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

Zaidan Ali Jassem

Abstract

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

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

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1. Introduction

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

On the lexical level, eight studies have successfully traced the Arabic origins of English, German, French, Latin, Greek and Sanskrit numeral words (Jassem 2012a), common religious terms (Jassem 2012b), *water* and *sea* terms (Jassem 2013d), *air* and *fire* terms (Jassem 2013e), *celestial* and *terrestrial* terms (Jassem 2013f), *animal* terms (Jassem (2013g), *body part* terms (Jassem 2013h), and *speech* and *writing* terms (Jassem 2013i). Morphologically, three studies established the Arabic origins of English, German, French, Latin, and Greek inflectional 'plural and gender' markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (Jassem 2013b). Grammatically, three papers described the Arabic origins of English, German, French, Latin, and Greek personal pronouns (Jassem 2012c), determiners (Jassem 2012d), and verb *to be* forms (Jassem 2012e). Phonologically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: i.e., the glottals, pharyngeals, uvulars, and velars. In all the papers, the phonetic analysis is essential, of course.

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

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2. Research Methods
2.1 The Data

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

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

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

2.2 Data Analysis
2.2.1 Theoretical Framework: The Lexical Root Theory

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

2.2.2 Statistical Analysis

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

3. Results

After via Old English *of* 'off' and comparative *–ter* from Arabic *ithra* 'after'; /th/ split into /f & t/.

Age *(aged)* from Arabic *2ijja(t)* 'year' via /2/-deletion or *3ajz, 3aajiz* 'ageing' via /3, z, & j/-merger (cf. **aegis** from Arabic *jaah, wajh* 'dignity, honour, face' where /h/ became /s/).

Ago from Arabic *jai* 'coming' via lexical shift and turning /j/ into /g/ (cf. **go** from Arabic *jaa'* 'come' via lexical shift.)

Always via Old English *ealne weg* 'all the way' from Arabic *al wijha(t)* 'the way' where /j & h/ merged into /y/ besides lexical shift or *(h)al-2az* '(this) the- time, now' via lexical shift, reordering, and turning /2/ into /w/.

Ancient via French *ancien* 'old' and Latin *ante* 'before, old' from Arabic *qadeem (at)* 'ancient'; reordering and turning /q & m/ into /sh & n/ applied.

Anon via Old English *on an* 'into one' from Arabic *aan(ian)* 'now, time' or *awal(an)* 'one, first' via reordering and turning /l/ into /n/ (Jassem 2012a).

Annual *(annum, biennial, perennial)* via Latin *annum* 'year' from Arabic *3aam* 'year' via /3/-deletion and /m/-mutation into /n/ or *sana(t)* 'year'

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via /s & n/-merger.

Antique *(antiquity, antiquated)* from Arabic *3ateeq* 'old' via reordering and /3/-mutation into /n/ (see Jassem 2013c).

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

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

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

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

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

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

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

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

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

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

Complete *(completion)* via Latin *complere* (*com* 'with' + *plere* 'fill') from Arabic *mala'* 'fill' where /m/ became /p/ or *kaamil(at)* 'complete' via

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/p/-insertion or split from /m/.

Continue *(continuity, continuation, continuous)* from Arabic *da(w)ama* 'last, continue'; /d & m/ developed into /t & n/.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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tolerate'; /T & q/ became /d & r/).

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

Early from Arabic *awwali* 'first, one'; /r/ split from /l/ (Jassem 2012a).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

History *(historic, historian, historicity)* from Arabic *'usToora(t)*, *'asaaTeer*

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'story, myth'; /'/ developed into /h/ (Jassem 2013h).

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

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

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

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

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

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

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

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

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

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

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

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

Last see **late**.

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

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

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

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

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

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

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

As to the months of the year, some celebrate religious festivals, some commemorate great rulers, others are simply numerical. On the other hand, Arabic months are two or three types: an obsolete pre-Islamic set and two current ones: one lunar (Islamic)

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and one solar. A closer look shows that there are similarities between all as follows.

