

The Arabic origins of "Love and Sexual Terms" in English and European languages: A lexical root theory approach

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Abstract: This paper investigates the Arabic cognates or origins of *love* and *sexual* words in English, German, French, Latin, and Greek from a lexical root theory perspective. The data consists of 239 terms like *love, hope, abhor, hate, cupid, woo, whore, slut, fuck, erotic, intercourse, sex, copulate, impregnate, fornicate, marry, wed, seduce, beautiful*, and so on. The results demonstrate that all such words have true Arabic cognates, having the same or similar forms and meanings. Their different forms, however, are all shown to be the result of natural and plausible causes and courses of linguistic change in such languages. For example, English, French, Greek and Latin *erotic (Eros)* comes from Arabic *'arr* 'intercourse, making love'; English, French, and Latin *abhor* obtains from Arabic *kariha/'akrah, kurh* (n) 'hate' via /k & h/-merger; English and German *love/lieben* derives from Arabic *labba ('alabba)* 'to love, live/stay', turning /b/ into /v/; English *hope (hobby)* and German *hoffen* is from Arabic *Zubb* 'love, hope', turning /z/ into /h/ and /b/ into /f/ in the latter. Consequently, the results indicate, contrary to Comparative Method claims, that Arabic, English and all (Indo-)European languages belong to the same language, let alone the same family. They, therefore, prove the adequacy of the lexical root theory according to which Arabic, English, German, French, Latin, and Greek are dialects of the same language with the first being the origin because of its phonetic complexity, huge lexical variety and multiplicity with over 100 'sex' terms.

Keywords: Love & Sexual Words, Arabic, English, German, Latin, Greek, Historical Linguistics, Lexical Root Theory, French

1. Introduction

The lexical root theory (Jassem 2012a-f, 2013a-p) derives its name from using lexical roots in tracing genetic relationships between words in world languages. It first arose as a rejection of the classification of the Comparative Method in historical linguistics that Arabic belongs to a different language family from English, German, French, and all (Indo-) European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2006: 190-191; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). On the contrary, it clearly demonstrated the inextricably close, genetic relationship between Arabic and such languages phonetically, morphologically, grammatically, and semantically or lexically (Jassem 2012a-f, 2013a-p).

Twenty two studies have already been undertaken on all language levels. Lexically, fourteen 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), and cognitive and mental words (Jassem 2013p). 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, four papers described the Arabic origins of English, German, French, Latin, Greek, and Sanskrit personal pronouns (Jassem 2012c, 2013l), determiners (Jassem 2012d), and verb 'to be' forms (Jassem 2012e). Phonetically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: viz., the glottals, pharyngeals, uvulars, and velars. Besides, the phonetic

analysis recurs in all the papers, of course. In all such studies, Arabic and English words, for example, were true cognates with similar or identical forms and meanings.

The rest of this paper consists of four sections: (i) research methods, (ii) results, (iii) discussion, and (iv) conclusion.

2. Research Methods

2.1. The Data

The data consists of 239 love and sexual words such as love, hope, abhor, hate, cupid, woo, whore, slut, fuck, erotic, intercourse, sex, copulate, impregnate, fornicate, marry, wed, seduce, beautiful, and so on. Their selection has been based on the author's knowledge of their frequency and use and English dictionaries and thesauri. For easy reference, they will be arranged alphabetically together with brief linguistic comments in (3.) below.

Regarding etymological data for English and European languages, all references are for Harper (2012); for Arabic, lexical or semantic data are for Altha3aalibi (2011: 206-14), Ibn Seedah (1996: 4/13-20, 59-63; 5/110-15), and Ibn Manzoor (2013) in the main.

In transcribing the data, normal spelling is used for practical purposes; nevertheless, 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 2013c).

The above love and sexual words can constitute fully natural texts on their own in today's English, e.g.,
Valentino: I hope that you that love me, Aphrodite.
Aphrodite: I don't hate you, Valentino.
Casanova: She abhors, detests, and despises you.
Amy: That's disgustingly seductive.
Erasmus: Wish you kissed me erotically once, Aphrodite.
Amy: That's rude and lewd, lascivious and voluptuous, Erasmus.
Casanova: That's lecherous.

Every word in the above fully natural English text has a true Arabic cognate as will be shown in the analysis below.

2.2. Data Analysis

2.2.1. Theoretical Framework: The Lexical Root Theory

The data will be analyzed by utilizing the lexical root theory as a theoretical framework (Jassem 2012a-f, 2013a-p). It is so called because of employing the lexical (consonantal) root in examining genetic relationships between words such as the derivation of *observation* from *serve* (or simply *srv*). The major reason stems from the fact that the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as *observation*. Historically speaking, classical and modern Arabic dictionaries (e.g., Ibn Manzoor 1974, 2013) used consonantal roots in listing lexical entries, a practice first

founded by Alkhaleel, an 8th century linguist, lexicographer, musician, and mathematician (Jassem 2012e).

The lexical root theory has a simple structure, which comprises 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 courses of linguistic change.

To empirically prove that, five applied procedures are used in data collection and analysis: namely, (i) methodological, (ii) lexicological, (iii) linguistic, (iv) relational, and (v) comparative/historical. As all have been reasonably described in the above studies (Jassem 2012a-f, 2013a-n), 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 way 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). 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 (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 2012), to 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. In particular, 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.

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 phonetic such as linking consonants to each other in speech and grammatical such as indicating tense, word class, and number (e.g., *sing, sang, sung, song; man/men*). Thus their semantic weight is little, if not at all. For these reasons, vowels are marginal in significance which 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, 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, nouns, verbs, and case (Jassem 2012c-e). Since their influence on the basic meaning of the lexical root is marginal, they may also be ignored altogether.

As regards the semantic analysis, it examines meaning relationships between words, 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: formal and semantic similarity (e.g., *three, third, tertiary* and Arabic *thalath* 'three' (Damascus Arabic *talaat* (Jassem 2012a)), formal similarity and semantic difference (e.g., *ship* and *sheep* (Jassem 2012b), and formal difference and semantic similarity (e.g., *quarter, quadrant, cadre* and Arabic *qeeraaT* '1/4' (Jassem 2012a)).

Finally, the comparative historical analysis compares every word in English in particular and German, French, Greek, and Latin in general with its Arabic counterpart

phonetically, morphologically, and semantically on the basis of its history and development in English (e.g., Harper 2012; Pyles and Algeo 1993) and Arabic (e.g., Ibn Manzour 2013; Altha3aalibi 2011; 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.

2.2.2. Statistical Analysis

The percentage formula is 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).

3. Results

The main focus of the results will be on the Arabic lexical (consonantal) roots of English, German, French, Latin, and Greek words. This entails that affixation (prefixes, suffixes, and infixes) are generally excluded to save on time, space, and effort here although all have true Arabic cognates (see Jassem 2012f, 2013a).

Abhor (*abhorrence, abhorrent*) via Latin *abhorre* 'shudder, tremble at, be averse to' of (i) *ab* 'off, away from' from Arabic *bi* 'in, with' or *aab, iaab* 'coming back' via lexical divergence and (ii) *horre* from Arabic *kariha, kurh* (n) 'hate' where /k & h/ merged into /h/ (Jassem 2013c).

Abominable (*abomination*) via Latin *abominare* of (i) *ab* above and (ii) *omen* 'foreboding' from Arabic *yameen/yumn* 'right, good foreboding, safety', *amina* (v) 'be safe' via lexical shift.

Accept (*acceptable*) via Latin *adcapere* of (i) *ad* 'to' from Arabic *2atta* 'to, until' via /2/-deletion and turning /t/ into /d/ and (ii) *capere* 'take' from Arabic *jaab* 'bring' via lexical shift and changing /j/ into /k/; or *2abbadh* 'like, accept' via /2 & dh/-mutation into /ks & t/.

Adolescent (*adult*) via Latin *adolescere* 'grow up, mature, ripen' from Arabic *Tala3* 'appear, grow up' where /T & 3/ became /t & s/ or *3adala* 'to grow up, to be just', *3adl* 'a just person; fat' via /3/-loss.

Adore (*adoration, adorable*) via Latin *adorare* 'to speak' of *ad* 'to' from Arabic *2atta* 'to' via /2/-loss and turning /d/ into /t/ and *orare* 'speak' from Arabic *war, warwar* 'cry, speak' (Jassem 2013i); *Dara3a, taDara3a* 'beseech, ask humbly, adore' in which /D & 3/ turned into /d & Ø/; or *dalaal, dallal* (v) 'to treat very kindly, to pamper' where /l/ became /r/.

