

Harper's (2016) Online Etymology Dictionary (Etymonline): A Critical Review

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The aim of this paper is to provide a radical critical review of Douglas Harper's (2002-2016) *Online Etymology Dictionary* (<http://www.etymonline.com>). The review draws on my research experience in using the dictionary as the main reference in my investigations on establishing the Arabic origins of English and Indo-European languages since 2011 (see Jassem 2012-2016).

Online Etymology Dictionary (Etymonline) is an etymological dictionary which lists the origins and histories of the meanings of English words and their relationships to Indo-European languages in general and European languages in particular such as German, French, Latin, and Greek. As the main and secondary sources show, this work is a summary of the findings of most major earlier works in the field, especially *The Oxford English Dictionary* (1989). The work has many advantages. To begin with, it is a fast, free, accessible online service; secondly, it is comprehensive and summative in the sense that it summarizes most earlier works in the field; thirdly, it is user friendly with cross-references and links to other dictionaries; fourthly, it is instant without requiring any identification from or registration by the user; fifthly, it is interestingly informative about words, peoples, and histories; finally, it is very helpful in tracing the Arabic origins of English, German, French, Latin, Greek, Sanskrit, and Indo-European words which cannot actually be carried out without consulting their etymologies and origins in such works (see below).

However, it is fraught with countless, fundamental problems and drawbacks of different types. Like all its predecessors, the work is flawed in a number of areas, including (i) the notion and nature of cognates, (ii) lengthy derivation and sub-derivation, (iii) uncertain, unknown, and possible derivation, (iv) the nature of Proto-Indo-European (PIE) and Proto-Germanic, (v) the status of multiple meanings of lexical items or words (polysemy), (vi) the status of formally similar but semantically different words, and (vii) the restriction of Arabic to a few loans here and there. These will be taken one by one below.

1. The Nature of Cognates

This is perhaps the first most noticeable and serious shortcoming. Since a cognate is defined as a word in two or more languages with the same or similar form and meaning such as English *father* and *mother* and German *Vater* and *Mutter*, or German *sein* 'to be', Latin *esse* 'to be', and Arabic *kaan* 'to be; (he) was' (*yaku(n)* '(he) is') via /k/-mutation into /s/, countless cognates, one

can instantly observe, do not stand the test at all in either form or meaning or both. Although the problem recurred in all studies, Jassem (2016b-f) dealt with this issue in the latest five papers here and there, providing several examples. For instance, Jassem (2016f), in his investigation of establishing that the 13-word sentence *Free good lovely comely beautiful merry girls marry noble villains in engagement and wedding rings ceremoniously* is entirely Arabic, noted that the following sets:

1. English *beautiful*, (French *belle*, Latin *bellus*), and PIE **dw-en-elo-* (**deu-*) 'to do',
2. English *history* and PIE **wid-tor-*, **weid-* 'to know, to see',
3. English *girl* and Greek *parthenos* 'virgin',
4. English and French *villa*, *villain* and Latin *vicus*,
5. English *ring* and PIE *sker-* (Latin *curvus*, *crispus*, Greek *kirkos*),
6. English *free* and *friend*,
7. English *comely* and German *kaum* 'hardly', English *good* and Old English *gadrian* 'to gather' and PIE **ghedh-* 'to unite', and
8. English *criminal* and Latin *cernere* 'to decide, sift'

can't be cognates. How comes? Impossible. They cannot be cognates by form and meaning at all; these are not even false or illogical cognates. Rather they are semantic or lexical equivalents just like any other words in different languages like English *pen* and Arabic *qalam(un)* 'pen' or its Latin cognate *calam(un)* 'pen'. All these words have true Arabic cognates, though (see Jassem 2016f). For example,

girl has two parts, the second of which is *-l*, a diminutive suffix. It came from Old English *gyrle* 'child of either sex; young person', which is of unknown or objectionable origin, or perhaps from an unrecorded Old English **gyrele*, from Proto-Germanic **gurwilon-*, diminutive of **gurwjoz* (Low German *gare* 'boy, girl', Norwegian dialectal *gorre*, Swedish dialectal *gurre* 'small child', from PIE **ghwrgh-*, also found in Greek *parthenos* 'virgin').

