

- Gordon, Bilical Parallels from Sumerian Literature, p. 25.
- 24- see Cohen, A, Ancient Jewish proverbs, pp. 62- 63.
- 25 - al- Jahiz, al- Hayawan, 1st. ed., vol. 4, pp. 323-326.
- 26 - See Bohn, Henry, Hand- Book proverbs, (collection of English proverbs), London, p. 273.
- 27 - See Ibn al- Muqaffac, Kalilah wa- Dimnah, Dar ash- Shuruq, Beirut, 1973, pp. 232- 233.
- 28 - see the Holy Quraan, (Text Trans 1. Commentary), A. Yousuf Ali, Beirut, S.XXXI, 16-21
- 29 - Abu Mansur ath- Thacalibi, at- Tamthil wal- Muhadarah, p 344.
- 30 - Ahmad al- Maydani, Majmac al- Amthal, vol.2, p. 128.
- 31 - Ibid., pp. 129-130.
- 32 - See Scholfied Aelian, on the Characteristics of Animals, Vol. I, pp. 273-275.
- 33 - Ibid., Vol. II, pp. 336-337.

- 1- Ibn Khaldun, al-Muqaddimah, (English ed. By F. Rosenthal), London: Routledge and Kegan Paul, pp. 356, 357.
- 2- In his paper on Arab phoneticians, Gairdner points out the important role of the early Arab grammarians and linguists in the field of language studies, and how they notably anticipated their linguistic theories as correctly and logically understood as the language studies.
- 3 - See Dr. Yahia Jabr, "Dinamikiyyat al- Lughah" pp. 147- 164.
- 4 - Ibn Manzur, Lisan al Arab, vol. 4, pp 2437, 2488, 2756; and see Edward Lane, Arabic- English Lexicon, Book 1, part 4, London, pp. 1682- 1686.
- 5- al- Qalam, verse no. 2o.
- 6 - Ibid, no. 22.
- 7 - The Quran, see surat al- Qalam, verses no. 17, 20, 22.
- 8 - Az- Zawazani, al- Muallaqat as- sab, Beirut, 1964, p. 188.
- 9 - see Lanes Lexicon, Book I, p. 1719.
- 10 - Ibid, Book II, pp. 1920- 1922.
- 11- Abu at- Tayyib al- Halabi, Kitab al- Ibdal, vol. 2, p. 68..
- 12 - You can consult Lisan al- Arab vol. I, p 666.
- 13 - See Carence Sloat, and others, Introduction to Phonology, pp. 125- 132. and see also Ibn Jenni, al- Khasa is, vol. 2 (Bab fi lmsas al- alfaz Asbbah al- maani), pp. 152- 168.
- 14 - Ibn Jenni, al- Khasa is, (Tasaqub al- Alfaz wal- maani pp. 145- 150.
- 15- You may consult Clearance, Sloat & others, Introduction to Phonology, p. 168.
- 16 - Ibid, 134.
- 17 - J.C. Catford, A practical Introduction to phonetics, p. 109, 115.
- 18 - For more details on this point you may return to the two important discussion of Dr. Yahia Jabr, "at- Taqah al- Lughawiyah wa- Dawruha Fi 'Amaliyyat al- Ittisal" pp. 31-40 and "as- Sawat Lafzan wa- Manan" pp. 84-98 in illmal- Lughah al-Am", an- Najah Univ, 1998-1999.
- 19 - Ibn Faris, Figh al- Lughah, vol. 1, p. 175.
- 20 - as- Sayuti, al- Muzhir fi al- Lughah, vol. 1, p. 389. and see Dr. Yahia Habr, Nahwa Dirasat wa- Abad Jadeedah, p 92-131. You can consult also his valuable study on "al-Lughah wal- Utun" pp. 37-65.
- 21 - Adrian Akmajian, Linguistics, 2and. Ed. P 131.
- 22 - al- Jahiz, al- Hayawan, 1st. ed., vol. 4, pp.323-326.
- 23 - Gordon, Edmund, Sumerian proverbs, pp 221; and see Kraemert

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other returned with long ears, but humiliated and scorned.