Adult (*adolescent*) via Latin *adultus, adolescere* (v) 'grown up, mature, ripe' from Arabic *Tala3, Taali3(at)* 'appear,

grow up' where /T & 3/ turned into /t & Ø/; or *3adala* 'to grow up, to become fat, to be just', *3adil(at)/3adl(at)* (adj.) 'a just person; fat' via /3/-loss

Adultery (*adulterer, adulteress*) via French *avoutrie* and Latin *adulterare* 'to corrupt' from Arabic *3aaTil(at)* 'faithless, lewd, useless', deleting /3/ and turning /T/ into /t/; *3aaDhal(at)* 'of dogs, to mate' via /3/-loss and changing /Dh/ to /d/.

Affable (*affability*) via Latin *affare* of *ab* above + *fare* 'speak' from Arabic *affa* 'refuse, breathe'; *fa'fa* 'to mutter' via syllable merger; or *haffa/faha* 'love, desire', deleting /h/.

Affair from Arabic *'amr* 'affair, order'; /m/ became /f/.

Affection (*affectionate, affect*) from Arabic *wajd* 'love-sorrow', turning /w, j, & d/ into /f, k, & t/; or *faqd* 'sorrow, love; loss' where /q & d/ became /k & t/.

Agree (*agreement*) from Arabic *aqarra* 'agree'; /q/ became /g/.

Allure (*allurement*) from Arabic *la'la* 'shine' where /l/ became /r/; *raa'a* 'show off' where /l/ split from /r/, *warra* 'to show' where /w/ became /l/, or *aghra* 'seduce' via /gh & r/-merger into /r/ from which /l/ split.

Amicable (*amicability; Amy*) via Latin *amare* 'to love' from Arabic *haama, hiaam* (n) 'to love madly', deleting /h/; or *raama* 'to love' via reversal. See enemy.

Anal (*anus*) from Arabic *3aana(t)* 'anus' via /3/-loss or *hann* 'vagina' via lexical shift and /h/-loss (Jassem 2013h).

Andrew (*Andy, Andy-dandy*) via Latin/Greek *Andreas* 'manly' from Arabic *3antar(at)* 'a powerful, daring man' via /3/-loss and /t/-evolution into /d/.

Animosity via Latin *animosita* 'boldness, vehemence' from Arabic *2amaasat* 'vehemence, enthusiasm' via /2/-loss and /n/-split from /m/; or *khaSm, khuSoomat* (n) 'enemy, animosity' via reordering, merging /kh & S/ into /s/, and /n/-insertion.

Aphrodisiac (*Aphrodite*) via Greek *aphrodisiakos* 'inducing sexual desire', *aphrodisios* 'sexual pleasure', *Aphrodite* 'love and beauty goddess' from Arabic *furhud/fulhud, furhood* 'a beautiful, full-bodied young boy or adolescent; a soft and tender boy; baby lion', *faraheed* (pl.) 'baby sheep' via lexical shift; *rafood* 'a woman given as a present to man' via reordering; or *fahr, ifhaar, iftihaar* 'having sex with a woman at home while another hearing them' via /h/-loss and changing /t/ to /d/.

Approve (*approbation*) via Latin *approbare* 'regard something as good' of *ad* 'to' above and *probare* 'try, find something to be as good; *probus* 'honest, genuine' from Arabic *rabba, rabeeb* (adj.) 'bring up, rear, polish' via reordering and turning /b/ into /v/; *ra22aba* 'approve, welcome' via reordering and replacing /2/ by /v/.

Arouse (*arousal*) from Arabic *athaara* 'stir, arouse' via reordering and turning /th/ into /s/.

Arse from Arabic *sharj* 'arse' via reordering and merging /sh & j/ into /s/ (Jassem 2013h).

Aspire (*aspiration*) via French *aspire* and Latin *aspirare*

'hope' from Arabic *Saba, aSboo* 'hope, aspire' or *ishra'abba* 'long for, hope' via reordering and turning /S (sh)/ into /s/.

Ass from Arabic *ist* 'ass' where /s & t/ merged into /s/; *2ush* 'ass' via /2 & sh/-merger into /s/ (Jassem 2013h); *ja2sh* 'donkey' via /j, 2, & sh/-merger into /s/ (Jassem 2013g); or *sees/soos* 'a woman's vagina's cleavage; a donkey's back; donkey' via lexical shift.

Averse (*aversion*) from Arabic *zawara/azwar* 'looking aside' via reordering and turning /z & w/ into /s & v/; or *a3raDa* 'be averse to'; /3 & D/ turned into /v & s/.

Bachelor from Arabic *bikr* 'virgin', turning /k/ into /ch/ and inserting /l/.

Barren from Arabic *baayer, boor(aan)* 'unmarried, barren, useless'.

Bastard via French *batard, fils de bast* 'son of the bed, pack-saddled son' from Arabic (i) *bisaaT* 'rug, bed', *bassaaT(at)* '(a female) rug maker', turning /q/ into /d/ (-art/ard 'pejorative ending' from Arabic -at/-ant 'fem./mas. suffix' via /r/-insertion (Jassem 2013c); (ii) *filu* 'baby horse' via lexical shift (Jassem 2013g); (iii) *dhi* 'of' where /dh/ became /d/ (Jassem 2012c).

Beauty (*beautiful, beautify, beau*) via French *beau* 'beautiful' from Arabic *bahi(at), baahi(at)* 'beautiful' via /h/-elision.

Bed (*bedding, embed*) from Arabic *mahd* 'bed' where /b & h/ merged into /m/ or *baTa2, inbaTa2* 'lie down' where /T & 2/ became /d & Ø/.

Besech (*seek*) from Arabic *shawq* 'longing', *3ishq* 'love', or *shabaq* 'sex desire' via /3/-loss, turning /sh & q/ into /s & ch/, and reordering.

Betroth (*betrothal*) from Arabic *tarDiat* '(bringing into) agreement, appeasement' via lexical shift and turning /D/ into /th/ or *rafath* 'intercourse, allusion to marriage' via reordering and turning /f/ into /t/.

Bitch from Arabic *qa2ba(t)* 'prostitute' via reordering, /2/-loss, and changing /q/ to /ch/ or *kalb(at)* 'a bitch, dog' via reordering and turning /k & l/ into /ch & t/ (Jassem 2013g).

Boyfriend (*friend*) from Arabic (i) *Sabi* 'boy' where /S/ merged into /b/ and (ii) *rafeeq, rufqaan* (pl) 'friend', turning /q/ into /d/ (Jassem 2013k).

Bride (*bridegroom*) from Arabic *ruBaD, rabD* 'bride, wife' via reordering and replacing /D/ by /d/ (Jassem 2013k).

Bridegroom from Arabic *ghulaam* 'a young bachelor', *ighhtalam* (v) 'to mature sexually'; /gh & l/ turned /g & r/.

Buggery (*bugger*) via French *Bougre* and Latin *Bulgarus* 'heretic, sodomite, Bulgarian' from Arabic *baghi* 'whore; unjust', *baghaa'* (n) 'prostitution' where /gh/ split into /g & r/; *baak/baaq* 'of dogs, to mate', replacing /k/ by /g/ and inserting /r/; *baaqir* 'seditious; dissecting; cowboy', turning /q/ into /g/; or *bajar* 'evil' where /j/ became /g/.

Caress from Arabic *qaraS* 'sting'; /q & S/ became /k & s/.

Casanova 'a man of carnal desires' from Arabic *2asan, 2assoon* 'a beautiful, good-looking man' where /2 & w

(oo)/ evolved into /k & v/.

Celibate (*celibacy*) from Arabic *sallab(at)* or *shabal, ashabal(at)* 'of a widowed woman, not to remarry for her kids' sake' via reordering and changing /sh/ to /s/ (Jassem 2013k).

Chaste (*chastity, incest*) via Latin *castus* 'pure; cut-off, separated' from Arabic *qazaazat* 'shyness, modesty', *qazz(at)* 'a nice, modest person, who shuns blemishes' via /q & z/-mutation into /ch & s/. (Cf. *qashaT/kashaT* 'to strip, separate' where /q & sh/ changed to /s/.) See **incest**.

Chic (*chi-chi*) via French *chic* 'style, artistic skill' and German *Schick* 'tact, skill', *schicken* (v) 'arrange' from Arabic *shakl* 'form, style' via /l/-loss; *kaiyes* 'nice' or *shaiyiq* 'loveable' via /k & s (q)/-mutation into /ch (s)/. See Jassem (2013h, k).

Cock (*coquette*) from Arabic *qooq* 'a long-necked water bird; a woman's vagina's cleavage; a tall, foolish man; the sound of chicken' via lexical shift and turning /q/ into /k/; or *SooS(at)* 'baby chicken', changing /S/ into /k/. See ass.