However, upon close examination, it ultimately derives direct from Arabic *ghirr* (m.) 'young boy; inexperienced person', *ghirra(t)* (f.) 'young, inexperienced girl', passing /gh/ into /g/. Furthermore, the diminutive suffix *-l(e)* in *girl*, *gyrle* is obtained direct from Arabic *al* 'the' via morphological shift. That is, *girl* is Arabic *alghir* via reordering. The Arabic origins of the word and its parts thus resolve all the guesswork and uncertainty in English and Indo-European languages (for detail, see Jassem 2016d).

As to its Greek equivalent, but not cognate, *parthenos* 'virgin', it has two or three parts: (i) *parthe(n)-* is taken straight from Arabic *bikr(in)* (also *bakrat(in)*) 'a virgin' via reordering and changing /k/ into /th/ and (ii) *-os* 'masculine marker', from Arabic *-at* 'masc./fem. marker' by turning /t/ into /s/ and morphological shift (see Jassem 2016a, 2016f-g). Thus Arabic can be clearly seen to be the source of all such words, especially English and Greek.

Similarly, in Jassem's (2016c) investigation of the Arabic origins of 'fashion and modeling terms', 28 out of its 130 terms (21.5%) were not found to be cognates for failing to satisfy the criteria of similarity or sameness in form and meaning, including:

9. *blouse, barn* and Provençal French (*lano*) *blouso*;
10. *chemise* and German *hemd*;
11. *dress* and Latin *directus*;
12. *fatigues* and Latin *fatigare*;
13. *fleece* and Latin *pluma*;
14. *fur* and German *Futter*, and PIE **pa-* 'to feed, to protect';
15. *furl* and Latin *firmus* (+ *ligare*);
16. *gaiter* and German *Rist*;
17. *guise* and Old High German *wisa* and PIE *weid-*;
18. *hair* and Old High German *kharan* and PIE *ghers-*;
19. *hat* and Latin *cassis*;
20. *heel* and PIE *kenk-*;
21. *jewel* and Latin *gaudium*.
22. *needle* and Greek *nein*, Latin *nere* and PIE **(s)ne-*;
23. *pantaloon* and Greek 'entirely lion; all compassionate';
24. *robe/rope* and German *roub* 'robbery';
25. *seam/sew* and Greek *hymen* 'thin skin' and *hymnos* 'song';
26. *ring* and Latin *curvus* 'bent, curved', *crispus* 'curly';
27. *shirt/shorts* and PIE **(s)ker-*;
28. *spin* and Greek *potos* 'garment';
29. *suit* and Latin *sequi* 'to follow';
30. *sweater* and Greek *hydros* 'sweat';
31. *veil* and PIE **weg-*;
32. *vest* and *wear*;
33. *wear* and Sanskrit *vaste* 'he puts on', Latin *vestire* 'to clothe', and Greek *esthes* 'clothing';
34. *wool* and Greek *lenos* 'wool', Latin *lana* 'wool', and Sanskrit *urna* 'wool';
35. *yarn* and Greek *khorde* 'intestine', and Latin *hernia* 'rupture', Sanskrit *hira* 'vein, intestine', and PIE **ghere-* 'intestine, gut, entrails'.

These cannot all be cognates by form under any circumstances; again, they are rather semantic or lexical equivalents just like any other words in different languages. All these words have Arabic cognates as a matter of fact. For example,

14 *fur* comes straight from Arabic *faru, fira* 'fur';

10 *chemise (camisole)* (Old English *cemes* 'shirt', from Old French *chemise* 'shirt, undertunic', Spanish *camisa*, from Late Latin *camisia* 'shirt, tunic', probably via Proto-Germanic like German *hemd* 'shirt') derives straight from Arabic *qameeS* 'shirt' or *khameeSa(t)* 'a shirt', turning /q (kh) &

S/ into /k (ch) & s/. Its German equivalent *hemd* obtains direct from Arabic *hidm* 'dress' via reordering and lexical shift. That can't be any simpler.

On the other hand, there are countless cases which lack cognates amongst European language such as German *Geschichte* 'story' and *schön* 'beautiful' which have no cognates in English and French or Latin and Greek. Similarly, *history* has no cognates in German. In my view, on the basis of lexical root or radical linguistic theory, they do have such cognates like *question*, *quest* for *Geschichte*, and *scene*, *obscene*, *scenery* for *schön* (Jassem 2016f: 3.1iv). As can be seen, all these words have similar forms and meanings which underwent different sound changes in those languages. Their Arabic cognates, which have already been settled in Jassem (2016f), are *qiSSat(un)* 'story; pursuit; search', from *qaSSa* (v) in which /q & S/ became /g & sh/ in German and *zain*, *zeenat* (n) 'beautiful' where /z/ became /s (sh)/. Thus, it can be clearly seen that Arabic links all the languages together.

