

I buy, Ich kaufe, & J'achète as Arabic dialectal variants: A radical linguistic theory approach

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Abstract: This paper aims to examine the Arabic dialectal status of English, German, French, Latin, Greek, and Sanskrit from a radical linguistic (or lexical root) theory perspective. The data consists of a short commercial or economic text, including the above italicized title words with some more key business terms (46 in total) like *acquire, bill, bourse, buy, cent, commerce, dollar, exchange, gain, lose, market, merchant, money, pay, sell, sale, shop, steal, stocks, trade*. Although all such words, the results show, have true Arabic cognates, with the same or similar forms and meanings, their different forms are all found to be due to natural and plausible causes and different routes of linguistic change. For example, English *buy* derives via Old English *bycgan* from Arabic *bai3* 'buy, sell', dropping /3/; German *kaufen/verkaufen* 'buy/sell' obtains from Arabic *qaawa* 'buy & sell' where /q & w/ became /k & f/; French *acheter* 'buy' is from Arabic *ishtara* 'buy'; *trade* derives from Arabic *taajar* 'trade' via reordering and turning /j/ into /d/; *pay* comes via French from Latin *pacare* 'to please, satisfy (a creditor)' from Arabic *bawk, baak* (v) 'buy and sell', turning /k/ into /y/. Consequently, the results indicate, contrary to Comparative Method and Family Tree-model claims, that Arabic, English, and all Indo-European languages are affiliated to the same language, let alone the same family. In particular, they show that English, German, French, and Latin are really Arabic dialects because Arabic has all the cognates for English *buy*, German *kaufen*, French *acheter*, and Latin *pacare* while all the others have one each. They, therefore, prove the adequacy of the radical linguistic (or lexical root) theory according to which Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language with Arabic being their origin all because of its phonetic capacity and huge lexical variety and wealth; it further indicates that there is a radical language from which all human languages stemmed and which has been preserved almost intact in Arabic without which it is impossible to interpret such lexical richness.

Keywords: Commercial Terms, Arabic, English, German, French, Latin, Greek, Sanskrit, Historical Linguistics, Lexical Root (Radical Linguistic) Theory, Language Change, Language Relationships

1. Introduction

The inextricably close genetic relationship between Arabic, English, German, French, Latin, Greek, Sanskrit, and the so-called Indo-European languages in general has been firmly established in a good number of studies (Jassem 2012a-f, 2013a-q, 2014a-j). More precisely, thirty-three studies have been undertaken on all language levels so far: phonetically, morphologically, grammatically, and semantically or lexically. On the phonetic plane, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: viz., the glottals, pharyngeals, uvulars, and velars; needless to say, the phonetic analysis recurred in all his studies.

Morphologically, three studies established the Arabic origins of English, German, French, Latin, and Greek inflectional 'plural and gender' markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (Jassem 2013b). Grammatically, eight papers described the Arabic origins of English, German, French, Latin, Greek, and Sanskrit personal pronouns (Jassem 2012c, 2013l), determiners (Jassem 2012d), verb 'to be' (Jassem 2012e), question and modal words (Jassem 2014b), and prepositions and conjunctions (Jassem 2014c). In addition, two papers examined the Arabic origins of pronouns in Chinese (Jassem 2014h) and Basque and Finnish (Jassem 2014i), which belong to traditionally different language families- i.e., non-Indo-European.

Lexically, twenty studies successfully traced the Arabic

origins of English, German, French, Latin, Greek and Sanskrit words in key semantic fields- namely, numeral words (Jassem 2012a), common religious terms (Jassem 2012b), water and sea terms (Jassem 2013d), air and fire terms (Jassem 2013e), celestial and terrestrial terms (Jassem 2013f), animal terms (Jassem (2013g), body part terms (Jassem 2013h), speech and writing terms (Jassem 2013i), time words (Jassem 2013j), family words (Jassem 2013k), cutting and breaking words (Jassem 2013m), movement and action words (Jassem 2013n), perceptual and sensual words (Jassem 2013o), cognitive and mental words (Jassem 2013p), love and sexual words (Jassem 2013q), wining and dining words (Jassem 2014a), divine and theological terms (Jassem 2014d), proper names (Jassem 2014f), mathematical and computational terms (2014g), and colour and artistic terms (Jassem 2014j).

Finally, on the applied linguistics level, Jassem (2014e) extended this approach to the field of translation studies, showing how cultural universals can be translated radically (i.e., by using cognates) between Arabic and such languages. In a nutshell, in all such studies, Arabic, English, German, and French words, for example, were true cognates with similar or identical forms and meanings, whose differences are due to natural and plausible causes and diverse routes of linguistic change.

The examination of such language relationships has been initially based on the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-g) and subsequently in its slightly revised and extended version called radical linguistic theory (Jassem h-j), both of which originally derive their name from the use of lexical (consonantal) roots or radicals in retracing genetic relationships between words in world languages. It first emerged as a rejection of the Comparative (Historical Linguistics) Method or Family Tree Model for classifying Arabic as a member of a different language family from English, German, French, and the so-called Indo-European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Yule 2006; Campbell 2004: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all thirty-three studies, Jassem (2012a-f, 2013a-q, 2014a-j) firmly demonstrated, on the contrary, the closely-knit genetic relationship between Arabic and such languages phonetically, morphologically, grammatically, and semantically or lexically so much so that they can be really considered dialects of the same language, with Arabic being the source or parent language.

This paper examines the Arabic dialectal status, origins, and/or cognates of select key commercial terms in English, German, French, and Indo-European languages, especially the italicized title words. All such languages, it advocates, came from an earlier perfect, sudden Radical Language from which all human languages emanated in the first place, to which they can be traced, and which has survived into different forms in today's languages, with Arabic being the closest descendant. The remainder of the paper is organized into four sections: (ii) research methods, (iii) results, (iv) discussion, and (v) conclusion.

