



The Arabic Origins of "Sex Derivatives and Formally Similar Terms Six, Sack, Sake, Suck, Seek, Soak, Kiss, Case, Cozy" in English and European Languages: A Consonantal Radical Theory Approach

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Abstract: This paper examines the Arabic origins of sex and its derivatives like sexually, sect, dissection and formally similar but semantically different words like six, sick, sack, sake as well as reversed forms like kiss, case, cozy in English, German, French, Latin, Greek, and Sanskrit from a consonantal radical or lexical root theory perspective. More precisely, the data consists of three different sets of 30 words altogether, 11 of which are sex derivatives like sexual, sexually, sexuality, sect, section, dissection, insect, 13 formally similar but semantically different words like six, sick, sack, sake, suck, seek, beseech, soak, size, and 6 reversed forms like kiss, case, cozy, cuss. The results clearly show that all such related words have true Arabic cognates, with the same or similar forms 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 show the failings 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 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. In fact, they are real dialects of Arabic. 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 cognates with all of them in addition to its huge linguistic repertoire phonetically, phonologically, morphologically, syntactically, and semantically.

Keywords: Sex-Related Words, Arabic, English, German, French, Russian, Latin, Greek, Sanskrit, Lexicography, Historical Linguistics, Consonantal Radical/Lexical Root Theory

1. INTRODUCTION

The close genetic relationship between Arabic and the so-called Indo-European languages has been firmly established in 55 papers, 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, water, animal, colour, numeral, religious/divine terms or (b) grammatical functions and categories like pronouns, question words, verb to be, number, gender, case, inflectional and derivational affixes, and the like. The purpose of all these papers is to reject traditional thinking and practice in the field which classifies Arabic and Indo-European languages like English, German, French, Latin, Greek, and Sanskrit 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)..

In the present paper, I endeavour to focus more closely on fewer terms or word roots 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. For example, although *sex*, *sexual*, *sexuality*, *sect*, *section*, *sectarian*, *dissection*, *insect* share the same historical meaning 'cut, division', they have separate entries in the dictionary which should, as a matter of fact, be listed under one root as is the practice in Arabic dictionaries (e.g., Albaheth Alarabi 2018; Mu3jam Almaani 2018). In addition, it shows the Arabic origins of formally similar but semantically different terms such as *six*, *sick*, *sack*, *seek*, *beseech*, *sake*, *suck*, *size*, *seize*, and reversed forms like *case*, *cause*, *cozy*, *kiss*. So this work has three aims: First, it shows the failings of Western linguists and lexicographers

and their faulty analyses because the descriptions of all European languages were all initially modeled on Latin. Secondly, it tries to link those languages successfully to Arabic which is their end origin all. Finally, it focuses on fewer words which is 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. Thus, using fewer related words is easier, faster, and more useful or manageable.

The paper has four sections: introduction, research methods, results, and conclusion. These are taken up one by one next.

2. RESEARCH METHODS

2.1. The Data

The data consists of three sets of 30 related words: (i) 11 words with the root *sec-* as in *sex, sexual, sexually, sexuality, sexy, sexist, sect, section, sectarian, dissection, insect* and (ii) 13 formally similar but semantically different words like *six, sick, sack, sake, suck, seek, beseech, size, seize*, as well as (iii) 6 reversed words like *case, cause, cozy, kiss, cuss*. As can be seen, all the words share the consonants *s-k/k-s*. Their selection has been based on their frequency and related meanings of 'separation, split, division, difference' for the first set despite their different spellings or forms. To facilitate reference, they will be arranged alphabetically but rootwise, together with brief linguistic comments in (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. Unless otherwise stated, 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 ط (ت), D ض (د), Dh ظ (ذ), & S ص (س)/, and /' ʔ/ for the glottal stop (Jassem 2013c).

