The Arabic Origins of "Time Terms" in English and European Languages: A Lexical Root Theory Approach

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Abstract

This paper examines the Arabic cognates and/or origins of time words in English, German, French, Latin, Greek, and Sanskrit from a lexical root theory viewpoint. The data consists of a little over 140 terms such as time, date, hour, day, night, morning, yesterday, now, month, year, annually, eventually, initially, finally, sometimes, often and so on. The results show that all such words have true Arabic cognates, with the same or similar forms and meanings. All their different forms, however, are shown to be due to natural and plausible causes of linguistic change. For example, English time, French temp, and Latin tempus derive from Arabic zaman 'time' through different processes such as turning /z/ into /t/ in all as opposed to merging /n/ into /m/ in English and dissimilating it into /p/ in the other two; English date and German Zeit 'time' come from Arabic waqt 'time' (gate, kate in Palestinian Arabic) via reordering and turning /q/ into /d/ in the former and /z (ts)/ in the latter. Contrary to Comparative Method claims, this entails that Arabic, English and all European languages belong to the same language, let alone the same family. Owing to their phonetic complexity, huge lexical variety and multiplicity, Arabic words are the original source from which the others stemmed. This proves the adequacy of the lexical root theory according to which Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language with the first being the origin.

Keywords: Time words, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, lexical root theory
1. Introduction

The lexical root theory has been proposed by Jassem (2012a-f, 2013a-h) to reject the classification of the comparative 'historical linguistics' method that Arabic belongs to a different language family than English, German, French, and all (Indo-)European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2006: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). Instead, it firmly established in fifteen studies so far the inextricably close genetic relationship between Arabic and such languages on all levels: phonetically, morphologically, grammatically, and lexically or semantically (Jassem 2012a-f, 2013a-h).

On the lexical level, eight studies have successfully traced the Arabic origins of English, German, French, Latin, Greek and Sanskrit 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), and speech and writing terms (Jassem 2013i). 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, three papers described the Arabic origins of English, German, French, Latin, and Greek personal pronouns (Jassem 2012c), determiners (Jassem 2012d), and verb to be forms (Jassem 2012e). Phonologically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: i.e., the glottals, pharyngeals, uvulars, and velars. In all the papers, the phonetic analysis is essential, of course.

In this paper, the lexical root theory will be used as a theoretical framework (2.2.1 below). It has five sections: an introduction, research methods, results, a discussion, and a conclusion.
2. Research Methods

2.1 The Data

The data consists of just over 140 time words such as time, day, date, hour, morning, yesterday, now, month, year, annually, eventually, initially, finally, sometimes, often, and so on. Their selection has been based on the author's knowledge of their frequency and use and English thesauri. They have been arranged alphabetically for easy and quick reference together with brief linguistic notes in (3.) below. All etymological references to English below are for Harper (2012) and to Arabic for Altha3aalibi (2011: 131-140), Ibn Seedah (1996: 9/30-77), and Ibn Manzoor (2013) in the main.

Transcribing the data uses normal spelling for practical purposes. However, certain symbols were used for unique Arabic sounds- viz., /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /t, d, dh, & s/, and /'/ for the glottal stop (Jassem 2013c).

The above time words can make up natural texts on their own, e.g.,
John: Good morning, Jane.
Jane: Good morning, John.
John: Today, it's time for History test. Right?
Jane: No, it isn't.
John: When's that then?
Jane: Next week.
John: What's the date and time exactly by hour, day, month, and year?
Jane: It's at 9 o'clock a.m. on Monday, March 1, 2013 A.D.
John: This time now next week?
Jane: Yes.

2.2 Data Analysis

2.2.1 Theoretical Framework: The Lexical Root Theory
The lexical root theory will be used as the theoretical framework in this study. To save on space and effort and avoid redundancy, the reader is referred to earlier papers for a full account of it (Jassem 2012a-f, 2013a-i).

2.2.2 Statistical Analysis

The percentage formula is used in calculating the ratio of cognate words, which is obtained by dividing the number of cognates over the total number of investigated words multiplied by a 100. For example, suppose the total number of investigated words is 100, of which 90 are true cognates. The percentage of cognates is calculated thus: 90/100 = 9 X 100 = 90%. Finally, the results are checked against Cowley's (1997: 173, 182) formula to determine whether such words belong to the same language or family (for a survey, see Jassem 2012a-b).

3. Results

After via Old English of 'off' and comparative –ter from Arabic ithra 'after'; /th/ split into /f & t/.
Age (aged) from Arabic 2ijja(t) 'year' via /2/-deletion or 3ajz, 3aajiz 'ageing' via /3, z, & j/-merger (cf. aegis from Arabic jaah, wajh 'dignity, honour, face' where /h/ became /s/).
Ago from Arabic jai 'coming' via lexical shift and turning /j/ into /g/ (cf. go from Arabic jaa' 'come' via lexical shift.)
Always via Old English ealne weg 'all the way' from Arabic al wijha(t) 'the way' where /j & h/ merged into /y/ besides lexical shift or (h)al-2az '(this) the- time, now' via lexical shift, reordering, and turning /2/ into /w/.
Ancient via French ancien 'old' and Latin ante 'before, old' from Arabic qadeem (at) 'ancient'; reordering and turning /q & m/ into /sh & n/ applied.
Anon via Old English on an 'into one' from Arabic aan(ian) 'now, time' or awal(an) 'one, first' via reordering and turning /l/ into /n/ (Jassem 2012a).
Annual (annum, biennial, perennial) via Latin annum 'year' from Arabic 3aam 'year' via /3/-deletion and /m/-mutation into /n/ or sana(t) 'year'
Antique (antiquity, antiquated) from Arabic 3ateeq 'old' via reordering and /3/-mutation into /n/ (see Jassem 2013c).