2. Research Methods

2.1. The Data

The data consists of a short commercial text, including the italicized main paper title words together with select key terms (46 in number) like *acquire, bill, bourse, buy, cent, commerce, dollar, exchange, gain, lose, market, merchant, money, pay, sell, sale, shop, steal, stocks, trade*. Their selection has been based on the author's knowledge of their frequency and use and English dictionaries. They usually occur in today's fully natural English, German, and French conversations as the following exemplary text shows.

Charles: I buy and sell. What do you buy?

Karl (in German): Ich kaufe und verkaufe. Was kaufen Sie?

Charles (in French): J'achete et vende. Qu'est-ce que vous achetez?

The above text can be expanded to include more economic words still, e.g.,

Charles: I buy and sell; I'm a merchant, a trader, a salesman, a businessman, an economist, a creditor.

Charlotte: What do you deal in?

Charles: I buy and sell all cheap sheep in a shop in the market.

Charlotte: How do you pay the price and cost the bills?

Charles: I pay that in money: dollars and cents; the cost of bills in credits.

Charlotte: Do you gain and lose? Give and take?

Charles: As a money trader in the stock exchange market, aye. Some stocks are cheap, some costly.

Every word in the above fully natural English text has a true Arabic cognate as will be shown in the analysis below. To facilitate reference, they will be arranged alphabetically together with brief linguistic comments in (3.) below.

As for etymological data for English and Indo-European languages, all references are for Harper (2014); for Arabic, the meanings are for Ibn Manzoor (2013) in the main and Ibn Seedah (1996: 12/ 251-56, 261-62, 275-97).

In transcribing the data, normal Romanized spelling is used for all languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds, including /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /t, d, dh, & s/, and // for the glottal stop (Jassem 2013e).

2.2. Data Analysis

2.2.1. Theoretical Framework: Radical Linguistic Theory

The theoretical framework for data analysis will be the Radical Linguistic Theory (Jassem 2014h-j), a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-g). The lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-i) was so called because of employing the lexical (consonantal) roots or radicals in examining genetic relationships, for instance, between Arabic, English, German, and French

words such as the derivation of *observation* from *serve* (or simply *srv*) (see Jassem 2013o) and *description* (*subscription*, *prescription*, *inscription*) from *scribe* (*scrb*) (see Jassem 2013i, 2014e). The main reason for that is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation and vowels such as *observation* (*srv*) as the underlined affixes clearly show. Historically speaking, classical and modern Arabic dictionaries (e.g., Ibn Manzoor 1974, 2013) used consonantal roots in listing lexical entries, a characteristically unique practice first founded by Alkhaleel, an 8th century Arabic linguist, lexicographer, musician, and mathematician (Jassem 2012e).

The Lexical Root Theory has a simple structure, consisting of a theoretical principle or hypothesis and five practical procedures of analysis. The principle states that:

Arabic and English as well as the so-called Indo-European languages are not only genetically related but also are directly descended from one language, which may be Arabic in the end. In fact, it claims in its strongest version that they are all dialects of the same language, whose differences are due to natural and plausible causes and different courses of linguistic change.

In the Radical Linguistic Theory, the above principle has been slightly revised to read:

All human languages are genetically related, which eventually emanated from a single, perfect, sudden language which developed over time into countless human dialects and languages, that continue to become simpler and simpler. That original first language, which may be called Radical or Root Language, has not died out at all but has instead survived uninterruptedly into modern day languages to various degrees where some languages have preserved words and forms more than others. Perhaps Arabic, on spatial and temporal grounds, has preserved almost all of its features phonetically, morphologically, syntactically or grammatically, and semantically or lexically.

As to the five applied procedures of the Lexical Root Theory which have been used all along to empirically prove that principle in data collection and analysis, they remain the same in the revised version: i.e., (a) methodological, (b) lexicological, (c) linguistic, (d) relational, and (e) comparative/historical. As all have been reasonably described in the above studies (Jassem 2012a-f, 2013a-q, 2014a-j), a brief summary will suffice here.

Firstly, the methodological procedure concerns data collection, selection, and statistical analysis. Apart from loan words, *all* language words, affixes, and phonemes are amenable to investigation, and *not only* the core vocabulary as is the common practice in the field (Crystal 2010; Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178). However, data selection is practically inevitable since no single study can accomplish that at one time, no matter how ambitious it might be. The most appropriate method for approaching that goal would be to use semantic fields such as the present and the above topics. Cumulative evidence

from such findings will aid in formulating rules and laws of language change at a later stage (cf. Jassem 2012f, 2013a-f, 2013l). The statistical analysis employs the percentage formula (see 2.2 below).

Secondly, the lexicological procedure is the initial step in the analysis. Words are analyzed by (i) deleting affixes (e.g., *explained* → *plain*), (ii) using primarily consonantal roots or radicals (e.g., *plain* → *pln*), and (iii) search for correspondence in meaning on the basis of word etymologies and origins as a guide (e.g., Harper 2014), which should be used with discretion, though. The final outcome yields Arabic *baien*, *baan* (v) 'clear, plain' via /l/-insertion or split from /n/ (Jassem 2013i).

Thirdly, the linguistic procedure handles the analysis of the phonetic, morphological, grammatical and semantic structures and differences between words. The phonetic analysis examines sound changes within and across categories. More precisely, consonants may change their place and manner of articulation as well as voicing. At the level of place, bilabial consonants ↔ labio-dental ↔ dental ↔ alveolar ↔ palatal ↔ velar ↔ uvular ↔ pharyngeal ↔ glottal (where ↔ signals change in both directions); at the level of manner, stops ↔ fricatives ↔ affricates ↔ nasals ↔ laterals ↔ approximants; and at the level of voice, voiced consonants ↔ voiceless. For example, /t/ may naturally and/or plausibly turn into /d/ by voice, /s/ by manner, /l/ by place and voice, or /th & k/ by place and manner. The literature (Roach 2008; Campbell 2006; Jassem 2012a-f, 2013a-q, 2014a-j; Algeo 2010) is replete with examples.

