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The Arabic Origins of Determiners in English and European Languages: A Lexical Root Theory Approach

Zaidan Ali Jassem, Ph.D.

Abstract

This paper examines the genetic relationship between determiners such as the definite and indefinite articles and demonstrative pronouns in Arabic and English mainly as well as German, French, and Latin secondarily. Converse to traditional views in comparative historical linguistics in which Arabic and English, for example, are classified as members of different language families, it shows how such determiners are

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:

A Lexical Root Theory Approach

323

related to and derived from one another, where Arabic may be their end origin. The paper applies the principles and tools of the lexical root theory according to which the determiners are shown to be true cognates in having the same or similar forms and meanings with slight phonetic, morphological and semantic changes. For example, the definite articles in English and German are demonstrative pronouns in essence, whose true Arabic cognate is *tha* 'this'; the indefinite articles derive from *one*, whose Arabic cognate is *awwal/oola* 'one (m/f)' where /l/ turned into /n/; the definite articles *al* in Arabic, *le/la* in French, *el/la* in Spanish, and Italian are identical cognates to which English *all* and German *alle* are similar.

Keywords: Determiners, Arabic, English, German, French, Latin, comparative historical linguistics, lexical root theory

1. Introduction

The languages of the world are classified by comparative historical linguists into families and subfamilies on the basis of formal and semantic similarities between words, known as *cognates*, which are defined as words of the same or similar forms and meanings in two or more languages such as *mother, father* in English and *Mutter, Vater* in German (e.g., Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178; Campbell 2004: 126-128; Yule 2010: 226; Crystal 2010: 301). Cognates make up the universal core or basic vocabulary of language which cannot be borrowed across languages, including pronouns, numerals, certain body parts, geographical features and phenomena, certain plant and animal names, basic actions,

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

basic states, certain cultural terms, and taboo words for sex and excretion (Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178). General or peripheral vocabulary comprise non-cognates, which express culture-specific concepts that may be borrowed from other tongues (Crowley 1997: 171-172).

Glottochronologists or lexicostatisticians differ in the total number of core cognates in such classifications, which varies between 100-1000 (e.g., Crowley 1997: 173; Campbell 2004: 201-211). For example, Swadesh suggested a list of 200 core words (e.g., Crowley 1997: 174), later reduced to 100 (e.g., Campbell 2004: 201-202). Based on the 100-word list, Crowley (1997: 173, 182) classified languages into five sub-groups, of which the most important are languages of a family and dialects of a language. For languages of a family, the percentage of shared core vocabulary should be between 36-81% while for dialects of a language between 81-100%. For example, English and French share a core vocabulary of 6% (or 6/100 words) against a peripheral vocabulary of 50% (Crowley 1997: 172). Then that percentage was used in dating their separation, which does not concern us here. However, Jassem (2012b), Campbell (2004: 204-211), and Crowley (1997: 175-187) severely attacked such lists and criteria on various grounds which lie beyond the scope of this work.

English and Arabic are categorized as members of entirely different language families. The former is Germanic, which is affiliated to the Indo-European family which is split into five sub-families: viz., the Germanic family (e.g., English, German), the Italic (e.g., French, Italian), the Hellenic

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

(e.g., Greek), the Slavic (e.g., Russian), and the Indic (e.g., Sanskrit, Kurdish, Persian). The latter is a member of the Semitic family, which is divided into several branches which include Arabic, Hebrew, Syriac, Aramaic, etc., with Arabic being the largest living language in the group (for a survey, see Crystal 2010: 308; Campbell 2006: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94; Ruhlen 1987, 1994).

However, Jassem (2012a, 2012b, 2012c) contested and rejected such taxonomy by showing that Arabic is more than genetically related to such languages. More precisely, in his (2012a) investigation of all the numeral words from *one* to *trillion* (excepting the *zero* for being already recognized as an Arabic loan into all such languages) in Arabic, English, German, French, Latin, Greek and Sanskrit, he found that they all use the same or similar words, broadly speaking. In other words, all the numeral words were found to have true Arabic cognates, considered to be their end origin. Jassem (2012b) provided further evidence by examining in such languages select common religious terms such as *Hallelujah*, *God*, *ruthful*, *welcome*, *worship*, *bead*, *solemnity*, *salutation*, *evolution*, *vigour*, *exacerbation*, *superiority*, *Anno Domini*, *dominion*, *Christianity*, *Judaism*, and so on, which were found to have true Arabic cognates. The interesting thing in this paper was presenting such expressions in context in the form of phrases and sentences, every single word of which had a true Arabic cognate. For example, *Anno Domini* is cognate to Arabic *3aam* 'year' *daiyaan*, *daana* (v) 'dominator, to be subdued to' through different sound changes: in the former, /3/, a voiced pharyngeal fricative, was deleted and /m/ turned into /n/ while /n/ split into /m & n/ in the latter. *Hallelujah* derives from a

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

reversed and reduced form of the Arabic phrase *la ilaha illa Allah* 'There's no god but Allah (God)' where *Halle* corresponds exactly to the Arabic word *Allah* in reverse- i.e., *Allah* → *Halla* (*Halle* 'God') (for further detail, see Jassem 2012b). Jassem (2012c) showed that personal pronouns, both independent and suffixed, in Arabic, English, German, French, Latin and related languages are true cognates, which descend from Arabic directly. The present paper offers further evidence in this regard. More precisely, it extends and applies the same principles, tools and techniques of the lexical root theory proposed in Jassem (2012a, 2012b, 2012c) to the investigation of determiners in Arabic and English (and, in consequence, all European languages) to show not only their genetic relationship to each other but also their descent and/or derivation from Arabic cognates, which may be their end origin. The paper has five sections: section one is introductory, section two introduces the data, section three deals with data analysis and the results, section four provides a discussion, and section five is a conclusion.

2. The Data: The Determiners

Determiners are grammatical words like the definite and indefinite articles, demonstrative pronouns, quantifiers (e.g., *many*, *much*, *each*, *all*, *every*), and intensifiers (e.g., *very*), which usually occur before nouns (e.g., *the/this/a* man), verbs (e.g., I *quite/rather* like it), adverbs (e.g., *very/quite* easily), and adjectives (e.g., *very* good). The most common ones will be tackled here.

2.1 The Definite Article

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

In English, the definite article *the* is the most common word, which is invariant for gender, number and case. For example,

The boy(s), *the* girl(s), and *the* cat(s) came;

I saw *the* boy(s), *the* girl(s), and *the* cat(s).

