CONVERGENCES ET DIVERGENCES IDENTITAIRES

GERMAN '*MINNE*' AND ARABIC *MINNAH* (منة): TWO OF A KIND? COMPARATIVE STUDIES OF THE CONCEPTUALIZATION OF 'FAVORITISM' IN HISTORICAL LINGUISTICS

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Abstract

Traditionally it is assumed among historical linguists that language families are the main groups of common languages and their ancestors. Identical structural features of cases of words in different language families such as the case we discuss here and their etymological history demonstrate that there are parallels between derived semantic fields of the similar morphological structures of words from different language families. This claim can be considered an argument in favour of the relationship of languages beyond the level of barriers of language families, which are usually considered to be the markers of linguistic difference. The following case study of the conceptualization of 'favouring' in the German and Arabic languages is a case illustrating such a relationship between words, which lead to parallels beyond the traditional language barriers. We are going to discuss here the phonetic and semantic relationship between the Arabic word *minnah* (منة) and the Old High German and Middle High German words *minna / minme* in the context of the socio-cultural function of the common concept of both languages entailing the concept of 'favouring'. We conclude that there are genuine similarities between the words, even though the words belong to two different language families (the Germanic languages within the Indo-European language family and the Semitic Afro-asiatic language family), and that in both cases the functioning of the socio-cultural concept of 'favouring' reflected the socio-cultural context of the time at which the authors used the words; in Germanic linguistic documents this concept of 'favouritism' is embedded in the context of 'love', while the realization of 'favouritism' in Arabic pertains to the economic context of society.

Keywords:

Historical linguistics, Arabic language, Germanic languages, crosscultural exchange, Arab influence on European literature

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I. The Conceptualization of 'Favouritism' in the Words *Minna* / *Minne* in Old and New High German

Old High German was spoken between 500 and 1050 CE and was followed by Middle High German, but written texts do not appear before the second half of the 8th century, with *Abrogans* as the first extant text in Old High German and Latin. Wiercinski (1964) defined the semantic and socio-cultural field of *Minne* as 'amor', 'caritas', 'philia', in the *invocatio*, as a legal term for 'gift' and as 'Minnetrank' ('minne drink'). *Minne* also was used as a term in the community of equal persons, as a political term, and as a term for a cult sharing community. The Old High German word *minna* and the related verb *minnen* have as first meanings 'remembrance' and 'remember', but this meaning is not backed by translations of *memoria* ('memory'), it only refers to the similarity of the Latin words and the German word in the Indo-European etymology related to *Minne*. In Middle High German *minne* developed to a word of important significance for a cultural concept practiced in European culture, known as 'courtly love'. In the age of Middle High German, the word '*minne*' referred to the concept of 'courtly love' in European monarchies, describing the German socio-cultural practice of *Minne* between different members of the nobility. In his *Althochdeutsches Wörterbuch*, under the entry for '*minne*', Köbler (2015) mentions that this Old High German word is equivalent to 'love', 'affection', 'desire', 'community', 'love community', and 'human friendliness'; Köbler describes the semantic word field using the Latin terms 'affectio', 'amor', 'caritas', 'dilectio', 'ardor', 'cupido', 'gratia', 'humanitas', 'ignis divinus et fervor' as equivalents to the Old High German term *minna*, according to contemporary translations. Etymologically, Köbler traces the Old High German word *minna* to the Indo-Germanic roots **men*-, **menə*-, **mnā*-, **mnē*-, **mneh*- for 'think' and Pokorny's etymon 726 *men*- to the semantic field 'to think', 'mind', and 'spiritual activity'. The Middle High German word *minne* comprises various semantic fields derived etymologically from the Indo-Germanic root **men*, with the basic of meanings, 'think' and 'have in mind'. *Minne* also meant 'friendly rememberance'. Its later meanings comprise 'charitable love' ('caritas') and 'desiring love' ('amor'). Köbler (2015) writes in the entry for *minna* that the following German and Latin words comprise the meaning of the word *minna* in Old High German. The New High German 'Liebe', 'Zuneigung',

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'Eifer', 'Verlangen', 'Gemeinschaft', 'Liebesgemeinschaft', and 'Menschenfreundlichkeit', the English 'love' and 'affection', and the Latin 'affectio', 'affectus', 'amor', 'ardor', 'caritas', 'causa potentiae', 'cupido', 'desiderium', 'dilectio', 'furor', 'gratia', 'humanitas', 'ignis divinus et fervor' represent the equivalent words of the Old High German *minna*:

> "Minna
> 230, ahd., st. F. (jō): nhd. Liebe, Zuneigung, Eifer, Verlangen, Gemeinschaft, Liebesgemeinschaft, Menschenfreundlichkeit; ne. love (N.), affection; ÜG.: lat. affectio Gl, N, affectus (M.) B, Gl, (amantissimus) Gl, amare (= minna habēn) O, amor B, Gl, I, MF, N, NGl, O, PG, WH, ardor Gl, caritas B, Gl, MH, N, NGl, O, OG, T, WH, causa potentiae (= umbi giwaltes minna) N, cupido N, desiderium Gl, dilectio B, FG, Gl, MF, N, NGl, O, T, WH, (diligere) N, O, dulcedo Gl, (furor) Gl, (gaudere) N?, (gratia) Gl, N, humanitas Gl, (ignis) Gl, ignis divinus et fervor (= gotes minna) N, ob ambitum dignitatis (= umbi ambahtes minna) N, ob studium propensius (= umbi mihhila minna) N, pro tuendo iure (= umbi rehtes minna) N, (studium) Gl, tui causa (= umbi dīna minna) N, viscera Gl, (vultus) Gl; Vw.: s. hei-, līb-, liob-, māg-, meri-; Hw.: vgl. as. *minna?, minnia*, minnea*; Q.: B, FG, FP, GB, Gl (Ende 8. Jh.), GV, I (Ende 8. Jh.), LN, M, MF, MH, N, NGl, O, OG, OT, PG, Ph, PN, StE, R, T, WH; I.: Lbd. lat. amor, caritas, dilectio; E.: germ. *menjō, st. F. (ō), Erinnerung, Andenken, Liebe; vgl. idg. *men- (3), *menə-, *mnā-, *mnē-, *mneh$_2$-, V., denken, Pokorny 726; W.: mhd. minne, st. F., sw. F., Freundschaft, Liebe, Zuneigung, Wohlwollen; nhd. Minne, F., „Minne", Liebe, DW 12, 2238; R.: umbi ... minna: nhd. um ... willen; ne. for the sake of s.o.; ÜG.: lat. ob ambitum N, pro delectione N, ob studium N; R.: umbi dīna minna: nhd. deinetwegen; ne. for your sake; ÜG.: lat. tui causa N; R.: minna habēn: nhd. jemanden lieben; ne. love s.o.; ÜG.: lat amare O; R.: mit minnōm wesan: nhd. einander in Liebe zugetan sein (V.); ne. be attached in love; Son.: Tgl06 (Ende 8. Jh.)

