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The Arabic Origins of Number and Gender Markers in English, German, French, and Latin: A Lexical Root Theory Approach

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Abstract

This paper examines through the application of the lexical root theory the genetic relationship between number (plurality) and gender (femininity) markers in Arabic and English mainly besides German, French, Latin, and Greek. It shows that, converse to traditional views in comparative historical linguistics in which Arabic and English, for example, are classified as

members of different language families, such categories are related to and derived from one another, where Arabic may be their end origin. More precisely, plurality and femininity markers are shown to be identical cognates in all the above languages where they have the same or similar forms and meanings or functions, notwithstanding slight phonetic and morphological changes.

Keywords: Number, Gender, Arabic, English, German, French, Latin, Greek, historical linguistics, lexical root theory

1. Introduction

In comparative historical linguistics, English and Arabic are subsumed as totally different language family members. The former is Germanic, an Indo-European family branch which is divided into five sub-families: namely, the Germanic family (e.g., English, German), the Italic (e.g., French, Italian), the Hellenic (e.g., Greek), the Slavic (e.g., Russian), and the Indic (e.g., Sanskrit, Kurdish, Persian). The latter is a Semitic family member, which is split into several branches which include Arabic, Hebrew, Syriac, Aramaic, etc., with the largest living language in the group being Arabic (for a survey, see Crystal 2010: 308; Campbell 2006: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94).

Jassem (2012a-e) strongly contested and rejected that classification. Instead, he showed very clearly that Arabic is more than genetically related to such languages. More precisely, in his (2012a) investigation of all the numeral words in Arabic, English, German, French, Latin, Greek and Sanskrit, he found that they all use the same or similar words in general. In other words, all the numeral words from *one* to *trillion* 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 in context such as *Hallelujah, God, Anno Domini, Christianity, Judaism, ruthful, welcome, worship, solemnity*, and so on, which were again found to have true Arabic cognates. For instance, *Anno Domini* (AD) is cognate to Arabic *3aam* 'year' *daiyaan*, *daana* (v) 'dominator, to be subdued to' through different sound changes; *Hallelujah* is a 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 both independent and suffixed personal pronouns in Arabic, English, German, French, Latin and related languages are true cognates, which descend from Arabic directly. Jassem (2012d) investigated determiners such as *the, this, an, both, a lot, very* in English, German, French, and Latin which were all found to have true, identical Arabic cognates. Finally, Jassem (2012e) established the genetic relationship between verb *to be* forms in those languages and Arabic, which may be their source or end origin.

In his studies, the lexical root theory was used as a theoretical framework, which has been proposed by Jassem (2012a-e) 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, personal pronouns, determiners, and verb *to be* forms. The name derives from the use of the lexical (consonantal) root of the word in examining genetic relationships between words such as the derivation of *rewritten* from *write* (or

simply *wrt)* and Arabic *maktoob* 'written' from *katab* (*ktb*) 'write'. Historically, this method was successfully and prolifically utilized in the monumental works of the classical Arabic lexicological tradition founded by Al-Khaleel bin Ahamd Al-Faraheedi and adopted by all his successors all the way down to Ibn Manzour, considered to be its culmination (for a survey, see Abdultawwab 1999: 227-89).

The lexical root theory is simple in its outline, which has been fully described and refined in the above works. To economize on space and avoid repetition, below is a swift summary, nonetheless. In brief, it comprises a construct or principle and four practical procedures for analyzing lexical roots. The theoretical principle states that Arabic and English as well as (Indo-)European languages of all branches are not only genetically related but also are directly descended from one language, which may be Arabic in the end. In fact, it claims in its strongest version that they are all dialects of the same language. The applied procedures include (i) a lexicological procedure, (ii) a 'tripartite' linguistic procedure, (iii) a relational procedure, and (iv) a comparative historical procedure. The first selects word fields (plural and feminine markers here) and strips them of all affixes prior to analysis; the second carries out a phonetic (relating sounds to one another), morphological-cum-grammatical, and semantic analysis of words; the third considers the relationship between form and meaning; and the last compares word meanings among languages on a historical basis. (For a fuller outline, see the above-cited works and section 4 below.) In the following analysis, all the above procedures will be utilized with different degrees of focus, though.