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

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

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

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

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

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

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

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'sky' via lexical shift and turning /sh/ into /j/; *ya3la/3ali* 'high, proper name' via /3/-loss (cf. *ailool* 'September' via lexical shift; *Elias* 'a prophet's name').

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

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

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

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

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

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

Next via Old English superlative for *neah* 'nigh, near' from Arabic *na2wa,*

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naa2 'toward, near' /2/-mutation into /k (h)/.

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

Nowadays see **now** and **day**.

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

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

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

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

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

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

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

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

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

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

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'yesterday' in which /2/ became /v/.

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

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

Second *(secondary)* from Arabic *saa3at* (dim. *suwai3(een)at*) where /3/ became /k/ or *thania(t)* 'second' via /th/-split into /sk/ and /t/-mutation into /d/ (Jassem 2012a).

Season via Latin *serere* 'to sow' from Arabic *zara3, zar3an* 'to sow' via /3/-loss or *mausim, wasmi* 'season' via reordering and /m & m/-merger into /n/.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then *(than)* from Arabic *thumma* 'then' where /m/ became /n/ or *ith(in)*

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'then, at that time' as in *waqta-ithin* 'time-then: i.e., at that time'.

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

Till *(until)* from Arabic *Teel(at), Tuwaal* 'length, during' and *fala2* 'cultivate; (time) persistence' where /f/ became /t/ and /2/ was dropped.

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

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

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

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

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

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

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

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

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

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

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

4. Discussion

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

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was 100% in all studies. This exceeds Cowley's (1997: 172-173) classification according to which an 80% ratio indicates membership to the same language- i.e., dialects.

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

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

Such a language picture has interestingly immense implications for linguistic theory and language origin. On the one hand, it implies that the proto-Indo-European language hypothesis should be rejected outright because all English words are traceable to Arabic sources; this renders it baseless for lacking solid foundations to stand upon; indeed it is fictitious. On the other hand, it implies, on a larger scale, that all human languages are related to one another, which in the end stem and descend from a single 'perfect' source, which became simpler and simpler over time. Reconstructing that source is still possible proviso that it depends on ancient world language(s), which have survived into modern ones in different forms. Arabic is perhaps such a great survivor, which may be the

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best possible link to that old perfect language on which analysis should focus. Arabic can be said to be a great, great living linguistic inheritor and survivor, indeed. It could have maintained a great many features of that original language, technically known as proto-language. In fact, languages change(d) very, very slowly. For example, common core words such as English pronouns changed little in the last 15, 000.00 years (Pagel et al 2013).

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

5. Conclusion and Recommendations
The main results of the study can be summed up as follows:

i) The 140 *time* words or so in English, German, French, Latin, Greek, and Arabic are true cognates with similar forms and meanings. However, the different forms amongst such words are due to natural and plausible phonological, morphological and/or lexical factors in those languages (cf. Jassem 2012a-f, 2013a-i).
ii) Phonetically, the main changes included reversal, reordering, split, and merger; lexically, the recurrent patterns included stability, convergence, multiplicity, shift, and variability; the abundance of convergence and multiplicity stem from the formal and semantic similarities between Arabic words from which English and European words emanated.
iii) The phonetic complexity, huge lexical variety and multiplicity of Arabic *time* words compared to those in English and European languages point to their Arabic origin in essence.
iv) The lexical root theory has been adequate for the analysis of the close genetic relationships between *time* words in Arabic, English, German, French, Latin, and Greek.

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v) Finally, the current work supports Jassem's (2012a-f, 2013a-h) calls for further research into all language levels, especially vocabulary. The application of such findings, moreover, to language teaching, lexicology and lexicography, translation, cultural (including anthropological and historical) awareness, understanding, and heritage is badly needed for promoting acculturation and cooperation.

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Language in India www.languageinindia.com **ISSN 1930-2940 13:6 June 2013**
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