealing to a larger general public. It includes most items of the Swadesh basic vocabulary list (cf. SWADESH 1971; for its 200-word version see, e.g., BENNETT 1998: 40), almost all terms discussed in Arthur Jeffery’s seminal study on the Qur’ānic vocabulary (JEFFERY 1938), many Islamic “key concepts” (as identified by ALI & LEAMAN 2008), a certain percentage from the thematic lists in BUCKWALTER & PARKINSON’s Frequency Dictionary (2011), collated with a selection from The World Loanword Database (WOLD) compiled by HASPELMATH & TADMOR. The list further filled up according to pure frequency considerations and, last but not least, my own personal preferences.

4 Such as camel (from ǧamal ‘id.’), myrrh (from murr ‘bitter; myrrh’ – unless from Hbr mōr ‘id.’), sugar (from sukkar ‘id.’), candy (from qand ‘cane sugar’), marzipan (probably from marṭabān ‘receptacle made of porcelain for keeping medicine, confiture, spices, or ink’), orange (from nāraṅg ‘id.’), ginger (from zanqaṭib ‘id.’), saffron (from zafīrān ‘crocus’), curcumin (from kurkum ‘saffron, tumeric’), gala (perhaps from ḥilqat ‘fine garment given as a presentation’), coffee (from qahwāt ‘do.; earlier: wine’), alcohol (from al-khul ‘antimon, fine powder; then also: essence, spirit of s.th.’), lute (from al-ⓘd ‘wood; lute’), guitar (perhaps from qīṭrāt ‘lyre, zither’), jacket (from šāqq ‘breastplate’), sofa (from šaffat ‘bench of stone or wood; a couch’).

5 paschal, Fr paques [from Hbr pāsah ‘to pass over’ or pāsah ‘sacrifice of passover’, cf. Ar fasaḥa ‘to make room, clear a space’, fasuḥa ‘to be or become wide, spacious, roomy’ (both with non-emphatic s), but also (with emphatic s !) fīd al-fiṣḥ ‘Pesach, Passover (Jud.); Easter (Chr.)’ and ḥifṣ ‘(to be, or become) pure’, originally perhaps, as in ClassAr, ‘to become divested of the froth’ (milk), from Sem *ḥṣ ‘(to be, or become) clear, bright’, cf. also faṣāḥat, fiṣḥa), ṣumra‘ ‘minor hadj’ (cf. ṣumra‘ ‘to be full, prosperous’, ṣumra‘ ‘to live long’, names Ṣāmūr, Ṣāmr, Ṣāmīr, Ṣīmrān, etc., ? all akin to Hbr ṣīmār ‘heap/sheaf of grain; cupfull of barley, sacrificed during Pesach’), ḥarīf ‘lamb’ (related to ḥarīf ‘autumn, fall’, but not to ḥarīfa, ḥarrafa ‘to talk foolishly’), qiyyāmāt ‘ascension; resurrection (from ChrPal ḡyāmītā, ḡayyāmītā ‘do.’, calqued from Gr ἁνάστασις), masīḥ ‘Christ, the
with a closed Wikipedia as a working tool for making the material accessible on the Internet, most of the sample entries have now been transferred to the platform of the Bibliotheca Polyglotta project. When writing the article on generosity for the Retsö Festschrift, mentioned above, I was always tempted to add some etymological information on the terms that came up there but had to abandon the option for the sake of the contribution’s conciseness. So I put the etymological material I had begun to gather on generosity-related terminology aside, waiting for the next occasion to present it as another set of samples on which to try out both the possibilities offered by the EtymArab project and the challenges and limitations it meets. The kind invitation by the late prof. Andrzej Zaborski to submit a piece of work to the distinguished Folia Orientalia was a welcome opportunity to complement the literary-cultural-historical approach by an etymological essay – the present article.

2. Article structure and items discussed

Generosity being a key concept of the cultures we are dealing with, it goes without saying that the related vocabulary is immense and any attempt to try to cover it in a comprehensive manner would be doomed to failure from the very beginning, testifying to nothing but megalomania on the author’s side. It was therefore imperative for the present article to limit the items that can be discussed down to a manageable number. Since generosity often appears in connection with hospitality and food, there will be a focus, though not completely exclusive, on words falling in this semantic domain. Of course, also here a selection was unavoidable.

My discussion of the etymology of generosity-related terminology will start with (section 3) the main terms for ‘generosity’, ‘liberality’, ‘magnanimity’, ‘open-handedness’ etc. themselves, treating also some corresponding verbs as well as counter-concepts like ‘niggardliness’. From there I will move on (in part II, following in the next issue of FolOr) to the presentation of (4) some ethical concepts under which we may subsume generosity as a sub-concept, such as

Messiah’ (from Hbr màšî-h, Syr màsîhā, but not akin to timsāh ‘crocodile’; cf. also massa ‘to touch slightly’, perhaps the origin of our massage, and masaka ‘to grab, grasp, seize, hold’, the latter neither related to misk ‘musk’ nor to miskîn ‘poor, miserable’), šalîb ‘cross’ (from Aram šālibā, Syr šēlībā, probably from an Iranian source, cf. Pers čalīpā), ʿawm / ṣiyām ‘fasting’ (from Syr šawmā or Hbr ʿôm), ʔarnab ‘hare’ (according to Diakonoff composed of two elements, *ʔar-abb-, *-b signifying wild, hence also ‘strong’ animals), associated with Easter, as also bayd ‘eggs’ (to which, inspite of the diverging third root consonant, also bīʕaṯ ‘church’ is akin, as it is from Aram bēštā ‘dome’, properly ‘the egg-shaped one’, with regular *ʕ < *d in Aram).

Start from the BP home page, <http://www2.hf.uio.no/polyglotta>, choose “Arabic Texts” > “Etymological Dictionary of Arabic”, then click on “EtymArab” or “Go to the first sentence” to get an overview over some recommended sample entries.
‘manliness’. Section (5) deals with the beneficiaries of generosity and hospitality, (6) with some ‘markers’ of hospitable places, (7) with rituals performed and objects magnanimously given, and (8) with a few metaphors that we often meet in generosity discourses.

The first entries will be accompanied by commentaries and explanations that are meant to make the reader familiar with the theoretical-methodological considerations that govern the approach taken by EtymArab as well as the structure of the entries. The farther we procede in the article the less commentaries of this kind will be necessary, and the entries will be limited to their ‘essence’.

3. Main terms for ‘generosity’

3.1. karam

Since EtymArab starts, as etymological dictionaries of living world languages usually do, from the current usage of a word in today’s standard language, work on an entry in EtymArab begins with an overview of the situation in MSA (as reflected in Wehr’s dictionary). ‘Overview’ means a screening of the whole root under which the word is listed in Wehr/Cowan. Probably more often than not, the root does not only have one single basic idea attached to it but displays a number of semantic values. For \(\sqrt{KRM}\), for instance, we find two such values that, at first sight at least, do not seem to have much in common: KRM_1 ‘vine(yard), grapes’ and KRM_2 ‘(to be) noble, generous’. While it is a principle in EtymArab that each item of the MSA lexicon should be treated as an individual and therefore also have an entry of its own, it is another principle that the etymology of grammatical derivations should not be doubled in the respective entries but feature only once, in the entry on the etymon proper (if the latter is identifiable). In the case of KRM_1, all items seem to be denominative from karm ‘vine, grapes, grapevines; vineyard; garden, orchard’, while for KRM_2 the most ‘basic’ forms seem to be either the noun karam or the verb karuma. Grammatically, karam is one out of several other verbal nouns of karuma, but given that the latter is intransitive and signifies a ‘being x’ or ‘having (the quality of) x’ it seems legitimate to regard this x as the etymon proper. In order to avoid drawing premature conclusions from the MSA evidence it is of course mandatory to double-check in dictionaries of Classical Arabic (ClassAr) whether there is anything that would require a rejection of our first MSA-based assumptions. A look into Freytag 1835, Lane 1893 (Suppl.), Dozy 1881, and WKAS shows that this is evidently not the case, neither for value

\[\text{Footnote} 7 \text{The default version is the forth edition (Arabic-English), edited by J. Milton Cowan, “considerably enlarged and amended by the author”, of 1979. For more modern usage, the fifth Arabic-German version as well as a variety of other dictionaries are consulted where appropriate.}\]
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1 ‘vine(yard), grapes’ nor value 2 ‘(to be) noble, generous’.8 Having in this way identified two etymon candidates for what seem to be two major values the remaining question is whether or not these two might be etymologically related. As neither MSA nor ClassAr provide any clue to answer this question the next step is to look into Semitic (Sem). Here, we are in the lucky situation that the volume of the Dictionnaire des racines sémitiques (DRS) that covers roots with initial “K” is already published. The entry on KRM lists seven (!) values that seem to be distinct from each other in Semitic. Of these, however, only three are represented in Arabic. The one in which Ar ‘vine, vineyard, grape(s)’ figures, is listed as different from the one that contains Ar ‘(to be) noble, generous’, so our initial hypothesis of a KRM_1 to be kept apart from KRM_2 is substantiated by the wider Sem evidence.9 The irritation produced by ClassAr karm(-at)- and its two meanings ‘necklace’ and ‘head of thigh bone’ (see preceding footnote) is removed by the fact that cognates with the same or a closely related meaning to the latter can be found in Akk(adian), Amh(aric), Gur(age) and perhaps Har(ari), so that it seems probable that ClassAr ‘head of thigh bone’ (obsolete in MSA) is a value in its own right that has nothing to do with ‘vine(yard), grapes’ and ‘(to be) noble, generous’.10 The other value of karm(-at)- in ClassAr, ‘necklace’, is not mentioned in DRS; however, given the meanings ‘vertèbre; cou, nuque; maillon d’une chaîne’ that MğAr krūma can take (see previous footnote) it seems to make more sense to connect ‘necklace’ to this complex rather than to assume an extension from ‘grape’.11