For this purpose, the ass took the place of the ostrich in Arabic poetry concerning this story to testify the fact that says:

“Immortality (survival) is for the strongest.” البقاء (الخلود) للأقوى

CONCLUSION

Arabic language is one of the richest languages in the world, namely, in its vocabulary, derivational system, semantics, phonetics, etc.

Three counter- examples have been lexically chosen. Each of which has almost a similar phonemic shape: (sarim, salim, and zalim). These three entries have been submitted to lexical, phonetical and morphophonological, and mystical investigation. As a conclusion to this study, one may strongly affirm on the high dynamic system of Arabic, especially the process of Ibn Jennis‘ theory: “The adherence between the sounds in a given word signifies a close similarity in meaning between these counter entries“. These three words, are just counter- examples for more investigation that should take place on this field.

The Indian story, concerning this matter, indicates that the donkey was given a horn. It returned possessing a horn in the middle of his forehead. The Indian legend says: In India wild asses are born as big as horses. All of their bodies are white, except for their heads which approach purple, while their eyes give off a dark blue color. They each have a horn on their foreheads as much as cubit and a half longer; the lower part of the horn is white, the upper part is crimson, while the middle is jet- black. From these variegated horns, the Indians drink, and round them at intervals they lay rings of gold, as though they were decorating the beautiful arm of a statue with bracelets. The legend says that the man who can drink from this horn, knows not, and is free from incurable diseases.⁽³¹⁾ He will never be seized with convulsions, nor with the sacred sickness, nor will he be destroyed by poisons. Moreover, if he has previously drunk some deadly stuff, he vomits it up and is resorted to health.

It is said that the asses, both the tame and the wild kind, in all over the world, and all other beasts with uncloven hoofs, are without knucklebones and without gall in the liver, whereas those horned asses of India have knucklebone and are not without gall. It is also said that these animals are far swifter than any horse or any deer. They begin to run, at a gentle pace, but gradually gather strength until able to take up the pursuit; in the language of poetry, to chase the unattainable.

In Volume II of the same book, Aelian mentions another story about these horned asses. He says⁽³²⁾

In Scythia there are asses with horns, and these horns had water from the river of Arcadia known as the Styx; all other vessels the water cuts through, even though they might be made of iron. One of these horns, the legend says, was brought by Spatter to Alexander of Macedon. In his admiration, he set up the horn as a Votive offering to the Pythian god at Delphi, with this inscription beneath it:

“In this honor, O God of Healing, Alexander of Macedon set up this horn from a Scythian ass, a marvelous piece, which was not subdued by the unstained stream of the Lusean Styx but withstood the strength of its water“⁽³³⁾.

In this legend, however, we see that the ass has returned unpunished, and this is the opposite side of the legend we have seen in the Sumerian, Hebrew, and Arabic folktales. It seems that the ass here represents the symbol of strength, while the ostrich represents in the Arab legend, the symbol of cowardice and fear. One of them was punished and returned (sarim, salim, zalim), while the

he was kicked by the donkey, hit it and salama (jadaca) its ear.⁽²⁷⁾

I suppose that the stag (ayyil) here is an alternation of the word (Inlil) which means the goddess in the ancient myth. And in that case, the competition took place truly between the donkey and the (ayyil) itself. And now we can understand the kind of punishment that comes over this animal. It returned despised and scorned with its ears dangling at the sides of its head. Moreover, it was punished to get the worst sound of all the animals until it was mentioned in the Quran in the concept of humbleness and modesty, coming from the tongue of Lugman al- Hakim who was one of the wisest three men of the ancient times (Inlil, Eisube, and Lugman).

Lugman advises his son, saying: “O my son! Do not sell thy cheek for pride at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice, for the harshest of sounds without doubt is the braying of the ass”⁽²⁸⁾

If we look through the Classical Arabic poetry we can figure out that the donkey took the place of the ostrich in this respect. This relationship between the donkey and the ostrich in this story can take an opposite direction. While the ostrich was punished by the sharpening of its hearing and lengthening of its ears. It was given this harsh and ugly

sound. Both of them asked for something that was not for them.