The definite article in German has different forms as it inflects for gender, number, and case. For example,

Der Man (*die* Frau, *das* Kind) kommt.

'The man (the woman, the child) comes.'

In Latin, the definite article inflects for gender, number, and case. Masculine nouns in the nominative end in *-us* (e.g., *filius*, *fili* (pl.) 'the son'), feminine nouns in *-a* (e.g., *femina*, *feminae* (pl.) 'the female') and neutral nouns in *-um* (e.g., *pomum*, *pomas* (pl.) 'the apple'). In Romance languages like French, Spanish, and Italian, the definite articles are similar in form and function where they are marked for gender and number. For example, French uses *le* 'the (m)', *la* 'the (f)', and *les* 'the (pl.)' while Spanish *el* 'the (m)', *la* 'the (f)', and *los* 'the (pl.)'. Furthermore, the French articles may combine with the demonstrative pronoun as in *celui/celle* 'this/that one (m/f)' and the preposition *de* as in *dela* or *du* 'of'. In Italian, the same happens as in *della* 'of the'.

In Arabic, the definite article is *al-* 'the', which is invariant for gender, number and case, as in

al-walad 'the boy', *al-bint* 'the girl', *al-kitab* 'the book'.

In some old and even current Southern (Saudi and Yemeni) Arabic dialects, *am* is used instead, for example, *am-walad*, *am-bint*, *am-kitab*. In speech, the pronunciation of *al-* is two types: one with /l/ as in *al-bait* 'the house', *al-*

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

meezaan 'the scale' and one without /l/ which merges or assimilates into certain consonants after it, such as *al-shams* (pronounced *ash-shams*) 'the sun', *al-zait* 'the oil' (pronounced *az-zait*) (see Jassem et al (1995) for a fuller picture). In addition, *al-* may combine with the demonstrative pronouns to produce the relative pronouns (see 2.2 below).

2.2 The Demonstrative Pronouns

In Modern English, the demonstrative pronouns are four according to number (*this/that* v. *these/those*) and/or distance (*this/these* v. *that/those*). Old English had twenty such forms according to number (singular and plural), gender (masculine, feminine and neuter) and case (nominative, accusative, genitive, dative and instrumental) (Pyles and Algeo 1993: 114), which became far too less in Middle English (Pyles and Algeo 1993: 157). Nonetheless, all these variants can actually be reduced to one, being hypothetical **tha* or something similar. To these one can add the prefix *to-* 'this' as in *tonight, tomorrow*; also *deixis, deictics, indicate, indication*, and (*identity*) share the same root.

That may also be used as a general relative pronoun as in *the man (the woman, the child, the dog, the table) that ...* and as a complementizer as in *I hope that you like it*. When followed by *have/has* as in *the girl that has a flower...*, it indicates the genitive (i.e., *the girl with the flower, the flower of the girl*).

In German, the definite articles may be used as demonstrative pronouns although other variants are possible like *dieser* 'this (m)' and *diese*

'this (f)', which have various forms depending on number, case and gender.

For example,

Was ist das? 'What is this?'

Das Kind... 'This child'

Diese Frau ... 'This woman'

Dieser Mann ... 'This man'

The same or similar forms may be used as relative and genitive pronouns also.

In French, *ce* 'this (m)' and *cette* 'this (f)' are used. In Russian, the demonstrative pronouns are *eto* 'this (m)', *etot* 'this (f)', and *etoj* 'those (pl.)'. In Latin, a wide host of demonstratives are used according to number, gender, and case such as *hic/haec/hac* 'this (m/f/n)', *ille/illa/illud* 'that (m/f/n)', *iste/ista/istud* 'this (contemptuous)', and *is/ia/id* 'he/she/it' in the nominative (Gill 2012).

As to Arabic, a wider range of demonstrative pronouns are used, which vary according to gender, number, case, person, and distance (near v. far) as follows.

	Near	Far
Masculine:	Singular: <i>(ha)dha</i> 'this'	<i>dhaka, dhalika</i> 'that'
	Plural: <i>(ha)ulaa</i> 'these'	<i>ulai(ka)</i> 'those'
Feminine:	Singular: <i>(ha)dhi(hi),</i> <i>(ha)ti(hi),</i>	<i>teeka, tilka, dheeka</i>
	Plural: <i>hadhihi, (ha)ulaa</i>	<i>ulai(ka)</i>

For example,

((ha)dha) al-rajul *((ha)dha)*

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

'This the-man (this) = this man';
 (*hadhihi*) al-bint (*hadhihi / dhihi/ dhi*)
 'this the-girl (this) = This girl';
 al-bint *hatihi / hati/ tihi / ti*
 'the-girl this = This girl'.

Although there are many more forms for the demonstrative pronoun in Arabic, most can be reduced to *tha/thi* 'this (m/f)' or *tih* 'this (f)'. The first syllable *ha-* signals attention and can be deleted whereas the suffix *-ka* indicates the second person singular. The demonstrative pronoun can occur before or after the noun it modifies. In addition, the pronunciation of /dh/ varies with /d/ or /z/ in various spoken Arabic accents in Egypt and the Levant, for example, /dhi, di, & zi/ 'this'.

In Arabic, demonstratives may have other functions. First, they may be used to emphasize the definite article, thus giving double definite. For example,

(*dha*) kitaab (*dha*).
 '(this) book (this) = This is a book.'
 (*dha*) al-kitab (*dha*).
 '(this) the-book (this) = This is the book'.

Secondly, they may indicate the genitive as in

al-kitab *dh(a/u/i)* al-laun al-aswad
 'the-book of the-colour the-black'
 'The book of the black colour'.
 al-bint *dhat* al-laun ...
 'the-girl of the-colour....' = 'The girl of the ... colour'.

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
 A Lexical Root Theory Approach

Finally, they may be used as relative pronouns which consist of the definite article *al* 'the' plus *dhi/ti* 'this (m/f)' as in

al-wald <i>alla-dhi</i> ...	v.	al-bint <i>alla-ti</i> ...
'the-boy the-this...		'the-girl the-this...'
'the boy who...		'the girl who...'

In short, Arabic *dh(a/u/i)/dhat* may function as a demonstrative, relative, and genitive pronoun.

2.3 The Indefinite Articles

In English, the indefinite article is *a(n)* as in

a man, a book, a table, a horse;
an orange, an apple, an idea.

A is used before singular, consonant-initial nouns while *an* before vowel-initial ones. Historically, the indefinite article is derived from *one*, which has been simplified to *an* and further to *a* (Pyles and Algeo 1993: 128; Harper 2012.)

