The Arabic Origins of English and Indo-European "Life and Death Terms": A Radical Linguistic Theory Approach

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Abstract: This paper examines the Arabic origins and/or cognates of English, German, French, Latin, Greek, and Sanskrit "life and death" and related terms from a radical linguistic (or lexical root) theory perspective. The data consists of 100 such words like live, alive, life, vital, survive, revive, die, mortal, fatal, sleep, nod, doze, dizzy, coma, conscious, awake, get up, hypnosis, kill, murder, grave, tomb, cemetery, cremation, epitaph. The results show that while all such words have true Arabic cognates, with the same or similar forms and meanings, their differences are all found, however, to be due to natural and plausible causes and different routes of linguistic change. For example, English live derives via Old English lifian and German leben from Arabic lafi'a (alfa, alfa'a) 'to remain alive' or alabba 'remain, stay', turning /b/ into /f (v)/; vital comes via French and Latin vita 'life' from Arabic 2iat 'life', changing /2/ into /v/; mortal derives via Latin mors 'death' from Arabic mawt 'death' via /r/-insertion; fatal comes via French from Latin fat(a/um) 'death' from Arabic faad 'death', turning /d/ into /t/. Therefore, the results indicate, contrary to Comparative Method and Family Tree-model claims, that Arabic, English, and all Indo-European languages belong 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 life, German leben, French and Latin vita, viva while all the others have one each. Consequently, they 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; they further indicate 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: Life and death terms, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, lexical root (radical linguistic) theory, language relationships

1. Introduction

In his latest study entitled I buy, Ich kaufe, J'achete as Arabic dialectal variants: A radical linguistic theory approach, Jassem (2014k) showed that English, German, French, Latin, Greek, and Sanskrit are Arabic dialects as all the above "buying and selling" terms can be traced back to true Arabic source cognates. In fact, the inextricably close genetic relationship between
Arabic and the so-called Indo-European languages in general has already been firmly established in thirty-five studies on all language levels: phonetically, morphologically, grammatically, and semantically or lexically (Jassem 2012a-f, 2013a-q, 2014a-k).

Lexically, twenty-one 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), dining and wine words (Jassem 2014a), divine and theological terms (Jassem 2014d), proper names (Jassem 2014f), mathematical and computational terms (2014g), colour and artistic terms (Jassem 2014j), and commercial terms (Jassem 2014k).

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. Phonetically, 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 is central in all the other studies without exception as no analysis can skip that.

Finally, on the applied linguistics level, two studies extended the above lexical root theory approach to the field of translation studies. Jassem (2014e) tested it to what he termed the 'radical' translation of cultural universals by using cognates between Arabic and such languages. In Jassem (2014i), translating proper names were examined this way in view of the claim that Arabic, English, German, French, and such languages stemmed from the same language.

The investigation of the relationships amongst Arabic and such language has been initially based on the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-k) and subsequently on 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 tracing genetic relationships between words in world languages. The theory first arose 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-five studies, Jassem (2012a-f, 2013a-q, 2014a-l) firmly demonstrated, on the contrary, the intertwined 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. In summary, 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.

This paper examines the Arabic origins and/or cognates of "life and death" and related terms in English, German, French, and Indo-European languages. 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 100 life and death and related terms like live, alive, life, vital, survive, revive, die, mortal, fatal, sleep, nod, doze, dizzy, coma, conscious, awake, get up, hypnosis, kill, murder, grave, tomb, cemetery, cremation, epitaph. Their selection has been based on the author's knowledge of their frequency and use and English dictionaries and thesauri. Furthermore, they usually occur in today's fully natural English, German, and French conversations, making whole texts on their own.


In transcribing the data, normal Romanized spelling is used for all languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds: namely, /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).
Finally, to facilitate reference, the data will be arranged alphabetically together with brief linguistic comments in (3.) below.

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). Due to space limitations and avoiding redundancy, a full account of it can be found in almost all earlier papers mentioned above.

2.2.2 Statistical Analysis

The percentage formula will be used for calculating the ratio of cognate words or shared vocabulary, a detailed account of which is given in all earlier papers above (Jassem 2012a-f, 2013a-q, 2014a-k).

3. Results

The results will primarily focus on the Arabic lexical (consonantal) radicals or roots of English, German, French, Latin, Greek, and Sanskrit words. Therefore, affixes (prefixes, suffixes, and infixes) and vowels will be generally overlooked for having little or no semantic impact whatsoever on the final outcome besides saving time, space, and effort here; all affixes have true Arabic cognates, though (see Jassem 2012f, 2013a).

Abattoir via French/Latin abater 'kill, slay' from Arabic badha2 'cut, kill' or dhaba2 'slay, kill' to which reversal and turning /dh & 2/ into /t & Ø/ applied; or baTTa 'cut' via lexical shift.

Abode (abide) via Old English abad (p.p.), abiden (v) 'to abide' from Arabic bait 'house'; /t/ became /d/.

Abyss via Latin abyssus 'bottomless pit' from Greek abyssos 'bottomless (pool)' as a compound of (i) a- 'without' from Arabic 'a- 'not' (Jassem 2013b) and (ii) byssus 'pit, bottom' from Arabic beesh 'ditch, pit', jubb 'a well', or jooba(t) 'a deep depression' via reversal and turning /sh (j)/ into /s/.

Afterworld is a compound of (i) after from Arabic ithr 'after' via /th/-split into /f & t/ (Jassem 2014c) and (ii) world (German Welt) from Arabic balad, bilaaad/buldaan (pl.) 'world, country' where /b/ changed to /w/ while /t/ split from /l/ or was inserted (Jassem 2013f).
Altar (altitude, alt, elite, elevate, elate, aloof) via Latin altus 'high', altare 'high alter for sacrifice to the great gods' from Arabic 3aali(at) 'high' via /l/-loss (Jassem 2013c).