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8 There are only the values ‘necklace’ (WKAS) and ‘head of thigh bone (femur) turning in the hip bone’ (Freitag 1837-IV: ‘caput ossis femoris quo in acetabulo coxae vertitur’) attached to the n. karm and/or the f./n.un. karmat in addition to ‘vine(grapes), vineyard’ that have a certain disturbing potential. One is tempted to explain both as mere metaphorical extensions of the original ‘vine, grapes’: a ‘necklace’ could be regarded as a *(chain of) grapes round the neck’; and the ‘round head of the thigh bone’ (raʔs al-faḥḍ al-mustadīr, WKAS) could be called so on account of its similarity to a grape hanging from a vine. But conform the Semitic evidence provided soon in the main text above. – The meaning ‘to give plenty of rain’ (said of clouds, or the sky) of the vb. karuma seems to be more figurative use. Cf., however, the discussion below on karam proper.


10 In the comment section on KRM-1, DRS also supplies the information that Militarev/Kogan 2000 (SED-I) reconstruct PSem *kJfr(V)rm- ‘jointure de membres; flexion, courbure de membres’. This reconstruction is kept, and supplemented with further evidence, also in Kogan 2011: 215, where the author says [abbreviations for languages harmonized with those used in the present article, S.G.]: “A special term for ‘articulation, joint’ can probably be reconstructed as PSem *kJfrm- (SED I No. 149) on the basis of Akk kirimmu ‘crooked arms’, Ar karmat- ‘upper part of the thigh where the socket turns’ (LA 12 608), Amh kurma ‘elbow’, tāk-ārāmmātā ‘to be flexed, folded up (limbs, fingers),
These are the considerations that (the current version of) EtymArab gives in a ‘disambiguation’ entry KRM. From here the user is referred to the two etycons, now established for MSA:

- KRM_1 ‘vine(yard), grapes’ → karm
- KRM_2 ‘(to be) noble, generous’ → karam

Since karm is not – or, at least, not immediately – relevant for the ‘generosity’ topic of the present article, I drop it here\(^\text{12}\) in order to follow the karam thread. Like any other

- **LEMMA**, the lemma karam too is given in Arabic script كَرَم and has a line with some
- **META**(data): ID = lemma identification number; Sw = number in the Swadesh list; BP = ranking in Buckwalter & Parkinson’s *Frequency Dictionary*;\(^\text{13}\) Aut = author/s (of this entry). Users will also be able to click on the “root” √KRM (which leads to the ‘disambiguation’ entry that gives the wider picture). In a later stage, this section (or the one on semantic history, see below) may include references to textual databases such as al-Muṣāgan al-tārīḫī li’l-luġāt al-ʕarabiyya / The Historical Dictionary of the Arabic Language (Qaṭar), the Arabic Papyrology Database (Zurich/Munich), etc.

- The **GRAM**(mar) line gives grammatical information – in our case: n(oun) – which is followed by the value(s), rendered in
- **ENGL**(ish), that the word takes in MSA according to the default dictionary, Wehr/Cowan 1979: “noble nature; high-mindedness, noble-mindedness, noble-heartedness, generosity, magnanimity; kindness, friendliness, amicability, liberality, munificence”.


\(^\text{13}\) The idea behind giving the number the item has in the Swadesh list and in Buckwalter/Parkinson 2011 is to let the user know whether or not the item forms part of the most basic vocabulary and which ranking it had in a representative selection of texts in MSA at the beginning of the 2010s. In the future, also the ID no. in Haspelmath/Tadmor’s WOLD can be given.
The last section, DERIV(ations), lists all the lexical items that are derived from the lemma item, preferably with a short characterisation of the kind of relation they have with it – e.g., denom(inative) from x, nisba formation from x, v(erb)a(n)oun of x, etc. This is how the DERIV section looks for karam (arrangement follows the one in Wehr/Cowan; superscript “BP” = ranking in Buckwalter/Parkinson 2011; C = a key concept):

karuma, u (karam, karamāt, karāmaï), vb. I, 1 to be noble, high-minded, noblehearted, magnanimous, generous, liberal, munificent; 2 to be precious: probably denominative from karam (or karīm?).

karrama, vb. II, to call noble and high-minded; to honor, revere, venerate, treat with deference; to exalt, bestow honour upon: denom.appellative/declarative; denom.caus.

kārama, vb. III, to vie in generosity; to meet reverentially, with deference, politely: denom.associative.

ʔakrama, vb. IV, to call noble and high-minded; to honour; to treat reverentially, with deference, politely, hospitably, bestow honours upon; to prove o.s. to be high-minded and generous; to honour, present (s.o. with): denom. appellative/declarative; denom.caus.

takarrama, vb. V, to feign generosity; to show one’s generous side; to be noble; to be friendly, kind, kindly; to be so kind, have the kindness (bi- to do s.th.); to present, graciously bestow: denom.refl.

kurmatan laka, kurmānan laka, adv., for your sake, as a favour to you, in your favour; maṣīṭūn min ḥālilīn of obsolete vn.s kurmaï and kūrmān.

makram and makramaï, pl. pl. makārim⁵⁹, n., noble trait, excellent quality | makārim al-ḥalāq noble characteristics, noble traits of character.

makrumaï, pl. pl. makārim⁵⁹, n., noble deed.

takrīm and takrīmaï, n., honoring, respecting, tribute, honour (bestowed on s.o.): vn. II.

ʔikrām, n., honour, respect, deference, tribute; hospitable reception, hospitality; kindness; honorarium: vn. IV, resultative.

ʔikrāmiyyaï, pl. -āt, n.f., honorarium; bonus: nisba formation from ʔikrām.

mukarram, adj., honoured, revered, venerated; venerable: PP II.

Each of these items are potential lemmata in their own right in order to allow, as the case may be, for a closer look at semantic history, including...
textual attestations. For the time being, there is only karāmaī that is thought
to get a longer entry in its own right, not the least because it is a cultural
key concept (marked “C”), especially due to the importance the term has
acquired in Sufism – “miracle that God works through a saint or allows to
happen to him (Islamic popular belief)”, as Wehr/Cowan has it, or “divine
act of grace, charisma, esp. ability to work wonders, thaumaturgy, (act of)
wonder of a saint”, as WKAS renders the meaning the term can have in
ClassAr, in addition to “nobility, magnanimity, honour, esteem; tribute,
show of favour, act of grace, generosity”, in which it overlaps with karam
to a large degree.

The etymological sections proper are COGN(ates) (in Semitic and outside
Sem) and the DISC(ussion) of the material:

- COGN: DRS 10 (2012) #KRM-4 gives the following cognates for the value
‘generosity’: n(eo)Pun(ic) ʔkrmʔ ‘rivaliser de générosité’, M(a)ɣr(ebine)
Ar krāma ‘banquet offert par un groupe pour remercier et honorer un de
ses membres ayant accompli un acte louable’; M(e)hr(i) kōrem, Šḥ(awrī)
kurum, H(a)rs(ūsī) kērem ‘être généreux envers’.14 In addition to the value
‘être noble, généreux’ for the Ar vb. karuma, DRS gives also ‘donner
beaucoup d’eau (ciel, nuages)’ here, suggesting, through the grouping
together with the ‘generosity’ cognates, figurative use (cf. fn. 8 above).
The notion of ‘rain’, however, makes it worth to consider also the items
of DRS #KRM-5, all from the Eth(iopic) branch: G(əʕə)rəm, T(igr)i
 þa krämt, T(igr)e kārām, Amh(aric) Arg(obba) kārāmt, Gaf(at) kramtä,
Har(ar) kirm, Gur(age) kārm, hərəm, hənəw ‘saison des pluies’. This
value is particularly noteworthy because the root KRM does not seem to
display an additional, more general value ‘generosity’ of which ‘(plenty
of) rain’ > ‘(season of) rain’ could be a specialisation. Given the fact that
for this value there seem to be cognates in Cush(itic),15 and perhaps also
in Berb(er),16 one might think that ‘plenty of rain’ is the more original
value, making ‘to be generous’ the secondary, figurative use (*‘to be like
the sky/clouds that give plenty of rain > ‘to be generous’).

