

The Arabic Origins or Cognates of English and Indo-European "Case Markings and Word Order": A Radical Linguistic Theory Approach

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Abstract

This paper traces the Arabic origins or cognates of English, German, French, Latin, Greek, and Sanskrit "case endings" from a radical linguistic (or lexical root) theory perspective. The data consists of case endings for marking the subject, direct and indirect objects, genitive, and so on like *-a*, *-e*, *-i*, *-en*, *-on*, *-um*, *-us*, and so on.

The results clearly demonstrate that, although they were either greatly simplified or totally lost to be replaced by word order in spoken Arabic and modern European languages, all such endings or morphemes are multifunctional which have true Arabic cognates, with the same or similar forms and functions or meanings, whose differences are all found, however, to be due to natural and plausible causes and different routes of linguistic change. For example, Latin *-a*, Greek *-e/-a*, and Arabic *-a* are identical cognates which may indicate the feminine nominative; Latin *-um* derives via Greek *-on* 'singular neuter nominative', from Arabic *-un* 'indefinite nominative marker' via lexical shift; Latin, Greek, and Old English *-am/-an* 'singular masculine accusative' descend directly from Arabic *-an* 'indefinite accusative and plural marker'; Latin and Greek *-i* 'singular genitive' comes from Arabic *-i* 'genitive ending'. Therefore, the results refute the Comparative Method and Family Tree-model's separation of Arabic from English and the so-called Indo-European languages, thus supporting and proving 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 or belong to the same family, lately renamed *Eurabian* or *Urban* family, with Arabic being their origin all for sharing the whole cognates for the entire sister

endings or variants with those tongues which they usually don't with one another such as Greek *-e* and *-on* and Latin *-a* and *-um*; Arabic has them all due to its huge phonetic, morphological, grammatical, and lexical capacity, variety, and wealth.

Furthermore, they 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 rich linguistic treasure.

Keywords: Case endings, word order, Arabic, English, German, French, Latin, Greek, Sanskrit, historical linguistics, radical linguistic (lexical root) theory, language relationships

1. Introduction

In thirty-seven studies so far, Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-c) has demonstrated the inextricably close genetic relationship between Arabic, English, German, French, and the so-called Indo-European languages in general on all phonetic, morphological, grammatical, and semantic or lexical levels, which can all be regarded as dialects of the same language. More precisely, the Arabic origins of their words were successfully traced in twenty two lexical studies in key semantic fields like numerals and religious terms (Jassem 2012a-d, 2013a-q, 2014a-k, 2015a-c); in three morphological studies on inflectional and derivational markers (Jassem 2012f, 2013a-b); in eight grammatical papers like pronouns, verb 'to be', wh-questions (Jassem 2012c-e, 2013l, 2014c, 2014h-i); and in one phonetic study about the English, German, French, Latin, and Greek cognates of Arabic back consonants (Jassem 2013c). Finally, two studies extended the approach to translation studies (Jassem 2014e, 2015b).

The above investigations have been initially based on the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-c) and subsequently on its slightly revised and extended version, called radical linguistic theory (Jassem 2014 h-j, 2015a-c), which both derive their name originally 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:

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302; Yule 2014; Campbell 2004: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all the thirty-seven studies above, the intertwined genetic relationship between Arabic and such languages was, on the contrary, firmly demonstrated 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 (Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-c). In other words, Arabic, English, German, and French words of all kinds and hues, for example, were shown to be 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 entails that all such languages arose 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. In light of this, moreover, a new language taxonomy was proposed, termed *Eurabian* or *Urban* linking European and Arabian languages together (Jassem 2015c: 41).

This paper examines the Arabic origins and/or source cognates of *case endings* in Latin, Greek, Sanskrit, English, German, French, and Indo-European languages. Actually, it comes as a supplement and back-up to earlier analyses of number and gender markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (2013b). The remainder of the paper is organized into five sections: (ii) the status of case and word order, (iii) research methods, (iv) results, (v) discussion, and (vi) conclusion.

2. The Status of Case and Word Order in *Eurabian* Languages

Eurabian languages, or *Urban* for short, has been first proposed in Jassem (2015c) as a taxonomy or classification for the larger language grouping or family that includes Arabic, as the parent language, and the so-called Indo-European languages of all five branches, as daughter or sister languages. Thus, it is a blend of European and Arabian languages.

2.1 In Latin, Greek, Sanskrit, English, German, and French

Case may be defined as a grammatical condition or process in which certain endings or suffixes of certain vowels and/or consonants are added to nouns (and adjectives) to indicate the subject, direct object, indirect object, possessive, and so on. All Indo-European languages have case, which intersects with number and gender in many, though similar,

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ways. In Classical (Indo-)European languages like Latin, Greek, and Sanskrit, case endings were more complex and varied than those in modern ones like English, German, and French, ranging from five-to-eight different cases which reflect or depend on number and gender a great deal.

Latin, the most widely studied and well-known of all the so-called Indo-European languages, has seven cases in total, the endings of each one of which may indicate number and gender as well. These cases are:

- a) the nominative case which indicates the subject,
- b) the accusative case which indicates the direct object,
- c) the dative case which indicates the indirect object, which may be replaced by a *to-* or *for-* construction,
- d) the genitive or possessive case (with *of* or possessive),
- e) the ablative case (with *by, from, in, with*),
- f) the vocative case (of address), and
- g) the locative case (of place in names of towns), which is rarely used.

Furthermore, Latin nouns have five declensions, depending on the last vowel or consonant of the word. However, the most common ones are three, which are *a*-final feminine nouns like *alumna* 'female student', *porta* 'gate', *us*-final masculine nouns like *alumnus* 'male student', *hortus* 'garden', and *um*-final neuter nouns like *calamum* 'pen', *bellum* 'battle, war'; all these gender endings are not important for the radical or lexical root meaning of the word. Their declensions are shown in the table below.

Table 1. Case Declensions by number and gender in Latin

1 st Declension: <i>a</i> -final Feminine Nouns			
Case	Singular	Plural	gloss
Nom.	Porta	Portae	'a gate; gates'
Gen.	Portae	Portārum	'of a gate; of gates'
Dat.	Portae	Portīs	'to/for gates'
Acc.	Portam	Portās	'a gate; gates'

Voc.	Porta	Portae	'O gate(s)!'
Abl.	Portā	Portīs	'with, by, from, in (a) gate(s)'
2nd Declension: us-final Masculine Nouns			
Nom.	Hortus	hortī	'gardens'
Gen.	hortī	hortōrum	
Dat.	hortō	hortīs	
Acc.	hortum	hortōs	
Voc.	Horte	hortī	
Abl.	hortō	hortīs	
3rd Declension: um-final Neuter Nouns			
Nom.	bellum	bella	'battles, wars'
Gen.	bellī	bellōrum	
Dat.	bellō	bellīs	
Acc.	bellum	bella	
Voc.	bellum	bella	
Abl.	bellō	bellīs	

*Adapted from Bennett 2005 and Linguistics Research Center 2014

The table shows six cases in three genders and two numbers; the locative, the seventh case, is rarely used, being limited to place names and a few words. Latin Gender may be natural or grammatical; the former may be masculine like *pater* 'father' and *nauta* 'sailor' or feminine like *mater* 'mother' and *regina* 'queen'; the latter may be masculine, feminine, or neuter, which is usually determined by the nominative singular above. Most of the endings are shared between two or more cases; for example, the accusative marker /-m/ recurs in all three genders; the vocative and the nominative are alike in form except in singular masculine *us*-final nouns; the dative and ablative plurals are always alike. In neuters, the nominative and the accusative are always alike, and in the plural they end in *-a*. In the 3rd, (4th, and 5th declensions), the accusative plural is always like the nominative.