Al- Thacalibi, however, mentions that Bashar Ibn Burd says⁽²⁹⁾

فصرت كالعير غدا طالباً قرناً فلم يرجع بأذنين

Like this line, al- Maydani relates in his proverbs the same meaning, reciting two lines of poetry without mentioning the poet of each one. He says:

ذهب الحمارُ ليستعيرَ لنفسه قرناً، فأبَ ومالهُ أذنانِ

“The donkey went to borrow a horn for himself, but it returned without its two ears.” The other poet say⁽³⁰⁾

كمثل الحمارِ كانَ للقرنِ طالباً فأبَ بلا أذنٍ، وليسَ لهُ قرنُ

أَوْ كَالنَّعَامَةِ إِذْ عَدَّتْ مِنْ بَيْتِهَا لِيُصَاغَ قَرْنَاهَا بِغَيْرِ أذَى
فَاجْتَنَّتْ الْأُذُنَانَ مِنْهَا وَانْتَنَتْ صَلْمَاءَ لَيْسَتْ مِنْ ذَوَاتِ قُرُونِ

So, it is the ostrich which refused its nature and way of life and wanted more than it deserved. It went asking for horns without the permission of its creator; so it deserved to have its ears cut off. The Arabic proverb, however, does not mention the name of the animal, just saying, “As the seeker of the horn which returned with his ears cut off.”⁽²⁵⁾

The ostrich, however, represents the image of fear and cowardice in the Arabic poetry. It is described that it is the least intelligent of all animals. It is also said that in spite of its huge body, its brain is very small. The ancient myth does not tell us where the animal went when it asked for the horn. Gordon, however, tells us that the Sumerian story as well as the Greek one relate that the animal went to the goddess, “Inlil,” in the Sumerian myth; while it went to “Zeus” in the Greek story. It is very difficult to figure out the reason that was behind putting the camel in the place of the Sumerian fox. It is true that the ears of the camel compared with its huge body are very small, but I think that this was not the main reason. This story was probably attached to the camel in the Hebrew proverbs because the camel has two different natural dispositions. One of them is its stubbornness, and the other is its obedience and forbearance. This strange nature of the camel in addition to its small ears and long neck made it very jealous, especially of those animals which have horns. So the other ancient proverb says for the person who is jealous and very harsh, “you are as malicious as the camel.” For this reason, the myth pointed out to that creature as it was ambitious enough to reject the order of the goddess so it was punished to live in the desert without horns and with its small ears (maslumah) cut off⁽²⁶⁾.

On the other hand, the story takes another direction in Kalilah Wadimnah of Ibn al- Muqaffac. He discusses the story in detail and points out that the animal in this story is the donkey. Once, the donkey went to a well to drink, and there, it saw a stag wandering proudly with its horns. The donkey envied the stag and went to seek horns, but his question was not acceptable. We can understand this story in another way when we remember that the ears of the donkey instead of being cut off, were lengthened more. Another story related to the donkey is that it went to the house of the stag and spoke to it, but the stag did not understand the language of the donkeys. The owner of the stag, after

The Mythological Study of the Words (sarim, salim, and zalim)

In his book *al- Haywan*, al- Jahiz mentions that the ancient Arabs say that there are two kinds of animals that do not hear at all. One of them is the snake, and the other is the ostrich. He recites a line of poetry for Alqamah Ibn Abdah saying.

فَوْةٌ كَشَقِّ الْعَصَا لَأَيَّ ثَبِيئَةٍ: أَسْكُ لَا تَسْمَعُ الْأَصْوَاتَ مَصْلُومِ

Some of the poets say that the ostrich can hear in spite of its little ears. It is, therefore called (zalim); not because it does not hear, but rather because it is huge and deserves to have horns⁽²²⁾. This story, however, is related to the ancient proverbs, folk tales, and myths of the Sumerians. Gordon, in his *Sumerian proverbs*, asserts that this animal was the fox, which is known for his greediness. The myth says that this animal wanted to be like the ox, and it desired to have a horn. He wanted something not his own, so he returned punished, and his ears were cut off. But, infact, this animal returned safe. Instead of cutting off his ears, it returned with a long and sharp pair of ears.