In similar fashion, vowels change as well. Although the number of vowels differ greatly within and between English (Roach 2008; Celce-Mercia et al 2010) and Arabic (Jassem 2012g, 1987, 1993), all can be reduced to three basic long vowels /a: (aa), i: (ee), & u: (oo)/ (and their short versions besides the two diphthongs /ai (ay)/ and /au (aw)/ which are a kind of /i:/ and /u:/ respectively). They may change according to modifications in (i) tongue part (e.g., front ↔ centre ↔ back), (ii) tongue height (e.g., high ↔ mid ↔ low), (iii) length (e.g., long ↔ short), and (iv) lip shape (e.g., round ↔ unround). In fact, the vowels can be, more or less, treated like consonants where /i:/ is a kind of /j (y)/, /u:/ a kind of /w/, and /a:/ a kind of /h/ or vice versa. Their functions are mainly (i) phonetic in linking consonants to each other in speech and (ii) grammatical by indicating tense, word class, and number (e.g., *sing*, *sang*, *sung*, *song*; *man*/*men*). Thus their semantic weight is marginal in significance, if not at all. For these reasons, vowels may be totally ignored in the analysis because the limited nature of the changes do not affect the final semantic result at all.

Sound changes result in natural and plausible processes like assimilation, dissimilation, deletion, merger, insertion, split, reordering, substitution, syllable loss, re-syllabification, consonant cluster reduction or creation and so on. In addition, sound change may operate in a multi-directional, cyclic, and lexically-diffuse or irregular manner (for detail, see Jassem 2012a-f, 2013c).

Regarding the morphological and grammatical analyses,

some overlap obtains. The former examines the inflectional and derivational aspects of words in general (Jassem 2012f, 2013a-b); the latter handles grammatical classes, categories, and functions like determiners, pronouns, prepositions, question words, nouns, verbs, and case (Jassem 2012c-e, 2013l, 2014b-c). Since their influence on the basic meaning of the lexical root is marginal, inflectional and derivational morphemes may also be ignored altogether. As both morphological and grammatical features have already been dealt with in full, there may be no need to include them in every single case later.

As regards the semantic analysis, meaning relationships between words are examined, including lexical stability, multiplicity, convergence, divergence, shift, split, change, and variability. Stability means that word meanings have remained constant over time. Multiplicity denotes that words might have two or more meanings. Convergence means two or more formally and semantically similar Arabic words might have yielded the same cognate in English. Divergence signals that words became opposites or antonyms of one another. Shift indicates that words switched their sense within the same field. Lexical split means a word led to two different cognates. Change means a new meaning developed. Variability signals the presence of two or more variants for the same word (for detail, see Jassem 2012a-f).

Fourthly, the relational procedure accounts for the relationship between form and meaning from three angles: (i) formal and semantic similarity (e.g., *three, third, tertiary* and Arabic *thalath* 'three' (Damascus Arabic *talaat* (Jassem 2012a)), (ii) formal similarity and semantic difference (e.g., *ship* and *sheep* (Jassem 2012b), and (iii) formal difference and semantic similarity (e.g., *quarter, quadrant, carat, cadre* and Arabic *qeeraat* 'a fourth; carat' (Jassem 2012a)). As in the morphological and syntactic or grammatical procedures, there is no need to tackle it in every single case for it will lead to undesirably lengthy treatments.

Finally, the comparative historical analysis compares every word in English in particular and German, French, Greek, Latin, and Sanskrit in general with its Arabic counterpart phonetically, morphologically, and semantically on the basis of its history and development in English (e.g., Harper 2014; Pyles and Algeo 1993) and Arabic (e.g., Ibn Manzour 2013; Ibn Seedah 1996) besides the author's knowledge of both Arabic as a first language and English as an equal second language. Discretion should be exercised here due to uncertainties and inaccuracies, especially in Harper's work, though.

To sum up, the most appropriate operational procedure in relating words to each other genetically would be to:

- (i) select a word,
- (ii) identify the source language meaning (e.g., English, Latin, Greek) on the basis of especially word root history or etymology. It is essential to begin with meanings, not sounds or sound laws; the former will lead you to the cognate naturally and automatically; the latter will get you lost definitely,
- (iii) search for the equivalent meaning in the target

language (e.g., Arabic), looking for cognates: i.e., sister words with similar forms and meanings, and

- (iv) finally, analyze the cognates by (a) stripping each word down to its consonantal root, base, or stem, and (b) by explaining the differences and similarities in form and meaning between the cognates by following the above steps lexicologically, phonetically, morphologically, and semantically.

That is the whole story simply and truly. For example, *Augustine* (*Augusta, Augustan, Augustus*) all come from Latin *August* 'holy, sacred', English *Ghost*, and German *Geist*, which eventually derives from Arabic *qudus* (*al-qudus*) '(the-) holy, sacred' via reordering and turning /l, q, & d/ into /u, g, & t/ (for detail, see Jassem 2014e-f).

2.2.2. Statistical Analysis

The percentage formula will be used for calculating the ratio of cognate words or shared vocabulary, which is obtained by dividing the number of cognates over the total number of investigated words multiplied by a 100. For example, suppose the total number of investigated words is 100, of which 90 are true cognates. The percentage of cognates is calculated thus: $90/100 = 9 \times 100 = 90\%$. Finally, the results are checked against Cowley's (1997: 173, 182) formula to determine whether such words belong to the same language or family (for a survey, see Jassem 2012a-b). Needless to say, the percentage formula is a standard statistical technique in linguistics and applied linguistics as well as all other disciplines (e.g., Jassem 1987, 1993, 1994a-b).