2. Lengthy Derivation and Sub-derivation

The second problem relates to innumerable instances of unnecessarily lengthy derivation and sub-derivation with two or more parts sometimes as in *is*, *history*, *beautiful*, *say*, *noble* (2 parts), *divorce*, and *ring*, and so on (Jassem 2916e-f). In all such cases, Arabic cognate(s) are not only direct but also shorter, clearer, and more sensible. Take *ring* (Jassem 2016e), for instance, which is derived via a long process from PIE **(s)ker-* 'cut', which is implausible, semantically-speaking. Its Arabic cognates *qarn* 'horn; a circular-shaped object' or *naqar* 'to knock, beat, sound' are direct and self-evident as each agrees with it formally and semantically: i.e., a true cognate. Of course, reordering and passing /q/ into /g/ applied. Thus both meanings of *ring* derive from the merger of two formally similar but semantically different Arabic words (see 6 below).

Likewise, Jassem's (2016c) investigation of the Arabic origins of 'fashion and modeling terms' yielded other examples of unnecessarily lengthy derivation and sub-derivation with two or more parts as in *costume* (3 parts), *cover* (2 parts), *dress*, *fabric*, *fashion*, *furl*, *glove*, *model*, *pullover*, *twist*, and so on. To illustrate, *glove*, for instance, is erroneously derived from (i) *ga-* 'collective prefix' and (ii) *lofi* 'hand' in Latin, which does not make much sense, semantically-speaking. Its true Arabic cognate(s) *kaff* 'palm of the hand', *alkaff* 'the hand' via reordering or *ghilaaf* 'cover' are self-evident as each agrees with it formally and semantically. Or take *twist*, which is traced back to Proto-German **twis-*, from PIE **dwo-* 'two'; its Arabic cognate *Ta3ja(t)* 'twist, bend' in which /T, 3, & j/ passed into /t, Ø, & s/ or *Tawia(t)* 'a folding', from *Tawa* (v) in which /T/ became /t/ while /t/ split into /st/, is more direct and sensible.

There are hundreds, in fact thousands, of such examples that were encountered in earlier studies (Jassem 2012-2016) whose treatment will be beyond the scope of this review.

3. Uncertain, Unknown, or Possible Derivations

Uncertain, unknown, or possible derivations is a grave problem besetting the work. According to some estimates, a quarter of English and Indo-European words are of unknown origins. Jassem (2016f) abounds with such cases like *beautiful*, *girl*, *comely*, *merry*, *criminal*, *Goethe*, and *de Gaulle*, for instance. Instead, deriving them from Arabic is not only shorter but also more logical, which, at the same time, preserves both the form and meaning of cognate words. To illustrate, take *girl* which is given three or four objectionable or uncertain derivations, some of which do not make sense, formally and semantically speaking. These are as follows:

Girl (*gal*) has two parts, the second of which is *-l*, a diminutive suffix. It came from Old English *gyrle* 'child of either sex; young person', which is of unknown or objectionable origin, or perhaps from an unrecorded Old English **gyrele*, from Proto-Germanic **gurwilon-*, diminutive of **gurwoz* (Low German *gare* 'boy, girl', Norwegian dialectal *gorre*, Swedish dialectal *gurre* 'small child', from PIE **ghwrgh-*, also found in Greek *parthenos* 'virgin'). (*Underlines mine)

Alternatively, deriving it straight from a reordered Arabic *alghirr* 'the young person', from *ghirra(t)* 'young girl', *ghirr* (m.) 'young boy', passing /gh/ into /g/ is the right choice, thus retaining both its form and meaning (cf. Arabic *ghirl* 'uncircumcised child' via lexical shift.) The diminutive suffix *-l(e)* in *girl*, *gyrle* is obtained direct from Arabic *al* 'the' via morphological shift. That is, *girl* is Arabic *alghir* via reordering. The Arabic origins of the word and its parts thus resolve all the guesswork and uncertainty in English and Indo-European languages (see 1 above).

