Arabic as a Resolution to Etymological Uncertainty and Controversy in English and Indo-European Lexicography: A Consonantal Radical Theory Approach to the Roots *'Frk, Vrg, Vrt, Frg'*

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Abstract: *This paper examines the Arabic origins of the common word root fork and its related derivatives like forchette, bifurcate as well as related words like diverge, diverse, adverse, averse, divorce, divert, avert, fragmentation, fraction in English, German, French, Latin, Greek, Russian, and Sanskrit from a consonantal radical or lexical root theory perspective. More precisely, the data consists of three sets of 30 such words as shall be seen below. Despite their different spellings and forms, they all share a common, core meaning of 'separation, division, and opposition'. 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 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 traditional 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 has cognates in common with all of their branches.*

Keywords: *Fork-related words, Arabic, English, German, French, Russian, Latin, Greek, Sanskrit, lexicography, historical linguistics, consonantal radical/lexical root theory*

1. INTRODUCTION

In 60 papers or so on all aspects of language analysis phonetically, morphologically, grammatically, and lexically or semantically, the close genetic relationship between Arabic and the so-called Indo-European languages has been firmly established (Jassem 2012-2019). Words have been classified into broad semantic fields or areas in all those papers such as family terms, animal terms, colour terms, religious/divine terms or 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 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).

The present paper, unlike most of its predecessors, attempts to focus more narrowly and 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 *fork, bifurcate, diverge, diverse, divorce*, etc. share the same meaning 'separation, division', they 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. Thus this work has three aims: First, it shows the failure of Western linguists and lexicographers and their faulty analyses mainly 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 illuminating and illustrative 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. As such, using fewer related words is easier, faster, and more illustrious or manageable.

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

2. RESEARCH METHODS

2.1. The Data

The data consists of the words containing the related roots *frk (vrg, vrs, vrt, frg, frc)* as in *fork, bifurcate, diverge, converge, divorce, diverse, diversity, diversification, adverse, adversity, adversary, adversity, convert, divert*, and so on, all sharing the meaning of 'separation, division, and opposition' in general. More precisely, the data is comprised of three such sets:

- The first set contains *fork, forchette, bifurcate, (freak, frock);*

- The second includes three subsets, formally slightly different but semantically similar words like:

  ➢ *Diverge, divergence, divergent, converge, convergence, convergent*;

  ➢ *Divorce, divorcee, diverse, diversity, diversification, adverse, adversity, adversary, aversion, converse, traverse;*

  ➢ *Divert, diversion*; and

- The third contains fragment, fragmentation, fraction, fracture (friction).

Their selection has been based on their frequency and related meanings of 'separation, split, division, difference, opposition' despite their different spellings or forms.

The etymological data for English and Indo-European languages is based on Harper (2002-19) and his sources. For Arabic, the meanings are taken from Ibn Manzoor (2019) in the main and related e-dictionaries like Albaheth Alarabi (2019), a collection of the top five classical dictionaries, and Almaany.com (2019), a collection of both classical and modern dictionaries, in addition to my own knowledge of Arabic as a native speaker. Unless stated otherwise, 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) (ت) ط, D (d) (د) ض, Dh (dh) (ذ) ظ, & S (s) ص (س)/, and /' ء/ 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

The data will be analysed by using the consonantal radical theory, which is a more precise version of the lexical root or radical linguistic theory (Jassem 2012a-14e, 2014f-2018). 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 *persuasion* from *persuade*, from *suade* (or simply *suad*), *observation* from *serve* (or simply *srv*), *description* from *scribe* (or simply *scrb*), *writing* from *write* (or simply *wrt*). The main reason for doing so is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as <u>obser*v*ation</u>. 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), *aqwaal* (pl.) 'saying' قول, *qul* (imp.) قل, *qeel* (passive) قيل, *qawwaal* (emph. n.) 'informer, gossiper' قوال, 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 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., *fork, bifurcate, diverge, diversity, the*, *that*.

- 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 do so 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 as shall be clearly seen 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 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 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 the so-called 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.