In Greek, case is basic also. Feminine nouns end in $-ē$; masculine ones in $-ās$ and $-ēs$; neuters in $-on$ as in *Ilion* 'Troy', *bacterion* 'bacteria'. However, nouns ending in $-os/-ōs$ may be masculine or feminine such as *Barbitos* 'lyre (m/f)', *Androgeōs* 'Androgeos '(m)', which are mainly proper names. In the plural, feminine and masculine nouns decline like regular Latin nouns of the first (feminine) declension; in the singular, they decline as follows:

Table 2. Declension of Greek Nouns by Case, Gender, and Singular Number

1 st Declension (Feminine)		
Case	Singular	
Nom.	Epitomē 'summary'	
Gen.	epitomēs	
Dat.	epitomae	
Acc.	epitomēn	
Voc.	epitomē	
Abl.	epitomē	
2 nd Declension (Masculine)		
Nom.	Archias 'Archias'	Comētēs 'comet'
Gen.	Archiae	Comētae
Dat.	Archiae	Comētae
Acc.	Archiam (or Archian)	Comētēn
Voc.	Archia	Comētē (or Comētā)
Abl.	Archia	Comētē (or Comētā)

Source: Adapted from Bennett 2005

The table shows that there is little variation amongst the forms; most cases add $-e$ in the dative, genitive, vocative and ablative, $-n/-m$ in the accusative; in the genitive, feminine nouns add $-s$ and masculine ones $-e$.

As to Sanskrit, it has eight cases, with instrumental as an additional one. Again similar endings are used although gender endings are inconsistent where the same vowel, for

instance, may be used in all genders. However, masculine and neuter nouns may end in *-a* while feminine nouns in *-i*. These endings are shown below:

Table 3. Basic Sanskrit Masculine and Feminine Noun and Adjective Endings

Case	Singular (M & F)	Plural (M & F)
Nom.	-s	-as
Gen.	-as	-am
Dat.	-e	-bhyas
Acc.	-am	-as
Voc.	-s	-as
Abl.	-as	-bhyas
Loc.	-i	-su
Ins.	-a	-bhis

Source: en.wikipedia 2015; Santucci 2015.

The table shows the most frequent endings contain the consonants *-s* and *-m*; as to vowels, the most frequently occurring one is *a-* while *-e*, *-i*, and *-u* are limited. A real example is given in the table below.

Table 4. Sanskrit Nouns by Case, Number, and Masculine Gender

Case	Singular	Plural
Nom.	sivas 'god'	sivas
Gen.	sivasya	sivan
Dat.	sivaya	sivanam
Acc.	sivam	sivas
Voc.	siva	sivas
Abl.	sivat	sivebhyas
Loc.	sive	sivais
Ins.	sivena	sivebhyas

Source: Adapted from Santucci 2015.

The table shows that the endings have the consonants *-s*, *-m*, *-t*, *-n*, and *-nam* and the vowels *-e/-i*. The commonest plural ending is *-s* (6/8), followed by *-n* and *-nam* with one occurrence each. In the singular, *-s* and *-m* occur twice each, *-t* and *-n* once each while *-a* twice and *-e* once.

On the other hand, in modern European languages, whose grammars were modeled on that of Latin (e.g., Stageberg 1981: 151-52), case markings are a lot simpler. For example, Old and Middle English nouns had four cases- nominative, accusative, dative and genitive, which were determined, like Latin, by the last, though already lost, vowel and/or consonant of the Germanic word (Pyles and Algeo 1993: 110; Baugh and Cable 1993: 55-56). For example, masculine nouns ended in */-a/* as in *stana* 'stone' and *hunta* 'hunter' while feminine ones in */-o/* like *giefu* 'gift' and *lufu* 'love'. The following table shows that in brief.

Table 5. Old English Nouns by Case, Number, and Gender

Case	Masculine Singular/Plural e.g., <i>stan</i> 'stone'	Masculine Singular/Plural e.g., <i>hunt</i> 'hunter'	Feminine Singular/Plural e.g., <i>gief</i> 'gift'
Nom.	Stān/stān-as	Hunt-a/hunt-an	Gief-u/gief-a
Gen.	Stān-es/stān-a	Hunt-an/hunt-ena	Gief-e/gief-a
Dat.	Stān-e/stān-um	Hunt-an/hunt-um	Gief-e/gief-um
Acc.	Stān/stān-as	Hunt-an/hunt-an	Gief-e/gief-a

Source: Adapted from Baugh and Cable 1993: 55; Pyles and Algeo 1993: 110.

The table shows two types of masculine noun and one feminine type according to the last consonant of the word. In general, the endings are a lot simpler and circular such as *-as/-es*, *-an/-um*, and *-a/-e*. In feminine nouns, for example, *-e* is the commonest in the singular while *-a* in the plural at (3/4) each.

In the masculine, there is more variation between *-as*, *-an/-ena*, *-a*, and *-um* in the plural while *-a*, *-an*, *-e*, *-es*, and \emptyset in the singular, for example. In Modern English, all cases were completely lost to be replaced by word order. However, it has retained some vestiges of earlier cases such as the originally dative plural *-m* in some pronouns like *him*, *whom*, *them*,
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the accusative, genitive, and dative singular and plural *-n* in irregular plurals like *oxen, vixen*, and the possessive (and plural) *-s* as in *its, his, hers, girls, girl's*.

German, Russian, and French have a more complicated system but all can be reduced to the use of *-s (-t)* and *-n*. For example, German case, (number, and gender) are carried by the definite and indefinite articles mainly and the noun to a lesser extent. In the subjective case, for instance, one finds:

der Man kommt 'the man comes',

die Frau kommt 'the woman comes', and

das Kind kommt 'the child comes';

in the objective, only *der* becomes *den*, e.g.,

Ich sehe den Man, die Frau, und das Kind

'I see the man, the woman, and the child';

in the dative, it becomes *dem*; and in the genitive, *-n* and *-s* may be added to some nouns.

Further details can be found in any German grammar textbook.

2.2 In Arabic

Standard Arabic has all the above cases and even more, which interact with number (singular, dual, and plural) and gender (masculine and feminine) in various ways. They include the subjective, objective, dative, genitive, and vocative amongst others. Although each has its own subtypes, the basic types may be listed below:

- a) The nominative indicates the subject, which may be definite or indefinite, singular or plural, masculine or feminine. E.g.,

ata al-rajul-u / rajul-un

'came the-man-nom. / (a) man-indef. = (The/A) man came'.

The endings *-u/-un* remain the same for both numbers and genders, furthermore.

- b) The accusative indicates the object, which again may be definite or indefinite, singular or plural, masculine or feminine. E.g.,

shuf-tu al-rajul-a / rajul-an

'saw-I the man-acc. / (a) man-acc. indef. = I saw the/a man'.

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Like the subjective, the endings *-a/-an* remain the same for the masculine in both numbers and the feminine in the singular; feminine plural, however, has *-i* in the definite plural and *-in* in the indefinite plural, e.g.,

shuf-tu al-banaat-i / banaat-in

'saw-I the-girls-acc. / girls-acc. = I saw the girls / girls'.

It has to be noted that feminine nouns usually end in *-t* or *-a*.

- c) The dative indicates the indirect object, which behaves in exactly the same way as the objective. It is always used with verbs that require two objects like 'a3Ta 'give' as in

'a3Tai-tu al-rajul-a wardat-an

'gave-I the-man-IO rose-DO = I gave the man a rose'.

However, it may be replaced by *li* 'to, for' as in

'a3Tai-tu wardat-an li al-rajul-i

'gave-I a rose-DO to the-man-IO = I gave a rose to the man'.