Coerce (*coercion*) from Arabic *qasara* 'coerce, force' via reordering and turning /q/ into /s/.

Co-habit (*cohabitation, habitat, habitation, inhabitant, habit*) as a compound of Latin *co/com* 'together' from Arabic (i) *sawa* 'together' where /s/ became /k/ and (ii) *bait* 'home, house', *baata* (v) 'live' or '*adab* 'manners, politeness' via reordering and turning /' & d/ into /h & t/.

Concubine via Latin *concubare* 'lie together/with' as a combination of (i) *con (com)* 'all, together, with' from Arabic *jamee3* 'all, together' where /j & 3/ became /k & Ø/ or *ma3a* 'with' via reversal and turning /3/ into /k/ and (ii) *cubare* 'lie with' from Arabic *kaba/inkabba* 'sleep, lie on one's belly or face down'; *Saa2ib, Su2baan* (pl.) 'companion' via /S & 2/-merger into /k/; *2ibb(aan)* 'love, sweetheart' via /2/-mutation into /k/; *kaa3ib, kawaa3ib* (pl.) 'a cuplike-breasted girl, a young beautiful girl' via /3/-loss (cf. cube/cubic from Arabic *ka3b* 'a cube' via /3/-loss); or *qa2b, qu2baan* (pl.) 'prostitute' via /2/-loss.

Consort (*consortium*) via Latin *consortem, consors* 'wife, brother, sister; partner' as a combination of (i) *con-* above and (ii) *sors* 'a share, lot' from Arabic *shareek* 'partner', *shirk/sharaaka(t)* (n) 'a share' where /sh & k/ became /s/ both; *Sahr* 'in-law' in which /S & h/ merged into /s/; *sariat* 'wife, girlfriend', *sirr* 'sex, marriage, secret'; or *qaaSirat* 'wife, daughter', merging /q & S/ into /s/.

Condemn (*condemnation, damnation*) from Arabic *dhamm* 'scorn' where /dh/ became /d/. See damn.

Contempt (*contemptible, contemptuous*) via Latin *contemnere* 'to slight, scorn' as a combination of (i) *con-* above and (ii) *temnere* 'scorn' from Arabic *dhamm* 'scorn' where /dh & m/ became /t & n/.

Copulate (*copulation*) from Arabic *2abal, ta2beel* (n) 'to impregnate', replacing /2/ by /k/; or *qabbal, qubla(t)* (n)

'to kiss' via lexical shift and /q/-mutation into /k/ (cf. **cable** from Arabic *2abl* 'cable, rope' where /2/ became /k/).

Cordial (*cordiality, cardiac, cardiology; heart*) via Latin *cordialis* 'of the heart', *cordis* 'gen.', *cor* 'heart' from Arabic *Sadr* 'heart' via reordering and turning /S/ into /k/ (Jassem 2013h). See heart.

Couple (*coupling*) from Arabic *qabeel(aan)* 'companion, rival'; /q/ was replaced by /k/.

Court (*courtship*) from Arabic *gharrad* 'sing', changing /gh & d/ to /k & t/; *zaghrad* 'to sing, to trill', merging /z & gh/ into /k/ and turning /d/ into /t/; or *qar(D/Dh)* 'to praise', replacing /q & D/ by /k & t/.

Covet (*covetous*) from Arabic *shahwat* 'desire', substituting /k & v/ for /sh & h/.

Coy from Arabic *2ayaa', 2ayi* (adj.) 'shy'; /2/ turned into /k/. See shy.

Crave from Arabic *raghiba* 'desire' via reordering and changing /gh & b/ into /k & v/.

Cuddle from Arabic *2aDan* 'cuddle'; /2 & n/ became /k & l/.

Cunt from Arabic *2inn/hinn* 'vagina', *2annat* 'wife', *2an2an* (v) 'to be horny', turning /2/ into /k/ and inserting /t/.

Cupid (*cupidity*) via Latin *cupere* 'to love' from Arabic *2ubb, 2abeeb(at)* 'love, beloved (female)'; /2/ evolved into /k/.

Curse (*accuse, cuss*) from Arabic *rij(s/z)* 'dirt' via reordering and turning /j/ into /k/; or *kha(s/z)i'a* 'to cuss, to accurse' where /kh/ became /s/ and /r/ was inserted.

Cuss from Arabic *kha(s/z)i'a* 'to cuss, accurse'; /kh/ became /s/.

Cute from Arabic *kaiyes/kaiyet* 'clever, nice', *ghaD* 'soft, fresh' by turning /gh & D/ into /k & t/, or *dhaki* 'clever' via reversal and replacing /dh/ by /t/.

Dally (*dalliance*) from Arabic *dala3* 'dalliance, loving treatment' or *dalah* 'love', deleting /3 & h/.

Damn (*damnation, condemnation*) from Arabic *dhamm* 'scorn' where /dh & m/ became /d & n/. See condemn.

Dandy-Andy See Andrew.

Date from Arabic *qawaad* 'a date, pimp' via reordering and turning /q & d/ into /d & t/ or *daiooth* 'pimp', changing /th/ to /t/; *waqt* 'time, date' or *qoot* 'food: dates, wheat' via reordering and replacing /q/ by /t/ (see Jassem 2013c, j).

Darling See dear.

Dear (*endear, endearment, darling*) from Arabic *dalaal* 'endearment' or *dalah* 'to go mad in love'; /r/ replaced /l/ and /h/ was deleted.

Desire from Arabic *sharah, sharaaha(t)* 'strong desire', merging /sh & h/ into /s/ or *suroor, tasria(t), sarra* (v) 'happiness'.

Despise (*despicable*) via French *despire* and Latin *despicere* 'look down on' of (i) *de* 'down' from Arabic *ta2t* 'down, under' via /2/-loss and merging /t & t/ into /d/ and (ii) *sp(i/e)cere* 'look at' from Arabic *baSS/baSbaS, tabaSbuS* (n) 'look' via lexical shift, reordering, and turning /t & S/ into /d & s/ or *shaba2a* 'look' where /sh & 2/ became /s/ (Jassem 2013o) (cf. *sabba, sabsab(at)* (n), *tasabsu* (n) 'swear at, insult').