Anesthesia (anaesthesia, anesthetic) via Latin from Greek anaisthesia 'lack of sensation' as a compound of (i) an- 'without' and from Arabic in- 'not' and (ii) aisthesis 'feeling' from Arabic 2iss, 3saas , 2aassat 'feeling, sensation', merging /2/ into /s/ and turning the latter into /th/ (cf. Jassem 2013o).

Animate (anima, animation, inanimate; animal) via Latin anima/animus 'breath, soul, a current of air' and Greek anemos 'wind' from Arabic naseem, nasma(t) 'air, person' via /s & n/-merger or reordering (see Jassem 2012g).

Awake (wake, awakening) via Middle English awaken, awakien 'awake, arise, originate' from Old English awæcnan, awacian as a compound of (i) a 'on' from Arabic a- 'verbal prefix' (Jassem 2012f, 2013a) or from 3an/3ala 'on' via /3 & n (l)/-loss (Jassem 2014c) and (ii) wacian 'to be wake, watch' from Arabic afaaq/faaq 'to wake up', replacing /f & q/ by /w & k/. See wake.

Bear (born, birth) via Old English and Old High German beran 'bear, bring; produce; endure; wear', German gebären from Arabic bara'a 'create, bear' or rabba 'bring up, rear' to which both lexical shift applied besides reversal in the latter.

Beget (begot, begotten; forget; get (up)) via Old English begietan 'to beget' as a compound of (i) be- from Arabic bi 'in, by, with; verbal prefix in spoken Arabic' (Jassem 2013a, 2014c) and (ii) gietan from Old Norse geta 'obtain, reach; beget; guess right' from Arabic wajad/awjad 'create; find; feel for' via /w, j, d/-mutation into /b, g, t/; indivisibly otherwise, from Arabic jaaba(t) 'deliver (give birth to a child); lit., she brings' via reordering and turning /j/ into /g/.

Bio (biology) via Greek bio- (bios) 'one's life, lifetime' as opposed to zoe 'animal and organic life', Latin vivus 'alive, living', vita 'life', Sanskrit jivah 'alive, living', Old English cwic(u) 'living, alive', Old Irish bethu 'life, beth 'age', Welsh byd 'world', from Arabic 2ai, 2iat (n) 'alive, living' in which /2/ became /b, v, or k (j)/, of course depending on language. See vital and zoology.

Bury (burial) via Old English byrgan 'bury, raise a mound' from Arabic qabara 'to bury' via reordering and /q & r/-merger or burj 'tower; a high structure' via lexical shift and turning /j/ into /g/ (cf. pure, purity, puritan from Arabic barr, baarr(at) 'gentle, good, kind; wild' or baree' 'innocent, pure'; poor, poverty, impoverish from Arabic baayer, boor (n) 'useless, poor; uncultivated; unmarried' or faqueer 'poor' in which /f/ became /p/ whereas /q & r/ merged).
Cemetery via Latin *coemeterium* and Greek *koimeterion* 'sleeping place, dormitory', *koiman* 'put to sleep' from Arabic *rajmat* 'grave' via reordering and turning /j/ into /s/; *sa’aam* 'death' or *ghamia, ghamiat* (n) 'to be in coma' in which /s (gh)/ became /k/ besides sense shift in the latter; *kama* 'to cover' or *ka3am (ka3mar)* 'to fully cover oneself in bed' via /3/-loss and lexical shift.

Choke from Arabic *shaja* 'choke (with bones)' where /j/ became /k/; *shahaq* 'sigh; choke' where /h & q/ merged into /k/ (Jassem 2014a).

Coffin from Arabic *kafan* 'a dead body's shroud'.

Collapse via Latin *collapsus* (p.p.), *collabi* (v) 'fall together' as a compound of (i) *com-* (col-) 'together' from Arabic *jamee3* 'all, together' where /j & 3/ became /k & Ø/ or *ma3a* 'with' via reversal and turning /3/ into /k/ and (ii) *labi* 'fall, slip' from Arabic *qalab* 'collapse, turn over', splitting /q/ into /ks/.

Coma from Arabic *ghama* 'coma'; /gh/ became /k/.

Conscious (*conscience, conscientious*) via Latin *conscius* 'knowing, aware', *conscire* (v) 'to be conscious, to know' as a combination of (i) *con- (com-)* 'all, together, with' from Arabic as in Collapse above and (ii) *scire* 'to know, separate, distinguish' from Arabic *sha3ar* 'feel, sense, split' via /3/-loss; or from *Saa2i, Sa2a* (v) 'awake, conscious' via /S & 2/-merger into /s(h)/ (cf. science in Jassem 2013d).

Cover (*coverage; discover(y); recover(y)*) from Arabic *kafar* 'cover, bury'.

Create (*creator, creation, creature, creativity*) via Latin *creatus* 'creator', *creare* (v) 'make, beget, produce' from Arabic *Sawwar, Soorat* (n) 'illustrate, create', turning /S/ into /k/; *’ajra(t)* 'of women, to have children', turning /j/ into /k/; or *khalaq, hhaaliq* (n) 'make, create', substituting /k/ for /kk/ and merging /l & q/ into /l/ (Jassem 2014e, 2014j).

Cremation via Latin *crematio(nem)*, *cremare* (v) 'to burn' from Arabic *jamr(at)*, *tajmeer* 'a piece of fire, burning red'; reordering and turning /j/ into /k/ ensued.

Cryptic (*crypt*) via Latin *cryptus* 'concealed, hidden, occult', Greek *krypkos, kryptos* 'hidden' from Arabic *qabr(at)* 'grave, hidden' via reordering and turning /q/ into /k/; *ghareeb(at)* 'strange, far, hidden', turning /gh/ into /k/.