The related words for the concept of *Minne* are, in Old High German, the words *minnaglīh*, *minnaglīhho*, *minnahaft*, *minnahafto*, *minnalīh*, *minnalīhho*, *minnasam*, and *minnasamo* for 'loving', *minnalust* for 'lust for love', *minnāri* for 'lover', *minnasamī*, *minnī*, and *minnahaftī* for 'love', and *minnēn* for 'to love'. (Köbler 2014) The Dutch word *min* ('love') can also be traced to the Indo-European root. (Sijs 2015) The words *minna/minne* in Old High German and Middle High German were obviously subject to the projection of socio-cultural concepts, such as the Christian concept of love as 'charity' and 'caritas', besides other concepts of love relating predominantly to ardent love. In the next passages we will discuss its function as the object of the projection of another concept of love called

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Minne in contemporary German, and its structural similarity to the Arabic concept for 'favouritism'.

II. Theoretical and Historical Considerations on the German '*Minne*' and the Arabic 'منة': Comparisons of the Linguistic Conceptualizations of Favouritism

In this section we shall look at the prehistoric roots for the German '*Minne*' and the Arabic 'منة', which can be considered in the Indo-European and the Semitic language families as the origin for reflexes in natural languages. Both in the case of German and Arabic, the early ages are lacking in any records of written texts, until the late 8th century for German and the 5th century for Arabic. So the reliance on the hypothetical proto-languages is necessary for compensating for the lack of historical documentation. Since we find equivalences both in terms of the morphological material and the semantic meaning attached, we conclude here that the conceptual and morphological similarities indicate that a pre-historical common origin must have existed.

The group of reflexes of the Proto-Indo-European roots in natural European languages, in which the German words *minna/mine/Minne* are localized, circulates semantically in the field of cognitive actions, usually the action of remembering and thinking. The Proto-Indo-European roots **men-* and **mnā-* have the meaning of 'to think'. Reflexes in natural languages exist, according to Starostin's comparative root database in the *Tower of Babel Project* in the Tokharian A *mnu*, B *mañu* for 'desire', the Old Indian *manuté*, *mányate* for 'believe', the Avestan *manah-* for 'sense', 'thought', and 'opinion'. The Armenian *imanam* 'to undestand', the Old Greek *mémona* 'thinking', 'striving' and *ménos* for 'mind', 'courage', 'anger', 'power', and 'urge', *mnáomaị* means 'remember' and *mnā̆mā̆* is 'memory' and 'mentioning'. Other reflexes are the Slavic **mьnētī*, **mьnītь*, **-mę̑nǫ̑tī*, **pā-mę̑tь*, the Baltic **min-ê̂-*, **miñ-* (*men-a-*), **min-s-l-iã̂*, **man-s-l-iã̂*, **min-ê̂-*, **miñ-t-i-*, **men-a-*, **man-î̂-*, *miṅ̂-tl-ā̂*, and the Germanic **man-*, **mun-z-*, **man-ō-*, **min-ǝ-iō*/**min-d-iō*, **mun-d-i-*, and **mun-t=*, the Latin *meminī* for 'to remember', 'to mention', 'to think about' and *mens* for 'faculty of thinking', 'mind', 'thought', and 'opinion' and *commentum* as 'lie' and 'plan'. The Celtic roots **men-*, **mon-*, **menmen-*, and **mnto-* developed to the Old Irish *do-moniur* for 'to believe'. (Starostin 2015) The Proto-Semitic roots **mVnVw-* and **ʔVmVn-* in the Afro-Asiatic etymology have the meanings 'to count', 'to test' and 'to try' in the case of roots with three radicals and, for roots with four radicals the meanings are 'to be certain', and 'to believe'. These roots are realized in the Akkadian *manū*, the Hebrew *mny* and *ʔmn*, the Aramaic *hēmīn*, the Arabic *mnw* [*-u-*] and *ʔmn* [-

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a-], the Epigraphic South Arabian *ʔmn*, Mehri *hāmōn*, Jibbali *ʔun*, and the Harsusi *ʔamōn*. Starostin (2015) mentions that the meanings 'to test' and 'to try' may be "the most archaic in this group of words, serving as a source of other meanings connected with intellectual activities as such." (Starostin 2015) The related Proto-Afro-Asiatic root * (*ʔV-*) *mVn-* has the meanings 'to know' and 'to test' and is present in the reflexes of the Semitic root **mVnVw-* 'to count', 'to test', 'to try' and **ʔVmVn-* for 'to be certain' and 'to believe', the Western Chadic **man-* for 'to know', the Central Chadic **ma/un-* 'to analyze', 'to understand', 'surely', the East Chadic **min-* 'to warn', the Central Cushitic (Agaw) **ʔamVn-* 'to believe', the Low East Cushitic **man-* 'to mind', and the Warazi (Dullay) **Hemen-* for 'to see'. The Proto-Indo-European roots **men-* and **mnā-*, which are the hypothetical roots for the German word '*Minne*', seem to correspond to the Proto-Semitic roots **mVnVw-* and **ʔVmVn-*, insofar as they describe a mental activity. The actually surprising issue seems to be the fact that the Proto-Indo-European roots **men-* and **mnā-* have resulted in the realization of the reflex of the German word '*Minne*', which means that its meaning changed from that of an intellectual act to that of an emotional state – love. Another word, which entered the European languages as a loanword, is a derivation of the Semitic root **ʔVmVn-*, namely the word *amen* used as an consecrated formula at the end of a Christian prayer or as a statement expressing assent or approval. The word *amen* was transmitted from the Late Latin *amen*, the Greek and Hebrew *'āmēn* for 'certainly' and 'verily' and the root *'āman* (*ʔmn*) for 'to be firm', as a reflex in the Semitic roots. The Arabic root, which produces the reflex of 'favour', is the trilingual root *m-n-n.* This trilingual root *m-n-n* is the root we equate to the Indo-Germanic root **men-*.

Due to the morphological closeness in question, we also discuss here another Proto-Semitic root, which matches the meaning of the German word '*Minne*' as physical love in the Late Middle Ages: the trilingual Arabic root *m-n-y* refers to the physical aspects of love in its reflexes. The Proto-Semitic root **mny* in the Afro-Asiatic etymology has the meanings 'to have intercourse', 'to love', and 'to desire'. The Akkadian *menû* (*manû*) means 'to love' and 'to become fond of so'. The Arabic word *mny* means 'to ejaculate', 'to desire', and 'to want'; *maniyy* (منيّ) is 'sperm' or 'female discharge'. The Ethiopian Geʕez *tamannaya* means 'to wish', 'to desire', 'to be eager for', *tamnet* is 'wish', 'desire', and 'lust', the Tigre *təmänna* means 'to wish', the Tigrai *tämännäyä* is 'to desire', the Amharic *tämäññä* is 'to desire', 'to wish', 'to long for', the East Ethiopic *(tä) männi* is 'wish', the Mehri *mátni* means 'to wish', the Jibbali *mútni* means 'to want' and 'to wish', and the Harsusi *emtōni* means 'to wish'. The Soqotri *méni* means 'sperm' and 'female secrete of the vagina.' In contemporary Arabic (Wehr: 826), the verbs منى, منا, and منو, related to the root *m-n-a*, comprise as meanings 'put to the test', 'try', used in religious contexts, for a human