Archaic (archeology) from Arabic 3areeq 'old'; /3/ was lost and /q/ became /k/.

At from Arabic fee 'in, at' where /f/ became /t/ or 2atta 'to, until' via /2/-loss. See to.

Aurora via Latin '(Roman goddess of) dawn' and Greek eos 'dawn, kindle' from Arabic wara 'light' or 'uwaar 'heat' via lexical shift; 3ish(a/i) 'early night' via lexical shift and /3 & sh/-merger into /s/ (cf. sha3 'shine' via reversal and /sh & 3/-merger into /s/).

Before (afore, fore) via Old English bi 'by' from Arabic bi- 'by, with' (Jassem 2013a) and forona, fora 'front' from Arabic ghurra(t) 'front' where /gh/ became /fl/ or finneera(t) 'front, nose' via reordering and lexical shift. See pre- and prior.

Begin via Old English onginnnan, beginnan as a compound of be from Arabic bi- 'by, with' (Jassem 2013a) + ginnan 'to begin' from Arabic nasha'a, ansha'a 'begin' via reversal and turning /sh/ into /g/ or najama 'begin' via reordering, merging /n & m/, and turning /j/ into /g/.

Beyond via Old English begeondan (be + geond (yonder) 'yonder; that, over there' from Arabic 3ind 'there, at' via /3/-mutation into /g (y)/ or ba3d(ain) 'after' via /3/-deletion or change to /g (y)/.

Century (centennial, centenary) via Latin centuria 'group of 100' and cent '100' from Arabic hindeed, hunaidat 'a hundred (camels)' where /h & d/ turned into /s & t/ (Jassem 2012a).

Chronic (chronology, chronicle, synchronic, diachronic) via Latin chronicus and Greek khronos 'time' from Arabic qarn 'time, century, horn'; /q/ evolved into /ch/ (Jassem 2013c).

Clock via Latin clocca 'bell' from Arabic jaras 'bell' where /(j/s) & r/ became /k & l/ or jaljal 'bell ringing' where /j/ became /k/.

Commence via Latin cominitare (com 'with' + initiare 'begin') as in initial.

Complete (completion) via Latin complere (com 'with' + plere 'fill') from Arabic mala' 'fill' where /m/ became /p/ or kaamil(at) 'complete' via
Continue (continuity, continuation, continuous) from Arabic da(w)ama 'last, continue'; /d & m/ developed into /t & n/.

Course from Arabic qir' 'course, period' where /q & '/ became /k & s/ or jara, jaariyat (n) 'to flow, stream' in which /j & t/ passed into /k & s/ (cf. (study/river) course, discourse in Jassem (2013h).

Current (concurrent, concurrence; recur, recurrent, recurrence; occur, occurrence) from Arabic jara, jari 'to flow, happen, flowing, (water) current' where /j/ became /k/ or karara 'repeat, recur'.

Date (German Zeit) from Arabic waqt 'time' ((k/g)ate in Palestinian Arabic (Jassem 1993, 1987) (cf. qoot 'food', daql 'bad dates', and qawwad (also daiyooth) 'pimp' via reordering and turning /q/ into /d/; diet from qoot 'food').

Dawn via Old English dagung, dagian (v) 'to light', daeg 'day, lifetime' from Arabic Daw'/Dia', Daian (adj) 'light' via /l/-mutation into /g (Ø)/ and /n/-insertion or Du2a 'forenoon, morning' via lexical shift and the passage of /D & 2/ into /d & (g) y/ (see day).

Day (daily, diurnal) via Old English daeg 'day, lifetime', German Tag, Latin dies 'day' and deus 'god', Sanskrit deva 'god, shining one' and dah 'to burn' from Arabic Dau', Diaa' 'light', Du2a 'forenoon, morning, day' where /D & 2/ passed into /d & (g) y/, or ghad(at) 'tomorrow, day' via reversal and turning /gh/ into /g (g) y/ (see Jassem 2012b).

Diurnal (day) via Latin dies 'day' (and deus 'god') as in day and -urnus 'time' from Arabic 3umr 'time, lifetime' via reordering, /3/-loss, and turning /m/ into /n/ or nahaar 'day' via reordering and /h/-loss.

As to days of the week, they mark celestial paganism, all of which have Arabic cognates as follows:-

Saturday via Latin Saturnus 'Italic god of agriculture', serere (v) 'to sow' from Arabic zara3, ziraa3at (n), zar3anat (n) 'to sow' via reordering and /3/-loss.

Sabbath from Arabic sabt 'Saturday, fixation, rest, time'; /t/ became /th/.

Sunday via Old English Sunnandæg 'day of the sun' and German Sonne from Arabic shams 'sun' via /sh & s/-merger and /m/-mutation into /n/ or sana 'light' via lexical shift (cf. son from Arabic Dana 'son,

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tiredness'; /D/ became /s/ (Jassem 2013g).

Monday (moon) 'day of the moon' via Latin mensis 'month', Greek menem 'moon, month', Lithuanian menesis 'moon, month', Welsh/Breton mis/miz from Arabic shams, mushmis (adj.) 'sun' via lexical shift, reordering, and turning /sh & m/ into /s & n/, najm(at), nujoom (pl.) 'star' via lexical shift, reordering, and passing /j/ into /s (Ø)/, or qamar, muqmir (adj.) ('amar in urban Syrian Arabic) via reordering and turning /q & r/ into /s (Ø) & n/ (Jassem 2013g).

