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

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Abstract

This paper investigates the Arabic cognates or origins of *prepositions* and *conjunctions* in English, German, French, Latin, Greek, Russian, and Sanskrit from a lexical root theory perspective. The data consists of 104 such terms like *about, at, after, among, amid, before, behind, beneath, beside, between, by, despite, in, on, to, in front of, lateral to, like, anterior to, then, than, near, next to, prior to, posterior to, toward, since, and, or, but, so, for, including, however, moreover, therefore*. The results exhibit that all such words have true Arabic cognates, with the same or similar forms and meanings. However, their different forms are all found to be due to natural and plausible causes and different courses of linguistic change. For example, English *by* and German *bei* are true cognates of Arabic *bi* 'in, with, by, for'; English *to* and German *zu* come from Arabic *kai* 'to, in order to' or *2atta* 'to' via /2/-loss; English *than (then)* 'originally *the*' derives from Arabic *dha* 'this' via /n/-insertion; English *though (although)* descended via Old English *'theah* (this)' and German *doch* from Arabic *dha(h)* 'this'; English *however (how + ever)* obtains from Arabic *kaifa* 'how', turning /k & h/ into /h & w/. Consequently, the results indicate, contrary to Comparative Method claims, that Arabic, English, and all (Indo-) European languages belong to the same language, let alone the same family. They, therefore, prove the adequacy of the lexical root theory according to which Arabic, English, German, French, Latin, and Greek are dialects of the same language with Arabic being their origin all because of its phonetic complexity and huge lexical variety and multiplicity.

Keywords: Prepositions & conjunctions, Arabic, English, German, French, Russian, Latin, Greek, Sanskrit, historical linguistics, lexical root theory

1. Introduction

The lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-b) has been so called for utilizing lexical (consonantal) roots in tracing genetic relationships between Arabic words and those of English, German, French, Latin, Greek, Sanskrit, and/or Indo-European languages. It emerged first as a rejection of the classification of the Comparative Method in historical linguistics that Arabic belongs to a different language family from English, German, French, and all (Indo-)European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2006: 190-191; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). On the contrary, it clearly showed the genetic relationship between Arabic and such languages phonetically, morphologically, grammatically, and semantically or lexically is too inextricably close that they can be truly considered dialects or members of the same language (Jassem 2012a-f, 2013a-q, 2014a-b).

Thus far twenty five studies have been carried out on all language levels. Phonetically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: viz., the glottals /h & '/, the pharyngeals /2 & 3/, the uvular /q/, and the velars /k, g, kh, & gh/. Needless to say, the phonetic analysis recurred in all the studies below. 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, five papers described the Arabic origins of English, German, French, Latin, Greek, and Sanskrit personal pronouns (Jassem 2012c, 2013l), determiners (Jassem 2012d), verb 'to be' forms (Jassem 2012e), and question and modal words (Jassem 2014b). Lexically, sixteen studies successfully traced the Arabic origins of English, German, French, Latin, Greek and Sanskrit words in key semantic fields- namely, 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), speech and writing terms (Jassem 2013i), time words (Jassem 2013j), family words (Jassem 2013k), cutting and breaking words (Jassem 2013m), movement and action words (Jassem 2013n), perceptual and sensual words (Jassem 2013o), cognitive and mental words (Jassem 2013p), love and sexual words (Jassem 2013q), and wining and dining terms (Jassem 2014a). In all such studies, Arabic and English words, for example, were true cognates with similar or identical forms and meanings, whose different forms are due to natural and plausible causes and different courses of linguistic change. Consequently, they are dialects of the same language.

The remainder of this paper comprises four sections: (i) research methods, (ii) results, (iii) discussion, and (iv) conclusion**.**

2. Research Methods

2.1 The Data

The data consists of 104 prepositions and conjunctions like *about, at, after, among, amid, before, behind, beneath, beside, between, by, despite, in, on, to, in front of, lateral to, like,*

anterior to, then, than, near, next to, prior to, posterior to, toward, since, and, or, but, so, for, including, however, moreover, therefore, and so on. They have been selected for their high frequency in the core vocabulary of language and everyday speech. To facilitate reference, they will be arranged alphabetically together with brief linguistic comments in (3.) below.

Regarding etymological data for English and European languages, all references are for Harper (2013) and Pyles and Algeo (1996); for Arabic data, the meanings are for Ibn Manzoor (2013) in the main and Al-Ghalayeeni (2010).

In transcribing the data, normal spelling is used for practical purposes; nevertheless, certain symbols were used for unique Arabic sounds, including /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 the plain consonants /t, d, dh, & s/, and /'/ for the glottal stop (Jassem 2013c).

2.2 Data Analysis

2.2.1 Theoretical Framework: The Lexical Root Theory

The analysis of the data employs the lexical root theory as a theoretical framework (Jassem 2012a-f, 2013a-q, 2014a-b). It is so called because of using the lexical (consonantal) root in examining genetic relationships between words such as the derivation of *observation* from *serve* (or simply *srv*). The major reason for that is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as *ob*serv*ation*. Historically speaking, consonantal roots have been used in classical and modern Arabic dictionaries (e.g., Ibn Manzoor 1974, 2013) for listing lexical entries, a practice first founded by Alkhaleel, an 8th century linguist, lexicographer, musician, and mathematician (Jassem 2012e).

The lexical root theory consists of a theoretical principle or hypothesis and five practical procedures of analysis. The principle states that:

> Arabic and English as well as the so-called Indo-European languages 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, whose differences are due to natural and plausible causes and different courses of linguistic change.

To substantiate or prove that principle empirically, five applied procedures are used in data collection and analysis, which are (i) methodological, (ii) lexicological, (iii) linguistic, (iv) relational, and (v) comparative/historical. As all have been reasonably described in the above studies (Jassem 2012a-f, 2013a-q, 2014a-b), a brief summary will suffice here.

To start with, the methodological procedure concerns data collection, selection, and statistical analysis. Apart from loan words, *all* language words, affixes, and phonemes are amenable to investigation, and *not only* the core vocabulary as is the common practice in the field (Crystal 2010; Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178). However, data selection is practically inevitable since no single study can accomplish that at one time, no matter how

ambitious it might be. The most appropriate way for approaching that goal would be to use semantic fields such as the present and the above topics. Cumulative evidence from such findings will aid in formulating rules and laws of language change at a later stage (cf. Jassem 2012f, 2013a-f). The statistical analysis employs the percentage formula (see 2.2 below).

Secondly, the lexicological procedure is the initial step in the analysis. Words are analyzed by (i) deleting affixes (e.g., *explained* → *plain*), (ii) using primarily consonantal roots (e.g., *plain* → *pln*), and (iii) search for correspondence in meaning on the basis of word etymologies and origins as a guide (e.g., Harper 2012), to be used with discretion, though. The final outcome yields Arabic *baien, baan* (v) 'clear, plain; a plain' via /l/-insertion or split from /n/ (Jassem 2013i).