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being put to the test by God, ‘to raise a desire’, ‘make someone hope for something’, ‘ejaculate semen’, ‘to desire’, and ‘to wish’. The noun منية has the meanings ‘wish’, ‘desire’, and ‘object of desire’. The noun تمنية has the meaning ‘ejaculation’ and تمن means ‘wish’ and ‘desire’. The root *m-n-n* (من) in contemporary Arabic has as associated meanings ‘to be kind’, ‘to be benevolent’, ‘to show mercy’, ‘to prove a favour’, ‘to allow’, and ‘to give as a present’. The masculine noun *manna* مَنّ is the equivalent of the feminine noun *minnah* منة and comprises the meanings of ‘grant’, ‘favor’, ‘benevolence’, ‘gift’, ‘honeydew’, and ‘Manna’ (Wehr: 824). The noun *munnah* (منة) has the meanings ‘power’ and ‘strength’. The Proto-Afro-Asiatic root **min*- has the meaning of ‘want’ and has reflexes in the Semitic root **mVnVy*- for ‘love’, ‘be favourable’, ‘desire’, and ‘want’, the Eastern Chadic root **mVn*- for ‘love’ and ‘like’, the Central Chadic root **mun*- for ‘love’, ‘want’, and ‘prefer’, and the East Chadic root **mVn*- ‘favorite (co-wife) ’ and ‘preferer’. (Starostin 2015) In contemporary Arabic, we distinguish the root *m-n-n*, *m-n-a* and a-*m-n-a*, and *m-n-y*. The root *m-n-n* establishes the meaning of ‘favour’; so the word من as the verb ‘to favour’ refers to the root *m-n-n;* منة as a noun, ‘favour’ also refers to the root *m-n-n;* منان as an active participle, ‘favouring’ is used as an article for Allah and the word منة ‘power’ refers to the root *m-n-n.* On the contrary, the root *m-n-y* refers to another concept, of ‘trying’, which developed words with additional connotations of physical love. The word ,منىmeaning ‘to test’ and ‘to try’ refers to the root *m-n-a*; تمنى as a derived stem V of the verb means ‘to wish’, from the root *m-n-a*; also, منية for ‘wish’ and ‘desire’ refers to the roots *m-n-a* and *a-m-n-a.* The word منون, mening ‘death’, refers to the root *m-n-a*, with the basic meaning of ‘fate’. The word منى ‘semen’ refers to the root *m-n-a.*

The critical question is if we can connect the Proto-Semitic roots **mVnVw*- and **ʔVmVn*- and the Arabic root *m-n-n* (and not the Proto-Semitic root **mny* and the Arabic root *m-n-y*) in the Afro Asiatic etymology to the Proto-Indo-European roots **men*- and **mnā*-, which are considered to be the origin of the words *minna* and *Minne*. Here we have, without any doubt, a semantic congruence between the meanings of the two Proto-languages circulating around the concept of ‘thinking’. On the other hand, the Proto-Indo-European roots **men*- and **mnā*- for the word *minna/mine/Minne* also seem to be semantically related to the Proto-Semitic root **mny*, which in the Afro-Asiatic etymology has the meanings ‘to have intercourse’, ‘to love’, and ‘to desire’, at least when taking into account the sexual connotation of *Minne* in the Late Middle Ages. At the level of historical reflexes such as *Minne* in Old High German and Middle High German, as well as in other Germanic languages, the Proto-Indo-European roots **men*- and **mnā*- seem to be the hypothetical roots for a purely intellectual action, the reflex in natural languages usually having the meaning of ‘think’. According to Starostin’s etymology, the Germanic roots

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**man-, *mun-z-, *man-ō-, *min-ɵ-iō/*min-d-iō, *mun-d-i-* and **mun-t=* are the hypothetical origin of the word '*minne*' in the Old High German language. The Proto-Germanic roots **man-, *munz-, *manōn-, *minɵiō, *mindiō, *mundi-*, and **munt=* have the two basic meanings of 'to think' and 'to consider'. Their reflexes are in the Gothic **munan* for 'consider' and 'believe', the Old Norse *man* for 'to insure', 'to think', 'to intent', *minni* for 'memory' and 'remembrance', the Norwegian *muna* for 'pleasure', 'lust', 'increase', and 'use'; the Old Swedish *mon* means 'will', while the contemporary Swedish *mɔn* means 'difference', 'value', and 'use'. The Old Danish *mon* means 'value', 'advantage', and 'property'. The Old English *man* mean 'think', *manian* means 'monish', and *myne* is 'memory', desire', and 'love'. The Middle English *mind* (*e*) means 'sense' and 'memory'. Contemporary English has *mind* as a reflex of this root. In Old Saxon *mina* is 'love'. Middle Dutch *mine* is 'memory', 'love', and 'friendship'. The Middle Low German *minne* is derived from Old High German *minna* for 'caring love' and 'religious love', 'affection', 'memory', 'striving', 'desire', and 'intercourse'. The Middle High German *minne* means 'friendly memory', 'remembrance', 'a gift given for memory (souvenir), 'gift', and religious love'. The above mentioned reflexes in the Germanic languages entail semantic fields which in the Arabic language are covered by the two roots *m-n-n* and *m-n-y*. The question arising is why exactly it was only in the Germanic language family and in the German dialects that the word '*minne*' came into existence. Other languages of the Indo-European language family are topographically closer to the Middle East. Travel and exchange between Semitic and European countries were not common at the time. So do we have here a case of a prehistoric common linguistic material shared between the languages of the two branches, which both in the case of Arabic and Germanic languages can be traced back to a partially shared meaning?

III. Early Sources of the Use of the Arabic noun *minnah* منة: The Concept of 'Favour' and the Root of *minnah* منة and the Related Words in the *Quran*

The *Quran* is one text in classical Arabic studied for the semantic field of words, which is derived from the root *m-n-n*. The *Quran*, as the central religious text of Islam, is believed by Muslims to be verbally revealed by God to Muhammad, through the angel Gabriel in the time from 22 December 609 CE to 632 CE. The word مِنَّة itself is not listed in the *Quran*, but the related tri-literal root with the letters *mim nun nun* (م ن ن) occurs 27 times in the Quran in four derived forms (*The Quranic Arabic Corpus* 2014):

16 times as the verb *manna* (مَنَّ)
6 times as the noun *mann* (مَنّ)

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1 time as the noun *manūn (*مَنُون)
4 times as the passive participle mamnūn (مَمْنُون)

These forms are mainly placed in verbal and nominal expressions. The verb مَنَّ *manna* has the meaning ‘to favour’, to be gracious’, ‘to grant’, and ‘to confer a favour’.