This paper applies the lexical root theory proposed in Jassem (2012a-e) to the investigation of number and gender markers in Arabic, English, German, French, Latin, and Greek to show their genetic relationship to each other and/or their descent and derivation from Arabic cognates, which may be their end origin. It has five sections: introduction, data, results, discussion, and conclusion**.**

2. The Data: Number and Gender

The data consists of number and gender markers in English, German, French, Latin and Arabic. Number refers to singular and plural while gender to masculine, feminine and neuter. The focus will be mainly on plural noun forms and feminine gender markers, though.

2.1 Number and Plurality

2.1.1 In English, German, French and Latin

The plural in English can be regular and irregular. However, regular plural is the most common in which the morpheme or grammatical ending *–s* is attached or suffixed to nouns such as *books*, *horses*. Irregular plural forms are less common such as the addition of *–en* as in *ox - oxen*, *brother - brethren*, *child - children*, *fox – vixen*, *cow -kine* or vowel shift as in *m(a/e)n*, *wom(a/e)n*, *foot/feet*, *tooth/teeth*. All developed from three main plural suffixes in Old English (Pyles and Algeo 1993: 110; Baugh and Cable 1993: 55). For masculine plural, *-as* (e.g., *stan-as* 'stones ') and *–an* (e.g., *hunt-an* 'hunters' were used while *–a* (e.g., *gief-a* 'gifts (f.)') for feminine plural. Later, *-s* was generalized to all.

In German, noun plural is gender-based with five types.

First, monosyllabic masculine and feminine nouns add *–e* as in *Hund*/*Hunde* 'dog(s) (m)', *Hand/Hände* 'hand(s) (f)'; some masculine nouns have umlaut (vowel change) plus *–e* as in *Zahn/ Zähne* 'tooth (m.)'; others with certain endings like *–er, -el, -en* add nothing as in *Dichter* 'poet(s) (m.)'. Secondly, masculine and neuter nouns add *–er* or umlaut plus *–er* as in *Mann/Männer* 'm(a/e)n (m.)', *Kind/Kinder* 'child(ren) (n)', *Haar*/*Haare* 'hair (n.)', *Buch/Bücher* 'book(s) (n.)'; other neuters add nothing as in *Mädchen* 'girl(s)'. Thirdly, feminine nouns add *–(e)n*, for example, *Frau(en)* 'wom(a/e)n', *Freundin(nen)* 'female friend(s)', *Übersetzung(en)* 'exercise(s)', *Schwester(n)* 'sister(s)'; some masculine nouns may add *–en* also as in *Mensch(en)* 'the human(s) (m.)', *Student(en)* 'male student(s)', *Freund(en)* 'male friend(s)', Other feminine nouns have umlaut plus *–e* as in *Hand/Hände* 'hand'. Fourthly, certain nouns of all genders add nothing as in *Mutter/Mütter* 'mother(s)', *Garten/Gärten* 'garden(s) (m.)', *Fenster* 'window(s) (n.)'. Finally, Foreign loans of all genders end in *–s* as in *Kino(s)* 'cinema(s) (n.)', *Kamera(s)* 'camera (f.), and *Chef(s)* 'chef (m.)' (Bauer 2012). In short, Masculine nouns add *–e*, umlaut (vowel change) plus *–e(r)*, or nothing; neuter nouns add *–e*, (umlaut plus) *–er*, or nothing; feminine nouns add *–(e)n* or umlaut plus *–e* (Deutsched 2012).

French regular plural nouns add *–s* as in *homme(s)* 'm(a/e)n', *chaise(s)* 'chair(s)', *le(s)* 'the (pl.)', *il(s)* 'he (they), *elle(s)* 'she (they). Irregular plural is less common where –x may be added to certain nouns which end in certain letters such as *cheval* v. *chevaux* 'horse(s)', *chateau(x)* 'castle(s)', *feu(x)* 'fire(s)' (Lawless 2012).

Latin noun plurals are gender- and case-based. In the nominative, masculine singular nouns end in *–us* but in *–i* in the plural such as *filius* v. *filii* 'son', *alumnus* v. *alumni* 'graduate',

stimulus v. *stimuli*; feminine singular nouns have *–a* but *–e* in the plural as in *formula* v. *formulae*, *alumna* v. *alumnae*; finally, neutral singular nouns end with *-um* but *–a* in the plural like *stratum* v. *strata*, *datum* v. *data*. Other endings are used in the other plural cases, the commonest of which are *–is/-os* in the dative, accusative and ablative. In the genitive, *-orum* is used (Wikipedia 2012). In short, Latin plural nouns attach the vowels *–i* (m.), *-e* (f.), or *–a* (n.) in the nominative but *–is/os* in the accusative, dative and ablative. Such markers may be used in foreign loans in English, German, and French, known as irregular plural (Wikipedia.com 2012).