The situation of the fox was turned the other. It was punished in a different way (according to the Sumerian Myth). The Goddess puts off its pride and forms it to hear very sharply but without earning any valuable thing. ⁽²³⁾ In ancient Hebrew, the animal was the camel. Cohen a. relates this proverb under the title, "Human Faults." He says: "The camel went to seek horns and the ears which it possessed were cut off. What is the relation between the fox and the camel in this respect?"

Why was the fox changed in the Hebrew myth into a camel? Probably, one can explain this phenomenon when he knows the meaning of the sign of punishment which is a symbol of putting everyone in his natural place. The horn is the symbol of strength and pride, while the ear is the location of punishment and scorn. The animal, however, can be led by his ears, while sometimes disobeys to be drawn by its horn⁽²⁴⁾. In the ancient Arabic proverbs, it is said that this animal is the donkey while it is the ostrich in the Arabic poetry. Al- Jahiz says: The Bedouins assume that the animal which went asking for horns and returned with its ears cut off was the zalim or (an.nacamah) and it is so – called al- Amazlum for this reason. Abu al- Iyal al- Huthali says:

forms of morphemes. This may lead us also to assume that these three forms may be derived, chronically speaking, from the same root.⁽¹⁵⁾

s	z
m	
r	l

It is also assumed that the alternation of the sounds of these words may be attributed to the phonological nature of the stems to which can be counted for on purely phonetic grounds with reference to specific morphemes, are said to be phonologically conditioned⁽¹⁶⁾.

Nevertheless, some phonologists assume that the velarized {d} ض, {t} ط, {s} ص, and {z} ظ are one variety of the Arabic emphatic consonants ض-ط-ص and ظ which contrast with plain د-ت-س and ذ. Moreover, we note that valorized {l} is the l- sound of the Arabic word Allah {alla:}, as opposed to the rather clear (slightly palatalized) {l} of the word {alladi} means 'which'.⁽¹⁷⁾

According to this hypothesis we can suggest the following phonological alternate rule:

$$\begin{aligned} S+l(r) / \text{---}m \\ z \rightarrow s / \text{---}m \end{aligned}$$

It is also useful to know that these linguistic theories including the morphological conditional alternates are profoundly discussed by Western phonologists. They are also considered to be one of the important linguistic theories which had been studied thoroughly and vehemently by the ancient Arab linguists.⁽¹⁸⁾ Ibn Faris, in this respect, says that Arabs used to replace phonemes instead of others in many morphemes for some phonological reasons, and these forms still have the same meaning. (salama, zalama) on one hand, and (salama, sarama) on the other, are clear examples for this theory.⁽¹⁹⁾ Al-Khalil Ibn Ahmed al-Farahidi assests on this theory saying that the sound {j} in {ja:su:} in the Quranic verse {fa- jasu xilala ad- diyar} is the alternate of the sound {h} in {ha:su}, and both of the two words means (to peer around)⁽²⁰⁾.

In certain languages, such as Japanese and Korean, no phonemic contrast exists between the consonants {r} and {l}. Japanese has both {r} and {l}, but as free variants of one phoneme usually labeled {r}. Korean also has both {r} and {l}, but in complementary distribution as allophones of a single phoneme usually labeled {l}.⁽²¹⁾

a place not its own; putting it in a wrong place, and it is done by exceeding or by falling on the rights of others, or the acting in whatsoever way one pleases in the disposal of the property of another. The prophet, peace be upon him, says: () . (الظلم الظلم ظلمات يوم القيامة). (AZ- zulm) primarily signifies the suffering of loss and the cutting off (al- inqitac- الانقطاع) which is said, (according to ar- Raghīb, المصباح المنير, p, 78), to be of three kinds: ⁽⁹⁾ cutting off between man and God; and (inquitac) between man and man; and the third is cutting off between a man and himself. For this reason the male of the ostrich is so- called (zalim- ظليم) because it asked something which is not its own, when it went to the goddess asking for a horn, thus returned losing its ears to become a flex words (salim, or sarim, or zalim), ⁽¹⁰⁾ and that is because it exceeded its position.