3. Results

The main focus of the results will be on the Arabic lexical (consonantal) radicals or roots of English, German, French, Latin, Greek, and Sanskrit words. Therefore, affixes and vowels or their exact quality will be overlooked generally for having little or no semantic impact whatsoever on the final output.

Acheter is 'buy' in French, which comes straight from Arabic *ishtara* 'buy', *shara* (v) 'sell'. See **buy & sell**.

Acquire (*acquisition*) via Old French from Latin *acquirere* 'acquire, gain' from Arabic *qana/aqna* 'acquire, own', turning /n/ into /r/. See **gain**.

Bank (*banknote*) 'earthen incline, edge of a river' via French from Old Danish *banke* 'sandbank' from Arabic *nabk* 'raised ground' via reordering or *janb* 'side' via reversal and turning /j/ into /k/. As to note, it comes from Arabic *naD* 'a kind of money', replacing /D/ by t/.

Bill has several meanings, which came via Old English *bill* 'sword, chopping tool; bird's beak', German *Beil* (*bihal*), Anglo-French/Latin *bille/billa* 'list; written statement' from Latin *bullā* 'decree, seal, bubble, boss, stud, amulet for the neck' from Arabic *bahl* 'curse; little money' via /h/-loss; *billa(t)* 'eloquence, fluency in speech', *ball* 'talk, unfair swearing; unfair swearer, unjust foe'; *yalab/'alab* 'steel' via reordering and lexical shift; *balbool(at)* '(tea pot) tube' via

syllable reduction and lexical shift; or *barra'a(t)*, *bara* (v) 'knife, sharpener'. The meaning 'invoice, account' developed in the 15th century from Arabic *ba3l* 'hire pay, salary, rent' or *bahl* 'little money' via lexical shift and /3 (h)/-loss. All are formally and semantically similar. See pay/foot the bill.

Book (*a seat, table, hotel room*) via Old English *boc*, *bocian* (v) 'book, writing', German *Buch* from Arabic *kitaab*, *kutub* (pl.) 'book' via reversal and /t & k/-merger (Jassem 2013i); or Arabic *bawk* 'buy & sell' via lexical shift. See **pay**.

Bourse (*bursary, bursar, disburse, reimburse, purse*) via Old French *borse* 'money bag, purse', from Latin *bursa* 'bag', from Arabic *jiraab* '(money) bag, purse' or *qiraab* 'bag' via reversal and turning /j (q)/ into /s/. See **purse**.

Business (*busy*) via Old English *bisignes* 'care, anxiety, occupation', from (Low German) *bisig* 'careful, anxious, busy, diligent, occupied', from Arabic *kasb*, *kaasib* (adj.), *kasiba* (v) 'work, occupation; earning' via reversal and turning /k/ into /y (g)/; or *sab2*, *saabi2* (adj.), *sabi2a* (v) 'looking for/after one's livelihood or work; rest, quietude, peace of mind, stillness, freedom from work, leisure' via lexical shift or divergence, reordering, and turning /2/ into /g (y)/.

Buy (*bought*) via Old English *bycgan* (past tense *bohte*) 'buy, pay for, acquire', Old Saxon *buggian*, Gothic *bugjan* from Arabic *bai3(at)*, *baa3* (v) 'sell', *'ibtaa3* (v) 'buy'; /3/ was lost.

In German and French, different words are used, which are **kaufen/verkaufen** 'buy/sell' in the former and **acheter** 'buy' in the latter, which have their respective Arabic cognates as well. See **acheter** and **kaufen**.

Capital (*capital money*) via Old French, from Latin *capitalis* 'of the head', *caput* 'head' from Arabic *qubba(t)* 'top, head' or *qabaD* 'hold in fist, catch, capture' where /q & D/ became /k & t/. See **money**.

Cashier (*cash*) via Middle French *caissier* 'treasurer', from *caisse* 'money box', from Latin *capsa* 'box', from Arabic *khaazin* 'lit., storer; treasurer', *khazan* (v) where /kh/ became /k/ while /z & n/ merged into /sh/. See **money**.

Cent (*century, centenary, centennial, percentage, percentile*) via Latin *centum* 'hundred; a hundredth part; US currency unit' from Arabic *hind* (also *hunaidat*, *hindeed*) 'of camels, a hundred'; /h & d/ became /s & t/ (Jassem 2012a, 2014g).

Change (*exchange, money exchange*) via Old French *changier* 'change', from Latin *cambi(a)re* 'exchange, barter', from Arabic *saniha*, *tasannah* 'change'; /(t)s & h/ became /ch & g/.

Cheap (*chapman*) 'low in price' via Old English *ceap* 'traffic, a purchase', from Latin *caupo* 'petty tradesman, huckster', from Arabic *bakhs* 'low in price, cheap' via reversal and /kh & s/-merger into /ch/. Alternatively, it is from Arabic *qaawi* 'buyer & seller; trader' in which /q & w/ became /ch & p/. See **kaufen**.

Coin (*coinage*) via Old French *coing* 'wedge; stamp; piece of money; corner, angle; create', from Latin *cuneus* 'a wedge', from Arabic *sinn/sann* 'tooth; arrow, wedge', *sinaan* (pl.) 'arrows', *sinna(t)* (n) 'ploughing iron', *sunna(t)* (n)

'face, image/picture, forehead and eyebrows', *sanna* (v) 'sharpen, improve, create'; lexical shift and turning /s/ into /k/ applied.

