

The Arabic Origins of English and Indo-European "Legal Terms": A Radical Linguistic Theory Approach

Zaidan Ali Jassem

Department of English Language and Translation, Qassim University, Buraidah, KSA

Email address:

zajassem@gmail.com

To cite this article:

Zaidan Ali Jassem. The Arabic Origins of English and Indo-European "Legal Terms": A Radical Linguistic Theory Approach. *International Journal of Applied Linguistics and Translation*. Vol. 1, No. 3, 2015, pp. 35-49. doi: 10.11648/j.ijalt.20150103.11

Abstract: This paper aims to trace the Arabic origins of English, German, French, Latin, Greek, and Sanskrit "legal terms" from a radical linguistic (or lexical root) theory perspective. The data comprises 150 such terms like *allow, barrister, criminal/juvenile court, law, legal, Lord Chancellor, judge, justice, fair, penal/disciplinary code, permit, prosecutor general, prohibit, regulation, ruling, solicitor, swear, testify, violation, witness*, and so on. The results show clearly that all such words have true Arabic cognates, which have the same or similar forms and meanings, with their differences being due to natural and plausible causes and different routes of linguistic change. Moreover, the results support the adequacy of the radical linguistic theory according to which, unlike the Comparative Method and/or Family Tree Model, Arabic, English, German, French, Latin, Greek, and Sanskrit are dialects of the same language or family, now renamed Eurabian or Urban family, with Arabic being their origin all for sharing the whole cognates with them and for its huge phonetic, morphological, grammatical, and lexical variety and wealth. Also, they indicate that there is a radical language from which all human languages stemmed and which has been preserved almost intact in Arabic as the most conservative and productive language, without which it is impossible to interpret its linguistic richness, versatility, fertility on all levels.

Keywords: Legal Terms, Arabic, English, German, French, Latin, Greek, Sanskrit, Historical Linguistics, Radical Linguistic (Lexical Root) Theory, Language Relationships

1. Introduction

Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-f) has shown in forty studies so far that Arabic, English, German, French, and the so-called Indo-European languages in general are genetically related very closely phonetically, morphologically, grammatically, and semantically or lexically, which can all be regarded as dialects of the same language. More precisely, the Arabic origins or cognates of their words were successfully traced in twenty five lexical studies in key semantic fields like numerals, religious, love, democratic, and military terms (Jassem 2012a-d, 2013a-q, 2014a-k, 2015a-f); in three morphological studies on inflectional and derivational markers (Jassem 2012f, 2013a-b); in nine grammatical papers like pronouns, verb 'to be', wh-questions, and case (Jassem 2012c-e, 2013l, 2014c, 2014h-i, 2015d); and in one phonetic study about the English, German, French, Latin, and Greek cognates of Arabic back consonants (Jassem 2013c). Finally, two papers applied the approach to translation studies (Jassem 2014e, 2015b).

The above studies have been initially based on the lexical

root theory (Jassem 2012a-f, 2013a-q, 2014a-g, 2015a-f) and on its subsequent, slightly revised and extended version, called radical linguistic theory (Jassem 2014 h-k, 2015a-f), both deriving their name originally from the use of lexical (consonantal) roots or radicals in retracing genetic relationships between words in world languages. The theory first arose as a rejection of the Family Tree Model or Comparative Method in historical linguistics for classifying Arabic as a member of a different language family than English, German, French, Latin, Greek, Sanskrit, and the so-called Indo-European languages (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Yule 2014; Campbell 2004: 190-191; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all the above forty studies, the interlinked genetic relationship between Arabic and such languages was, on the contrary, categorically established phonetically, morphologically, grammatically, and semantically or lexically so much so that they can be really considered dialects of the same language, where Arabic was found to be their source or parent language for several reasons (Jassem (2012a-f, 2013a-q, 2014a-k, 2015a-f). In other words, Arabic, English, German,

and French words of all types and sorts, for example, were shown to be true cognates with similar or identical forms and meanings, whose differences are due to natural and plausible causes and diverse routes of linguistic change. This entails that all such languages evolved, in fact must have evolved, from an earlier single, perfect, suddenly-emerged Radical Language from which all human languages emanated in the first place, and which could never have died out but rather has fully, though variably, survived into today's languages, to which they can all be traced, with Arabic in particular being the closest or most conservative and productive descendant. To capture the close genetic linkage between European and Arabian languages in general, a new larger language family grouping has been proposed, called Eurabian or Urban (Jassem 2015c: 41; 2015d).

This paper examines the Arabic origins and/or source cognates of *legal terms* in English, German, French, Latin, Greek, Sanskrit, and Indo-European languages. The remainder of the paper includes four sections: (ii) research methods, (iii) results, (iv) discussion, and (v) conclusion.

2. Research Methods

2.1. The Data

The data consists of 150 legal terms like *allow, barrister, criminal/juvenile court, law, legal, Lord Chancellor, judge, justice, fair, jail, penal code, permit, prison, prosecutor general, prohibit, regulation, ruling, sentence, solicitor, swear, testify, violation, witness*, and so on in English, German, French, Latin, Greek, Sanskrit, and Indo-European languages as well as Arabic, now all generally dubbed Eurabian. Their selection has been based on the author's knowledge of their frequency and use in today's fully natural English, German, and French conversations and/or texts as well as English dictionaries and thesauri. To facilitate reference, the data will be arranged alphabetically together with brief linguistic comments in the next Results section (3).

As for etymological data, all references to English and Indo-European languages are for Harper (2015). However, this etymology is not, like all other similar dictionaries, without its shortcomings owing to the many unknowns, uncertainties, and the seemingly illogical derivations or meanings of many words such as *accredit* (credit, credential), *article* (articulation), *authorization*, *authentication*, *bequeath*, *criminal*, *jail*, *prison*, *testify*, *witness*, which make more sense if derived straight from Arabic as shall be seen in section (3) below. So it has to be used with care and discretion.

Concerning Arabic data, the meanings are for Ibn Manzoor (2013) in the main, Ibn Seedah (1996: 13/79-120), Altha3alibi (2011), Albabidi (2011), e-dictionaries like mu3jam alama3ani (2015), and the author's knowledge and use as a native speaker of Shami (Syrian) Arabic. All the genetic linkages between Arabic, English, German, French, Latin, Greek, and Sanskrit and so on are exclusively mine, unless otherwise stated.

In transcribing the data, normal Romanized spelling is used

for all languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds: namely, /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, /q/ for the voiceless uvular stop, capital letters for the emphatic counterparts of plain consonants /T (t), D (d), Dh (dh), & S (s)/, and /' for the glottal stop (Jassem 2013c). Long vowels in Arabic are usually doubled- i.e., /aa, ee, & oo/.

2.2. Data Analysis

2.2.1. Theoretical Framework: Radical Linguistic Theory

Data analysis utilizes the Radical Linguistic Theory (Jassem 2014h-l, 2015a-f), a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-g). For the sake of economy and brevity, the inquisitive reader is referred to any earlier work for a fuller account (e.g., Jassem 2015a-c, 2014a, 2013a, 2012a-b).

In short, the most appropriate operational procedure for genetically relating English and Arabic words to each other would be to:

- (i) select a word, usually according to a given semantic field,
- (ii) identify the source language meaning (e.g., English or Latin) on the basis of especially word history or etymology. It is essential to begin with meanings, not sounds or sound laws; the former will lead you to the cognate naturally; the latter will get you lost definitely,
- (iii) search for the equivalent meaning and form in the target or reference language (e.g., Arabic), looking for cognates: i.e., words with similar forms and meanings, and
- (iv) Finally explain the differences in form and meaning between the cognates lexicologically, phonetically, morphologically, and semantically as indicated.