In French and German, the indefinite articles are *un(e)* 'one' and *ein(e/es)* 'one' respectively. All derive from the numeral word itself, which may vary depending on gender and case.

In Arabic, the indefinite article is zero, which is simply expressed by removing the definite article *al-* 'the' from the noun concerned, for example, *al-rajul* 'the man' v. *rajul* '(a) man'.

2.4 Quantifiers and Intensifiers

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

Quantifiers are words that signal quantity or number such as *all, each, every, some, any, both, many, few, a lot, several, such*. Some are synonymous like *all, each, every*; *some* and *any* usually go together. All may substitute for each other as in:

all (many, both, few, some, any, such) men and women,

each (very, both) man and woman,

I have seen *some* birds but he hasn't seen *any*.

Intensifiers are words that emphasize or exaggerate meaning such as *very* and *quite* as in:

I'm *quite/very* happy; I *quite* like it; he's *quite* a man.

All have Arabic cognates as shall be seen below.

3. Data Analysis

3.1 Theoretical Framework: Lexical Root Theory

In the analysis of determiners, the lexical root theory will be used as the theoretical framework, which has been proposed by Jassem (2012a, 2012b, 2012c) to establish the genetic relationship between Arabic and English, in particular, and all other (Indo-) European languages in the field of the above-mentioned numeral words, common religious terms, and personal pronouns. It is so called because it is founded on using the lexical root of the word in examining genetic relationships between words such as the derivation of *written, writer, underwriting, overwritten* from *write* (or simply *wrt*) and *kitaabat* 'writing', *maktoob* 'written', *iktitaab/istiktaab* 'subscription' from *katab (ktb)* 'write'. It comprises a principle or construct and four practical procedures. The theoretical principle states that Arabic

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:

A Lexical Root Theory Approach

333

and English as well as (Indo-)European languages of all branches are not only genetically related but also are directly descended from Arabic in the end. In fact, it claims in its strongest version that they are dialects of the same language. The procedures constitute the applied steps of analyzing lexical roots, including (i) a lexicological procedure, (ii) a linguistic procedure, (iii) a relational procedure, and (iv) a comparative historical procedure, all of which are described briefly below.

First, the lexicological procedure is dictionary-based according to which words are analyzed by (i) deleting affixes (e.g., *overwritten* → *write*), (ii) using primarily consonantal roots (e.g., *write* → *wrt*), (iii) selecting semantic fields (determiners in the present case), and (iv) search for correspondence in meaning. For instance, relating *fourthly* or *uniquely* to their Arabic cognates must start with reducing them to the roots *four* and *one* first, after which the search for related cognates begins on the basis of word etymologies and origins as recorded in standard works in the field such as Harper (2012) (for further detail, see Jassem 2012a.)

Secondly, the linguistic procedure deals with the analysis of the phonetic, morphological, grammatical and semantic structure and differences between words. The phonetic analysis is crucial, the main tenet of which is that all 'paired' sounds may change within and across categories, from back to front or front to back, top to bottom or bottom to top, left to right or right to left. Put more simply, consonants may change their place and manner of articulation as well as voicing. For instance, at the level of place, bilabial consonants ↔ labio-dental ↔ dental ↔ alveolar ↔ palatal ↔ velar ↔ uvular ↔ pharyngeal ↔ glottal (where ↔ signals change in both

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

directions); at the level of manner, stops ↔ fricatives ↔ affricates ↔ nasals ↔ laterals ↔ approximants; and at the level of voice, voiced consonants ↔ voiceless. Similarly, vowels may change as well. The basic vowels in this research are the three long vowels /a: (aa), i: (ee), & u: (oo)/ and their short versions (besides the two diphthongs /ai (ay)/ and /au (aw)/ which are a kind of /i:/ and /u:/ respectively). All may change according to any of the four dimensions of their production, including (i) tongue part (e.g., front ↔ centre ↔ back), (ii) tongue height (e.g., high ↔ mid ↔ low), (iii) length (e.g., long ↔ short), and (iv) lip shape (e.g., round ↔ spread or unround). It will be seen later that vowels are marginal in significance and can be ignored in the analysis. All these changes result in sound processes usually known as assimilation, dissimilation, deletion, merger, insertion, split, syllable loss, resyllabification, consonant cluster reduction or creation and so on. In addition, some changes may be more natural than others while others are plausible; for example, the change from /k/, a voiceless velar stop, to /ch/, a voiceless palatal affricate, is more natural than to /s/, a voiceless alveolar fricative, as the first two are closer by place and manner; the last is plausible.

Sound change, it has to be noted, may proceed in three different courses (Jassem 2012a, 2012b, 2012c). It may be multi-directional which means that a particular sound may change in different directions at the same time such as the different pronunciations of /th/, a voiceless interdental fricative, as in *three* in Arabic, English, French, Latin and so on (Jassem 1993, 1994a, 1994b, 2012a). It may be cyclic where more than one process may be involved in any given case such as the differences between the

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

words for *three* in Arabic, English, German, French, etc. (see Jassem 2012a). Finally, it may be lexical where words may be affected by the change in different ways. That is, a particular sound change may (i) complete its course in some words, (ii) may vary in others, and (iii) may stall in some others still. For example, in the different words or forms for *three* in English, which derives from Arabic *thalath* 'three', (i) /th/ has not changed in *three*, (ii) varies with /d/ in *third* and /s/ in *thrice*, and (iii) changed to /t/ in *tri-*, *trio*, *tertiary*. This kind of change is known as lexical diffusion (see Jassem 1993, 1994a, 1994b, below).

The morphological and grammatical analyses interlink and overlap in many ways. The former examines the inflectional and derivational aspects of the grammar such as the use of prefixes, suffixes, and infixes in general; the latter handles grammatical categories like nouns and verbs and their functions like subject and object. Because they do not influence the basic meaning of the lexical root, they can be ignored, therefore.