In his study of 'fashion and modeling terms', Jassem (2016c) gave other examples. In fact, 21 out of 130 (16.15%) words occurred in the data like *bikini*, *blouse*, *burnoose*, *cap*, *carpet*, *chemise*, *cuff*, *curly*, *fibre*, *fit*, *fleece*, *frill*, *furl*, *helmet*, *Jersey*, *jewel*, *pajama*, *velvet* for which all Arabic again readily provides the answer. Take *chemise* and German *hemd* 'shirt' (see 1 (10) above), for instance, the latter of which makes more sense if derived from Arabic *hidm* 'dress, clothing' via reordering and lexical shift. Or consider *jewel*, which came via Old French, perhaps from Latin *jocale*, from *jocus* 'pastime, sport', or from Latin *gaudium* 'rejoice'; alternatively, deriving it direct from Arabic *jawhar(at)* 'jewel' via /h/-loss and passing /x/ into /l/ is the best route. Therefore, in all such cases, a direct derivation from Arabic is not only shorter but also more logical, which, at the same time, preserves both the form and meaning of cognate words. Thus Arabic abolishes such uncertainties of all types.

4. Proto-language: PIE and Proto-Germanic

Proto-language is the ancestral language from which languages of a family descended such as, in the case of Indo-European languages, proto-Germanic or proto-Indo-European (PIE), marked * in text. These hypothetical, fictitious, mythical, or superstitious languages have no

solid linguistic status whatsoever, which constitute a spurious, flimsy barrier between such languages and their immediate neighbours. Linking them to Arabic is not only a natural, geographical choice but also a linguistically logical and substantive necessity. The data at hand attests to that, speaking better than words. For examples, how comes *history* (*story*) derives from PIE **weid* 'to know'? Instead, *history* (*story*), which evolved from Latin *historia* 'tale, story, history, account' (shortened Late Latin *storia*, Old French *estorie*, *estoire* 'story, history'), ultimately derives direct from Arabic '*usToora(t)* 'story, myth, something written', from *saTara* (v) 'to write; to line' in which /' & T/ turned into /h (Ø) & t/. Thus, English and French *history/histoire*, *story/estoire* and Greek and Latin *historia* derive direct from Arabic '*usToora(t)* to which different sound changes and lexical split applied. Therefore, reconstructing PIE, for example, is futile, meaningless, and a waste of time and effort especially when the alternative is already there and close at hand (Jassem 2016f).

Another example is *girl* above, reconstructed from Proto-Germanic **gurwilon-*, diminutive of **gurwjoz* (Low German *gare* 'boy, girl', Norwegian dialectal *gorre*, Swedish dialectal *gurre* 'small child', from PIE **ghwrgh-*, also found in Greek *parthenos* 'virgin'). Deriving it straight from Arabic *alghir* via reordering is the only natural choice and best fitting answer. The matter does not stop here; in fact, Arabic can provide cognates for words with the same sequence *g-r* such as *gray*, *gore*. The former derives from Arabic *aqra2* 'gray; white', turning /q/ into /g/ and deleting /2/, a voiceless pharyngeal fricative. The latter is from Arabic *ghawr* 'a depression', *ghaar* 'a cave', or *joora* 'a dip in the ground' via lexical shift and turning /gh (j)/ into /g/ (see 5 below).

There are several other examples above such as *beautiful*, *ring*, *villa*, *comely*, *fur*, *hair*, *heel*, *needle*, *shirts/shorts*, *veil*, *yarn* in 1 above where a comparison of their PIE cognates shows how unrealistic and fictitious PIE is.

Now what came or was before Arabic? Nothing. Arabic is the end language before which there was no prototype; it is the language that inherited and preserved the first human language almost intact for several reasons, which do not concern us here (see Jassem 2016h).

5. Formally Similar but Semantically Different Words

Formally similar but semantically different words are quite common in English and the so-called Indo-European languages like English *gist*, *ghost*, *august*, *aghost* and German *Geschichte* 'story, history' (Jassem 2016f). All these words have similar forms (i.e., *g-s-t*) but different meanings which can't be related either way in European dictionaries. However, their link can only be captured by Arabic in which their cognates are as follows:

36. German *Geschichte* is from Arabic *qiSSat* 'story' in which /q & S/ became /g & sh/;
37. *gist* is from Arabic *qaSd* 'gist' where /q, S, & d/ became /g, s, & t/;

38. *ghost* and *august* are both from Arabic *quds* 'holy, august' and *alqudus* 'the holy; ghost' via reordering and turning /l, q, & d/ into /u, g, & t/; and

39. *aghast* is from Arabic *ghaSSat* 'choke; aghast' in which /gh, S, & d/ became /g, s, & t/.