Tuesday via Old English Tiwes, Tius 'German god of war, to shine' and Zeus 'Greek god of light' from Arabic Dau' 'light' where /D & / became /t & s/ or Tais 'war' where /T/ turned into /t/ (Jassem 2013g).

Wednesday via Old English Woden's day, Woden (wood), Odin 'chief Teutonic god, the All-Father, mad, inspire, arouse spiritually' from Arabic waalid 'father' via reordering and /l/-mutation into /n/, or jann, junoon 'madness' via reordering and turning /j/ into /d/ (cf. wajd(at) 'wood' via /j & d/-merger).

Thursday via Old Norse Thor 'thunder; strongest of the gods' from Arabic ra3d 'thunder' via reversal, /3/-loss, and turning /d/ into /th/ (cf. thawr 'bull; strongest; pre-evening redness' via lexical shift; tars 'strong, obstinate' where /t/ became /th/).

Friday (free, freedom) via Old English Frigedæg, Frig 'goddess of married love' and frigg 'free, noble, joyful' from Arabic faarigh, faraagh (n) 'empty, free', furja(t), faraj 'a show, happiness, release', or fara2 'happiness'; /gh, j, & 2/ became /g/ in all.

Decade via Latin decas, decadem, decem, digitus, Greek dekas, deka 'finger, hand, ten', and Sanskrit desa 'ten' from Arabic daja(t) 'food-filled) fingers' where /j/ became /k (s)/ (cf. Arabic 3aqd '10 years' via reordering and /3/-deletion) (cf. Jassem 2012a).

Delay from Arabic Taal, Tawwal 'to be late/delayed, to take long'; /T/ passed into /d/.

Duration (durable, durability) from Arabic Tawr 'a limited time' where /T/ became /d/, dahr 'time' via /h/-loss, Teela(t) 'duration, length' where /T & l/ passed into /d & r/, or da(w)ama 'last, persist' where /m/ changed to /r/ (cf. endure, endurance from Arabic Taaq, yinTaaq 'to
tolerate'; /T & q/ became /d & r/).

**Dusk** from Arabic *shafaq* 'dusk, night redness' darkness' via reordering and turning /sh, f, & q/ into /s, d, & k/ (cf. *ghasaq* 'dusk, night').

**Early** from Arabic *awwali* 'first, one'; /t/ split from /l/ (Jassem 2012a).

**Eon** via Latin and Greek *aeon/aion* 'age' from Arabic *a(w)an* 'time, now'; *2een* 'time' via /2/-loss; *yawm, aiyam* (pl.) 'day, period' where /m/ became /n/.

**Epoch** from Arabic *2iqbat, a2qaab* (pl.) 'period' via reordering and merging /2 & q/ into /ch/.

**Era** from Arabic *2airi* 'time' via /2/-loss or *3aSr* 'period, age' via /3, S, & r/-merger.

**Eternity** (eternal) via Latin *aeternus*, short for *aeviternum* 'of great age', *aevum* 'time' from Arabic *3aam* 'year' where /3/ became /v/; *dahr* 'age, period' via /d/-mutation into /t/ and /h/-deletion.

**Eve** (evening) via Old English *æfen* and German *Abend* from Arabic *faina(t)* 'short time', *fa2ma(t)* 'evening, darkness' via /f & 2/-merger into /v/ and /m/-mutation into /n/, or *lail* 'night' via reordering and /l & l/-merger into /v/ (cf. *abad* 'time' via /n/-insertion and lexical shift; *bayat(an)* 'night, at home at night' via reordering). See even/odd in Jassem (2012a).

**Eventually** (eventuality) from Arabic *intaaha, nihayat* 'end' via reordering and passing /h/ into /v/.

**Ever** (for ever; whenever) via Old English *æfre* 'at any time' from Arabic *faur* 'time', *dahr* 'age, time' where /d & h/ merged into /v/, or *idhin* 'then, at that time' where /dh & n/ became /v & r/.

**Exactly** from Arabic *akeed* 'sure, certain' where /d/ became /t/ or *diq(qat)* 'exact' via reordering, turning /q/ into /k/, and merging /t & d/.

**Existing** (existence, existentialism) via Latin *ex* 'out, from within' from Arabic *aqSa, qaaSi* 'far' where /q & S/ merged into /s/ (Jassem 2013a) + *(s)istere* 'cause to stand', *sta(re)* 'stand' from Arabic *jatha* 'sit' via lexical shift and turning /j & th/ into /s & t/; *3aasha, 3eeshat* (n) 'to live, to exist' via /3 & sh/-mutation into /k & s/; *kaan* 'be' in which /k/ passed into /s/ (Jassem 2012e).

**Extant** via Latin *extare* (ex 'out, from within' + *sta(re)* 'stand' above) or

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from Arabic *da'im(at)* 'continuing, extant' where /d & m/ became /t & n/.

**Finally** (*finish, infinity, infinitude, finis, define, definition*) via Latin *finis* 'end, limit', *finere* (v) from Arabic *nafaq* 'finish, end' via reordering and turning /q/ into /sh/ or *faani* 'finished, dead'.

**For** (*afore, before*) via Old English *fore* 'for, before, on account of' and Latin *per* 'through, during, on account of' from Arabic *fee/fa* 'in, within, because' via /t/-insertion or *ghurra(t)* 'front' where /gh/ became /f/.

**Former** (*formerly, foremost*) via Old English *fore* 'first, early, front' as in *for, before* or from Arabic *Saarim, munSarim* (adj.) 'past, gone' where /S/ became /f/.