- d) The genitive, which signals ownership, depends on word order in which, unlike English, the owner is placed last as in

kitab-u al-walad-i

'book-nom. the-boy-gen. = The boy's book'.

The endings of the first noun (the possessed) may be subjective or objective ones according to context or position: i.e., subjective markings in subject position and objective ones in object position. However, the second noun (the owner) nearly always has *-i*, which is always silent at pause.

In addition, the genitive may be periphrastically expressed in two more ways. One uses the preposition *li* 'to, for' between the two nouns as in:

al-kitab-u li al-walad-i

'the-book-nom. to the-boy-gen. = The boy's book' (see below). Another utilizes the case-dependent demonstrative-cum-possessive pronoun *dhu* (*dha, dhi*) 'this; whose, with, of, having' as in

al-walad-u dhu al-kitab-i

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'the-boy-nom. whose-nom. the-book-gen. =

The boy with the book'

e) The vocative signals address, which can be definite or indefinite, e.g.,

(i) *ya rajul-u* or (*ya*) *aiyuha al-rajul-u*
'O man-nom.!' '(O) O the-man-nom.! = O man'

(ii) *ya rajul-an*
'O man-acc.!'

The definite ends in *-u* (besides the definite article *al-*) while the indefinite in *-an*; again subjective and objective markings. The difference lies in whether or not one calls a specified person.

As to the locative and instrumental cases, both are indicated by the use of prepositions, whose endings terminate in *-i/-ee* as follows:

f) The locative as in *al-rajul-u fi al-beit-i*
'the-man-nom. in the-house-loc.'

It is worth noting that place nouns or names, which are formed from verbs, usually have the prefix *ma-* as in *maktab* 'office; lit., writing place', from *katab* (v) 'to write'. This is similar to *-um* in Latin place names such as *stadium*, *solarium*.

g) The instrumental like *katab-tu bi al-qalam-i*
'wrote-I with the-pen-ins. =
I wrote with the pen'.

Similarly, instrumental nouns are patterned or formulaic through the use of the prefix *mi-* as in *mikwaat* 'an iron', from *kawa* (v) 'to iron'; other patterns are used also.

In summary, although Arabic has all Indo-European cases, all the case endings can be reduced to three basic ones: namely,

a) *u*-type nominative endings: These are termed *raf3* or *marfoo3at* 'raising' in Arabic as they usually involve the use of a high back vowel variant such as /u, (o), oo/ (plus /n/)

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(N.B., feminine nouns usually have *-t* before *-u* as in *banaatu(n)* 'girls (nom.)' (see above).

- b) *a*-type accusative endings: These are called *naSb* or *manSoobat* 'lowering; lit., standing firm' in Arabic, involving the use of a low front-to-back vowel variant such as /a, aa/ (plus /n/) in the masculine; however, in the feminine, a high front vowel (plus /n/) is used as in *al-banaat-i* 'the girls' and *banaat-in* 'girls'.
- c) *i*-type prepositional endings: These are called *jar* or *majroorat* 'lit., dragging, drawing, pulling' in Arabic because they use a high front vowel variant such as /i, ee/ (plus /n/).

All are summarized in the table below.

Tale 6. Summary of Arabic Case Endings

Case	Endings			
	Singular		Plural	
	Masculine & Feminine		Masculine & Feminine	
	Definite	Indefinite	Definite	Indefinite
Nominative (<i>u</i> -type) e.g.	-u <i>kitab<u>u</u></i> <i>bint<u>u</u></i>	-un <i>Kitab<u>un</u></i> <i>bint<u>un</u></i>	-u <i>Kutub<u>u</u></i> <i>banaat<u>u</u></i>	-un <i>kutub<u>un</u></i> 'book' <i>banaat<u>un</u></i> 'girl'
Accusative (<i>a</i> -type) e.g.	-a <i>Kitab<u>a</u></i> <i>bint<u>a</u></i>	-an <i>Kitab<u>an</u></i> <i>bint<u>an</u></i>	-a/-i <i>Kutub<u>a</u></i> <i>banaat<u>i</u></i>	-an/-in <i>kutub<u>an</u></i> , <i>banat<u>in</u></i>
Prepositional (<i>i</i> -type) e.g.	-i <i>Kitab<u>i</u></i> <i>bint<u>i</u></i>	-in <i>Kitab<u>in</u></i> <i>bint<u>in</u></i>	-i <i>Kutub<u>i</u></i> <i>banaat<u>i</u></i>	-in <i>kutub<u>in</u></i> <i>banat<u>in</u></i>

The table shows that number and gender distinctions between endings are immaterial within each category where, except for the feminine accusative plural, the same vowel is used; the indefinite is marked by *-n* throughout after the appropriate vowel. However, in

spoken Modern Arabic, all case markings are deleted everywhere, it has to be noted; word order is used instead (see 4.6 below).

3. Research Methods

3.1 The Data

The data consists of all the above-mentioned case endings like *-a, -e, -i, -o, -en, -on, -um, -us*, and so on in Latin, Greek, Sanskrit, English, German, French, and Indo-European languages as well as Arabic, all generally called *Eurabian*. Their identification and selection has been based on the grammars and dictionaries of those languages, all of which are fully listed in the bibliography. To facilitate reference, the data will be arranged alphabetically together with brief linguistic comments in the next section, (4.).

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, Ibn Seedah (1996), Altha3alibi (2011), Alghalayini (2010), and e-dictionaries like *mu3jam alama3ani* (2015).

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, /q/ for the voiceless uvular stop, capital letters for the emphatic counterparts of plain consonants /T (t), D (d), Dh (dh), & S (s)/, and /' for the glottal stop (Jassem 2013c). Long vowels in Arabic are usually doubled.

3.2 Data Analysis

3.2.1 Theoretical Framework: Radical Linguistic Theory

The Radical Linguistic Theory (Jassem 2014h-j, 2015a-c), a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-g) will be the theoretical framework in data analysis. To avoid redundancy and economize on space, the inquisitive reader is referred to any of the earlier works for a fuller account (e.g., Jassem 2015a-c; 2012a).

3.2.2 Statistical Analysis

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The percentage formula will be used for calculating the ratio of cognate case endings and words or shared vocabulary (Cowley 1997: 173, 182), which has been fully described in earlier papers (Jassem 2012a-f, 2013a-q, 2014a-k).

4. Results

The results will primarily focus on the Arabic lexical (consonantal) radicals or roots of Latin, Greek, Sanskrit, English, German, and French endings and/or words. The exact quality of the vowel is, therefore, of generally secondary importance for having little or no semantic impact whatsoever on the final output (Jassem 2012-2015). In particular, the results will describe the Arabic origins or cognates of (i) Indo-European, newly termed *Eurabian*, case endings and (ii) the meanings of the case terms themselves.

4.1 Nominative Singular Endings

In the nominative singular, three gender-based endings are used in Latin and Greek, which are *-a/-e* in the feminine, *-us/-os* in the masculine, and *-um/-on* in the neuter. Both languages have practically the same forms with their differences being due to vowel shift and the evolution of /n/ into /m/. Whatever the case may be, they all derive from Arabic directly as follows:

4.1.1 Latin *-a* and Greek *-e*

These endings indicate the feminine singular nominative, which can be considered variants as in Latin *physica* 'natural science' and Greek *physike* 'nature' (see Jassem 2015c). As such, both derive directly from the principally feminine Arabic morpheme *-a* of the same form and function as in *Salwa*, *Najwa*, *Salma*, *Laila*, *Huda*, *Ruba* 'proper feminine names signaling solace, secret talk, safety, night, guidance, height in that order' (Jassem 2012f, 2014f). Vowel shift applied in the Greek case, which is also a very common process in Arabic dialects including mine in which *Laila*, for example, may be pronounced *Laile* or *Lailo* in some accents (Jassem 1987, 1993, 1994). As a feminine marker, therefore, *-a* is shared amongst Arabic and all Indo-European languages from Latin, Greek, and Sanskrit down to English, German, French, and so on (see Jassem 2012f). However, as a nominative case marker, although nouns ending in *-a* remain unchanged in all cases, Arabic uses other forms as has been stated in Table 6 in (2.2) above. So Arabic *-a* underwent grammatical

split and/or shift in Indo-European languages, simply a kind of language fixation, standardization or engineering.

