



# English and European Languages are Arabic Dialects on the Loose: The Evidence: "The Emperor Marries Mary Merrily on a Mare by the Mere": A Consonantal Radical Theory Approach

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**Abstract:** This paper sets out to establish the status of English, German, French, Latin, Greek, and Sanskrit as Arabic dialects. In particular, it examines a number of words (36) with the common consonantal radicals or roots *m(p)--r* in words like *imperial* and its derivatives such as *emperor*, *empire*, *imperial*, *imperative*, and formally similar but semantically different words like *marry*, *merry*, *Murray (Moray)*, *mare*, *mayor*, *mar*, *mere*, *merely*, *marine*, *more*, *mirror*, *admire*, *moor* from a consonantal radical or lexical root theory perspective. The data consists of around 30 such words, making up the title sentence above and many others. The results clearly show that all such related words have true Arabic cognates, with the same or similar forms (i.e., *m---r* □□□ ) and meanings whose different forms, however, are all found to be due to natural and plausible causes and different courses of linguistic change. Furthermore, they exhibit the failure of English and European historical lexicography and linguistics in manifesting the close genetic relationships between Arabic and such languages. As a consequence, the results indicate, contrary to traditionally long-held Comparative Method and Family-Tree Model claims, that Arabic, English, and all the so-called Indo-European languages belong to the same language, let alone the same family. Therefore, they prove the adequacy of the consonantal radical theory in relating Indo-European languages to Arabic as their origin all because, unlike any other language in the group, it shares really living, not fictitious, cognates with all of them.

**Keywords:** *M(P)--R-Based Word Roots*, Arabic, English, German, French, Russian, Latin, Greek, Sanskrit, Lexicography, Historical Linguistics, Consonantal Radical/Lexical Root Theory

## 1. INTRODUCTION

Thus far, 58 papers have firmly established the close genetic relationship between Arabic and the so-called Indo-European languages, covering all aspects of language analysis phonetically, morphologically, grammatically, and lexically or semantically (Jassem 2012-2018). In all those papers, words have been classified into (a) broad semantic fields or areas such as family terms, animal terms, colour terms, religious/divine terms or (b) grammatical functions and categories like pronouns, question words, verb to be, and the like. The purpose of all these papers is to reject traditional thinking and practice as well as long-held views in the field which classifies Arabic and Indo-European languages like English, German, French, Latin, Greek, and so on as members of different families (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2013; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94).

Like its predecessor (Jassem 2018d), this paper tries to focus more closely on fewer terms or word roots of two types: (i) those that are similar in form and meaning but have different spellings and pronunciations which are listed in separate entries in English and Indo-European lexicography and linguistics like *emperor*, *empire*, *imperative*, *imperial*, *mayor*, *umpire*, and (ii) those that are formally similar but semantically different words like *marry*, *merry*, *Murray (Moray)*, *mare*, *mayor*, *mar*, *mere*, *merely*, *marine*, *more*, *mirror*, *admire*, *moor*, most of which have separate entries in the dictionary which should, as a matter of fact, be listed under one root as is the case in Arabic dictionaries. Again, this work, just like Jassem (2018d), has three aims: First, it focuses on fewer words which are more beneficial to the reader who does not have either the time or patience to go through long lists of words in a basically glossary-type work, since using fewer related words is easier to handle, faster to

complete, clearer to understand, and more useful or manageable to grapple with or apply. Secondly, it shows the failure of Western linguists and lexicographers and their faulty analyses because the descriptions of all European languages were all initially modeled on Latin. Finally, just like all other papers (Jassem 2012-2018), it tries to link all those languages successfully to Arabic which is their end origin all.

The paper has four sections: introduction, research methods, results, and conclusion.

## 2. RESEARCH METHODS

### 2.1. The Data

The data consists of 36 words or so which have the common consonantal radicals or roots  $m(p)-r$  as in *imperial*, *emperor*, *empire*, *imperative*, and formally similar but semantically different words like *marry*, *merry*, *Murray* (*Moray*), *mare*, *mayor*, *mar*, *mere*, *merely*, *marine*, *more*, *mirror*, *admire*, *moor*, and so on. More precisely, the data comprises three such sets: the first set contains those words with the general meaning of 'rule, authority, power', including *imperial*, *emperor*, *empire*, *imperative*; the second is a subset, including *mayor* and *umpire*; the last set contains formally similar but semantically different words like *marry*, *merry*, *mare*, *Murray*, *mar*, *mere*, *merely*, *marine*, *more*, *mirror*, *admire*, and *moor*. All these words can be combined to form various sentence types such as *The emperor marries Mary merrily on a mare by the mere*; *the mayor/umpire marries Mary merrily on a mare by the mere in the empire*; *the merry emperor mars Mary's marriage to the mayor*; etc. Their selection has been primarily based on their formal similarity in having the consonants  $m(p)-r$  and semantic difference, which can all be traced back quite easily to Arabic cognates with the same or similar forms and meanings as shall be seen in Section 3 below.