2.2. Data Analysis

2.2.1. Theoretical Framework: Consonantal Radical/Lexical Root Theory

The analysis of the data utilizes the consonantal radical theory (Jassem 2018c), which is a more precise version of the lexical root (Jassem 2012-2014e) or radical linguistic theory (Jassem 2014f-2018b). It is so called because of employing the consonantal radical or, more generally, lexical root in examining genetic relationships between words such as the derivation of *observation* from *serve* (or simply *srv*), *description* from *scribe* (or simply *scrib*), *writing* from *write* (or simply *wrt*). The main reason for that is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as *observation*. Vowels are thus neglected because they show mainly phonetic and grammatical relationships and functions as in *sing* (base and present), *sang* (past), *sung* (past participle), *song* (noun).

A full exposition of the lexical root theory and its 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 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, that, sex, sexual, section*.
- 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 have changed beyond recognition while meanings in a rather limited way. The meaning first 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. For example, consider any word in Section 3 below.

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 Sanskrit 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 earlier.

The first set contains 11 *sex*-based words, which all mean in general 'separation, split, division', including *sexual*, *sexually*, *sexuality*, *sexy*, *sect*, *section*, *sectarian*, *dissect*, *dissection*, *insect*. All these words share one common root *sec*- which means 'separation, split, division, difference' The different forms may be due to 'bad' writing habits of early poorly educated scribes, typists, and printers (Campbell 2013: Chs. 1 & 2), linguistic variation and change, and/or lexical conditioning. Anyway, all the above words derive from one or two related Arabic main roots or cognates with the same or similar form and meaning, as follows.

Sex originally meant 'cut, division', which came from Latin *sexus* 'a sex, being male or female', of uncertain origin, from *secare* (v) 'to divide, cut', *seco* 'half, division', from PIE root **sek-* 'to cut', ultimately from Arabic *shaqq* 'cut' شقق, passing /sh & q/ into /s & k/ and/or splitting /q/ into /ks/.

The Latin masculine suffix *-us* (Greek *-os*) of *sexus* is cognate to Arabic *-at* 'fem. & masc. suffix', passing /t/ into /s/. Similarly, the Latin verb marker suffix *-are* (Greek and Germanic *-en*) of *secare* is cognate to Arabic *-an* 'inflectional and derivational suffix', passing /n/ into /r/.

Sex has several derivatives to which prefixes, infixes, and suffixes may be added, all of which can be traced back to Arabic again very easily and smoothly. These are:

Sexual

The derivational (adjectival and nominal) suffix *-al* is cognate to Arabic *al-* 'the' ال via morphological shift (Jassem 2016d). So *sexual* is Arabic *al-shaqq-u* 'the-section-(nom.)' الشقق to which reordering applied.

Sexually

The derivational (adverbial, adjectival, and nominal) suffix *-ly*, which developed from Old English *lic*, *lice* (adv.) (Modern English *like*) 'form, shape', is cognate to Arabic *shakl*, *shakli* (adj.) 'form, shape' شكلي، شكل via reversal, /sh & k/-merger into /k (y)/, and morphological shift (Jassem 2016a). So *sexually* is Arabic *al-shaqq-u shakl* 'the-section-(nom.)-shape' شكل الشقق (على/ب).

Sexuality

The derivational (nominal) suffix *-ity* is cognate to Arabic *-at* 'fem. nominal and adjectival suffix' ة/ت via morphological shift (Jassem 2013a). So *sexuality* is Arabic *alshaqq(i)at* 'the section' الشقق/الشقية.

Sect stemmed from Old French *section*, from Latin *sectio(nem)* 'a cutting, division', from *secare* (v) 'to divide, cut', from PIE root **sek-* 'to cut', from Arabic *shaqq(at)* (n), *shaqqa* (v) 'section, cut' شقّة، شقّ in which /sh & q/ became /s & k/. That is, *sect* is basically two morphemes *sec* + *-t*, the latter of which is the feminine suffix itself in Arabic. Thus, the suffixes *-t* and *-ity* are lexically conditioned variants, which may have other linguistically conditioned variants as well like *-ette*, *-ate*, *-ite*, *-s*, *-ist*, *-ed*, *ad-*, *de-*, etc, which are part of the general *t-law* (Jassem 2017). See *sexist* below.