The semantic analysis looks at meaning relationships between words, including lexical stability, multiplicity, convergence, divergence, shift, split, and change (Jassem 2012a, 2012b, 2012c). Stability means that word meanings have remained constant such as the numeral words for *one-seven* in Arabic and English (Jassem 2012a), basic religious terms (Jassem 2012b), and most personal pronouns (Jassem 2012c). Multiplicity denotes that words might have two or more meanings like *fold* as in *ten-fold*, *folded paper* (Jassem 2012a) and *ship* as in *worship*, *warship*, *friendship* (Jassem 2012b). Convergence means two or more formally and semantically similar Arabic words might have yielded the same cognate in English such as the

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

cognate words for *thousand* in English (Jassem 2012a). Similarly, *she* derives from Arabic *ki* 'you (f)' in which /k/ became /sh/ or *tha* 'this' in which /th/ became /sh/ (Jassem 2012c). Divergence signals that words have become opposites or antonyms of one another such as *nice* in English and Arabic, which may derive from (i) *na2s* 'sinister' in which /2/ and /s/ merged into /s/, (ii) *shain* 'bad' in reverse in which /sh/ became /s/, or (iii) a reversed *zain* 'nice' where /z/ turned into /s/. Shift indicates that words have switched their sense within the same field; for example, the numeral words *eight* and *nine* are the other way round in Arabic, English, and all European languages. Lexical split means a word led to two different cognates such as Arabic *hind(eed)* '100' from which *hundred* and *thousand* stemmed (Jassem 2012a); Arabic *Diya/Dau* 'light' produced *Deus*, *Zeus*, *deity*, *divine*, *day*, etc. (Jassem 2012b). *They*, *their(s)*, and *there* split from *tha* 'this' (Jassem 2012c; see below). Change means a new meaning developed such as *four* in English, *quatre* in French and Latin, *chattiere* in Russian, all of which have true Arabic cognates. (For further details, see Jassem 2012a, 2012b, 2012c, and below.)

The relational procedure examines the relationship between form and meaning from three perspectives (Jassem 2012a, 2012b, 2012c). First, words may be similar in form and meaning such as *three*, *third*, *tertiary* and Arabic *thalath* 'three' (pronounced *talaat/tilt/taalit* in Damascus Arabic or *salaas* in other urban varieties of Arabic), *twin* and *thintan* (or *thani*) 'two, second' (*tinten/tnen* in Damascus Arabic) (see Jassem 2012a). Secondly, other words may be similar in form but different in meaning like *eleven* (*elf* in German) and *alf* 'thousand' in Arabic or *ship* and *sheep* (see Jassem

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

2012b). Finally, still others may be different in form but similar in meaning such as *quarter*, *quadrant* and *cadre*; *size* and *gauge*; or *measure* and *rate* (see Jassem 2012a). All are generally accounted for in the lexical root theory.

Finally, the method of describing and analyzing the genetic relationship between determiners is comparative historical. It is comparative in the sense that every 'determiner' in English in particular and German, French, and Latin in general will be compared with its Arabic counterpart phonetically, morphologically, and semantically. It is historical in considering language development central to the analysis as all words may change, swap or reverse their forms and meanings across languages altogether. Indeed, disregarding word origin, history, and meaning makes the whole task almost impossible to handle. The sources of such meanings are English etymological dictionaries and grammars (e.g., Harper 2012; Pyles and Algeo 1993; Algeo 2010) and Arabic dictionaries and grammars (e.g., Ibn Manzour 1974; Ibn Seedah 1996; Al-Ghalayeeni 2010) besides the author's knowledge of both Arabic as a mother tongue and English as a second language and specialty.

In the following analysis, all the above procedures will be utilized with different degrees of focus, though.

3.2 *The Results*

3.2.1 The Definite Articles and Demonstratives

The data shows that the English and German definite articles are closely related formally and semantically to the demonstrative pronouns *this*

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

and/or *that*, from which they actually stemmed (Pyles and Algeo 1993: 114, 128, 157; Baugh and Cable 1993: 57; Harper 2012). Later, they split into two functions: one as definite articles and one as demonstratives with slight phonetic changes such as dropping /-s/ in English *the*. Likewise, the definite articles *der* 'the (m)', *die* 'the (f)', and *das* 'the (n)' in German may also function as demonstrative, relative and genitive pronouns.

Compared to Arabic, it can be clearly seen that the English and German definite articles are not definitely related to Arabic *al-* 'the'. However, a closer scrutiny reveals that they really are through form and meaning, not use. As the English and German definite articles (*the* v. *der*, *die*, *das*) and the relative pronouns (*that* v. *das*, *dieser*, and *diese*) are demonstrative pronouns in essence, they are genetically related to and can be considered further developments of the Arabic demonstrative pronoun *dha* 'this' and its variants described above. Thus, one can state that the origins of the English, German, French, and Russian demonstratives lie in the Arabic demonstrative pronouns *dha*, *dhihi*, *tihī*, etc. Different courses of sound change resulted in their different forms in these languages. More precisely, initial /dh/ became /d/ in German *das* 'this' and /s/ in French *ce* 'this'; final /h/ in Arabic *dhih* changed to /s/ in English *this* and German *das*, which may be due to the instability and absence of final /h/ in English and European languages, in which it was either deleted or replaced by similar sounds like /s/. Lexical shift was applied later, resulting in two or more functions for demonstratives in such languages.

As for the Latin and Arabic articles, their genetic relationship will be discussed more fully separately for overlap with gender in the former.

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

Nevertheless, it can be safely said that all have Arabic cognates. For example, the feminine suffixes in Arabic and Latin are real cognates, both of which have /-a/ in common although Arabic has several other feminine forms as well. The suffix *-us* might have developed from the nominal suffix *-at* (pronounced /a(h)/ at pause) in which /t/ or /h/ became /s/. Usually feminine in nature as in *lughat* 'language', it can sometimes be used to indicate the masculine as in *fahhamat* 'great scholar (m/f)', *3allamat* 'great scientist (m/f)', etc. The suffix *-um* could have evolved from the definite article *am* as used in certain southern Arabic dialects. All Latin and Arabic demonstrative pronouns are true cognates in the first of which /h/ was deleted in some while /dh/ became /k, s, st, d or Ø/. Interestingly, the forms for that *ille/illa/illud* are the same as the demonstrative plurals *ula(ik)* 'these (those)' in Arabic (see 2.2. above).

Now what happened to Arabic *al* 'the'? Has it disappeared altogether in English and European languages? No. In English, it exists in the use of *all* and *alle* 'all' in German as determiners, which signal plurality and genericness as in:

all books = *the* books,
alle Bücher = *the* books, and
al-kutub 'the books = all books'.

Harper (2012) derives *all* from *agelik* 'all' in Old English. Although this word ultimately comes from Arabic *kull* 'all', in which /k/ split into /k & g/, that may not be the case. Since in all three languages *all*, *alle* and *al*- have the same form and function, all are true cognates, with Arabic *al*- being the origin from which they have developed. Grammatical shift led to

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

its use as a definite article in Arabic and as a determiner in English and German. Thus it seems that English and German grammars have to be reanalyzed, taking this finding into consideration. In other words, the definite article in all such languages is *al-* or a variant thereof. This is the most plausible scenario of evolution.