According to Ibn Manzur's Lisan and to Lane's Lexicon, one can see the close relation between these three entries (sarim, salim and zalim) which give the same meaning. Lane, however mentions another meaning for (zalama and tazallama) which has a slight connection with the goats when they smote one another with their horns by herbage. This, however, reminds us of the hard treatment the ostrich had faced when it returned with its ears cut off, and without a horn with which it may defend itself as the goats did⁽¹¹⁾. (jalama, jarama and jamama; salama, sarama and samama) each of which means cut off, and somewhat becoming deaf, or without ears, or cannot hear⁽¹²⁾.

The Phonetic and the morpho- phonemic Alternation of (sarama, salama, zalama)

In Arabic language, sounds and their meanings are paired arbitrarily in the morpheme. According to this theory, we can confirm that the same meaning is associated with the sounds represented by the roots (sarama, salama, jarama, jalama and zalama)⁽¹³⁾. The sound- meaning pairings of {s}, {j}, {z} for these words is clearly arbitrary.

Ibn Jenni has maintained that there must be some natural connection between identical words and their meanings⁽¹⁴⁾. The word (sarama), for example, has the meaning of cutting off something. Likewise, the word (salama) has the same meaning with a slight difference in its specific meaning. For this reason, one can assume that these entries (sarama, salama, and zalama) have partially similar phonemic forms, and they have the same identical meanings. This leads us to hypothesize that {s}, {z} on the first radical (salama, zalama) forms; and {r}, {l} on the middle of the same words are related to the same alternate

withdraw from his friendship with him. ⁽⁴⁾

Lane mentions that (tasrim) means the cutting off of the teats of camels. (asrama): means that the palm trees were attained, or were near to the time, or season, for cutting off their fruit. (as- sarimato) – الصَّرِيمَة a portion detached from the main aggregate of sand. (fa asabahat kas- sarim) (5) فَأَصْبَحَتْ كَالصَّرِيمِ (so, the garden became like a dark and desolated spot whose fruit had been gathered. In another Quranic verse God says: (6) (إِنْ كُنْتُمْ صَارِمِينَ) if you would gather the fruits). In the third verse of the Quran, God says: (7) (إِذْ أَقْسَمُوا لِيَصْرُمُوهَا مُصْبِحِينَ) - when they resolved to gather the fruits of the garden in the morning. Antara Ibn Shaddad says:

سَحًا وَتَسْكَابًا، فَكُلُّ عَشِيَّةٍ: يَجْرِي عَلَيْهَا الْمَاءُ لَمْ يَتَصَرَّم

(The water comes over the garden heavily every night without cutting off- (لم يتصرَّم). In the same (muallaqah), he says:

صَعَلٌ يَعُودُ بِذِي الْعَشِيرَةِ بِيضِهِ: كَالْعَبْدِ ذِي الْفُرُو الطَّوِيلِ الْأَصْلَمِ

In this line of verse (aslam) means: the man who does not hear, because his ears were cut off. In another line, Antara says: ⁽⁸⁾

هَلْ تَبْلَعُنِي دَارَهَا شَدْنِيَّةٌ: لُعْنَتٌ بِمَحْرُومِ الشَّرَابِ مُصَرَّم

And here (musarram, and masrum means: the water that was cut off from this camel, so it was very thirsty.

The poet describes his she- camel in his long journey through the desert saying that this camel was severely walking through the hills and valleys until the portion which was in between its padded foot has been cut off (musarram), or even (musallam); to give the same meaning: (cutting off), when he says:-

وَكَأَنَّمَا تَطْسُ الْأَكَامَ عَشِيَّةٌ: بِقَرِيبِ بَيْنِ الْمُنْسِمِينَ مُصَلَّم

We have seen, so far, the close meaning of both of (sarim- musarram; and salim- musallam) as they were used in the pre- Islamic poetry as well as in some verses of the Quran. (sarim- صَرِيم) means also the dark night. However, there is a close relationship between the meaning of the two words (sarim and zalim) which mean the black night as (zalam).