**Forthwith** (*forth*) via Old English *fore* 'for, before, on account of' as in *for, before* and with 'mid' or from Arabic *fawr(iatan)* 'at once; time'; /fl/ split into /f & th/.

**Frequent** (*frequency*) via Latin *frequentare* 'visit' from Arabic *katheer, takaathur* (n) 'much' via reordering and turning /th/ into /fl/ or *maraq(at)* 'pass, visit' via the passage of /m/ into /fl/ and /n/-insertion.

**From** via Old English *fram* and Old Norse *fra* 'from, since, by, as a result; forward movement' and Latin *pro* 'forward, toward the front' from Arabic *barra* 'out, away' where /b/ split into /f & m/ or *min* 'from, because of' where /m & n/ turned into /f & m/ while /r/ split from /n/.

**Future** (*futurity*) via Latin *futurus* (v) 'going to be, the future' from Arabic *fatra(t)* 'a limited period' via lexical shift; or *baakir, bukrat* 'tomorrow' in which /b & k/ turned into /f & t/.

**Generation** (*generate, generative; regenerate; degenerate*) from Arabic *qarn* 'generation, horn, like, equal' via reordering and /q/-mutation into /g/ or *jeel* 'generation' in which /l/ split into /n & r/ (cf. *genus, genre, progeny* from Arabic *jins* 'sex, kind').

**Good** (*for good*) from Arabic *ghad* 'tomorrow'; /gh/ turned into /g/ (cf. *jood* 'goodness, God'; /j/ became /g/ (Jassem 2012b)).

**Haul** (*short/long haul, overhaul*) from Arabic *2awl, 2awwal* 'year, to change'; /2/ passed into /h/.

**History** (*historic, historian, historicity*) from Arabic *'usToora(t), 'asaaTeer*
'story, myth'; /"/ developed into /h/ (Jassem 2013h).

**Hour** via Latin and Greek *hora* 'time, season, any limited time' from Arabic *hunaia(t), hunaiha(t)* (dim.) 'a short time' in which /n/ became /r/, *2airi* 'time' where /2/ turned into /h/, or *3aSr* 'time, afternoon' in which /3/ & S/ merged into /h/.

**If** from Arabic *idh(a)* 'if, when'; /dh/ passed into /fl/.

**Immediate** (*immediacy; medium, mid, middle, mediate, mediation, mediator, meso-*) via Latin *in* 'without' from Arabic *in* 'not' (Jassem 2013b) + *medium, mediare* (v) 'half, middle, a go-between, intermediary' and Greek *mesos* 'middle' from Arabic *matt* 'link, connection, means'; *madd* 'adherent, supporter; middle (of the day)'. or *'udma(t), 'eedaa m, 'adama* (v) 'relationship, means; mend, repair' via reversal (cf. *wasaT* 'middle' where /w/ turned into /m/ and /s & T/ merged into /d/; *niSf* 'half' where /n/ became /m/ and /S & f/ merged into /d (s)/; *muddat* 'period').

**In** from Arabic *min* 'from' via lexical shift and /m & n/-merger (cf. Jassem (2013a-b).

**Inception** (*incept*) from Arabic *shabba(t)* 'jump, begin'; /sh/ became /sl/.

**Initial** (*initiate*) via Latin *initium, initiare* (v) (or *unus* 'one'?!) from Arabic *awwal, awwaliat* 'first, one' where /l/ became /n/ (Jassem 2012a).

**Instant** via Latin *instans* 'standing near', *instare* (v) 'to stand near' from Arabic *qawaam, qaam* (v) 'quickly, stand' via reordering and turning /q & r/ into /s(t) & n/ or *thaania(t)* 'a second' via reordering, turning /th/ into /s/, and /n/-split. See *exist*.

**Jour** (*journal, journalist, journalism*) via Latin *diurnalis* 'daily', *diurnum* 'day' as in *day* above.

**Just** from Arabic *issa(3)at, hassa3(at)* 'this hour'; /i & 3/ became /j & Ø/ (see Jassem 2013c).

**Junior** via Latin *iunior* (comp. of *iuvenis* 'young'), Sanskrit *yuva* 'young', from Arabic *yafan* 'young, small; old' where /y/ became /j/ while /f & n/ merged (cf. *janeen* 'embryo, small child' via lexical shift and turning /n/ into /r/, *najl* 'son; father' via reordering and /n & l/-merger, or *naashi* '(10-year-old) young' via reordering and turning /sh/ into /j (g)/.


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Juvenile via French *jeune* 'young' and Latin *iuvenis* 'young' from Arabic as in *junior* or from *ibn* 'son' in which */i & b/ became */j & v/ or *yaafi3* 'adolescent' where */3/ turned into */n/.

Lapse (*elapse*) from Arabic *qabla* 'before' via lexical shift, reversal, and changing */q/ to */s/ or *labatha* 'stay' where */th/ became */sl/.

Last see *late*.

Late (*later, lately, belated, last*) via Old English *læt, latost* (sup.), *laestan* (v) 'following all others; continue, endure' from Arabic *Taal, Tawwal, Taweel* 'to be late/long, to be delayed'; *Dhall* 'continue' or *taalee* 'following' via reversal and turning */Dh/ into */t/ (see delay).

Medieval via Latin *medi* as in *immediate + eval, ævum* 'year' from Arabic *3aam* 'year'; */3 & m/ merged into */v/.

Meridian via Latin *medius* 'middle' (Greek *mesos* 'half, middle') and *dies* 'day' with */r/ being an insertion. See *immediate & day*.