- Detest** (*detestation*) from Arabic *Sadad* 'hate, turn away' or *taDaad* 'hate, opposition' via reordering and turning /S & d/ into /s & t/ (cf. Jassem 2012i).
- Disgusting** (*gusto*) via French *degout* and Latin *gustus*, *gustare* (v) 'taste' from Arabic *qashsha(t)*, *taqsheesh* (n) 'eating', turning /q & sh/ into g & s/; *dhawq(at)* 'taste' via reversal and turning /dh & q/ into /st & g/; or *qazzaz*, *qizz(at)/taqazzuz* (n) 'to disgust' where /q & z/ became /s & t/.
- Eager** (*eagerness*) from Arabic *2urqa(t)* 'eagerness, a burning (feeling)' via reordering and /2/-loss; or '*ariq* 'be unable to sleep' via reordering and replacing /q/ by /g/.
- Earnest** from Arabic *anees(at)* 'nice, kind'; /r/ split from /n/.
- Ejaculate** (*ejaculation*) via Latin *ejaculatus*, *ejaculari* (v) 'throw out' of (i) *ex* 'out' from Arabic *aqSa/qaaSi* 'out, far' via /q & S/-mutation into /k & s/ and (ii) *iaculari*, *iacere* 'throw' from Arabic *jara/sharra/kharra* 'run, flow, leak' where /j (sh)/ became /s (k)/; *shakhkha* 'urinate', turning /sh & kh/ into /j & k/; or *shakhal(at)*, *tashkheel* (n) 'to drip, sieve' where /sh & kh/ became /j & k/ (Jassem 2013h).
- Elegant** (*elegance*) via Latin *elegantia* 'taste, refinement, propriety', *eligere* (v) 'choose' from Arabic '*alaqa*, *ta'allaq* 'to shine' or '*anaaqat* 'elegance' via reordering and /q/-mutation into /g/.
- Embrace** from Arabic *raqaba(t)* 'neck; a rounding' via lexical shift, reordering, and turning /q/ into /s/ (Jassem 2013h, o).
- Emotion** (*emotive*, *move*) via Latin *emovere* 'move out, remove, agitate' of (i) *ex* 'out' from Arabic *aqSa/qaaSi* 'out, far' via /q & S/-mutation into /k & s/ and (ii) *movere* 'move' from Arabic *math3* 'a woman's walk', turning /th & 3/ into /t & Ø/ or merging them into /v/; *madda* 'go out, extend', *maDa* 'go' or *maTTa* (*tamaTTAT*) 'extend' where /d (T)/ became /t/ (Jassem 2013n); *damm* 'lit. blood; emotion' via lexical shift, reversal, and turning /d/ into /t (v)/; or *mas3/ma2t* 'strong sex' via lexical shift and merging /s & 3 (2)/ into /t (v)/; or *miqat*, *wamaq* 'love', *wamaqa* (v) where /q & t/ merged.
- Enemy** (*enmity*) via Latin *inimicus* 'enemy' of (i) *in* 'not' from Arabic *in* 'not' (Jassem 2013b) + (ii) *amicus* 'friend', *amare* (v) 'to love' from Arabic *haama* 'to love madly', deleting /h/; or *raama* 'to love' via reversal. See amicable.
- Enniouky** via Dutch for 'making love' from Arabic *naak*, *naik/niaka(t)* (n) 'to make love, fuck'. See **know**.
- Enthrall** (*enthralment*) from Arabic *dhalla/indhalla*, *dhaleel* (adj.) 'to fear, to be humbled', turning /l/ into /r/; or '*asara*, *in'asara* 'captivate' where /s/ developed into /th/ and /l/ split from /r/.
- Entice** from Arabic *dhaaq*, *yindhaaq* 'to taste' via lexical shift and turning /dh & q/ into /t & s/.
- Erect** (*erection*) from Arabic *raaqi(at)* 'high', *raqa/irtaqa* (v) 'to climb'; /q/ became /k/.
- Erotic** (*eroticism*, *Eros*, *Erasmus*) via Greek *eros*, *erates* (pl.) 'lit., love; sex' from Arabic '*arr* 'making love', '*air* 'penis' (Jassem 2013h); or *3urs* 'sex, wedding' via /3/-loss.
- Excite** (*excitement*, *incite*) from Arabic *shaaTa*, *istashaaTa* 'excite, to get excited', turning /sh & T/ into /s & t/.
- Eunuch** via Latin *eunuchus* 'castrated slave' from Arabic *nakhs* 'slave' via /kh & s/-merger into /k/.
- Faith** (*faithful*) from Arabic *3afaaf*, *3iffat* 'chastity'; /3 & f/ became /Ø & th/.
- Fancy** (*fantasy*, *fantasize*, *fantastic*) via Greek *phantasia* 'image, perception, appearance', *phos* 'light' from Arabic *baSeeS* 'small light' where /b & S/ became /f & s/; *nafs*, *nafsi* 'self, my self; I like/fancy' via reordering; *fatana* 'astonish, amaze, seduce', *faatin* (adj) 'beautiful, fantastic' via reordering and turning /t/ into /s/ (Jassem 2013p).
- Feminine** (*femininity*, *female*) via Latin *femina* 'female' and French *femme* 'woman' from Arabic *untha* 'female, feminine' via reordering, /th/-mutation into /f/, and /m/-split from /n/. See Jassem (2013h, k).
- Fertile** (*fertility*, *fruit*) from Arabic *thamar(at)* 'fruit' via reordering and merging /th & m/ into /f/.
- Fiancé** from Arabic *funuq* 'a young, big, beautiful, luxurious, good-mannered girl; luxury', replacing /q/ by /s/; or *nufasaa* 'a newly-delivered woman' via reordering.
- Fidelity** (*Fidel*; *infidelity*) from Arabic *faDeelat*, *faDeel/fadDil* (adj) 'virtue, fidelity'; /D/ became /d/.
- Fiend** (*fiendish*) via Old English *feond* 'enemy', *feogan* (v) 'to hate' from Arabic *kaaqa2* 'attack' via reversal, turning /k/ into /g (ie)/, and /2/-loss.
- Fine** from Arabic *zain* 'fine, beautiful'; /z/ became /f/. See **nice**.
- Foe** via Old English *gefan* 'to hate' from Arabic *faa3i*, *af3a* 'angry, evil man; snake' via reordering and turning /3/ into /g (Ø)/.
- Fond** (*fondness*) 'foolish, silly; dote upon' from Arabic *fanad* 'to dote upon, lie, grow old, to go mad in love, to refuse'.
- Fondle** (*fond*) frequentative of *fond*. (Cf. Arabic *dandal* 'suspend, draw out (one's tongue)' where /d/ became /f/.)
- Foreplay** via (i) Latin *pre-* 'before' from Arabic (i) *qabl* 'before' where /q & r/ merged into /r/ and /b/ became /f/ and (ii) Old English *plegan* 'play' from Arabic *la3ib* 'play' via reordering and turning /3/ into /g (y)/ or (ii) *bi3aal* 'intercourse', *baa3al* 'to play with one's wife' via /3/-loss. See **playful**.
- Fornication** via Latin *fornicari*, *fornix* 'a brothel; arched, vaulted chamber' from Arabic *fareesh* 'a sex slave girl', *farsh*, *mafaarish* (pl.) 'women; furniture; spreading', *farasha*, *iftarasha*, *infarasha* (v) 'to make love with a woman lying on her back', turning /sh/ into /k/ and splitting /n/ from /r/; *farnasat* 'a woman's good house management' via lexical shift and turning /s/ into /k/; *faarin(at)* '(female) baker; big man/dog', *furn* (n) 'oven, bakery' via lexical shift and turning /t/ into /k/.