That is the whole story simply and truly. For example, Augustine (Augusta, Augustan, Augustus) all come from Latin August 'holy, sacred', which eventually derives from Arabic qudus (al-qudus) '(the-) holy, sacred' via reordering and turning /l, q, & d/ into /u, g, & t/; English Ghost and German Geist are related derivatives or cognates (Jassem 2014e-f).

2.2.2. Statistical Analysis

The percentage formula will be used for calculating the ratio of cognate words or shared vocabulary (Cowley 1997: 173, 182), which has been fully described in earlier papers (Jassem 2012a-f, 2013a-q, 2014a-k).

3. Results

The results will mainly focus on the Arabic lexical (consonantal) radicals or roots of English, German, French, Latin, Greek, and Sanskrit legal words and the changes that affected them. The exact quality of the vowel is, therefore, of generally secondary importance for having little or no semantic impact whatsoever on the final output (Jassem

2012-2015).

Abide (*abidance, abode, law-abiding*) via Old English *abidan*, *gebidan* 'remain, wait, dwell', from Arabic *'abada* 'dwell, stay', *baata, bait* (n) 'remain, dwell' where /t/ became /d/; or, more logically, from Arabic *ʕabada* 'to obey, enslave, worship' via /3/-loss and lexical shift,

Accomplice (*complicity, complex*) via Old French, from Latin *complicem* (nom., *complex*) 'partner, confederate', from *complicare* (v) 'to fold together; confuse, intricate', from (i) *com-* 'together', from Arabic *kama* 'like' via lexical shift or *jamee3* 'together' where /j & 3/ became /k & Ø/ and (ii) *plicare* 'to fold, weave', from Arabic *bakal* 'to fold, tie up' via reordering; *2abl* 'cable; plotting' via reordering and turning /2/ into /k/. Otherwise, as a whole, it is from Arabic *qabeel maqbool* 'partner, acceptant' via reordering and turning /q/ into /k/.

Accord (*accordance, according, accordion, concord, concordance, cordial, cardiac, cardiology; heart; cord*) via Old French *acorder* 'agree', from Vulgar Latin *accordare* 'make agree; lit., to be of one heart', from (i) *ad-* 'to', from Arabic *ta-* 'derivational affix' via reversal and turning /t/ into /d/ or *al-* 'definite article' via /l/-merger into /k/ (Jassem 2013a, 2015d) and (ii) *cor* (genitive *cordis* 'heart'), from Greek *kardia* 'heart', from Arabic *Sadr, Sudoor* (pl.) 'breast, heart' via reordering and turning /S/ into /k/ (Jassem 2013h, 2015c, 2015e-f). However, it seems highly likely that it derives from Arabic *sharT* (*alsharT* = *asharT*) '(the) condition' via lexical shift and passing /sh & T/ into /k & d/ (cf. **cord** from Arabic *shareeT* 'cord, string').

Accredit (*accreditation, credit, creed, credo, credential, incredible, incredulous, incredulity*) via French *accréditer*, from Latin *credittum* 'a loan', *creditere, credere* (v) 'to trust, entrust, believe', from Arabic *qurD(at), agraD* (v) 'a loan' and/or *qadr* 'respect, dignity' via reordering and passing /q & D/ into /k & d/ (Jassem 2013i, 2013p, 2014e, 2015e-f). See **credentials**.

Act (*action, active, activate, activist, enact, enactment, contract; agenda*) via Old French *acte* 'official document', from Latin *actus* 'a doing, a driving, impulse; a part in a play, act' and *actum* 'a thing done', both from *agere* (v) 'to do, set in motion, drive, urge, chase, stir up', direct from Arabic *ʕaqd* 'act, contract; connection; getting ready', related to *ʕuqda(t)* 'a knot; a part', turning /3, q, & d/ into /Ø, k, & t/; *kadda/jadda* 'to act, work' via reversal and turning /d (& j)/ into /t (& k)/. See **contract**.

Act, Terrorism (*terrorist, terror, terrible*) via French *terrorisme*, from Latin *terror* 'great fear', *terrere* (v) 'fill with fear, frighten', from Arabic *dhu3r* 'fear'; /dh & 3/ became /t & Ø/.

Admit (*admission, permit, permission, permissive, submit, remit, commit*) from Latin *admittere* 'to allow to enter, let in, give access', from (i) *ad-* 'to' above and (ii) *mittere* 'let go, send', from Arabic *'amDa, maDa* 'permit, go' where /D/ became /t/ or *sama2* 'permit, allow' via reordering and passing /s & 2/ into /t & Ø/. See **permit**.

Advocate (*advocacy, voice, vocal*) via Old French *avocat*,

from Latin *advocatus* 'a pleader, advocate', from *advocare* (v) 'to call', from (i) *ad-* 'to', from Arabic *ta-* 'derivational affix' via reversal and turning /t/ into /d/ or *al-* 'definite article' via /l/-mutation into /d/ (Jassem 2013a, 2015d) and (ii) *vocare* 'to talk', from Arabic *faS/2is* 'sound' or *2aka, 2ikaiat* (n) 'talk' where /2 & S (s)/ became /v & k/.

Affidavit (*faith, confide, confident*) via Latin *affidavit* 'lit., he has stated an oath', *affidare* (v) 'to trust', from (i) *ad-* 'to' above and (ii) *fidare* 'to trust', direct from Arabic *'ifadat* 'report; benefit', *'afada* (v), copying /v/.

Agency (*agent, act, action*) via Latin *agentia* (*agentem, agens*) 'lit., effective, powerful', *agere* (v) 'to do, set in motion, drive, urge, chase, stir up', from Arabic *qawi(un), aqwa* (comp.) 'strong, powerful' where /q/ developed into /g/; or, most likely, from Arabic *'ajeer(at)* 'payee, wager' via lexical shift and turning /r/ into /n/.

Agenda (*act, contract*) via Latin *agenda* 'lit., things to be done', from *agere* (v) 'to do, set in motion, drive, urge, chase, stir up', direct from Arabic as for **act**. Alternatively, from Arabic *qaid(un)* 'writing' via lexical shift, reordering, and passing /q/ into /g/.

Allow (*allowance, allowable, allocate*) via Old French *aloer, alloier*, from Latin *allocare* 'allocate, place', from (i) *ad-* 'to' above and (ii) *locare* 'to place', from Arabic *laqa* 'find, locate' and related derivative *'alqa* 'to place, throw, put down' where /q/ became /k (w)/; *khalla, akhla* 'to allow; keep; vacate', *khala* (n) 'open space' via reordering and changing /kh/ into /k (w)/; or direct from Arabic *'a2alla, 2alal* (n) 'allow, make lawful' via /2/-loss (Jassem 2015c-d).

Appeals Court (*appeal, appellation*) via Old French, from Latin *appellare* 'to accost, address, appeal to, summon, name', iterative of *appellere* 'to prepare', from (i) *ad-* 'to' above and (ii) *pellere* 'to beat, drive', straight from Arabic *labba* 'say, answer' via reversal or *balla (balbal)* 'talk; beat' via reduction. See **court**.

Arbitration (*arbitrate, arbiter, arbitrary*) via Old French, from Latin *arbitratio(nem)* 'judgement, will', from *arbitrari* (v) 'give a decision, be of an opinion', from *arbiter* 'one who goes somewhere as a witness or judge; he who hears and decides a case; a judge', from (i) *ad-* 'to' above and (ii) *baetere* 'come, go', from Arabic *bada* 'go away', *batta* 'to decide', or *baadar* 'to take the initiative; to issue' where /d/ became /t/. Otherwise, from Arabic *ʕabbar, ʕibarat/ʕibrat* (n) 'to express; walk' via /3/-loss and lexical shift; *dabar (tadabbara, adbar), tadbeer* (n) 'to manage, control; understand; leave' via reordering, turning /d/ into /t/, and /r/-insertion.