The etymological data for English and Indo-European languages is based on Harper (2012-18) and his sources. For Arabic, the meanings are taken from Ibn Manzoor (2018) in the main and related e-dictionaries like Albaheth Alarabi (2018) and Almaany.com (2018) in addition to my own knowledge of Arabic as a native speaker. The Arabic cognates of the above English and Indo-European words are exclusively mine, though.

In transcribing the data, normal spelling is used for practical purposes. However, certain symbols were used for unique Arabic sounds, including /2 ح & 3 ع/ for the voiceless and voiced pharyngeal fricatives respectively, /kh خ & gh غ/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /T (t) ط (ت), D (d) ض (د), Dh (dh) ظ (ذ), & S (s) ص (س)/, and /' ʔ/ for the glottal stop (Jassem 2013c). Long vowels are doubled, e.g., /aa, oo, & ee/.

### 2.2. Data Analysis

#### 2.2.1. Theoretical Framework: Consonantal Radical/Lexical Root Theory

Data analysis utilizes the consonantal radical theory, which is a more precise version of the lexical root or radical linguistic theory (Jassem 2012a-14e). The name derives from the use of consonantal radicals or, more generally, lexical roots in examining genetic relationships between words such as the derivation of *observation* from *serve* (or simply *srv*), *description* from *scribe* (or simply *scr*), *writing* from *write* (or simply *wrt*). The main reason stems from the fact that the consonantal root carries and determines the basic meaning of the word regardless of its affixation such as *observation*. As to vowels, they are neglected because they show mainly phonetic and grammatical relationships and functions as in English *sing* (inf.), *sang* (past), *sung* (p.p.), *song* (n), and Arabic *qaal* (v) 'to say' قال, *qawl* (n) 'saying' قول, *qul* (imp.) قل, *qeel* (passive) قيل, etc.

A full exposition of the lexical root theory and procedures can be found in Jassem (2018b) which will be skipped over here to save time, effort, and space. However, the main procedures of analysis in relating, e.g., English and Arabic words to each other genetically can be summed up in five steps as follows.

- Select any word, starting with consonantal roots and overlooking vowels, e.g., *the*, *imperial*, *marry*, *mare*, *mere*.
- Identify the source, daughter, or sister language meaning (e.g., English, Latin) on the basis of especially word history or etymology. It is essential to start with word root meanings, not sounds

as the former are more stable and change a lot less than the latter which do so extensively and drastically; for example, all the sounds of a given word might change beyond recognition while meanings in a rather limited way, The meaning first approach will often lead the analyst to the correct cognate naturally whereas the sounds first will lead them nowhere definitely.

- Search for the word with the equivalent meaning and form in the target, parent, or reference language (e.g., Arabic), looking for cognates: i.e., sister words with the same or similar forms and meanings.
- Explain the differences, if any, in both form and meaning between the cognates lexicologically, phonetically, morphologically, and semantically as indicated. As a matter of fact, finding the right cognate on the basis of its meaning first often leads one to the resultant changes automatically.
- Finally, formulate phonological, morphological, grammatical, and semantic rules after sufficient data has been amassed and analyzed.

That is the whole story simply and briefly. Section 3 illustrates that step by step.

### 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:  $90/100 = 9 \times 100 = 90\%$ . 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 AND DISCUSSION

The main focus of the results will be on the Arabic consonantal radicals or lexical roots of English, German, French, Latin, Greek, and Indo-European words and affixes (prefixes, infixes, and suffixes); vowels will be generally overlooked whose main function is phonetico-grammatical rather than semantic as has been stated above.

As to the first set, which is comprised of those words with the general meaning of 'rule, authority, power', including *imperial*, *emperor*, *empire*, *imperative* and the second subset of *mayor* and *umpire*, all such words derive from true Arabic roots or cognates with the same or similar forms (*m—r*) and meanings (rule, authority), as follows.