Such a view is corroborated by the definite articles in French, Spanish, and Italian, which have the same form and meaning as it does in Arabic. Romanian, the closest ever to Latin, uses a suffixed *-ul* as the definite article (Trudgill 2001: 161). Furthermore, the combination of the definite articles with the demonstrative pronoun *ce* (*celui/celle*) in French and *de* (*dela = du, della*) in French and Italian is a mirror-image of the Arabic relative pronoun *alla(dh/t)i* 'who (m/f)' in which /dh/ became /s or /d/ coupled with lexical shift (see 2.2 above). Thus all are true cognates.

3.2.2 The Indefinite Articles

The indefinite articles in English, German and French are all derived from the numeral *one* in English or are explicitly the numeral *one* itself in French and German. Jassem (2012a: 216) showed that *one* (also French *un*, German *eins*) and their derivatives like *unique*, *unity*, *union*, *Unitarian*, *once*, *any*, etc. (Harper 2012), are derived from the Arabic ordinal numeral word *awwal/oola* 'first, one (m/f)', (f), *awallani* (adj.) via initial syllable deletion *aw-* and /l/-passage into /n/. Schematically, *awwal* (*awwalani*) → *wal* (*wallani*) → *wan(i)* (one) or *oola* (*oolanie*) → *wan(i)*. This way the relationship with Arabic is settled via form and meaning, but not use.

3.2.3 The Quantifiers and Intensifiers

As to the quantifiers and intensifiers, here are brief notes about their Arabic cognates.

Any consists of *one* + *y* and so is related to (*one, a(n), unique, unity, union, Unitarian, once, inch*, etc.) (Harper 2012). In my view, however, it may derive from (i) a reordered Arabic *ai(yama)* 'any' in which /m/ became /n/, (ii) a reordered Arabic *ai* or *aiy(a/i)n* 'any', or (iii) (Syrian) Arabic *anu* 'any, which' as in *anu kitaab* 'which/any book?'

Each comes from *ælc* 'any, every, all, each' in Old English (Harper 2012), which derives from a reversed form of Arabic *kull* 'all' in which /k/ became /ch/ and /l/ was deleted. (Cf. *Chew* from Arabic *akal, kull* (imp.) 'eat' in which /k/ became /ch/ and /l/ turned into /w/; *itch(y)* from Arabic *2akk(at)* 'itchiness' where /2/ was deleted and /k/ turned into /ch/.)

Every is a combination of *each* + *ever* 'always, ever, at any time' (Harper 2012). *Ever* may come from either (i) Arabic *dahr* 'time' in which /d & h/ merged into /v/ or (ii) *idh(in)* 'then, time' in which /dh & n/ became /v & r/ each.. However, *every* might have other Arabic alternatives: (i) *fard* 'person' when repeated as in *fard(an) fard(an)* 'every one' in which /f/ and /d/ merged into /v/ and (ii) *nafar* 'person' in which /n & f/ merged into /v/;

Some developed from Old English *sum* (a certain) (Pyles and Algeo 1993: 128), whose Arabic cognate is *kam* 'how many, some, quantity', in

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

which /k/ passed into /s/. (In a great many Arabic accents, it is pronounced /cham, tsam/.) For example,

kam bint shuf-ta?

'how many girl saw-you = How many girls did you see?'

Shuf-tu kam bint.

'saw-I some girl = I saw some girls.'

Another likely Arabic cognate is *jamee3* 'all' in which /j/ passed into /s/ and /3/ was dropped together with lexical shift. (Cf. *sum*, *same*, *syn-*, and *some*, which are formally similar but semantically different; all have similar Arabic cognates: *sum* and *jam3* 'sum, total' are almost identical cognates in which /j/ passed into /s/ and /3/ was dropped; *same* and *syn-* are identical cognates to Arabic *siyan* 'same' in one of which /n/ became /m/.)

Quite, which means 'free, leave, thoroughly' in Middle English (Harper 2012), derives from Arabic *qad* 'could, maybe, size, quantity, posture, grandeur'. As a particle, it may indicate a range of meanings from uncertainty, reduction and possibility to emphasis and certainty. For example,

a) *qad* ta-ktub.

'could she-write = She could/might write.'

b) *qad* katab-at.

'*certainly* wrote-she= She has written/did write.'

c) anta *qad*ha.

'you size-her= You can do it; you're as old as she is.'

In a), *qad* means *could, possible to* because it is followed by a present tense form. However, when a past tense form follows as in b), it indicates emphasis and certainty. In c), it indicates ability and/or sameness in age. The second meaning survived into *quite* where /d/ became /t/.

In English, two other words emanated from *qad*. The first is modal *could* 'possible, probable' as in *It could rain*, where /l/ is an insertion. In addition, *could* may derive from a reordered *laqad* 'certainly' which is synonymous with *qad*. The second is emphatic *do (does, did)* as in *It did rain* in which /q/ and /d/ merged. So it is all the more likely that *quite, do (does, did)* and *could* are cognates of *qad* in view of their similarity in form and meaning.

What about the formally similar *quit* and *quiet*? *Quit*, which means 'repay, reward, answer, acquit, stop, give up' (Harper 2012), has two formally similar but semantically different Arabic cognates, which are (i) *qaDa* 'pay back, leave' where /D/ became /t/ and (ii) a reversed *a3taqa* 'acquit, set free' in which /3/ was deleted. Likewise, *quiet* (Latin *quies*) comes from Arabic *qa3id* 'sitting, quiet' in which /3/ was dropped and /d/ became /t/ or *sakit* 'silent, quiet' in which /s & k/ merged into /k/.

Very (*verity, verify, verification, verily*), which originally means *true, truth* (Harper 2012), derives from Arabic *2aqq* 'truth' and related derivatives like *2aqeeqa(t)* 'truth, fact', *2aqeeq(i)* 'real', in which /2/, a voiceless pharyngeal fricative, passed into /v/ and /q/, a voiceless uvular stop, into /r/.

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

Both (*beide* in German), the only form that expresses duality in present-day English, is cognate to Arabic *ba3D* 'some, 3-9' or *bid3* 'some, 3-9, piece, cut' in which /3/, a voiced pharyngeal fricative, was deleted and /D/, a voiced alveolar-pharyngealized (emphatic) stop, passed into /th/ in English and /d/ in German. In addition, semantic shift was applied by narrowing down its meaning to 'two' in English and German.