Thirdly, the linguistic procedure handles the analysis of the phonetic, morphological, grammatical and semantic structures and differences between words. The phonetic analysis examines sound changes within and across categories. In particular, consonants may change their place and manner of articulation as well as voicing. At the level of place, bilabial consonants ↔ labio-dental ↔ dental ↔ alveolar ↔ palatal ↔ velar ↔ uvular ↔ pharyngeal ↔ glottal (where ↔ signals change in both directions); at the level of manner, stops ↔ fricatives ↔ affricates ↔ nasals ↔ laterals ↔ approximants; and at the level of voice, voiced consonants ↔ voiceless.

Likewise, vowels change as well. Although the number of vowels differ greatly within and between English (Roach 2008; Celce-Mercia et al 2010) and Arabic (Jassem 2012g, 1987, 1993), all can be reduced to three basic 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). They may change according to modifications in (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 ↔ unround). In fact, the vowels can be, more or less, treated like consonants where /i:/ is a kind of /j (y)/, /u:/ a kind of /w/, and /a:/ a kind of /h/ or vice versa. Their functions are mainly phonetic such as linking consonants to each other in speech and grammatical such as indicating tense, word class, and number (e.g., *sing, sang, sung, song*; *man/men*). Thus their semantic weight is little, if not at all. For these reasons, vowels are marginal in significance which may be totally ignored in the analysis because the limited nature of the changes do not affect the final semantic result at all.

Sound changes lead to natural and plausible processes like assimilation, dissimilation, deletion, merger, insertion, split, syllable loss, re-syllabification, consonant cluster reduction or creation and so on. In addition, sound change may operate in a multi-directional, cyclic, and lexically-diffuse or irregular manner (for detail, see Jassem 2012a-f, 2013c).

As for the morphological and grammatical analyses, some overlap obtains. The former examines the inflectional and derivational aspects of words in general (Jassem 2012f, 2013a-b); the latter handles grammatical classes, categories, and functions like determiners, pronouns, nouns, verbs, and case (Jassem 2012c-e, 2013l). Since their influence on the basic meaning of the lexical root is marginal, they may also be ignored altogether.

Regarding the semantic analysis, it examines meaning relationships between words, including lexical stability, multiplicity, convergence, divergence, shift, split, change, and variability. Stability means that word meanings have remained constant over time. Multiplicity denotes that words might have two or more meanings. Convergence means two or more formally and semantically similar Arabic words might have yielded the same cognate in English. Divergence signals that words became opposites or antonyms of one another. Shift indicates that words switched their sense within the same field. Lexical split means a word led to two different cognates. Change means a new meaning developed. Variability signals the presence of two or more variants for the same word (for detail, see Jassem 2012a-f).

Fourthly, the relational procedure accounts for the relationship between form and meaning from three angles: formal and semantic similarity (e.g., *three, third, tertiary* and Arabic *thalath* 'three' (Damascus Arabic *talaat* (Jassem 2012a)), formal similarity and semantic difference (e.g., *ship* and *sheep* (Jassem 2012b), and formal difference and semantic similarity (e.g., *quarter, quadrant, cadre* and Arabic *qeeraaT* '1/4' (Jassem 2012a)).

Finally, the comparative historical analysis compares every word in English in particular and German, French, Greek, and Latin in general with its Arabic counterpart phonetically, morphologically, and semantically on the basis of its history and development in English (e.g., Harper 2012; Pyles and Algeo 1993) and Arabic (e.g., Ibn Manzour 2013; Alghalyeeni 2010) besides the author's knowledge of both Arabic as a first language and English as an equal second language. Discretion should be exercised here due to uncertainties and inaccuracies, especially in Harper's work, though.

2.2.2 Statistical Analysis

The percentage formula is used for calculating the ratio of cognate words or shared vocabulary, 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

The results will focus mainly on the Arabic lexical (consonantal) roots of English, German, French, Latin, Greek, and Sanskrit prepositions and conjunctions. Therefore, affixation (prefixes, suffixes, and infixes) will be excluded in general to save time, space, and effort here although all have true Arabic cognates (see Jassem 2012f, 2013a).

About via Old English *abutan, onbutan* 'on the outside of' as a compound of (i) *on* 'on' from Arabic *3an* 'on' via /3/-loss, (ii) *be* 'by' from Arabic *bi* 'by, in, with', and (iii) *utan* 'outside' via Latin *usque* 'out' from Arabic *aqSa* 'far, outside' via reordering and/or /q & S/-merger into /t/; alternatively, from Arabic *ba3d* 'after, behind, about' via lexical shift, /3/-deletion, and turning /d/ into /t/. See **out**.

Above *(up)* via Old English *abufan, onbufan* as a compound of (i) *on* 'on', (ii) *be* 'by', and (iii) *ufan* 'over, high' and German *oben* from Arabic *baina* 'between' via lexical shift and /f & n/-merger into /v/; or *3ubaab* 'up, heights' via /3/-loss. See **up**.

After via Old English *of* + *-ter* 'comparative suffix' from Arabic *ithra* 'after' where /th/ split into /f & t/ (cf. Greek *apatero* 'farther off' from Arabic *ab3ad* 'farther off' via /3/-loss, turning /d/ into /t/, and /r/-insertion).

Across (*cross)* via Old English *an cros* 'lit., on cross; in a crossed position' from Arabic *qarfaS* 'sit cross-wise' where /f & S/ merged into /s/; *a3raD* 'wider', *3arD* (n) 'width', *3aariDa(t)* 'lit., a crosser; a crossed object like a log to stop entry' in which /3 & D/ passed into /k & s/ (see Jassem 2013n); *karaz* 'run and hide', *karraz* 'bad, vicious'; or *rakkaaza(t)* 'fixer, stabilizer' via reordering and turning /z/ into /s/.

Against *(again)* via Old English *agenes, agen* 'in opposition to' via /s/-genitive and /t/-insertion, *agan, angean* (*an* 'on' + *gean (gegen)* 'against, towards') and German *gegen* from Arabic *jana2a* 'leaning towards' in which /j & 2/ became /g & Ø)/; or *3anna* 'of something, to appear in front of you as a hurdle; head to', *3an* 'about, on, from, against', *3anaan* (n) 'opposition; sides', turning /3/ into /g/.