4.1.2 Latin *-us*, Greek *-os/-as*, and Sanskrit *-as*

The suffixes *-us* in Latin, *-os/-as* in Greek, and *-as* in Sanskrit are used in the masculine singular nominative, which are all variants via vowel shift as in Latin *taurus* and Greek *tauros* 'bull, male ox', from Arabic *thaur* 'bull' where /th/ became /t/ (Jassem 2013g). They derive directly from the Arabic mainly feminine (and occasionally masculine) suffix *-at* to which grammatical split and/or shift besides the passage of /t/ into /s/ applied. That is, although the suffix *-at* has several inflectional and derivational functions in Arabic, it may indicate the 'intensive or emphatic' masculine in a good number of cases, e.g., *3allama(t)* 'a great male scholar', from *3aalim* 'male scholar, scientist' and *rijjaala(t)* '(great, courageous) men', from *rajul/rijjaal* 'man' (Jassem 2012f, 2013a).

Furthermore, it is worth noting that the alternation or variation between /s/ and /t/ was a common phonetic process in Classical Arabic and certain especially Yemeni Arabic dialects, which was called *watm*, e.g., *naas (ins)* v. *naat* 'people' (for a survey, see Al3ubaidi 2010; Jassem 2013c), (from which *ethnic, ethnicity, ethno-* came via reversal and turning /t/ into /th/ (Jassem 2013k)). Besides, in speech, the Arabic suffix *-at* may be pronounced /ah, eh/ or /a, e, ee/ at pause according to accent, of course; it may also be replaced by /ay/ or /ah/ in the plural in certain Arabic dialects (Jassem 2012f, 2013a). For example, *rijjaalat* 'men' may be realized *rijjaala(h), rijjaale(h), rijjaalee, rijjaalai*, depending on accent, for sure. That is, it is phonetically unstable, a good reason for fixing it as /s/ in Latin, Greek, and Sanskrit as well as modern European languages like English, German, and French. In fact, the variation between /-s & -t/ as feminine markers also occurs in European languages as in the alternation in English between *-ette* and *-ess* like *Henrietta, Juliet, Charlotte, cigarette, Duchess, princess, poetess*; they also do so as plural markers in Greek *-oma, omas/omata* (see 4.5.2 below).

4.1.3 Latin *-um* and Greek *-on*

-um in Latin and *-on* in Greek are the neuter singular nominative endings, which can be both considered variants where /n/ evolved into /m/, e.g., Latin *bacterium*, Greek *bakterion* 'bacteria', both from Arabic *bakthara(tun)* '(water) dirt, impurity' in which /th/

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became /t/ (Jassem 2015c). They both derive directly from any of the following Arabic source affixes:

- (a) *-oom* indicates 'smallness and reduction' like *2alq* 'throat' v. *2alqoom* 'throat, windpipe', *bal3* 'swallowing' v. *bal3oom* 'food passage; lit., swallowing (tube)' (see Jassem 2012f);
- (b) *-m* indicates (i) plurality in masculine pronouns usually as in *anta* 'you (m. sing.)' v. *antum* 'you (m. pl.)' and (ii) insignificance, triviality, pettiness, or worthlessness as in *zanee* 'the one who has illegal sex' v. *zaneem* 'illegal child, bastard' (see Jassem 2012c);
- (c) *ma-* is a 'place name and past participle prefix' as in *maktab* 'office; lit., writing place', *maktoob* 'written', both from the root verb *katab* (v) 'to write'. This is similar to *-um* in Latin place names such as *stadium*, *festivium* via morphological shift;
- (d) *-oon* is a very productive suffix for (i) sound masculine plural as in *salimoon* 'safe ones', from *salim* 'safe one' (Jassem 2012f) and (ii) 'smallness and endearment' as in *2alq* 'throat' v. *2alqoom* 'throat, windpipe' and *2alqoon* 'throat-shaped or tubular utensil for pouring water'; *zaid* 'a proper name, signaling increase' v. *zaidoon* 'little lovely Zaid'; *sa3d* 'a proper name, signaling luck' v. *sa3doon* 'little lucky or happy Sa3d'; *zait* 'oil' v. *zaitoon* 'olive'; *sai2oon* & *jai2oon* 'two river names in northern Syria' v. *sai2* 'flood, water'; *ra2eem* v. *ra2moon* 'proper name, meaning 'merciful'; also *3arboon* (*ra3boon*) 'earning', *Saaboon* 'soap', *zaizafoon* 'an aromatic tree'; lexical shift and turning /n/ into /m/ applied in the Latin case;
- (e) *-un*, (*-an*, *-in*) is an 'indefinite marker' as in *wardat-un* 'a rose';
- (f) *-aan* is an 'intensive noun and adjective marker' as in *salim*, *salmaan* 'safe; Solomon', *faahim*, *fahmaan* 'understanding', *malee*', *maliaan* 'full' via grammatical shift (Jassem 2012f, 2013a); it may also indicate irregular plural as in *wildaan* 'boys', from *walad* 'boy'; or
- (g) *-am* (*-al*) is a variant 'definite article' as in *am-ward* (*al-ward* in Standard Arabic) 'the rose'.

In short, the Arabic affixes *-oom*, *-m*, and *ma-* might have led to Latin *-um* while *-oon*, *-un*, or *-aan* to Greek *-on*. Otherwise, it can be safely said that Latin *-um* developed via Greek *-on* from Arabic *-un*, *-oon*, or *-aan* in which /n/ passed into /m/. This is highly likely

as the neuter is indefinite gender-wise. The same applies to all similar English endings which were modeled on Latin grammar as has already been stated.

4.2 Accusative Singular Endings

In the singular accusative, *-am* and *-an/-en* are used in Latin, Greek, and Sanskrit for both genders, the masculine and feminine; Old English used *-an* in certain masculine nouns as well. They can all be safely said to be variants in which /m/ developed into /n/ or vice versa; in fact, *-am* and *-an/-en* alternate or vary in Greek (see Table 2 above). They derive directly from either Arabic:

- (i) *-an* 'indefinite accusative suffix' to which grammatical split and substituting /m/ for /n/ applied (see 4.1.3 and Table 7) or
- (ii) *ma-* 'past participle and place name prefix' via grammatical shift (see 4.1.3b). However, the former option is the likeliest, considering Greek feminine accusative *-en* and Old English masculine *-an*.

The same applies to *whom* in English and *den* 'the (m. acc.)' and related *n*-based affixes in German, in which /m & n/ may indicate the accusative. As a rule, in fact, all *n*-based affixes in Arabic and Indo-European languages are true, identical cognates in performing inflectional, derivational, and, on top of that, negative functions as well (see Jassem 2012f, 2013a-b).

4.3 Genitive Endings

In the genitive, the endings *-e* and *-i* can be treated as variants in Latin and Greek in which vowel shift was effected; they both directly descend from the Arabic genitive ending *-i* as has been shown in Table 6 of 2.2d above.