Article (*articulate, articulation*) via Old French, from Latin *articulus*, diminutive of *artus* 'a joint', direct from Arabic *rathiat* 'joint pain' via lexical shift (Jassem 2015c) or *ratq* 'jointed mass' via /t & q/-merger; otherwise, direct from Arabic *anTaqa, naTaqa* 'pronounce' where /n, T, & q/ passed into /r, t, & k/ besides /l/-insertion; *qaTara* 'join' via reordering, turning /q & T/ into /k & t/ and /l/-insertion; or *harTaq* 'to invent in religion; blaspheme' via /h/-loss and passing /T & q/ into /t & k/.

Attorney General (*attorn, private/public attorney, attorney at law*) via Old French *atorné* '(one) appointed', from Latin *attornare* 'to turn', from (i) *a-/ad-* 'to' above and (ii) *tornare* 'to turn, round off, fashion', from Arabic *dawaran* 'turning', passing /d/ into /t/. See **prosecutor general**.

Authentication (*authenticate, authentic, authenticity*) via Old French, from Latin *authenticus* 'authentic, canonical', from Greek *authentikos* 'original, genuine', from *authentēs* 'one acting on one's authority', from (i) *autos* 'self', from Arabic *dhaat* 'self' by merging /dh & t/ and (ii) *hentes* 'doer, being', from PIE **sene-* 'to achieve, accomplish', from Arabic *Sana3* 'do, make', *Sani3(at)* (n) 'doer, maker' via /3/-loss and turning /S/ into /h/; or, more logically, from Arabic *'udhoonat* 'permits', *'athina(t)* (v) 'to permit' via lexical shift.

Authorization (*authority, authoritarian, authoritative, author*) via Old French, from Latin *auctorita(tem)s* 'invention, advice, opinion, influence, command', from *auctor* 'master, leader, author; lit., enlarger', *augere* (v) 'to increase', from Arabic *'akthar* 'more', *kathura* (v) 'to increase' via /k & th/-merger into /t/; or, more logically, from *'athar(at)* 'influence, power; trace'; or *al-quadrat* 'the-ability; power' where /l, q, & d/ became /u, k (Ø), & t/ (Jassem 2015e-f).

Avow (*avowal, avowedly*) via Old French *avoer* (Modern *avouer*) 'accept, recognize', from Latin *advocare* 'to call', from Arabic as for **advocate**. However, it comes direct from Arabic *'awah* ('*awh, ta'awah*) 'call; know; sigh' via /w & h/-mutation into /v & w/; or *'ai, 'aiwa* 'yes' via lexical shift and splitting /w/ into /v & w/.

Barrister (*bar, disbar, barrier*) from *bar* 'whole body of lawyers; the legal profession; lit., a railing that separated benchers from the hall in the Inns of the Court; barrier', direct from Arabic *rabb(at)* 'owner, lord, manager' via reversal and lexical shift; *barra(t)* 'outside' via lexical shift; or *birr* 'justice'.

Behest (*hest, at the behest of*) via Old English *behæs* 'a vow', from (i) *be-* 'by', from Arabic *bi-* 'by, in, with' (Jassem 2014c) and (ii) *hatan* 'to command, call', from Arabic *hataf* 'to call' via /t & f/-merger, *nadah* 'call out' via reversal and passing /d/ into /t/, or *3iaT* 'shout', turning /3 & T/ into /h & t/; otherwise, as a whole, from Arabic *waSiat, waSSa* (v) 'to advise, bequeath', splitting /w/ into /b & h/ and passing /S/ into /s/.

Bequeath (*quoth, bequest*) via Old English *becwethan* 'to say, speak to, blame; leave by will', from (i) *be-* 'by' above and (ii) *cwethan* 'to say', from Arabic *'aqadha* 'annoy, shout' or *qaDa* 'say, judge', turning /q & D (Dh)/ into /k & th/; otherwise, as a whole and more likely, from Arabic *baqiat, baqia* (v) 'what is left', *baqqa* 'to talk', turning /t/ into /th/ (cf. the story of Moses, Aaron, David, Saul, & Goliath in the Holy Quran II: 246-252).

Bequest (*bequeath*) via Old English *becwethan* 'to say, speak to, blame; leave by will' as in **bequeath** above.

Breach of Law (*break the law*) via Old English *bryce* 'breach, a breaking', *brecan* (v), Old French *breche*, from Proto-Germanic *brecho/bræko* 'broken', from Arabic

baqara 'to break, to open' via reordering and turning /q/ into /k/. See **law**.

Book (*booking*) via Old English *boc* 'book, writing', German *Buch* 'book', from Arabic *kitab, kutub* (pl.) 'book'; reversal and merging /k & t/ obtained. See **copy**.

Canonical (*canon, cane, water cannon*) via Old French, from Italian *canonicalis*, from *canonicus* 'according to rule', from *canon* 'Church law; measuring line, rule', from Greek *kanon* 'any straight rod or bar; rule', perhaps from Greek *kanna* 'reed', from Arabic *qanoon* 'law', *qana* 'tube', *qanan* 'arrow stick, reed, tube'; or *sunan* 'ways, laws', *sanna* (v), passing /s/ into /k/ (Jassem 2015f).

Case (*encase*) has several meanings, which came via 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 Arabic *qiSSa(t)* 'story; situation, event', *qaSSa* (v) 'reduce, cut; follow; tell', *qaSS(at)* (n) where /q & S/ became /k & s/; *qaDia(t)* 'case', *qaDa* (v) 'die; judge; go', turning /q/ into /k/ and merging /D & t/ into /s/; or *saqaT* 'to fall, drop' via /s & q/-merger into /k/ and replacing /T/ by /d (s)/.

It may also derive via Old French *casse* (*chasse*) 'case, reliquary', from Latin *capsa* 'box, repository', from Arabic *qafaS* 'cage; box; chest', replacing /q/ by /k/ and turning /f/ into /p/ in Latin but merging /f & S/ into /s/ in French and English.

Chancellor, Lord (*chancel, cancel*) via Old English *cancelor*, from Latin *cancellarius* 'keeper of the barrier, secretary', *cancellus* 'grating, bar, counter', diminutive of *cancer* 'crossed bars, lattice', from Arabic *janzeer* 'chain, crossed bar', turning /j & z/ into /k & s/; lexical shift applied (Jassem 2015e; cf. **cancer** in Jassem 2015c). See **lord**.

Charter, Human Rights (*chart, Magna Carta, card*) via Old French *charter* 'charter, letter, document', from Latin *chartula, cartula* 'lit., little paper', diminutive of *charta, carta* 'paper, document', from Arabic *qirTas* 'paper', passing /q/ into /ch/ and merging /T & s/ into /t/; or *waraq(at)* 'paper' via reordering and turning /q/ into /ch (k)/. See **magna carta & human rights**.

Civil Law (*civil, civilization, civility, citizen, civic*) via Old French *civil*, from Latin *civilis* 'relating to a citizen or public life', from *civis* 'townsman', from Arabic (*ibn*) *sabeel* 'lit., (son of the) road; passer-by', *saabila(t)* (pl.) 'ordinary people' via lexical shift and turning /b/ into /v/. See **law**.

Clause (*clausal, close*) via Latin *clausa, clausula* 'conclusion, end', *claudere* (v) 'close, shut, conclude', from Arabic *khulaSa(t), khaluSa* (v) 'conclusion, summary, end'; /kh & S/ evolved into /k & s/.

Code, Penal (*codify, codification, decode, encode*) via Old French, from Latin *codex/caudex* 'book (of laws); lit., tree trunk', from Arabic *jadh3* 'tree trunk' where /j, dh, & 3/ became /k, d, & Ø/; or from *qaid* 'writing, limit', passing /q/ into /k/. See **penal**.