Greek plural nouns end in *–a* as in *criterion, criteria, phenomenon, phenomena*; *–ta* as in *stigma, stigmata*; or *–(a/o/e)s* (Wikipedia.com 2012).

2.1.2 Plurality in Arabic

In Arabic, plurality is gender-based and may be regular and irregular, each of which has various ways of forming it. First, regular or 'sound' feminine plural is formed by adding the suffix *–aat* mainly, for example, *ward(aat)* 'rose(s)', *sitt(aat)* 'lad(ies)', *kaas(aat)* 'glasses', *muthallath(aat)* 'triangle(s)'. The suffix may also be added to other masculine 'diminutive' nouns such as *walad* 'boy' v. *wulaid(aat)* 'little child(ren)', *kitaab* 'book' v. *kutaiyeb(aat)* 'booklet(s)' or collective nouns like *nu3aim(aat)* 'tribe's name', *rajul* 'man' v. *rijaalaat*, *rijjaalat* 'men, strong men', *khaiyaal(at)* 'horsem(a/e)n', *2aSSaad(at)* 'harvester(s)', *raami* v. *rumaat* 'soldier(s)'.

In speech, the suffix *–at* may be pronounced */a(h)/* in the standard (or */–e(h)* or *-i/* in the vernacular) at pause in most of the above masculine noun examples, e.g., *khaiyalat* 'horsemen', *khaiyala(h), khaiyale(h),* or *khaiyali.* In addition, in certain

northern (especially Saudi 'Anazi') Arabic varieties, the feminine plural marker *–aat* as in *banaat* 'girls' is *banaah* 'girls' as my late father, may Allah bless his soul, once joked, which later my Qassim University Saudi students, Ahmad Al-Rubaian and Meshari Al-Anazi, confirmed, further adding that even *banai* 'girls' is also common. Similar forms may even occur in the standard like *2aiya(t)* 'snake' v. *2aiyaat* (pl.) and *2ayaya* (pl.).

Secondly, regular (sound) masculine plural is formed by affixing *–oon* in the nominative or *–een* in the accusative case, for instance, *saalim(oo/ee)n* 'safe one(se)', *kaatib(oo/ee)n* 'writer(s)'. Furthermore, the dual in Arabic is exclusively made by attaching the suffix *-aan* (nominative) or *–ain* (accusative) as in *walad(aan)* 'one/two boy(s)', *jidaar(aan)* 'one/two wall(s)'.

Irregular plural, which is usually called *broken 'restructured' plural*, applies to both genders. Some masculine nouns have vowel shift such as *jidaar* v. *judur* 'wall(s)', *walad* v. *awlaad* 'boy(s); some have vowel shift and add *–a* as well like *qateel* v. *qatla* 'killed one(s)', *kasool* v. *kaslaa/kusalaa* 'lazy one(s)'; others add *–aan* together with vowel shift as in *jidaar* v. *judraan* 'wall(s)', *walad* v. *wildaan* 'boy(s)', *jaar* v. *jeeraan* 'neighbour(s)'. In feminine nouns, *-ee* is suffixed together with vowel shift as in *jariya(t)* v. *jawaree* 'girl(s)', *badiya(t)* v. *bawadee* 'desert(s)', *laila(t)* v. *layalee* 'night(s)'; sometimes, *-(aa/ee)n* is added alongside of vowel shift as in *3aroos* 'bride(groom)' v. *3irsaan*; *nisaa* 'women (no singular form)', *niswaan, nasaween, niswa(t)*.

It is worth noting that Arabic words may have *plural of the plural*. For example, *jidaar* 'wall' has two: *judraan, judur*; *kaatib* 'writer (m.)' may have three plurals: *kaatiboon, kuttaab, katabat*; *walad* 'boy' has four: *awlaad, wildaan, wildat, wild*; *rajul* 'man'

may have five: *rijaal, rijaalaat, rijajeel, rijlaan, rawajeel*; *nisaa* 'women' has four: *niswa(t), niswaan, nasaween*.