**Empire** has many derivatives like *emperor*, *imperial*, *imperialism*, *imperialist*, *imperative*, *imperator*, (*umpire*, *mayor*), which came from Old French *empire*, from Latin *imperium* 'rule, command, authority, power, dominion', from *imperare* (v) 'command', from (i) *en* 'in' + (ii) *parare* 'order, prepare', from PIE root *\*pere-* (1) 'to produce, procure', which is not true anyway because it is too partitive or divisive. Alternatively, it comes straight from Arabic *'imara(t)* (n) 'emirate, principedom' إمارَة, from *'amr* (n) 'rule, command, order' أمر, from *'amar* (v) 'to command, order' أمر; /p/ was inserted or split from /m/. Thus, the Arabic cognate is straight, short, and logical.

All the derivatives and suffixes have true, identical Arabic cognates as follows.

**Emperor** came from French *empereur*, from Latin *imperator* 'commander, emperor', from *imperare* (v) 'command', ultimately from Arabic *'ameer* 'ruler, prince' أمير, *amar* (v) 'to command, order' أمر; /p/ was inserted or split from /m/.

As to the noun suffix *-or*, it is actually a lexically or morphologically conditioned variant of *-an* as in *American*, *republican*, both ultimately from Arabic *-an* itself as in *kaslaan* 'lazy' كسلان, from *kasal* (n) 'laziness' كسل (for details, Jassem 2012f, 2013a).

**Imperial** (*imperialism*, *imperialist*; *emirate*, *emir*) came from French *empereur*, from Latin *imperator* 'commander, emperor', from *imperare* (v) 'command' above, directly from Arabic *al-ameer* 'the prince, ruler' الأمير via reordering and /p/-insertion. That is, the derivational suffix *-al* derives from the Arabic definite article prefix *al-* ال via morphological shift (see Jassem 2013a).

What about formally similar but semantically different **empirical** (*empiricist*)? Again, it derives from Arabic. More precisely, it came from Latin *empiricus* 'a physician guided by experience', from Greek

*empeirikos* 'experienced', from *empeiria* 'experience/practice without knowledge', from *empeiros* 'experienced in a thing, proven by use', from (i) *in* (*en-*) and (ii) *peira* 'trial, experiment', from PIE root *\*per-ya-*, suffixed root of *\*per-* 'to try, risk', which is unnecessarily too long and inaccurate. Instead, it comes ultimately and directly from Arabic:

- *maahir* 'skillful, experienced' ماهر, from *mahara/amhara* (v) مهر/أمهر where /h/ became /p/; or
- *baari3* (adj./n.) 'the one who excels in something' بارع, from *bara3* (v) 'to excel in something' برع via /3/-loss and semantic shift, which is less likely.

As to the affixes *en-/em-*, *-ic*, and *-al*, all have been dealt with and traced back to Arabic (see above and below).

### Imperialist

As to the suffix *-ist*, it comes straight from Arabic *ist-* (e.g., *istaqbal* (v) 'to receive someone' استقبال, from *qabal* (v) 'to accept' قبل via morphological shift or *-at* 'derivational and inflectional affix' coupled with its split into /-st/ (e.g., *kaatib* (masc. suf.) 'male writer' كاتب, *kaatibat* (fem. suf.) 'female writer' كاتبة via morphological shift (see Jassem 2012f, 2013a).

### Imperialism

Regarding the suffix *-ism*, it derives direct from Arabic *mus(t)-* (e.g., *mustaqbil* (n./adj.) 'receiver', *mustaqbal* (n./adj.) 'future' مستقبل, from *qabal* (v) 'to accept' قبل via reordering or reversal and morphological shift (see Jassem 2013a).

**Imperative** came from Old French *imperatif*, from Latin *imperativus* 'pertaining to a command', from *imperat-*, past participle stem of *imperare* (v) 'command' above, directly from Arabic *'imrat* 'command, authority' إمرة via /p/-insertion. So it has three morphemes: *imper-*, *-at-*, & *-ive*, the last two of which are from Arabic *-at* 'derivational and inflectional affix' ة/ات and *-wi* 'derivational suffix' وي which became /-ve/ coupled with morphological shift (see Jassem 2012f, 2013a).

As regards the second subset *mayor*, *umpire*, they are related in meaning and form to *empire* above, although they are wrongly derived from different etymological roots as follows.