Deliver (*delivery*) via French from Latin *deliberare* 'set free, remove, save, hand over' from Arabic *walada(t)* 'deliver, give birth' via reordering and turning /l/ into /l/.
Die (death, dead) possibly via Old English diegan 'die', Old Danish doja, Old Norse deyja 'to die, pass away', Old High German touwen, Russian davit 'to choke, suffer', from PIE root *dheu 'to become senseless, die' from Arabic taagh 'die' where /t & gh/ became /d & g (Ø)/; dhawa 'wither' via lexical shift and turning /dh/ into /d/; qaDa 'die' via reversal and turning /D & q/ into /d & g (Ø)/; Taa2 'die', turning /T & 2/ into /d & g (Ø)/; Taqq 'fall, die; lit., burst' where /T & q/ changed into /d & g (Ø)/; Tawa 'die; lit., fold', turning /D/ into /d/; wa'ad 'bury' or 'awda 'die' via reversal and lexical shift; or Ta3as 'of sheep, to die' where /T/ became /d/ while /3 & s/ merged into /g (Ø)/.

Dizzy via Old English and Old High German dusig 'foolish, stupid' from Arabic Taayesh 'foolish, aimless; lit., float' via /T & sh/-mutation into /d & z/; or from Arabic daakh 'to be dizzy' where /kh/ became /z/.

Doze via Swedish dusa 'sleep' from Arabic suhaad 'sleep'; reversal and /s & h/-merger into /z/ were effected.

Dream via Old English/Saxon drom 'joy, mirth, noisy merriment; music', Modern German Traum 'dream' from Arabic 'urdun 'sleep' via lexical shift, reordering, and turning /h/ into /ml/; Taram 'deafness; noise' via lexical shift and turning /T/ into /d/; or from darham 'of eyes, to be swollen for lack of sleep' where /h/ was elided besides lexical shift.

Drowsy probably from Old English drus(i)an 'sink; become slow, inactive, languid' from Arabic saadir, sudar (n) 'dizziness' via lexical shift and reordering; or Tarash 'deafness; splash' via lexical shift and changing /T & sh/ into /d & s/.

East (eastern, Easter) via German Ost 'east' from Arabic sharq, mashriq (adj.) 'east'; reordering, merging /sh & r/ into /s/, and turning /q/ into /h/ applied.

Epitaph via Latin epitaphium, Greek epitaphion 'a funeral oration' from (i) epi 'at, over' from Arabic bi 'in, at, with' and (ii) taph 'tomb' from Arabic jadath 'grave', merging /j & d/ into /h/ and changing /th/ into /fh/. Alternatively, it comes as a whole from Arabic 3itaab 'blame, sorrow, remorse, regret; a sorrowful song' via /3/-loss and /b/-split into /p & f/.

Essence (essential) via Latin essentia 'being, essence' from essent- (p.p.), esse 'to be' from Arabic yakoon 'to be', turning /k/ into /s/ (for detail, see Jassem 2012e).

Existence (exist, existential) via French from Latin ex(s)istentia 'existence', ex(s)istere (v) 'stand forth, come out; appear; arise; exist, be' from (i) ex- 'forth' from Arabic aqSa 'farthest, out' via /q & S/-mutation into /k & s/ (Jassem 2013, 2014c) and (ii) sistere 'cause to stand' from Arabic sa(d/T)a2 'to lie flat on one's back' via lexical shift, reordering, and changing
Extinction (extinct, extinguish, distinguish) via Latin extinctus (p.p.), ex(s)tinguere (v) ‘extinguish; die out; quench; wipe out, obliterate’ as a compound of (i) ex- ‘out’ from Arabic as in existence, and (ii) stinguere ‘quench’, from PIE *steig- ‘to prick, stick, pierce’, from Arabic shawk, skaak/šttaak (v) ‘prick’ where /š/ split into /št/ and /k/ became /g/; or from Arabic dukhaan, dakhnat ‘smoke’ via lexical shift and turning /d & kh/ into /t & k/.

Faint (feign) via French feint ‘soft, weak’, feindre (v) ‘hesitate; show weakness’ from Latin fingere ‘touch, handle; devise; fabricate; change’ from Arabic naqaf ‘throw with fingers; throb, beat’ via reordering and turning /q/ into /g (t)/; fanad ‘to become weak mentally’, turning /d/ into /t/; wahn, wahir(at) (adj.) ‘weakness’, turning /w/ into /l/ and deleting /h/; or bahat ‘to lose energy’, merging /b & h/ into /l/ and inserting /n/.

Fatal (fatality) via French fatal from Latin fatalis ‘ordained by fate’, from fata (fatum) (n) ‘prophetic prediction, oracle, destiny, fate; causing death’, fari (v) ‘speak’ from Arabic wafaaat ‘death’ via /w & f/-merger; fawd, faad (v) ‘die’, turning /d/ into /t/; faTas (Tafas) ‘die; dirt’, merging /T & s/ into /s/ (cf. mawt ‘death’, maat (v) where /m/ evolved into /v/; tašt ‘die’, merging /t & f/ into /s/ and deleting /3/).

Fit ‘mad’ from Arabic faTT(at) ‘lit., jump; madness’; /T & t/ merged.

Fright (frightened) from Arabic faraq(at) ‘fear, sorrow’; /q/ became /gl/.

Funeral via Latin funeralis ‘related to funeral’, funus ‘funeral, death, corpse’ from Arabic fanaa’, fania (v) ‘end, vanish’; or mania(t) ‘death’, replacing /m/ by /l/.

Get up (beget, forget) via (i) Old English gietan from Old Norse geta ‘obtain, reach; beget; guess right’ from Arabic aigaDh ‘wake, get up’ where /q & Dh/ became /g & t/, qa3ad ‘wake up, sit up’ via /q & d/-mutation into /g & t/ and /3/-loss, or ghada ‘go (especially in the morning)’ via lexical shift and turning /gh & d/ into /g & t/ and (ii) Old English up, uppe and German auf from Arabic bi ‘in, by, with’ or fee ‘in’ via lexical shift (Jassem 2014c). See beget.