As can be seen, all the Arabic cognates have the same or similar form- i.e., *q(gh)-S(s)-d*, but different meanings. Thus different sound changes in different languages often led to the differences amongst such cognates.

Of course, there are other examples in the same study like:

40. *scene*, *scenery*, *obscenity*, and *schön* (Jassem 2016f). As the central and common meaning is 'beautiful' amongst them all, their direct Arabic cognate is *zain*, *zeena(t)* (n) 'beautiful' which underwent different sound changes and lexical split in different languages. Again, only Arabic can account for all that in full.

In Jassem's (2016f) study of 'the Arabic origins and development of English, German, French, and Indo-European languages' and Jassem's (2016g) study of 'vocabulary learning and teaching', two bigger such lists were given as follows.

41. *Marry*, *mare*, *mere*, *more*, *mar*, *marine*, *mayor* (*emperor*), *mirror*, *merry*, *myrrh*, *moor*, *admire* (Jassem 2016f) are all similar in form (*m—r*) but different in meaning; again all these words have similar Arabic cognates, which all share /m & r/ but, likewise, differ in meaning. More precisely,

mare comes from Arabic *muhra(t)* 'mare' via /h/-loss;

mayor & emperor (*empire*, *imperial*, *imperative*) are from Arabic '*ameer* 'emir, prince, ruler' via /b/-insertion;

mar & myrrh are from Arabic *murr* 'bitter; embitter';

marine is from Arabic *marr(in)* 'sea, rain';

mirror & admire are from Arabic *mir'a(t)* 'mirror' for the former and related derivative *tamarra* (v) 'to look in a mirror; to admire' for the latter, from the root *ra'a* (v) 'to see', where /t/ became /d/ besides reordering;

mere & more are from Arabic *marra(t)* 'once' and its irregular plural *miraar* 'many times';

moor is from Arabic *mar3a* 'grazing ground' or *maraa2* 'animals' den; water area; washing' via /3 (2)/-loss and turning /b/ into /m/ (Jassem 2016f).

42. *Air*, *area*, *ear*, *ore*, *aura*, *era*, *eros* (*erotic*) are also similar in form (all have *-r*) but different in meaning, all of which again come from like Arabic cognates with central *-r* as follows:

Air is from Arabic '*air* 'air, wind' exactly, which is obsolete in today's Arabic, though (Jassem 2015e).

Area is from Arabic *3araa'* 'open space' or *2aara* 'an area, neighbourhood' via /3 (2)/-loss (Jassem 2015). The adjective *areal* is from Arabic *al-3araa'* 'the open space' via morphological shift. That is, the suffix *-al* is from the Arabic definite article *al* 'the' via morphological shift (Jassem 2016d).

Ear is from Arabic *3air* 'ear' via /3/-loss (Jassem 2013h).

Era is from Arabic *ʔaSr* 'time, age' via /ʔ/-loss and/or /ʔ & S/-merger into /r/ (Jassem 2013j).

Ore is from Arabic *waʔr* 'rough, stony, uncultivated land' via lexical shift and /ʔ/-loss.

Eros (erotica) is from Arabic '*air* 'penis' (cf. *ʔarees* 'bridegroom' and *ʔarS* 'sexually loose person' via /ʔ/-loss) (Jassem 2013q). The suffixes *-s* and *-t* are morphologically conditioned variants, both of which derive from Arabic *-t* via morphological split; *-ic* is from dialectal Arabic *-ij* (see Jassem 2016a, 2012f, 2013a).

Aura is from Arabic '*uaar* 'sun's heat' (Jassem 2013e).

A related issue is words with formal difference and semantic similarity, e.g.,

43. *quarter, quadrant, carat, cadre, write* 'originally cut'.

As all such words share the original meaning 'cut', their direct Arabic cognate is *qeeraaT* 'a fourth; carat', from *qaraTa* 'cut' in which /q & T/ became /w & t/ in *write* (Jassem 2012a, 2014g) (see 6 below).