Along *(long)* via Old English *andlang*, consisting of (i) *and* 'opposite' from Arabic *3aneed* 'against, obstinate' via /3/-loss and (ii) *lang* 'long, entire, continuous, all day long, alongside of' from Arabic *nooq, naa'iq* 'high, tall' via lexical shift and /l/-split from /n/, *raaq(in)* 'high, tall' via /r/-split into /l & n/, or *salgham/samlagh* 'long' via reordering, merging /s & gh/ into /g/, and replacing /m/ by /n/.

Although *(though*, German *doch)* via Old English *allthough*, more emphatic than *though*, as a compound of (i) *all* from Arabic *al* 'the' and (ii) *theah* 'that' from Arabic *ti(h)/dhi(h)* 'this (f./m.)' where /h/ became /gh/- i.e., *allati/alladhi* 'which, who' via lexical shift (see Jassem 2012d).

Among via Old English *onmang*, *on gemang* 'in a crowd', *gemeagan* (v.) 'to mingle' from Arabic *jam(ee)3, ajma3(een), majmoo3* 'crowd, gathering, together, all' via reordering and turning /3 & j/ into /n & g/; or *ma3a* 'with' via lexical shift and /3/-split into /n & g/.

And via Old English *and/ond* 'thereupon, next, over there', Old High German *enti*, German *und*, Latin *ante* 'before, near, opposite', Greek *anti (anta, anten)* 'opposite, before, over against' from Arabic *3inda* 'there, at' via /3/-loss; or *3ada* 'except' via lexical divergence and turning /3/ into /n/.

Latin and French *et* derives from Arabic *3ada* 'except' via lexical shift, turning /d/ into /t/, and /3/-loss.

Anterior to (*ante, anti*) via the comparative of Latin *ante* and Greek *anta (anten, anti)* 'in front of' from the above Arabic *3inda* 'there, at' via /3/-loss and replacing /d/ by /t/; *amaam* 'in front of', *imaamat* (n) where /m/ turned into /n/; or *qiddaam* 'in front of', *aqdam* 'fronter, older', *muqaddim(at)* (n) 'front' via reordering, merging /q & d/ into /t/, and /r/-insertion. See **and**.

Around *(round)* via German *runde* and French *rond* from Arabic *dawr, dawaraan* 'turn, going round' via reordering (cf. **turn** from Arabic *dawaraan*, turning /d/ into /t/; **rotate** from Arabic *radada, irtadda* 'go back, turn' or *dawara, dawra(t)/tadweer* (n) 'go round' via reversal and replacing /t/ by /d/).

As via Old English *alswa* 'also' and German *als* from Arabic *ka* 'like, as' (or *kadhalik* 'lit., like this; also') via reversal and turning /k/ into /s/; *saa3(at)* 'time, moment, hour, when' via reversal and merging /3 & s/ into /s/; or *idha* 'if, because' where /dh/ became /s/.

Furthermore, **as** collocates with other words, all of which have Arabic cognates:

(i) **As of** from Arabic *ka(ma) fee* 'as in' via lexical shift.

(ii) **As a consequence** *(subsequently, sequence, sequel, second)* from Latin (a) *com* 'with' from Arabic *jamee3* 'together' via /3/-mutaton into /k/ and (b) *sequentia, sequi* (v) 'to follow' from Arabic *saaqa, sawq* 'drive, follow, leg' or *qassa/qaSSa* 'to follow' via reordering (Jassem 2013n).

(iii) **As a result** via Latin *resultare* 'to result, rebound, spring forward', frequentative of *resilire* 'to rebound' from Arabic *zalla, zalzal(at)* 'to move' where /z/ became /s/; otherwise, from *2aSeel(at)* 'result, outcome' where /2 & S/ merged into /s/ from which /r/ split (Jassem 2013n).

At (Latin *ad* 'to') from Arabic *2atta* 'to, in order to' via /2/-elision. Viney (2008: 19) mentioned such a usage in the Middle English poem *Cursor Mundi*:

For the commun at understand

'for the commoners to understand'.

back *(at the back of; aback)* from Arabic *3aqib* 'back, behind, after' via reversal and /3/-omission (Jassem 2013h).

Because via (i) Old English *be-* 'by' from Arabic *bi* 'in, with, by' and (ii) Latin *causa* 'cause, reason, interest, judicial process' from Arabic *qiSSa(t)/qaDiya(t)* 'cause, story'- i.e., *biqiSSa(t)* (cf. *bi2aith* 'so that' via lexical shift and replacing /2 & th/ by /k & s/).

Before *(afore, fore, pre, prior)* via Old English *fer* 'for, before, on account of', German *für*, Latin *per (pro, pre)* 'before, for, on behalf of', *porro* 'for', Russian *pere* 'through' from Arabic *fee* 'in, with, to, because' via /r/-insertion; *furr(at)* 'head, chief; first, beginning, choicest'; *baar* 'first; pure, just'; or *ghurra(t)* 'front, first' in which /gh/ became /f/.

Behind via Old English *behindan* 'from behind' and German *hinten* from Arabic *ba3d(in)* 'after, behind' via reordering and turning /3/ into /h/; or *2uDn* 'lap' via lexical shift, reordering and turning /2/ into /h/ (cf. **hind** (German *Hinde*) 'female deer' from Arabic *3anz(at)* 'female goat' via lexical shift and turning /3 & z/ into /h & d/).

Below via Old English *biloogh* 'from below' from (i) *bi* 'by, about' and (ii) *loogh (logh, low, lowe)* 'low', *legan* (v) 'lie', *lah* (adj.) 'near the ground' from Arabic *laqa2a* 'lie/put down; tell lies' in which /q & 2/ merged into /g (y)/, *hlaw* 'hill' from Arabic *3uloo* 'height' in

which /3/ became /h/, and/or *hlowan* 'make a noise like a cow' from Arabic *khuwaar* 'a cow's noise' via reordering and substituting /h & l/ for /kh & r/.

Beneath via Old English *beneothan* 'from below', comprised of (i) *be* 'from' from Arabic (i) *bi* 'in, with' and (ii) *neothan* 'below', *nether* 'underneath' (German *nieder*) from Arabic *doon* 'down, low' via reversal and turning /d/ into /th/- i.e., *bidoon* 'without' in Arabic via reordering.

Beside *(besides)* via Old English *be sidan* 'by the side of' from (i) *be* 'by' above and (ii) *side, sidh* (adj.) 'long part of something' and German *Seite* from Arabic *jidaa'* 'side' by turning /j/ into /s/; *Saf2at* 'side, a paper' via /S, f, & 2/-merger into /s/ and turning /t/ into /d/; *2idhaa'* 'side, shoe' via /2 & dh/-mutation into /s & d/; or *2add* (i.e., *bi-2add(i)*) 'lit., by side (my); beside (me)' where /2/ became /s/.