(3:164:2)	مَنَّ	manna	‘bestowed a favour’	لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ
(4:94:30)	فَمَنَّ	famanna	‘then conferred favour’	كَذَٰلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا
(6:53:7)	مَنَّ	manna	‘ (whom has been) favoured’	أَهَٰؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا
(12:90:11)	مَنَّ	manna	‘Allah has been gracious’	قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا
(14:11:11)	يَمُنّ	yamunnu	‘bestows His Grace’	وَلَٰكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
(20:37:2)	مَنَنَّا	manannā	‘we conferred a favour’	وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ
(26:22:3)	تَمُنُّهَا	tamunnuhā	‘with which you reproach’	وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ
(28:5:3)	نَمُنَّ	namunna	‘bestow a favour’	وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ
(28:82:18)	مَنّ	manna	‘Allah had favoured’	لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا
(37:114:2)	مَنَنَّا	manannā	‘we conferred favour’	وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ
(38:39:3)	فَامْنُن	fa-um'nun	‘so grant’	هَٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
(49:17:1)	يَمُنُّون	yamunnūna	‘they consider (it) a favour’	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ
(49:17:7)	تَمُنُّوا	tamunnū	‘consider a favour’	يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ
(49:17:12)	يَمُنُّ	yamunnu	‘has conferred a favour’	بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ
(52:27:1)	فَمَنّ	famanna	‘but Allah conferred favour’	فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ
(74:6:2)	تَمْنُنْ	tamnun	‘confer favour’	وَلَا تَمْنُنْ تَسْتَكْثِرُ

The noun الْمَنَّ *al-mana* refers to the Biblical and Quranic *Manna*, while in the expression مَنًّا, *mannan* it refers to ‘favour’.

(2:57:6)	الْمَنَّ	*al-manna*	‘the manna’	وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ
(2:262:12)	مَنًّا	*mannan*	‘ (with) reminders of generosity’	الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا
(2:264:7)	بِالْمَنّ	*bil-manni*	‘with reminders (of it) ’	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ
(7:160:31)	الْمَنَّ	*al-manna*	‘the manna’	وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوَىٰ
(20:80:13)	الْمَنّ	*al-manna*	‘the Manna’	وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ
(47:4:13)	مَنًّا	*mannan*	‘a favour’	حَتَّىٰ إِذَا أَثْخَنْتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً

The noun الْمَنُون (*al-manūni*) means ‘a misfortune of time’ and is listed in contemporary dictionaries with the meaning ‘death’:

(52:30:7) الْمَنُون *al-manūni* ‘a misfortune of time’ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ

As a passive participle مَمْنُون (*mamnūnin*) means ‘never ending’, مَمْنُونٍ (*mamnūnin*) means ‘end’, and مَمْنُون (*mamnūnin*) means ‘ending’.

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(41:8:9)	مَمْنُون	*mamnūnin*	‘never ending’	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
(68:3:5)	مَمْنُونٍ	*mamnūnin*	‘end’	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ
(84:25:9	مَمْنُون	*mamnūnin*	‘ending’	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
(95:6:9)	مَمْنُونٍ	*mamnūnin*	‘ending’	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُون

Salmoné (1889), in *An Advanced Learner's Arabic-English Dictionary*, associated to the root with the letters *mim nun nun* (م ن ن) the following words and meanings:

مَنَّ	Verb	‘gracious’, ‘kind to’, ‘granted to’, ‘bestowed upon (favour) ’, ‘reproached’, ‘up-braided’, ‘fatigued’, ‘exhausted’
مَنّ	Noun	‘favour’, ‘graciousness’, ‘gift’, ‘Manna’, ’ a certain weight (2 pounds) ’, ‘finedust’
مِنَّة	Noun	‘favour’, ‘benefit’, ‘grace’, ‘bounty’, ‘kindness’, ‘benevolence’, ‘reproach (for benefits received) ’
مُنَّة	Noun	‘power’, ‘strength’, ‘weakness’
مَنِيْن	Noun and Adverb	‘weak’, ‘weakened’, ‘strong’, ‘fine dust’
مَنُوْن	Noun	‘death’, ‘destiny’, ‘fate’
مَنَّان	Noun and Adjective	‘benevolent’, ‘kind’, ‘benign’, ‘beneficent’, ‘gracious, ‘bountiful’, ‘liberal’, ‘benefactor’. As an, article ‘the gracious one, ‘god’, ‘one who reproaches for benefits received’.
مَنَّانَة	Noun	‘marriage portion’

In the Quran the verb منة *m-n-n* has the meaning ‘to favour’, to be gracious’, ‘to grant’, ‘to confer a favour’. The noun ألمنة *al-manna* refers to the Biblical and Quranic *Manna* and in the expression منا *mannan* it refers to ‘favour’. So we can trace the verb من *m-n-n* to the Semitic root, which is also a reflex in the Hebrew language. According to Starostin’s (2015) etymology of the Proto-Semitic roots **mVnVw*- and **ʔVmVn*-, in Afro-Asiatic etymology they have the meanings ‘count’, ‘test’, ‘try’, ‘be certain’, and ‘believe’. Theses roots are realized in the Akkadian *manū*, the Hebrew *mny* and *ʔmn*, Aramaic *hēmīn*, the Arabic *mnw*[-*u*-] and *ʔmn* [-*a*-], the Epigraphic South Arabian *ʔmn*, Mehri *hāmōn*, Jibbali *ʔun*, and the Harsusi *ʔamōn*. The Old Syrian root *ʔ-m-n* is traced to the Semitic *ʔmn* in Old South Arabian, with the meanings ‘to be firm’, ‘true’, ‘steady’ (Sanmartín). In the *Hebrew Bible* (*A Hebrew-English Bible* 2015) *manna* occurs in *Exodus* 16. 33, *Numbers* 11.7, *Joshua* 5.12, *Deuteronomy* 8.3, *Nehemiah* 9.20, and *Psalms* 78.24. In *Numbers* 11.7 the *manna* is described:

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ז וְהַמָּן, כִּזְרַע-גַּד הוּא; וְעֵינוֹ, כְּעֵין הַבְּדֹלַח.

7 Now the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

In *Strong's Concordance* (2015), the entry 2580 '*chen*' has the meanings of 'favour', and 'grace'. The masculine noun חֵן is also translated in the *Bible* as 'adornment', 'charm', 'favour', 'grace'. The earliest appearance in the *Hebrew Bible* is in *Genesis* (*Genesis* 6:8; *Genesis* 39:21). The etymology of the name *Minnith* in the Hebrew Bible discusses, in *Biblical Name Vault* (2015), the Hebrew root *mnn* in the context of Semitic languages. The name Minnith occurs twice in the *Bible* for a city in Ammonite territory. It is stated that "there are quite a few different words of the form מן (*mn*), and much of the associated etymology is unclear." The masculine noun מן (man I) is what we know as Manna (*Exodus* 16:15, *Numbers* 11:7, Joshua 5:12), which isn't a translation, but a transliteration of a Greek interpretation. (…) The interrogative pronoun מן (man II), meaning *what?* is used only in *Exodus* 16:15, in reference to Manna. (…) The preposition מן (*min*) expresses the idea of separation. (…) The assumed root מנן (*mnn*) is thought to have to do with *to separate*, which obviously puts it in vicinity of the preposition מן (*min*). It produces only one derivative, the masculine noun מן (*men*), meaning portion (*Psalm* 45:9). (…) Morphologically not far removed from the previous root מנן (*mnn*), the root-verb מנה (*mana*) means *to count* (*Genesis* 13:16, 2 *Samuel* 24:1, *Psalm* 90:12) or assign (*Isaiah* 53:12, *Daniel* 1:5) – which brings it in close vicinity to the preposition מן (min). In order to count for something, it has to be distinguished from the others, after all. Studies of cognates show that this verb may have also been used in the sense of to be bounteous. Its derivatives are the feminine noun מנה (*mana*), meaning portion or part (*Exodus* 29:26, *Nehemiah* 8:10), the masculine noun מנה (*maneh*), which is a unit of weight, a.k.a. the *mina* (*Ezekiel* 45:12, 1 Kings 10:17), the masculine noun מנה (*moneh*), meaning time (…). This word occurs only once, in Genesis 31:7. The feminine noun מנת (*menat*) means "portion" (*Nehemiah* 12:44, *Jeremiah* 13:25), while the masculine noun מנון (*manon*) is a dubious word. It is to be observed that the Hebrew language has the root *mnn* מנן (*mnn*) as a derivation of the preposition *mn* for "separation", with the associated meaning 'to separate', which, as an activity of separating, matches the semantic concept of a second root-verb מנה (*mana*), which means '*to count*'. In the Arabic language, the *Lisan al-Arab* of Ibn Manzur mentions that the