- DISC: The etymological options that the wider Sem and AfrAs evidence
open up for are summarized in DRS: “Le nom de la saison des pluies a été
rapproché de l’arabe karuma dont une valeur est ‘donner beaucoup d’eau’,
DILLMANN LEX. 834, M. COHEN ESSAI n° 185; LESLAU EDG III/349 fait valoir,

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14 I am dropping T(igr)e kārāmät ‘aumônes’ from the cognates mentioned in DRS because this
is explained as a loan from Ar a few lines later.
15 Sa(ho) karma, Bedja kerinti, Som(ali) keran, Qabenna kārmi ‘saison pluvieuse’ – DRS 10
(2012) #KRM-5.
16 Cohen 1969 #185 lists also Berb (Sous) kərm ‘être froid’ – as indicated ibid.
contre ce rapprochement, qu’il s’agit en arabe d’un emploi manifestement métaphorique et secondaire.” It seems difficult to decide who is right here. For a non-specialist of AfrAs linguistics like myself, the Cush evidence looks as if the respective items could be loans from the Eth languages, and the Berb one (which apparently is an isolated case within the whole Berb family) does not really belong here. Should that be the case then we were back to Sem alone where ‘rain season’ is specific to Eth, while the notion of ‘generosity’ is found in Can(aanite), Ar, and the modSAr (modern South Arabian) languages, with Ar holding a ‘middle position’ in that the ClassAr usage shows both. Personally, I tend to follow Leslau. But we will have to wait for more material and/or more studies in order to make a final decision. – The result of this discussion is summarized in the section I called, for want of a better term, the CONCISE section. In Bibliotheca Polyglotta,

- the CONCISE section of the karam entry could look like this:
  - Grammatically, the word is a vn. I of the vb. karuma, which however probably is denominative from karam (or karīm?).
  - On account of the EthSem evidence where the main value of KRM is ‘rain season’, but also because of the meaning ‘(to give) plenty of water’ that the vb. karuma can take in ClassAr, there is a theory that derives the notion of ‘generosity’ from the “generosity” of a sky/clouds giving plenty of rain. But it may also be the other way round, ‘generosity’ being the primary value of which ‘(to give) plenty of water/rain’ is a metaphorical extension.
  - A key concept of Arab culture and civilisation that comprises a number of virtues such as: “generosity, forgiveness, patience, reliability, caring for the neighbours, protection of honour, prevention of injustice, courage/braveness”. Related concepts: → saḥāʔ, → ḡūd; counter-concepts: → buḥl, → luʔm.

As the last line demonstrates, the CONCISE section also fulfils the function of supplying some cultural notes (still rather coarse and deficient here) on the importance of the concept in Arab culture.

The meaning of karam does not seem to have changed much from the earliest attestations until our times. Quite often, however, the next section,

- SEM(antic)HIST(ory), has the important task to provide textual attestations for the first occurrence of the new meanings a term may have taken in the

course of history. A comparison of the semantic field covered by words derived from, or akin to, karam in MSA (see DERIV section above) with the values attached to the root in ClassAr shows that these values obviously have remained extraordinarily stable – here are the main values Badawi/AbdelHaleem 2008 gives for ClassAr: ‘to be generous, to be high-minded, to be noble-hearted, to honour, to do favours, to treat with hospitality, obliging, beneficent, precious; (of land) to be fertile; thoroughbred, noble’. It suffices therefore to reproduce only the very earliest attestations (as given, for instance, by Ullmann in WKAS):

- <C7 ʕAmr b. Q. 5,9 ʕalà karamin wa-ʕalà nağdatin, Huḍ. 108,6 ǧawū karamin wa-ṣidqin [etc.]

Wherever possible, the sources should be dated (in our case here it suffices to mark the quotations “<C7”, i.e. earlier than 7th c. CE). Had there been a semantic development (apart from the metaphorical use ‘give plenty of water/rain’, mentioned above), the new values should have been documented and an explanation of the changes been suggested.

In a later stage, this section (and/or the metadata, see above) may include references to textual databases such as al-Muṣṣam al-tārīḥi li’l-luġat al-ṣarabīyyaī / The Historical Dictionary of the Arabic Language (Qaṭar), the Arabic Papyrology Database (Zurich/Munich), and others.

The example of the lemma karam having served as a first introduction into the structure of an EtymArab entry, we can proceed now with the etymology proper of other generosity-related terminology, adding explanatory remarks only where we meet features that have not been addressed so far.

3.2. ġūd

The word that Lane ii (1865) gives as the vn. of the vb. ǧāda ʿū ‘to be liberal, bountiful, munificent, generous, etc.’ has obviously what we are used to call a weak root consonant. Given that the adj. ġayyid ‘good, etc.’ evidently belongs to the same semantic unit, one could be in doubt, for a moment, whether R₂ is w or y. But a look into Sem makes clear that only ‘neck’ (Ar ġūd) is a “genuin” ĠYD word,¹⁸ while the values ‘good, excellent; generous, copious’ (Ar ġayyid) and ‘racing horse’ (Ar pl. ġiyād) should be treated as ĠWD items, irrespective of the appearance of y in them. Furthermore, although the latter

two look as if they were distinct items a closer examination suggests that they probably are semantically related. Thus, we have a ‘disambiguation’ entry:

- **ǦYD_1** ‘neck’ → ǧīd
- **ǦYD_2** ‘good, excellent; generous, copious’ → ǧāda (→ ǦWD)
- **ǦYD_3** ‘racing horse’ → ǧāda (→ ǦWD)


Out of these three basic values, however, only the first one seems to have survived into MSA, the others either having become obsolete or never having formed part of the standard Ar lexicon.20 Since **EtymArab**’s point of departure is MSA, we can thus go on with a focus on **ǦWD_1** only. This latter, again, shows quite a variety of diversifications and specialisations, such as ‘to be good, excellent’, ‘generosity, liberality, openhandedness’, ‘racing horse’, (the latter are mentioned in **DRS**; but there are also) ‘the art of Qurʾān recitation’, and ‘heavy rain’ that probably should be mentioned in a disambiguation entry, since their belonging to the same group may not be immediately obvious. For the disambiguation entry √ǦWD, I therefore suggest:

- **ǦWD_1** *(to be) excellent, generous; racing horse; heavy rain; art of reciting the Qurʾān* → ǧāda

Cf. the main values of the root in **ClassAr** as given by Badawi/AbdelHaleem 2008: ‘horses, to seek a horse; generosity, generous person; goodness, excellence, nobility; rain-laden clouds’

- **ǦWD_2** †‘to be warm; flame, passion, thirst; to consume, destroy, kill’
- **ǦWD_3** ‘waterskin, gourd’: only SyrAr.

Having chosen to treat the vb. karuma under the main lemma karam, one could probably do the same with ǧāda and ḅūd. But since any decision seems to be rather arbitrary here, I will treat the etymology of the n. under the vb.

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19 Syr gwād ‘noble horse’ is believed to be from Ar ǧawād.

20 In **ClassAr**, one still finds (Lane II-1865) the pass. vb. ḅīda , ipfv. yuğādu ‘to become affected by thirst, be at the point of death or destruction; to become affected, or overcome, or distressed, by drowsiness, or slumber’, ḅīda (vb. IV) ‘to slay, kill’, ḅawādat ‘a single affection with thirst, a thirsting’, ḅuwād ‘thirst; drowsiness, slumber’ belonging to DRS #ǦWD-2. – No traces of DRS #ǦWD-3 in standard Ar, neither **ClassAr** nor MSA. The occurrence in Syrian Ar is probably a regional Aramaism.
this time. ġūd itself will then get an entry in its own right in which only its semantic history (if applicable) and cultural significance are presented, while for the etymology proper the entry will ask the user to follow the cross-reference leading to ġāda.

**LEMMA** ġād-, ġud- جاد، ū (ġūdai)

**META** ID ... • SW — • BP — • √ǦWD

**GRAM** vb., I

**ENGL** 1. to be or become good, become better, improve. – 2. †to be swift (horse). – 3. (ġūd) to grant generously (bi- s.th.), be so generous as to do s.th.; to be liberal, openhandedly, grant, give lavishly, shower (ʕalā s.o. bi- with). – 4. to donate — Wehr/ Cowan 1979.

**COGN** DRS 2 (1994) #GWD-1: Ar ġāda ‘être excellent, généreux’; ġawād-, SAr gwd ‘cheval de course’, Mhr gid ‘bon, habile’.*

*Syr gwād ‘noble horse’ is believed to be from Ar ġawād. “Faut-il rapprocher Tña gado and Te Amh gud ‘merveilleux’? En Amh le sens est souvent péjoratif: ‘monstreux’.” – DRS 2 (1994)

**DISC** Both vn.s, ġūd ‘generosity’ and ġawd ‘copious rain’, have an abundance, an affluence, a copiousness in common (be it in quantity or in quality) that is identified as s.th. ‘good, excellent’. Hence it is difficult to decide whether the one was prior to the other (in terms of semantic history/hierarchy), and if so, then which one, or whether both are secondary specialisations of an earlier ‘goodness, excellency’ in general. Both corresponding adjectives, ġawād ‘generous’ and ġayyid ‘good, excellent’, seem to be secondary intensive formations (patterns FaʕāL and FayʕiL), so none qualifies as the etymon proper. In any case, ‘generosity’ as an ethical concept builds on ‘giving in abundance, openhandedly’. – The meaning ‘race horse’ is probably a specialisation, denoting a horse that unites in itself all the ‘excellent’ qualities needed to compete in a horse race. Similarly, ‘the art of beautiful Qurʔān recitation’ (D-stem, see section DERIV below) is a specialized term applied to ‘excellent performance’ of the holy text.