Between via Old English *betweonum, betwinum* of (i) *be* 'by' from Arabic *bi* 'by, in, with' and (ii) *tweon(um)* 'two-(dat.)' from Arabic *thaani, thawaani* (pl.) 'two', turning /th/ into /t/ (Jassem 2012a); or *baina* 'between' via /t/-insertion as in spoken Arabic *bainaat-na* 'between-us'.

Beyond (*yond, yon*) via Old English *begeondan* 'beyond, from the farther side' of (i) *be* 'by' and (ii) *geondan* 'the farther side' and German *jener* from Arabic *ghaad(in)* 'farther, away, there' via reordering and turning /gh/ into /g (y)/; *qiddaam* 'ahead, further' via reordering and turning /q & m/ into /g & n/; *ba3d(in)* 'after, behind', *ba3eed(een)* 'far (pl,)' where /3/ became /g (y)/; or *3inda* 'there, at', turning /3/ into /g/.

But via Old English *but(a/o)n* 'unless, except, without, outside' from Arabic *bidoon* 'without', turning /t/ into /d/; *baida* (*'anna*) 'but' in which /d/ became /t/; *bas* 'but, enough' in which /s/ passed into /t/; or *bal* 'but' where /l/ became /s/.

By via Old English *be* 'near, in, by, during, about' and German *bei* from Arabic *bi* 'by, in, with'. Russian *B* /vee/ and *pa* /bee/ come from Arabic *bi* 'with, in' also or *fee* 'in'.

Concerning (*concern*) via Latin *concernere* of (i) *com-* 'with, together' from Arabic *jamee3* 'together' via /3/-loss and /j/-mutation into /k/ (Jassem 2013a) and (ii) *cernere* 'to sift, mix, as in a sieve; perceive, comprehend' from Arabic *qaran* 'connect' via /q/-mutation into /s/ (Jassem 2013o).

Contrary to *(contra, contrast, counter)* via French *contre* and Latin *contra* 'against' from Arabic *qanTar(at)* 'bridge; any high structure' via lexical shift; *2antar* 'oppose, refuse to move' via lexical shift and replacing /2/ by /k/; or *qaaTi3, muqaaTi3* 'lit., cutting; against' via reordering, substituting /n/ for /3/, and /r/-insertion.

As to **in contrast**, it consists of Latin (i) *contra* above and (ii) *stare* 'sit' from Arabic *jatha* 'sit' where /j & th/ became /s & t/ (Jassem 2013n)

Cum *(com-, con-, col-. cor-, co)* via Latin 'with' from Arabic *kama* 'as, like' via lexical shift or *ma3* 'with' via reversal and turning /3/ into /k/ (Jassem 2013a). French **Comme** 'as, like' derives straight from Arabic *kama* 'as, like'.

Despite (*in spite of; despise, despicable, respect, expect)* via Old French *despit (depit)* and Latin *despectus* 'looking down on', *despicere* (v) 'despise' from Arabic *shaba2a, tashbee2(at)* (n) 'see', turning /t/ into /d/ and /sh & 2/ into /s & t (s or k)/; or *shabaha, tashbeeh(at)* (n) 'see' via /sh & h/-merger into /s (t)/ (Jassem 2013o).

Down from Arabic *doon* 'below, underneath, low, down'.

During *(duration*, *endure)* via Old French *durer* and Latin *durare* 'endure' from Arabic *daama, dawaam* (n) 'last, continue' where /m/ turned into /r/; or *Tuwaal* 'along, lasting, length' where /T & r/ became /d & r/.

Et cetera via Latin (i) *et* 'out' from Arabic *2atta* 'including, until, to' via lexical shift and /2/-loss, *3ada* 'except' via lexical divergence, /3/-loss, and substituting /t/ for /d/, or *aiDa(n)* 'also' where /D/ became /t/ and (ii) *cetera* 'others, more of the same' from Arabic *katheer* 'many, much' via /k & th/-mutation into /s & t/. See **and**.

In Spanish, **y** 'and' is used, which is cognate to Arabic *wa* 'and', substituting /y/ for /w/.

Except via Latin (i) *ex* 'out' from Arabic *aqSa* 'out, farthest' via /q & S/-merger into /x/ and (ii) *capere* 'take' from Arabic *kasab* or *qabaD* 'earn, take' via /k & s/-merger into /k/ in the former and turning /D/ into /t/ in the latter.

Extra via the comparative of Latin *ex* 'out', *exterus* 'outside' from Arabic *aqSa* 'out, farthest' via /q & S/-merger into /x/; or *akthar* 'more' via /th/-split into /st/.

For *(fore-)* via Old English *fer* 'for, before, on account of', German *für*, Latin *per/pro* 'before, for, on behalf of', *porro* 'for', Russian *pere* 'through' from Arabic *fee* 'in, with, to, because' or *fa* 'because' via /r/-insertion. See **before/per**.

As to **fore-** 'before, previously' and **for-** (German *ver-*) 'away, opposite, a prefix indicating loss, completion, destruction, intensification', both come from Arabic *faraagh* 'emptiness, completion' via /r & gh/-merger. **For ever** derives from Arabic *dahr* 'time', merging /d & h/ into /v/. **For good** obtains from Arabic *ghad* 'day, tomorrow', turning /gh/ into /g/- i.e., *fee ghad* 'lit., in tomorrow'.

From via Old English *fram* 'from, since, by, as a result; originally forward movement, advancement', German *von* 'from', and Latin *pro/pre* 'forward, toward the front, in advance' from Arabic *min* 'from' where /m & n/ became /f & m/ besides /r/-insertion; *marra, muroor* (n) 'pass, advance' where /m/ split into /f & m/; *baar* 'first; good to' or *barra(ni)* 'outside' where /b/ became /f/.

However via Old English *hu* 'how' and Latin *qu-* 'how' from Arabic *kaifa (kai)* 'how' via /k & f/-mutation into /h & w/ (Jassem 2014b).

Hypo See **sub**.

If *(only if)* via Old English *gif* (pronounced /*yif/*) and German *ob(weil)* 'if', Fench *si* from Arabic *'idh(a)* 'if' (pronounced /*iz(a)*/ in spoken Syrian and Egyptian Arabic) where /dh/ became /f/. In French **si**, reversal and replacing /dh/ by /s/ occurred. As to German **weil**

'if', it comes from Arabic *law (walaw)* 'if' via reordering.

As to **only** (*one* + *ly*), **one** comes from Arabic *'awal, 'ul* 'one, first' where /l/ became /n/ (Jassem 2012a). Alternatively, it comes from Arabic *inna(ma)* 'intensifier' or *illa* (*in la)* 'lit., not not; except' via lexical shift and /n & l/-merger. See **like**.