Grave (graveyard, aggravate, aggravation, engrave) via (i) Old English graf ‘grave, ditch, cave’, Old High Germangrab from Arabic qabr, qabar (v) ‘grave, bury’ via reordering and turning /q & b/ into /g & v/ and (ii) Middle French grave from Latin gravis ‘weighty, serious, heavy, oppressive, grievous’ from Arabic kabeer(at) ‘big, large, serious’ via reordering and replacing /k & b/ by /g & v/ (see Jassem 2012b, 2013c, i, & m).
Hang via Old English *hangian* (hon) 'suspend; kill' and German *hängen* from Arabic *3allaq* 'suspend, hang' where /3, l, & q/ became /h, n, & g/; or *khanq* 'kill by suffocation' where /kh & q/ became /h & g/.

Haunt via French *hanter* 'frequent, resort to' from Old Norse *heimta* 'bring home' from Arabic *jinna(t), janna* (v) 'devils; darkness' via lexical shift and turning /j/ into /h/; *3adan* 'inhabit' via reordering and turning /3 & d/ into /h & t/; *2aamiat, 2ama* (v) 'protected home, place' where /2 & m/ became /h & n/; *saakinat, maskoonat* 'of homes, to be haunted by devils', merging /s & k/ into /h/; or *waTan* 'live, stay; home' via reordering and turning /w & T/ into /h & t/.

Heritage (inheritance, hereditary; heir) See inherit.

Humble (humility, humiliate, humiliation) via French from Latin *humilis* 'lit., on the ground; lowly', *humus* 'earth' from Arabic *haamel, hamaala(t)* (n) 'careless, lazy, dejected' where /b/ split from /m/; or from *habeel, mahbool* 'mad, humble' via reordering.

Hypnotic (hypnosis) via French from Latin *hypnoticus* and Greek *hypnotikos* 'sleepy; inclined to sleep', *hynpos* 'sleep' from Arabic *hawm(at) 'sleep' where /w & m/ became /p & n/; *nahim* 'sleep' via reordering and replacing /m/ by /p/; *hab3(at)* 'sleep', turning /3/ into /n/.

Incubate (incubation, incubus) via Latin *incubare* 'sleep, lie down' from Arabic *inkabba(t)*, from *kaba(t) (v), kabwa(t) (n) 'lie down, sleep, fall down'. See incubus.

Incubus (incubate, incubation) via Latin for 'nightmare' from Arabic *kaaboos, kabas* (v) 'nightmare; pressing down'. See incubate.

Inherit (inheritance, heritage, hereditary; heir) via Old French from Latin *inhereditare* (v) 'to inherit' as a compound of (i) *in-* 'in' from Arabic *in-* 'verbal affix' (Jassem 2013a) and *hereditare* 'to inherit' from Arabic *warith, inwarath, wirathat* (n) 'inherit'; /w & th/ became /h & t/.

Kill from Arabic *ghool, ghaal (ightaal)* (v) 'kill', turning /gh/ into /k/; or *qatal* 'kill', merging /q & t/ into /k/ (Jassem 2013m).

Live (life, alive, living) via Old English *liſan/libban* 'to live, have life, to be, experience', German *leben*, Old Norse *lija* 'to remain, to live, to continue', Greek *liparein* 'to persist, persevere' from Arabic *'alabba, labba* 'to stay, live; to love; to escape' via reordering (and /r/-insertion in Greek); *'alfa (alfa'a, lafi'a)* 'stay alive'; *lafa* 'come, stay' (cf. love & elope from the same Arabic root as well; also *leave* via Old English *laefan* 'to remain; have left, bequeath' from the same root or Arabic *falla* 'leave' via reversal (Jassem 2013n); *peel* from Arabic *laf'a* 'peel' via reversal and turning /l/ into /p/ (Jassem 2013m).
Alternatively, it seems that live might derive from Latin *vita, vivere* (v) 'live' by changing /v/ into /l/, which eventually comes from Arabic *2iat, 2ai* (adj.) 'alive' in which /l/ split form /v/ from /2/. See bio & vital.

**Mad** via Old English *gemaedde* 'out of one's mind, foolish', Old High German *gemeit* 'foolish, vain', Latin *mutare* 'to change' as a compound of (i) *ge-* 'intensive prefix' from Arabic *ya-* 'verbal prefix' in which /l/ became /g/ (Jassem 2013a) and (ii) *mawt(at)* 'madness; death'; /t/ became /d/.

**Martyr (martyrdom)** See mortal.

**Mortal** *(mortality, immortality, immortalize; martyr, martyrdom; murder, murderous; mute, mutation, mutative; submit, submission, submissive)* via Latin *mortalis* 'subject to death', *mors* 'death' from Arabic *mawt* 'death', *maata* (v) via /t/-insertion, *ramad* 'death' via reordering and turning /d/ into /t/, or *rams* (dams) 'grave' via reordering and lexical shift (cf. remote, demote, promote) from Arabic *maaDi* 'past, far' and/or *madda* 'stretch, extend' where /D (d)/ changed into /t/.

**Murder (mortality, martyr)** See mortal.

**Nap** via Old English *hnappian* 'to doze, sleep lightly', German *nafzen* (Old *hnaffezan*), Norwegian *napp*, Greek *hypnos* 'sleep' from Arabic *naam* 'sleep' where /m/ became /p/ or from *na3as* 'to be sleepy' where /3/ became /f/ in German (cf. *Napa* 'Californian county noted for wines' from Arabic *3inab* 'grapes' via /3/-loss).