Commerce (*commercial, merchant, merchandise*) via Middle French from Latin *commercium* 'trade, trafficking' as a compound of (i) *com-* 'together' from Arabic *jam3*, *jamee3* 'together, all' via /3/-loss and replacing /j/ by /k/ (Jassem 2013a, 2014c) and (ii) *merx* (genitive *mercis*) 'merchandise, wares', *mercere* (v) 'deal in, buy', from Italic root **merk-* 'referring to various types of economics', from Arabic *marj(at)* 'ill-dealing, ill-faith; a wide flat green area for grazing animals, pasture; mixture' where /j/ became /k/ besides lexical shift; *majr*; *amjar* (v) 'usury, interest; buying (unborn baby camel)' via reordering, turning /j/ into /k (s)/, and lexical shift; or *mukaara(t)* (n.), *mukaari* (adj.), *kara* (v) 'hiring animals of burden to others for money; such a business' via reordering, changing /k/ into /s/, and lexical shift. See **market & merchant**.

Cost (*costly*) via Old French *cost* (Modern *cout*) 'cost; hardship' from Latin *costare* (*constare*) 'lit., to stand at', as a compound of (i) *com-/con-* 'with, together' from Arabic *jamee3* 'together, all' via /3/-loss and turning /j/ into /k/ and (ii) *stare* 'stand' from Arabic *jatha* 'sit', changing /j & th/ into /s & t/. Alternatively, it derives from Arabic *qisT* 'weight, balance; justice' via lexical shift; or *kees(at)* 'lit., sack, purse; price, expense' via lexical shift as in spoken Syrian Arabic *3ala keesi* 'lit., on my bag; I pay'.

Credit (*accredit, accreditation, creed, credo, credential, incredible, incredulous, incredulity*) via Latin *credium* 'a loan', *creditere* (v) 'to trust, entrust, believe' from Arabic *qurDat*, *qarD* 'a loan'; /q & D/ became /k & d/ (Jassem 2013i, 2013p, 2014e).

Dealer via Old English *dælere* 'divider, distributor, negotiator', *dælan* (v) 'divide, share', *dæl* (n) 'part, share, quantity, amount', German *Teil*, from Arabic *daawal* (also *tadaawal*) 'deal; circulate; buy and sell', *doola(t)* (n) 'the thing dealt in with'; or *dallal*, *dallaal* (n) 'to gather buyer and seller'.

Dollar (*dale*) via German *daler/taler*; short for *Joachimstaler* 'lit., gulden of Joachimstal, a valley money-minting town in Bohemia, Germany' from Arabic *lad(ee)d* 'river side', *lidd* 'a Palestinian town' via reversal and /t/-insertion; *Tal3(at)/Tuloo3* 'hill, uphill', *Tala3* (v) 'ascend, rise' via lexical divergence, changing /T/ into /d/, and /3/-loss; from *deenaar* 'dinar; Arab currency unit', *deenari* 'a horse', *dannar* (v) 'of one's face, to irradiate, glow' where /n/ became /l/; or *dilaala(t)*, *dallal* (v) 'the value or worth of buying and selling'.

Economy (*economical, economize*) via French from Latin *oconomia* from Greek *oikonomia* 'household management', from *oikonomos* 'manager, steward' as a compound of (i) Greek *oikos* 'house' (Latin *vicus* 'district', *vicinus* 'near', Old English *wic* 'dwelling, village'), from Arabic *qoos* 'monk's home', *2awsh* 'house' where /2 & sh/ became /k & s/, or *khushsha(t)* 'petty house', *khashsha* (v) 'enter' where /kh & sh/ became /k & s/ and (ii) *nomos* 'managing', *nemein* (v) 'manage' from Arabic *nam(m)a* 'to grow larger; increase' via

lexical shift or *maana* 'to manage as owner, have the (moral) power/right to', *moona(t)* (n) 'household provisions, supplies', *mawwan* (v) 'to supply with foodstuffs' via reversal. Alternatively, it comes, as an indivisible whole, from Arabic *ghunm*, *ghanam*, *aghnaam* (pl.), *ghanima* (v) 'gain, increase and growth, something taken by force, tax revenues; plenty, much; sheep' via lexical shift and turning /gh/ into /k/ or from *ni3ma(t)*, *ni3am/an3aam* (pl.) 'wealth, money, food, happiness; domestic animals' where /3/ became /k/.

Estimate (*esteem*) from Latin *aestimatus*, *aestimare* (v) 'to value, appraise' from Arabic *qeemat*, *qaiam* (v) 'estimate, value'; /q/ split into /st/; or *saama*, *sawm(at)* 'estimate, price up' via /t/-insertion.

Exchange (*change, money exchange*) See **change**.

Finance (*fine, finish, infinity*) via French from Latin *finis* 'a payment in settlement, fine, or tax', *finer* (v) 'to end, limit' from Arabic *nafaq/anfaq* 'end, spend' via reordering and turning /q/ into /s/; *fana/fania* 'end, finish' (Jassem 2013m, 2014d); or from Arabic *fuloos* 'money', turning /l/ into /n/.

Foot (pay) the bill from Arabic *dafa3* 'pay' via reversal, /3/-loss, and turning /d/ into /t/; or from Arabic *fatt* (*fuloos*) 'paying (money); lit., dividing'. See **pay**.

Fund (*funds, fundamental, profound*) via French *fond* 'bottom, ground, floor; a merchant's basic stock or capital', from Latin *fundus* 'bottom, foundation, piece of land', (Greek *pythmen* 'bottom, foundation', Sanskrit *budhnaḥ*, Old English *botm* 'lowest part'), from Arabic *fadan* 'palace', *fad(d)aan* 'farm; known amount; farming cow or bull' via reordering and lexical shift; or *baTn*, *baaTin* 'bottom, depth' via reordering and turning /b & T/ into /f & d/.

Gain via Middle French *gain* from Old French *gaigne* 'gain, profit; arable land', Middle English *gaignage* 'profit from agriculture' from Arabic *jana* 'gain; reap, harvest' or *ghania* 'become rich', turning /j (gh)/ into /g/.

Give via Old English *giefan* 'give', German *geben* from Arabic *jaba* 'obtain' or *jaaba* 'bring' via lexical shift and turning /j & b/ into /g & v/.