Although all the 30 words or so in the data are related in meaning in general (separation, split, division, difference, opposition), they have been classified into three sets on formal grounds, which are repeated here for clarity purposes. These are:

- *fork, forchette, bifurcate, (freak, frock);*
- *diverge, divergence, divergent, converge, convergence, convergent;*
- *divorce, divorcee, diverse, diversity, diversification, adverse, adversity, adversary, aversion, converse, traverse;*
- *divert, diversion;*
- *Fragment, fragmentation, fraction, fracture (friction).*

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.

First, the first set contains *fork, forchette, bifurcate*, which are traced back to Latin but are of an unknown ultimate origin. In fact, they all come from Arabic, as follows.

Fork *(forchette, bifurcate)* came from Old English *forca, force, forcel* 'pitchfork, forked instrument, forked weapon', from a Germanic borrowing (Old Norse *forkr*, Dutch *vork*, Danish *fork*) of Latin *furca* 'two-pronged fork; pitchfork; cooking fork', Old French *fourque, furche* (Modern *fourche)*, of unknown ultimate etymology. However, it derives ultimately from either Arabic:

➤ *far(r)aq* 'divide; to fork' فرق and related derivatives *farraaq, faariq, faarooq* فراق، فارق، فاروق where /q/ became /k (ch)/; or

➤ *furja* 'division, gap' فرجة and related derivatives *faarij, faraj* فارج، فرج where /j/ evolved into /k/.

The former is the likeliest, though. As can be clearly seen, the Arabic cognates are formally and semantically the same or similar.

As to French borrowing *forchette*, it is the diminutive feminine form of *fork* which comes straight from Arabic *farraaq(at)*, *farqat* 'divider; fork' فراقة، فرقة of the same root above in which /q/ became /ch/. That is, the French feminine suffix *–ette* derives straight from the Arabic feminine suffix *–at* ت، ـة، ت as well (Jassem 2012f, 2013a).

Similarly, both the Latin suffix *–a*, which marks feminine gender in the nominative case, and Latin *–us*, its masculine counterpart, are again cognates to Arabic *–a(t)* 'feminine and sometimes masculine suffix' where /t/ became /s/ in the latter but dropped in the former (Jassem 2012f, 2013a, 2015d). In other words, morphological split has affected Arabic *–at* in Latin, leading to two forms.

Bifurcate *(bifurcation)* stemmed from Medieval Latin *bifurcatus*, from (i) *bi-* 'two', and (ii) *furca* 'two-pronged fork; fork-shaped instrument', a word of unknown etymology. However, like *fork* above, it derives straight from the same Arabic cognate root *far(r)aq* 'divide; of roads, to fork' فرق in which /q/ became /k/. More precisely, the whole word consists of three morphemes- *bi-* + *forc-* + *-ate*, which descends directly from Arabic *bifurqat* 'lit., with division' بفرقة with three morphemes as well (*bi* + *furq* + *at*), or *bitafriq* 'lit', differs, bifurcates' بتفرق (*bi* + *ta-* + *friq*) to which reordering and morphological shift applied. This means that the prefix *bi-* is a derivational rather than a numeral one here, usually prefixed to verbs in spoken (Syrian and Saudi Qassimi) Arabic (see Jassem 2014g).

As to the second set of words, all are inaccurately derived from PIE root **wer-* 'to turn, bend'. Instead, they can all be traced back to Arabic cognates easily, and as follows.

Freak occurs as noun and verb, has several senses, and is of uncertain origin. More precisely, it perhaps came from Middle English *friken* 'to move nimbly or briskly', from Old English *frician* 'to dance', or perhaps from Middle English *frek(e)* 'eager, zealous, brave, bold, fierce, a man', from Old English *freca* 'a bold man, warrior', (Scottish English *freik* 'brave man, warrior'), from *frec* 'greedy, eager, bold'. However, Arabic gives the right etymology for the different senses, as follows:

➤ *faaraq* 'to leave, to part with; to differ with, separate from' فارق, from *faraq* فرق 'to divide; to fear', replacing /q/ by /k/;

➤ *farak* 'to leave, to escape; to rub; to hate' فرك (see **Friction** below); and/or

➤ *faaris* 'horseman; brave' فارس, turning /s/ into /k/.