**Nativity** *(native, natal)* has a complex derivation via Old French *nativité* 'birth' from Latin *nativus* 'born', *natus*, past participle of *nasci* (gnassi) 'be born', *gignere* 'beget', *genus, genius*, Greek *genos* 'race, kind', *gonos* 'birth' from Arabic *Danu, Dana/Danwa(t)* (pl.) 'child', *Dana’a* (v) 'to give birth to, have many children' via reordering and turning /D/ into /t/; *nasha'(at) 'to be born; create, grow up', *nash* (n) 'children, young people, beautiful boy or girl' via /sh/-mutation into /t/; *nataj* 'to produce, be born', *nitaaj* (n) via /t & /j/-merger into /t (s)/; *masha* 'grow, reproduce, to be born', *maasha(t) (n)* 'children', turning /m & sh/ into /n & v/; *jins* 'race, kind' or *jinwa(t) 'children', turning /j/ into /g/; *naTaf* 'cute boy, strange man; little water'; or *naas* (naat) 'people', *nasees(at) 'people, creation', turning /s/ into /t/ (see Jassem 2013c, 2013k).

**New** *(novel, novelty)* via Old English *neowe, niwe* 'new, fresh', Old High German *niuwl*, German *neu*, Latin *novus*, Greek *neos*, Sanskrit *navah*, from Arabic *nai’* 'raw' via lexical shift or from *3an* 'new; on' via reversal and /3/-mutation into /w/.
Nightmare (nocturnal) is a compound of (i) Old English niht 'night, darkness', Old High German naht, German Nacht (Nachtmahr), Latin nox, Sanskrit naktam 'at night', Russian noch, from Arabic jinnat 'darkness', janna (v) 'to darken, enter into night' via reordering, replacing /j/ by /gh (Ø)/, and lexical shift; 3am(at) 'darkness; night' via reordering and replacing /3 & m/ by /g (h) & n/; or masa’ (masiat, umsiat) 'evening' where /m & s/ became /n & k (g)/ and (ii) mare via Old English mere, mearh 'female horse', German Mähre (Nachtmahr) 'mare' from Arabic muhr (m), muhra(t) (f) ‘mare’ via /h/-loss (Jassem 2013g).

Nod from Arabic naad, nawd (n) ‘nod’.

North (Norse) via German Nord from Arabic shimaal 'north'; reordering and mutating /sh, m, & l/ into /th, n, & r/ occurred.

Numb (benumb, nimble) from Arabic naam, nawm (n) ‘sleep’; /fb/ was inserted.

Obsessed (obess, obsession, obsessive; possessed) via Latin obsessus from obsidere 'watch closely; besiege, stay' as a compound of (i) ob 'against' from Arabic bi 'in, with' via lexical shift (Jassem 2013a, 2014c) and (ii) sidere 'sit' from Arabic sa(d/T)a2 'to lie flat' via /2l/-loss, jatha 'sit' in which /j & th/ became /s & t/ or qa3ad 'sit' where /q & 3/ merged into /s/ (Jassem 2013n); otherwise, as an indivisible whole, from Arabic waswaas, wasas 'obression', turning /w/ into /b/. See possessed.

Occult (cult, culture, cultivate) via French from Latin occultus (p.p.) 'hidden, secret', occulere 'cover over, conceal' as a compound of (i) ob 'over' from Arabic bi 'in, with' (Jassem 2013a, 2014c) and (ii) culere 'hide' from Arabic kallal, kaleel(at) (adj.) 'to top-cover; blind', khala (akhla, ikhtala) 'to stay privately; keep empty; leave', khalwat (n) 'private hideout' or jalaal(at), jilaal(at) (n) 'to cover' where /kh/ became /k/ (cf. cult, culture, cultivation via French from Latin cultus 'care, labour, cultivation; worship, reverence', colere (v) 'to till' from Arabic 2arth 'farming, cultivation', turning /2, r, & th/ into /k, l, & t/ or jalaala(t) 'reverence, majesty, greatness' where /j/ became /k/ (Jassem 2013i, 2014e).

Omen (ominous, abomination) via Latin (i) omen 'foreboding' from Arabic yameen, yumm 'right side/hand, safety, omen' which, in pre-Islamic (pagan) Arabian times, referred to a bird's flight direction, which bode well if it flew from the right side and ill from the left or (ii) osmen 'hearing' from Arabic sam3aan 'hearing' via reordering and /3/-loss (cf. immune, immunity, immunization, immunology from Arabic 'eemaan ('am(aa)n), 'aamin (adj.) 'safety, security, faith' or manee3 'impenetrable' via /3/-loss; Amanda (Mandy) from Arabic 'amina(t) 'safe, honest, proper name' in which /t/ turned into /d/ (Jassem 2014f).
Orient via Latin orientum, oriens 'the rising sun, east', oriri (v) 'rise' and German orierung from Arabic 'aur ('aar, 'uwaar) 'strong sun or fire heat; southern wind'; or noor(at) 'light' via reordering.

Pass away is euphemistic 'die', which comes via French and Latin passare 'pass, walk, step', from Arabic bawS 'pass, advance', turning /S/ into /l/; saab 'to go, to pass' or sabsab 'walk quickly' via reversal; flow' (Jassem 2013n) (cf. piss from Arabic sabsab 'go, pass, flow' via reversal (Jassem 2013d, h)).

As to Away (way), it comes via Old English and High German weg 'road, path; space' from Arabic wajh, wijha(t) 'face, way, direction', merging /j & h/ into /y/ (Jassem 2013n); 'aiha (haih, haihat) 'away, far' where /h/ became /w/ (Jassem 2014c).

Possessed (possess; obsess, obsession, obsessive) via Latin possess, possidere 'possess' from Arabic masas 'of devils, to touch, possess' where /m/ became /p/ or waswaas 'obsession', turning /lw/ into /lw/. See obsessed.