Kaufen 'buy in German' from Arabic *qaawa* 'sell, buy', *qaawi/muqwi* 'taker, buyer', *taqaawi* (n) 'buying and selling'; /q & w/ became /k & f/. See **buy & acheter**.

Lose (*loss, loser*) via Old English *los*, *losian* (v) 'destruction, loss, perish', Old High German *firliosān* (German *verlieren*), from Arabic *zawaal*, *zaal* (v) 'perish, destroy, lose' via reversal or from *khasir* 'lose' via reversal, /kh & s/-merger, and turning /r/ into /l/ (cf. *lazy* from Arabic *kasal* via reversal and /k & s/-merger into /z/ (Jassem 2013c).

Market (*commerce, merchant, merchandise*) 'a meeting at a fixed time for buying and selling livestock and provisions' via Old French *market* (Modern *marché*) 'marketplace, trade', German *Markt*, from Latin *mercatus* (p.p.) 'trading, buying and selling', *mercare* (v) 'deal in, buy', *merx* (genitive *mercis*) 'merchandise, wares', from Italic root **merk-* 'concerning various types of economics', from Arabic *marj(at)* 'a wide flat green area for grazing animals, pasture; mixture; ill-dealing, ill-faith' where /j/ became /k/;

or *makar*, *tamkeer* (n) 'monopolizing grains/crops at homes; cheating' via lexical shift, reordering, and turning /k/ into /s/ (cf. Arabic *maSaari* 'money', *tamSeer*, *maSara* (v) 'reduction; reducing gift' via reordering and lexical shift (Jassem 2013p)). See **commerce**.

Merchant (*commerce, merchant, merchandise, market; mercenary, mercy*) via Old French *marcheant* (*marchand*) 'merchant, buyer' from Latin *mercatus* 'buyer', *merca(ta)re* (v) 'deal in, buy' from Arabic *mukaari*, *kara* (v) 'the one who hires his animal of burden to others for money; such a business dealer' via reordering, turning /k/ into /ch/, and lexical shift; or *majr*, *amjar* (v) 'usury, interest; buying (unborn baby camel)' via reordering, turning /j/ into /k (s)/, and lexical shift; See **market & commerce**.

Money via Old French *monoie* (Modern *monnaie*) 'money, coinage, currency' from Latin *moneta* 'money, coinage', perhaps from *monere* (v) 'advise, warn' (??), from Arabic *nummi* 'money' via reordering (cf. Arabic *maal*, *amwaal* (pl.) 'money', turning /l/ into /n/).

Pay (*payment; pact, compact; peace*) via French *paier/payer* 'pay' from Latin *pacare* 'to please, pacify, satisfy (a creditor)', from *pax* 'peace, agreement', from Arabic *bawk*, *baak* (v) 'buy and sell', turning /k/ into /y/; or Arabic *bai3(at)*, *baa3* (v) 'buy, sell; pact, obedience, allegiance' where /3/ was lost or became /k/ in Latin. See **buy**.

Price (*prize, praise, appraise*) via Old French *pris* (Modern *prix*) 'price, value, wages, reward; honour, fame, praise, prize' from Latin *precium/premium* 'reward, prize, value, worth' from Arabic *rib2*, *rabi2a* (v) 'profit' via lexical shift, reordering, and turning /2/ into /s/.

Profit via Old French *profit*, *profit* 'gain, profit', from Latin *profectus* 'profit, increase, success', *proficere* (v), from (i) *pro-* 'forward' from Arabic *barra* 'out' via lexical shift and (ii) *facere* 'make, do' from Arabic *waqa3*, *awqa3* 'happen, make' via lexical shift and turning /w & q/ into /f & s (t)/, and /3/-loss. Alternatively, it indivisibly comes from Arabic *rabwat* (*riba*), *raba* (v) 'increase, add up, rise' via reordering and turning /w/ into /f/; *barakat* 'growth, increase' where /k/ became /f/; *faa'idat*, *faad* (v) 'to benefit, profit' where /d & t/ merged; or *faa'iD* 'usury, interest' via lexical shift and changing /D/ into /t/.

Purse (*bourse, bursary, bursar, disburse, reimburse*) via Old English *pursa* 'leather money bag', from Latin *bursa* 'leather purse, bag', from Arabic *jiraab* '(money) bag, purse' or *qiraab* 'bag' via reversal and turning /j (q)/ into /s/. See **bourse**.

Sell (*sale*) via Old English *sellan* 'give, lend; deliver; promise' from Old High German *sellen* 'give, sell' from Arabic *shara*, *shiraa'*/*sharwa(t)* (n) 'sell', *ishtara* (v) 'buy', turning /sh/ into /s/ (cf. *salary* from Arabic *ajr* 'salary, hire pay; reward' in which /j & r/ became /s & l/). See **acheter**.

Shop via Old English *scoppa*, a rare word of uncertain meaning, from Old French *eschoppe* (*échope*), from Old High German *scopf* 'building without walls, a porch', German *Skopf* (*Schuppein*) 'a shed; porch, barn', from Arabic *saqf* 'a roof', merging /s & q/ into /sh/ and turning /f/ into /p/

(cf. sheep from Arabic *kabsh* via /k & sh/-merger or *booS* 'white sheep' via reversal and turning /S/ into /sh/ (see Jassem 2012a, 2013g, 2014e))

Steal via Old English and High German *stelan* 'take and carry off clandestinely and without right or leave', German *stehlen*, from Arabic *salat* 'light theft', '*asal, istal* (v) 'steal'; reordering ensued.

Stock (*stock market; stockings*) via Old English *stocc* 'stump, post, stake, tree trunk, log', from Old High German *stoc* 'tree trunk, stick', German *Stock* 'stick, cane', from Arabic *saq* '(tree) trunk; leg; drive, take' or *sooq* 'market; something brought or driven' via /t/-insertion or split from /s/ and turning /q/ into /k/.