**Mayor** (*mayorette*, *mayoralty*) descended from French, from Latin *maior*, *major*, (irregular) comparative of *magnus* 'great', which is etymologically wrong anyway. More precisely, it (*magnus*) might have descended from Arabic:

- *majeed* 'great' مجيد where /j & d/ became /g & n/;
- *jamm* 'much' جم via reordering; or
- *majmoo3(at)* 'group; gathered; big; total' مجموع(ة) via /3/-loss and turning /m/ into /n (Ø)/.

However, that is not an accurate origin. Alternatively, it comes, in my view, directly from Arabic *'ameer*, *'umayer* (dim.) 'prince, commander' أمير. Thus, the Arabic cognate *'ameer* split into two words (*mayor* & *emperor*) in English and European languages- a clear case of lexical split. (See **more**, **many**, **much**, **most** below.)

The suffixes *-ette* and *-ty* are morphologically conditioned variants, both which come from the above-mentioned Arabic *-at* 'inflectional and derivational affix' while *-al* is from Arabic *al-* 'the' via morphological shift.

**Majority** (*major*) is inaccurately related to **mayor** in origin, which came from Old French, from Latin *majoritas* 'majority', from *maior*, comparative of *magnus* 'large, great', which has been settled under **mayor** above; in my view, it alternatively derives from Arabic:

- *jamhoor(iat)* 'majority' جمهوري(ة) via reordering and /h/-loss; or
- *'amarat* 'increase, plenty, growth' أمانة, which is the likeliest (see **more** below).

**Umpire** came from Old French *enonper* 'odd number, not even', from (i) *enon* 'not', direct from Arabic *'in/'an* 'not' إن/أن (jassem 2013b, 2018b) and (ii) *per* 'equal', from Latin *par* 'equal', of unknown origin, or perhaps from PIE root *\*pere-* 'to grant, allot', direct from Arabic *barra*, *abarra* 'to give, to

grant, to be kind and generous' أبر, أير which is wrong anyway despite its Arabic cognate as well. Instead, it comes again straight from Arabic 'ameer 'ruler, commander' أمير, from 'amar (v) 'to command, order' أمر via /p/-insertion or split from /m/.

As can be clearly seen, *empire*, *mayor*, and *umpire* are all taken from one Arabic cognate- 'ameer أمير, which split into three different words. That is, these are lexically conditioned variants due to lexical split. In summary, all these words in Arabic and English and European languages share the same or similar meaning of 'authority and power' and form /m—r/ with /p/ being an insertion in the latter.

Now, we turn to the third set and their Arabic cognates, which includes formally similar (*m—r*-based) but semantically different words like *marry*, *merry*, *Murray*, *mare*, *mayor*, *mar*, *mere*, *merely*, *marine*, *more*, *mirror*, *admire*, and *moor*.

**Marry** has many derivatives such as *marriage*, *marital*, *matrimony*, *matron*, *mother*, all of which have identical Arabic cognates, which are the same or similar in form and meaning. They all came from Latin *maritus* 'husband', from *maritare* (v) 'to marry', from PIE root \**mari* 'woman', ultimately from Arabic *mar'a(t)* (pronounced *mara* in the vernacular) 'woman, wife' امرأة via lexical shift (Jassem 2013k). Thus, unlike PIE, the Arabic cognate is real, living, and original, not fictitious or hypothetical.

As to the suffixes of the derived forms or words, they all have identical Arabic cognates as well, which are as follows.

**Marriage** has two morphemes: (i) *mari-* above + (ii) *-age*, where the latter is from Arabic *-ee* 'a derivational and inflectional suffix' to which *-j* was added as was common in some olden Arabic dialects as well as today's southern Saudi (Tamimi) Arabic in Jizan and Najran in which *-ee*-final words attached *-j* as in *3arabi* → *3arabij* 'Arabic' عربي/عربيج, *adabi* → *adabij* 'literary' أدبي/أدبيج. In some modern Arabic accents like Kuwaiti and UAE Arabic, /j/ is replaced by /ee (y)/ such as *jamal* → *yamal* 'camel' جمال/يمل and *faraj* → *farai* 'free, happy; a proper name' فري/فريج.

**Marital** is from Arabic *almar'at* 'the woman' المرأة to which reordering and morphological and semantic shift applied. That is, *marital* has three morphemes: *mari-* + *-t* + *-al*, where *-t* is from Arabic *-t* 'fem. suf. تـة' while *-al* from Arabic *al-* 'the' الـ via morphological shift (Jassem 2016d).