Purgatory (purge, expurgate, expurgation) via Latin purgare 'to cleanse, purify' from Arabic bajar 'drink' via reordering and lexical shift; baarak 'pool, rain, bless, sit' where /k/ became /g/; burj 'tower' via lexical shift and changing /j/ into /g/; or barzakh 'a (water) barrier', merging /z & kh/ into /g/.

Quicken (quick) via Old English cwicu 'living, alive, animate; later rapid, ready' from Arabic 2ai(an) 'alive, animate' via /2/-split into / k & k/. See bio & vital.

Real (reality, reality, realia) via Latin realitas, realis 'real', res 'thing, matter' from Arabic 'arD (also 'arth), raiD(at) (dim.) 'earth', turning /D/ into /l (s)/ (Jassem 1987: Ch. 5; 1993: 120-123); or from Arabic ra'a, ra'i (ru'ia(t)) (n) 'to see' via lexical shift and /l/-insertion.

Resurrect (resurrection, resurgence, insurgent) via Latin resurrectium, resurgere 'appear, rise again' of (i) re- 'again' from Arabic raja3 'return' via /j & 3/-mutation into /e & Ø/ and (ii) surgere from Arabic kharaj 'come out, appear, resurrect' in which /kh/ became /s/ (cf. ashraq 'appear, rise (in the east)', turning /sh & q/ into /s & g; zaraq 'sneak in, penetrate' via lexica shift and turning /z & q/ into /s & j/).

Resuscitate (resuscitation) via Latin resuscitare of (i) re- 'again' from Arabic raja3 'return' via /j & 3/-mutation into /e & Ø/, (ii) sub 'under' from Arabic Sawb 'under, falling' (Jassem 2014c), and (iii) citare 'summon' from Arabic Saat 'talk, shout', turning /S/ into /s/; otherwise, from Arabic Si22at, Sa2a(t) (v) 'health, to awake' in which /2/ became /s/.

Reward (award) via Old English weard 'coming, approaching, a guardian, watchman', weardian (v) 'to take care', German Wart, French garder from Arabic waarid 'coming, approaching';
'awrad 'give'; or ajr, ujoor (pl.) 'wage, reward' via reordering and changing /j/ into /d/ (see Jassem 2014c).

**Sacrifice** (sacred, consecrate, consecration; desecrate; sacrosanct, sacrament; security; secret, secretary) is a Latin compound of (i) sacrae 'make holy', sacer 'holy, sacred, dedicated' from Arabic si2r, sa2ar (v) 'charm, enchantment, magic, spell' via lexical shift and turning /l/ into /k (s)/ and (ii) facere 'make, do' from Arabic fakka 'to unlock, disentangle', turning /k/ into /sl/. Thus, the whole meaning is 'disentangling charm' (Arabic si2r fakk) which is in harmony with pagan customs where magicians, witches or sorcerers usually behest their clients to kill animals for them to fulfill their needs (see Jassem 2014e).

Safe (safety, save (for), saviour; salvation, salvage) via Latin salvus 'safe', salvare (v) from Arabic sal(i)m 'safe, secure' in which /m/ became /v/ (cf. Arabic sawee 'equal, safe, whole' and siwa 'save for, except' where /w/ became /v/ (Jassem 2014c & e); sieve from Arabic Safa (Saffa) 'to be pure; remain; to sieve').

**Self** (selfish) via Old English self (seolf, sylf) 'own, same, one's own person' and German selb(st) from Arabic jibilla(t) 'self, nature, people' or qibal 'self' via reordering and /j (q)/-mutation into /s/; or nafs 'self' via reordering and turning /n/ into /l/.

**Sepulcher** via Latin sepulcrum 'tomb', sepelire (v) 'bury, perform ritual on a corpse' from Arabic qabr, quboor (pl.), qabar (v) 'grave' where /q/ split into /s & ch/ while /r/ into /l & r/ (cf. qab(b)al (taqabbal) 'to turn into (in prayer)' where /q/ became /s/).

**Shrine** via Old English scrin 'ark; chest, coffer; case for relics; a saint's tomb', German Schrein, French écrin, Russian skrynya, Latin scrinium 'case or box for keeping papers' from Arabic mazar '(often-visited) shrine', zaar (v) 'visit' via reordering and turning /m & z/ into /sh & n/; rams 'grave' via reordering and changing /m & s/ into /n & sh/; or jurn 'a wooden, stone, or metal tool with a hollow inside for crushing things; pestle; a stone water container, trough' in which /j/ became /sh/.

**Siesta** via Spanish siesta 'mid-day nap' from Latin sexta (hora) 'sixth (hour), the noon of the Roman day coming six hours after sunrise' from Arabic sitt(at), suds 'six', turning /t (d)/ into /s/ (see Jassem 2012a, 2014g); or sinat 'sleep' via /n/-mutation into /s/. See **swoon**.

**Siren** from Arabic Soor 'siren' where /n/ split from /r/ or qarn (nnaaqoor) 'horn' in which /q/ became /s/.

**Slay** (slaughter) via Old English slean 'strike, kill with a weapon', German schlagen (Old slahan) 'strike' from Arabic salakh 'to remove skin; kill', turning /kh/ into /g (y)/ (Jassem 2013m).
Sleep via Old English *sleep* 'sleep, inactivity', German *schlaffen* 'sleep' from Arabic *saleeb* 'mindless', *salab* (v), *salb* (n) 'take quickly and lightly; of sleep, to doze off' via lexical shift; *sabl* 'lining hands alongside one's body; motionlessness' via reordering and lexical shift; *labs* 'vagueness, confusion' or *lib(a)aas* 'lit., dressing; night' via reordering and lexical shift; *ablas* 'to be confused'; *sab2* 'deep sleep' via /2/-loss and /l/-insertion; *ghafal* 'to sleep' via reordering and turning /gh & f/ into /s & p/; or *salham* 'to be sleepless for sickness or worry; wither' via lexical shift and /h & m/-merger into /pl/.