Bit (*a bit, bite*) derives also from *biD3* 'piece, cut' above in which /D/ became /t/ and /3/ was deleted.

Few (*feawe* 'few, seldom, even a little' in Old English (Harper 2012) may be derived from Arabic *biD3* 'few' in which /b/ and /D/ merged into /f/ while /3/ passed into /w/. It might also be derived from Arabic *shai* (dim. *shuwai*) 'thing, a little' in which /sh/ became /f/.

Many (*much, more, most*) are grammatically related although they are used with different kinds of nouns such as count nouns (e.g., *many* books) and non-count nouns (e.g., *much* water). *More* and *Most* are used in the comparative and superlative degrees with adjectives, adverbs, and nouns as in *more/most* books, *more/most* beautiful, *more/most* quickly. Etymologically, these words are different (Harper 2012). *Many* (Old English *m(a/o)nig* 'much, crowd, multitude') derives from a reordered Arabic *majmoo3* 'collected, crowd' in which /j, m, & 3// became /g, n, & Ø/ in that order or from related derivatives such as a reversed *jam3, jamee3* (adj.) 'group, crowd, all', in which /j & 3/ merged into /g/ and /m/ split into /m & n/. *Much* (Old English *micel*, Middle English *muchel, mickle* 'great in amount or extent') may

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:

A Lexical Root Theory Approach

345

come from (i) a reordered Arabic *kamil* 'complete' in which /k/ turned into /ch/ or (ii) a reversed *jam* 'much' or *kam* 'many, quantity', in which /j/ or /k/ passed into /ch/. *More* (*most* in the superlative), which means 'greater, more, stronger, mightier' in Old English, is a direct and true cognate to Arabic *murr* 'strong, bitter'. Another possible Arabic cognate is *marra(t)*, pl. *miraar* 'once, time' as in *jameel marra* 'very/more beautiful' in Saudi Arabic.

Less (*least, little, belittle*), which comes from *laes* 'small' in Old English (Harper 2012), derives from either (i) a reversed Arabic *qaleel/aqal* 'little, small/less' in which /q/ passed into /s/ or (ii) a reversed Arabic *Saghir* 'small' in which /S/ passed into /s/ and /gh & r/ merged into /l/. As a negative suffix, *-less* (e.g., *helpless*) and the Arabic negative particle *laisa* 'not' are identical cognates; as a numerical expression, it derives from either (i) a reversed Arabic *aqal qaleel/aqal* 'little, small' in which /q/ passed into /s/ or (ii) *naqiS* 'minus, reduced' in which /n/ became /l/ while /q & S/ merged into /s/.

Little, which is unrelated to *less* (Harper 2012), derives from a reordered Arabic *qaleel* 'little, small' in which /q/ passed into /t/. In various Arabic accents, *qaleel* may be pronounced /ʔaleel, ghaleel, gileel, kaleel, jileel or dzileel/, which are commonly heard.

Such comes from its reversed Arabic cognate *kadha* 'such' in which /k & dh/ turned into /ch & s/ each. In spoken Arabic, the regional pronunciations *kaza* and *kida* are used in Syrian and Egyptian Arabic

whereas *chidh(e/i)* and *tsidhe* are common in various Syrian, Iraqi and Gulf Arabic accents.

Several comes from *separate* in Old English (Harper 2012), whose Arabic cognate is a reordered *faSal*, *faSeel* (n) 'separate, a group' where /r/ split from /l/. However, by analogy to *seven* (Jassem 2012a), it might derive from Arabic *sab3(at/een)* '7/70' in which /b & 3/ merged into /v/ while /n/ split into /r & l/; *seven(ty)* is often used to indicate multiplicity and frequency in Arabic, thus making it more likely.

A lot (*hlot* 'a chip or piece of wood used in drawing lots, luck' in Old English) is cognate to a reordered Arabic *al-3ood* 'a stick, a piece of wood' where /3 & d/ became /h & t/ each. Another possible cognate is (*al-*)*3iddat* 'several, number' in which /3/ turned into /h/ and /d & t/ merged.

4. Discussion and Conclusion

The above description and analysis has shown the adequacy of the lexical root theory for the analysis of the genetic relationship between determiners in Arabic, English, German, and French, all of which were found to be genetically related. With a shared vocabulary of 100%, this percentage means that they are dialects of the same language according to Cowley's classification. As a consequence, the main principle that states that Arabic and English are not only genetically related but also are dialects of the same language holds true. For example, the demonstrative pronouns *this/that* and the definite article *the*, the relative pronoun *that* were easily traced back to Arabic demonstrative *dha* 'this', which may function as a

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

definite, demonstrative, relative and genitive pronoun. Besides, the personal pronouns *they/it* stem from the same source as well (see Jassem 2012c). The indefinite articles in English, German and French, which derive from the numeral *one*, were also traced back to their Arabic cognate *awwal/oola* 'first, one'. Finally, *all* and *alle* in German as well as *(e)l(e)/la* in French, Spanish, and Italian were found to be true cognates to Arabic *al-* 'the'. All the other determiners had Arabic cognates also. The minor differences between such determiners are due to normal causes of phonetic, morphological and semantic change, especially lexical shift.

Thus, these findings agree with Jassem's (2012a) description of numeral words in Arabic, English, German, French, Latin, Greek, and Sanskrit which were found to belong not only to the same family but also to be rather dialects of the same language. It also supports his investigation of common religious terms (Jassem 2012b) and pronouns (Jassem 2012c) in such languages where the same patterns were replicated. In all, the percentage of shared vocabulary between Arabic and English, for instance, was 100%, which, according to Cowley's classification, means that they belong to or are dialects of the same language.

The last point warrants the question as to why such languages are not mutually intelligible. Jassem (2012a, 2012b, 2012c) discussed it at some length, to which this work lends further support. The main reasons for that were multidirectionality, cyclicity, and irregularity of sound change. Multidirectional sound change implies that, for example, the interdental consonant /th/ in Arabic *tha* 'this' turned into different sounds in different languages such as /θ/ in English *the*, /d/ in German *die* 'the, this', /t/ in

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

Russian *eto* 'this (m)', and /s/ in French *ce(tte)* 'this (m/f)' (see 3.2.1 above) (for Arabic variants, see Jassem 1993, 1994a, 1994b). Cyclic sound change signals that a particular word like *an* underwent more than one sound change in the course of its journey from its Arabic cognate *awwal/oola* 'one, first' to its current state in English, including (a) initial syllable deletion, (b) turning /l/ into /n/, and c) shortening or /n/-deletion (see 3.2.2 above). Irregular or lexical change entails that words were affected by the change differently. For example, the different forms of Arabic *tha/thih* 'the (m/f)' underwent different sound changes as far as /th & h/ are concerned (see 3.2.1 above). That is, /h/ became Ø in *the*, /s/ in *this*, and /k/ in *indicate*, *deixis*, *deictcs* while /th/ turned into /t/ in *tonight* and /d/ in *indicate*. In French, /h/ became /v/ as in *voici* 'here is/are' from Arabic *hatha* 'this' and *voila* 'there is/are' from Arabic *hauila* 'these are'. To this one can add lexical or semantic shift, a common linguistic process and a very significant factor as in the last French examples, where words shifted their reference or sense within the same domain (see below).