In modern European languages like English, German, French, Italian, and so on, the genitive is indicated periphrastically through the use of the preposition *of* in English as in *the tail of the cat = the cat's tail* or demonstrative pronouns *du/de* in French, *di* in Italian, and *des/der* in German. All derive from the Arabic demonstrative pronominal variants *dha* (*dhu*, *dhi*) 'this/whose', which can be used as genitive markers as well (for detail, see Jassem 2012d). For example, **De Gaul**, a famous French family name which means '(the one with)

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the cock', comes from Arabic (i) *dhi* 'possessive particle of, the one with' where /dh/ became /d/ (Jassem 2012d) and (ii) *laq(laq)* 'a long-necked snake-eating bird' via lexical shift, reversal, and turning /q/ into /g/; *2ajal* 'hen-like wild bird' via lexical shift and /2 & j/-merger into /g/; or *qill/qull* 'little, short man', turning /q/ into /g/.

4.4 Dative Endings

The Latin singular masculine and neuter dative ending *-o* derives directly from the Arabic nominative definite ending *-u* via grammatical shift (see Table 6). The same applies to the Old English feminine singular nominative ending *-u* as in *giefu* 'gift' and *lufu* 'love'. All are true, identical cognates.

4.5 Plural Endings

Plural endings intersect with case and gender in various ways, which all have true Arabic source cognates. They fall into three types:

4.5.1 *-e, -i, and -a*

The vowels (i) *-e* in the nominative and vocative feminine plural, (ii) *-i* in the nominative and vocative masculine plural, and (iii) *-a* in the nominative, accusative, and vocative neuter plural in Latin and Greek besides Old English nominative, accusative and genitive feminine and masculine genitive plural *-a*, are all direct cognates to the Arabic vowels *-a* and/or *-i* (*-ee*), which may signal (plural) number, gender, and case amongst others as shown in Table 6 above, e.g., *sukara* 'drunkards', *sahara* 'those staying up late at night', *layali* 'nights', *jawaari* 'girls' (for detail, see Jassem 2012f, 2013a). In short, all *-e, -i,* and *-a*-type plurals are true and direct cognates in all the languages investigated here without exception.

4.5.2 *-os, -as, and -is*

The masculine and feminine plural accusative endings (i) *-os/-as* in Latin, Greek, and Sanskrit as well as the Old English masculine nominative and accusative plural and (ii) the dative and ablative feminine, masculine, and the neuter suffix *-is* in Latin and Greek derive directly from the above Arabic plural and feminine marker *-at* via grammatical shift, split, and the passage of /t/ into /s/ (see 4.1.2 above). The development of the ending *-s* from Arabic *-t* is supported by its variable usage in modern German and English verbs as in *lern**t*

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'learns = s/he learns' versus English *learns* (*learnt, learned*). In some Greek also nouns like –*oma, omas/omata* (pl.) 'a noun suffix for forming names of tumors' like *fibroma, sarcoma, carcinoma*, /t/ is a plural marker (see Jassem 2012f); likewise, /t/ indicates plurality in Finnish as well (Jassem 2014i).

In brief, all –s-type suffixes in Latin, Greek, Sanskrit, English, German, French, and so on descend directly from the Arabic affix /-t/ which evolved into /s/. In origin, /-t/ is a feminine marker in Arabic which entails that –*os, -as, and -is* may be analyzed as two morphemes or parts each: the vowel(s) and the consonant /s/. The vowel(s) mark(s) plurality and the consonant femininity. In fact, all –t-based morphemes in Indo-European languages, whether inflectional or derivational, indicate feminine gender in essence which is what their Arabic source cognate does exactly (Jassem 2012f, 2013a). That is, they are truly identical cognates to which grammatical shift and/or split as well as phonetic change were effected.

4.5.3 –*um*

The Old English suffix –*um* indicates dative masculine and feminine plural (see Table 5 above). It can derive from the same Arabic sources for Latin –*um* to which grammatical shift was applied (see 4.1.3 above). In particular, it is highly likely that it derives from the Arabic plural markers –*m* or –*oon* where /n/ became /m/.

4.5.4 –*arum* and –*orum*

The suffix –*arum* in the feminine genitive and –*orum* in the masculine and neuter can be treated as variants of –*um/-am* above via /r/-insertion, which naturally implies the resolution of their Arabic source cognates (see 4.1.3, 4.2 above). In Arabic, a similar process occurs indeed, called /n/-insertion, in which 'preventive or linking' /-n/ is inserted between successively sequenced or suffixed pronouns to distinguish meanings as in *shuf-ti-n-i* 'saw-you-(f)-n-me = you saw me' v. *shuf-ti* 'saw-you (f) = you saw'; *shuf-tumu-n-i* 'saw-you-(pl.)-n-me = you saw me' v. *shuf-tum* 'saw-you (pl.) = you saw'. So they are direct cognates to their Arabic equivalents or sources as stated in 4.1.3-4.2 above (Jassem 2012f).

Similarly, German is famous for the alternation in case between /-n, -m, & -r/ as *der* 'the- masc. sing. nom. & fem. gen.', *den* 'the- acc.', and *dem* 'the- dat.'. This situation led Jassem (2012f, 2013a-b) to treat r-based suffixes like *actor, teacher* and n-based ones like

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American, Arabian, European as variants with the latter being the underlying or original form.

To summarize, the vowels *-a*, *-i*, and *-e* mark the plural in all these languages; /s/, which varies with /t/ in them, indicates feminine gender and plural number, however (see 4.5.2 above); /m & n/ indicate the 'indefinite' accusative. The differences amongst all the languages are due to (a) morphological and/or grammatical shift and split and (b) sound change.

4.6 Word Order

Classical Latin, Greek, Sanskrit, Old English, German, Russian, and Arabic all use case endings to mark grammatical relationships such as subject, direct and indirect object, and so on. Latin is the most liberal in this respect. For example, one can say in Latin:

Alumnus calamo scribit 'lit., student pen writes.'

Calamo alumnus scribit 'lit., pen student writes.'

Scribit calamo alumnus. 'lit., writes student pen.'

'The student writes with a pen.'

That is, word order is immaterial in Latin; the case endings mark the doer (subject) and receiver (object) of the action. It is worth noting that all the words and morphemes of the above Latin sentence have true and identical Arabic cognates, making *Latin a truly Arabic dialect*. That is, **alumnus** comes from Arabic *ʔalim* 'scholar, knowledgeable person' via /ʔ/-loss (Jassem 2013i), **calamum** from Arabic *qalam* 'pen', **scrib-** (**scribare**) 'write; originally cut' from Arabic *zabar* 'write; originally cut' via /z/-split into /sk/ (Jassem 2014e). As to the suffixes, *-t* is from Arabic /-t/ (Jassem 2012f), *-us* from Arabic /-at/ where /t/ became /s/, and *-um* from Arabic /-un/ in which /n/ became /m/ as has already been settled (4.1.2-3).

In contrast, modern European languages like English, German, and French use word order in the main. For example, in

The boy reads the story,

Der Junge liest die Geschichte, and

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Le garçon lit l'histoire,

the subject precedes the verb which is followed by the object, if any: i.e., SVO word order. All European languages follow this pattern.

As to Arabic, grammatical change has occurred. Standard Arabic uses both case endings and word order simultaneously, which may be VSO, SVO, OVS/OVOS, OSV, or SS/SC), depending on context certainly; the first is the most common, however. For example,

a) *kataba* *al-waladu* *al-darsa* (VSO)

'wrote the-boy-nom. the-lesson-acc. = The boy wrote the lesson'.

b) *man kataba al-darsa?* (SVO)

'who wrote the-lesson-acc. = Who wrote the lesson?'

al-waladu kataba al-darsa (SVO)

the-boy-nom. 'wrote the-lesson-acc. = The boy wrote the lesson'.

c) *man 'akala al-bissa?* (SVO)

'who ate the-pussycat-acc. = Who ate the cat'.