2.2 Gender and Femininity

2.2.1 Gender Suffixes in English, German, French, and Latin

Although some Modern English nouns may be masculine such as *father, son*, feminine such as *mother, daughter*, and neuter such as *tree, dog*, gender is not grammatically important. However, certain morphemes indicate feminine gender including:

i) *–a*, e.g., *Paul - Paula, Patrick – Patricia, Carl – Carla*; other nouns of this type have no masculine forms such as *Fiona, Sabrina, Monica, Amanda (Mandy);*

ii) *-ette* as in *Henry* v. *Henriette/Henrietta, Mervin* v. *Mervette, Charles* v. *Charlotte, cigar* v. *cigarette, Rosett(e/a);*

iii) *-ess*, e.g., *poetess, princess* It developed from the above morpheme as using *–ette* here would sound very odd, indeed;

iv) *–(i/e)n(e/a)* such as *Joseph* v. *Josephine; Catherine; Charles* v. *Charlene; Maureen, Doreen; Sabrina, Fiona, Tina, Lina*, etc.

German has three genders: masculine, feminine and neuter. Although it is difficult to say which gender a word is, certain suffixes are used for the purpose. As to feminine gender, there are certain suffixes that are invariably feminine, including:

i) *Universität* 'university', ii) *Feiheit* 'freedom',
iii) *Schnelligkeit* 'speed', iv) *Freundschaft* 'frienship',
v) *Uberzetsung* 'exercise', vi) *Musik* 'music', and
vii) *Industrie* 'industry'.

Others are usually feminine such as:

viii) *–in* as in *Freund* 'male friend' v. *Freundin* 'female friend'; *–en* may also be used in verbs, though not exclusively, as in *Sie singen* 'you (m. & f.) sing';
ix) *-e* as in *die* 'the (f.)', *Pistole* 'pistol',
x) *-ei* as in *Partei* 'party', etc. (Bauer 2012).

In short, feminine nouns may end in *e*-type vowels, *-en*, or *–t* while masculine and neuter nouns are more open although the former may end in *–er* and the latter in *–o*.

French nouns are either masculine or feminine (Lawless 2012). Like German, although it is difficult to tell which gender a noun may be, certain generalizations do occur such as directions being masculine (e.g., *l'est*, *l'ouest*, *le nord*, and *le sud*), most sciences being feminine, etc. Nonetheless, most French feminine nouns end in *–e*, for example, *avocat* v. *avocate* 'lawyer', *invité* v. *invitée* 'guest'. Irregular feminine gender ends in *–en* for the masculine and *–enne* for the feminine as in *gardien* v. *gardienne* 'guard'. The definite article is gender-marked- i.e., *le* (m), *la* (f.), *les* (pl.) (see Jassem 2012d).

In Latin, nouns may be masculine, feminine and neuter, which interact with number and case in different ways. In the nominative, masculine singular nouns end in *–us* (e.g., *filius* 'son', *stimulus*), feminine nouns in *–a* (e.g., *femma* 'female', *formula*) and neutral nouns in *–um* (e.g., *pomum* 'apple', *datum* 'date', *curriculum*). These nouns form their plurals in distinct ways as well, as has been shown in 2.1 above.

2.2.2 Gender Suffixes in Arabic

Arabic has two genders: masculine and feminine. Although there are no specific suffixes to mark either gender consistently, some are gender-specific. First, feminine gender is usually signaled by using the following suffixes:

i) *–at* is the commonest and most productive, e.g., *kaatibat* 'female writer', *rafeeqat* ' female friend', *Fareedat* 'proper name', *Ameenat* 'proper name' (cf. *Amanda, Mandy*). Deleting *–at* renders the same noun masculine;

ii) *-at* and *-a* (together with vowel shift) may vary in certain proper nouns such as *Saleemat* or *Salma* 'safe female', *Safiat* or *Safaa* 'pure female', *Kareemat* or *Karma* 'generous female'. Also, *-a* is used in such gender-based word pairs as *aswad/sawda* 'black (m./f.)', *abyaD/baiDa* 'white (m./f.)'.

In speech, /-at/ may be said in such a way that /t/ is regularly deleted or turned into /h/ at pause while /a/ becomes /e or i/, e.g., *Safia(t)* → *Safia(h)* → *Safie(h)* → *Safii*, depending on accent.

iii) *-na*, called feminine /-n/ in Arabic grammar, may be used in certain Arabic verb forms to indicate feminine gender, e.g., *yaktubna* 'they (f. pl.) write', *katabna* 'they (f. pl.) wrote', *uktubna* '(you (f. pl.)) write!'. For masculine gender, the form *–oon* is used such as *yaktuboon* 'they (m. pl.) write', *katab-oo* 'they (m. pl.) wrote'.