Sum (*of money*) via Old French from Latin *summa* 'amount of money; summit, top' from Arabic *kam* 'quantity, sum', *qimma(t)* 'top' where /k (q)/ became /s/, or *jam3* 'gathering', changing /j & 3/ into /s & Ø/. See **money**.

Take (*took, taken*) via Old English *tacan* 'take, seize' and Middle Low German *tacken* from Arabic '*akhadh* 'take'; reversal and turning /kh & dh/ into /k & t/ applied.

Trade meant 'buying and selling' from mid-16th century which comes straight from Arabic *tijaara(t)*, *taajar* (v) 'trade' into which reordering and turning /j/ into /d/ were effected. Originally, it came via Old English *tredan* (*tread*) 'track, walk' from Middle Low German or Dutch *trade* 'track, path, course of action', from Arabic *Tareeq* 'path, road' via /T & q/-mutation into /t & d/ or *Taarad* 'run fast, race', turning /T/ into /t/.

Usury via Latin *usur(i)a* 'payment for the use of money, interest; lit., a usage, enjoyment', from *usus, usare* 'use', from *uti/oeti* 'use, employ, exercise, perform' from Arabic *adda* 'use, give' where /d/ became /t (s)/; Arabic *yusr/maisir* 'usury, gambling, ease, happiness'; or Arabic '*ujra/ajr* 'payment, wages', turning /j/ into /s/.

Vendor via French from Latin *vendere* 'sell, give for a bribe; praise, cry up', contraction of *venum dare* 'offer for sale', from (i) *venum* 'for sale', *venus* 'desire, love, beauty, charm' from Arabic *manna, minna(t)* (n) 'give for free' or *2ann/hann* 'desire' where /m (2, h)/ became /v/ and (ii) *dare* 'give' from Arabic '*adda* 'give' or '*a3Ta, 3aTaa*' (n) 'give' via /3/-loss and /T/-mutation into /d/. Alternatively, it comes, as a whole, from either Arabic *minna(t)*, *manna* (v) 'giving for free', related to *muniat, tamanna* (v) 'hope, desire' where /m & t/ became /v & d/ or (ii) from *fadad* 'shouting in buying and selling', turning /d/ into /n/; *banaadir* 'metal merchants; goods storers', turning /b/ into /v/; or *nabadh* 'to sell' via reordering and turning /b & dg/ into /v & d/.

Worth via Old English *weorth* 'significant, valuable; valued, deserving; honourable, proper', German *wert* from Arabic *2irz, a2raz* (v) 'be worth to; significant, deserving' where /2 & z/ became /w & th/ or from *si3r* 'price' via reordering and turning /3 & s/ into /w & th/.

To sum, the total number of *commercial terms* amounted to 46, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

It has been clearly demonstrated in the above results that the key paper commercial or economic title terms in English *I buy*, German *Ich kaufe*, and French *J'achete* are different Arabic dialectal variants, indeed. More precisely, English *I buy* and Arabic *iai bai3* are identical cognates and so are French *J'achete* and Arabic *iai ashtari* as well as German *Ich kaufe* and Arabic *iai qaawa*. While the meanings are the same in all, sound changes led to the different forms amongst these languages. That is, the pronouns *I, Ich*, and *Je* all derive from Arabic *iai* 'me/I' via /ch/-insertion in German and reversal and palatalization (or turning /y/ into /j/) in French (for detail, see Jassem 2012c, 2013l, 2014h-i); the verb *buy* is from Arabic *bai3* via /3/-loss, *kaufen* comes from Arabic *qaawa* via /q & w/-mutation into /k & f/, and *acheter* is identical to Arabic *ishtara* (see 3 above). This picture clearly shows that English, German, and French are Arabic dialects without doubt.

But if that is the case really and truly, why aren't Arabic, English, German, and French mutually intelligible then, one might ask? That is a very wise question, which can be answered in various ways. First, dialects refer here to the roots of words which means that their pronunciation and structure may be a lot different, thus rendering them unintelligible. Secondly, despite all that, it seems that when, for example, the Arabic expression *iai bai3* is said slowly and carefully in a buying context or situation, it would be understood as *I buy* or something similar in English (Why not try?). In the case of German *kauf(en)*, it may not so because its Arabic cognate is now obsolete. In particular, Jassem (2012a: 239; Jassem 2013l, 2014d) mentioned certain reasons for that. Perhaps, one of the main reasons is the cyclic nature of the changes in the sense that in every single case there may be two or more changes involved; in other cases, certain words might have become obsolete in a particular language such as Arabic *qaawa*, now dead in today's Arabic, from which *kaufen* is derived; physical, social, and cultural isolation plays a major role as well; finally, script and sound representation is another important factor.

On a more general plane, all *commercial terms* in Arabic, English, German, French, Latin, Greek, and Sanskrit are true cognates because they have similar or identical forms and meanings. Their differences, however, are due to natural and plausible causes and different routes of phonetic, morphological and semantic change. As the percentage of shared vocabulary between Arabic and English, for example, in this study amounted to 100%, this indicates their membership to the same language- i.e., dialects. This ratio is in excess of Cowley's (1997: 172-173) 100 word list-based classification in which an 80% ratio is set for that membership.

Thus the results are in harmony with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-j) in which English, German, French, Latin, Greek, Sanskrit and

Arabic were all found to be rather dialects of the same language, let alone the same family. Moreover, they lend further support to the radical linguistic (or lexical root) theory on all planes. On the theoretical level, the main principle which states that Arabic, English, German, French, and the so-called Indo-European languages are not only genetically related but also are dialects of the same language is, therefore, theoretically and verifiably sound and empirically true. In fact, they derive directly from Arabic as can be clearly seen in retracing English, German, French, Latin, and Greek *commercial terms* to true Arabic cognates phonetically, morphologically, grammatically, and semantically.