Commission, Human Rights (*commit, committee, mission*) via Latin *commissio(nem)*, from *committere* (v) 'to unite,

combine', from (i) *com-* 'with', from Arabic *jamee3* 'all, together' via /3/-loss and turning /j/ into /k/, *kama* 'like' via lexical shift, or from *ma3a* 'with' via reversal and turning /3/ into /k/ and (ii) *mittere* 'put, send', from Arabic *maDa*, '*amDa* 'pass, send, sign' by turning /D/ into /t (s)/ or *madda*, *amadda* 'supply, stretch, spread, send out' via lexical shift and /d/-mutation into /t (s)/. Indivisibly, otherwise, from Arabic *jam3(un)*, *jama3* (v) 'group' via /j & 3/-mutation into /k & sh/. See **human rights**.

Committee (*commit, mission*) via Anglo-French, from Latin *committere* (v) 'to unite, connect', from Arabic as in **commission**. Otherwise, as a whole, from Arabic *jam3iat/jamaa3at*, *jama3* (v) 'society, group' via /3/-loss and turning /j/ into /k/.

Common Law (*commons, commune, community, communism*) via French *com(m)un* 'common, general, free, open, public', from Latin *communis* 'in common; general, familiar', from Arabic *jamee3(un)* 'all', *jam3(atun)* (n), *jama3a(tun)* (n), *jumoo3* (pl.) 'group, crowd' where /j & 3/ became /k & n/; *3umoom*, *3aam* 'general, public' where /3 & m/ became /k & n/; or *qaum(un)*, *qawmia(t)* 'a people', turning /q/ into /k/ (Jassem 2013c, 2015e).

Conciliation (*conciliate, conciliatory, reconcile, council*) via Middle French *conciliation*, from Latin *conciliatio(nem)* 'a connection, union, bond; fig., a making friendly', *concil(i)are* 'make friendly', from *concilium* 'council, group of people, meeting', from (i) *com-* 'together' above and (ii) *calare* 'to call', from Arabic *qaal* 'say'; however, it comes straight from Arabic *Sul2(atun)* 'conciliation', *Saala2* (v) 'conciliate' via /2/-loss (Jassem 2015e).

Condition (*conditional*) via Old French *condicion* (Modern *condition*) 'stipulation, state', from Latin *condicio(nem)* 'agreement, situation', from (i) *com-* 'together' above and (ii) *dicere* 'speak', from Arabic *Daaja* 'speak, shout', passing /D & j/ into /d & s (t)/; otherwise, as a whole, from Arabic *qaid*, *quyoodat(un)* (pl.) 'limitation; condition' via reordering and passing /q/ into /k/.

Confess (*confession, profess*) via Old French, from Latin *confessare*, from *confiteri* 'to acknowledge, declare openly', from (i) *com-* 'together' above and (ii) *fateri* 'admit, confess' (past participle *fassus*), akin to *fari* 'speak', from Arabic *faDa2a* 'to expose, declare', turning /D & 2/ into /t (s) & Ø/; or '*afSa2a* 'to declare', *faSee2* (adj.) 'eloquent, fluent' via /S & 2/-merger into /s/. See **profess**.

Consensus (*consensual, consent, dissent*) via Latin *consensus* 'agreement', *consentire* (v) 'agree', from (i) *com-* 'with' above and (ii) *sentire* 'feel, think', from *sensus* 'feeling, perception, meaning', German *Sinn* 'sense, mind', from Arabic *Dhann* 'thinking, feeling', turning /Dh/ into /s/. Alternatively, from Arabic *jam3*, *ijma3* 'gathering; agreement' where /j, m, & 3/ became /s, n, & s/.

Constituency (*constituent, constitute, constitution, institution*) from Latin *constituen(s)tem*, *constituere* (v) 'constitute, make up', from (i) *com-* 'intensive prefix; with' above and (ii) *statuere* 'to set, stand', from Arabic *jatha* (n) 'sit', *sa(d/T)a2* 'to put or lay down', *sadad* 'to put it right, close', or *shiad* 'build', turning /j (sh) & th (d, T)/ into /s & t/ and

dropping /2/.

Constitution (*constitute, constituency, institution*) via Old French *constitution* 'establishment', from Latin *constitutio(nem)* 'act of settling, anything arranged, regulation', *constituere* (v) 'constitute, make up', from Arabic as in **constituent**.

Consultation (*consult, consultative, consul, consular*) via Middle French *consultation*, from Latin *consultatio(nem)*, *consultare* (v) 'consult, ask counsel of, frequentative of *consulere* 'to consider, deliberate; lit., call together', from (i) *com-* 'together' above and (ii) *selere* 'take, seize', from Arabic *shaal*, *shail(atun)* (n) 'take, seize, carry', turning /sh/ into /s/; however, it comes straight from Arabic *sa'al*, *su'la(tun)* (n) 'to ask' or *shawar*, *shura(tun)* (n) 'consult' where /sh & t/ became /s & l/.

Contract (*contraction, contractual, contrary, act*) via Old French *contract* (Modern *contrat*), from Latin *contractus* 'agreement, contract', from past participle of *contrahere* (v) 'to draw together; fig., make a bargain', from (i) *com-* 'together' above and (ii) *trahere* 'to draw', from Arabic *Tara2* 'to throw' or *Taraq* 'to hit', turning /T & 2 (q)/ into /t & h (k)/.

However, it seems it derives more logically from the Latin compound (i) *contra* 'against', from Arabic *quTr* 'side' through lexical shift, replacing /q & T/ by /k & t/, and inserting /n/ (Jassem 2015f) and (ii) *act*, direct from Arabic as for **act**.

Convict (*conviction, convince, invincible*) via Latin *convictus*, past participle of *vincere* 'to overcome in argument', from (i) *com-* 'together' above and (ii) *vincere* (v) 'to overcome, conquer, defeat', from Arabic *naSar*; *intaSar* 'to be victorious', *manSoor*; *muntaSir* (adj.) 'victorious' via reordering and passing /m & S/ into /v & s/ (Jassem 2012e-f).

Copyright law (*copious*) via Old French, from Latin *copia* 'transcript; plenty, means', from *copiare* (v.) 'to transcribe; write in plenty', from Arabic *katab* 'write', *kitab* (n.) 'book', *kutub* (pl.) via /k & t/-merger (Jassem 2013i). See **right & law**.

Corporate Law (*corporate, corporal, corporation, incorporate*) via Latin *corporatio(nem)*, *corporare* (v) 'to embody', from *corpus* 'body', from Arabic *jiraab(atun)* (*qiraab(atun)*) 'bag, purse' via lexical shift and /j (q)/-mutation into /k/; or *sirb/surb(atun)* 'a group', passing /s/ into /k/. See **law**.

Counsel (*counselor, counseling*) via Old French *conseil* 'advice', from Latin *consilium* 'plan, opinion', from (i) *com-* 'together' and (ii) *calare* 'to call', from Arabic *qaal* 'say' or *sa'al* 'ask'. See **consult**.

Court (*courtship; Royal Court*) via Old French *cort* (Modern *cour*) 'king's court or residence', from Latin *cortem*, accusative of *cors* (earlier *cohors*) 'enclosed yard', from Arabic *qaSr* 'palace; lit., shortening, enclosure' via reordering and turning /q & S/ into /k & s/. Therefore, it may be incorrect to derive it from (i) *com-* 'together' above and (ii) *hort*, *hortus* 'garden', from Arabic *2arth* 'farming; garden' where /2 & th/ became /h (k) & t/;

Arabic works both ways, though (Jassem 2013q, 2015e).
See **appeals & juvenile**.

Court Martial See **martial**.

Court of Appeals See **appeals**.

Covenant (*convene, convention*) via Old French *covenant* 'agreement', from Latin *convenire* 'come together, unite, agree, assemble', from (i) *com-* 'with' above and (ii) *venire* 'to come', from Arabic *faana, faina(tun)* (n) 'go', *baan, bain(atun)* (n) 'go away', or *nafa, nafi(atun)* (n) 'exile' via reversal, lexical shift, and turning /b/ into /v/.