In relation to the applied procedures of analysis, they worked nicely and smoothly. First, the lexicological procedure showed that the lexical root was an adequate, analytic tool in relating determiners to each other. For instance, *the* (*this*, *that*, *these*, *those*, *indicate*, *indication*; also *they/it*) have been successfully traced back to their Arabic cognate *tha* 'this' by isolating the root *the* and ignoring the affixes *-t*, *-s*, and *-ation*. The etymology or historical origin and meaning of lexical items was found indispensable also. For example, *the* was originally a demonstrative pronoun *thai* 'this' (Harper 2012; Pyles and Algeo 1993: 157), whose Arabic cognate is *tha* 'this'.

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

Moreover, it showed the primacy of consonants and the marginality of vowels because the former are essential for meaning whereas the latter are rather phonetic and morphological in function. On the one hand, vowels link consonants to each other without which they would be impossible to pronounce; on the other, they signal grammatical categories such as number (singular and plural), case (nominative, accusative, genitive) and so on. For example, the vowels in *this*, *that*, *these*, and *those* in Modern English change to indicate number while the consonants remain constant. The same happens in Arabic such as *tha* 'this-mas.' and *thi(h)* 'this-fem.', etc.

The phonetic analysis was extremely important in relating determiners to each other because of the enormous changes which impacted Arabic consonants in particular in English and European languages as well as old and modern mainstream Arabic varieties themselves (e.g., Jassem 1993, 1994a, 1994b). The main sound changes that affected Arabic consonants here can be summed up as follows:

- (a) /dh/, a voiced interdental fricative, in Arabic *tha* 'this' changed to (i) /d/ in English *indication*, *deictics*, German *der*, *die*, *das* 'the, this', and French *du*, (ii) /s/ in *such* and French *ce(ette)* 'this (m/f)', and (iii) /f/ in *of*, *if* (see 3.2.1 above);
- (b) /ʔ/, a voiceless glottal stop, which was not shown in the transcription *awwal/oola* 'first', *ai* 'any', and *al* 'the' for being automatically used before every Arabic vowel and usually deleted in connected speech, was dropped in *a(an, any)*, *all* (and *alle* in German) (see 3.2.1-3 above);

- (c) /k/, a voiceless velar stop, in Arabic *thak* 'that' passed into (i) /t/ in *that*, (ii) /s/ in *those*, and (iii) /c(h)/, a voiceless palatal affricate, in *each*, *such* (see 3.2.1, 3.2.3 above);
- (d) /q/, a voiceless uvular stop, passed into (i) /k/ in *quite*, *could* (ii) /d/ in *do*, (iii) /s/ in *less*, (iv) /t/ in *little*, and (v) /r/ in *very* (see 3.2.3 above);
- (e) /h/, a voiceless glottal fricative, in Arabic *thih* 'this' changed to (i) /s/ in *this*, *these*, *those*, (ii) /v/ in French *voici* 'here is/are' and *voilà* 'there is/are', and (iii) Ø in *the* and in German and French demonstrative pronouns (see 3.2.1 above);
- (f) /ʔ/, a voiceless pharyngeal fricative, passed into /v/ in *very* (see 3.2.3 above);
- (g) /ʕ/, a voiced pharyngeal fricative, passed into (i) /g & y/ as in *many*, (ii) /v/ in *several*, and (iii) Ø in *acquit* (see 3.2.3 above);
- (h) /j/, a voiced palatal affricate, passed into /s/ as in *some* and /t/ as in *a lot* (see 3.2.3 above);
- (i) /D/, a voiced alveolar-pharyngealized (emphatic) stop, passed into (i) /th/ as in *both*, (ii) /f/ as in *few*, both from Arabic *ba3D* 'some', and (iii) /t/ as in *quit* and *a bit* (see 3.2.3 above);
- (j) /T/, a voiceless alveolar-pharyngealized (emphatic) stop, passed into /t/ as in *a lot* (see 3.2.3 above);
- (k) /d/ passed into /t/ as in *quite* (see 3.2.3 above);
- (l) /b/ passed into /f/ as in *few* (see 3.2.3 above).

All such sound changes occurred at all articulation dimensions of place, manner, and voice. That is, some consonants changed place, some manner,

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

some voice while others changed two or all features. For instance, the change from /dh/ to /d/ in *indicate*, *indication* and German *die* from Arabic *dha* 'this' involved place (from interdental to alveolar) and manner (from fricative to stop). The change of /k/ to /s/ in *those* from Arabic *thak* (*thok*) 'that (those)' included place (from velar to alveolar), manner (from stop to fricative), and voice (from voiceless to voiced). The change of /h/ to /s/ in English *this* from Arabic *thih* 'this' centred on place (from glottal to alveolar).

As to the vowels, all underwent different sound changes by exchanging values amongst one another, including fronting, backing, raising, lowering, centering, lengthening, shortening, diphthongization and smoothing. In fact, vocalic changes are very much simpler and less significant than the consonantal ones, which are the primary focus of this research (see 3.1 above).

Suprasegmentally, there was syllable deletion as in *the* from *hadhih/hadha* 'this' (see 3.2.1 above) and *a(n)* from *awwal* (or *oola*) 'one, first' (see 3.2.2 above),.

The above changes resulted in different kinds of sound change like assimilation, dissimilation, deletion, insertion, reversal, reordering, merger, split, duplication, mutation, shift, and so on. In addition, the operation of all the above sound changes was multidirectional, cyclic and irregular or lexical (see 3.1 above). All this entailed that the different forms of Arabic determiners in both classical and modern European languages such as *the/this* in English, *die* 'this (f.)' in German, *ce* 'this' in French, and *eto* 'this

(m)' in Russian are due to different courses of sound change. Jassem (2012a, 2012b, 2012c) reported similar processes.