- Frigid** (*frigidity, fridge, refrigerate*) from Arabic *thalj* 'snow'; /th & l/ became /f & t/ (Jassem 2013d).
- Frolic** via Dutch *vrolyc* 'happy' of *vro* 'merry, glad' and *lyc* 'like' and German *fröhlich* 'happy' from Arabic *fari2* 'happy' where /2/ was dropped or became /h/ in German; or *fahr, ifhaar* 'sex' via reordering or /h/-loss.
- Frown** from Arabic *nafar* 'frown, come up, bulge' via reordering.
- Fuck** from Arabic *wiqaa3, wa(a)qa3* (v) 'intercourse' via /w & q/-mutation into /f & k/ and /3/-loss; *hack/haqq* 'intercourse' where /h/ became /f/; *fakhfakh* 'to have a long fuck' via syllable merger and turning /kh/ into /k/, *baak* 'donkey mating', turning /b/ into /f/; *fakhat* 'deflower, rip', merging /kh & t/ into /k/; or *sifaa2* 'adultery, illegal sex' via /s & f/-merger and /2/-mutation into /k/.
- Gay** (*gaiety*) from Arabic *ghai, ghiwaiat* (n) 'gay, proud', turning /gh/ into /g/.
- Gamy** (*polygamy, monogamy*) from Arabic *jimaa3* 'sex, intercourse, marriage, joining' via /3/-loss and replacing /j/ by /g/; or *kaama3* 'make love', *kim3/kamee3* (n) 'husband' via /3/-loss and /k/-replacement by /g/.
- Glad** from Arabic *ragheed, raghd* (n.) 'happy' via reordering and turning /gh & r/ into /g & l/.
- Good** (*goodness*) from Arabic *jood, jayed, jawaad* 'good, kind, generous'; /j/ turned into /g/.
- Grope** from Arabic *qaDab* 'catch'; /q & D/ became /g & r/.
- Guilt** (*guilty*) from Arabic *ghalaT* 'wrong', turning /T/ into /t/. See **regret**.
- Hanky-panky** (*hunk*) from Arabic *hinagh* 'a playful, funny woman; adulteress', *haanagh* (v) 'to court' where /gh/ became /k/ and *baaq* 'the sound of making love' via /n/-insertion; or *khaaq baaq* 'the sound of having sex', turning /kh & q/ into /h & k/ and inserting /n/.
- Harlot** from Arabic *3aahirat* 'whore', turning /3/ into /w/ and inserting /l/. See **whore**.
- Harass** (*harassment*) from Arabic *2arasha, ta2arrash* 'harass, aggress'; /2 & sh/ became /h & s/.
- Hard Core** from Arabic (i) *3atr* 'hard' via reordering and turning /3 & t/ into /h & d/ and (ii) *qa3ira(t)* 'oversexed woman', *qu3air* 'inner vagina, sex', *qa3r* 'innermost bottom, depth' where /q & 3/ became /k & Ø/ (Jassem 2013c).
- Hate** from Arabic *2aqida, 2iqd* (n) 'hate'; /2/ became /h/ and /q & d/ merged into /t/; or *hatta* 'to be disrespectful to, to dishonour'.
- Have** (*haben* in German) from Arabic *wahab* 'give' or *haba/2aba* 'give' via lexical shift, merging /w & h/, and turning /b/ into /v/.
- Heart** (*sweetheart, cordiality, cardiac, cardiology*) via Latin *cordis* 'gen.', *cor* 'heart' from Arabic *Sadr* 'heart, breast' via reordering and turning /S & d/ into /h & t/ (Jassem 2013h). See **cordial**.
- Hooker** from Arabic *2aariq(at)* 'a woman with a tight vagina; strong sex' via reordering and turning /2 & q/ into /h & k/.
- Honour** (*honourable, honorific*) from Arabic *2aram, 2urma(t)* 'honour, prohibition' or *karam* 'honour, generosity' via reordering and turning /2 (k) & m/ into /h & n/.
- Houri** from Arabic *2oor(i)* 'beautiful, white'; /2/ turned into /h/.
- Hope** (*hobby*) from Arabic *2ubb(i)* 'love, hope'; /2/ became /h/.
- Horny** from Arabic *qarn* 'horn', *qarnaa* 'horny; a woman with a vaginal in-growth or protrusion, hampering full sex' where /q/ became /h/; or *haram, mahroom* (adj.) 'oversexed, horny', turning /m/ into /n/.
- Hospitable** (*hospice, hospital*) from Arabic *3izba(t), 3azzab* (v) '(offering) food and drink', turning /3 & z/ into /h & s/.
- Hostile** (*hostility, host*) via Latin *hostis* 'enemy' from Arabic *haash, hawshat* (n) 'attack, fight', *hawwaash(at)* (n) 'fighter(s)' where /sh/ became /s/ (Jassem 2013p); or *jaish* 'army' in which /j & sh/ became /h & s/.
- Hug** from Arabic *2a(w)aq* 'encircle; reach something high; centre', turning /2 & q/ into /h & g/; *hack/haqq* 'strong sex' via lexical shift and replacing /k (q)/ by /g/; *3aanaq* 'embrace', *3unug* (n) 'neck', turning /3 & q/ into /h & g/ and deleting /n/; *shawq* 'longing' or *shiq* 'breast, side, section', turning /sh & q/ into /h & g/.
- Hunk** (*hanky-panky*) from Arabic *hinagh* 'a playful, funny woman; adulteress', *haanagh* (v) 'to court'; /gh/ became /k/.
- Husband** from Arabic *2aseeb* 'relative, noble, husband', replacing /2/ by /h/ (Jassem 2013k).
- Ill-behaved** (*behave, behaviour*) from Arabic (i) *la* 'not, ill-' via reversal (Jassem 2013b) or *3aleel* 'ill, sick' via /3/-loss and (ii) *hadhdhaba* 'to behave, make polite' via reordering and turning /dh/ into /v/ or '*adab* 'good manners, politeness' via reordering and changing /', d, & b/ into /h, dh, & v/.
- Impotent** (*potent, potency, potential*) via Latin *impotens* of (i) *in(im)* 'not' form Arabic *in* 'not' (Jassem 2013b) + (ii) *potens* 'power, control', *potere* (v) from Arabic *baaDa3, mubaaDa3a(t)* (n) 'to make love' via /3/-loss or mutation into /n/ and replacing /D/ by /t/.
- Impregnate** (*pregnant*) via Latin *impregnare* 'to make pregnant' from Arabic *ibraak* 'make love on the side or on all fours', turning /k/ into /g/; *abraqat* 'of a woman, to get ready for sex' (cf. Jassem 2013k).
- Incest** (*chastity*) via Latin *incastus* 'relative sex' of (i) *in* 'not' from Arabic *in* 'not' (Jassem 2013b) + (ii) *castus* 'pure; cut-off, separated' from Arabic *qazaazat* 'shyness, modesty', *q(a/i)zz(at)* 'a nice, modest person, who shuns blemishes' via lexical shift and /q & z/-mutation into /s/ both. (Cf. *qashaT/kashaT* 'to strip, separate' where /q & sh/ changed to /s/.) See **chaste**.
- Infatuate** (*infatuation*) via Latin *fatuus* 'foolish person', *infatuare* (v) 'bring something to foolishness' from Arabic *fadad/fadfad, fadeed* (n) 'to shout; to walk proudly', *faddaad* (n) 'a rough and tough farmer; coward; loud-spoken person', turning /d/ into /t/; or

fatan, infatan 'infatuate'.

Infidelity (*infidel*) See fidelity.

Insult from Arabic *salaT, saleeT* (adj.) 'bad talk'; /T/ became /t/.

Intercourse from Arabic *3irs, 3arras* (v) 'wedding, making love' where /3/ evolved into /k/; or *kharoos* 'a virgin in early intercourse', turning /kh/ into /k/.

Inviting (*invitation, invite*) via French *invité* 'guest' from Arabic *Daif, inDaaf* (v) 'guest' via reversal and turning /D/ into /t/.

Irony (*ironical*) from Arabic *nahara* 'to shout one down' via reordering and /h/-loss (Jassem 2013i).

Joy (*enjoy, rejoice*) from Arabic *jawa* 'internal love' via lexical shift or *zahoo* 'joy, brightness' via /z & h/-merger into /j/.

Keen (*keenness*) from Arabic *2an(een)* 'longing, yearning'; /2/ became /k/.

Kill (*killer*) from Arabic *qatal* 'kill' where /q & t/ merged into /k/ or *ghaala* 'kill' in which /gh/ became /k/.

Kind (*kindness*) from Arabic *2inniat* 'kindness, longing, yearning', *2anoona(t), 2aanna(t)* (adj.) /k & d/ replaced /2 & t/.

Kiss from Arabic *ka(a)fa2, kifaa2* (n) 'kiss suddenly', merging /f & 2/ into /s/; *kass* 'of teeth, short' or *kazza* 'to press/push (teeth)' via lexical shift and changing /z/ to /s/ (Jassem 2013o).

Know 'make love' from Arabic *naak* 'make love' via reversal; *aiqan* 'know' (Jassem 2013p); or *3alima/a3lam* 'know', *3ilm* (n) via reordering, turning /3/ into /k/, and merging /l & m/ into /n/ (cf. *acknowledge*).

Lascivious via Latin *lascivia* 'lewdness, playfulness, frolicsomeness' from Arabic *lahoo* 'playfulness', turning /h & w/ into /sh & v/.

Lechery (*lecherous, lick*) 'lit., licking' from Arabic *la2s/la3q* 'licking, eating' where /2 (3) & s (q)/ merged into /ch/ or *laqq/laqlaq* 'of dogs, to tongue-drink' where /q/ became /ch/. See **luxurious**.

Lesbian (*lesbianism, lesbo*) via Latin/Greek *lesbi(u)o/s* 'relating to the Greek Island of Lesbos 'wooded?' from Arabic *laSb* 'a mountain gap; a valley course; of flesh, to stick to bones due to impoverishment', *lasb* 'sting, stick, lick' via lexical shift, or *lazzb* 'narrow road; sting; stick; enter into; drought; a collocate of *3azb lazb* 'unmarried' via lexical shift; *salhaba(t)* 'a big woman with little flesh on' via reordering and /h/-loss; *shabal* 'of male sheep, mounting/mating' via lexical shift, reordering, and changing /sh/ to /s/.

Lewd from Arabic *looTi* 'homosexual', turning /T/ into /d/; *la3aT* 'to eat quickly', deleting /3/ and changing /T/ to /d/; or *laT3(a)* 'a vagina with little flesh on; stiff vagina' via lexical shift, /3/-loss, and turning /T/ into /d/.

Lie via Old English *legan* from Arabic *aliqa, waliqa* 'lie, say an untruth' or *laqa2* 'lie (on bed)', turning /q & 2/ into /g (Ø) & Ø/ (Jassem 2013i, n).

Like from Arabic *aliqa* 'love, similar' or *laaqa* 'be suitable to, like', turning /q/ into /k/; or *qala* 'hate' via lexical divergence and reversal.

Lip from Arabic *laabba(t), labaaleeb* (pl.) 'lip, loving'.

Loath (*loathe*) via Old English *lathian, lath* (adj) 'hate, hostile' from Arabic *ludd, ladood* 'hostile'; /d/ turned into /th/.

Long (*longing*) from Arabic *law3(an)/lawj* 'love' via /3 (j)/-mutation into /g/; *tawq(aan)* 'long for' via reordering and turning /t & q/ into /l & g/; or *3alaaqa(t)* 'love' via reordering and turning /3 & q/ into /n & g/.

Love (*loveable*) via Old English *lufu, lufian* (v) 'love' and German *lieben* 'love' from Arabic *lahaf* 'love, strong desire' via /h/-loss, *labab, 'alabba, laabba(t)* (n) 'to love, to live/stay' where /b/ became /v/; *labba, lablab* 'of animals, to lick and fondle with lips; to sympathize with' (cf. believe from Arabic *aballa, ubaalat* (n) 'to become a priest' via reordering).

Lust from Arabic *ladhdhat, ladheedh* (adj.) 'lust, delicious', turning /dh/ into /s/.