Minute (*minimum, minimize, minus, diminish*) via Latin *minuta* 'small, minute', *minuere* (v) 'lessen, diminish' from Arabic *numnum(at)* 'very small' via reordering and reduction; *ummat* 'moment, time' via reordering and */n/-split from */m/; or *unmulat* 'ant, very small' via reordering and */n & l/-merger.

Modern (*modernity, modernist, modernism, modernization*) via Latin *modernus* 'modern', *modo* 'just now', *modus* 'measure' from Arabic *muddat/'amad* 'time', *madda* 'stretch, measure', or *madeenat, mudun* (pl.) 'city' via */r/-split from */n/ (cf. *muDaari3* 'present' where */3/ became */n/).

Moment (*momentary*) from Arabic *ummat* 'moment, time'; reordering and */n/-split from */m/ occurred.

Month via Old English *monath* 'related to moon', German *Monat*, Old Norse *manathr* from Arabic *qamar* 'moon' via lexical shift, reordering, and turning */q & r/ into */t(h) & n/ or *zaman* 'time' via lexical shift, reordering and turning */z/ into */th/ (see Monday).

As to the months of the year, some celebrate religious festivals, some commemorate great rulers, others are simply numerical. On the other hand, Arabic months are two or three types: an obsolete pre-Islamic set and two current ones: one lunar (Islamic)
and one solar. A closer look shows that there are similarities between all as follows.

**January** via Latin *Ianus (Janus) 'gate, arched passageway' and -arius 'month' from Arabic *awwal 'first' where /l/ became /n/ or *eewan 'large hall; palace' via /ee/-mutation into /j/ (cf. *khawwan '3rd pre-Islamic month'; *kaanoon 'January; heavy man; hearth' where /kh (k)/ passed into /j/).

**February** via Latin *Februa 'month of purification, expiatory rites' from Arabic *baraa'/birr 'innocence, purification, last day of every month' where /f/ split from /b/ (cf. *Safar '2nd Islamic month; zero; purity' via /S & f/-mutation into /f & b/; *habbaar(aan) 'pre-Islamic for December & January' via lexical shift and turning /h/ into /f/).

**March** 'walk; Mars; boundary, mark; 1st Roman month' from Arabic *maraq 'walk, pass', *margha(t) 'mark', *marj 'meadow', or *marreekh 'Mars' in which /q, gh, j, & kh/ became /ch/ (cf. *naajir '2nd pre-Islamic month' via reordering and turning /n & j/ into /r & ch/). It marks the start of the agricultural period.

**April** via Greek *Apru, Aphrodite 'goddess of love and beauty' from Arabic *labb 'love' via reordering and turning /l/ into /r/, *birr 'love, kindness', *ruba '6th pre-Islamic month; greener (hills)' via reordering and /l/-insertion (cf. *'aab 'August' via lexical shift; *rabee3 'spring, grass' via reordering and /3/-loss).

**May** via Latin *Maia, Maja 'goddess of the earth' from Arabic *maa', *miyaah (pl.) (spoken Arabic *mai) 'water' via lexical shift and /' & h/-loss (cf. *mal2aan '8th pre-Islamic month; white' via /m & n/-merger, /l/-mutation into /y/, and /2/-loss).

**June** 'Roman goddess of women and marriage; the young ones' from Arabic *nash 'the young', *nisaa 'women' via reversal and turning /sh (s)/ into /j/ (cf. *2aneen '6th pre-Islamic month; kindness' via turning /2/ into /j/; *nisaan '7th solar month' via reordering and turning /s/ into /j/).

**July** via Latin *Jove 'Roman god of the bright sky; named after Julius Caesar' from *dyeu 'to shine' from Arabic *Dau 'light'; *jalee 'clear, bright', *jal(eel) 'greatest; older'; *jula 'greatest, highest, chief'; or *jau

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'sky' via lexical shift and turning /sh/ into /j/;  'high, proper name' via /3/-loss (cf. ailool 'September' via lexical shift; Elias 'a prophet's name').

**August** via Latin *Augustus* 'venerable, majestic, strong, noble; Roman emperor' from Arabic *qa*’is 'proud, noble, strong, hard, male; man of power and strength' or *qiss* 'a Christian chief, intelligent, lion, verbally insulting' (cf. *qa*’Dh 'summer, heat' where /q/ became /g/ whereas /Dh/ split into /s & t/; *3izzat, 3azeez* 'chief' via /3 & z/-mutation into /g & s/). This marks the end of the agricultural period.

The next four months are numerical in nature, which are September, October, November, and December. While all end in the suffix –ber, the first element is the numeral seven, eight, nine, and ten in Latin: i.e., **September** via Latin *septem* 'seven' from Arabic *sab3(at)* 'seven' via /3/-loss; **October** via Latin *octo* 'eight' from Arabic *tis3a(t)* 'nine' via lexical shift, reordering, and /3 & s/-merger into /k/; **November** via Latin *novem* 'nine' from Arabic *thaman* 'eight' via lexical shift, reordering, and /th/-mutation into /v/; **December** via Latin *decem* 'ten', Greek *deka* 'ten, hand' from Arabic *daja(t)* '(food-filled) fingers' via lexical shift and /j/-mutation into /s (k)/ (cf. Jassem 2012a).

**Morning** (morn, morrow) via Old English *morgen* 'morn, sunrise, forenoon' from Arabic *naa*’ar 'broad daylight, day' via reordering, /m/-split from /n/, and turning /h/ into /g (Ø)/ (cf. *m(u/a)*shriq 'rising, sunny, morning, east' via reordering and /sh & q/-merger into /g/).