In via Old English *in* 'in, into, on, upon, at, among, about, during', *inne* (adv.) 'inside, within', German/Latin *in*, and Greek *en* from Arabic *3an* 'about, on' via /3/-loss; *min* 'from' via lexical shift and /m & n/-merger; *'ila* 'to' via lexical shift and turning /l/ into /n/; or *huna* 'here' via /h/-loss (cf. **inn** from Arabic *2aana(t)* 'inn, bar' via /2/-loss (Jassem 2014a)).

Including *(excluding)* via Latin *includere* (*in* 'in' + *claudere* 'shut') 'shut in, enclose, insert, imprison' from Arabic *qalad* 'close, shut in; brace, spin, twist'; or *dakhal* 'enter' via reordering and turning /kh/ into /k/.

Inferior to (*inferiority, infra*) via the comparative of Latin *inferus* 'that is below', *infra* 'below, later, than, smaller than', English *under*, German *unter*, and Sanskrit *adnah* from Arabic *adna* 'lower' via /d & n/-mutation into /f & r/; otherwise, from Arabic *naz(ee)r* 'small, little', turning /z/ into /f/; *naafir* 'going up, bulging' via lexical shift or divergence; *asfal* 'lower' via /s & l/-mutation into /n & r/; or *naazil* 'going down, low' where /z & l/ became /f & r/.

In Front of via French *front* 'forehead, brow' and Latin *frontem, frons* 'lit., that which projects; forehead, brow' from Arabic *finneerat* 'front, nose' via reordering or *nafr(at), nafar* (v) 'a projecting thing; bulge, swell, come up' via reordering.

Inter *(intra, interior, internal, in, inner)* via Latin *inter* (comparative of *in*) 'among, between' from Arabic *3an* 'about, on' via /3/-loss or *min* via /m & n/-merger and lexical shift. See **in**/**on**.

Into as a combination of *in* and *to* above; or from Arabic *3inda* 'into, at; have, own' via /3/-loss and turning /d/ into /t/.

Irrespective of (*respect, inspect, expect, suspect, despise, despite*) via Latin *inrespectus* 'looking down on', *respicere* (v) 'see' from Arabic *shaba2a, tashbee2(at)* (n) 'see' where /sh & 2/ became /s & s (k)/ or *shabaha, tashbeeh(at)* (n) 'see' via /sh & h/-merger into /s (k)/ (Jassem 2013o). See **despite**.

Lateral to *(unilateral, bilateral, trilateral, collateral*) via Latin *lateralis* 'belonging to the side', *lateris* 'of the side', *latus* 'side' from Arabic *lad(ee)d* 'side', *ladeedan* (pl.) 'river sides', *ladun/lada* '(at the) side (of)' where /d/ became /t/; the suffix **-al** comes from Arabic *li* 'to, for' (see Jassem 2013a). (Cf. **London** from Arabic *ladeedan* (pl.) 'river sides' above via reordering and /n/-split, *ladeed* 'garden, park', *ladin* 'soft', or *alandad (yalandad, anadd, aladd)* 'aggressive, vicious').

Like *(likely, likelihood, likewise, alike, unlike, dislike)* via Old English *gelic* of (i) *ge* 'with, together' from Arabic *sawa, sawia* 'together' where /s/ became /g/ and (ii) *lik* 'body, form' from Arabic *shakl* 'form, shape' via reversal and /sh & k/-merger or *kull* 'all, total;

like, as' via reversal.

As a verb, it came from Old English **lician** 'to please, be sufficient' from *lik* 'body, form, like, same' from Arabic *laaqa* 'to be suitable and nice; to like' or *lahaq* 'to like dearly' via /h & q/-merger into /k/.

Meso- *(Mesopotamia, mesolect)* from Arabic *masaa'* 'of the road, middle'. See **mid**.

Mid *(amid, amidst, in the midst of)* from Arabic *mata* 'mid, middle, in, when' (cf. **mediate** from Arabic *matta* 'connect, relate to'; **method** from Arabic *maatta(t), mawaat* (pl.) 'means, method', turning /t & t/ into /th & d/).

Moreover via Old English *mara* 'greater, stronger, mightier, more' (comparative of *micel* 'great') and German *mehr* 'more' from Arabic *jamal, jumla(t), jameel* 'camel, amount, big, great, beautiful' via reordering and turning /j/ into /s/**;** or *murr* 'powerful, strong, bitter', *marra(t)* 'much, strong, a time'. See **over**.

Near *(nearly, next, nigh)* via the comparative of Old English *neah/neh* 'nigh, near, from below' and German *nach* 'towards' from Arabic *na2wa* 'toward, near' (spoken *naa2* in Damascus Arabic), turning /2/ into /h/.

Next to *(near, nigh)* via the superlative form *niehsta (nehsta, nyhsta)* 'next' of Old English *neah/neh* 'nigh, near, from below' above and German *nächst (nach)* 'towards, below' from Arabic *na2wa* 'toward, near', turning /2/ into /h/.

In German, **nach** co-occurs with **von** as in**:**

a) *Von MTV nach Mecca* (a book by German TV journalist Christina) from Arabic (a) *min* 'from' where /m/ became /v (f)/ and (b) *na2wa* (*naa2* in Damascus Arabic) 'towards', replacing /2/ by /kh (ch)/. In addition, *von* 'son of' (e.g., Zaidan von Jassem) comes from Arabic *bin* 'son', turning /b/ into /v/.

b) *Die Reise von Damascus nach Berlin* 'The trip from …to…' where *die* 'the' comes from Arabic *dha* 'this' in which /dh/ turned into /d/ (Jassem 2012d); *Reise* 'trip, journey' from Arabic *sayr(aan)* 'walk, trip' via reversal or *rawaa2* 'leaving' where /2/ became /s/. That's Arabic 100%.

Similarly, **von** collocates with **bis** as in *Von 8 bis 10 Uhr* 'from 8 to 1o o'clock' where **bis** consists of (i) *b(e)i-* 'by, at, to' from Arabic *bi* 'by, in, with' and (ii) **zu** 'to' from Arabic *2atta* 'to' via /2/-loss; or *bas* 'finished'. See **by** & **to**. Otherwise, from Arabic *Sawb* 'towards' via reversal.

Notwithstanding as a compound of (i) *not* from Arabic *miD* 'not' where /m & D/ became /n & t/ (cf. Jassem 2013b), (ii) *with* from Arabic below, and (iii) *stand* via Latin *stare* 'sit' from Arabic *jatha* 'sit' where /j/ became /s & t/ (Jassem 2013n).

Nonetheless as a compound of (i) **none** from Arabic *in* 'not' via /n/-split (Jassem 2013b), (ii) *the* from Arabic *dha* 'this' (Jassem 2012d), and (iii) *less* from Arabic *laisa* 'not' (Jassem 2013b); alternatively, from Arabic *ma3adhalik* 'lit., with that; however' via /3/-loss and

turning /m & k/ into /n & s/.