Credentials (*credence, credo, creed, credible, incredible, credulous, accredit, accreditation*) via Latin *credentialis* 'letters entitling the bearer to certain credit or confidence', from *credentia* 'belief', from *credentum* (nom. *credens*), past participle of *credere* 'believe, trust; perhaps lit., put one's heart', from Arabic *Sadr* 'heart, breast' via lexical shift, reordering, and turning /S/ into /k/; however, it comes straight from Arabic *qadr, qaddar* (v) 'respect, dignity' via reordering and passing /q/ into /k/ (Jassem 2015f).

As to the suffixes *-n, -t, -al*, and *-s*, they derive from Arabic *-n* 'derivational, negative, and inflectional affix', *-t* 'derivational and inflectional affix', *-al-* 'the (def. art.)' via morphological shift, and *-t* 'feminine plural marker' in that order (Jassem 2012f, 2013b-c; 2015d).

Criminal Law (*crime, criminology, discriminate, discrimination, indiscriminate, recriminate*) via Middle French, from Latin *criminalis* 'pertaining to crime', from *crimen* (genitive *criminis*) 'crime; charge', perhaps from *cernere* 'to decide, sift', direct from Arabic *jurm, jareema(t)* 'crime'; /j/ turned into /k/. See **law**.

Culprit (*culpable, culpability, inculcate*) via Anglo-French *cul prit*, contraction of *Culpable: prest (d'averrer nostre bille)* 'guilty, ready (to prove our case)', from Old French, from Latin *culpabilis* 'worthy of blame', from *culpare* 'to blame', from *culpa* 'crime, fault, blame, guilt, error', from Arabic *khalboot* 'deceiver', *khilab(at)* (n) 'deception', *khalab* (v) 'to verbally deceive', turning /kh/ into /k/ and inserting /r/; *kalb(at)* 'bad person; entanglement; lit., dog' via lexical shift.

Curfew via Old French *cuevrefeu* (Modern *couvre-few*) 'lit., cover fire', from (i) *cuevre/covrir* 'cover', from Arabic *kafar* 'cover' and (ii) *feu* 'fire', from Arabic *Dau* 'light; fire' or *buwa* 'echoic for fire, hot' by turning /D (b)/ into /f/ (Jassem 2014e); or, as a whole, from Arabic *khafar* 'guarding, watching', *makhfar* 'police station' via lexical shift, reordering, and turning /kh/ into /k/.

Custody (*custodian*) via Latin *custodia* 'guarding, watching, keeping', from *custos* (genitive *custodies*) 'guardian, protector', from PIE **(s)keu-* 'to cover, conceal', from Arabic *kiswa(t)* 'clothing, covering', *kasa* (v.) via reordering and turning /t/ into /d/; or *ghaTTa, ghiTwa(t)* (n) 'to cover', passing /gh & T/ into /k & st/.

Damages (*damn, indemnity, war damages*) via Old French, from Latin *damnum* 'loss, hurt, damage', from Arabic *damar* 'destroy' where /r/ became /n (Ø)/ and /j/ was inserted.

Decree, Royal via Old French *decre(t)*, from Latin *decretum, discernere* (v) 'to decree, decide', from (i) *de-* 'to', from Arabic *ta-* 'derivational affix' where /t/ became /d/ and (ii) *cernere* 'separate', direct from Arabic *qaddar* 'to decide, estimate' via reordering and turning /q/ into /k/; *dhakar* 'mention, remind' in which /dh/ became /d/; or *taqreer, qarrar* (v) 'decision, report', changing /t & q/ into /d & k/.

As to **royal** (*royalty, regal, ruler, ruling, regulate, regular*), it came via Old French *roial* (Modern *royal*) 'royal', from Latin *regalis* 'royal, kingly; worthy of a king', from *rex* 'king', *regere* (v) 'to rule, straighten, guide', Sanskrit *raj* 'king, lead', from Arabic *raqa* 'to ascend, straighten', *riq/raaq* (adj.), or *ra'ees* 'ruler, governor, head' where /q (s)/ became /g/; otherwise, as a whole, from Arabic *rajul* '(brave, generous) man; leader, hero' where /j/ passed into /g/. See **regulation, rule**.

Deeds (*do*) via Old English *dæd* 'a doing, act, action, transaction', German *Tat* 'deed', from PIE root **dhe-* 'to place, put, make, do', (Greek *thesis* 'a placing, setting'), from Arabic *waDa3, Da3* (imp.) 'put', turning /D & 3/ into /d (dh) & Ø/; *'adda, 'adaa* (n) 'do, perform; give'; or *3aqd, 3uqood* (pl.) 'deeds', turning /3 & q/ into /Ø & d/. See **act**.

Defendant (*defend, defense, defensive, offensive, offend, offense, fence, fend*) via Old French, from Latin *defensus* (p.p.), *defendere* (v) 'ward off, protect, guard', from (i) *de-* 'from, down, away', from Arabic *ta2t* 'below' or *2atta* 'to, until' via lexical shift, /t & t/-merger into /d/, and /2/-loss and (ii) *fendere* 'to strike, push', straight from Arabic *nadafa* 'strike, hit' or *nafaDa, intafaDa* 'rise up for a fight; flutter' via reordering and turning /t & D/ into /d/; otherwise, straight from Arabic *fanada, tafneed* (n.) 'to fault, reject' via lexical shift and turning /t/ into /d/.

Delegate Powers to (*delegation, legate, legalization, legal, legality, relegate*) via Old French *delegat*, from Latin *delegatus*, past participle of *delegare* 'to send as a representative', from (i) *de-* 'from, away' above and (ii) *legare* 'send with a commission', from *lex* (genitive *legis*) 'law, contract', from Arabic *wakeel(at)* 'deputy, agent', *tawkeel(at)* (n), *wakal, tawakkal* (v) 'to appoint as agent; rely on, trust' via reordering and turning /(t &) k/ into /(d &) g/; or *la2aq* 'to follow' via /2 & q/-merger into /g/. See **legal & powers**.

Delinquency (*delinquent, relinquish*) via Latin *delinquentia* 'fault, crime', from *delinquentem* 'delinquent', from *delinquere* (v.) 'to fail; fall short; offend', from (i) *de-* 'completely' above and (ii) *linquere* 'to leave', straight from Arabic *naqal, tanaqal* 'move, transfer' via reordering and changing /t/ into /d/.

Dependent (*dependence, depend*) via Old French, from Latin *dependentem* 'dependent', *dependere* (v) 'hang down/from, be derived', from (ii) *de-* 'from, down' above and (iii) *pendere* 'to hang, suspend', from Arabic *banat* 'to stick to, bend', *banaat* (pl.) 'girls, daughters', *nabat* 'to come out, grow out', or *natab* 'to rise' via lexical shift, reordering, and turning /t/ into /d/.

Deportation (*deport, port, report; purport*) via Middle French, from Latin *deportatio(nem), deportare* (v) 'to

carry off, banish, transport', from (i) *de-* 'from, away' above and (ii) *portus* 'port, harbour; lit., entrance, passage', *porta* 'gate, door', Greek *poros* 'passage, journey, way', from Arabic *bu'ra(t)* 'opening', *bawaba(t)*, from *baab* 'gate, door' via /r/-insertion, or *barr(at)* 'outside; the wild' via lexical shift. Alternatively, as a whole, from Arabic *adbar, dabra(tun)* (n) 'leave'.