Section descended, like *sect* above, from Old French *section*, from Latin *sectio(nem)* 'a cutting, division', from *secare* (v) 'to divide, cut', directly from Arabic *shaqq(atun)*, *shaqqa* (v) 'section, cut' شقّة، شق where /sh & q/ became /s & k/.

The derivational (nominal) suffix *-tion* is cognate to Arabic *-tun* 'fem. nominal and adjectival suffix' and its variants *-tan* and *-tin* via morphological shift (Jassem 2013a). That is, *-tion* is originally two bound morphemes which are *-t* and *-n*, which is exactly the case in Arabic with the former being a feminine suffix whereas the latter a basically (nom. and acc.) case suffix here. In light of this, *sect* and *section* are Arabic *shaqqat* شقّة and *shaqqatun* 'a section (nom.)' شقّة respectively.

Sectarian

The derivational (nominal and adjectival) suffix *-arian* is cognate to Arabic *-an* 'masc. nominal and adjectival suffix' ان in which /r/ is an insertion (Jassem 2013a).

Sexist

The derivational (nominal) suffix *-ist* is cognate to Arabic *-at* 'fem./masc. nominal and adjectival suffix' via /t/-split into /st/ and morphological shift (Jassem 2013a). In other words, *sexist* is Arabic *shaqqiat* شقّية/شاقّية. Another likely Arabic cognate is the verbal trilateral prefix *ist-* است as in *katab* 'he wrote' كتب, *istaktab* 'subscribe; to ask someone to write for one' استكتب via morphological shift, though less likely. See **sect** above.

Sexy

The derivational (adjectival) suffix *-y* is an identical cognate to Arabic *-i/-y* 'adjectival suffix' (Jassem 2013a). So *sexy* is Arabic *shaqqi* شقّي.

Dissect came from Latin *dissecare* (v) 'to cut in pieces', from (i) *dis-* 'apart', and (ii) *secare* (v) 'to divide, cut', from Arabic *shaqqa* (v) 'dissect, split' شق where /sh & q/ became /s & k/.

The derivational suffix *dis-* is from Latin which means 'apart', which is incorrect in my view. Instead, it is better treated as a verb-making prefix in this case, which derives from or is cognate to the Arabic derivational and inflectional suffix *ta-*. Thus, the whole word *dissect* is from Arabic *tashaqqaaqat* تشقّقت, from *shaqqa* (v) 'dissect, split' شق in which /t, sh, & q/ became /d, s, & k/ (for details, see Jassem 2013a-b).

Dissection stemmed from Middle French *dissection*, from Latin *dissectio(nem)*, from *dissecare* (v) 'to cut in pieces' above. So the whole word *dissection* has three (or four) morphemes *dis-*, *+ sec(t)*, *+ ion*, which is what it is exactly in Arabic: *ta-shqeeq-(at-un)* تشقّيقَة، from *tashaqqaaq* تشقّق، from *shaqqa* (v) 'dissection, split' شق in which /t, sh, & q/ became /d, s, & k/.

Insect has two morphemes or parts *in* + *sect*, which are taken direct from Arabic *inshaqq(at)*, from *shaqqa* (v) 'section, cut' شق (منشقة)، انشقت (منشقة)، passing /sh & q/ into /s & k/.

The derivational prefix *in-* (*en-*) has several functions and meanings in English and European languages, all of which have true, identical Arabic cognates (Jassem 2012f, 2013a, 2014a). More precisely, it came from Old English *in* 'in, into, on, upon, at, among, about, during', *inne* (adv.) 'inside, within', German/Latin *in*, and Greek *en*, ultimately from Arabic *ʕan* 'about, on' عن via /ʕ/-loss (see Jassem 2014a). In this particular case, it came, in my view, from Arabic *in-* 'derivational and inflectional affix' ان، which is more appropriate (see Jassem 2012f, 2013a).

As a negative prefix, furthermore, it, along with *un-* and *no*, can all be considered variants, which ultimately derive straight from Arabic *in/an* 'no, not' إن/أن (Jassem 2013b).