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root *m-n-n* has the meaning 'to count', whereas in the *Quran* and in contemporary dictionaries it is associated with 'favour'. As Arabic roots of the *Quran*, the *Project Root List* (2015) lists the root *m-n-n*, which has the meaning 'to confer or bestow a benefit or favour to someone', 'to be bountiful or beneficent or gratuitous', 'to be reasonable (too reasonable to do that which is deemed bad) ', the root *m-n-ʿ*, with the meanings of 'to prevent or hinder or hold back', 'to impede/withhold/arrest/restrain', 'to keep/debar/preclude/inhibit', 'to forbid/prohibit/interdict', 'deny or refuse', 'to protect or defend or guard a thing', 'dispute or contest', 'resist or withstand', 'to strengthen or fortify', 'to make a thing inaccessible or unapproachable or difficult to access'. The root *m-n-y* has the meanings 'to try or to prove someone', 'to mediate', 'to wish', and 'to desire'. Among the Semitic roots, *The American Heritage Dictionary Semitic Roots Appendix* lists the roots *m-n-n*, *m-n-w*, and *ʿ-m-n*. The root *m-n-n* is here West Semitic and has the meanings 'to be kind', 'to show favour', 'to patronize', and 'to disdain'. The English word *mann* derived from Aramaic and Hebrew is akin to the Arabic *mann* for 'favour', 'gift', 'honeydew', 'manna' and *manna* for 'to be kind' and 'to show favour'. The root *m-n-w* means 'to count', with the English reflexes *mina* from the Akkadian *manû* for a unit of weight and from *manû* 'to count'. The English *Minyan* is derived from the Mishnaic Hebrew *minyān* for 'count', 'number', 'minyan' and from the Aramaic *minyānā* for 'count', 'number' and *mənā* 'to count'. The root *ʿ-m-n* is West Semitic for 'to be firm', 'confirmed', 'reliable', 'faithful', 'have faith', 'believe'. As reflexes in the English language, there is amen from the Hebrew *ʾāmēn* for 'truly' and 'certainly' and *mammon* from the Aramaic *māmonā*, which is probably derived from the Mishnaic Hebrew *mammon* and the earlier **maʾmōn* and the Hebrew *ʾāman*, 'to be firm'. While the *Quran* and the *Bible* are examples for the religious love for God and its expressions in the context of the social ethical conduct of society and its religious prescriptions, profane literature also used the concept. At this point we have a socio-cultural change from tribal society to the structured society of the empire, with nobility seeking to express itself.

III. The Socio-Cultural Background of the Emergence of 'Favour' and 'Love':

A Comparison between Arabic Love Poetry and European 'Courtly Love'

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The emergence of the concept of 'favour' and 'love' as socio-cultural concepts must be understood as a socio-cultural phenomenon, which reflected the social and cultural norms of a high class in a hierarchical society, as nobility not only described itself in its writings, but also reflected itself as an active group maintaining the social structure of the time. The process of establishing a hierarchical society with kings and nobility, after a phase of tribalism, occurred both in Arabia and in Europe. Structurally, the genre *ghasal*, as Arabic love poetry, covers the same topics as the later emerging *Minnesang*; both were songs describing 'love' from the perspective of the unreachable beloved. It seems that this kind of 'courtly love poetry' emerged in cultures which had developed from the tribal level to the more complex level of the kingdom; its earliest examples come from the Empire of Persia. Allen (2015) mentions that in the majority of the early Arabic love poems of the Bedouins, the beloved is absent. Emerged later, ʿUdhrī poetry belongs to a courtly love tradition, which might have been a precedent to the "development of a similar strand in Western literatures during the Middle Ages". The poetry written by ʿUdhrī poets belongs to Jamīl Buthaynah, Majnūn Laylā, and Kuthayyir ʿAzzah. Their names entail the names of the beloved; this is a structural aspect of duality, which later on also appears in the dialogue structure, which in other kinds of poetry plays an important role". In the hanged poem of Imruʾal-Qay the departure is described thus (Johnson 1917; 2015):

> *Stop, oh my friends, let us pause to weep over the remembrance of my beloved.*
> *Here was her abode on the edge of the sandy desert between Dakhool and Howmal.*
> *(...)*
> *On the morning of our separation it was as if I stood in the gardens of our tribe,*
> *Amid the acacia-shrubs where my eyes were blinded with tears by the smart from the bursting pods of colocynth.*
> *As I lament thus in the place made desolate, my friends stop their camels;*
> *They cry to me "Do not die of grief; bear this sorrow patiently."*
> *Nay, the cure of my sorrow must come from gushing tears.*
> *Yet, is there any hope that this desolation can bring me solace?*
> *So before ever I met Unaizah, did I mourn for two others;*
> *My fate had been the same with Ummul-Huwairith and her neighbour Ummul-Rahab in Masal.*

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Allen (2015) states that Imruʾal-Qay is a "clear precedent to another strand of love poetry that emerged in Arabia's urban centres (…) early in the Islamic era", named after ʿUmar ibn Abī Rabīʿah, "whose poems reveal much closer contact with the beloved and reflect a strongly narcissistic attitude on the part of the poem's speaker." (…) Elements from these two strands were blended into a unified tradition of the Arabic love poem (*ghazal*). (…) The genres of *zajal* and *muwashshah* that "originated in Muslim Spain had love as their primary theme. Often blending both ʿUmarī and ʿUdhrī themes with songs and popular poems in Romance dialects, they present a blend of images and motifs that is representative of the cultural environment in which they were created." In his *Troubadour Poetry: An Intercultural Experience*, Abdelwahed (2015) writes that troubadour poetry of the lyric love poetry which appeared in medieval Spain, in the period from the 9th to the 13th centuries CE, refers to the Arabic poetry of *muwwashah* and the *kharja* (*jarga*). The French troubadours were mostly of noble birth. Immigrants from Baghad to the Maghreb and Andalusia brought Arabic music. "Arabic literary history and culture witnessed outstanding love poets, love stories and thus love poetry. For example Qays Ibn al-Mulawwah, known as 'Majnun' or the 'Mad One', was the prototype of the hero of courtly romance and an exemplum for the Sufi mystic. There are also many Hubb Udri poets of 7th century Arabia. Thus, the love and mystic poetry of Andalusia was not new to the Arabs, though it was seen as something unique and widely celebrated, especially in the West. Arabic strophic love poetry started in the 9th century in the Baghdad of the Abbasides. The Romantic poetic tradition of love and lovers was the mainstream literature on the theory of love. The ethically and religiously oriented subtype of work on love represented by some writers was to participate in the writing of love theory. Abdelwahed (2015) notes that Arabic love poetry "established itself swiftly and flourished in Andalusia, then it spread into southern France and other parts of Europe, including German-speaking land of the Rhine and Danube (534 A.H / 1150 AD) and Palmero and Sicily and southern Italy (604-634 A.H. / 1220-1250 AD). Afterwards, they exerted influence upon the Italian sonnet, the poetry of the Iberian Peninsula and England. In England, where, about 1250 CE, the ruling classes spoke Norman French, there was a sudden flourishing of vernacular spontaneous song. The Arabic genre *muwashshah* is a popular genre which treated of love, praise, and marthiya (mourning), *hijaï*