**SEMHIST** 1. ‘be good, of high quality’: IC621 ḡAntara b. Šaddād 70,7 ḍannī miḥlu ʿl-ḥusāmi ṭiḏā mā zāda ʂaqlan ġāda yawma ġilādi ‘I am like a sword: the better polished/sharpened it is the better it is in the battle’

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21 Abbreviations in the SEMHIST sections: e = early, m = mid-, l = late, C = century. Thus, IC6 means “late 6th c. CE”, and eC7 is “early 7th c. CE”.
– 3. ‘be generous’: id., 1,16,48; 68,5 kāna ǧafnuki bi-’l-dumūši yağūdu ‘your eye shed tears in abundance’; 68,13 al-dahru yabḥalu tāratan wa-yağūdu ‘time/destiny is sometimes a miser, and (sometimes) it is generous’ (Polosin 1995).

**CONCISE**

Difficult to decide what should be considered as the etymon proper – ‘good, excellent’ or ‘bounteous, copious’. In any case, the basic notion is an abundance, generosity, or excellence in quantity or quality.

**DERIV**

ジャーودا, vb. II, 1. to do well; to make better, improve: denom. from ジャーيد (?); 2. to recite (the Koran): specialisation of meaning, originally *‘to do it [sc. the recitation of the Qurʾān] well, correctly, beautifully’.

ijağāda, vb. IV, to do well, do excellently; to master, be skilled, proficient; to ameliorate; to accomplish or say good, excellent things; to achieve excellent results; to be excellent, outstanding, distinguish o.s. (e.g., as a poet): denom./caus. from ジャーيد (?).

ینساجدا, vb. X, to think good or excellent, approve of; to consider suitable for or appropriate: denom. from ジャーيد (?), t-stem of IV, declarative.

ڌود, n., openhandedness, liberality, generosity: an important cultural concept, see → s.v. – Perhaps the etymon proper?

ڱود, n., heavy rains: another candidate for the position of the etymon proper.

ڀۋدَاڼ, var. ڀۋدَا, n.f., goodness, excellence; good quality (of commodities, products): vn. I.

ڀۋيد, pl. ڀۋيد, adj., good, perfect, faultless; outstanding, excellent, firstrate; good (as an examination degree): explained by some as a ڀۋيد form, i.e., from *ジャーيد.

ڀۋودًا, adj., better: elat.

ڀۋاد, pl. ڀۋاد, ڀۋادًا, ڀۋادًا, ڀۋادًا, ڀۋاد, adj., openhanded, liberal, generous, magnanimous: ints. | ابن ڀۋاد, n., noble man.

ڀۋاد, pl. ڀۋاد, ڀۋادًا, ڀۋادًا, ڀۋادًا, ڀۋاد, n., horse; race horse, racer; charger, steed: nominalization of the preceding, or an item in its own right?

ڀۋيد, n., art of reciting the Koran, Koran reading (in accordance with the established rules of pronunciation and intonation): vn. II. See also → s.v.

ڀۋادًا، n.f., good, excellent performance or accomplishment, etc.; improvement, amelioration: vn. IV.

ڀۋادۋيد, n., Koran reciter: PA II.

ڀۋيڊ, n., adept, efficient, proficient: PA IV.

### 3.3. ڀۋە؟

Another word for ‘generosity, liberality, etc.’, ڀۋە؟, can serve as a good example of a case that, due to its “uniformity” in MSA, looks as if it was quite easy to handle, but where a look into dictionaries of ClassAr makes clear
that the situation in MSA is only the visible part of a “dangerous iceberg”. In modern usage, \( sahā \) is ‘liberality, munificence, generosity’, and it belongs to a root \( \sqrt{SHW/Y} \). The fact that there are three verbs with identical meaning ‘to be liberal, generous’ and that it is impossible to decide whether one of them should be prioritized, for etymological reasons, before the other, lets me choose the path of the least resistance and make the vn. \( sahā \) the main lemma under which to treat also the verbs, “rolled into one”. The situation in MSA would thus present itself in the LEMMA, META, ENGL, GRAM, and DERIV sections as follows:

**LEMMA** \( sahā \)

**META**
- **ID** ...
- **SW** – • **BP** – • \( \sqrt{SHW/Y} \)

**GRAM** n.

**ENGL** liberality, munificence, generosity – Wehr/Cowan 1979.

**DERIV**
- \( sahā, sahaw- ī; sahiy- à (sahā); sahuw- ī (sahāwaī), vb. I, to be liberal, generous (bi- with s.th. šalā toward s.o.); to grant, award, confer, bestow (s.th. on s.o.): is the vb. denom., or the n. deverbative?
- \( tasahḥā, \) vb. V. 1. to show o.s. generous, display liberality: declar.; 2. to endeavour to be liberal or generous: conat.
- \( tasāhā, \) vb. VI, = V.
- \( sahiyy, \) pl. \( ʔasḥiyāʔa\), adj., liberal, openhanded, generous; giving generously, being lavish: ints./pseudo-PP.
- \( saḥāwaī, \) n.f., generosity: vn. I (of \( saḥuwa, ī \)).

As for the etymology of this semantic complex, the reference tools I was able to consult failed to give any hints. A look into the situation in ClassAr suggests that the ‘openhandedness’ might be a metaphorical use of a more original meaning ‘to give/make room, space’. Given that this value is still observable in ClassAr, EtymArab would give this kind of information in the SEMHIST section:

**SEMHIST**
The notion of ‘liberality’ may be figurative use of a more general ‘to give/make room, space (for s.th.)’, as appearing in ClassAr where the vb. is often combined with \( nafs \) ‘o.’s mind’, e.g., (Lane iv-1872:) \( saḥat nafṣuhū \ ‘he be(came) liberal’ [lit. perhaps *‘his mind became open, he made room in his mind, freed it’ (from sticking to the things), *‘he freed himself (and thus became able to give away openhandedly)*, S.G.], hence also \( saḥiyat nafṣuhū ʕan al-šay? \ ‘to leave, relinquish, give up s.th.’ or \( saḥā bi-nafṣīh ‘do., to hold o.s. far (ʕan from s.th.), to withdraw o.’s heart (ʕan from s.th.)’. MSA has preserved this use in the expression \( saḥiyīt al-nafṣ ʕan al-šay? \ ‘only too glad to relinquish or give up s.th.’ (Wehr/Cowan 1979). Without object, \( saḥā ī (sahw) \) can also mean (Lane iv-1872) ‘to rest (from a state of motion)’. 
Used with *al-nār* as an object, the vb. means ‘to make an opening in the live and extinct coals of the fire which have become collected together after it has been kindled, to make a way, or vent, for the fire, beneath the cooking-pot (in order that it might burn up well)’, and with *al-* → *qidr* ‘to make a way [or vent] for the fire beneath the cooking-pot’.

Cf. also the n.s (nominalized adj.s) *ṣahwā?u*, *ṣahāwiyy, ṣahāwiyyaît* indicating (land) ‘soft in the earth’, ‘wide, ample, plain’, *ṣahāwiyyu‘* ‘land(s) in which is nothing’ (Wahrmund 1887: ‘weite Strecke weichen Bodens’) – but these may be related otherwise.22

**COGN** ???

**DISC** ???

**CONCISE** Etymology unclear. A connection to other (obsolete) items of →√ṢḪW/Y seems unlikely.

The latter remark in the **CONCISE** section can be made because ClassAr still displays two other values attached to √ṢḪW/Y in addition to ‘to give room, make space for; be generous’, namely the ‘limping’ of a camel and a certain type of cabbage (unless this is from √ṢḪW/Y rather than √ṢḪW/Y). Details of this situation will figure in a disambiguation entry, which, for lack of any other etymological data, for the moment contains nothing but:

**LEMMA** ṢḪW/Y سخو / سخي

**META**

**ID** ...

**SW** –

**BP** –

**√ṢḪW/Y**

**GRAM** “root”

**ENGL**

- ṢḪW/Y₁ *‘to be generous; ‘to give room, make space for’ → sahā?
- ṢḪW/Y₂ *‘to limp’ obsolete
- ṢḪW/Y₃ *‘kind of cabbage’ obsolete

**CONCISE** Etymology unclear.

**COGN** ??? – See **DISC**.

**DISC**

- Should one connect ClassAr *ṣahwā?u*, *ṣahāwiyy(-aï) to an Ar ṣahāḥ ‘bon terrain’, listed by Cohen 1969 (Freitag 1837: ‘terra mollis, optima, humus’; cf. also ibid. ṣahāḥ?, pl. sahāhiyy, ‘locus, in quo est mollis terra’), and, together with the latter, to Akk saḥhu ‘prairie’ (CAD: ‘meadow, waterlogged land’)? If so, one would also have to

22 Cohen 1969 mentions an Ar saḥāḥ ‘bon terrain’ (not to be found in Lane or Dozy), which he connects to Akk saḥhu ‘prairie’ (CAD: ‘meadow, waterlogged land’) and, outside Sem, to Eg ṣḥ.t ‘champ, campagne’. Should these be related to ClassAr ṣahwā?u, ṣahāwiyy, ṣahāwiyyaît instead of considering the latter a nominalized adj.?
compare, with Cohen, Eg šḥ.t ‘field, meadow’. – Any relation to √SWH sāḥa ā (sawḥ) ‘to be or become doughy, soft, slippery (esp. ground), yield like mud; to sink (in the ground)’ and/or √SYḤ sāḥa ī (sayḥ, sayahān) ‘to sink into the ground or mud’?