Luxurious (*luxury*) via Latin *luxuria, luxus* 'excess, delicacy, non-chastity, lechery' from Arabic *la2s/la3q* 'licking, eating' or *laqs* 'eating', turning /2 (q)/ into /k/. See lechery.

Man from Arabic *nama, anaam* (pl.) 'man' via reversal (cf. German *Mensch* 'man' from Arabic *insaan* 'man, human' via reordering and turning /n & s/ into /m & sh/ (Jassem 2013g).

Marry (*marriage, marital, matrimony, matron; mother*) via Latin *maritus* 'husband', *mari* 'woman', *maritare* (v) 'to marry' from Arabic *mar'a(t)* (*mara* in the vernacular) 'woman' via lexical shift (Jassem 2013k).

Macho (*masculine, male*) via Spanish from Latin *masculus* 'male' and French *maisle* from Arabic *zalama(t)* 'man' via reordering, /z/-mutation into /ch/, and /l & m/-merger. See Jassem (2013h, k).

Masturbate (*masturbation*) from Arabic *maSara* 'to milk out by pressing nipples'; /S/ split into /st/ and /b/ was inserted.

Mercy (*merchant, mercenary, market*) via Latin *merces* 'reward, wages, hire pay', *merx* 'wares, merchandise', *mercare* (v) 'to trade' from Arabic *mutaajara(t)* 'trading' via reordering and merging /t & j/ into /s/; *maSaari* 'money' via reordering and lexical shift; *ma'joor* 'paid, thanked' or *mashri* 'bought' via reordering and turning /j (sh)/ into /s/; *mar2a* 'an exclamation of pleasure for achievement; an appreciation; a bravo' where /2/ became /s/ (cf. *bar2a* 'its antonym' and **bravo** via divergence); or *ra2eem* 'merciful' via reordering and turning /2/ into /s/.

Merry (*merriment*) from Arabic *mari2* 'happy'; /2/ was dropped.

Miser (*miserable, miserliness*) from Arabic *mu3aththar* 'miserable, poor' via /3/-loss and turning /th/ into /s/ or *mu3sir* 'needy, one in difficulty' via /3/-loss.

Modest (*modesty*) via Latin *modestus* 'modest', *modestia* 'moderation, honour, good conduct', *modus* 'measure, manner' from Arabic *muTaiTa', maTTa* (v) 'arrogant walking' via lexical shift or divergence and changing /T/ to /d/; *mataa3* 'vagina, pleasure', *mut3a(t)* 'pleasure

(convenience marriage)' via lexical shift, turning /t & 3/ into /d & s/; or *muTee3(at)* 'obedient, modest' where /T & 3/ became /d & s/.

Moral (*morality, more*) from Arabic *muru'a(t)* 'morality, knowledge, power'.

Naked from Arabic *na2a* 'take off (clothes)', replacing /2/ by /k/; or *naqi(at)* 'pure' via lexical shift and turning /q/ into /k/.

Nice (*nicety*) from Arabic *zain(at)* 'nice, beautiful' or *2asan* 'nice'; reversal, turning /z/ into /s/, and merging /2 & s/ applied.

Noble (*nobility*) from Arabic *nabeel* 'noble, respectable, intelligent' (Jassem 2013p).

Nude (*nudity*) from Arabic *naDa, naDu* (n) 'take off clothes'; /D/ turned into /d/.

Odd (*oddity*) from Arabic *3adoo, 3adawat* 'enemy, enmity' via /3/-loss or *waa2id, a2ad* 'one' via /2/-loss (Jassem 2012a).

Oral (*orifice*) from Arabic *thaghr* 'mouth' via /gh & r/-merger into /r/ or *furja(t)* 'an opening' via reordering and replacing /j/ by /s/ (Jassem 2013h); or *ghaar/ghawr* 'cavity' via /gh & r/-merger.

Organ from Arabic *3irq, 3urooq* (pl.) 'vein, organ' or *3arq* 'a bone with little flesh on' via /3/-loss and /n/-insertion.

Orgasm via Latin/Greek *orgasm(us/a)* 'excitement, swelling', *organ* (v) 'to be on heat, swell, become ripe for' from Arabic *qarn* 'horn, to bulge like one; horny', *2araqaan, 2araq* (v) 'burn', *2aariqa(t)* 'a woman with a tight (burning) vagina' via /2/-loss and changing /q/ to /g/; *haraj* 'sex' via /h/-loss and turning /j/ into /g/; *rahaz* 'to sexually shake and move', turning /h/ into /g/ or *ra3ash(an)* 'shivering' via /3, sh, & n/-mutation into /g, s, & m/; or *2arqaS* 'sit uncomfortably as in restraining the call of nature' via /2/-loss and turning /q & S/ into /g & s/.

Passion (*passionate*) via Latin *passio(nem), pati* (v) 'suffering, enduring' from Arabic *bu's* 'miserliness, suffering', *ta3ab* 'tiredness' via reordering, lexical shift, and /3/-loss, or *3adhaab* 'suffering' via reordering, /3/-loss, and turning /dh/ into /t (s)/.

Pathos (*pathetic, sympathy*) via Greek *pathos* 'sorrow' from Arabic *bathth* 'extreme sorrow'.

Penis 'tail in Latin' from Arabic *dhanab* 'tail' via reversal and turning /dh/ into /s/ (Jassem 2013h).

Philo (*philanthropy*) from Arabic *balah, walah* 'love', turning /b (w) & h/ into /f & Ø/ or *labab/labba* 'love' via reversal and turning /b/ into /f/.

Phyllis (*phallic*) from Arabic *faishala(t)* 'penis head' via reordering and turning /sh/ into /s/ (Jassem 2013h).

Piss-off from Arabic *zubb-fee* 'penis in- a swearing' via reversal and turning /z/ into /s/ or *baz(baz), bas(bas)* 'flow, pass, come out'; *azib* 'run, flow' via reordering and changing /z/ to /s/; or *bashsh* 'of babies, urinate', turning /sh/ into /s/ (Jassem 2013d, h).

Playful from Arabic *ba3l* 'wife, husband', *bi3aal* 'intercourse', *baa3al* (v) 'play with one's wife' via /3/-loss. See foreplay.

Please (*pleasure, pleasant*) from Arabic *bajal* 'to praise, to bring joy' via reordering and turning /j/ into /s/ or *bashshar* 'to make happy' via reordering and turning /sh & r/ into /s & l/ (Jassem 2013i).

Polygamy (*polygamous*) See **-gamy**.

Pornography via Greek *porne* 'lit., purchased; prostitute, a female slave bought for sex' from Arabic (i) *rabeeh, rabbat, rubban* 'a slave' via reordering, *rabaab* 'a woman in recent delivery' or *zanboor* 'clitoris' via lexical shift, reordering, and merging /z & b/ and (ii) *2arf* 'letter, writing' where /2/ became /g/ (Jassem 2013i).

Pretty from Arabic *barTa(t)* 'beautiful' where /T/ turned into /t/; or *barahraha(t)* 'very beautiful/white' via /h/-loss.

Prostitute (*prostitution*) via Latin *prostitus* from (i) *pro* 'before' from Arabic *qabl* 'before' via reordering and merging /q & l/ into /r/ and *statuere* 'cause to stand' from Arabic *saTa2a, saT2at* (n) or *sada2a, sad2at* (n) 'to lie one ones back' via /2/-loss.

Pride (*proud*) from Arabic *baTar* 'pride, evil' via reordering and turning /T/ into /d/ (cf. bride.)

Pure (*purity, puritan*) from Arabic *barahraha(t)* 'very white' via /h/-loss, *baree*, *baraa'a(t)* (n) 'innocent', or *baarr* 'fair, kind'.

Pussy from Arabic *biss(at)* 'cat' or *zubb* 'penis' via lexical shift or divergence, reversal, and turning /z/ into /s/.

Queen (*gyne-*) from Arabic *qain(at)* 'beautiful woman, singer' via lexical shift.

Ram from Arabic *ghanam* 'sheep' where /gh & n/ merged into /r/ or *qa2am* 'ram, advance, push ahead' in which /q & 2/ became /r & Ø/.

Rape (*rapist*) from Arabic *'irb* 'intercourse, vagina' via lexical shift (cf. **pray** from Arabic *'ariba* 'prostrate, pray, fall' via reordering).

Rascal from Arabic *radheel* 'lowly, base' where /dh/ split into /s & k/.

Regret (*regretful*) from Arabic *ghalaT* 'wrong' via lexical shift and turning /gh & l/ into /g & r/. See **guilt**.

Reville (*vile*) via Latin *vilis* 'cheap, worthless, base' from Arabic *dhaleel, dhill/dhilla(t)* (n) 'lowly, frightened' or *radheel* 'lowly, base'; /dh/ became /v/.