Of 'possessive as in *the lady of the house*' from Arabic *dhu (dha, dhi)* 'whose, of; this' via reversal and turning /dh/ into /f/. See **if**.

The same applies to French **du/de** 'of' where /dh/ became /d/. Similarly, Italian **della** consists of (i) *de* 'of' as in French and (ii) *la* 'the' from Arabic *al-* 'the' via reversal, which, as a whole, is a mirror-image of Arabic *alladhi* 'who' (Jassem 2013d).

Off 'emphatic *of* in Old English' indicates stoppage and termination and occurs usually with phrasal verbs such as *cut off, turn off* and in swear words such as *pi-- off, fu-- off, -od off*. It might be derived from Arabic *fee* 'in' via lexical shift, *waffa* 'completed', *waqqaf* 'stop', or *3aaf/3awf* 'leave, give up' via /3/-loss (cf. **cut** from Arabic *qaTTa* 'cut' and **cut off** from Arabic *qaTTaf* 'pick up, cut' (Jassem 2013m).

On via Old English *an/on* 'in, on, into', German *an*, Greek *ana*, Latin *an-* from Arabic *3an* 'on, about' via /3/-loss. See **in**.

In German, **um** is used before time points or days of the week as in *Er kommt um acht Uhr am Sonntag* 'He comes at 8 o'clock on Sunday'. Its Arabic cognate might be *yawm* (*yom*) '(on the) day (of)' via reduction or *2een* 'time, when' in which /2/ was deleted and /n/ became /m/.

Opposite to *(opposition, opponent, position, post)* via Latin *oppositus* 'standing against, opposite', *opponere* (v) (*ob* 'against' + *ponere* 'place' from Arabic *bain* 'mid land, between'; *basaT* 'place, spread'; *2aabisa(t)* 'stopping' via /2/-loss; *bazz(at)* 'to overcome, steal, imprison; a pose, dress'; or *Sawb(at)* 'towards, around, aim, declension' via reversal and lexical shift.

Or (French *ou*) via Old English *oththe* 'either, or' via /r/-insetion, German *oder*, Old Norse *etha* from Arabic *'au dha* 'or this', *ya dha ya dha,* 'either this or this' via merger; *'au* 'or' via /r/-insertion; or *ghair* 'different, other, or' in which /gh/ merged into /r/.

Or else via Old English *elles* 'other, different', Greek *allos* 'other', Latin *alius (alias)* from` Arabic *alladhi* 'who' (*al* 'the' + *dhi* 'this, whose') or *alshai'* 'the thing' via lexical shift and replacing /dh (sh)/ by /s/.

Other than via Old English *other* 'the second' and German *andar* from Arabic *thaan(i)* 'second, next, other' via reordering and turning /n/ into /r/ (Jassem 2012a). See **than/then.**

Otherwise via Old English *on other wisan* 'in the other manner' from (i) *on* & *other* above and (ii) *wis*, German *Weise* 'way, manner' from Arabic *wajh, wijha(t)* (pronounced *wish* in Damascus Arabic (Jassem 1987, 1993, 1994) 'face, side, aspect, road' via /j & h/-merger into /s/.

Out *(outside of)* via Old English *ut* 'out, outside' and German *aus*, Latin *usque* 'all the way to' from Arabic *qaaSi, aqSa* 'out, far' via /q & S/-merger into /t/; *'ata, 'aat* (adj.) 'come' via lexical shift or divergence; or *faat* 'enter, passed' via lexical shift or divergence and /f &

t/-merger.

Over *(overseas, overeat)* via Old English *ofer* 'beyond, above, in, upon, across, past, on high', German *über* from Arabic *waraa'* 'beyond' where /w/ became /v/; *3ala* 'on', *3aal(ee)* (adj.) 'high' via reordering and replacing /3 & l/ by /v & r/; *3abr(a)* 'across' via /3 & b/-merger into /v/; or *fawq* 'above' via reordering and turning /q/ into /r/..

Par *(excellence)* via Latin *per (excellentiam)* 'by the way of (excellence)' from Arabic *bi* 'in, by' via /r/-insertion. See **per**.

Past See **post**.

Per via Latin *per* 'through, during, by means of, as in; forward, before, early, first, chief, toward, against, near, at, around' and Greek *peri/paros* 'around, beyond' from Arabic *bi* via /r/-insertion or *barra* 'outside'. See **prior**.

Post *(posterior to, past)* via Latin *post* 'after, behind' from Arabic *ba3d(a)* 'after' (and/or *ba3ath* 'send') in which /3 & d (th)/ developed into /s & t/ (see Jassem 2013f).

Prior to *(priority, prioritize, prioritization, a priori; pre)* via Latin *prior/per* 'former, first, previous' from Arabic *qabl(a)* 'before, in front of', *qabliat* (n) via reordering and the merger of /q & l/ into /r/; or *baar* 'the first (of every month)'.

Rear *(at the* **rear** *of; arrears, arrear*; Latin *retro* 'back, behind') from Arabic *waraa'* 'behind, rear' via /r/-split and /' & w/-merger into /a/ (cf. **rear** 'take care, graze' from Arabic *ra3a, ra3ra3* 'take care, graze' via /3/-loss.)

Regardless of (*regard, guard, guardian, warden*) via French *regarder* 'look' (*re* 'again', *garder* 'look', + *less* 'not') from Arabic (i) *ghaDDa* 'to look away' via /gh & D/-mutation into /g & d/ and /r/-insertion (Jassem 2013o) and (ii) *laisa* 'not' (Jassem 2013b). See **toward**.

Relative to (*relate, relation, relativity*) from Arabic *walad* 'child, to be born' via lexical shift, reordering, turning /d/ into /t/, and /r/-split from /l/; or *ladda/latta* 'relate to' (Jassem 2013k).

Save *(save for; safe, saviour, salvation, salvage)* via Latin *salvare* 'make safe, secure', *salvus* 'safe' from Arabic *siwa* 'save for, except', *sawee* 'equal, safe, whole' where /w/ became /v/; or *2aasha* 'save for, keep away from' via reversal and passing /2/ into /v/.

As a verb in *save it* 'keep, put aside, secure', it derives from Arabic *Safa/Saffa* 'to be safe, pure; remain'; *2awwash* 'save, bring' or *2afiDha* 'keep, save' in which /2/ became /s/ while /f & Dh/ merged into /s/.