- In addition to the notion of ‘generosity’ (the only one preserved in MSA) and ‘to give room, make space for’ (which seems related to the former and is attested in ClassAr), ClassAr shows two other semantic values attached to the root (Lane iv-1872):
  - ‘to limp’: saḥiya ā (saḥan, -ā) ‘to become affected with limping, or halting, having leaped with a heavy load, in consequence of which a flatus has intervened between the skin and the shoulder blade’ (said of a camel)
  - ‘kind of cabbage’: saḥāʔaī, pl./coll. saḥāʔ, ‘a certain plant of the [season called] rábīʔ, herb or leguminous plant, rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the yānbūt, and a heart, or kernel, the grain of which is a remedy for wounds’ (Freitag 1837: ‘oleris species’ [a kind of cabbage]). Lane reports that some Ar lexicographers say that this word sometimes also appears as saḥāʔaī (with ś).

No cognates in Sem reported so far.

3.4. qiran (det. qirā)

Other frequently recurring words in the context of hospitality are qiran ‘entertainment for a guest’ (the vn. of the vb. I qarā ‘to receive hospitably, entertain’ a guest), the vb. IV ʔaqrā ‘to ask for hospitality’ (with its PA muqrin, det. muqrī) and the vb. VIII ʔ iqtarā ‘to receive hospitably; (in Class Ar also: to ask for a hospitable reception)’ (with its PA muqtarin, det. muqtarī). In MSA, the entry under the corresponding root QRY looks rather homogenous at first sight: apart from the ‘hospitality’ complex there are only qaryaīt ‘village’ (and derivatives), which however can easily be thought to be akin to ‘hospitality’, and the isolated item qariyyaīt, indicating a ship’s ‘yard’. Together with the fact that, as we learn from Jeffery, qaryaīt with all probably is not directly from qarā but borrowed from Syr,23 and that, as we learn from Zimmern, qariyyaīt

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23 Although the root QRY exists in Ar, the common opinion (based, e.g., on Jeffery 1938) is that qaryaīt, like other administrative terms (as, e.g., bāḥ, mdīnaīt, ḥiṣn, sulṭān), is borrowed from Aram (Syr qrīṯā ‘town, city’). The word is found also in other WSem languages where it signified a fortified settlement as opposed to a ‘village’ in the countryside (ComSem *kapar-, see Ar → kafīr). – According to Huehnergard 2011, the WSem root *QR(Y) to which the etymon of Ar qaryaīt belongs, meant ‘to meet’. So that the proper meaning of the WSem n. *qart-, *qary(at)-, *qiryat- ‘village, town’ was probably *‘meeting place’ (as suggested in BDB 1906 as a possible etymology of Hbr qiryāḥ). – Meanwhile, Orel/Stolbova 1995/2007 reconstructed Sem *kary- ‘town, village’ and suggested a derivation
is likely to be a loan, via Syr, from the Akk,24 the situation in MSA therefore suggests that we deal with the material in three main entries – qarà, qaryai, and qariyyai – irrespective of a possible interrelatedness of these items. The fact that, ultimately, all three may indeed be akin to each other via the notion of ‘meeting’ makes it necessary, in the disambiguation entry, to take account of the semantic complexity in ClassAr and try to shed some light on the interdependence, or non-dependence, of the many values.

In addition to these values, ClassAr has also:

- ‘QRY_4 ‘to flow together; place where water (or juice etc.) flows together; basin, reservoir, pool, trough, cup’
- ‘QRY_5 ‘(kind of auspicious bird); hence good omen; generous person’
- ‘QRY_6 ‘to collect, store’
- ‘QRY_7 ‘to travel across the country, perambulate (in search or pursuit of s.th.)’
- ‘QRY_8 ‘to follow with o.’s eyes, observe’

Not related but loanword:

of the latter from AfrAs *ker- ‘dwelling’ ~ *kor- ‘house, place’. Cohen 1969 (#240) viewed (Sem) Hbr qiryā(h) ‘ville’ and Ar qaryai ‘hameau, bourg’ (and also modSAr qaʕar ‘maison’) together with (Cush) Ag Bil Sa qaʕrat, Bed gāra ‘enclos, cour’, Som gūrī ‘maison, hutte’ (gār ‘maison’ in some SEth languages), as well as (Chad) Ha gari ‘ville’.

24 Probably via Syr qarīṯā ‘beam, plank’ from Akk qarītu ‘storeroom, granary’ (properly ‘beams, woodwork’). The term seems to have come out of wider use in the course of time, surviving into MSA only in the specialized meaning of a nautic technical term.

25 Neither related to QRW nor to QRY but a loan from Pers kārbān ~ kārvān ‘caravan’ or < mPers kārvān ‘id.’, which perhaps is from Akk ḫarrānu ‘highway, road, path; trip, journey, travel; business trip; caravan; business venture; business capital; military campaign, expedition, raid; expeditionary force, army; corvée work; service unit; (etc.)’ – NişanyanSözlük (as of 15Sept2014). The fact that the spectrum of meanings in ClassAr (1. caravan, 2. army, camp, 3. market, fair) resembles very much the one in Akk, lets also a direct loan seem not impossible. Lokotsch1927 #1075, while supporting a Pers background (kārvān ~ kārvān), tends to make the latter dependent on Skr karabhā ‘(young) camel’ (prop. ‘possessing celerity’). – In Engl, the word caravan is attested since the 1580s. According to <etymonline.com>, it came in via mFr caravane, from oFr carvane, carevane ‘caravan’ (C13) or mLat caravana, picked up during the Crusades.
Concise

With Huehnergard 2011 we tend to trace [v1] through [v6] back to a WSem √*QR(Y) ‘to come together, meet’, while [v7] and [v8] seem to depend more on Ar √QRW ‘to approach, turn to, follow’. But given the many overlappings of QRW and QRY, the situation is not clear at all.

Cogn

- BDB 1906: Hbr qārā ‘to encounter, meet, befall’, cf. also qārāh ‘chance, accident’, qārī ‘misfortune, (specif.) (nightly) pollution’ (so also Aram qiryūṭā, Syr qeryā).

Disc

- Previous research regards both Ar qaryaẗ ‘village, small town’ [v2] and qariyyaẗ ‘yard (naut.)’ [v3] as loans from Syr, while it remains silent on the complex of ‘treating a guest, receiving hospitably’ [v1].
- A look into dictionaries of ClassAr makes clear that given the large semantic variety within √QRY (and its partial overlapping with →√QRW), we are obviously dealing with a very old root and therefore have to reckon with a high degree of diversification and complexity.
- Treating items of [v2], Huehnergard 2011 suggested the meaning ‘to meet’ as the basic value of a WSem vb. *qr or * qry, cf. Hbr qārā ‘to encounter, meet, befall’. BDB connects the latter to ClassAr †qarā, u, ‘to go, seek earnestly’ (→QRW, →tagarrā, →istaqrā) as well as to qarā, i, ‘to receive hospitably (as a guest)’ (and also Gz ?aqārāya ‘to present, offer as a sacrifice’). Should this be correct, then both [v1] and [v2] would derive from this notion of ‘meeting, coming together’: ‘hospitality’ as s.th. that is (to be) applied when people ‘meet’, and ‘village, town’ as a place where people come together. [v3] ‘yard’ (of a sailship), too, has been interpreted as ultimately going back to the idea of beams or planks ‘meeting’ each other (→qariyyaẗ).
- ClassAr also has the notion of ‘to meet’, though only in the specialized value [v4] ‘water running down a hill and collecting (= meeting) in a meadow’, or ‘hole in the root of a palm tree where the sap collects (i.e., meets)’. Cf. also: 26 †qarā, i, ‘to collect water in a reservoir’; †qiran (det. -ā) ‘eau recueillie et ramassée dans le réservoir’; †muqtarin (det. -tī) ‘s.o. who collects water in a reservoir’; 27 †qarīyy (pl. quryān) ‘endroit au bas d’une hauteur où s’amasse l’eau qui descend des hauteurs; canal, ruisseau par lequel l’eau descend des collines’; 28 †maqran (det. -ā) ‘lieu où l’on ramasse l’eau, réservoir’;

26 French as in Kazimirski 1860, Engl as in Steingass 1894 and Badawi/AbdelHaleem 2008.
27 ‘человек, собирающий воду в водоём’ – Ḥuṭayʔa 28,1 yā ḡafnatan... malḍā... ka-ḥawdi ‘l-muqtarī (Polosin 1995).
28 Cf. Polosin 1995: ручей, стекающий с возвышенности на луг (brook flowing down from a hill to a meadow), eC7 Ḥuṭayʔa 2,2 bi-mustaʾšidi ‘l-quryānī huwwin nabāṭūḥū. 
†miqrāʾ ‘grand réservoir d’eau’. To this complex belongs also (usually assigned to →QRW, not QRY) the n. †qarw (pl. ʔaqrāʾ, ʔaqrin / det. -ʔañ, ʔaqruwāʾ, quriyy) ‘abreuvoir, bassin; long water vessel approached by camels / for camel foals;29 tuyau ou conduit par lequel s’écoule le suc du raisin exprimé dans le pressoir / outlet of a wine-press; tronc de palmier creusé dans lequel on fait du vin; espèce d’aige faite d’un tronc de palmier; vase à boire, coupe; petite auge dans laquelle on donne à boire aux chiens / trough to feed dogs’, and perhaps also [v5] †qāṣīy(y)aţ ‘sorte d’oiseau aux jambes courtes, au bec long et au plumage du dos vert, qui présage la pluie’ (= *’the one making the clouds meet and rain’?).30 As another kind of ‘flowing together’ (= meeting) could be conceived the n. †qaraţ ‘gonflement du scrotum / hydrocele, hernia, orchiocele/scrotal hernia’.31

▪ From the intr. ‘flowing together / meeting’ may be the more general trans. [v6] *‘to collect, store’, as in the vb. †qarà, i, ‘to chew the cud, have an inflated cheek from storing the cud in the mouth (camel)’, and the n. (usually derived from QRW) †qaran (det. -ʔn, pl. ʔaqrāʔ) ‘courge vidée dans laquelle on conserve des mets’.