**Morrow** (morn, tomorrow) via Old English *to + morgenne* 'morning' from Arabic *naa*’ar 'broad daylight, day' via reordering and turning /n & h/ into /m & Ø/; or *mirwaa2* 'tomorrow in Yemeni Arabic' via /2/-loss.

**Night** (nocturnal) via Latin *nox*, Greek *nuks*, German *Nacht* from Arabic *masa’a*, masiat 'evening'; /m/ became /n/ and /s/ split into /ks/ (cf. janna, jinnat 'darken, night' via reordering and turning /j/ into /gh/).

**Noon** via Latin *nonus, novenas, novem* 'nine, 9th hour of the day' from Arabic *thamaan* 'eight' via lexical shift and /th & m/-merger into /n/ (Jassem 2012a).

**Next** via Old English superlative for *neah* 'nigh, near' from Arabic *na2wa,*
naa2 'toward, near' /2/-mutation into /k (h)/.

Now via Old English nu 'new, fresh, inexperienced', German nun, Latin nunc, Greek nuc from Arabic aan, awaan (pl.) 'time, now' via reversal, nai 'fresh, raw', or 2een 'time, now' via reversal, /2/-loss or mutation into /k/.

Nowadays see now and day.

Occasion via Latin occasio 'time, cause' from Arabic 2azza(t) 'time' where /2 & z/ turned into /k & s/ (cf. (as-)saa3a(t) '(the-)hour, time' where /s & 3/ became /k & s/).

Often (oft) from Arabic fainat 'a time' via reordering.

Old (elderly) from Arabic waalid 'father, old' via lexical shift or taleed 'old' via /t & d/-merger.

On from Arabic 3an 'on' via /3/-loss or yawm '(on the) day (of)' where /m/ became /n/. See in.

Once (at once) via Old English ane 'one' plus genitive –s from Arabic awwal, oola (f) 'one'; /l/ became /n/ (Jassem 2012a).

Past (pass) from Arabic saabiq 'past, passed, previous' via reordering and turning /q/ into /s/, ba3eed 'far' where /3 & d/ became /s & t/, or bass, basbas 'walk, flow' (Jassem 2012f).

Period (periodically) from Arabic burhat 'period' via /hl/-deletion and /t/-mutation into /d/.

Post- (posterior, posteriority) from Arabic ba3d 'after' via /3 & d/-mutation into /s & t/ as in post-Christmas (cf. ba3ath 'send' through the passage of /3 & th/ into /s & t/ as in post a letter, and basT(at) or buq3at 'space, spot' via /q & 3/-merger into /s/ as in kept one's post).

Present via Latin praesentem, praesens, praeesse (v) as a combination of (i) prae 'before' from Arabic qabl 'before' via reordering and the passage of /q/ into /r/ into which /l/ merged and (ii) esse 'to be' (essence 'being', essential via Latin essentia 'being' (ousia in Greek), essent 'present participle, esse 'to be') from Arabic kaan, yakoon 'to be' where /k/ passed into /s/ (Jassem 2012e). See prior.

Previous via Latin praevius 'going before' as a compound of prae 'before' above and via 'way' from Arabic wijha(t) 'way, direction' where /w/ became /v/ and /j & h/ merged into /l/ or from (al)-baari2(at)
'yesterday' in which /l/ became /v/.

**Prior** *(pre-, priority, prioritize, prioritization, a priori, prior to)* via Latin *pre- 'before, first' from Arabic *qabla, qabliyyat* (n) 'before, in front of' via reordering and the passage of /q/ into /r/ into which /l/ merged.

**Puerile** via Latin *puer 'boy, child' from Arabic *bunai 'boy'; /n/ became /r/.

**Second** *(secondary)* from Arabic *saa3at* (dim. *suwi3(een)at*) where /3/ became /k/ or *thania(t)'second' via /th/-split into /sk/ and /l/-mutation into /d/ (Jassem 2012a).

**Season** via Latin *serere 'to sow' from Arabic *zara3, zara3an 'to sow' via /3/-loss or *mausim, wasmi 'season' via reordering and /m & m/-merger into /n/.

As to the four seasons, their Arabic cognates are as follows:

**Winter** *(German Winter, Old Norse *vetr)* from Arabic *maTar 'rain'; /m/ split into /w & n/ (see Jassem 2013e).

**Spring** from Arabic *rabee3 'spring, grass' via reordering and splitting /3/ into /s & g/ and /l/ into /r & n/ (cf. *nab3 '(water) spring' via reordering and splitting /3/ into /s & g/ and /n/ into /r & n/; *sharba3 'spring, jump' via reordering, turning /sh & 3/ into /s & g/, and /n/-split from /l/; **Vernal** from Arabic *rabee3 'spring, grass' via reordering and /3 & b/-merger into /v/).

**Summer** *(Old Welsh *ham, Old Irish *sam, Sanskrit *sama)* from Arabic *2am(eem) 'hot, heat', *2umur 'red hot (summer days)', or *samar 'summer nights'; /2/ became /s (h)/ (see Jassem 2013e).

**Estivate** via Latin *aestu(s/a) 'heat, summer' from Arabic *Saif, iSTaaf (v) 'summer' where /S & f/ became /s & t/ or *qaiDh 'summer, hot' where /q & Dh/ changed to /s & t/.