Discipline (*disciplinary, disciple*) via Old French *descepline* 'discipline, physical punishment; teaching', from Latin *disciplina* 'teaching, learning, knowledge; military discipline', from (i) *discipulus* 'student, pupil, follower', from *discere* 'to learn', from Arabic *dhakar* 'remember, mention' via /dh & k/-mutation into /d & s/ or (ii) *discipere* 'to grasp intellectually, analyze thoroughly', from (a) *dis-* 'apart', from Arabic *Taash* 'spread out' via reversal and turning /T & sh/ into /d & s/ and (b) *capere* 'to take (hold)', from Arabic *kasab* 'obtain' where /s & b/ merged into /p/. Otherwise, from Arabic *Taalib(in)* 'student; requester' via reordering and /T/-split into /d & s/ or *shibl(in)* 'young boy; lit., baby lion' where /d/ split from /sh/.

Dungeon (*domain*) via Old French *donjon* 'great tower of a castle', from Latin *dominium*, from *dominus* 'master', from Arabic *dian* 'master', *daan* (v) 'to control' via /m/-split from /n/ and lexical shift (Jassem 2014e); *sijn(un)* 'jail, prison' via reordering and changing /s/ into /d/; *Taaqa(tun)* 'an opening' or *Tawq(un)* 'enclosure, siege' via reordering and changing /T & q/ into /d & g/.

Empowerment (*power*) See **power**.

Equality (*equal, equate, equity; egalitarian*) via French, from Latin *aequalita(s)tem* 'likeness, equality', from Arabic *kifl, kifli(at)* (n) 'equal, like', turning /f/ into /w (u)/ (Jassem 2014e & g).

Executive Law/Powers (*execute, execution*) via Old French, from Latin *executare*, from *execut-/exsecut-*, past participle stem of *ex(s)equi* 'to follow out (to the grave); pursue, attack; carry out', from (i) *ex-* 'out', from Arabic *aqSa* 'out, far' where /q & S/ became /ks/ or *ist-* 'derivational affix' via reordering and turning /t/ into /s/ and (ii) *sequi* 'follow', from Arabic *saaqa* 'drive/push ahead; follow'; or from *qaDa* 'to judge; die; go' or *qaTa3* 'cut, decide', turning /q, D (T), & 3/ into /k, t, & Ø/.

Exempt (*exemption*) via Old French, from Latin *exemptus, exemire* (v) 'remove, take out/away; free, make an exception of', from (i) *ex-* 'out' above and (ii) *emere* 'buy; lit., take', related to *sumere* 'take, obtain, buy', from Arabic *saama* 'to price out' or *jama3* 'gather' via /j & 3/-loss and lexical shift.

Extradition (*extradite, tradition*) via French, from Latin (i) *ex-* 'out' above and (ii) *traditio(nem)* 'a delivering up, handing over', from *tradere* 'to hand over', from Arabic *Tarad(atun), istaTrad* 'to drive out'; /T/ changed to /t/.

Facilitate (*facilitation, facility, facile; difficulty*) via French *faciliter* 'to render easy', from Latin *facilis* 'easy', from *facere* 'to do', direct from Arabic *sahl, suhoola(t)* (n) 'easy, facile' via reordering and turning /h/ into /f/.

Fair (*fairness, fairy*) via Old English *fæger* 'beautiful; bright,

clear; good', from Old High German *fagar* 'beautiful', from Arabic *baaher* 'bright, very beautiful' or *fari2* 'happy' via reordering and turning /b & h (2)/ into /f & g (Ø)/; or *baar, birr* (n) 'just; kind' where /b/ became /f/ (cf. *khurafi* 'fairy' via reordering and /kh & f/-merger (Jassem 2013c)).

False (*falsity, falsification; fallible, fallibility, infallible*) via Old English, from Old French *fals, faus*, from Latin *falsus* 'false, deceptive, erroneous', from *fallere* (v) 'to deceive, disappoint; originally, to trip, cause to fall', direct from Arabic *'afal* 'fall, set down', fall 'leave', or *zaif* 'false' via reordering, /l/-insertion, and turning /z/ into /s/; or *Salf* 'useless (man); senseless, undesirable talk' via reversal and turning /S/ into /s/.

Forbid (*forbidden, bid, bead*) via Old English *forbeodan* 'forbid, prohibit', German *verbieten*, from (i) *for-* 'against', from Arabic *fî* 'in, with, by' or *fa* 'because; so, then' via lexical shift and /r/-insertion and (ii) *beodan* 'to command; offer, pronounce', related to *biddan* 'to ask, entreat, beg, pray; order', from Arabic *ba3uda, ba3eed* (adj.) 'to keep away; to be far' via /3/-loss; *3abad* 'to worship, pray' via /3/-loss and lexical shift; or *abad(an)/bat(atan)* 'never' via lexical shift and turning /t/ into /d/.

Free Will (*freedom, friend, Friday*) via Old English *freo, freogan* (v) 'free, exempt from; noble, joyful', German *frei* (Old vri), from Arabic *faraj, afraja* (v) 'to set free', turning /j/ into /ee/ (Jassem 2015e). See **will**.

Guilty (*guilt; plead guilty*) from Arabic *ghalaT* 'wrong'; /gh & T/ turned into /g & t/. See **plead**.

Home Office (*homing; officer; official, officiate*) via Old English *ham* 'dwelling, house, estate, village', German *Heim*, Greek *kome*, from Arabic *2ima* 'protected (land); property' (cf. *2awm* 'flying around') or *khum* 'petty house', turning /2 (kh)/ into /h (k)/. See **office**.

Honourable, The Right Honourable Judge (*honour*) via Old French *honour* (Modern *honneur*), from Latin *honorem, honos/honor* (nom.) 'honour, dignity, reputation, office', from Arabic *2urm(at), 2aram* 'honour, dignity, respect; prohibition' via reordering and turning /2 & m/ into /h & n/.

As to *the* 'this', it comes from Arabic *dha* 'this' via grammatical shift (Jassem 2012d). See **Right & Judge**.

Human Rights Activist (*human being, humane, humanitarian, humanity; man, woman*) via Latin *humanus* 'human, gentle, kind, polite, learned, refined', *humanitas* (n) 'kindness', from Arabic *nama, 'anaam* (pl.) 'child, human, man' via reordering and turning /' / into /h/, *'umma(t), 'umam* (pl.) 'man; nation', or *'insaan* 'human, humane, gentle, kind' where /' / became /h/ while /s & n/ merged into /m/ (Jassem 2013k).

As to **human being**, the latter comes from Arabic *ibn, bani* (pl.) 'son, child' via /g/-insertion. See **rights & act**.

Humanitarian Law See **human & law**.

Indemnity (*damn, indemnity*) via French, from Latin *indemnita(s)tem* 'security for damage', from *indemins* 'unhurt, undamaged', from (i) *in-* 'not', from Arabic *in* 'not'

and (ii) *damnum* 'loss, hurt, damage', from Arabic *dammar(un)* 'destruction' where /r/ became /n/; or *dhamm* 'blame' via lexical shift and turning /dh/ into /d/.

Innocent (*innocence*) via French, from Latin *innocen(s)/tem* 'not guilty, harmless, blameless', from (i) *in-* 'not' above and (ii) *nocentem* (nom., *nocens*), *nocere* (v.) 'to harm', from Arabic *naka*, *nikiat* (n) 'harm, injure, kill'; *nassa* 'to backbite', *nasnaas* (n) 'rascal'; or *nakal* 'punish' via lexical shift and turning /l/ into /r/.

Item (*itemize*) via Latin *item* (adv) 'likewise, just so, moreover', from (i) *ita* 'thus', id 'it', from Arabic *ti/dhi* 'this' via lexical shift and passing /dh/ into /t/ and (ii) *-tem* 'adverbial ending', from Arabic *-tin* 'indef. acc. fem. suffix'; otherwise, from Arabic *maadda(t)* 'material, entity, item' via reversal and /d & t/-merger.

Jail (*gaol*) via Old French, from Latin *gabiola*, from *caveola*, diminutive of *cavea* 'cage, enclosure', from Arabic *kahf* 'cave', merging /k & h/ into /j/; or straight from Arabic *sijn* 'jail, prison' via /s & j/-merger and turning /n/ into /l/.