But what about the formally similar but semantically different **on**? It came via Old English *an/on* 'in, on, into', German *an*, Greek *ana*, Latin *an-*, again ultimately from Arabic *ʕan* 'on, about' عن via /ʕ/-loss. That is, Arabic *ʕan* split into or produced two words in English, an obvious case of lexical split.

Now, we turn to the second set of the 11 rather formally similar but semantically different words *six* (*sestet*), *seek*, *beseech*, *sick*, *sack*, *sachet*, *soak*, *sock*, *suck*. As can be seen clearly, all such terms have a similar form *s-k* but different meaning. Again they all have true Arabic cognates with the same or similar form and meaning, which will be illustrated in more detail one by one below.

Six (*sixth*, *sestet*) is a numeral which came from German *sechs*, French *sies*, Italian *sestet*, Latin *six*, and Greek *hex*, ultimately from Arabic *sitt(at)* 'six' ستة/ستة and related *suds* 'six; a sixth' سدس, *saadis* 'sixth' سادس where /d (t)/ passed (or split) into /k(s)/ while /s/ turned into /h/ in Greek (Jassem 2012a, 2014g).

Size is similar in form only which came from Old French *sise*, short for *assise* 'session, regulation', from Latin *assidere*, *assidire* 'to sit beside; to sit in with counsel or office, from (i) *ad* 'to and (ii) *sidere* 'sit', which is incorrect in my view. Instead, it derives directly from Arabic *qias*, *qaas* (v) 'size, measure' قياس where /q/ changed into /s/. Thus, the Arabic origin is more relevant, which renders the Latin etymology wrong.

Similarly, **seize** (*seizure*) is of uncertain origin, which came from Old French *seisir* (Modern *saisir*) 'to take possession, take by force', from Late Latin *sacire*, perhaps from a Germanic source like Frankish **sakjan* 'to lay claim to' (cf. Old English *secan* 'to seek'), or perhaps from Proto-Germanic **satjan* 'to place'. However, it comes directly from Arabic:

- *jassa/3assa* 'to touch' جس/عس where /j (3) & s/ evolved into /s & z/;
- *saasa* 'to hold/seize power, control' ساس via sense shift and passing /s/ into /z/;
- *masak* 'to hold, seize' مسك via /m & s/-merger and turning /k/ into /s/; or
- *massa* 'to touch' مس where /m/ became /s/.

Sick (*sickness*, *sicken*) came from Old English *seoc* 'ill; corrupt; sad, troubled', straight from Arabic:

- *shaki3* 'often ill' شكع via /3/-loss and turning /sh/ into /s/;
- *shaaki* 'ill; complaining' شاكى, turning /sh/ into /s/;
- *shawka(t)* 'a bad disease' شوكة, changing /sh/ into /s/;
- *shaqi* 'sad, wretched' شقى via sense shift and passing /sh & q/ into /s & k/; or
- *Sakeek* 'weak' صكك, turning /S/ into /s/.

The first two are the likeliest.

Sack (*sake*) has several meanings, which came from Old English *sacc/sec* 'large cloth bag', from Proto-Germanic **sakkiz* (source of Old High German *sac*), from Latin *saccus* (French *sac*, Italian *sacco*), from Greek *sakkos*, from Semitic (cf. Hebrew *saq* 'sack'), directly from Arabic:

- *zaqq* 'leather bag for drinking water; of birds, to sack, expel, put food into the mouth of its baby; throw; throw up, vomit' زق, turning /z & q/ into /s & k/; or
- *Sakk* 'to strongly hit, beat, push, esp. with one's feet in animals; shut' صك, substituting /s/ for /S/.

As can be clearly see, the different senses of *sack* is the result of the lexical merger of two formally similar but semantically different Arabic words.

Seek (*sake*) evolved from Old English *secan* 'inquire, search for; long for, desire', from Proto-Germanic **sakanan* (source of Old High German *sohhan*, German *suchen*), from PIE **sag-yo-*, from root **sag-* 'to track down, seek out', (source of Latin *sagire* 'to perceive quickly or keenly', *sagus* 'predicting, presaging'), straight from Arabic *shawq* 'longing' شوق, turning /sh & q/ into /s & k/; or *3ishq* 'love' عشق via semantic shift, /3/-loss, and turning /sh & q/ into /s & k/, which is the least likely.