**Matrimony** (*matron*) is another derivative whose suffixes *-mony* and *-on* can be considered variants, both of which came directly from Arabic *-un* 'inflectional and derivational suffix' نـن which split into /m & n/ in *-mony* coupled with morphological shift (Jassem 2012f, 2013b, 2016a). Alternatively, it comes from the Arabic adjectival prefix *mun-* منـ via morphological shift as in *mundathir* 'obsolete' مندثر, from *indathar* اندثر, from *dathar* 'to die out' دثر. In other words, *matron* is Arabic *mar'atun* 'a woman (nom. indef.)' امرأة via reordering and morphological shift.

**Maternity** (*matron*) is another derivative whose suffixes *-n* and *-ity* came directly from Arabic *-n* 'inflectional and derivational suffix' نـ and *-ta/-at* 'inflectional and derivational suffix' تـة (Jassem 2012f, 2013b, 2016a).

**Mother** (*maternal*, *maternity*, *matrimony*, *matrix*) came from German *Mutter*, Latin *mater*, (Italian *matre*, Spanish *madre*, French *mere*), Greek *meter*, Sanskrit *matar*, all ultimately from Arabic *mar'a(t)* 'woman, wife' امرأة above to which reordering, turning /t/ into /dh (d)/, and semantic shift applied.

In European languages like French and German, similar forms or words are used which suffered different sound and semantic changes or shifts. More precisely, German *Frau* 'woman; wife', French *mère* 'mother', and Spanish *mujera* 'woman' all descended directly from Arabic *mar'a(t)* by substituting /f/ for /m/ in German. Furthermore, French *mari* 'husband' is from Arabic *mar'*, *imri* 'man' امرئ via lexical shift (see Jassem 2016d). Even the definite articles, which usually accompany such nouns in all these languages like Romance (e.g., French *le/la*) and Germanic (e.g., German *der/die/das*, English *the*), have identical Arabic parent cognates. For example, French and Romance *le/la* are both from Arabic *al-* 'the' الـ; English and Germanic *the* (*die*, *der*, *das*), which originally meant 'this', are from Arabic *dha/dhi* 'this' ذا/ذي to which morphological shift (i.e., grammaticalization) applied (see Jassem 2016d).

On a more general plane, all English and Indo-European marriage-related terms such as *sex*, *bigamy*, *wedding*, *engagement*, and *divorce* (Jassem 2013k, 2013q, 2018d) have true Arabic cognates.

**Mary** (*Marie*, *Marilyn*, *Marionette*, *Marian*, *Maria*) is a very common name of Biblical origins in European tongues, which came from Old English *Mari(a/e)*, Latin *Maria*, Greek *Mariam*, from Aramaic *Maryam* 'lit., rebellion' which is wrong in my view as it does not reflect or better match the holy status of Virgin Mary, the Mother of Jesus. Instead it derives direct from Arabic:

- *mariam* 'mother of the Prophet Jesus; a chaste, honourable woman who likes talking to men decently and without being vulgar' مريم;
- *maraam* 'desire, want, quest, goal; revenge in my dialect' مرام, from *raama* (v) 'desire; of sheep, to love (lick and suckle) its baby lamb, after having ignored it for delivery pains for a while' رام (cf. *raim* 'addition, preference, favour, height, distance, deer, stay' via reversal ريم);
- *maaria(t)* 'a white woman' ماري/مارية;
- *'amira(t)* 'of women, blessed, kind, good' أمة, from *'amira* (v) 'to increase in wealth, children, kindness' أمر; or
- *marmaara(t)* 'a soft, shaking young girl' مرمارة.

**Merry** (*mirth*) shares /m & r/ with *marry*, which comes from Old English *myrge* 'pleasing, pleasant, sweet', Middle Dutch *megelijc* 'joyful', from Proto-Germanic *\*murgijaz*, which probably originally meant short-lasting' (cf. Old High German *murg* 'short'), from PIE root *\*mergh-u-* 'short'), which is, in my view, a wrong or false cognate, semantically speaking. Instead, it ultimately derives from either Arabic:

- *mari2* 'merry' مرح via /2/-loss, which is the likeliest; or
- *mari* 'merry, delicious' مري.