As to masculine gender, two suffixes are used which are:

iv) *–aan* as in *far2aan* 'happy man', *kaslaan* 'lazy person' *3ashqaan* 'loving man', to which *–at* can be added to render them feminine, e.g., *kaslaan(at)* 'lazy female'.

v) *–at* in (a) proper names as in *shawkat, 2ikmat, 3izzat, rif3at, Safwat, mid2at, barakaat*, (b) intensive or emphatic nouns such as *3allamat* 'great scholar' (cf. *3aalim* 'schoar, scientist'), *fahhamat* 'great thinker' (cf. *faahim* and *fahmaan* 'understanding'), and (c) certain masculine plurals as in *rijjaalat* 'strong men' (cf. *rijaalaat* '(loyal) men' with

long /aa/). In speech, /t/ is realized in full in (a) while in (b) and (c) the above rule applies.

3. The Results

The data shows that all plural and 'feminine' gender markers and forms in English, German, French and Latin have true Arabic cognates. As to the plural, the following results emerged:

i) The *s*-plural marker in English, German, French, Latin, Greek, and the Arabic *t*-plural suffix are true cognates where /t/ developed into /s/ (through /h/ perhaps). Greek *-ta* and Arabic *–at* are identical cognates (see 2.1-2 above).

ii) The *n*-based plural suffixes in English, German, and Arabic are identical cognates (see 2.1-2 above).

The plural marker *–er* in German can be considered a sound change affecting *–en* in which /n/ turned into /r/. That is, both are variants of the same plural marker. What further substantiates this view is the English suffix *–an* as in *European, African* which is also derived from the same source as in Arabic *kaslaan* 'lazy one'.

iii) The vowel-based plurals such as the use of *–a, –e* and *–i* in Latin, (English, German, French), and (irregular plurals in) Arabic are true, identical cognates (see 2.1-2 above).

As to gender, all the morphemes, markers or suffixes have true Arabic cognates.

i) The *t*-based feminine suffixes like *–ette* in English and French and *–tät, -heit* in German and the Arabic feminine suffix *-at* are identical cognates (see 2.3.1-2 above). Recall that the Arabic suffix may be pronounced with /t/ and /h/ at pause, which means that German *-heit* combines both in one pronunciation, though in reverse.

The English derivational suffixes *–ity* as in *activity, university* and *–ite* as in *plebiscite, erudite* as well as their German and French counterparts derive from the same Arabic suffix to which they are identical cognates. A similar story happens in verbs (see Jassem 2012c).

ii) The *s*-based feminine morpheme *-ess* as in English *princess* might be considered a sound change affecting *–ette*, where /t/ developed into /s/ (via /h/ perhaps). Thus its relationship to Arabic *–at* is clear. A similar situation happens in verbs (Jassem 2012c). Alternatively, it could have evolved, though less likely, from the suffixed second person feminine pronoun *–ki* which may be pronounced as /ch, sh, ts, or s/ in certain Yemeni, Saudi, Syrian and Iraqi Arabic varieties, amongst others (Jassem 2012c, 2012d).

The Latin suffix *–us* developed from the same Arabic suffix *–at* where /t/ (or */h/* when pronounced at pause) changed to /s/. It may signal (i) feminine gender in the main as in *tharwat* 'wealth', *shjarat* 'tree' and (ii) masculine singular and plural as in *3allamat/fahhamat* 'great scholar', *Safwat* 'proper name (m.), *rijjaalat* 'strong men'.

iii) The vowel-based feminine suffixes like Latin and English *–a*, French *-e*, German *–e*, *-ei*, and *-ie*, and Arabic *–a(t)* and *-ee* are identical cognates (see 2.3.1-2 above). Recall that in speech /-at/ loses /t/ or turns it into /h/ at pause while /a/ becomes /e/ or /i/: i.e., *-at* (e.g., *lailat* 'night') → *-a(h)* (e.g., *laila(h)*) → *-e(h)/-i* (e.g., *laile(h)/laili*).

iv) The *n*-based feminine gender markers like English *–(i/e)n(e/a)* as in *Josephine, Irene, Tina*, German *–in*, French *–ne*, and the Arabic morpheme *–an/-ana(t)* (or 'feminine' *–na* in verbs) are identical cognates in which /t/

is always deleted or turns into /h/ at pause while /a/ changes to /e or i/ as has just been stated (see 2.3.1-2 above): i.e., *-anat → -ana(h) → ane(h)/-ani*. For example, *kaslaanat* 'lazy female' → *kaslaanah* → *kaslaan(e/i)* or *kaslen(e/i)*, depending on accent. This leads one to confirm that *–an* and *–(i/e)n(e/a)* correspond to Arabic *–an/-anat*: i.e., the former is originally masculine, the latter feminine.