Smite (to death) 'hit, strike' via Old English *smitan* pollute, defile', German *schmeissen* 'cast, fling; rub, strike', from Arabic *samaT* 'to hit; rub, cleanse', turning /T/ into /t/.

Smother via Old English *smorian* 'suffocate, choke', German *schmoren* from Arabic *Samat* 'to be silent' or *Samma(t)* 'to tightly close' via lexical shift and turning /t/ into /th (r)/; from *Saram(at)* 'to tightly close' via lexical shift, reordering, and replacing /t/ by /lh/; or katam 'of breath, to stop' via lexical shift, reordering, replacing /k & t/ by /s & th/, and /r/-insertion.

Somnolence via French from Latin *somnolentia* 'sleepiness', from *somnus* 'sleep, drowsiness', Old Church Slavonic *sunu* (Greek *hypnos* 'sleep', Sanskrit *svapnah*) from Arabic *wasan* 'sleep' via reordering and /m/-split from /n/; or *sina(t)* 'sleepiness' via /m/-split from /n/.

Soul via Old English *sawol* 'soul, life; originally from the sea' and German *Seele* from Arabic *saa2il* 'seashore' via /2/-loss; *zaw(aa)l* 'person, shadow' in which /z/ became /s/; *2aal* 'situation, soul, person' in which /2/ became /s/; or *roo2* 'soul, spirit' via reversal and turning /2 & t/ into /s & l/ (cf. sole of feet from Arabic *asfal/sufla* 'bottom, sole' where /s & t/ merged).

South via Old English *sudh* and German *Süden* from Arabic *janoob* 'south', mutating /f/ into /s/ and merging /n & b/ into /th/.

Spirit (spirits, spiritual, spirituality; inspiration, respiration, expiration, perspiration) via Latin *spiritus* 'spirit, mind' from Arabic *baSeera(t)* 'insight, sight, mind' or *Sabr(at), Saabir(at)* (adj.) 'patience, tolerance' via reordering; *zafara, zafrat* (zafeer) (n) 'breathe out, exhale' in which /z & f/ became /s & p/; or *sharib, shurbat* 'drink' via reordering and turning /sh/ into /s/ (Jassem 2014a, 2014e).

Suffocate (suffocation, faucet) via Latin *suffocatus* (p.p.), *suffocare* (v) 'choke, stifle; lit., to narrow up' as a compound of (i) sub- 'up (from under); under', from Arabic *Sawb* 'falling; under; towards' where /S/ became /s/ (Jassem 2014c) and (ii) *faux, fauces* (pl.) 'throat, narrow entrance', from Arabic *fooh* (faah, feeh) 'mouth, opening', *fauha(t)* 'opening' via lexical shift and turning /h/ into /s/ (cf. Jassem 2013h).
Suicide via Latin suicidium 'killing' as a compound of (i) sui- 'of oneself' (genitive of se- 'self'), from Arabic dha(t) 'self; this; of (whose)' in which /dh & t/ merged into /s/ (Jassem 2012d, 2014c) and (ii) cidium 'a killing', -cida 'cutter, killer', caedere (v) 'strike down, chop, beat, hew, fell, slay' from Arabic jada3 'cut' via /3/-loss and turning /f/ into /k (s)/, jadhda 'cut, chop' by turning /j & dh/ into /k (s) & d/, or qadda 'cut, rip', turning /q/ into /k (s)/ (cf. Jassem 2013m).

Swoon via Old and Middle English suun, suowne 'state of unconsciousness' from Arabic sina(t) 'sleepiness'; wasan 'sleepiness' via reordering; or nu3aas 'sleepiness' to which reversal and /3/-mutation into /w/ applied.

Tomb via French tombe from Latin tumba 'grave' and Greek tymbos from Arabic dhunoob 'grave; sins' via /dh & n/-mutation into /t & m/; taboo(th) 'coffin' via lexical shift and /m/-split from /b/; turbat(t) 'grave' via reordering and turning /t/ into /m/; mawt 'death' via reversal and /b/-split from /m/; or Tann 'die' via lexical shift and /n/-split into /m & b/.

Vanity (vain, vanish) via French from Latin vanitas, vanus (adj.) 'empty, aimless, idle, feeble, conceited', Old English wan 'deficient', from Arabic wahn 'weakness, feebleness' where /w & h/ merged into /v/; faani(at) 'vain, perishing (world, life); faayen 'bad, villain, liar'.

Victim via Latin victima 'a person or animal killed as a sacrifice', (perhaps related to Old English wig 'idol', Gothic weis 'holy', German weihen 'consecrate'), from Arabic faqeed(un) 'killed person; lit., lost' where /q, d, & n/ became /k. t, & m/ (cf. dhakaat(t), mudhakkaat (adj.), dhaka (v) 'killed animal' via reordering and turning /dh/ into /k/; dhabee2(at), madhboo2(at) (adj.) 'killed (animal, person)', dhaba2 (v) via reordering, /dh & b/-merger into /v/, and /2/-evolution into /k/; or Da2iat(un), Da22a (v) 'a sacrificial animal', turning /D & 2/ into /t & k/).

Vital (vita, vitality, revitalize, vitamin; viva, vivacious, vivacity; revive, revival; survive, survival) via Latin vita, vivere (v) 'life' from Arabic 2iat 'life', 2ai (adj.); /2/ developed into /v/ (Jassem 2013c). See live.

Wake (awake) via a Middle English merger of Old English wæcnan 'to become awake, arise, be born' and wacian 'to be wake' from Arabic faaqa/afaaq 'to wake up, arise'; /q/ became /k/. See awake.