Semi from Arabic *zaam* 'quarter' via lexical shift and turning /z/ into /s/ or *niSf (niS* in spoken Arabic) 'half' via reversal and turning /S & n/ into /s & m/ (cf. **sum** from Arabic *zuwaim, zaama(t)* 'group, gathering' via /z/-mutation into /s/ or *jam3* 'gathering' via /3/-loss and turning /j/ into /s/).

Since via Old English *sithen, siththan* 'originally *sidh dhan* 'after that (/n/ = dat. suff.), afterward, later, from now on' from Arabic (i) *mudh/mundhu* 'since, after' via /m/-mutation into /s/ and (ii) *dha* 'this' via /n/-insertion; *thumma* 'after that' via /th/-split into /s (th)/ and turning /m/ into /n/; or *sana(t)* 'lit., year; since' via reordering and turning /t/ into /s (th)/.

So via Old English *swa* 'in this way, so as, very, consequently, therefore, either', German *so*, Latin *suad* 'so', Greek *hos* 'as' from Arabic *ka-dha* 'like this; this way, thus, so' in which /k & dh/ merged into /s/; *dha* 'this' where /dh/ turned into /s/; or *fa-* 'so; a resumptive particle' in which /f/ became /s/.

So collocates with *just so*, which, as a whole, might derive from Arabic *faqaT dha* 'only this' via reordering, turning /f, q, & T/ into /s, j, & t/ (cf. *qiST* 'just, fair' where /q/ turned into /j/; *saa3at* 'lit., hour' (spoken *issat (issa3at)* 'this hour, now' in Damascus Arabic or *hassa3* 'this hour, right now' in my accent (Jassem 1987, 1993)) via /3/-loss or merger with /s/ and /y/-mutation into /j/).

Sub via Latin *sub (ub)* 'under, at the foot of; close, up to, toward, within, during' and Greek *hypo* 'under' from Arabic *ka3b* 'lit', ankle; bottom, below' via /k & 3/-merger into /s/; *3ubb* 'breast, within, inside, under', turning /3/ into /s (h)/; *shi3b* 'branch, gap, sub' via lexical shift and /sh & 3/-merger into /s/; or *Sawb* 'going down', turning /S/ into /s/.

Superior to *(super, supra, superiority; hyper*) via Latin *super* 'above, over, beyond' and Greek *hyper* from Arabic *Subar* 'highest' or *kabeer* 'big' via lexical shift and turning /k/ into /s/.

Surreal *(survival, surname)* via French *sur (sour, sor)* 'over, above, beyond, in addition' from Latin *super* from Arabic above or from Arabic *Dhahr* 'back, top, above', merging /Dh & h/ into /s/.

Than *(then)* via the Old English demonstrative pronoun *tha/to* 'this', Sanskrit *ta*, Old Church Slavonic *to*, and Greek *to* from Arabic *dha/ti(h)* 'this' via /n/-insertion**.** Latin **talis** comes form Arabic *tilk* 'that' where /k/ became /s/.

Then (*than; dann* in German) from Arabic as in **than** above; otherwise, from Arabic *thumma* 'then' where /m/ became /n/ or *'ithin* 'time, then'.

Therefore via Old English (i) *thær* 'in, at that place' and German *da* (*dar* earlier) from Arabic *dha* 'this' and (ii) *fore* above.

Though *(athough)* via Old English *theah* 'that', German *doch*, Latin/Greek *ta* 'that', and Sanskrit *tah* 'that' from Arabic *ti(h)/dhi(h)* 'this (f./m.)' via /g/-insertion or /h/-mutation (see Jassem 2012d). See **although**.

Through via Old English *thurh* with over 500 spellings in Middle English (Viney 2008: 25), German *durch*, Latin *trans* from Arabic *thughr(at)* 'hole, gap, through' via reordering; *daarij* or *Taariq* 'going, passing', turning /d (T) & j (q)/ into /th & h (gh)/.

Thus via Old English *thus* 'that', related to *that*, from Arabic *dhi(h)* 'this', turning /h/ into /s/ (see Jassem 2012d).

Till *(until)* via Old Norse/English *til* 'to, until' and German *Ziel* 'end, goal' from Arabic *Teel(at), Tuwaal* 'all along' via reordering and turning /T/ into /t/; or Arabic *Daalla(t)* 'end, goal, something stray/found'. See **until**.

As a verb, *till* 'cultivate' comes from Arabic *fala2* 'till, plow' via /f/-mutation into /t/ and /2/-loss.

To via Old English *to* 'in the direction of, further', German *zu*, Latin and French *de*, and Greek suffix *-de* from Arabic *2atta* 'to, until' via /2/-deletion; *kai* 'to, in order to' in which /k/ became /t/; *li* 'to' where /l/ became /t/; or *fee* 'with, by, in, because' in which /f/ became /t/.

As a prefix in **tonight** 'this night', it comes from Arabic *ti(h)* 'this'.

Toward *(ward)* via Old English *toweard* 'in the direction of; coming, approaching' (*to* + *weard*) from Arabic *waarid* 'coming, approaching'. (Cf. **ward** from Old English *weard* 'a guardian, watchman', *weardian* (v) 'to take care', German *Wart*, French *garder* from Arabic *daar (baalahu)* 'to take care of, watch' via reordering.)

Under via Old English *under* 'under, among', Latin *infra*, and Sanskrit *adnah* 'under' from Arabic *'adna* 'lower', comparative of *doon* 'below, down' above via reordering and /r/-insertion; or *'in2adar* 'to go down' via /2/-loss. See **infra**.

Unless via Old English *onlesse (on lesse than)* 'on a less condition (than)' from Arabic (i) *3an* 'on' via /3/-loss or *in* 'not' and (ii) *laisa* 'not' or *qaleel, aqal* 'little' via reordering and turning /q/ into /s/ (Jassem 2013b). See **on**.

Unlike *(like, alike, dislike, likely)* from Arabic (i) *in* 'not' (Jassem 2013b) and (ii) *shakl* 'form, shape' or via reversal and merging /sh & k/. See **like**.

Until via Old English *until* 'until, up to' as a compound of (i) Old Norse *und* 'up to', Old English *ende* 'end, limit, boundary, conclusion' from Arabic *nihayat, intaha* (v) 'end' via /h/-loss and replacing /t/ by /d/ and (ii) **till** above.

Up *(upper, upward)* via Old English *up, uppe* and German *auf* from Arabic *bi* 'in, by, with' or *fee* 'in' via lexical shift (cf. *What's up?* (Jassem 2014b); *3ubb, 3ubaab* (pl.) 'top, first' via /3/-elision; or *iyab* 'coming back' via lexical shift.