Romantic (*romance, Rome, Roman*) via Latin *Rome* 'a fortified enclosure' from Arabic *'araam* 'rocks', *raama, ra'oom* (adj.) 'to love', or *gharaam, gharmaan* 'love', turning /gh/ into /r/.

Rude from Arabic *radee'* 'bad, rude'.

Rue (*rueful*) from Arabic *rawia(t), tarawwi* 'thoughtfulness' via lexical shift.

Sarcasm (*sarcastic*) from Arabic *sukhria(t), maskhara(t), sakhira* (v) 'sarcasm' via reordering and replacing /kh/ by /k/.

Satire (*satirical*) from Arabic *izdara* 'despise, look down upon'; /z & d/ were replaced by /s & t/.

Scorn from Arabic *zajar, zujraan* (n) 'scorn' where /z & j/ were replaced by /s & k/ or *2aqara, 2uqraan* (n) 'look down on' in which /2 & q/ became /s & k/.

Seductive (*seduction, seduce, deduce, deduct, conduce,*

reduce, produce, educate, duke) via Latin *seducere* 'lead away/astray' from (i) *se* 'away, aside' from Arabic *zaa2* 'shift, to be away' via /z & 2/-merger into /s/ (see Jassem 2013a-b) and *ducere* 'lead to' from Arabic *qaada, qiadat* (n) 'lead' via reordering and replacing /q/ by /s (k)/ (Jassem 2013i, p).

Semen (*insemination*) from Arabic *samn, sumna(t)/tasmeen* (n) 'fat, butter' via lexical shift; *mani* 'semen' via /s/-insertion or *madhi* 'pre-semen' via reordering, turning /dh/ into /s/, and /n/-insertion (Jassem 2013h).

Sensation (*sense, sensitivity, sensible*) from Arabic *2iss, in2ass, ma2soos* (adj) 'sense, feeling, voice', turning /2/ into /s/ and inserting /n/ (Jassem 2013o-p).

Sex (*sexuality, section*) via Latin *sexus* 'male/female', *secare* (v) 'divide, cut', *seco* 'half' from Arabic *shaqqa* 'cut' where /sh & q/ became /s & k/; *shakhS* 'person' where /sh, kh, & S/ evolved into /s, k, & s/; or *kuss, kaskas* (v) 'vagina' via lexical shift and reordering.

Shame (*ashamed, shameful*) from Arabic *shu'm* 'shame'; /l/ dropped.

Shiver from Arabic *ra3ash* or *rajaf* 'shiver' via reversal and turning /3 & j/ into /v & sh/.

Shy from Arabic *2ayaa'* (n), *2ayi* (adj.), *ista2a* (v) 'coy, shy'; /2/ turned into /sh/. See **coy**.

Sleep (*schlafen* in German) from Arabic *labs* 'confusion, sleep' or *libs* 'wearing, dressing' via reordering and lexical shift.

Slut from Arabic *saleeTa(t)* 'a rude woman' or *shaleeTa* 'a slut', turning /sh & T/ into /s & t/.

Smart from Arabic *amrad* 'hairless (male), beautiful' where /d/ turned into /t/ and /s/ was inserted; *samt* 'clever' or *zameet* 'clever' via /r/-insertion; *amzaT* 'thin, slim' via reordering and changing /z/ to /s/; *zamraT* 'thin, beautiful' where /z/ became /s/; *maraT* 'beautify' via /T/-split into /s & t/.

Sod (*sodomy*) via Latin *sodomia* from Arabic *sadam* 'love-cum-regret and sorrow; gloom and regret; a male camel' (cf. *Surm* 'anus; firmness; tightening', turning /r/ into /d/).

Sorrow (*sorry*) from Arabic *za3al* 'sorrow', turning /z & 3/ into /s & w/; or *2asra(t), 2aseer* (adj.) 'sorrow' via /2 & s/-merger.

Sterile (*sterility*) via Latin *sterilis* 'barren, unproductive' from Arabic *jardaa'* 'barren, sterile' via reordering and turning /j & d/ into /s & t/; or *3aaqir* 'sterile' where /3 & q/ became /s & t/.

Strip Tease via Old English *taesan* 'pluck, pull apart' from Arabic (i) *karab* 'pull together, tighten (clothes)' where /k/ split into /s & t/ and (ii) *shadd* 'pull, tighten' via reversal and turning /sh & d/ into /s & t/; or *Darb Teez* 'hitting ass' in which /D/ split into /st/ and /T & z/ became /t & s/.

Swear from Arabic *shaara, mishaari* (n) 'swear at' or *3aiyar, mi3yaar* (n) 'swear at'; /sh (3)/ changed to /s/.

Sweetheart (*sweetie*) from Arabic (i) *sitt, sitti* 'lady, lady-my (my lady)' and *Sadr* 'heart, breast = (lady of the heart)' via reordering and changing /S & d/ to /h & t/. See

cordial.

Sympathy (*sympathize, apathy*) via Latin *sympathia* from Greek *sy(n/m)-* 'together' from Arabic *jamee3* 'together' via /j/-mutation into /s/ and /3/-loss and **pathos** 'feeling' above.

Teat from Arabic *thadi* 'teat', turning /th & d/ into t/.

Temptation from Arabic *taim, mutaiaam* 'love-enslaved' via /p/-split from /n/ ot *tabbal, matbool* (adj) 'love-sickened' via reordering and turning /l/ into /t/.

Throne (*enthronement*) from Arabic *sareer* 'bed, throne'; /s & r/-evolved into /th & r/.

Ugly from Arabic *qala* 'hate'; /q/ turned into /g/.

Upset from Arabic *3absat, 3abas* (v) 'frown, anger' via /3/-loss or *ghaDab* 'anger' via reordering and substituting /s & D/ for /gh & D/.

Vagina from Arabic *farj* 'vagina' via reordering and turning /r/ into /n/ or *3ijaan* 'vagina' where /3/ became /v/.

Valentino (*Valentine*) 'a good-looking man of carnal desires' from Arabic *Zuloo, 2ulwa(t), 2alwaan* 'sweet, good-looking (person); marrying a woman for a dowry'; /2/ became /v/.

Vice (*vicious*) from Arabic *fu2sh* 'vice', merging /2 & sh/ into /s/; or *waSee* 'agent, deputy' where /w & S/ became /v & s/.

Virgin (*virginity, Virgo*) from Arabic *bikr* 'virgin' via reordering, turning /b & k/ into /v & g/, and inserting /n/.

Virile (*virility*) via Latin *virilis* 'of a man', *vir* 'man, hero' from Arabic *mar'* 'man' or *2urr* 'hero, free' where /m (2)/ became /v/; *fa2l, fu2oola(t)* (n) 'virile; oversexed male' via /2/-loss and /r/-split from /l/; or *ba3l, bu3oola(t)* (n) 'husband, virile' where /3/ became /v/.

Virtue (*virtuosity, virtuous*) from Arabic *faDl* 'virtue, favour' via reordering and turning /D & l/ into /t & r/ or *3arD* 'virtue, sexual modesty, honour, respect' where /3/ turned into /v/.

Voluptuous via Latin *voluptuosus* 'full of pleasure, delightful', *voluptas* 'pleasure, delight, sex' from Arabic *wabalat, istawbalat* (v) 'of female sheep, a strong need for mating', *wabaal* 'corruptness' via reordering and turning /w/ into /v/ (cf. *khalaabat* 'deceptive love', *khallaab* (adj.) 'beautiful'; or *habal, mahbal* 'vagina', turning /h/ into /v/).

Vow (*vote*) via Latin *voiere* 'to promise' from Arabic *wa'i* 'vow, promise; zebra; fast horse'; /w/ became /v/ (Jassem 2013i).

Vulgar (*vulgarity*) from Arabic *faajir* 'bad, rude' or *fajeer* 'poor' where /j & q/ became /g/ and /l/ split from /r/.

Want from Arabic *wadda* 'want', *mawaddat* (n) 'love' via reordering and turning /m & d/ into /n & t/.

Wanton from Arabic *wadan, widaan* 'a bride's good treatment', *mawaddat* 'love' via reordering and turning /d/ into /t/.

Wed (*wedding*) from Arabic *wiT* 'making love, marriage'; /T & / were replaced by /d & Ø/.

Went (*in unto*) from Arabic *faat* or *afDa* 'go in, enter'; /f/ became /w/ and /n/ was inserted.