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('invective'), *mujun* ('frivolity'), and *zhud* ('asceticism'). In the genre *zajal*, one makes erotic or panegyric verses as in the *qasida*. What distinguishes the *muwashshah* and *zajal* from the poem (*qasida*) is its *kharja.* The *muwashah* was a panegyric poem, *khamriya* was a wine song for the drinking-sessions of court society and the *ghazal* was a love song composed to be performed in the audience-room of the prince. The Arabic contribution to the literature of Europe was by the genres of the *zajal*, *muwashshahat* and *kharja*, challed '*jarcha*' in Spanish. Ibn Sina's *Treatise on Love* (*Risdla fi'l-'Ishq*, literally *An Epistle on Love*) must be considered as one of the philosophical works, with a strong impact on Arabic and European Medieval literature. Among the words of the Arabic language, which are equivalent to the English 'love' and the German 'Liebe' Ibn Sina used *'ishq* (عشق) to refer to passionate love for any object, person, or God, which also comprises the Old and Middle High German wide meanings of *minna* and *minne.* The noun حب ('*hubb*') is the most general term for love, besides عشق ('*'ishq*') for 'passionate love' and 'romantic relationship', in contrast to familial love. شغف ('*shaghaf*') is used for passion and sensual desire or lust. The genre of the '*jarchas*', lyrical poems of anonym writers between the years 1000 and 1250, is a comparable genre of love poetry in Spain, which is due to the closeness to the Arabic culture and the presence of Arabic interest. The '*jarchas*' were written in Spanish and Arabic, in Hebrew or Arabic characters. Here the concept of love as physical love ('*amor*') is used as in this example (Solà-Solé 1973):

tanto amare tanto amare
habîb tanto amare
enfermeron olios nidios

¡Tanto amar, tanto amar,
amigo, tanto amar!
¡Enfermaron unos ojos brillantes
y duelen tan mal!

The troubadours of late 11th century Spain were influential to the related movements throughout Europe, among them the *Minnesang* in Germany; both shared the lyrical genre and the theme of 'love'. The poetry of the troubadours is assumed to have been influenced by the culture of the Arabs who settled in Southern Spain. It is agreed among researchers

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(Borchard 2003; Gennrich 1951) that the minne-singers (‘*Minnesänger*’) were noble poets and musicians on the territory of today’s Germany from the 12th to the 14th century. They are the German equivalent to the Spanish and French Troubadours and Trouvères. They shared the cult of love and the artificial construction of courtly love. The German *Minnesänger* were influenced by their French counterparts and even took French texts and replaced them with German translations in Middle High German language (*Kontrafakturen*). From the uses of the terminology of ‘love’ for ‘courtly love’, which in Spain and France is derived from the Latin ‘amor’ in *amors* and *amor*, we must conclude that there was no loanword which circulated and ended up as *Minne* or *minna* in Old High German. Since we obviously have no written records of the German language prior to the early 8th century, we have no records of the way in which the word ‘*minna*’ might have entered the Germanic lexicon at the time of prehistoric Germanic culture.

In both Western and Arabic love poetry the communicative actions of the persons involved in the descriptions of love are used as a literary structural device. Recent research has investigated the Minnesang as a form of communication between the persons portrayed (Oberlin 2014: 175-196; Köbele (2013: 299-331), Lembke (2013). Remembering or thinking of the lover appears both in the Arabic love poetry of the *ghasal* and the German *Minnesang* as a common action. The Arabic word *ġazal* (غزل) has a specific form and has one topic: love, specifically an unconditional and superior kind of love, unrequited love for the lover whose beloved is unattainable. The Arabic *ghasal* and the German *Minnelied* have structural similarities. In the research in the field it is assumed that German poetry discovered the genre of the *ghasal* in the 19th century (Ünlü 1991: 24). The Arabic root *ġ-z-l* غزل comprises the meanings ‘to spin’ and ‘to weave’ and also ‘to act in love’, ‘to flirt’ and ‘praise in verses’. The noun غزل (*ġazl*) means ‘weaving’ or ‘spinning’ and in the plural it means ‘thread‘. The noun غزل ġazal means ‘flirt’, ‘love’, ‘love of words’, ‘talk between lovers’ and ‘love poetry’. (Wehr: 602) The Ghazal, which represents a conversation between lover and beloved, originated in Persia in the 4th and 6th centuries CE. Platonic love was a term coined to describe a spiritual kind of love, in contrast to physical love. The earliest known German ‘*Minnesänger’*, Der von Kürenberg, employs *minne* as follows for the unrequited love of the man, who has to leave the woman who wants to love him back in derived love (*minne*) in the *Zinnenlied* (Neumann 1991):

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Nû brinc mir her vil balde mîn ros, mîn îsengewant,	*Now bring me immediately my horse and my armour,*
wan ich muoz einer vrouwen rûmen diu lant,	*because I have to vacate (for) a lady the land;*
diu wil mich des betwingen, daz ich ir holt sî.	*who wants to force me that I love her.*
Si muoz der mîner minne iemer darbende sîn.	*She must be deprived from my love forever.*

The German verb *darben* entails the meanings 'to be deprived from' and 'to suffer' from the deprivation; the woman (*vrouwe*) is the one who is separated from the *minne* of the man who leaves. The strophe has been interpreted as the counterpart of the man who speaks to the woman, who speaks in the previous strophe:

Ich stuont mir nehtint spâte / an einer zinnen.	*I stood late at night on a battlement.*
dô hôrte ich einen ritter / vil wol singen	*Then I heard a knight singing beautifully*
in Kürenberges wîse / al ûz der menigîn,	*in the Kürenberger way out of the crowd.*
er muoz mir diu lant rûmen / ald ich geniete mich sîn.	*He needs to vacate the land (for) me or I enjoy him.*