As can be clearly seen, the different senses of the word are most likely to be due to the lexical merger of formally similar but semantically different Arabic words.

Frock *(defrock)* is of uncertain final origin, which came from Old French *froc* 'a monk's habit, clothing, dress', perhaps from Frankish **hrok* or another Germanic source like Old High German *hroc* 'mantle, coat', Old English *rocc*, German *Rock* 'a coat, over-garment', or perhaps from Latin *floccus* 'tuft of wool'. Now, Arabic resolves the uncertainty and supplies the right etymology for both *hroc/hrok* and *rocc/Rock* (Modern English *rug*), as follows:

➤ *khirqa(t), khiraq/khurooq* (pl.) 'a piece of cloth; petty (usu. torn) dress' خرقة، خرق/خروق, replacing /kh & q/ by /h & k/ (cf. *hroc*);

➤ *ruq3a(t), riqaa3* (pl.) 'a small piece of cloth; a rug' رقعة/رقاع via /3/-loss and substituting /k/ for /q/ (cf. *rocc/Rock*).

Thus, it can be clearly seen that the two words *hroc/*hrok* and *rocc/Rock* (*rug*) came about as a result of the lexical merger of the above two formally different but semantically similar Arabic words.

Divorce *(divorcee)* came from Old French *divorce*, from Latin *divortium* 'separation, dissolution of marriage', from *divertere* 'to separate, leave one's husband; turn aside', from (i) *dis-* 'aside' and *de* 'from', and (ii) *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend'; ultimately, it is from Arabic:

- *fatal* 'to turn' فتل via reordering and passing /l/ into /r/,

- *dawar* 'to turn, rotate' دور via /d/-loss,

- *waraa'* 'behind' وراء via semantic shift, or

- *walla* 'went away, went back' ولى, turning /l/ into /r/.

However, the above bi-morphemic etymology or derivation is inaccurate; alternatively, it should be treated as a whole word which then comes directly from the same Arabic root for *fork* above: i.e., *farraq, tafarraq* (v.) 'to divide, to separate, to fork' فرق، تفرق, *tafreeq* (n) 'divorce, separation' تفريق in which /t & q/ passed into /d & s/. That is, *divorce* has two morphemes *di-* + *-vorce* which is what it is exactly in Arabic- i.e., *ta-* (derivational suffix) + *farq* = *tafreeq*, where /t & q/ became /d & s/. In spoken Arabic, *tafreeq* may be pronounced /tafreedz/ in Qassimi Arabic, KSA or /tafreej, tafreeg/ in others like mine (Jassem 1987: Ch. 5).

Latin *divertere* 'to separate, leave one's husband; turn aside' is taken direct from Arabic *tafreeT* (n), from *faraT* (v) 'to separate, disconnect, unloosen' فرط، تفريط, in which /t & T/ became /d & t/. That is, it has three morphemes: *di + vert + -re* (*-en* in Greek and Germanic and Arabic).

Thus, it can be clearly seen that the Latin prefix *di–* is cognate to and derives straight from Arabic *ta–* 'an inflectional and derivational affix', turning /t/ into /d/. On the other hand, the Latin verb suffix *–re* is cognate to *–en* in Greek and Germanic languages such as German *lesen* 'to read' and English *lessen*, which derives straight from Arabic *–(a)n* 'an inflectional and derivational affix'. Thus, morphological change and/or split occurred to Arabic *–(a)n* here in European languages (Jassem 2012f, 2013a, 2015d).

Diverge *(divergence, divergent)* developed from Modern Latin *divergere* 'go in different directions', from (i) *dis-* 'apart', and (ii) *vergere* /'to bend, turn, tend toward', from PIE root **wer-* (2) 'to turn, bend' as in **divorce** above, thus coming straight from Arabic *tafarraq* تفرق, from *faraq* 'to divide; to fork' فرق; /t & q/ became /d & j/.