(i) *al-bissa al-kalbu akala-hu* (OSV)

the-cat-acc. 'the-dog-nom. ate-it. = The dog ate the cat'.

(ii) *al-bissa akala-hu al-kalbu* (OVOS)

the-cat-acc. ate-it. 'the-dog-nom. = The dog ate the cat'.

d) *allahu alkhaliq* (SS)

'Hallelujah 'God' the Creator = God is the Creator' (*Allah* is *Hallelujah* for short, though in reverse (Jassem 2014e, 2012b)).

e) *allahu jameel* (SC 'complement')

'God (Hallelujah) comely = God is Comely (Beautiful)'.

As can be clearly seen in the examples, word order is flexible and context-bound in Standard Arabic. In wh-questions and answers in b), SVO is the norm. In c), emphasis requires OSV or OVS/OVOS order. Some structures require no verb as in d) subject and subject (SS) and e) subject and complement (SC), in both of which the linking verb or copula *be* is lacking. Again, the first Word Order type is used most often. Fieldwork or frequency studies are needed to determine the exact rankings, naturally.

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In contrast, spoken Arabic, like modern European languages, almost always uses word order; grammatical endings are dropped in almost all cases without exception. In the above examples, the underlined endings are all lost everywhere in the Arabic-speaking world today.

4.6 Meanings of Case Terms

The case category terms themselves have meanings, which derive from Arabic as follows:

Ablative (*oblative, lateral*) via Middle French *ablatif*, from Latin (*casus*) *ablativus* '(case) of removal', from *ablatus* 'taken away', from (i) *ab-* 'away' from Arabic '*aab* 'come back' or *bi* 'in, with, by' via lexical divergence (Jassem 2013a) and (ii) *latus* 'carried, borne; side', from Arabic *lad(i)d* 'side' where /d/ became /t/ or from *ladh* 'run away, hide' via lexical shift and turning /dh/ into /t/; otherwise, as a whole, from Arabic *balad* 'stay' via lexical shift or divergence and turning /d/ into /t/; or *batal/balat (fatal)* 'to cut, to be removed or distinguished from; turn around' via lexical shift.

Accusative (*accuse, accusation, cause, because*) via Anglo-French, from Old French *acusatif*, from Latin (*casus*) *accusativus* '(case) of accusing', from *accusatus* 'accused', past participle of *accusare* (v) 'to accuse, call to account', from (i) *ad-* 'against' from Arabic *Did* 'against' via /D & d/-merger or *3ada/3ata, 3adoo* 'enemy' via /3/-loss (Jassem 2013a-b) and (ii) *causari* 'give as a cause or motive', from *causa* 'reason, cause; interest; lawsuit, judicial process', Greek *ptosis aitiatike* 'case of what is caused', *aitiasthai* 'accuse', both from *aitia* 'cause, accusation', from Arabic (a) *khaSS* or *khuSooS* 'interest; belonging to; relationship; concerning, reason', (b) *khaaSa* 'to be at odds with; to act or be against', (c) '*aakhadha* 'to call to account, blame', from '*akhadha* 'take' via lexical shift and passing /kh & S (dh)/ into /k & s/, or (d) '*asas* ('*ass. 'uss, 'iss*) 'foundation, origin; backbiting; spoiling people's relations' via lexical shift and turning /s/ into /k/. Alternatively, it comes from Arabic *qiSSa(t)* 'cause, reason; story, issue', *qaSSa* (v) 'to tell; follow, pursue' or *qaDia(t)* 'case, story, issue', *qaDa* (v) 'to judge' where /q & S (D)/ changed into /k & s/. In Greek *aitia*, /q & D/ merged into /t/, which may also come from Arabic *3ada, i3tada, ta3adda* 'to transgress, to attack; of verbs, transitive' via /3/-loss and turning /d/ into /t/.

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It is worth noting that in Arabic, there is a grammatical process called *ikhtiSaaS* 'a kind of accusative; lit., specification', from the above verb root *khaSSa*, *ikhtaSSa* 'relate to; concern', for example,

na2nu, al-3arab-a, saalimoon (muslimoon)
'We, the-Arabs-acc., (are) safe (Muslims)'.

The ending of the appositive noun *al-3arab-a* is objective: i.e., 'concerning or as regards the Arabs'. See **-ate** and **-ive**.

-ate (*locate, nominate, donate; -ity, -ite, -ette, -ess, -s*) is a derivational suffix for making verbs and adjectives, which derives from Arabic *-ta/-at* 'derivational and inflectional affix' as in *katab* 'write', *takaatab* 'write to each other', *kitabat* 'writing'; *maal* 'incline', *tamayal* 'to incline by itself', *mailat* 'inclination' (Jassem 2012f, 2013a).

-ation (*location, nomination*) is a noun forming suffix via French as in *nomination*, from Latin *nominationem*, nominative *nominatio*, from Arabic *-tun* 'indefinite feminine noun suffix', form (i) *-at* 'feminine suffix' and (ii) *-un* 'indefinite noun suffix' as in *kitabatun* 'writing', from *kitabat* 'writing', from *katab* 'write' (see Jassem 2012f, 2013a).

Case (*encase*) has several meanings, which came via Old French *cas* 'event, happening, quarrel, trial', from Latin *casus* 'a chance, occasion, accident; lit., a falling', from *cas-*, past participle stem of *cadere* (v) 'to fall, sink, decline, perish', from Arabic *qiSSa(t)* (n) 'situation, event; story' where /q & S/ became /k & s/, *qaSSa* (v) 'reduce, cut; follow; tell; chest'; *qaDa* 'die; judge', *qaDiat* (n) 'case'; *saqaT* 'to fall, drop' via /s & q/-merger into /k/ and replacing /T/ by /d (s)/; *khassa* 'to become little', or *ghaaS* 'sink, go down' where /kh (gh) & S/ became /k & s/.

It may also derive via Old French *casse (chasse)* 'case, reliquary', from Latin *capsa* 'box, repository', from Arabic *qafaS* 'a nest; box; chest', replacing /q/ by /k/ and merging /f & S/ into /k/.

Dative (*date, data, donate, donation*) via Latin *dativus* 'pertaining to giving', from *datus* 'given', *dare* (v) 'give, grant, offer', from Greek *dotike* (*ptosis*), *dotikos* 'of given nature', from *dotos* 'given', Sanskrit *dadati* 'he gives', Old Persian *dadatuv* 'let him give', from PIE root **do-* 'give', from Arabic *'a3Ta* (*'anTa* in some accents like mine), *3aTia(t)* (n) 'give' where /3 & T/ became /Ø & d/; or *'adda, diat* (n) 'give; perform'.

Genitive (*genital, genus*) via Old French *genitif*, from Latin (*casus*) *genitivus* '(case) of possession, origin, source', from *genitus* 'possessed', past participle of *gignere* (v) 'to beget', from Arabic *qana* (also *jana*), *iqтана* 'own, possess', *qinwa(t)* (also *jinwa(t)*) (n); /g/ replaced /q (j)/. In Latin *gignere*, /q (j)/ split into /g & g/. See **-ive**.

-ive (*dative, nominative*) is a suffix for forming adjectives from verbs, via Old French *-if* or directly from Latin *-ivus* 'pertaining to, tending to', from Arabic *-wi* 'adjectival suffix' as in *riba* 'interest' v. *rabawi* (adj.) 'interest-based', *damm* 'blood' v. *damawi* 'bloody'; /w/ became /v/ (Jassem 2013a).