▪ ClassAr also has the PA I f. †qāṣīyaţ with the meaning ‘settlement’ and this is explained as al-miṣr al-ǧāmiż ‘the city/town that brings together, collects, unites (sc. people)’, i.e., derived from [v6]. Should this be, against all previous assumptions, the etymon of qaryāţ (qāṣīyaţ > *qāṣīyaţ > qaryāţ)? The same would of course be thinkable if qāṣīyaţ was not *‘the one (sc. settlement) that brings together’ but (from [v1]) *‘the hospitable one, (settlement) that receives strangers hospitably’.

▪ [v1] ‘hospitality’ itself is perhaps not from [v4] *‘to meet’ but from qarw ‘bowl’ (i.e., *‘to entertain a guest with s.th. to drink, offered to him in a bowl’).

▪ [v7] and [v8] are treated as belonging to →√QRW_3 rather than to √QRY.

For the generosity-related qarà itself, we have then:

**LEMMA** qarà قَرَآ, qaray- قِرَائِ، i (qiran, det. qirà)

29 Hence (?) also: ‘wide land that is difficult to cross’.
30 Hence also ‘précurseur (du bien), et homme généreux dont l’arrivée présage des dons, comme l’apparition de l’oiseau qāṣī(y)aţ présage la pluie’.
31 Usually grouped under →QRW. – Cf. also the denom. vb.s †qāraţ, u, ‘se gonfler / to swell, être enflé (se dit du scrotum affecté d’un hydrocéle ou d’un sarcocèle)’; and vb. X †īṣṭāqrāţ ‘être rempli, gonflé de pus (se dit d’un abcès)’.
to receive hospitably, entertain – Wehr/Cowan 1979.

**CONCISE**

- It seems that, ultimately, the word goes back to a WSem *QR(Y) ‘to meet’ – either derived directly from there (hospitable reception as what happens when people meet), or possibly (denom.) via →qarw ‘drinking trough’ (for animals) or ‘bowl, drinking cup’, which may have become synonymous with what strangers find (for their animals, or themselves) in a place they approach for hospitality.

- The fact that the PA I qārin also means ‘villager’ (and in ClassAr its f., ṭqāriyāt, is lexicalized also as ‘village’) makes it appear thinkable that qaryāt ‘village’, unless loaned from Aram (as is usually assumed), may be based on the notion of ‘receiving hospitably’. On the other hand, ClassAr ṭqārin means also ‘s.o. who arrives at a village’, a fact that would suggest the PA (and the corresponding vb.) to be itself dependent on qaryāt.

**COGN** See →QRY.

**DISC**

- It seems that, ultimately, the word goes back to a WSem *QR(Y) ‘to meet’.

- But it is not clear whether it is a direct derivation from there, or whether it is not possibly based on →qarw in the meaning of ‘drinking trough’ (for animals) or ‘bowl, drinking cup’ (which seems to belong to →QRY_4 ‘to flow together; place where water (or juice etc.) collects; bassin, reservoir, pool, trough, cup’ rather than to QRW).

- Given that the PA I qārin also means ‘villager’ (and in ClassAr, its f., ṭqāriyāt, also is lexicalized as ‘village’, as opposed to bādiyāt ‘desert’) makes it appear thinkable that qaryāt ‘village’, unless loaned from Aram (as is usually assumed), is based on the notion of ‘receiving hospitably’.

- ClassAr also has ṭqārāt, synonymous with ṭqāriyāt ‘village’.

- The fact that, in ClassAr, the PA I qārin is not only ‘villager’ but also ‘s.o. arriving at a village’ would make the vb. qarā look denominative from qaryāt.

**SEMHIST**

- IC6 ṢAntara b. Šaddād 52,3 lam yaqri ‘l-duyūfa ṭidā ṭatawhu, eC7 Huṭayṭa 117,7 qarāhā fa-lam yahal wa-lam yataṣallali ‘to receive hospitably, treat as a guest’ (Polosin 1995)

- (qiran) IC6 ṢAntara b. Šaddād 133,5; ŠUrwa b. al-Ward 17,2 ḥaddiṭuḥū ṭinna ‘l-ḥadīṭa min al-qirā; eC7 Huṭayṭa 16,13 fa-man... laya li-ḥīḍmānī ‘l-qirā bi-malātī, etc. (Polosin 1995).
The Etymology of Generosity-Related Terms...

- In ClassAr, the vb. VIII īqtarā can also mean ‘to ask for hospitality; to suffice and refresh (food)’

**DERIV**

īqtarā, vb. VIII, = I: in MSA reduced to ‘receiving’ as a guest, i.e., ‘to invite s.o. to be o.’s guest’, while in ClassAr it can still also mean ‘to ask for hospitality’.

qiran, det. qirā, n., 1. hospitable reception, entertainment (of a guest): vn. I; 2. meal served to a guest: synekd. use of vn. I.

**BP9665**

qaryaī → s.v.

qarawī: 1. → qaryaī; 2. from Kairouan, inhabitant of K.; a member of al-Qarawiya College in Fès (Morocco): nisba formation.

qarawīyyaī: → qaryaī.

miqran, det. miqrā, adj., very hospitable: ints.

miqrāʔa, adj., very hospitable: ints.

qārin, det. qārī, n., villager: PA I (?).

Since generosity was such an important concept in pre-Islamic society, both on account of the high ethical values attached to it (*karam* signifies not only ‘generosity’ but at the same time – it is one word! – also ‘nobility’ of character) and as a means of providing for the poor and needy (which, of course, contributed to its ethical value), Islam, too, when the new religion emerged and began to spread, wanted to include it and, if possible, make it a specifically Islamic value. Thus, it is well on purpose that also the Islamic God is *karīm*, that the Qurʾān is a *qurʾān karīm* and that, later, also the Prophet is depicted as a model of *karam* or *karāmaī*. At the same time, the *karam* itself is also “Islamicized” (cf. already sūrā 13:49 *ʔinna ʔakramakum ʕinda ʔallāhi ʔatqākum* ‘the most noble of you in the sight of God is the most righteous of you / [others translate:] the best in conduct / the one among you most careful (of his duty) / the most pious’). There seems also to be a clear preference, in the Qurʾān, for the “milder” *karam* rather than for *ǧūd* (stressing copiousness) and *saḥāʔ* (focus on liberality and excess): while words from the root √KRM abound, the roots √ǦWD and √SHW/Y are conspicuously absent. There is also a clear tendency to channel acts of generosity into more moderate, ethically justifiable modes of charitable donation. This is probably the reason why also the two concepts of *zakāʔ* and *ṣadaqaʔ*, known to pre-Islamic Arabs from Judaism as religiously meritorious concepts, were loaned into Arabic and elaborated, in the case of *zakāʔ*, as one of the ‘five pillars of Islam’ or, in the case of *ṣadaqaʔ*, as a (hierarchically lower, voluntary) donation for charitable ends. Although both corresponding roots, √ZKW/Y and √ṢDQ, did exist prior to the advent of Islam, the two words themselves, as specific religious terms, did not; their meaning was imposed on, or added to, the Arabic roots, and this is why they are treated as individual lemmata in *EtymArab*.
3.5. zakāṭ

**LEMMA**  zakāṭ زَكَة, var. orthogr. zak, zakāt, pl. zakan, zakawāt

**META**  ID 361 • SW – • BP 4006 • √ZKW

**GRAM**  n.f.

**ENGL**  1. purity; 2. justness, integrity, honesty; justification, vindication; 3. alms-giving, alms, charity; 4. alms tax, zakat (Isl. Law) – Wehr/ Cowan 1979.

**CONCISE**  • It seems that the word was borrowed in early Islamic times from JudAram ẓəḵūṯā ‘voluntary deed of merit in accordance with God’s commandments’ to provide a counter-concept ‘collective charity’ against, and to compete with, old Arabian charity as practised by clan/tribe chiefs through individual acts of generosity. The latter was integrated into Islam in a modified, ‘milder’ form as →ṣadaqaṭ while zakāṭ was made obligatory (and more reliable) and thus given priority over the latter. However, pre-Islamic ideals were not completely replaced by zakāṭ and ṣadaqaṭ; rather, they continued into Islamic times (→ẓūd, →karam, →ṣahā?). The meaning [v4] ‘alms (tax)’ does not seem to have been attached to the Aram source yet and was therefore probably added by Islam.

  • Together with the vb. →zakā ‘to be pure in heart, be just, righteous’ (which is from Aram zəḵāl ‘to be innocent, be worth, give alms’), the item goes back to Can *zakā ‘to be worth, be worthy’, or Akk *zakū ‘to be(come) pure, innocent’, both from Sem *ḏkw ‘to be(come) clean, pure’.

  1. ...with Aram *ḏokē > ẓakā under Akk influence?