The Latin suffix *–um* could have evolved from either (i) the singular masculine (also indefinite singular) Arabic suffix *–an* as in *kaslan* 'lazy (m)', *kitaab(a/u/i)n* 'a book', where /n/ turned into /m/, or (ii) the 'southern Saudi Arabic' definite article *am* as in *am-shams* 'the-sun' and *am-qamar* 'the-moon', though with a shift in position (see Jassem 2012d).

4. Discussion

The foregoing investigation of plurality and gender markers in English, German, French, Latin, Greek, and Arabic has shown the adequacy of the lexical root theory for the analysis of their genetic relationships where all were found to be closely related. The percentage of shared markers was 100% which means that they are dialects of the same language according to Cowley's (1997: 172-173) classification. Consequently, the main lexical root theory principle that states that Arabic, English, German, French, Latin, and so on are not only genetically related but also are dialects of the same language stands the test and holds true. For example, all the different plural and feminine markers were easily traced back to true Arabic cognates. The minor differences between such forms are due to normal causes of phonetic and morphological change.

Thus, these findings support Jassem's (2012a) description of numeral words in Arabic, English, German, French, Latin,

Greek, and Sanskrit which were found to be rather dialects of the same language. They also back up his investigation of common religious terms (Jassem 2012b)**,** pronouns (Jassem 2012c), determiners (Jassem 2012d), and verb *to be* forms (Jassem 2012e) in such languages in which the same patterns were replicated. In all, the percentage of shared vocabulary or forms between Arabic and English, for instance, was 100%, which, according to Cowley's classification, means that they belong to the same language- i.e., dialects.

As to the four applied procedures of analysis, all worked neatly. First, the lexicological procedure showed that the lexical (consonantal) root was an adequate, analytic tool in relating number and gender markers to each other. For example, English *–(e)s, -ette*, German *–(e)n*, and French *-e* have been successfully traced back to their Arabic root cognates and related derivatives by focusing on or isolating the root 'consonants' and overlooking the vowels. This is because consonants are more essential for meaning than vowels are in general (cf. Jassem 2012a-e). The etymology or historical origin and meaning of morphemes were found very useful also. For example, English *s*-plural came from *-as*, one of three such suffixes in Old English, which was later generalized to all. Its Arabic cognate is *–at* where /t/ became /s/.

The phonetic analysis was very indispensable in relating the above markers to each other owing to the enormous changes that affected 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) /t/ in Arabic *–aat* changed to (i) /s/ in English, German, French, and Latin and (ii) /h/ (or (iii) Ø) in spoken Arabic at pause (see 2.1.2 above);

(b) /n/ in Arabic *-aan* passed into /r/ as in English and German *-er* (see 2.1-3 above);

(c) Vowel shift like fronting, backing, raising, lowering, centering, lengthening, shortening, diphthongization and smoothing occurred in all languages (see 2.2-2.4 above); for example, consider the journey of the Arabic feminine suffix *ana(at)* (also pronounced /eit, e:t, -o:t/ in certain Syrian Arabic accents) into English *–(e/i)n(e/a)*, where the low central long vowel /aa/ became a short low /a/ as in *Tina* or mid front /e/ (later dropped) as in *Irene* (see 3. iv) above). In general, vocalic changes were simpler than the consonantal ones (Jassem 2012a-e).

Morphologically and grammatically, all the inflectional morphemes (affixes) of this study had Arabic cognates (cf. Jassem 2012a-e).

Finally, certain semantic or functional patterns were noted. Morphological stability was evident in all plural and gender forms like *s*-based forms in English, French, German, which still retain the same or similar meanings or functions as their Arabic cognates *–a(a)t* (2.4 above). Morphological shift was noted in Arabic *-aan* '-er', whose meaning or function shifted from masculine noun marker to nominal marker in English and plural marker in German. Morphological split took place in Arabic *–aat* in signaling both feminine and plural markers; it did the same in English as in *princess*, *Rosette*, and *s*-plural as in *books* where /t/ became /s/. Lexical convergence occurred in *–ine/-ene/-an* which might derive from (i) Arabic *–ana(t)* 'feminine suffix' in which /t/ was dropped or (ii) feminine verbal *–an*.