**Mar** came from Old English *merran*, *mierran* 'to waste, spoil', from Proto-Germanic *\*marzjan* (source of Old High German *marren* 'to hinder, obstruct', Gothic *marzjan* 'to hinder, offend'), from PIE root *\*mers-* 'to trouble, confuse' (source of Sanskrit *mrysate* 'forgets, neglects', Lithuanian *miršti* 'to forget'), from Arabic:

- *murr* (*marmar*) 'bitter, to make bitter' مرمر، مر via lexical shift;
- *marr* 'to pass; water, rain' مر via lexical shift; or
- *maara*, *mawr* (n) 'to move, to come and go, to shake, to hesitate; opposition' مور، مار via sense shift.
- *maara* 'to doubt' ماري via sense shift.

**Mare** has two senses 'horse, sea', both of which can be traced back to Arabic quite easily. More precisely, it descended from Old English *mere*, *myre*, fem. of *mearh* 'horse', from Proto-Germanic *\*markhjon-* (Dutch *merrie*, Old High German German *Meriha*, German *Mähre* 'mare'), supposedly from Gaulish origin (cf. Irish and Gaelic *marc*, Welsh *march*, Breton *marh* 'horse'), all directly from Arabic *muhr* (m.), *muhra(t)* (f.) 'young or baby horse' مهر/مهرة via /h/-loss and reordering in old forms.

As to the other sense 'sea' as in *mere* below, it came from Latin *mare* 'sea', from PIE root *\*mori-* 'body of water', direct from Arabic *mar* 'water, rain, sea' مر or *mawr* 'sea wave' مور.

**Mere** (*mare*) means 'sea, ocean, lake, pool' and has several derivatives, including *mire*, *marine*, *mariner*, *marinate*, which came from Old English *mere* 'sea, ocean, lake, pool', from Proto-Germanic *\*mari* (Dutch *meer*, German *Meer* 'sea'), from PIE root *\*mori-* 'body of water', directly from Arabic:

- *mar* (*marmara(t)*) 'sea, much rain' مرمرة;
- *'amrar* (pl.) 'desert water' أمرار;
- *mawr* 'sea wave' مور; or
- *ba2r(at)* 'sea' بحرة، بحر where /b & 2/ changed to /m/ and Ø each, which is less likely (cf. **mermaid** from a reversed Arabic *amat-(ul)-mar* 'mermaid': i.e., *mar* 'sea' plus *amat* 'maid' أمة, turning /t/ into /d/.)

**Merely** is a derivative, meaning 'purely', where *-ly* 'like' came from Old English *lic*, *lice* (adv.) 'shape, form', ultimately from Arabic *shakl* 'form, shape' شكل via reversal (i.e., *laksh*), merging /sk & k/ into /c/, then into /y/, and morphological shift (Jassem 2013a).

**Marine** (*mariner*, *marinate*, *mere*, *mire*) came from French, from Latin *marinus* 'of the sea', *mare* 'sea', from Arabic above.

As to the adjectival suffix *-ine*, it is from Arabic *-an* 'inflectional and derivational affix' (see Jassem 2013a).

**Murray (Moray)** is a mainly Scottish English proper name, meaning 'sea settlement; by the sea', from Latin *moravia*, from *moreb*. The first syllable *murr-/mor-* means 'sea, water' and derives from the same root for **mere**, **mar** 'sea', whose Arabic cognate has already been settled.

As to the second syllable *-avia*, *-eb*, it comes from Arabic *bau'*, *bee'a(t)* بوء، بيئة، from *bawa'* 'to stay; dwell' بوا. Also *-ay*, it is a place name suffix. Its Arabic cognate is *-ee* 'inflectional and derivational affix' ي/ي (Jassem 2013a).

**More** is an irregular comparative form, which came from Old English *mara* 'greater, stronger, mightier, more' (comparative of *micel* 'great') and German *mehr* 'more', from Arabic *kaamil* 'complete, whole' كامل or *jamal*, *jumla(t)*, *jameel* 'amount; big, great; beautiful; camel' via reordering and turning /k (j)/ into /c/ جميل، جملة، جمل. However, although the above etymology can be successfully traced to Arabic, it is not accurate. Instead, it comes straight from Arabic:

- *'amir* 'much; to increase' أمر،
- *'imr* 'great, big' إمر،
- *murr* 'powerful, strong, bitter' مر، or
- *marra(t)*, *miraar* (pl.) 'much, strong, a time, once' مرة، مرار.