Judge (*judgement, adjudicate, adjudge, judicial*) via Old French *juger*, from Latin *iudicare* 'to judge; pronounce judgement', from *iudicem* (nom., *iudex*) 'a judge', a compound of (i) *ius* 'right, law', from Arabic *2aq* 'right, possession, worth' via /2 & q/-merger into /s/ or *qisT* 'justice' via /q, s, & T/-merger into /s/ and (ii) *dicere* 'say', from Arabic *Dajja* 'say, shout', passing /D & j/ into /d & s/. Alternatively, from *qaaDi* (spoken Arabic *jaaDhi*) 'a judge' where /q & D/ became /g & d/; or *jada* 'to ask and give; to show the right; to be of use; road', *jadwa* (n) 'gift; use', *jaadi* (adj.) 'the one who asks and gives'.

Judicial Proceedings See **proceedings**.

Jurisprudence (*prudential*) via French, from Latin *iurisprudentia* 'the science of law', from (i) *iuris* 'of right, of law', from *ius* 'right, law', from Arabic as in **judge/jury** and (ii) *prudencia* 'knowledge, a foreseeing, foresight, sagacity, practical judgement', a contraction of *providentia* 'foresight', from Arabic *tadabbur (dabar)* 'understanding; looking back; management' via reordering and passing /t/ into /d/. See **jury**.

Jury (*jurist, juror*) via Anglo-French *juree*, from Latin *iurata* 'an oath, inquest', from *iudicare* 'to swear', from *ius* (genitive *iuris*) 'right, law', from Arabic as for **judge**; otherwise, from Arabic *shar3* 'law, legislature', *shari3* (adj.) *juror; legislator*, passing /sh & 3/ into /j & Ø/; *joor* 'injustice' or *zoor* 'falsity' via lexical divergence and passing /z/ into /j/.

Justice (*just, Justice of the Peace, Chief Justice*) via Old French *justice*, from Latin *iustitia* 'righteous; equity', from *iustus* 'upright, just', from *ius* '(legal) right, law', direct from Arabic *qisTaas*, *qisT* (adj.) 'justice', passing /q & T/ into /j & t/ (see Jassem 2014e). See **jury**.

As to **peace** (*pact, compact, pacify*), it came via Latin *pax* 'agreement, treaty of peace, compact', from Arabic *bai3a(t)* 'agreement; allegiance' or *baayak* 'agreement'; /3 (k)/ became /s/ (Jassem 2015e-f).

As for **Chief Justice** (*chieftainship, chieftain*), it came via Old French *chief* (Modern *chef*) 'leader, ruler,

head; capital city', from (Vulgar) Latin (**capum*)/*caput* 'head; leader, chief person; summit; capital city', from Arabic *qubba(t)/jubba(t)* 'summit, top, dome' via /q (j) & b/-mutation into /ch & f/, *kabs* 'head', or *jabhat* 'forehead' via lexical shift, turning /j & b/ into /ch & f/, and /h/-loss; however, it derives straight from Arabic *safeeh* 'chief, leader; stupid, silly', passing /s/ into /ch/ and merging /f & h/ (Jassem 2015e-f).

Juvenile Court via Latin *iuvenilis* 'of youth', from *iuvenis* 'young (person)', French *jeune*, English *young*, straight from Arabic *yafi3(in)* 'a youth; young' where /3/ became /n/; or *Sabi*, *Sibian* (pl.) 'children, boys' where /S & b/ became /j & v/. See **Court**.

The adjectival suffix *-le (-al)* is from Arabic *al-* 'def. art.' via morphological shift (see **credentials** above; Jassem 2013a, 2015e).

Law and Order (*lay; legal, legalization, legality*) via Old English *lagu*, *laga (lah)* (pl.) 'law, rule, regulation', from Old Norse *lagu*, *lag* (pl.) 'layer, stratum, measure, stroke; lit., something laid down or fixed', (Latin *lex* 'law, contract'), direct from Arabic *law2* 'board, layer, tablet', *la(w)a2* (v) 'throw, lay, appear' or *2all* 'allow; take place; reside', *2alal* (n) 'lawful, legal' via reversal and /2/-loss (cf. Arabic *alqa/laqa2a* 'put, lay/lie down' where /q/ became /g (w)/). See **order**.

Legal (*legality, legalize, legalization, law, lawful, loyal*) via Middle English *légal*, from Latin *legalis* 'legal, lawful', from *lex* (genitive *legis*) 'law, contract', possibly related to *legere* 'gather', straight from Arabic *2alal*, *2ill* 'lawful, permitted' via reordering and passing /2/ into /g/. See **law**.

Legal Policy (*law*) See **policy**.

Lord Chancellor (*lordship; lead, leader, leadership; lady*) via Old English *hlaford* 'household master; ruler, superior; God', short for *hlafweard* 'loaf/bread guardian/keeper', from (i) *hlæf* 'loaf', from Arabic *3alaf* 'fodder; food; eating' via lexical shift and turning /3/ into /h/ or *ragheef* 'loaf' via reordering and turning /gh & r/ into /h & l/ and (ii) *weard* 'keep, guard', from Arabic *waddar* 'to keep away, hide' via reordering; alternatively, indivisibly, from Arabic *raa'id* 'leader' via /l/-split from /r/ or *waalid* 'father; elder' via lexical shift and /r/-insertion (Jassem 2013k, 2014e, 2015e). See **chancellor**.

Loyal (*loyalty, ally, alliance, allegiance, leal*) via Middle English *leal*, from Middle and Old French *loyal, loial/leal* 'faithful; law-abiding; born in wedlock', from Latin *legalem*, from *lex* (genitive *legis*) 'law, contract', direct from Arabic *wali* 'loyal', *walaa'* & *wilayat* (n) 'loyalty' via reordering.

Magna Carta (*majority, major, many, much; charter*) via Latin *magnus* 'large, great', from Arabic *majmoo3*, *jama3* (v.) 'gathered; big; total', turning /j, m, & 3/ into /g, n, & Ø/; or *majeed* 'great' where /j & d/ became /g & n/ (Jassem 2014g, 2015e). See **charter**.

Minutes (*minimum, minimize, minus, minute, diminish, diminutive; minor, minority; minister, administration*) via Latin *minuta* 'minute, short note', from *minutus* 'small, minute', from *minuere* (v) 'to lessen, diminish', from

Arabic *maneen* (*mamnoon*), *manna* (v) 'reduced, lessened; given', *min* (prep.) 'from, minus'; *numnum* 'very small' via reordering; or, more logically, direct from Arabic *'umlia(t)*, *'amali* (pl.) 'notes, dictations', *'amla* 'to dictate' via reordering and passing /l/ into /n/ (Jassem 2014g).

Notary (*public notary; note, notice, notation, denote, connote*) via Old French *notarie*, from Latin *notarius* 'shorthand writer, clerk, secretary', *notare* (v) 'to note', from *nota* 'shorthand character, letter, note', direct from Arabic *nuqTa(t)* 'dot; writing' via /q & T/-merger; or from *naaDhir* 'overseer, onlooker', passing /Dh/ into /t/; or *nadah* 'to call, summon' via lexical shift and merging /d & h/ into /t/.

Oath via Old English *adh* 'oath, judicial swearing, solemn appeal to deity in witness of truth or a promise', German *Eid*, from Arabic *3ahd* 'oath, promise' or *wa3d* 'promise'; /3 & h/-merger into /w (o)/ or loss and replacing /d/ by /th/ applied.