**Autumn** via Latin *autumnus 'end? ' from Arabic *ramaD(i) 'last season in a 6-part year, summer' via reversal and turning /r & D/ into /n & t/; or *aSamm 'pre-Islamic 8th month; closed; deaf' via lexical shift and changing /S/ to /l/ (cf. archaic Old English *sere-month* as in season above; **harvest 'autumn' from Arabic *khareef(at) 'garden, fruit picking' where /kh/ became /h/; **Fall** from Arabic *fal3 'uproot, fall, fell' via /3/-loss)

**Reign** from Arabic *rijl 'time, leg'; /j & l/ became /g & n/.

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Senior (seniority, senile) via Latin senex 'old (man)' and French signor from Arabic sin, musin (adj.) 'tooth, old' via lexical shift and /s/-split into /s & k (g)/; jann 'to go mad, (senile)' where /j/ became /s/; or 3aani 'old man' where /3/ became /s/.

Since via Old English sithen(es) 'then, after that' from Arabic ithen 'then, that time' via reordering and /s/-split from /th/ or sanat '(in the) year (of), since' where /t/ became /s/.

Soon via Old English sona 'at once' from Arabic 2een 'time, now'; /2/ became /s/ (cf. hassa3(ain) 'now' via merging /h & s/ and /3 & n/).

Soir (French) from Arabic sa2ar 'predawn' via /s & 2/-merger or fajr 'dawn' via /f & j/-merged into /s/.

Start via Old English stiertan 'leap up' and German stürzen from Arabic Taar, Ta'ira(t) (n) 'to fly' via lexical shift and /T/-split into /s & t/.

Still from Arabic zaala (ma zaal) 'vanish (still)', Dhalla 'still, stay on', or shalal 'stillness, motionlessness' via /z, Dh, & sh/-split into /s & t/ (cf. distill, distillery from Arabic zalla, zalaal 'to distill, pure' or shall, Sall 'to leak, sieve, distill' where /t/ split from /z, sh, & S).

Temporal (temporary, contemporary, contemporaneous) via Latin tempus, temporis (gen.) 'time, season' from Arabic zaman 'time' via /z & n/-mutation into /t & p/ or mudda(t), amad 'time, period' via reversal, turning /d/ into /t/, and /p/-split from /m/ (see time).

Tense via French tense 'time' and Latin tempus, temporis (gen.) 'time, season' from Arabic zaman(aat) 'time' via reordering, /m & n/-merger, and turning /z/ into /s/ (cf. fannash 'nose-up, tense up' where /f & sh/ became /t & s/, Tazzam 'tense up' via reordering and /z & sh/-merger into /s/).

Term from Arabic Tawr 'time, term' via /m/-insertion, marrat 'a time' via reversal, or az(l/n)am 'time' where /z & l/ passed into /t & r/ (cf. terminal from Arabic Taraf 'end, side' in which /T & f/ became /t & m/; terminate, termination from tamma, tamaam 'to perfect, perfection' via /n/-split from /m/ and /t/-insertion; exterminate from dammar, tadammar 'destroy' via reordering and changing /d/ to /t/ (Jassem 2013h).

Then (than) from Arabic thumma 'then' where /m/ became /n/ or ith(in)
'then, at that time' as in *waqta-ithin* 'time-then: i.e., at that time'.

**Tide** *(date, German Zeit)* as in *date* above or from Arabic *tawwat* 'long time' where /t/ became /d/.

**Till** *(until)* from Arabic *Teel(at)*, *Tuwaal* 'length, during' and *fala2* 'cultivate; (time) persistence' where /f/ became /t/ and /l/ was dropped.

**Time** *(betimes; temporal, sometimes)* via Old English *tima, getimian* *(v)* 'to happen' and proto-Germanic *tihan* 'time' via /z/-mutation into /t/ and /m & n/-merger or *mudda(t)*, *amad* 'time, period' via reversal and turning /d/ into /t/; for some, see Jassem (2012c).

**To** *(German *zu*, Greek *de-)* from Arabic *2atta* 'to, until' via /2/-loss. See at.

**Today** as a combination of *to-* 'this' from Arabic *dha* 'this' via /dh/-mutation into /t/ or *tihi* 'this' via /h/-deletion (Jassem 2012c) and *day* above.

**Week** via Old English *wice* 'a turning, a succession', German *Woche* from Arabic *awjas* 'time' via lexical shift and /j & s/-merger into /k/, *waqt* 'time' via /q & t/-merger into /k/, *waqf, waqfa(t)* 'stoppage; the day before a major Islamic feast' via /q & f/-merger into /k/, or *waqaa'i3* (pl.) 'days, events' via /3/-loss (cf. *weak* from Arabic *waah* 'weak' where /h/ became /k/ or *qawee* 'strong' via reversal and lexical shift; *wake* from *afaaq* 'wake').

**When** *(whenever)* via Old English *hwenne* and German *wen* from Arabic *2eena* 'when' via /2/-split into /h & w/ or *'anna* 'when?' via /a/-mutation into /w/.

**While** *(whilst, meanwhile, erstwhile)* via Old English *hwile* 'a space of time' and German *weile* from Arabic *wahla(t)* 'a while, a short time'; *mean* via Latin *medianus* 'in the middle', *medium* 'middle', and Greek *mesos* 'middle' from Arabic *muntaSaf, niSf* 'middle' via /m & n/-merger and /S & f/-merger into /d/ or *min* 'from' (see immediate); *erst* 'soonest, earliest', superlative of Old English *ær*, German *eher*, Greek *eerios* 'day' from Arabic *awwal* 'first' where /l/ became /r/ or *nahaar* 'day' via reordering and /h & s/-merger (cf. *wheel* from Arabic *lawa, la(w)i* (n) 'to circle-bend' via reversal.

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Year via Old English \(ge(a)r\) and German \(Jahre\) from Arabic \(shahr\) 'month' via lexical shift and /sh & h/-merger into /yl/.