On the analytical level, all procedures operated neatly and smoothly. Phonetically, the whole changes were natural and plausible including substitution, deletion, merger, split, reordering, resyllabification, and so on. Morphologically, the morphemic affixes of all types have true Arabic cognates as well (see Jassem 2012f, 2013a-b, 2013i).

Semantically, the following patterns occurred. First, lexical stability was the general pattern where most commercial terms maintained their basic meanings across the languages. Secondly, the recurrence of lexical convergence in the data was due to formal and semantic similarity between Arabic words, on the one hand, and their English, German, French, and Latin cognates, on the other. For example, *commerce*, *pay* might each derive from several Arabic words, all formally and semantically similar. Although only one cognate might be the ultimate source in the end, there is no need for the time being to specify which one that is; the reader is free to choose. Likewise, semantic multiplicity was abundant, where some English words had more than one meaning, which might have more than one likely Arabic cognate; for instance, *bill*, *trade* has two different meanings, each of which derives from formally and semantically similar Arabic words (see 3 above). Lexical shift was also common as in *business*, *economics*, *shop* (see 3 above). Lexical divergence took place as well in words like *buy* and *business*. Lexical split affected Arabic *shara/ishtara* 'sell/buy' from which came English *sell/sale* and French *acheter* 'buy, sell' through /sh & r/-mutation into /s & l/ in English, all being identical cognates. Finally, lexical variability was noted in those words like *sell/sale*, *acheter*, and *shara/ishtara* which had different forms within and across English, German, French, Latin, and Arabic.

What do these findings signify? As Jassem (2014a-b, 2014e) noted earlier, they signify several things. First, they indicate that Arabic, English, German, French, and the so-called Indo-European languages are dialects of the same language since their words have similar or identical forms and meanings (cognates). More precisely, Arabic is the source or parent language because of its phonetic capacity and complexity and lexical multiplicity and variety. That is, English, German, French, and Latin are Arabic dialects or varieties as can be seen in the paper business title terms or phrases where only Arabic has all the cognates for *buy*, *kaufen*, and *acheter* besides others like *sell*, *pay*, and *steal*,

as a matter of fact. To put it more simple, English *buy* has no cognates in German, French, and Latin but it does in Arabic; German *kaufen* has no cognates in English, French, and Latin but it does in Arabic; French *acheter* has no cognates in English, German, and Latin but it does in Arabic; French and Latin *pay* (*pacare*) has no cognates in German but it does in Arabic (see above). Because all the above words occur in Arabic compared to their limited distribution in the other languages in which one finds one or the other word at a time, Arabic must be their source parent or radical language, noting the linguistic changes, of course. They, therefore, imply that the so-called proto-Indo-European language (and so-called homeland) hypothesis is definitely fictitious work which should, subsequently, be rejected outright because all English, German, and French words, for instance, are traceable to Arabic sources. Furthermore, they show that *reconstructing* an old world language is needless; rather that proto-language, called radical language here, is still very much vibrant, alive and kicking which has survived into today's languages here, the closest descendant of which is Arabic as the above data clearly shows. So the quest should focus on that language now by relating the others to it: i.e., Arabic.

In light of this, perhaps the most important and general implication is the existence and permanence of a perfect, suddenly-emerged World Radical or Root Language from which all human languages initially stemmed and into which it has survived variably, though getting simpler and simpler over time. How can one explain the relationship between Arabic *bai3* and English *buy*, Arabic *shara/ishtara* and English and French *sell/acheter*, Arabic *qaawa* and German *kaufen*, or French/English *payer*, Latin *pacare*, and Arabic *baak*? How comes Arabic has all this variety? Is it because the 'ancient' Arabs are more intelligent, more business-minded, more versatile? As none of these statements are true, the only plausible and logical explanation is the preservation and inheritance of this huge Arabic word stock from an earlier, perfect language, which was certainly maintained almost fully in Arabic. This assumption is in harmony with language acquisition principles according to which man learns or acquires, but does not invent, language. It is also in consonance with language evolution which gets simpler and simpler over time as can be seen in the larger Arabic word stock than that of English or Latin, for example. Even classical Arabic is a lot richer than contemporary Arabic on all linguistic levels. So one can say, in general, that early (prehistoric) man, or Adam and Eve for the matter, spoke a language which is not too different from English, German, Latin, Greek, Sanskrit, or Arabic, the last of which is the closest and likeliest spatially, temporally, and, above all, structurally. The differences amongst such languages resulted from the operation of the natural forces of language change phonetically, morphologically, grammatically, and semantically as well as orthographically (for detail, see Jassem 2014h: 254-256, 2014i: 116-117).

5. Conclusion and Recommendations

The main findings can be summed up as follows:

- i) The 46 or so *commercial terms* in English, German, French, Latin, Greek, and Sanskrit are dialectal Arabic variants; they are true cognates with the same or similar forms and meanings, whose differences are due to natural and plausible causes and different routes of phonetic, morphological, and semantic or lexical change.
- ii) The radical linguistic (or lexical root) theory has been adequate for the analysis of the close genetic relationships between *commercial terms* in Arabic, English, German, French, Latin, Greek, and Sanskrit according to which they are all dialects of the same language in every respect: i.e., Arabic. Phonetically, the main changes included substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability.
- iii) The Radical or Root Language, or early prehistoric language, was not only real and perfect but also has variably survived into today's languages. As Arabic has, besides its phonetic and morphological capacity and complexity, the largest commercial word stock in comparison to those in English, German, French, and Indo-European languages, it can be safely said that it is the most conservative for inheriting almost all the Radical Language features, thereby showing its uninterrupted permanence. For example, *buy, pay, sell, acheter, kaufen, steal, trade* are all Arabic variants or derive directly therefrom.
- iv) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-j) calls for further research into all language levels, especially lexis or vocabulary. Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote and disseminate cross-cultural understanding and cooperation in all walks of human life.

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