Beseech (*seek*, *sake*) is etymologically related to **seek** above, which came from Old English *beseacan* as a compound of *be* + *seek* above. (source of Old High German *bisuochan*, German *besuchen* 'to visit'), from Arabic:

- *bi* + *shawq* 'with longing' بشوق, turning /sh & q/ into /s & ch/;

- *bi* + *3ishq* 'with love' بعشق via /3/-loss and turning /sh & q/ into /s & ch/; or
- *shabaq* 'sex desire' شبق via reordering, which is the least likely.

The German meaning 'to visit' also occurs in Arabic. In particular, it is from spoken Damascan Arabic *bishuqq* 'to cut, visit' يشق, from (i) *bi* 'verbal prefix' and (ii) *shaqqa* 'to cut, visit' يشق, turning /sh & q/ into /s & ch/ (Jassem 1987).

Sake (*seek*) developed from Old English *sacu* 'a law suit, crime, guilt, from Proto-Germanic **sako* 'affair, accusation' (source of Dutch *zaak* 'lawsuit, cause, thing', German *Sache* 'thing, matter, affair'), from PIE root **sag-* 'to investigate, seek out', directly from Arabic *shakwa* 'complaint' شكوى, *shaka* (v) شكى, turning /sh/ into /s/.

As to the sense 'Japanese rice liquor', from Japanese *sake*, it is direct from Arabic *siqaa* 'a drink' سقاء, from *saqa* (v) سقى; /q became /k/.

The expression *for the sake of* is from Arabic *fi (dha) shawq fi* 'longing for' في (ذا) شوق (في) = شوقا لـ, turning /sh & q/ into /s & k/ (see Jassem 2014c).

As can be clearly seen, all the senses of *sake* stem from Arabic as the result of lexical merger where formally similar but semantically different Arabic words merged into or became one in English, though with different senses.

Soak emanated from Old English *socian* 'to soak, lie in liquid', from Proto-Germanic **sukon* (source of West Flemish *soken*), possibly from PIE **sug-*, from root **seue-* (2) 'to take liquid', straight from Arabic *saqa* 'to water, soak' سقى where /q/ became /k/; or *Saqa3* 'to become cold or ice; to throw cold water on someone' صقع via sense shift and turning /S, q, & 3/ into /s, k, & Ø/.

Sock (*socks, socket*) came from Old English *socc* 'slipper, light shoe', Old High German *soc*, German *Socke*, from Latin *soccus* 'slipper, light low-heeled shoe', probably from Greek *sykchos* 'a kind of shoe', from Arabic:

- *shikk* 'a cloth worn over shoes' شك via lexical shift and turning /sh/ into /s/;
- *ziqq* 'a leather bag' زق via lexical shift and turning /z & q/ into /s & k/;
- *shis3* 'upper, front part of shoe' شسع, turning /sh, s & 3/ into /s, k, & Ø/; or
- *shaqa3* 'to wear one's shoes' شقع via lexical shift and turning /sh, q, & 3/ into /s, k, & Ø/.

The first two are the likeliest.

Cyst (*cystitis*) came from Latin *cystis*, from Greek *kystis* 'bladder, pouch', from Arabic *kees(at)* 'bag, sachet, sac' كيس; /k/ passed into /s/.

Finally, we come to the last list of 6 reversed forms, which are *kiss, case, cause, cozy (cosy), cuss (curse)*, all of which share the reversed form of *s--k*: i.e., *k—s*. Again all have Arabic cognates as follows.