Wary (wariness) via Old English wær 'prudent, aware, alert., wary', German gewahr 'aware' from Arabic wari3 'careful, wary, fearful' or raw3 'fear' via /3/-deletion besides reordering in the latter (cf. worry from Arabic 2a'ir 'worried' in which /2 & /i/ merged as /w/; wear, weary from Arabic hari'a 'wear out' where /h/ turned into /w/ or from waara 'dress').
West (vesper) via Old English and German west 'in/toward the west', Greek hesperos, Latin vesper, from PIE *wes, wes-pero 'evening, night', from Arabic (i) masa‘ ‘evening’ where /m/ became /w/ and (ii) ghar(oo)b 'west; sunset' via reversal and /gh & r/-merger; wasāT 'middle' via lexical shift (cf. masqiT ‘sun's setting point’, turning /q/ into /w/ and merging /q & s/).

Worse from Arabic shar, shuroor (pl.), ashar (adj.) 'evil, worse' via reversal and turning /sh/ into /s/ or from soo ‘badness’ via reversal and /h/-insertion.

Zoo- (zoology) via Latin zoologia, from Greek zoion 'animal; lit., a living being', Greek bios 'life', Old English cwicu 'living', from PIE *gwei 'to live, life' from Arabic 2aiwan 'animal', 2ai (adj.) 'live, living' where /2/ became /z/ (Jassem 2013g). See bio & vital.

To sum, the total number of life and death and related terms amounted to 100, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

The above results clearly show that life and death terms in Arabic, English, German, French, Latin, Greek, and Sanskrit are true cognates because they have similar or identical forms and meanings. As to their differences, however, they are all 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-l) in which English, German, French, Latin, Greek, and 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 of analysis. 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 life and death terms to true Arabic cognates phonetically, morphologically, grammatically, and semantically.

On the analytical level, all the procedures operated neatly and smoothly. Phonetically, the entire 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, 2013l).

Semantically, the following patterns occurred. First, lexical stability was the general pattern where most life and death 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, live, die, hypnosis, nativity, sleep might each derive from several Arabic words, all formally and semantically similar (see 3 above). 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, live again 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 fate, fatality (see 3 above). Lexical divergence might have taken place as well in words like hypnosis which might derive from Arabic nubh 'arise from sleep' via reordering (see 3. above). Lexical split affected Arabic 'alabba 'live, stay, escape' or lafi'a (alfa, alfa'a) 'stay alive' from which came English live, love, leave, elope and German leben/lieben 'live love' through /b/-mutation into /f/ in English. Finally, lexical variability is rife in the data like live/life; Arabic, in particular, is replete with such similar forms, e.g., lafi'a (alfa, alfa'a) above.

The implications of the findings support Jassem (2014a-b, 2014e) on all counts. 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. In other words, English, German, French, Latin, Greek, and Sanskrit are Arabic varieties because only Arabic has all the cognates for live, leben, and vital. To put it more simple, English and German live/leben have no cognates in French and Latin but they do in Arabic; French and Latin mortal has no cognates in English and German but it does in Arabic. 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 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, French, Latin, and Greek words, for instance, are traceable to Arabic sources, it can be clearly seen. Furthermore, they show that reconstructing an old world language is needless; rather that proto-language, called radical language here, is still very much vibrant which has survived into today's languages here, the closest descendant of which is Arabic as the above data clearly shows. Thus it would be a lot worthwhile for the quest to focus on relating the other languages to it instead of reconstructing hypothetical, fictitious languages.
As a consequence, the most important implication in light of the above perhaps is the survival of a suddenly-emerged, perfect 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 lafi’a (alfa) and English live/life, Arabic ‘alabba and German leben, Arabic faad and French fatal and Latin fata? How comes Arabic has all this variety, encompassing and accommodating all? Is it because the ‘ancient’ Arabs are more intelligent, more sophisticated, more versatile? As none of these statements are true, the only plausible and sensible explanation is the inheritance and preservation of this huge Arabic word stock from an earlier, perfect, suddenly-emerged language, which was certainly maintained almost fully in Arabic. The emergence of human language is absolutely impossible to explain logically otherwise. This assumption is in harmony with language acquisition principles and language evolution (for detail, see Jassem 2014h: 254-256, 2014i: 116-117; 2014k).

Finally, it might be asked why Arabic, English, German, and French are not mutually intelligible at all then. Although this is a logical question, one can alternatively ask the same thing about German and English or French, Spanish, and Latin, which are linguistically and areally closer. French speakers do not understand Latin or Spanish although they are direct descendants or dialects of Latin. In fact, Jassem (2012a: 239, 2013l, 2014d, 2014k: 323) offered certain reasons for that. The main reason perhaps is cyclic change in the sense that in most cases there may be two or more changes involved. Another reason is obsolescence where certain words might have become obsolete in a particular language such as the tens of life, death, and sleeping terms and synonyms in Arabic like lafi’a (alfa’a) ‘live’, ‘alabba ‘live’, faad (tafi3a) ‘die’ (see 3 above), all now dead in today’s Arabic. Other factors include physical, social, and cultural isolation besides script conventions. Thus, dialects here refer to the roots of words which entails that their pronunciation and structure may be a lot different, thus rendering them totally unintelligible. Nonetheless, it still seems that when, for example, the Arabic statement iai lafi’a (lafi; alabba) is said slowly in a living situation, it would be understood as I live in English and Ich lebe in German or something similar.

5. Conclusion and Recommendations

The main findings can be summed up as follows:

i) The 100 life and death and related terms in English, German, French, Latin, Greek, and Sanskrit 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 life and death 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 life and death 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, live, die, mortal, fatal are all Arabic variants, which derive directly from it.

iv) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-k) calls for further research into all language levels, especially lexis. Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d, 2014l), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote cross-cultural understanding and cooperation in all areas of human life.

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References