Morphologically and grammatically, all such differences can be ignored altogether here without impacting the results of the final analysis adversely because affixes and categories do not alter the basic meaning of the root itself. For example, Arabic and English definite articles do not inflect for gender, number and case whereas German, French, and Spanish ones do. In all, the meaning is the same. However, the most important point is morphological and grammatical shift such as Arabic *tha* 'this (m)' which shifted to or split into *the* and *this* in English. Another interesting example is the shift of Arabic relative pronouns to demonstrative pronouns and genitive particles in French and Italian (see 3.2.3 above).

Finally, semantically, certain lexical patterns were noted. Semantic stability was evident in most determiners such as *a(n)* (French *un(e)*, German *ein(e/s)*), *this* (*that, these, those*), the cognates of all of which still retain the same or similar meanings in Arabic, English, German, and French. Semantic shift was noted in *the*, whose meaning or function shifted from 'this' to 'the'; in *a(n)* from 'one' to 'a/an'; in *all/alle* from Arabic 'the' to 'all' in English and German. In French *voici* 'here is' from Arabic *hadha* 'this' and *voilà* 'there is/are' from Arabic *hauila* 'these are' are such examples also. Lexical split took place in words like *the, this, that, these, those*, all of which came from Arabic *tha/thih* 'this'. To these can also be added *they, them, there, it* (German *es*, Latin *id*), and *she* (Jassem 2012c). Furthermore, the genitive or possessive prepositions *of* in English and *du* in French belong to the same group. That is, some are used as demonstratives whereas

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

some as pronouns. *Few* and *both* are another example which split from Arabic *ba3D* 'some' (see 3.2.3 above). *Quite*, *could*, and emphatic *do* all split from Arabic *qad*, which are all nearly identical in form and meaning (see 3.2.3 above). Lexical convergence was attested in *the* which might derive from either Arabic *tha* 'this (m)' or *thi(hi)/ti(hi)* 'the (f)' in which /h/ became Ø. Lexical multiplicity was attested in *the* from Old English *thai* 'this' which means (i) *they/it*, (ii) *this, these, those*, and (iii) *the*, which all derive from Arabic *tha* (also *thih*) 'this' in which /h/ became /s/ (see 3.2.1 above). *Some* derives from either Arabic *kam* 'many, some' or *jamee3* 'all' (see 3.2.3 above). Lexical change was evident in the use of *all* as a determiner in Modern English (see 3.2.3 above). Finally, lexical variability was manifested in the presence of variant or alternative words, which are utilized in different ways. For example, the determiners *the, this, these, and those* (also *to-* as in *tonight, tomorrow; indicate, deixis*) in English vary in their final consonants and vowels due to their different Arabic cognates from which they came (see 3.2.3 above). Jassem (2012a, 2012b, 2012c) reported similar patterns.

As regards the relational procedure which concerns the relationship between form and meaning, all the cognates of the above determiners are similar in both form and meaning: i.e., true cognates. For example, *the, this, that, these, those*, (also *they, it them, their, there*) are all related, which derive from the same Arabic source *tha/thih* 'this', to some of which lexical shift was applied. Some, however, are formally different but semantically similar such as *few, both* and *bit*, all of which derive from Arabic *bid3/ba3D* 'some, 3-9, piece, cut' (see 3.2.3 above). Another example is *all* v. *ail* and *ill*

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach

in English, which all derive from similar Arabic cognates. That is, *all* is from Arabic *al* 'the', *ail* and *ill* are from Arabic *3aleel* 'ill', *3ill(at)* (n) 'illness' in which /3/ was deleted. Notice how all such words have /l/ in common in both languages in addition to being monosyllabic. *Quite*, *could*, and *do* are a further example, all of which came from Arabic *qad* (see 3.2.3 above). *That*, *of*, and *with* stem from the same Arabic cognate *dhu/dhat* 'of, with, that has (m/f)': in *with* and *of*, there is reversal and the passage of /dh/ into /f/; *that* corresponds to the Arabic feminine genitive form, which are identical cognates (see 2.2, 3.2.1 above). Like *of*, *if* derives from Arabic *idh* 'if', which becomes *si* (cf. *ce* 'this') in French where /dh/ became /f/ in one and /s/ in the other. Some, however, are formally similar but semantically different such as *quite*, *quit* and *acquit*, which derive from Arabic cognates with the same qualities (see 3.2.3 above). Thus it can be seen that the formal similarities and/or differences between English words reflect those of their Arabic cognates.

5. Conclusion and Recommendations

The main points of this paper can be summed up as follows. First, the definite articles in English and German, the demonstrative pronouns in English, German, Latin, French, and Russian, the English relative pronoun *that* and personal pronouns *they/it*, the genitive prepositions *of* and *with* in English and *du/della* in French and Italian emanate from the same source—i.e., the demonstrative pronoun *tha*, whose identical Arabic cognate is *tha* 'this'. Furthermore, the definite article and demonstrative pronouns may combine in Arabic, French, and Italian. Secondly, the definite articles in

Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:

A Lexical Root Theory Approach

355

Arabic, French, Spanish, and Italian are real cognates. Thirdly, the indefinite articles in English, German, and French derive from the numeral *one*, which is cognate to a reduced Arabic *awwal/oola* 'one, first (m/f)' where /l/ became /n/. All the other determiners have true Arabic cognates. Therefore, all the above determiners in Arabic, English, German, French, and related languages are true cognates in the sense of having similar forms and meanings. Arabic can be safely said to be the origin of all such determiners in these languages. Jassem (2012a, 2012b, 2012c) offered some equally valid reasons for that to which the curious reader can be referred.

In conclusion, the lexical root theory has been found again applicable to and adequate for the analysis of the genetic relationship between determiners in Arabic, English, German, and French where Arabic was found to be their origin, indeed. To further consolidate this finding, this work agrees with Jassem's (2012a, 2012b, 2012c) calls for more and more research into all language levels and the application of such findings to grammar and language teaching, lexicography, translation, cultural (including anthropological and historical) awareness and understanding. This research area is an immensely huge and limitlessly fertile and virgin territory that may be investigated linguistically and non-linguistically. The results of such research will be extremely useful for the promotion of cross-cultural and international understanding and cooperation in enshrining and fostering a culture of peace, security, stability, harmony, and unity in the world through positive diversity, as a matter of fact.

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Language in India www.languageinindia.com

12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:

A Lexical Root Theory Approach

356

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12 : 11 November 2012

Zaidan Ali Jassem, Ph.D.

The Arabic Origins of Determiners in English and European Languages:
A Lexical Root Theory Approach