Kiss developed from Old English *coss* (n) 'a kiss, embrace', from *cyssan* (v) 'to touch with the lips', from Proto-Germanic **kussjan* (source of Dutch, Old High German *kussen*, German *küssen*), from root **kuss-*, probably ultimately imitative of the sound, ultimately from Arabic:

- *kais* 'making love, sexual intercourse; mind; bag' كيس and related *koosa/koosia* 'woman' كوسى/كوسية via lexical shift;
- *ka(a)fa2, kifaa2* (n) 'kiss suddenly', merging /f & 2/ into /s/;
- *kass* 'of teeth, short; lower teeth being fronter than upper ones' via lexical shift; or
- *kazza* 'to press/push (teeth)' via lexical shift and changing /z/ to /s/ (Jassem 2013o).

The French expression *donne moi un bousse* 'give me a kiss' is entirely Arabic- i.e., *addeeni bosa* 'give me a kiss' (أديني بوسة (لأجل النبي)).

Case (*encase, encasement, pillowcase, bookcase*) has several senses and etymologies, which came from Old French *cas* 'event, happening, quarrel, trial', from Latin *casus* 'a chance, occasion, accident;

lit., a falling', from *cas-*, past participle stem of *cadere* (v) 'to fall, sink, decline, perish', from PIE root **kad-* 'to fall', directly from Arabic:

- *katta* 'of water, to spill, pour down; of earth, to go downhill; slope; to throw' كت/كتة, replacing /t/ by /d (s)/;
- *ghaaT* (*ghaTT*) 'to lie low, go down; immerse, dip' غط, غاط, passing /gh & T/ into /k & d (s)/;
- *khassa* 'to become little' خس, passing /kh/ into /k/; or
- *ghaaS* 'sink, go down' غاص/غص where /gh & S/ became /k & s/.

It may also derive from Old French *casse* (Modern *chasse*) 'case, reliquary, receptacle, box, that which encloses or contains; outer protective covering', from Latin *capsa* 'box, repository', from *capere* 'to take, hold', from PIE root **kap-* 'to grasp', which, although it is inaccurate in my view, comes straight from Arabic *qafaS* 'a nest; box; chest' قفص, replacing /q/ by /k/ and merging /f & S/ into /k/. However, it comes directly from Arabic:

- *kees* 'bag, sachet, sac' كيس, which is the likeliest;
- *kasa* 'to clothe; to encase' كسا.
- *qiSSa(t)* 'story, issue, situation, event' قصة, from *qaSSa* (v) 'reduce, cut; follow; tell; chest' قص, turning /q & S/ into /k & s/; or
- *qaDia(t)* 'story, issue, case' قضية, from *qaDa* (v) 'die; judge, execute' قضى, passing /q & D/ into /k & s/.

All these formally similar but semantically different Arabic words merged into one in English and European languages.

Cause (*causative, causation, causal, because; accuse, accusation*) came from Old French *cause* 'reason, case in law', from Latin *causa* 'reason, interest, lawsuit', of unknown origin; however, it comes from Arabic:

- *qiSSa(t)* 'cause, reason; story, issue' قصة, *qaSSa* (v) 'to tell; follow, pursue' قص; /q & S/ changed into /k & s/;
- *qaDia(t)* 'case, story, issue' قضية, *qaDa* (v) 'to judge' قضى where /q & D/ became /k & s/; or
- *khuSooS*, *khaSS* 'interest; link; belonging; reason' خص, خصوص where /kh & s/ became /k & s/; or
- *shakwa* 'complaint; lawsuit' شكوى, *shaka* (v) قص via reversal and turning /sh/ into /s/ (see *sake* above).

All its derivational suffixes have already been settled.

Cozy (*cosy*) is from Scottish English *colsie* 'comfortable, warm, snug; padded covering for a teapot to keep the heat in', perhaps of Scandinavian origin; however, it came straight, like *case* above, from Arabic *kees* (*kuwais* (dim.)) 'bag, sachet, sac' كويس, كيس and/or *kaiyes/kuwaies* 'nice' كويس/كويس. It is an ideal case of lexical merger: i.e., two formally similar but semantically different Arabic words became one in English with two senses

Cuss (*curse*) is from American English meaning 'troublesome person or animal; to say bad words', a vulgar pronunciation of *curse* 'to swear at, to say bad words', from Arabic *khasees* 'lowly person, cheap' خسيس and/or *khasi'a*, *ikhs* (imp.) 'of insults, to be lowly; to swear at, insult' اخس, خسى where /kh/ became /k/.