Morphological multiplicity was attested in all *n*-forms which may function as (i) a plural marker, (ii) feminine marker, and (iii) verbal marker. Morphological change happened in the overgeneralization of *s*-plural in English to all genders and cases. Finally, morphological variability was evident in the presence of several plural and gender variants, which are utilized in different ways in all the languages above. For example, the feminine suffixes *–a, -ette, -esse, -ene,* etc. in English vary formally due to their different Arabic cognates from which they came (see 2.1-2.4 and 3. above). Similar patterns were reported in Jassem (2012a-e).

As regards the relational procedure or the relationship between form and meaning, all the cognates of the above plurality and femininity markers are similar in both form and meaning: i.e., true cognates. For example, vowel-based plurals in all, *t*-based feminine gender in Arabic and English, *t*-plural in Arabic and Greek, *n*-based forms in Arabic, German, and French are true cognates, which are all related in form and meaning, with Arabic being their main origin (see 3. above); some underwent morphological shift, however. Some are formally different but semantically similar such as English *-ette* and *–esse* both of which derive from Arabic *–at* (see 2.4 and 3. i) above). Formally similar but semantically different markers were not attested here although other words do occur such as *it* v. *-ette*, both of which have Arabic cognates (see Jassem 2012c). Thus it can be seen that the formal similarities and/or differences between English words, for example, are due to their Arabic cognates and/or the sound changes befalling them.

In light of the above, therefore, all the foregoing number and gender markers in Arabic, English, German, French, Latin, and Greek are true cognates in the sense of having similar forms and meanings. Arabic can be safely said to be their origin all. Jassem (2012a-d) offered some equally valid reasons for that to which the curious reader can be referred. For example, Arabic has multiplicity and variety in the sense that it has the above mentioned plural and gender markers and many more whereas each of the other languages may have two or three for each type. Put more simply, Arabic plural and gender markers accommodate and include all the methods used in English, German, French, Greek, and Latin put together. Furthermore, Arabic is structurally more free and open where affixes can be prefixed, infixed and suffixed to words, just like prefabricated structures that can be adjusted according to demand. Take the plurals of *walad* 'boy'- viz., *awlaad, wild, wildaan, wildat, wulaidaat*, where the root *wld* only remains constant while all else may change. In contrast, *boy(s)* in English or *Kind(er)* in German, for example, can only suffix the plural markers; they are closed and fixed. Therefore, due to their variety, multiplicity and openness, Arabic suffixes are the original cognates of all such forms in English, German, French, and so on.

5. Conclusion and Recommendations

The different plural and gender markers in English, German, French, Latin, Greek, and Arabic were found to be genetically related to one another, forming true, identical cognates (see 3. for a listing). The main conclusions of this paper can be summed up as follows.

i) The *t*-based Arabic gender and plural morpheme is an identical cognate to *s*- and *t*-based morphemes in English, German,

French, and Latin. As a rule, one can state that inflectional (and derivational) Arabic /t/ changes to /s/ in all the above languages unless they look the same formally (cf. Jassem 2012c).

ii) The *n*-based Arabic morpheme is an identical cognate to *n*- and *r*-based morphemes in English, German, and French. As a rule, it can be stated that inflectional Arabic /n/ may change to /r/ in all such languages unless they have the same form.

iii) The vowels seem less amenable to rules, which is why they are of less significance in this research. However, Arabic /a/ changes to /e or i/ in feminine nouns and plural ones in English, German, French, and Latin unless the suffixes are the same in form.

In summary, the lexical root theory has been applicable and adequate for the analysis of the genetic relationship between gender and number markers in Arabic, English, German, French, Greek, and Latin where Arabic was found to be their origin, indeed. To further corroborate this finding, Jassem's (2012a-e) calls for further research into all language levels like pronunciation, grammar, and vocabulary and the application of such findings to language teaching, lexicology and lexicography, translation, cultural (including anthropological and historical) awareness and understanding are very strongly backed up. It is a research area which is extremely interesting, vast, fertile, and, above all, useful. Its results will hopefully help unite a deeply disunited world where learning a language and, consequently, adapting to a culture may become easier and easier in the end.

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