As to the prefix *di-*, it derives straight from the Arabic derivational and inflectional affix *ta-* تَ/ت. Thus, *diverge* has two morphemes *di-* + *-verge*, which is what it is exactly in Arabic: i.e., *ta + farraq* تفرق, from *faraq* فرق, passing /t & q/ into /d & j (ge)/.

Converge *(convergence, convergent)* arose from Late Latin *convergere* 'to incline together', from (i) assimilated form of *com-* 'with, together', and (ii) *vergere* 'to bend, turn, tend toward', from PIE root **wer-* (2) 'to turn, bend', straight from the same Arabic cognate as in *diverge, divorce* above.

As to com- and its phonetically conditioned variants (con-, col-, cor- co-) 'with, together', it comes straight from Arabic:

- *jamee3* 'together, all' جميع via /3/-loss and turning /j/ into /k/,
- *sawa* 'all, together' سوى where /s/ changed into /k/, or
- *kama* 'like, as' كما as happens in Spanish *como-* 'like, as' and French *comme* 'like, as' via semantic shift (Jassem 2013a).

That is, *com-* is etymologically two morphemes *co-* + *-m*, which is what it really is in Arabic: viz., *ka* كـ 'as, like' and *ma* ما 'what, that'.

Diverse has quite a number of derivatives *(divers, diversify, diversification, diversity, diversely, adverse, adversity, converse, traverse, averse, avert)* which all developed from Latin *diversus* 'different in character or quality, essentially different, various', past participle of *divertere* 'divert; turn in different directions, turn aside', from (i) *dis-* 'aside' and *de* 'from', and *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend' as in **divorce, diverge** above. By the same token, they are derived ultimately from the same Arabic cognate above. That is, like *diverge, divorce,* and *fork* above, *diverse* and all related derivatives descend straight from Arabic *tafarraq* (v), from *farraq* (v) 'to divide, separate, differ, distinguish, oppose, go in different

direction' تفرق،تفرق and/or their derivatives in which /t & q/ passed into /d & s/ (pronounced /tafreedz/ in Qassimi Arabic, KSA).

All the other derivational suffixes of its derivatives can be traced back to Arabic roots easily, which are as follows:

- *ad- (adverse, adversity)*, from Arabic *ta–* 'derivational and inflectional affix' via reordering and passing /t/ into /d/. That is, **adverse** is from Arabic *tafreeq/tafarruq* 'separation, divison, enmity, opposition' تفريق/تفرق, from *tafarraq*, from *faraq* (v) in which /t & q/ became /d & s/.
- *-ity (adversity)*, from Arabic *–at* 'derivational and inflectional affix". That is, **adversity** is from Arabic *tafriqat* 'enmity, opposition, separation' تفرقة in which /t & q/ became /d & s/. In other words, *adversity* is structurally three morphemes *ad- + vers, + -ity*, which is what it is exactly in Arabic: *ta + friq, + at-* true, identical cognates.

As can be clearly seen, the prefix *ad-* and the suffix *–ity* can be treated as morphologically conditioned variants, both of which split and derive ultimately from the same Arabic inflectional and derivational affix *ta-/-at*.