The first strophe anticipates the song of the man who has to leave the land and leave behind the woman suffering from the *minne* of the knight. Even though the unrequited love is in this *Zinnelied* already a typical motive of the *Minnesang*, it shares with the *ghasal* the active decision of the man to leave the country of a woman and refrain from answering her love, which is actually the opposite of the usual confirmation of love in the *Minnesang.* The *minne* in this Middle High German poem entails the aspect of remembered love, past love, love which finds no answer from the beloved, surprisingly, not from the perspective of the man, but of the woman left behind. Among researchers of German culture in the Middle Ages, it is accepted that the *Minnelied* is a kind of poetry of love songs. This genre follows the requirements of the genre and reflects the life and social order of the nobility and their art, which came to Germany from France in the late 11th century. In Arabic the word *minnah* does not appear in the context of love, but is used for the economic or social preference of a person, as a favoured person. It never had a prominent role in Arabic love poetry, as *minne* has in German love poetry. The linguist Sahib Ibn Abbad (d. 995) who was the grand vizier of the Buyid dynasty in Rey, in his *Al-Muhit fi al-Lughah (Ocean in the Language)* explains the word مُنَّةُ as the 'strength of the heart' (مُنَّةُ الْقَلْبِ) and (Ibn Abbad: 971) and as the 'maturity of the woman' (جَهَازُ الْمَرْأَةِ). Even though the conceptualization of favouritism in

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both the Arabic and German language takes its way from the intellectual area of thinking, the socio-cultural formation is different: favouritism in the Arabic socio-cultural context is an economic favouritism of a person, while in the context of *mine*, as love between the sexes, favouritism is only one aspect of the concept of *Minne* as a socially conditioned state of the collective mind of the nobility in the Middle Ages. The *minne* is the description of the practice of love, which is aware of the social conditions of the nobility. It is, as an ethical paradigm, a piece of literature of the writers who established their ethical guidelines and described the conditions of their social existence. As a principle, favouritism could be present in any social and cultural area of society, such as gender relations expressed in contemporary literature and music, or economic relations and political structures.

V. The Concept of 'Thinking' in the Indo-European Roots ***men-, *menə-, *mnā-, *mnē, *mneh-* and their Reflexes in Natural Languages

In the case of the contemporary German word *Minne* in New High German, the word has left the active lexicon of the vernacular New High German language, but remains in the thesaurus as an archaic word, which was formerly used and now depicts an aspect of the history of Germanic culture. It was no longer in use in the time of the New High German language, and since 1500 was replaced by the word '*Liebe*' ('love'). Not all reflexes related to the concept of '*minna*/*minne*' in the natural Germanic languages, which belong to the Germanic language family, are related to the concept of 'love'; most of them maintain the basic concept of 'think' associated to the Indo-Germanic roots **men-*, **menə-*, **mnā-*, **mnē*, **mneh-* for 'think'. The Indo-European reflexes in the natural languages belonging to this language branch show various semantic meanings, which we can classify as words belonging to different semantic fields:

(1) purely subjective and critical thinking
(2) spiritual or religions mental activity
(3) emotional affectionate thinking
(4) irrational mental activity or mental disorder,
(5) other mental kinds of activity

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The words related to the Indo-Germanic roots **men-*, **menə-*, **mnā-*, **mnē*, and **mneh-* for 'think', which are still in use, are the German verb '*meinen*' ('to mean') and '*Meinung*' ('opinion') (semantic field 1). The verb *mahnen* means 'to admonish' (semantic field 1). Pokorny's Indo-Germanic etymon *men-* for 'to think', 'mind', 'spiritual activity' for the semantic fields 'think', 'reflect', and 'mind' has Indo-European reflexes in the natural languages, which are listed by Slocum (2015): the Celtic Old Irish *domoiniur* means 'to think' and 'believe' (semantic fields 1 and 2). The Old English *gemynd* means 'mind' and 'memory', *gemyndig/gemindig* stand for 'mindful' and *myne* means 'mind' (semantic field 1). The Middle English *admonesten* stands for 'to admonish' (semantic field 1). In contemporary English *amentia* is the clinical state of insufficient mental development (semantic field 4), *amnesty* is the grant of pardon to groups of individuals (semantic field 1), a *comment* is an explanatory treatise/record of events (semantic field 1), and *mind* is the place associated with memory and recollection (semantic field 1). The Germanic Dutch word *manikin* means 'small/dainty creature' and 'darling' (semantic field 2). The *Minnesinger* is the German lyric poet or musician of the 12th and 14th centuries. The West-Germanic Old Frisian verb *monia* means 'to claim' and 'admonish' (semantic field 1). The Old Saxon *manōn* means 'to warn', 'to suggest', 'to admonish' (semantic field 1), the Old High German *gimunt* is 'mind' and 'memory' (semantic field 1), *manōn/manēn* means 'to warn', 'to suggest', and 'to monish' (semantic field 1). The Middle High German *minnesinger* is used for 'minnesinger' and 'courtly love singer' (semantic field 3). The German *mahnen* means 'to admonish' (semantic field 1). Germanic Old Norse *minni* is 'memory' and *muna* is 'remember' (semantic field 1). *Munu* means 'to will' and 'to be about to' (semantic field 1). The Icelandic *munr* means 'mind', 'longing' and 'love' (semantic field 1 and 3). The Swedish *minne* is 'memory' (semantic field 1). The East-Germanic Gothic *gamunds* is 'memory' and 'remembrance', *munan* is 'think' (semantic field 1), and *muns* is 'purpose', 'device', 'readiness' (semantic field 5). The Italic Latin *admoneo* means 'to warn' and 'to admonish' (semantic field 1). *Comminiscor* means 'to invent' and 'to imagine' (semantic field 5). *Memini* is 'remember', *mens* is 'mind', *mentio* is 'mention', 'act of mentioning' (semantic field 1), and *moneo* means 'to warn' and 'to admonish' (semantic field 1). The Slavic Old Church Slavonic *mьněti*, *mьnjǫ*, and *mьniši* mean 'think' and 'believe' (semantic field 1 and 2). The Greek *amnēstos* is

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'forgotten' (semantic field 4), *anamimnēskesthai* means 'remember' and *anamnesis* 'remembrance' (semantic field 1), *mainomai* is 'to be mad' (semantic field 4), *mania* is 'craziness' (semantic field 4), *mantis* is 'prophet' and 'diviner' (semantic field 2), *mimnēskomai* and *mnaomai* mean 'remember' (semantic field 1), and *memai* 'speak' (semantic field 5). The Classical Armenian *imanam* has the meanings 'learn' and 'understand' (semantic field 5). Iranian Avestan *manyeite* is 'to think' (semantic field 1). The Sanskrit *mánas* is 'mind' (semantic field 1), *mantra* is a sacred counsel (semantic field 2) and *mantrin* means 'counsellor' (semantic field 1). (Slocum 2015) So a part of the Germanic natural languages develop out of the conceptual meaning of the Indo-Germanic etymon in Pokorny's list, with the conceptual meaning of 'love'. Among them are the German, Dutch, English, and Icelandic languages. In the German language we find the movement of semantic meanings, which we can compare to the one in German; while Old English *man* means 'to think' and *manian* means 'to admonish', *myne* means 'memory', desire', and 'love'. In Middle English *mind* (*e*), with the meanings 'sense' and 'memory' we find the ancestor for the contemporary word 'mind' in the English language.