As to **curse**, it is direct from Arabic *kharas*, *ikhras* (imp.) 'shut up' اخرس, خرس where /kh/ passed into /k/.

Concise (*incise, incision, precise*) derives from Latin *concisus* 'cut off, brief', past participle of *concidere* 'to cut off, cut up, cut to pieces', from (i) *com-/co-* 'an intensive prefix' and (ii) *caedere* 'to cut', from PIE root **kae-id-* 'to strike', straight from Arabic *qaTa3/qaTTa/qadda* 'to cut' قطع/قط, turning /q, T (d), & 3/ into /k, d, & Ø/. However, such an etymology is inaccurate in my view; instead, it comes straight from Arabic:

- *jazza* 'of wool, to cut' جز, passing /j & z/ into /k & s/; or
- *qaSSa* 'to cut' قص in which /q & S/ became /k (s) & s/.

(See *size*, *seize* above)

To sum up, the total number of words with the roots *s-k* and its reversed form *k-s* thus far has amounted to 30 or so, all of which have true Arabic cognates, which implies that all those languages from English and German to Latin and Greek relate to Arabic genetically; in fact, they are old, deviant Arabic dialects .

4. CONCLUSION

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

- All the 11 *sex*-related words share, despite their apparently different spellings or forms, the same or similar meaning of 'division, split, separation, difference, opposition', which consequently derive from one true and identical ultimate Arabic cognate or root *shaq* شق, whose resultant differences stemmed from natural and plausible causes and different routes of language change in each language. The same applies to the 11 formally similar but semantically different words like *six*, *sick*, *sack*, *sake*, *suck*, *soak*, *sock*, *seek*, *size*, and 7 reversed forms *case*, *cause*, *kiss*, *cozy*, *cuss* (*curse*), *concise*.
- The findings lend further support to the adequacy of the consonantal radical theory, the 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 eventually arose for sharing cognates with them all.
- English Historical lexicography and linguistics abound with severe etymological aberrances, drawbacks, and implausibilities for failing to show the phonetic, morphological, grammatical, and semantic relationships amongst such words like *sex*, *section*, *dissection* and *six*, *sick*, *sack*, *sake*, *suck*, *soak*, *seek* in addition to *case*, *cause*, *kiss*, *cozy*, *cuss* as well as their Arabic origins.
 - Not all English and European words are cognates such as English *size* and French/Latin *assidere* and English *soak* and PIE root **seue-*, which are actually different words that can be traced back to Arabic cognates more appropriately.
 - Postulating Proto-Indo-European and Proto-Germanic roots as well as uncertain or unknown ones turns out to be a myth since Arabic can provide really living and true cognates for all words in those languages as has been clearly shown above.
 - Semantic change may result from lexical merger and split. On the one hand, the multiple meanings of English words such as *sake* and *case* and *cosy* (see above) are most likely the result of the lexical merger of two or more Arabic cognates which are similar in both form and meaning: i.e., *shakwa* 'case, complaint' and *qiSSa* 'issue' (see above); also, *sake* merges Arabic *shawq* and *shakwa*. On the other hand, lexical split is the result of an Arabic word yielding formally similar but semantically different words like English *sex*, *section*, *dissect*, etc. from Arabic *shaqq*, English *sake*, *seek*, *beseech* from Arabic *shawq*, and English *case/cosy/cyst* from Arabic *kees/kais*.

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Citation: Zaidan Ali Jassem. "The Arabic Origins of "Sex Derivatives and Formally Similar Terms Six, Sack, Sake, Suck, Seek, Soak, Kiss, Case, Cozy" in English and European Languages: A Consonantal Radical Theory Approach". *International Journal on Studies in English Language and Literature (IJSELL)*, vol 6, no.10, October2018, pp. 41-52. doi:<http://dx.doi.org/10.20431/2347-3134.0610005>.

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