6. Polysemy or Semantic Multiplicity

Polysemy, which is the multiple senses and meanings a word has, is a characteristic feature and major problem of English and European vocabulary. More precisely, countless English words have many senses which seem to be quite unrelated to one another as in *free, dwell, bachelor, mean, rock, write*. There are several semantic theories for handling such matter (see Jassem 2016g for a survey). However, the most plausible and realistic account is that, according to lexical root (or radical linguistic) theory (Jassem 2012-2016), such meanings developed as the result of sound mergers, affecting formally similar but semantically different Arabic cognates. For example, consider the three senses of **dwell** 'stay; shade; lead astray' which came via Old English *dwellan* 'mislead, deceive; originally lead astray', *dwale* 'nightshade', Old High German *twellen* 'to hinder, delay', all of which derive from Arabic:

- (i) *Dalla* 'to mislead, deceive',
- (ii) *Dhalla* 'stay, remain', and/or
- (iii) *Dhill* 'shade, shadow' in which all /D(h)/ became /d/ (Jassem 2015i).

As to the German word *twellen*, it seems to be a false cognate, which comes straight from Arabic *Tawwal* 'to be late; to lengthen'. Thus, the different senses come from formally similar but semantically different Arabic words, merged into one. Almost all polysemous words in English, German, and French, e.g., can be explained that way (Jassem 2012-2016).

Let's take another very common exemplary word. In English, *write* originally meant 'cut', and then 'write' (Campbell 2013; 233), based on *the Oxford English Dictionary* (1989). Unlike Campbell's 3-stage analysis, both meanings are, in fact, the result of sound merger stemming from two formally similar but semantically different Arabic words, which are (i) *qaraTa* 'to cut' and (ii) *qira'at* 'reading', passing /q & T/ into /w & t/ plus lexical shift in the latter (cf. French

quatre and English *quarter* 'originally cut', and *carat*, all from the same Arabic root *qaraTa* 'to cut' (Jassem 2012a, 2014g; also 43 above). French *écrire* 'to write' derives from the same Arabic root *qara'a* (*iqra'*) 'to read (read!)' via lexical shift as well.

7. Arabic Negligence and its Restriction to Loans

Finally, despite the very obvious relationships linguistically, geographically, and physically between Arabic and English and the so-called Indo-European languages, there is an inexplicably total avoidance and neglect of Arabic as their immediate progenitor and its restriction to a few loans here and there. For instance, the number of such loans in Jassem's (2016c) study of the Arabic origins of 'fashion and modeling terms' was only $3/130 = 0.23\%$ -viz., *cotton*, *jacket*, and *mattress*. The attested total number of Arabic loans in English dictionaries varies, ranging between 400-1000 although some studies put it at 3000 or 10000. As has already been seen in Jassem's (2012-2016) 52 earlier works, *all* the words of English, e.g., have true Arabic cognates, in fact. The same applies to German, French, and Indo-European words as well. Why has this neglect been so? This needs a separate portfolio, indeed. One only has to recall, though, that the modern European civilization and culture inherited Arabic science and culture in full through contact in Western Europe, especially Spain, Portugal, France, and Italy without which it would have been 'unthinkable'. As the Institute of Islamic Studies of the University of Zaragoza (2013: xi-ii) rightly put it,

For obvious reasons, the study of AA (Andalusi Arabic) ... is also a subject of paramount importance to those who seek a deeper insight into the medieval literatures and cultures of Western Europe, especially of Spain, Portugal, Italy, and Southern France, which could not be and were not impervious to the powerful and multifarious impact of Medieval Islamic civilization on language, literature, science, politics, trade, etc. Without it, the Renaissance as it occurred would simply have been *unthinkable*. Whether or not some in the West are currently ready to acknowledge this fact and live with its implications, no trustworthy assessment of that impact is attainable without something more than a superficial acquaintance with Arabic and Islamic culture, and with AA in particular. (Italic mine)

Other well-known European scholars agree with that assertion. Le Bon (1974) reiterated similar views in his *The world of Islamic civilization*, according to which European universities and academic institutions depended on Islamic and Arabic academic resources for five centuries. Hunke (2009) had the same views in her *Allhas sonne über dem Abendland: Unser Arabishes Erbe*.

8. Summary

To summarize, etymological dictionaries in general and *etymonline* in particular do provide an important guide for tracing especially the Arabic origins of English, German, French,

Latin, Greek, and Sanskrit words which cannot actually be undertaken without Harper's (2002-2016) *Online Etymology Dictionary* and his sources like *the Oxford English Dictionary* (1989). However, they, like all other Western dictionaries, are, in fact, replete with many fundamental and structural problems as has already been briefly outlined, the solution of which lies in Arabic and Arabic only (Jassem 2012-2016).

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