Within the Semitic languages, the root *m-n-n* can be embedded into the conceptualization of 'love' in the Semitic language family. The Proto-Semitic root **mny* in Afro-Asiatic etymologies comprises the meanings 'to have intercourse', 'to love', and 'to desire' and has its reflexes in the Arabic *mny* for 'ejaculate', 'desire', and 'want'. Köbler (2015), in the dictionary of Old High German, has the following entries: The Old High German verb *minnēn* for 'to love' in Middle High German is *minnen* for 'give a gift' and 'to love'. The Old High German noun *minnī* means 'love' and *minnōn* comprises 'to love', 'to adore', 'to care about'. The entry 'Minne' in the *Deutsches Wörterbuch von Jacob Grimm und Wilhelm Grimm* (2015) contains the observation that the word 'minne' is only known in Old High German and the dialects derived from it. *Minne* was used for caring love either among humans or between god and humans; it was used in legal language as a term for a voluntary act, in contrast to legally forced action. In Middle High German *minne* is used for physical and erotic love and attraction. Since the 16th century the word was no longer used, but experienced a revival in the 17th century, due to the usage of the term by educated scholars who studied ancient medieval documents of German literature.

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minne, f.amor.
1) das wort ist nur im ahd., alts., fries. und den daraus erwachsenen dialekten bezeugt: ahd. minna (aus minja), mhd. minne; alts. altnfr. minnia, minnea, mnd. mnl. minne; fries. minne, und findet sich sonst nicht, weder im gothischen, noch im altnord., wo das neutr. minni andenken, erinnerung, gedächtnistrank (für mindi, wie munnr mund für mundr), vielmehr dem goth. gaminþi μνεία entspricht und mit goth. anaminds ὑπόνοια in verbindung steht, noch endlich im ags., wo ein seltenes myne, vîf-myne liebe, aus der bedeutung der absicht, des strebens erwachsen, zu goth. muns gedanke, ratschlusz tritt.

The emergence of the concept of 'Minne' as a socio-cultural phenomenon of the German culture of the 11th and 14th centuries, with its associated functions, which fall out of the basic conceptual meaning of the roots for the concept of 'thinking' it derived from, cannot be considered as independently of the socio-cultural developments in other European countries, especially the countries of the Western Romanic languages in Spain and France or of the influence of Arabic culture coming from Spain into France to Germany. The knowledge of Arabic language and literature among educated European scholars and artists might have had an impact on the semantic extension of the German words related to the concept of *Minne* as a *stratum* beneath the contemporary German language. As we can see from the use of *minne* as a term for the Christian concept of charity (*caritas*), it was not uncommon to use the word for foreign concepts from different cultures which entered Germanic pagan society.

VI. Contemporary Uses of the Words '*minnah*' ('منة') and '*Minne*' and the Conceptualization of 'Favour' and 'Love' in Past and Present Languages

In the linguistic material we discussed here, the conceptualization of 'favour' is present in words of the thesaurus of the German and Arabic languages: both in the contemporary words 'منة' and '*Minne*' in contemporary Arabic and German, the meaning of 'favour' is present. In contemporary German another word covers this semantic meaning, the word *Gunst*, which is the semantic equivalent of the contemporary English word 'favour'. The conceptualization of 'favour' in Arabic and Older German languages exemplifies the same change of basic conceptual meanings attached to morphological material; in the cases of the conceptualization of 'favour' in Arabic and Old High German we have the semantic change from the meaning 'think' to the meaning 'favour' and 'love'.

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On the contrary, both the contemporary English word ‘favour’ and the contemporary Spanish word ‘favor’ derived from the Latin language and entered the thesauri of these languages as loanwords from the Latin *favere*, with the meaning ‘to favour’. The contemporary English noun ‘favour’ comprises the meanings, according to the *Collins English Dictionary,* of ‘approving attitude’, ‘good will’, ‘act performed out of good will, generosity, or mercy’, ‘prejudice and partiality’, ‘favouritism’, ‘a condition of being regarded with approval or good will (especially in the phrases in favour, out of favour) ’, ‘leave’, ‘permission’, ‘a token of love, goodwill, etc. ’, ‘a small gift or toy given to a guest at a party’. In historical terms, ‘favour’ means ‘a badge or ribbon worn or given to indicate loyalty, often bestowed on a knight by a lady’, in British English ‘a communication, especially a business letter‘, ‘appearance‘, ‘find favour with to be’, ‘approved of by someone’, ‘approving‘, ‘to the benefit of’, and in the banking and finance sector ‘made out to’ for a cheque etc., and ‘in order to show preference for’. As a verb, ‘favour’ means ‘to regard with especial kindness or approval’, ‘to treat with partiality or favouritism’, ‘to support’, ‘advocate’, ‘to perform a favour for’, ‘oblige’, ‘to help’, ‘facilitate’, ‘to resemble’, ‘to wear habitually’, and ‘to treat gingerly or with tenderness’. We see that the etymology of the English word *favour* belongs neither to the Germanic language family nor to the Semitic language family, where its general meaning extended to the specific meanings of derived from economic and socio-cultural contexts.

The *Lisan al-Arab* of Ibn Manzur mentions that the root *m-n-n* has the meaning ‘to count’, whereas in the *Quran* and in contemporary dictionaries it is associated with ‘favour‘. The word *minnah* (منة) in contemporary Arabic dictionaries is translated as ‘favour’. Thus, the *Deutsch-Arabisches Woerterbuch* edited by Schregle (1972: 345) mentions as a translation ‘*Gunst*’ (‘favour’). Wehr (1976: 824) translates the word *minnah* (منة) as ‘Gnade’ (‘mercy’, ‘favour’) of a higher authority, ‘Güte’ (‘kindness’), ‘Gunst’ (‘favour’), ‘Freundlichkeit’ (‘friendliness’), ‘Wohlwollen’ (‘benevolence’), ‘Wohltat’ (‘good deed’, ‘benevolent act’), and ‘Geschenk’ (‘gift’). In the contemporary Arabic dictionary *Lessan* (2015), *minnah* (منة) is translated into English as ‘favour’, and ‘obligation’, and in German as ‘Gnade’. In Spanish it is represented as ‘don’, ‘favor’, ‘gracia’, and ‘merced’, in this dictionary. The semantic differentiation in all cases depends on the socio-cultural context of religion, interpersonal relationships in the social norms of a culture or the economic relationships between humans. Based on the semantic congruence of the hypothetical roots for

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German and Arabic, we have proposed semantic and socio-cultural parallels relating to the love poetry of the Middle Ages, arguing that the identity of the carriers of the meaning of the concept of 'favour' in both the Arabic and the German language existed before the historical time; due to the lack of written texts we cannot trace any linguistic movements, but we have the hypothetical roots of the proto-languages for German and Arabic, which show a common pattern for the development of the concept of 'favour': In both cases the conceptualization of 'favour' was based on the linguistic material for the concept of 'reminding thinking'. The emerging concepts of 'favour' and 'love' are determined in the framework of the socio-cultural context of German culture in the Middle Ages. In the Arabic language the concept of favouritism is an economic concept. But the reflexes in both languages show that both were able to represent the comprehensive semantic field of meanings around the concept of 'favouritism'.

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