**Cogn**  Aram zkwē, Syr ẓəḵūṯā are not cognates proper since zakāṭ is loaned from there. This notwithstanding, it does of course belong to the same Sem root, cf. →ZKW/Y. The word appears already in some Sab inscriptions as zkt (dated 542 and 619 Ḥimyarite era, i.e., c. 430 CE and 508 CE, respectively), meaning ‘Heilstat, Gnade (Gottes)’. ²


**DISC**  • Jeffery 1938, 153: »Naturally the Muslim authorities explain this word from →zakā and tell us that an alms is so called because it purifies the soul from meanness, or even because it purifies wealth itself (cf. Bayḍ, on ii, 40, etc.),³ though some sought to derive it from the primitive meaning of ‘to increase’ (see Rāghib, Mufradāt, 212, and the Lexicons). – zakāṭ, however, is another of the technical religious terms taken over from the older faiths. Fraenkel, Vocab, 23, suggested that it was from the Aram זכות. The primary sense of זכוה is ‘puritas, inno centia’, from which developed the secondary meaning of ‘meritum’ as in the Targum on Ruth iv, 21, but it does not seem
The Etymology of Generosity-Related Terms...

that זכותא, or its Syr equivalent zəḵūṯā, ever meant ‘alms’, though this meaning could easily be derived from it. Fraenkel is inclined to believe that the Jews of Arabia had already given it this meaning before Islam “sed fortasse Iudaei Arabici sensu eleemosynarum adhibuerunt” (so Torrey, Foundation, 48, 141). Nöldeke, however (Neue Beiträge, 25), is inclined to believe that the specializing of the word for alms was due to Muhammad himself.«

3. The origin of this idea, of course, is in the Qurʾān itself, cf. ix, 104. –
4. See also Bell, Origin, 80; Schulthess, in ZA, xxvi, 1.50, 151; Ahrens, Muhammad, 180; Von Kremer, Streifzüge, p. xi; Horovitz, JPN, 206. Wensinck, Joden, 114, says: »Men zal misschien vragen of tot se Mekkaansche instellingen niet de zakat behoort. En men zou zich voor deze meening op talrijke Mekkaansche openbaringen kunnen beroepen waar van zakāẗ gesproken wordt. Men vergete echter niet, dat het woord zakāẗ het Joodsche זכות, verdienste, beteekent. Deze naam is door de Arabische Joden of door Mohammed uitsluitend op het geven van almoeezen en daarna op de almoes zelf toegepast.«

▪ Pennacchio 2014, 19: The old writing with  Söz als mater lectionis (זקوة) is a strong indication of the word’s Aram origin.
▪ Huehnergard 2011: from Aram zākūtā ‘innocence, justification, merit, meritorious deed’, from zākā ‘to be innocent, be worth, give alms’, from Can *zakā ‘to be worth, be worthy’, or Akk *zakū ‘to be(come) pure, innocent’, from Sem *ḏkw ‘to be(come) clean, pure’.
▪ Kerr 2014: »The nearest cognate meaning of this root is found in JP / Galilean Aram zky ‘to give to charity’. The precursors of this semantic development can probably still be seen in Syr zākūṯa ‘acquittal, innocence’ (also ‘grave of a martyr’) or possibly in Jewish-Babylonian Aram, Pal Targ-Aram and Galilean Aram zəḵūṯa ‘reward, commendable deed’. The latter seems more likely to me.«

SEMHIST eC7 Q 2:43,83,110,177,277; 4:77, etc. ‘legal alms’. Occurs only in Medinan passages. Another example is Q 73:20 wa-ʔaqīmū ’l-ṣalāta wa-ʔātū ’l-zakāta wa-ʔaqridū ’llāha qardan ḥasanan ‘keep up the prayer, pay the alms, and make God a goodly loan’.


DERIV

As the above entry shows, the etymology of the word zakāẗ itself now seems to be more or less clear. The fact that, as a religious technical term, the item
obviously forms a special case within the lemma زكو/زكي where it is listed in Wehr/Cowan, justifies its treatment as a separate entry in EtymArab, alongside the two verbal roots that otherwise figure under the same lemma in the dictionaries: one meaning ‘to grow, increase’ and the other (more akin to zakāṭ) ‘(to be) pure, to purify’. It is impossible to assign these two values to a root √ZKW on the one hand, and a root √ZKY on the other hand; rather, there is a lot of overlapping, and the entry therefore is “ZKW/Y”. The etymological picture becomes even more complicated through the interference of √ḎKW/Y. The authors of DRS deal with this situation in that they set up two lemmata – ZKW/Y, and √D/ZKW/Y/K – and cross-reference these. Unlike DRS, however, disambiguation entries in EtymArab do not primarily differentiate according to the etymons proper; their first and foremost aim is to bring some order into the semantic variety a “root” displays in MSA. In our case this means that it suffices to distinguish three main values – ‘growth’, ‘purity’, and ‘alms tax’ – within a disambiguation entry ZKW/Y, discuss the relations (or non-relations) within this “root”, and for the rest refer to specializing lemmata and/or cross-reference this entry with still other “roots”.

<table>
<thead>
<tr>
<th>LEMMA</th>
<th>ZKW/Y زكو/زكي</th>
</tr>
</thead>
<tbody>
<tr>
<td>META</td>
<td>ID ... • SW – • BP – • √ZKW/Y</td>
</tr>
<tr>
<td>GRAM</td>
<td>“root”</td>
</tr>
<tr>
<td>ENGL</td>
<td>• ZKW/Y_1 ‘to thrive; to grow, increase’ → zakā/zakiya</td>
</tr>
<tr>
<td></td>
<td>• ZKW/Y_2 ‘to be pure in heart, be just, righteous, good; to be fit, suitable’ → zakā</td>
</tr>
<tr>
<td></td>
<td>• ZKW/Y_3 ‘alms tax, zakat (Isl.)’ → zakāṭ</td>
</tr>
<tr>
<td>CONCISE</td>
<td>The semantics within this root reflect a rather complex overlapping of original meanings and later borrowings. It seems that, etymologically, two main values/items should be distinguished:</td>
</tr>
<tr>
<td></td>
<td>– ‘to grow, increase’, most probably attached to a Sem root *ZKW/Y, and</td>
</tr>
<tr>
<td></td>
<td>– ‘to be(come) clean, pure’, attached to Sem *ḎKW/Y.</td>
</tr>
<tr>
<td></td>
<td>Both roots and their values have been preserved in MSA. Sem *⊿KW/Y, however, has also gone into Hbr and Aram and taken on a specialized religious-ethical meaning there (initial Sem *⊿- becoming Z- in both – a regular sound change in Hbr, but probably under Akk influence in Aram; there are however also Aram forms with initial ḏ-). From there, and with the technical religious sense</td>
</tr>
</tbody>
</table>

32 The variant in final -K is mostly due to Hbr zāḵaḵ ‘to be bright, clean, pure’ which parallels zāḵâ ‘to be clear, clean, pure (always in a moral sense)’.
of ‘moral purity’, the word(s) passed into Ar, coming on top of the values ‘growth’ (√ZKW/Y) and ‘brightness, sharpness, clarity’ (√ḎKW/Y) that already existed there from Sem times. This made √ZKW/Y a homonymous root although, from an etymological point of view, the additional meaning belongs to √ḎKW/Y rather than √ZKW/Y.

**COGN**

- DRS 8 (1999) #ZKW/Y: -1. Ar zakā, zakiya ‘croître, grandir, prospérer, être pur, probe’; Mḡr zkā ‘gonfler en cuisant (couscous)’. See also D/ZKW/Y/K. -2. zakiya ‘avoir soif’. – See also ZKY.


**DISC**

- Jeffery 1938 thinks that ‘to grow, increase’ (ZKW/Y_1) is the primary value of the root and the only one that Ar has directly from Sem, while ‘purity’ (ZKW/Y_2) and ‘alms tax’ (ZKW/Y_3) for him are Aramaisms. The corresponding root in Ar is not ZKW/Y but →DKW/Y.

- For Huehnergard 2011, [v3] is from Aram zākūtā ‘innocence, justification, merit, meritorious deed’, from zkā ‘to be innocent, be worth, give alms’. The latter (which is also akin to [v2]), H. thinks, is either from Can *zakā ‘to be worth, be worthy’, or Akk *zakū ‘to be(come) pure, innocent’, for which Sem *dkw ‘to be(come) clean, pure’ can be reconstructed.

- For unknown reasons, DRS, in its entry #ZKW/Y-1, neither distinguishes between ‘croître, grandir, prospérer’ and ‘être pur, probe’ nor explains how these values could be seen as one. In fact, they
probably can’t: ‘purity’ seems to be a secondary addition based on
a borrowing from Aram which, etymologically, is akin to Ar ḫkw/y
rather than to zkw/y.

For details about the root-internal relationships the reader of the present article
is kindly referred to the respective entries in EtymArab on the Internet test
platform hosted by Bibliotheca Polyglotta. There are entries on zakā, zakā/ zakiya, and ḫkw/y with derivations.