Yesterday (yester) via Old English and German \(gestern\) from Arabic \(qaSr\) 'pre-evening, yesterday' where /q/ became /(g) y/ besides /t & n/-split from /S & r/ or \(qaaDia(t)\) 'past' where /q & D/ became /g (y) & s/ besides /r/-insertion.

Young (youth) via Old English \(geong\) 'young, youth', Latin \(iunior\), Sanskrit \(yuva\) 'young', Old Irish \(oac\) from Arabic \(anqooq\) (\(qooq\, qeeq\, qaaq\) 'tall person' via lexical shift, reordering, and turning /q/ into /g/, \(qann\) 'born slave' via lexical shift and /q/-split into /g (y) & g/, \(3ajee\), \(3ijyaan\) (pl.) 'child' where /3 & j/ became /g/, or \(naashi\) 'adolescent, young' via reordering and turning /sh/ into /g (y)/.

Youth (young) via Old English \(geoguth\) 'youth' from the same Arabic cognate for young or from \(yaafi3\) 'young, youth' where /f/ became /th/ while /3/ was deleted.

As can be seen, the above time words amount to 140 or so; all have Arabic cognates. In other words, the ratio of shared vocabulary is 100%.

**4. Discussion**

The above results indicate that time words in Arabic, English, German, French, Latin, and Greek are true cognates; however, their differences are due to natural and plausible causes of linguistic change at the phonetic, morphological and semantic levels. As a consequence, they agree with the findings of all previous studies in the area, including numeral words (Jassem 2012a), common religious terms (Jassem 2012b), pronouns (Jassem 2012c), determiners (Jassem 2012d), verb to be forms (Jassem 2012e), inflectional 'gender and plurality' markers (2012f), derivational morphemes (2013a), negative particles (2013b), back consonants (2013c), water and sea words (2013d), air and fire terms (Jassem 2012e), celestial and terrestrial terms (Jassem 2013f), animal terms (Jassem 2013g), body part terms (Jassem (2013h), and speech and writing terms (Jassem 2013i) in English, German, French, Latin, Greek, and Arabic which were all found to be rather dialects of the same language, let alone the same family. The percentage of shared vocabulary between Arabic and English, for instance,
was 100% in all studies. This exceeds Cowley's (1997: 172-173) classification according to which an 80% ratio indicates membership to the same language- i.e., dialects.

In addition, they support the adequacy of the lexical root theory for the current analysis. The main principle which states that Arabic, English, and so on are not only genetically related but also are dialects of the same language is verifiably sound and empirically true, therefore. There can be no clearer proof to that than relating English time words, for example, to true Arabic cognates on all levels of analysis: phonetically, morphologically, grammatically, and semantically.

Consider the short time-laden conversation in 2.1 above. It contains some very common time words, every single one of which has a true Arabic cognate, which can be checked in the results above and/or the relevant previous studies like Jassem (2012b) for biblical or religious terms, (2012c) for pronouns, (2012d) for determiners, (2012e) for verb to be, (2012f) for inflectional morphemes, (2013a) for derivational morphemes, and (2013i) for personal names. Consequently, Arabic and English are dialects of the same language, with Arabic being the source or parent language owing to its phonetic complexity and lexical multiplicity and variety (see Jassem (2012a-f, 2013a-i)).

Such a language picture has interestingly immense implications for linguistic theory and language origin. On the one hand, it implies that the proto-Indo-European language hypothesis should be rejected outright because all English words are traceable to Arabic sources; this renders it baseless for lacking solid foundations to stand upon; indeed it is fictitious. On the other hand, it implies, on a larger scale, that all human languages are related to one another, which in the end stem and descend from a single 'perfect' source, which became simpler and simpler over time. Reconstructing that source is still possible proviso that it depends on ancient world language(s), which have survived into modern ones in different forms. Arabic is perhaps such a great survivor, which may be the
best possible link to that old perfect language on which analysis should focus. Arabic can be said to be a great, great living linguistic inheritor and survivor, indeed. It could have maintained a great many features of that original language, technically known as proto-language. In fact, languages change(d) very, very slowly. For example, common core words such as English pronouns changed little in the last 15, 000.00 years (Pagel et al 2013).

To sum up, the foregoing time words in Arabic, English, German, French, Latin, and Greek are true cognates with similar forms and meanings; Arabic can be safely said to be their origin all for which Jassem (2012a-f, 2013a-g) gave some equally valid reasons as has just been mentioned.

5. Conclusion and Recommendations

The main results of the study can be summed up as follows:

i) The 140 time words or so in English, German, French, Latin, Greek, and Arabic are true cognates with similar forms and meanings. However, the different forms amongst such words are due to natural and plausible phonological, morphological and/or lexical factors in those languages (cf. Jassem 2012a-f, 2013a-i).

ii) Phonetically, the main changes included reversal, reordering, split, and merger; lexically, the recurrent patterns included stability, convergence, multiplicity, shift, and variability; the abundance of convergence and multiplicity stem from the formal and semantic similarities between Arabic words from which English and European words emanated.

iii) The phonetic complexity, huge lexical variety and multiplicity of Arabic time words compared to those in English and European languages point to their Arabic origin in essence.

iv) The lexical root theory has been adequate for the analysis of the close genetic relationships between time words in Arabic, English, German, French, Latin, and Greek.
v) Finally, the current work supports Jassem's (2012a-f, 2013a-h) calls for further research into all language levels, especially vocabulary. The application of such findings, moreover, to language teaching, lexicology and lexicography, translation, cultural (including anthropological and historical) awareness, understanding, and heritage is badly needed for promoting acculturation and cooperation.

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References


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