The first two are the likeliest, which come from the same Arabic root anyway *'amar* أمر as in **empire** and its derivatives above.

As to *many*, *much*, *most*, they all come from Arabic cognates as well as can be clearly seen below.

**Many** (*much*, *more*, *most*) came from Old English *monig/manig* (adj.), *menigu* (n) 'many, much' and German *manch* 'many', *menge* (n) 'multitude, direct from Arabic *majmoo3* 'lit., gathered; many, total' مجموع، from *jam3* (n) 'gathering, multitude', from *jama3* (v) جمع 'gather' via reordering, /3/-loss and replacing /m & j/ by /n & g (y)/.

**Much** (*many*, *more*, *most*) came from Middle English *muchel* 'large, much', from Old English *micel* 'great in amount or extent', from Arabic:

- *kaamil* 'full, complete' كامل via reordering and turning /k/ into /c/ in Old English and into /ch/ later besides /l & m/-merger;
- *jamal*, *jumla(t)*, *jameel*, *mujmal* 'amount, total; big, great; beautiful; camel' مجمل، جملة، جميل، مجمل via reordering and turning /j/ into /s/; or
- *jamm* 'much' جم via reversal and turning /j/ into /ch/.

**Mirror** (*mirage*, *admire*, *miracle*) came from Old French *mireoir* 'looking glass, model, example', earlier *miradoir* (Spanish *mirador*, *mirar* (v)), from *mirer* 'look at oneself in a mirror; observe, watch', from Vulgar Latin *mirare* 'look at', from *mirari* 'wonder at, admire', directly from Arabic *mir'a(t)* 'mirror' مرآة، from *marra* 'to look in a mirror' (v) مرى، from *ra'a* (v) 'to see' رأى، turning /t/ into /r/.

**Admire** (*admiration*, *mirror*, *mirage*) is a compound of (i) *ad* 'to, with regard to' and (ii) *mirari* 'to wonder at' above, directly from Arabic *tamarra* (v) 'to look in a mirror; to admire' تمرى، *'atamarra* '(I) look in a mirror' أتمرى، from *marra* 'to look in a mirror' (v) مرى، from *ra'a* (v) 'to see' رأى، where /t/ became /d/ besides reordering. So the prefix *ad-* is from Arabic *ta-* 'derivational and inflectional affix' تـ via reordering and passing /t/ into /d/, an analysis countering its wrong etymology above.

**Admiral** is an attested Arabic borrowing, derived from the same source for **mer**, **mar** (**marine**) above. It has three morphemes *ad-*, *mi-*, and *-al*, all of which have already been accounted for.

**Miracle** (*miraculous*) is a compound of Latin (i) *mir-* (*mirari*) 'to wonder at' above, directly from Arabic *marra* 'to look in a mirror' (v) مرى, from *ra'a* (v) 'to see' رأى, and (ii) *-cle* 'small', from Arabic *qall, qaleel* 'small, little' قليل, قل, where /q/ became /k/.

**Mirage** is a compound of (i) *mira-*, from Latin *mirari* 'to wonder at' above, and (ii) *-age* 'nominal suffix', whose Arabic cognate has already been established.

**Moor** (*mooring; moorland*) has several senses, which came from Old English *mor* 'morass, swamp', from Proto-Germanic *\*mora-* (source also of Dutch *meer* 'swamp', Old High German *muor* 'swamp, sea', German *Moor* 'moor', Old Norse *morr* 'moorland', *marr* 'sea'), from Arabic *marr* 'water' مر as in **mar, mere, marine** above. In addition, it may derive from Arabic:

- *mar3a* 'grazing ground, pasture' مرعى via /3/-loss;
- *maraa2* 'animals' den; water-filled area; washing, rinsing' مراتح via /2/-loss (cf. **mere** above),
- *mareer* 'empty earth' مريير; or
- *marwaraa(t)* 'empty earth or desert' مروارة.

**Myrrh** (*myrtle*) is a well-known borrowing from Arabic *murr, murrāh/murra(t)* (f.) 'bitter' مر.

**Myrtle** is from Greek *myrtos* 'the myrtle', from Arabic *murr(ah)* 'bitter'. More precisely, it has three morphemes: *myr-*, *-t*, *-le*, all of which are Arabic in origin, where the second (and Greek *-os* 'masc. suff.') are from Arabic *-at* 'derivational and inflectional affix' whereas the last is from Arabic *al-* 'the' via morphological shift. In other words, it comes from Arabic *almurra* 'the bitter (one)' المرة via reordering.