Locative (*locate, location, local, locum, locus, dislocate, dislocation*) via Latin *locus* 'place, spot, position', from Old Latin *stlocus* 'lit., where something is placed', from Arabic *laqq* 'raised, (long narrow, or unidentified) ground'; or from *laqa* 'find, locate' and related derivatives *'alqa* 'to place, throw, put down', *istalqa* 'to lie down', *laqaa(t)* (n) 'middle of the road', *laqiy, liqaa'* 'meeting place' via lexical shift and turning /q/ into /k/; or *laka'a* 'to stay in a place' via lexical shift.

Nominative (*nominate, nomination, nominal, nominalization, denominate, denomination; name; synonym, synonymy*) via Old French *nominatif*, from Latin *nominativus* 'pertaining to naming', from *nominatus* 'named', past participle of *nominare* (v) 'to name, give a name to, to name for or appoint to office or duty', from *nomen* 'name', Greek *onoma* (*onyma*), Sanskrit *nama*, Old Church Slavonic *ime*, Russian *imya*, Old English *n(a/o)ma* 'name, reputation', German *Name*, Irish *ainm*, Welsh *anu*, from Arabic *ism, samma* (v) 'name' where /s/ became /n/ but merged into /m/ in Russian; or from Arabic *nama, intama* 'to raise, grow; belong to' and derivatives *namam* 'to backbite, embellish talk with lies', *nameema(t)* (n) 'backbiting; writing or its sound';

sweet-talk; whisper, low sound', *naamma(t)* (n) 'soul's life; God's creation; nature, character' via lexical shift and turning /m/ into /n/ (Jassem 2014f, 2013k).

Object (*objective, objectivity, objection; abject, deject, eject, inject, project, reject, subject*) from Medieval Latin *objectum* 'thing put before (the mind or sight)', from *obiectus* 'lying before, opposite', past participle of *obicere* 'to present, oppose, cast in the way of', from (i) *ob-* 'against', from Arabic *bi* 'in, with' via lexical shift (Jassem 2014c) and (ii) *iacere* 'to throw', from Arabic *shaqqa(t), shiqqat* 'cut, division', turning /sh & q/ into /j & k/; or *sha'o/sha'i* 'objective, aim; hard; to remove earth from well', *shai'* (n) 'thing', from *shaa'* 'want, wish', *shee'at, mashee'at* (n), in which /sh/ split into /j & k/.

Subject (*subjective, subjectivity*) via Old French *sogit, soget, subget* (Modern *sujet*) 'a subject person or thing', from Latin (i) *subiectus* 'lying under, near; bordering on', past participle of *subicere, subiicere* 'place under, throw under, bind under; subordinate' and/or (ii) *subjectum* 'grammatical subject; subject or foundation of a proposition', from (a) *sub-* 'under' and Greek *hypo-* 'under', from Arabic *Sawb* 'falling; under' where /S/ became /s (h)/ (Jassem 2014c) and (b) *iacere* 'to throw' as under **Object** above.

Vocative (*vocal, vocalization, voice, invoke, invocation, provoke, provocation, provocative, revoke, revocation*) via Latin *vocare* 'to call, summon', from Arabic *2aka* 'talk' where /2/ became /v/ (Jassem 2013j); or from *2iss* 'voice' in which /2 (& s)/ passed into /v (& k)/.

5. Discussion

The results show that case endings, markings, suffixes, or morphemes in Arabic, Latin, Greek, Sanskrit, English, German, French, and all Indo-European languages are true cognates. That is, the endings share the same or similar forms and meanings or functions. In form, they consist of a limited number of vowels and consonants, which may combine in various ways. More precisely, they may be comprised of (i) simple vowels only such as *-a, -e, -i, -o*, (ii) consonants only such as *-s, -n, -m, -r, -t*, or (iii) a combination of both like *-am, -an, -en, -as, -on, -um*. Nowhere do they exceed ten letters or phonemes, which is in consonance with the classification of ancient or classical Arabic grammarians who identified ten such letters from which all Arabic affixes are made, performing all kinds of

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functions, whether inflectional like number, gender, tense, person, and case or derivational such as parts of speech (Jassem 2012f, 2013a-b; Alghalayini 2010).

As to function, almost all the case endings are multifunctional in nature, indicating inflectional (number, gender, tense, person, and case,) and derivational status. That is, the same ending may express number (e.g., plural), gender (e.g., feminine), case (e.g., nominative), tense (e.g., past tense), person (e.g., 3rd person), and part of speech (e.g., noun, verb). For instance, the affix *-a* may have (i) inflectional functions in expressing (a) feminine gender like *Paula, alumna*, (b) plural number as in *datum v. data, phenomenon v. phenomena, criterion v. criteria*, (c) nominative case as in Table 1 above, (ii) derivational ones in making (a) verbs and (b) adjective as in *wake, awake, blaze, ablaze, light, alight, rise, arise, rouse, arouse, sleep, asleep*, and (iii) negation as in *atypical, amoral, arrhythmic*. Similarly, the morpheme *-s* may indicate plurality, present tense, third person, possessive case, accusative plural; the endings *-n*, *-m*, and *-t* have a similar story each. Endings in English, German, French, Latin, Greek, Sanskrit, and Arabic are all alike in this respect (Jassem 2012f, 2013a).

When used alone, the vowels of the endings may indicate case and/or plurality such as Latin and Greek plurals as well as Arabic ones, which may be vowel-based, e.g., *stimulus v. stimuli; formula v. formulae; sakir, sakran v. sukara* 'drunkard(s)', *laila(t) v. layali* 'night(s)'. On the other hand, the consonants may indicate gender and indefiniteness in all these languages, in which the feminine and the accusative tend to be consonant-based, e.g., *-t*, *-s*, and *-n*. In Arabic, the endings may terminate in a vowel and *-t* for the feminine and *-n* for the masculine, which may be deleted in certain circumstances such as when at pause and after certain negative particles. However, the separation of functions is not always that neat this way; there is a lot of overlap, indeed.

It is also apparent from the results that the case endings are morphophonemic in nature (Jassem 2013a-b). That is, they are phonemes or speech sounds which have grammatical functions which may take different forms, spellings, or pronunciations within the same language and across sister languages. Alternatively, they are morphemes with different pronunciations. The feminine ending or morphophoneme *-a* is a classic case in this respect, which may be realized *-a* in Latin, *-a/-e* in Greek, and *-a, -i, or -ee* in Arabic (see relevant

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tables in 2. above). The variation between the masculine ending *-us* in Latin, *-os* in Greek, and *-at* in Arabic is another example. The same applies to *-s* in its alternation with *-t* and/or *-d* in many cases within and across those languages without exception, e.g., *princess*, *Rosette*, *Charlotte*; *learns*, *learnt*, *learned* in English versus *lernen* 'to learn', *lernt* '(s/he) learns', *gelernt* 'learned' in German. Derivationally speaking, /t-s/-alternation is widespread in turning adjectives into nouns as in *distant* v. *distance*, *present* v. *presence*, *president* v. *presidency*, *intimate* v. *intimacy* while /d-s/-alternation recurs in turning verbs into nouns like *divide* v. *division*, *decide* v. *decision*.

In summary, the above results indicate that Arabic, English, German, French, Latin, Greek, and Sanskrit *case endings* are true cognates for being similar or identical in forms and meanings. Their differences, however, are all due to natural and plausible causes and different routes of phonetic, morphological, grammatical, and semantic change. Thus the percentage of shared endings between Arabic and Latin or Greek, for example, amounted to 100%, which indicates their membership to the same language- i.e., dialects. An 80% ratio is set as a threshold for that according to Cowley's (1997: 172-173) 100 word list-based classification.