- Whim** (*whimsical*) from Arabic *wahm* 'whim, illusion'.
- Whore** (*harlot*) from Arabic *3aahir(at)* 'whore', substituting /w/ for /3/; *rahoo*, *rahwa* 'a whore, woman with a big vagina' via reversal.
- Wife** from Arabic *wafia(t)* 'faithful woman' via lexical shift or *haifa* 'beautiful woman' via lexical shift and changing /h/ to /w/.
- Wish** (*wishful*) from Arabic *mashee'a(t)*, *shaa'a* (v) 'wish' via reordering and turning /m (')/ into /w/ (cf. **wash** from Arabic *wuDu* 'wash (for prayer)' where /D/ turned into /sh/ or *maaSa* 'wash' in which /m & S/ became /w & sh/ (Jassem 2013d)).
- Woman** from Arabic *aiyem*, *aimaan/ayaama* (pl.) 'unmarried woman', turning /' into /w/; or *anaam* 'humans' via lexical shift and reordering. See **man**.
- Woo** from Arabic *hawa* 'fall in love with', merging /h & w/ into /w/.
- Yearn** via Old English *geornan/giernan*, *georn* (adj.) 'eager, desire' and German *gern* 'glad', *begehren* (v) from Arabic *gharaam* 'love' where /gh & m/ became /g (y) & n/ or *2anna*, *2aneen* (n) 'yearn', turning /2 & n/ into /y (g) & r/.

To sum, the total number of *love* and *sexual* words amounted to 239, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

The above results clearly indicate that *love* and *sexual* words in Arabic, English, German, French, Latin, and Greek are true cognates for manifesting similar or identical forms and meanings. Their differences, however, stem from natural and plausible causes and courses of phonetic, morphological and semantic change. The percentage of shared vocabulary between Arabic and English here was 100%, which exceeds Cowley's (1997: 172-173) classification according to which an 80% ratio indicates membership to the same language- i.e., dialects.

In light of the above statements, the results are in harmony with all the findings of previous studies (Jassem 2012a-f, 2013a-p) 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. Besides, they lend further support to the adequacy of the lexical root theory for the present analysis. The main principle which states that Arabic, English, German, French, and so on are not only genetically related but also are dialects of the same language is, therefore, verifiably sound theoretically and true empirically. The clearest proof to that is tracing English *love* and *sexual* words back to true Arabic cognates on all plains of phonetic, morphological, grammatical, and semantic analysis.

On the phonetic plain, the main changes included substitution (assimilation, dissimilation, palatalization, spirantization), reversal, reordering, insertion, split, and

merger. On the morphological plain, all affixes had true Arabic cognates (Jassem 2012f, 2013a-b). On the semantic level, lexical stability was the general pattern where words maintained their basic meanings across languages. The recurrence of lexical convergence in the data is due to formal and semantic similarity between Arabic words, on the one hand, and their English cognates, on the other. For example, English *love* derives from formally and semantically similar Arabic words- namely, *lahaf* 'love' via /h/-loss or *'alabba* (*labba*) 'love, live/stay' where /b/ became /v/; German *lieben/leben* 'love/live' (also *bleiben* 'remain') and Arabic *'alabba* are identical cognates. Similarly, semantic multiplicity stems from the same reasons where some English words may have more than one meaning, which may have more than one likely Arabic cognate; for instance, *date* has three meanings (i.e., time, kind of fruit, lover), all of which derive from formally and semantically similar Arabic words- namely, *waqt* 'time', *qoot* 'food', and *qawaad* 'a pimp' via reordering and/or /q/-mutation into /d/. As can be seen, all are similar in form and meaning. Furthermore, lexical variability was obvious in the use of different words for the same concept such as *love/lieben* in English/German and *amare* in Latin and French, both of which exist in Arabic as was shown in the results above. Also lexical shift occurred in many instances such as *emotion*, *hug*, *kiss*. Finally, lexical split occurred as in Arabic *2ubb* 'love' which gave *Cupid* in Latin and *hope/hoffen* in English/German.

What are the implications of this all? It implies two things at least. The first is that Arabic and English are dialects of the same language for having the same words with similar or identical forms and meanings (cognates), with Arabic being the source or parent language because of its phonetic complexity and lexical multiplicity and variety with over 100 'sex' terms (Altha3alibi 2011: 208) (for detail, see Jassem (2012a-f, 2013a-i). Reverting to the short exemplary *love* and *sexual* text in 2.1 above, for instance, the analysis has shown that every single word in it has a true Arabic cognate, which can be checked in the results above and/or the relevant previous studies like Jassem (2012c) for pronouns, (2012d) for determiners, (2012e) for verb 'to be', (2012f) for inflectional morphemes, (2013a) for derivational morphemes, and (2013b) for negative particles. More precisely, the sentence(s)

I hope that you love me.

Ich hoffe, dass du mich liebst.

J'espère que tu m'aimes.

is/are 100% Arabic, irrespective of the resultant changes.

Secondly, it has interesting implications for general linguistic theory and language origin (Jassem 2013l). On the one hand, it implies that the so-called proto-Indo-European language hypothesis is fictitious and baseless which should be rejected outright because all English words, for instance, are traceable to Arabic sources. On the other hand, it implies, on a larger scale, that all human languages are related to one another, which in the end descended from a single 'perfect' source, which suddenly emerged in perfect fashion. Over time, however, it became simpler and simpler like English

words being simpler than their Arabic cognates phonetically, morphologically, and semantically; today's Arabic words are no exception, which are simpler than Classical Arabic ones. Besides, the change or simplification proceeded extremely slowly over the ages, spanning thousands of years; for example, Pagel et al (2013) found that some 27 common English core words (e.g., pronouns) changed or simplified little during the last 15, 000.00 years!?

Now is it feasible to reconstruct that old, sudden, original, fully-fledged, perfect source, technically known as proto-language (Harper 2012) or proto-world-language (Ruhlen 1987, 1994)? It is, indeed. How? To answer that question more clearly and satisfactorily, a few facts need to be elucidated first about the nature of language acquisition or learning and language change or evolution. As to the former, all human languages are the result of learning; one speaks a language because someone taught him it; it is really impossible, otherwise. Whether it is today's or yesterday's language, in the 21st century or at time zero when humanity first appeared on earth, the same rule applies no matter how long ago that might have been; time is immaterial because the same outcome would still obtain; a million or a billion years make no difference whatsoever. This fact is the axis upon which all first and second language acquisition research worldwide rotates (Crystal 2010; Yule 2006; Jassem 1987, 1993, 1994). Language learning is just like a computer: both the hardware and software have to be designed by someone; a computer does not make itself, nor does it make itself run. As for the latter, all languages must have descended, evolved, or originated in the end from one perfect source. Over time, they changed form and meaning but not substance where the essence of the word remained intact. For example, Arabic *lahaf* 'love' or '*alabba* 'love, live', English *love/live*, and German *lieben/leben* all kept their substance but changed their form or pronunciation where /b/ became /v/, for instance. Therefore, in light of these facts, it follows that pre-historic language has remained and survived to this day in contemporary world languages, though in different forms. In other words, all human languages are variable developments of that old, sudden, perfect source; that pre-historic language has never died out completely; it still exists to varying degrees in all human languages in current use.

Which current human language resembles it more closely? This automatically leads one to the question of reconstructing that pre-historic language, which can be successfully achieved on the basis of (an) ancient world language(s), which has survived into modern ones, though in different forms. Of all, Arabic is perhaps the greatest survivor and inheritor, which may be the best possible link to that old perfect language on which analysis should focus. Indeed, Arabic can be said to have maintained almost all the features of that original, perfect language for the reasons adduced above (see Jassem 2012a). Pronouns in world languages is a case in point, which has provided some clues to that (Jassem 2012d, 2013l) but more evidence is awaiting further research into the subject.

5. Conclusion and Recommendations

The main results here can be summed up as follows:

- i) The lexical root theory has been adequate for the analysis of the close genetic relationships between *love* and *sexual* words in Arabic, English, German, French, Latin, and Greek according to which they are all dialects of the same language.
- ii) The 239 *love* and *sexual* words or so in English, German, French, Latin, Greek, and Arabic are true cognates with the same or similar forms and meanings. However, their differences are due to natural and plausible causes and courses or directions of phonetic, morphological, and lexical change (cf. Jassem 2012a-f, 2013a-p).
- iii) Phonetically, the main changes included substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability; the abundance of convergence and multiplicity stem from the formal and semantic similarities between Arabic words from which English and European words emanated in the first place.
- iv) The phonetic complexity, huge lexical variety and multiplicity of Arabic *love* and *sexual* words compared to those in English and European languages point to their Arabic origin in essence.
- v) Finally, further research into all language levels is needed, especially lexis or vocabulary (Jassem 2012a-f, 2013a-p). The application of such findings, moreover, to language teaching, lexicology and lexicography, translation, cultural (including anthropological and historical) awareness, understanding, and heritage is badly needed to promote and disseminate rapprochement and acculturation.

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