Versus *(reverse, revert, averse, inverse, diverse, divert, diverge, coverge)* via Latin *versus* 'turned around, against', *vertare/versare* 'to turn, wind', German *werden* from Arabic *fara(q/j)* 'diverge, turn aside' via lexical shift and replacing /q (j)/ by /s/; *fatal* 'turn' via reordering and turning /l/ into /r/; or *raja3* 'turn back' via reordering and turning /3 & j/ into /v & s/ (Jassem 2013n).

Via *(deviate, deviation, deviance)* from Latin *via* 'way, road, channel, course' from Arabic *wafy* 'upland, high ground' via /w & f/-merger; *fuwaha(t)* 'start of the road', *tafawwaha*

(v) 'separate', merging /f, w, & h/ into /v/; or *fee* 'in, through, by, because' (cf. *faa'a* (v) 'return' via lexical shift).

Vis-à-vis via French *vis-à-vis* 'face to face', *visage* 'face', Latin *visus* 'a look, vision', *videre* (v) from Arabic *wajh(an li) wajh* 'face to face' via /w/-mutation into /v/ and /j & h/-merger into /s/ (cf. Jassem 2013h, 2013o); or *'izaa'* 'versus' where /'/ became /v/.

Whether (*or no*) via Old English *hwedher* 'if' and German *weder* from Arabic *'idha* 'if' (pronounced *withe* in my accent (Jassem 1987, 1993, 1994)) via /'/-mutation into /w/ and /r/-insertion. See **if**.

With via Old English *with* 'against, toward, opposite' and German *mit* 'with' from Arabic *ma3a/ma3ia(t)* 'with' via lexical divergence, /3/-loss, and turning /t/ into /th/.

French **avec** 'with' derives from Arabic *ma3a* 'with', turning /m & 3/ into /v & k/. Similarly, Greek **mazi** 'with' is derived from Arabic *ma3a* 'with', replacing /3/ by /z/.

Within via Old English *withinan* 'against the inside'. See **with** & **in**.

Yet via Old English *get, gieto* 'till now, thus far, earlier, at last, also' (e.g., *I have not seen him yet*) and Old High German *ieuzo* from Arabic *qaTT* 'not yet, never', turning /q/ into /g (y)/; or *2atta* 'until' where /2/ became /g (y)/.

Zurück 'back in German' from Arabic *rujoo3, taraaju3* 'back, return' via /t & j/-mutation into /z & k/ and /3/-loss.

To sum, the total number of *prepositions* and *conjunctions* amounted to 104 in English, all of which had true Arabic cognates: i.e., 100%. The same situation applies to all other Indo-European languages.

4. Discussion

The above results clearly demonstrate that *prepositions* and *conjunctions* in Arabic, English, German, French, Russian, Latin, Greek, and Sanskrit are true cognates owing to their similar or identical forms and meanings. However, their differences are due to natural and plausible causes and different courses of change phonetically, morphologically, and semantically. As all the *prepositions* and *conjunctions* have true Arabic cognates, where the percentage of shared vocabulary between Arabic, English, German, French and so on amounted to 100% in this study, this indicates that they are members or dialects of the same language according to Cowley's (1997: 172-173) classification which sets an 80% ratio for such membership. Indeed, such languages are distant Arabic dialects in reality.

Thus the results agree with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-b) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be rather dialects of the same language, let alone the same family. Moreover, they lend further support to the lexical root theory which has been found as adequate for the present

study as it was for the previous ones. The main principle which states that Arabic, English, German, French, Latin, Greek, and Sanskrit, and so on are not only genetically related but also are dialects of the same language is, therefore, theoretically sound, verifiably accurate, and empirically true. Retracing English *prepositions* and *conjunctions* to true Arabic cognates is the clearest such proof on all levels of phonetic, morphological, grammatical, and semantic analysis (see below).

Semantically speaking, all the words were related to one another in various ways. Lexical stability was the general pattern where words maintained their basic meanings across the languages. The recurrence of lexical convergence in the data was due to formal and semantic similarity between Arabic words, on the one hand, and their English cognates, on the other. For example, *to/zu* may be derived from either Arabic (i) *kai* 'to, in ordr to' via /k/-mutation into /t (z)/ or (iii) *2atta* 'to, until' via /2/-loss; all are formally and semantically similar. *Beside* is another example. Likewise, semantic multiplicity was common, where some English words had more than one meaning, which might have more than one likely Arabic cognate; for instance, *unless* and *until* may function as prepositions and as separate words, which all derive from formally and semantically similar Arabic words; for example, *less* comes from (i) Arabic *qal(eel)* 'little' via reversal and turning /q/ into /s/ and/or (ii) *laisa* 'not'. Lexical split was plentiful such as *than, then, thus, (the), though, to, so, therefore*, all of which developed from Old English *tha* 'this' which in turn came from Arabic *tha(h)/ti(h)* 'this'. Lexical shift was also rife as in Arabic *dha* 'this' (*alladhi* 'who') above, which shifted from being a demonstrative pronoun to a concessive conjunction in English and German *although/doch*. Lexical variability shows in the different forms for words like *by (be-, bi)* in English, for instance, *bei (bi-)* in German, *on/an* in English, Latin, Greek, and French.

What do such findings signify? The answer to this has already been detailed in Jassem (2014a-b). Briefly, they signify that Arabic, English, German, French, and so on are dialects of the same language for having the same words with similar or identical forms and meanings (cognates), with Arabic being the source or parent language because of its phonetic complexity and lexical multiplicity and variety. They, therefore, imply that the so-called proto-Indo-European language hypothesis is fictitious work which should, subsequently, be rejected outright because all English, German, and French words, for instance, are traceable to Arabic sources. Finally, they show, as a result, that there is no need to reconstruct an old world language; rather that old language has survived into today's languages here, the closest descendant of which is Arabic.

5. Conclusion and Recommendations

To summarize, the main results of the study were as follows:

i) The 104 *prepositions* and *conjunctions* in English, German, French, Russian, Latin, Greek, Sanskrit, and Arabic are true cognates with the same or similar forms and meanings. However, their differences are due to natural and plausible causes and courses of phonetic, morphological, and lexical change (cf. Jassem 2012a-f, 2013a-q, 2014a-b).

ii) Phonetically, the main changes included substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, change, and variability; the abundance of convergence and multiplicity arise from the formal and semantic similarities between Arabic words from which English and European words stemmed in the first place.

iii) The phonetic complexity, huge lexical variety and multiplicity of Arabic *prepositions* and *conjunctions* 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 *prepositions* and *conjunctions* in Arabic, English, German, French, Latin, Greek, and Sanskrit according to which they are all dialects of the same language with Arabic being the parent language.

v) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-b) calls for further research into all language levels, especially lexis or 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 to promote and disseminate cultural understanding and cooperation for differences are meant to understand and enrich, not divide and clash. So this is a very good opportunity for cross-cultural investment with high dividends, indeed.

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