3.6. ṣadaqaī

The situation within ṣdq is much less complicated than within zkw/y cum ḫkw/y. Apart from ṣadaqaī itself, which like zakā with its religious
technical meaning is without doubt a loan, the entries in modern standard
dictionaries display a rather homogenous picture. The “root” (disambiguation)
entry therefore distinguishes only the main entry on the vb. ṣadaqa (and
derivatives) from the two entries that are believed to be loan-words, ṣadaqaī
and ṣiddiq:

<table>
<thead>
<tr>
<th>LEMMA</th>
<th>ṣdq</th>
</tr>
</thead>
<tbody>
<tr>
<td>META</td>
<td>ID … • SW — • BP • ṣdq</td>
</tr>
<tr>
<td>GRAM</td>
<td>“root”</td>
</tr>
<tr>
<td>ENGL</td>
<td>Ultimately, all items in this ‘root’ go back to the same Sem etymon. But some items are probably inner-Sem loans.</td>
</tr>
<tr>
<td></td>
<td>• ṣdq_1 ‘to speak the truth’ → ṣadaqa</td>
</tr>
<tr>
<td></td>
<td>• ṣdq_2 ‘(voluntarily given) alms’ → ṣadaqaī</td>
</tr>
<tr>
<td></td>
<td>• ṣdq_3 ‘strictly veracious, upright’ → ṣiddiq</td>
</tr>
<tr>
<td>CONCISE</td>
<td>• The root does not seem to be attested in ESem and therefore has to be regarded as a WSem innovation. Huehnergard 2011 reconstructs WSem *ṣdq ‘to be(come) just, righteous’.</td>
</tr>
<tr>
<td></td>
<td>• While [v1] is directly from the Sem, [v2] and [v3] are used in specific contexts, which is why they are likely to be inner-Sem borrowings.</td>
</tr>
<tr>
<td>COGN</td>
<td>• See → ṣadaqa, ṣadaqaṭ, → ṣiddiq.</td>
</tr>
<tr>
<td>DISC</td>
<td>See → ṣadaqa, → ṣadaqaṭ, → ṣiddiq.</td>
</tr>
</tbody>
</table>

---

33 BDB1906: Hbr ṣāḏeq ‘to be righteous, just’, ṣiddiq ‘rightness, righteousness; justice’, ṣiddiq ‘just, righteous’, etc.; Phn ṣdq ‘just, right’; oAram ṣdq ‘righteousness, loyalty’, Nab ṣdq ‘authorized’, Palm zdqt? renders Grk ‘eusebes’, Syr zādeq ‘it is right’, zaddiqā ‘righteous’, zadīqā ‘righteousness’; Sab [values in Sab as given in Stein2012-2] ṣdq ‘to get o.’s right; to justify, make right; to fulfil (a duty); to favour, endow, grant’, ṣdq ‘right, justice, righteousness; right (adj.)’; Gz ṣadīqa ‘to be just, righteous’. — Outside Sem: Saho ṣadōq ‘to be true, clear’.
Within the entry on *ṣadaqaẗ*, the discussion section reflects the long tradition of research on the term, as well as the relative unanimity which meanwhile seems to have been reached:

<table>
<thead>
<tr>
<th>LEMMA</th>
<th>ṣadaqaẗ, pl. -āt</th>
</tr>
</thead>
<tbody>
<tr>
<td>META</td>
<td>ID 503 • SW – • BP – • √ṢDQ</td>
</tr>
<tr>
<td>GRAM</td>
<td>n.f.</td>
</tr>
</tbody>
</table>
| CONCISE | • As a religious technical term, the word is taken from Hbr *ṣdāqāh* ‘law, right behaviour, alms’. Sem *ṢDQ* to which the Hbr etymon belongs, has however successors also in Ar, cf. →ṣadaqa and derivatives.  
  • It seems that the word was borrowed in early Islamic times to provide an Islamic counterpart to old Arabian charity as practised by clan/tribe chiefs through individual acts of generosity. Through *ṣadaqaẗ*, the old ideal/norm could be integrated into Islam in a modified, ‘milder’, less excessive and self-destructive form while at the same time a new notion of *collective* charity (→zakāt) could be introduced and was given priority over individual charity. The old Arabian ideals however continued into Islamic times not only as *ṣadaqaẗ* (→ḡūd, →karam, →sahāt). |
| COGN | • BDB 1906: Hbr *ṣdāqāh* ‘righteousness (also ethically); righteous acts’, Syr *zedqā* ‘alms’. Cf. also TellAm *saduq* ‘innocent’. |
| DISC | • Jeffery 1938, 194: The Qur’anic »[p]assages are all late, and the word is used only as a technical religious term, just like Hbr *ṣdāqāh*, Phoen *ṣdq*, Syr *zdqā*. – The Muslim authorities derive the word from *ṣadaqa* ‘to be sincere’ and say that alms are so called because they prove the sincerity of one’s faith. The connection of the [word] with √ṢDQ is sound enough, but as a technical word for ‘alms’ there can be no doubt that it came from a Jewish or Christian source. Hirschfeld, *Beiträge*, 89, argues for a Jewish origin,¹ which is very possible. The Syr *zdqā* with *z* for *s* would seem fatal to a derivation from a Christian source, but in the Christian-Palestinian dialect we find *ṣdqā* translating [Grk] *eleēmosynē* in common use in several forms,² which makes it at least possible that the source of the Arabic word is to be found there.«  
  • Pennacchio 2014, 168: the word seems to be a borrowing from Hbr *ṣdāqāh*, »concept spécifique au judaïsme. Il es fréquent dans le texte biblique mais il n’a pas seulement le sens de ‘charité, aumône’. [...] |
C’est dans la littérature rabbinique que ṣədāqā ‘pureté, vertu, équité’ a le sens d’‘aumône’.<sup>3</sup>

- Kerr 2014: »The ‘voluntary donation’ ṣadaqā’ has a specific meaning and thus is certainly of foreign origin. In Amor, Ug, (older) Hbr, Sab, Gz, etc. this semantic domain encompasses ‘justice, to be righteous, to be documented as true’ (compare the Tzaddik; Sadducee) – from which the classical commentators derived the Ar term. The development of ‘to be righteous’ > ‘that which is right(eous)’ > ‘that which is proper (to give)’ > ‘to give charitably’ > ‘to give a portion, toll’ was completed in Aram. Syr which renders here the /s/ with {z} is less relevant here. However, here we do find a similar semantic development: zadūṯā (<\√ZDQ !) ‘beneficium, eleemosyne’, for example, as in Matthew 6:2, where this word expresses the Grk eleēmosýnē [...]. The unaltered root √ṢDQ found in Waram is, however, in all likelihood the source of the Ar borrowing. So for example ChrPal ṣdq? as well as the Hbr word borrowed by Jewish dialects ṣəḏāqāʰ ‘liberality, especially almsgiving’. Although the exact Aram source of this word is not clear, it is most likely the same one which lent this word into ClassEth [Gz] ṣadāqāt (pl.; sg. ṣadq). In any case, the particular semantic development of the root √ṢDQ here, from ‘righteousness’ to ‘alms(giving)’ is somewhat convoluted so as to preclude the same semantic development having occurred twice independently. The precedence of this development in Aram certainly shows that it was borrowed by Ar. The fact that it [...] seems to have been borrowed from a Jewish Waram dialect could indicate that it is an Islamic continuation of an originally Jewish custom, possibly a relic of Islam’s Jud-Chr origins.«


**SEMHIST**
\[eC7\] Q 2:196,263; 4:114; 9:103; 58:12 ‘alms, tithes’; derivatives: (taṣaddaqa) 2:280; 5:45; 12:88, (aṣṣaddaqa) 4:92; 9:75; 63:10, (muṣaddiq, mutaṣaddiq) e.g. 2:41; 33:35.

**DERIV**
ṣadaqat al-fiṯr, n.f., almsgiving at the end of Ramadan (Isl. Law)
taṣaddaqa, vb. V, to give alms (ṣalā to s.o.); to give as alms, donate (bi s.th., ṣalā to s.o.): denom.

For the other, not generosity-related terms from the same root, cf. entries →ṢDQ and →ṣadaqa (vb.) in Bibliotheca Polyglotta.
Verbs for ‘to give liberally, generously’

Corresponding to the high importance of generosity in Arab culture, the Arabic language has a large number of verbs that all express various notions of generous giving. They are too many to deal with all of them (if that would possible at all), and I will have to refer the interested reader to look up in *Bibliotheca Polyglotta* even such current verbs like *baḍala* ‘(lit.) to make available (for the guest), spend from what is at o.’s disposal, make efforts’, *ḥabā* ‘to give without compensation and without receiving any favour, benefit, or requital’ (Lane), *ʔaṭāna* ‘to help, support (by giving generously)’, *manāḥa* and *samaḥa* ‘to grant (mostly precious presents’), *raḍada* ‘to give, give a gift; to aid, help, assist, esp. by a gift, or by a saying, etc.’ (Lane), *ʔafāda* ‘to give (property), to profit, advantage, or benefit s.o. (*fāḍa* being understood)’ (ibid.), *nāwala* ‘to give, present, offer’, and many more. In the present article we will content us with only three items, which are perhaps the most general ones: *ʔaṭā*, *wahaba*, and *ʔahdā*.

*(To be continued)*

**References**


*BBB* → Brown/Driver/Briggs 1906.


*BP* → Buckwalter/Parkinson 2011.


*DRS* = *Dictionnaire des racines sémitiques* ... → Cohen 1970–.

*EALL* = *Encyclopedia of Arabic Language and Linguistics*, general editor Kees Versteegh; ass. editors Mushira Eid [et al.]. Leiden: Brill, 2006–.


StarLing → Starostin, Sergei & George.


WKAS = Wörterbuch der klassischen arabischen Sprache → Ullmann 1970–.

WOLD = World Loanword Database → Haspelmath/Tadmor.