In light of the above, the results fully agree with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-c) 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, recently termed *Eurabian* or *Urban* as a blend of European and Arabian (Jassem 2015c: 41). In particular, they back up Jassem's (2012f, 2013a-b) analyses of the Arabic origins of inflectional (number and gender) markers, derivational morphemes, (and negative particles) in such languages in which it was found that the same endings had both functions, to which case should be added here, as can be seen in the behaviour of the suffixes *-a*, *-e*, *-i*, *-o*, *-n*, *-t*, and *-s*.

Furthermore, they lend further support to the radical linguistic (or lexical root) theory on all levels of analysis. Theoretically speaking, 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, verifiably sound and empirically true. That language was termed *radical (world) language* from which all human

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languages came whose closest descendant is Arabic for having preserved almost all its features (Jassem 2014h-k, 2015a-c). In fact, they descend directly from Arabic for two or three reasons.

First, English, German, French, Latin, and Greek *case endings* have true source Arabic cognates phonetically, morphologically, grammatically, and semantically. Secondly, Arabic has a fuller, more complex or inclusive system than Latin does, for example; it has a definite article and case while Latin has case only; Arabic has three subtypes of vocative while all the other languages have one only; Arabic has more genitive and even still more semantically-based accusative subtypes than any other language does. Finally, classical and spoken Arabic is still a very vibrant and living language with hundreds of millions of native speakers, whose variable pronunciations have been incessantly passed down orally from person to person or reader to reader in what is traditionally known as Quranic Readings since the seventh century and even before in poetic narrations. No human language has that as far as one can tell. In short, Arabic has retained all the features of the radical world language above from which all human languages stemmed in the first place.

Analytically speaking, all the procedures operated neatly and smoothly. Phonetically, the whole changes were natural and plausible, cyclic and multi-directional, the most frequent of which were the substitution of /s/ for /t/ and /n/ for /m/, /r/-insertion in genitive endings, and vowel shift like turning /a/ into /e & i/ and /o/ into /u/; other processes took place like reduction, deletion, merger, split, reordering, and so on.

Morphologically, the affixes of all inflectional and derivational types had true Arabic cognates as well (see Jassem 2012f, 2013a-b, 2013l). The different forms amongst all such languages are due to their different routes of change such as the variation between Arabic – *un* (-*an*, -*in*), Greek -*on*, Latin –*um*, and Old English –*an/-um* as a result of grammatical shift, vowel shift, and/or turning /n/ into /m/.

Functionally or semantically, the emerging patterns were similar to the lexical patterns in all earlier studies (Jassem 2012a-f, 2013a-q, 2014a-l, 2015a-c). Grammatical stability was the commonest pattern where most *case endings* retained their basic functions or meanings across the languages, e.g., -*a*, -*as*, -*en*, -*on*, -*um* (see 4 above). The recurrence of

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morphological convergence in the data arose from the formal and semantic or functional similarity between (Old) English, German, French, Latin, and Greek endings or suffixes, on the one hand, and their Arabic cognates, on the other. For instance, *-um* and *-on* might each derive from several Arabic endings, all formally and semantically similar (see 4.1.3 above).

Although only one cognate might be the ultimate source in the end, no need is felt now to specify which one it might be; the reader may exercise his judgment. Likewise, morphological multiplicity was recurrent, where some *case endings* had more than one meaning or function, which might just as well have more than one likely Arabic cognate; for example, Latin *-um* and Greek *-on* again have two different meanings as neuter markers and place name suffixes, each of which derives from formally and semantically similar Arabic endings (see 4.1.3 above; also Jassem 2013b).

Morphological shift affected Arabic *-at* which shifted, e.g., from a principally feminine to masculine function in Latin *-us* and Greek *-os* via /t/-mutation into /s/ (see 4.1.2 & 4.5.2 above); the Arabic indefinite marker *-un* shifted to neuter in Greek *-on* and Latin *-um*. Grammatical divergence might have taken place as well in *-as* and *-os* which indicates masculine rather than feminine gender as is the usual case in Arabic (see 4 above). Morphological split affected Arabic *-a*, leading to Latin *-a* and Greek *-e* in indicating feminine gender; Arabic *-t* split into *-t*, *-s*, and *-d* in English, German, French, Latin, Greek, and Sanskrit. Grammatical variability was rampant in the data, whether at the level of the different forms of the same ending within the same language or across languages such as the use of the same ending in indicating feminine and masculine gender like *-a/-e*, *-os* in Greek and *-a* in *nauta* 'sailor (m)' and *alumna* 'female student (f)', *porta* 'gate (f.)' Latin; other examples include Latin *latus/latum* 'side (m./n.)', English *learned*, *learnt* (see 4 above), and the Latin genitive /t/-insertion and the Arabic pronominal /n/-insertion. Arabic, in particular, is replete with linguistic variability of all types, e.g., the vocative, genitive, word order (see 2.2 & 4.6 above). Finally, grammatical change affected all modern European languages and spoken Arabic in dropping case endings and replacing them with word order in the main.

6. Conclusion and Recommendations

The main findings can be summed up as follows:

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- i) The *case endings* or suffixes in English, German, French, Latin, Greek, Sanskrit, Russian, and Arabic are true cognates, whose differences are due to natural and plausible causes and different routes of linguistic change. Furthermore, all the endings were morphophonemic and multifunctional in nature, expressing inflectional and derivational (as well as negative ones in certain cases). These can be summarized as follows:
- a) *-a, -e, -i, -o* and all similar suffixes derive from Arabic *-a, -i/-ee, -u/-o(o)* via grammatical or morphological shift and vowel shift, a common phonetic process in even all varieties of Arabic itself.
 - b) *-us, -as, -os, -is* and all similar suffixes derive from Arabic *-at* 'inflectional and derivational suffix' via grammatical or morphological shift and replacing /t/ by /s/, a common phonetic phenomenon in Arabic, English, German, French, Greek, and Latin.
 - c) *-um, -on, -an, -am* and all similar suffixes derive from Arabic *-an (-un, -in)* and/or *ma-* via grammatical or morphological shift and substituting /m/ for /n/.
 - d) *-arum* and *-orum* have been found to be variants for *-am/-um* above via /r/-insertion, which derives from Arabic linking /-n/ via grammatical or morphological shift and passing /n/ into /r/.
 - e) All case endings were either completely lost or greatly simplified in modern European languages and vernacular Arabic with the exception of Standard Arabic which has retained them all.
 - f) Word order has replaced case endings in all modern European languages and spoken Arabic, which is the most flexible and varied in this regard.
 - g) The case category terms themselves have true Arabic cognates.
- ii) The radical linguistic (or lexical root) theory has been theoretically and analytically adequate for genetically relating *case endings* in Arabic, English, German, French, Latin, Greek, and Sanskrit to one another, according to which they are all dialects of the same language: i.e., Arabic. Theoretically, all these languages comprise one large language family that may be called *Eurabian, Arapean, or Urban*, for short, as a blend for European and Arabian languages. Analytically, the main phonetic changes were natural and plausible, cyclic and multidirectional, including 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 real and perfect, which has variably survived into today's languages. As Arabic has, besides its phonetic and morphological capacity and complexity, the largest *case endings* vis-à-vis those in English, German, French, and Indo-European languages, it can be safely said that it has inherited almost all the Radical Language features, thereby showing its incessant permanence as the most conservative of all.
- iv) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-k, 2015a-c) 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, 2015a), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote cross-cultural and global understanding and cooperation in all areas of human life.

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