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), wining and dining 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 (2014l), 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.

As for etymological data for English and Indo-European languages, all references are for Harper (2014); for Arabic, the meanings are for Ibn Manzoor (2013) in the main and Ibn Seedah (1996: 2/64 for life, 2/119-30 for death, 6/79-113 for killing, 6/131 for graves, 5/102-08 for sleep, and 1/30, 4/31, 12/156 for birth terms), and Altha3alibi (2011: 173-175 for death, 205 for sleep, 209 for birth, & 233 for stabbing).

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 /r/ 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 /3/-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, i2saas , 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** *faqeer* **'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, khaaliq* (n) 'make, create', substituting /k/ for /kk/ and merging /l & q/ into /r/ (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 /t/ into /r/.

Die *(death, dead)* possibly via Old English *diegan* 'die', Old Danish *døja,* 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 /n/ into /m/; *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 /t/ 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 /t/ and changing /th/ into /f/. 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 2013a, 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

/d (T) & 2/ into /t & s/; *jatha* 'sit' via lexical shift and changing /j & th/ into /s & t/; or *3aish(at), 3aash* (v) 'to live' where /3 & sh/ became /k & s/, indivisibly.

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/ishtaak* (v) 'prick' where /sh/ split into /st/ 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, wahin(at)* (adj.) 'weakness', turning /w/ into /f/ and deleting /h/; or *bahat* 'to lose energy', merging /b & h/ into /f/ 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 *wafaat* 'death' via /w & f/-merger; *fawd, faad* (v) 'die', turning /d/ into /t/; *faTas (Tafas)* 'die; dirt', merging /T & s/ into /t/ (cf. *mawt* 'death', *maat* (v) where /m/ evolved into /v/; *tafi3* 'die', merging /t & f/ into /f/ 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 /g/.

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 /f/.

Get up *(beget, forget)* via (i) Old English *gietan* from Old Norse *geta* 'obtain, reach; beget; guess right' from Arabic *aiqaDh* '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 German *grab* 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', *hypnos* '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 *lifian/libban* 'to live, have life, to be, experience', German *leben*, Old Norse *lifa* '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 *lafa'a* 'peel' via reversal and turning /f/ 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 *gemædde* '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 /y/ 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 /r/-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', *maashia(t)* (n) 'children', turning /m & sh/ into /n & t/; *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; *3atm(at)* 'darkness; night' via reordering and replacing /3 & m/ by /g (h) & n/; or *masaa' (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'; /b/ was inserted.

Obsessed *(obsess, 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 /2/-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* 'obsession', 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 *jalal(at), jilaal(at)* (n) 'to cover' where /(kh) j/ 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*, *yumn* '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 /s/; *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 /w/ into /b/. 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, realty, 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) *sacrare* 'make holy', *sacer* 'holy, sacred, dedicated' from Arabic *si2r, sa2ar* (v) 'charm, enchantment, magic, spell' via lexical shift and turning /2/ into /k (s)/ and (ii) *facere* 'make, do' from Arabic *fakka* 'to unlock, disentangle', turning /k/ into /s/. 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 *sephulcrum* '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 (naaqoor) *'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 *slæp* '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(aa)s* '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 /p/.

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 /th/; 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 & r/ into /s & l/ (cf. **sole of feet** from Arabic *asfal/sufla* 'bottom, sole' where /s & f/ merged).

South via Old English *sudh* and German *Süden* from Arabic *janoob* 'south', mutating /j/ 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 /j/ into /k (s)/,* jadhdha *'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(t/h)* 'coffin' via lexical shift and /m/-split from /b/; *turba(t)* 'grave' via reordering and turning /r/ 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 *weihs* 'holy', German *weihen* 'consecrate'), from Arabic *faqeed(un)* 'killed person; lit., lost' where /q, d, & n/ became /k. t, & m/ (cf. *dhakaa(t), mudhakkaat* (adj.), *dhaka* (v) 'killed animal' via reordering and turning /dh/ into /v/; *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 & '/ 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) *masaa'* 'evening' where /m/ became /w/ and (ii) *ghar(oo)b* 'west; sunset' via reversal and /gh & r/-merger; *wasaT* '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 /r/-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, 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 ananlysis. 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 (laafi; 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.

Acknowledgements

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