- *-ary (adversary)*, from Arabic *–y* 'derivational and inflectional affix' with /r/ being an insertion. Thus, **adversary** is from Arabic *tafreeqy* (adj.), from *fareeq* (sing. n.), *furaqaa'* (pl.) 'enemy, foe, opponent, separative' تفريقي، فريق، فرقاء in which /t & q/ became /d & s/ besides /r/-insertion. That is, *adversary* is structurally three morphemes *ad- + vers, + -ary*, which is what it is exactly in Arabic *ta + friq, + -y-* true, identical cognates.
- *-tion (diversification)*, from Arabic *–tun (-tin, -tan= -t + -n)* 'derivational and inflectional affix'. That is, **diversification** is from Arabic *tafreeqatun* 'separation, division' تفريقة/تفرقة in which /t & q/ evolved into /d & s/. More precisely, *diversification* is structurally six morphemes *di- + versi-, + -fi-, + -ic, + ati-, + -on* which is one or two less in Arabic: viz., *ta + friq, + at-, + -un* or *ta + friq, -iy, + at-, + -un-* true, identical cognates. This indicates morphological change here.
- *-fy (diversify)*, straight from Arabic *–wa/-wi* 'derivational affix' where /w/ became /f/ besides morphological shift as in *sama* (v), *yasmoo* (v), *sumoo* (n) 'to rise' سما، يسمو، سمو (Jassem 2013a). That is, **diversify** is from Arabic *tafarraq* (v), from *farraq* (v) 'separate, divide' تفرق، فرق in which /t & q/ became /d & s/. Thus, *diversify* is structurally three morphemes *di- + versi-, + -fy* which is two in Arabic *ta + farraq*. Morphological change obtained here as well.
- *-ic (diversification)* derives straight from Arabic *–i (-ij* in some old vernaculars and today's southern Saudi Tamimi Arabic) 'derivational and inflectional affix' in which /j/ became /k/ (Jassem 2013a).
- *-ly (adversely)* came from Old English *lic, lice* 'shape, form', straight from Arabic *shakl, shakli* 'form, shape' شكل، شكلي via reversal and /sh & k/-merger into /k/ and later into /y/ (Jassem 2013a).

Converse *(conversion, conversation)* developed from Latin *conversus* 'turned around', past participle of *convertere* 'turn around, transform', from (i) *com-* 'with, together' and (ii) *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend', straight from Arabic as in **diverge, divorce** above and **divert, convert** below.

In addition, the bound root *-verse* has two senses: (i) in *converse, conversation* 'to talk' and (ii) in *converse(ly), obverse* 'opposite', both of which come straight from Arabic: the former is from *fassar* 'to explain' فسر via reordering and semantic shift; the latter is from *farq, faariq* (n) 'difference; differentiator' فرق، فارق as in **fork** and related derivatives above via semantic shift and turning /q/ into /s/. Thus, the two senses are the result of the lexical merger of two formally similar and semantically different Arabic words. See **convert** below.

Reverse *(inverse, invert, obverse, converse, averse, adverse, revert, subvert)* developed from Old French *revers* 'reverse, cross, opposite', from Latin *reversus*, past participle of *revertere* 'turn back/about, come back, return', from (i) *re-* 'again, back', from Indo-European **wret-/wert-* 'to turn', and (ii) *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend', from Arabic as in **divert, convert**.

As to the prefixes, all have Arabic cognates as follows:

- *re-* of *reverse* derives straight from Arabic *raja3, rujoo3* (n) 'return' رجع via /3/-loss and turning /j/ into /ee/; or *waraa'* 'behind' وراء, deleting /w & '/.

- *in-* of *inverse* is derived direct from Arabic *in-* 'an inflectional and derivational affix' اﻧ.

- *a-* of *averse* comes straight from Arabic *a-* 'an inflectional and derivational affix' أ، ا.

- *ob-* of *obverse* obtains straight from Arabic *ab-* 'a negative prefix in spoken Syrian (Druze/Nusairi) Arabic' اﺑ.

- *sub-* of *subverse* comes straight from Arabic *Sawb/Sawab* 'falling; towards, opposite, near; correctness' صوب/صواب.

Divert *(diversion, divers, diversify, diversification, diversity, diversely, converse, traverse)* developed from Middle French *divertir* 'to turn in different directions', blended with *divertere* 'turn aside', from (i) *dis-* 'aside' and *de* 'from', and (ii) *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend', straight from Arabic as in **divorce** above. More precisely, it comes direct from the same Arabic cognate for **diverge, divorce, diverse** above, which is *faraq, tafarraq* 'to divide; to fork' فرق، تفرق where /t & q/ became /d & t/.

As to prefixes *dis-* and *de-*, they both come from Arabic *tas-* تس and/or *ta-* ت 'derivational and inflectional affixes' respectively, replacing /t/ by /d/. Thus, although the meaning 'aside' of *dis-* is from Arabic *Taash* 'spread, apart' طاش where /T & sh/ passed into /d & s/ or *sadd* 'side, closure, dam, barrier' سد via reversal, it is not accurate.