In his lexicon, Lane says that (zalama) generally means: he did wrong; or acted wrongfully, unjustly, injuriously. (Az- zulm) signifies putting a thing in

INTRODUCTION

“It should be known that all languages are similar to crafts. They are habits located in the tongue and serve the purpose of expressing ideas”.⁽¹⁾

Arabic language, however, was submitted to investigation, in all its linguistic branches, as early as the rise of Islam. Under the impact of serving the Qur’anic studies, Arabic linguistics immersed themselves in studying the Arabic sounds, morphology, syntax, semantics, lexicology and literature.⁽²⁾

Studying the Arabic vocabularies and classifying the entries of their linguistic lexicons were from their first interests. Nevertheless, the entries of the lexicon of a certain language are also like the human being; being born, developing, matching each other, living and dying.⁽³⁾

In this paper, I will shed light on three Arabic entries: (sarim, salim and zalim) which have partially similar phonemic forms, and have the same identical meaning. In the course of studying these words, some modern western linguistic issues should be consulted just like language variation, language change, lexical entries and phonological domains, morphophonemic alternation, and other phonological rules. In dealing with these modern linguistic theories, I expect that the three items under discussion (sarim, salim, and zalim) will be understood semantically in the context of the changes of their morphophonemic structures, and in the light of their historical and mystical relations.

A LEXICAL STUDY OF THE ROOTS (SARAMA, SALAMA, ZALAMA)

Saram- : صرم He cut it in any manner. Also, it means: he cut it through, or he cut it off, or severed it. For thus, the meaning of (qata ahu- قطعه) is generally explained, or it signifies only that he cut it so as to separate it, namely, to cut a thing, such as a rope, and a raceme of dates. One may say: (sarama uthunahu an salamaha) means: he cut off his ears entirely. And (sarama an- nakhla): قطع ثمره, and the fruits are cut off. He cut off the fruits; or the product of the palm trees and the plant stems of the corn are cut off. (sarama habla al- mawaddah) meanis that he ceased to speak to him, or to associate with him; he cut him off from a friendly relationship or from having communication; forsook him; or abandoned him, or separated himself from him, namely, his friend cut off or

ملخص

هذه الدراسة كانت قد وضعت بداية لتكون بحثاً في علم الدلالة، وقد وجد الباحث أنه من المفيد أن تدرس هذه المفردات الثلاثة (صَرَمَ- صَلَمَ- ظَلَمَ) دراسة لغوية، بالإضافة إلى دراستها من الناحية التاريخية، وقد تناولت هذه الدراسة هذه الألفاظ من حيث علاقاتها مع بعضها البعض من الناحية الصوتية مما جعل لها معنى واحداً. وقد خضعت هذه الدراسة في هذا المجال لبعض النظريات اللغوية الغربية والعربية. أما من الناحية التاريخية فقد درست الألفاظ في سياق قصة الحيوان الذي ذهب يطالب الآلهة بأن تعطيه قرنين فرجع بدلاً من ذلك مصلوم الأذنين، حسب ما جاء في الميثولوجيا السومرية والعبرية والهندية والعربية.

Abstract

This research paper was written, initially, to be a presentation in semantics. The researcher found it useful to discuss these three entries: ظَلَمَ، صَلَّمَ، صَرَّمَ (sarama, salama, and zalama) not only in their lexical meanings, but also in the symbolic connection between sounds and meanings of these counter examples. Some Arabic and foreign linguistic theories have been consulted. In terms of the mythological relationship between these three words, the researcher recited the story of the animal which went asking for a horn, (according to the Sumerian, Hebrew, Indian and Arabic mythology), and returned with its ears cut off.

(AS- SARIM- الصِّرِيم)
(AS- SALIM الصَّلِيم)
(AND AZ- ZALIM الظَّلِيم)

A linguistical and Mythological Study

Waleed Sadeq Jarrar*

* Assistant professor in Arabic Linguistics, Al- Quds Open University- Jenin Educational Region, Palestine.