**Merit** came from Old English *merite* 'wages, pay, reward; thanks, moral worth, that which assures divine pity', directly from Latin *meritum* 'a merit, service, kindness, benefit, favour', neuter of *meritus*, past participle of *merere, meriri* 'to earn, deserve, acquire, gain', from PIE root *\*(s)mer-* (2) 'to get a share of something', direct from Arabic:

- *'amara(t)* 'growth, increase, blessedness, goodness' أمة, from *'amira* (v) 'to increase' أمر;
- *'imra(t)* 'goodness, blessedness; an order to give something to someone' إمرة, from *'amar* (v) 'order' أمر; or
- *muroo'a(t)* 'male perfection; perfect morality; kindness, virtue' مروءة, from *mari'a* (v) 'to be perfect, happy' مرأ.

Now after the above detailed analysis, we can turn back to the title sentence *The emperor marries Mary merrily on a Mare by the mere*, which can still be read and understood in today's Arabic as follows.

*The emperor marries Mary merrily on a Mare by the mere*

'dha ameer mara mari mara2 3an muhra bi dha marr'.

"ذا أمير مرة مارية مرح عن مهرة بذا مر؛ =

ذا الأمير (تزوج) امرأته مارية بمرح على مهرة بذا المر (الماء)."

In short, the words are all Arabic but the structure is different due to linguistic change over time. As to the definite article *the*, which originally meant 'this' in Old English, it derives from Arabic *dha/dhi* 'this' ذا/ذی although it underwent morphological change later (see Jassem 2016a). The inflectional morpheme *-s* '3<sup>rd</sup> per. sing. pres. tense' in *marries* alternates with *-t* in German and French which all came from the Arabic affix *-t* (*ta/-at* ت/ت) 'inflectional and derivational morpheme' as has been shown above (see Jassem 2012f, 2013a, 2015d, 2016d).

To sum up, the total number of words with the roots *m-(p)-r* amounted to 36, all of which have true Arabic cognates.

#### 4. CONCLUSION

To conclude, the main findings of this paper were as follows:-

- The *m(p)--r*-based words in English and European languages like *empire, imperial, umpire, mayor, marry, merry, Murray, mare, mar, mere, more*, and so on all derive from true and identical, ultimate Arabic cognates or roots with the same form *m—r(r)/mhr* م ر ر / م ه ر, whose resultant differences resulted from natural and plausible causes and different routes of language change in each language.
- The findings lend further support to the adequacy of the consonantal radical theory, a more precise version of the lexical root or radical linguistic theory, in relating English and Indo-European words, roots, and affixes to Arabic from which they arose for sharing cognates with them all.
- English Historical lexicography and linguistics abound with severe etymological aberrances and implausible drawbacks for failing to show the phonetic, morphological, and semantic relationships amongst the above words.
  - Not all English and European words are cognates such as English *merry* and German *murg* 'short', which are actually different words that can nonetheless be traced back to Arabic cognates (Jassem 2018d).
  - Postulating Proto-Indo-European and Proto-Germanic roots as well as uncertain or unknown ones such as *merry, more, mayor, umpire* turns out to be a myth since Arabic can provide really living and true cognates for all words in those languages. For example, Proto-Germanic *\*murgijaz*, which probably originally meant 'short-lasting', from PIE root *\*mergh-u-* 'short', can't be cognates for *merry* 'happy' whose Arabic sources are more plausible and pertinent (see above). The same applies to *more, major, much, and most* which are wrongly derived from *many* whose Arabic sources are more pertinent and logical as has been clearly shown above.
  - The multiple meanings of English words besides the uncertainty of their origin such as *mare* 'young female horse; sea, water' is most likely the result of the lexical merger of two or more Arabic cognates which are the same or similar in both form and meaning: i.e., *muhra* 'young female horse' and *mar* 'water, sea' (see above).
  - The different spellings and forms of the above words may be due to 'bad' writing habits of early poorly educated scribes, typists, and printers (Campbell 2013: Chs. 1, 15; Pyles and Algeo 1993), linguistic variation and change, and/or lexical conditioning. One can also add the manipulation and/or fixation of language by early lexicographers and grammarians, a process called standardization.

In short, English and European languages cannot be satisfactorily and logically accounted for historically and genetically without Arabic which can be legitimately considered roll-free, deviant, or loose Arabic dialects.

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