Convert *(conversion, converse, traverse)* developed Old French *convertir* 'to turn around, change', from Latin *convertere* 'turn around', from (i) *com-* 'with, together' and (ii) *vertere* 'to turn, bend', from PIE root **wer-* (2) 'to turn, bend', straight from Arabic as in **divert** above. Furthermore, the sense 'to change money' in the bound root *–vert* is from Arabic *faraT, firaaTa(t)* (n) 'to change big money into small money; to loosen, unbind' فرط، فراطة, passing /T/ into /t/. See **converse** above.

As to *com-*, it has already been settled in **converge** above.

Finally, we come to the third set of words, which are *fragment, fragmentation, fraction, fracture (friction)*, inaccurately derived in the end from PIE root *bherg* 'to break'. Again all have similar Arabic roots as well, and as follows.

Fragment *(fragmentation)* came from Latin *fragmentum* 'a fragment, remnant; lit., a piece broken off; later a small piece or part', from base of *frangere* 'to break', from PIE root *bherg* 'to break'. However, it stems direct from Arabic:

- *baqar, inbaqar* (refl.) 'to break, to break by itself' بقر، انبقر via reordering and passing /b & q/ into /f & g/;

- *qaraf (inqaraf)*, *munqarif* (adj) 'to tip-break' قرف via reversal and passing /q/ into /g/; or

- *faraq (farraq)*, *mutafarriq* (adj) 'to divide; to break up' فرق، متفرق where /q/ evolved into /g/, which is the likeliest. Thus, it comes from the same Arabic cognate for **fork** above.

As to the suffix *–ment*, it developed from Arabic *mut-* مﺗ or *mun-* مﻧ 'derivational prefixes' via morphological shift and /t/- or /n/-insertion (see Jassem 2013a).

Fraction *(fracture)* resulted from Old French *fraccion* (Modern *fraction*) 'a breaking', from Late Latin *fractio(nem)* 'a breaking; earlier a fragment, a portion', from *frangere* 'to break into piece, shatter, fracture', from Proto-Italic **frang-*, from PIE root *bherg* 'to break', directly from the same Arabic root for *fragment* above. That is, it came from Arabic:

- *faraq, farqatun* (n., nom.) 'to divide; a break' فرق، فرقة where /q/ evolved into /k/;

- *baqara, baqratun* (n., nom.) 'to break; a break' بقر، بقرة via reordering and turning /b & q/ into /f & k/;

- *farkath, farkathatun* (n., nom.) 'of bread, to break up into small pieces' (فركوثة) فركث، فركثة where /th/ became /t/; or

- *farqaT, farqaTatun* (n., nom.) 'of solid liquids, to divide, split, break' فرقط/فرقطة where /q & T/ became /k & t/.

Fracture *(fraction)* has the same etymology as *fraction*, which again comes straight from the same Arabic cognates above.

As to the suffix *–ure* of *fracture*, it is actually a morphologically conditioned variant of *–ion*, both of which again come from Arabic *–an* 'derivational and inflection affix' via morphological split and turning /n/ into /r/ (see above).

What about formally similar but semantically different **friction**?

Friction *(fricative, dentifrice)* is formally similar to but semantically different from **fraction** which descended from Middle French *friction* 'rubbing', from Latin *frictio(nem)* 'a rubbing', from *fricare* 'to rub', which is of uncertain and controversial origin like PIE root **bhreie-* 'to rub, to break' or **bhriH-o-* 'to cut'. However, it comes straight from Arabic *farkatun* (n.), from *farak* (v.) 'rub, rubbing' فرك، فركة- a true, identical cognate of three morphemes in both cases. Thus, the PIE root is definitely wrong.

What about *frog* and *frigging* (hell) which are formally similar to *fork* and *fragment's* first syllable? Again both words have true Arabic origins as follows.

Frog is formally similar to but semantically different from **fragment**, which developed from Old English *fogga* 'frog', a diminutive of *frosc, forsc, frox* 'frog', from a common, though unexplainable, Germanic source like German *Frosch* 'frog; probably lit., hopper', from PIE root **preu-* 'to hop' (source of Sanskrit *provate* 'hops', Russian *prygat* 'to hop, jump'). However, it comes straight from Arabic *wirriq* ورق (pronounced /wirrij/ ورج in may dialect (Jassem 1987, 1993)), passing /w & q/ into /f & g/. Thus, the PIE root is certainly inaccurate.

Frig *(frigging hell)* means 'to move about restlessly; a euphemism for *fuck*' and is of uncertain origin, perhaps a variant of Middle English *frisk* 'lively', from Middle French, from Old French *frisque* 'lively, fresh, new, merry, animated', possibly from a Germanic source like Middle Dutch *vrisch* 'fresh', Old High German *frisc* 'lively'. However, it comes straight from Arabic:

- *fari2* فرح 'merry, lively' in which /2/ became /g (sh)/ or split into /sk/, depending on language;

- *faraq, fariq* 'frightened, saddened; to move away' فرق, passing /q/ into /g/ (cf. *frigging hell*);

- *farak* 'to escape, move away' فرك, passing /k/ into /g/; or

- *farj* 'female genital organs; vagina' فرج, passing /j/ into /g/ (cf. sexually euphemistic *frigging*).

Thus, Arabic resolves the uncertainty and provides the origins of all the different senses of the word, an obvious case of lexical merger.

In summary, the total number of words or roots investigated here amounted to 35 or so, all of which have true Arabic cognates with the same or similar form and meaning, thus indicating all belong to the same language with Arabic being their origin rather than mythical or fictitious PIE.

4. CONCLUSION

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

a) Despite the apparently different spellings or forms of *fork, bifurcate, diverge, divorce, diverse, divert, converse, convert, fragment, fraction*, and their derivatives, all share the same or similar meaning of 'division, split, separation, difference, opposition', which consequently derive from one true and identical Arabic ultimate cognate or root *frq* ف رق and/or its derivatives, whose resultant differences stemmed from natural and plausible causes and different routes of language change in each language.

b) English Historical lexicography and linguistics abound with severe etymologically implausible aberrances and drawbacks for failing to show the phonetic, morphological, and semantic

relationships amongst such words like *fork, bifurcate, divorce, diverge, converge, divert, fragment*, etc. and their Arabic origins or cognates.

- Their different forms may be due to 'bad' writing habits of early poorly or lowly educated scribes, typists, and printers (Campbell 2013; Pyles and Algeo 1993), linguistic variation and change, and/or lexical conditioning.

- Postulating Proto-Indo-European and Proto-Germanic roots as well as uncertain or unknown ones such as *fork (forchette, bifurcate)* turns out to be a myth since Arabic can provide really living and true cognates for all words in those languages. Another example is PIE **wer- (wret-, wert-)* and Latin *divergere* and *divertere* or English *diverge, diverse, divorce* which can't be cognates whose Arabic sources are more pertinent (see above).

- The multiple meanings of English words besides the uncertainty of their origin such as *converse, conversation* 'talk; opposite' and *convert, conversion* 'to change money or religion' is most likely the result of the lexical merger of two or more Arabic cognates which are similar in both form and meaning like *fassar* 'to explain' فسر via reordering and sense shift, *faraT* 'to change money; of laughter and crying, to reach the top' فرط where /T/ became /t/, or *farq/faariq* 'difference (in money)' فرق/فارق where /q/ became /s (t)/ (see above).

- The formally different but semantically similar words like *fork, divorce, diverge, diverse, divert, converse, convert,* etc. and their derivatives resulted from lexical split, which all came from one Arabic cognate (i.e., *faraq* فرق) and its derivatives, which varied from language to language due to linguistic change of different types.

c) The findings lend further support to the adequacy of the consonantal radical theory in relating English and Indo-European words, roots, and affixes to Arabic from which they arose for sharing cognates with them all.

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