Officer (*office, official, officiate*) via Old French *office*, from Latin *officium* 'service, kindness, favour; official duty, business', from (i) *ops* 'power, means' and/or *opus* 'work, labour', Sanskrit *opas* 'work', German *üben* 'to exercise', Old English *æfnan* 'to work', *afol* 'power', from Arabic *3ib* 'heavy work, burden' via /3/-loss or *ba's* 'power, severity' and (ii) *facere* 'do, perform', from Arabic *waqa3/awqa3* 'happen; do' by turning /w, q, & 3/ into /f, s, & Ø/; otherwise, indivisibly, from Arabic *fisfis* 'a decorated house', *fasfaas* 'stupid, foolish, weak' via syllable reduction and lexical shift; *wifaq*, *wafeeq* (adj.) 'kindness, agreement, success' or *wafa* 'kindness, faithfulness; fulfillment', *wafi* (adj.), turning /q (')/ into /s/ (Jassem 2015e-f).

Order (*orderly, ordinal, disorder*) via Old French, from Latin *ordinem*, *ordo* (nom.) 'row, rank, series, arrangement; originally a row of threads in a loom', from Arabic *ratl*, *artaal* (pl.) 'row, line, order' in which /t & l/ became /d & r/; *radda(t)* 'coming back, rearrangement'; or direct from *iraada(t)*, *'arada* (v) 'want, order' via /r/-insertion.

Penal Code/law (*penalty, penalize, punishment, punitive*) See **punish, code, & law**.

Perjure (*perjury, conjure, adjure, jury, juror*) via Latin *periuare* 'break an oath', from (i) *per-* 'through, by', from Arabic *bi-* 'in, with' via /r/-insertion and (ii) *jury*, from Arabic *joor* 'injustice', *zoor* 'perjury, falsity, injustice' where /z/ turned into /j/, or *shar3* 'jurisdiction' via /sh/-mutation into /j/ and /3/-loss. See **jury & swear**.

Permit (*permission, permissive, admit, submit, remit, commit*) via Middle French, from Latin *permittere* 'let pass/go/loose; give up; allow', from (i) *per-* 'through, strongly' above and (ii) *mittere* 'let go, send', from Arabic *'amDa*, *maDa* 'permit, go' where /D/ became /t/ or *sama2* 'permit, allow' via reordering and passing /s & 2/ into /t & Ø/.

Persuasion (*persuade, persuasive*) via Old French, from Latin *persuasio(nem)* 'a convincing', *persuadere* (v) 'persuade, convince', from (i) *per-* above and (ii) *suadere* 'to urge, persuade', from Arabic *Sadaq/Saddaq* 'to tell the

truth, believe in', passing /S/ into /s/ and merging /d & q/ into /d (s)/.

Plaintiff (*complaint, complain, explain, explanation*) via Old French *plaintif* 'complaining; miserable, wretched', from *plainte* 'plaint, lament, sorrow', from Latin *planctus* 'lamentation, wailing, beating of the breast', *plangere* (v) 'to lament, strike', direct from Arabic *baienat*, *albainat*, *bian* (v.) 'evidence, complaint' via reordering and lexical shift.

Plead guilty (*plea*) via Old French *plaidier* 'plead at court', from Latin *placitare* (v), *placitum* (n), 'lawsuit' lit., that which pleases, thing which is agreed upon', from *placere* 'please', direct from Arabic *bala* 'yes' via lexical shift; *labba* 'reply' via reversal and lexical shift; or *bajal* 'to have pleasure; glorify; a response gesture to stop' via reordering and turning /j/ into /d/. Thus, the whole phrase is from Arabic *bala*, *ghalaTi* 'yes, (it's) my guilt' in Arabic. See **guilty**.

Pledge via Old French *plege* (Modern *pleige*) 'hostage, security, bail, guarantee', from West Germanic root **pleg-* 'have responsibility for', from Arabic *kafal* 'to guarantee' or *qabal*, *qabeel* (n) 'accept' via reordering and turning /k (q) & f/ into /g & p/.

Policy (*police, politics, political, politicking, polity, polis, metropolis, metropolitan, cosmopolitan, Tripoli*) via Old French *policie*, from Latin *politia*, from Greek *politeia* 'the state, civil administration', from *polites* 'city, citizen', from *polis* 'city; the state, citizens', from Arabic *balad*, *balda(t)* 'village, city, town'; /d (& t)/ turned or merged into /s/.

Power (*powerful, empower, empowerment, potent, potential*) via Anglo-French *pouair*, Old French *pouvoir* 'ability', from Latin *potere* 'to be able to', *potis* 'powerful', from Arabic *baa'a(t)* 'ability' or *ba's* 'power, strength' where /t (s)/ changed to /r (t)/; otherwise, from Arabic *muwa(t)*, *muwa'a(t)* 'strength, power', *murr* (adj.) 'strong, bitter', or *'amr* 'command, order, power', turning /m/ into /p/.

Prerogative (*rogation, interrogative, interrogation*) via Old French, from Latin *prerogativa* 'special right; previous choice', originally from *praerogativus* 'chosen to vote first', from *praerogere* 'ask before others', from (i) *prae-* 'before', from Arabic *baraa* 'first', *barra* 'outside', or *qabl* 'before' via reordering and merging /q & l/ into /r/ (Jassem 2014c) and (ii) *rogare* 'ask', from Arabic *raja* 'ask for, implore', *rajwa(tun)* (n), turning /j/ into /g/.

Prison (*prisoner, imprisonment*) via Old French, from Latin *presio(nem)*, from *prensio(nem)*, short for *prehensio(nem)* 'a taking', *prehendere* (v) 'to take', direct from Arabic *zirb(un)* 'enclosure, den; jail, prison' via reordering and turning /z/ into /s/.

Privilege (*privileged; private, legal*) via Old French, from Latin *privilegium* 'law applying to one person', from (i) *privus* 'individual', from Arabic *baria(t)* 'people' where /t/ became /v/, *baari3* 'a person of exceptional knowledge and youth', or *wara3/wari3* 'child; weak person; coward; pious' by turning /w & 3/ into /b & v/ and (ii) *lex, legis* 'law', from Arabic as under **law/legal**.

Proceedings (*proceed, procedure, process, procession*) via Old French, from Latin *procedere*, (past participle *processus*) 'go before/forward, advance', from (i) *pro-* 'forward', from Arabic *barra* 'out' via lexical shift and (ii) *cedere* 'to go', straight from Arabic *kadda* 'walk fast' or *qaDa* 'go; judge; die' where /k (q) & D/ passed into /s & d/. See **judicial**.

Profess (*profession, professor*) via Old French, from Latin *professus* 'avowed; lit., having declared publicly', past participle of *profiteri* 'to acknowledge, declare openly', from (i) *pro-* 'forth' above and (ii) *fateri* 'admit, confess' (past participle *fassus*), akin to *fari* 'speak', direct from Arabic *'afSa2a* 'to declare', *faSee2* (adj.) 'eloquent, fluent' via /S & 2/-merger into /s/. See **confess**.

Prohibition (*prohibit, inhibit, inhibition, habit*) via Old French, from Latin *prohibitio(nem)* 'a hindering, forbidding', from *prohibere* (v) 'hold back, prevent', from (i) *pro-* 'away, forth', from Arabic *barra* 'outside' and (ii) *habere* 'to hold, possess; consider, think; manage, keep', from Arabic *haba, hiba(tun)* (n) 'give; suppose', *haaba, haiba(tun)* (n.) 'to fear', or *khabba* 'to hide/keep away', turning /kh/ into /h/; or, indivisibly, from Arabic *Zabadha* 'like', *'a2abba* 'to love' via lexical divergence and turning /2 & dh/ into /h & t/.

Property law (*proprietor, appropriate, appropriation, proper, propriety*) via Latin *proprietarius* 'owner of a property', from Arabic *rabb(at)* 'owner', *rabab* (v) 'to own, master, bring up', *ruboobiat* (n) 'lordship, ownership' via reordering and /r/-insertion (cf. **probably, probability** from Arabic *rubba* 'perhaps' via reordering and /r/-split into /l & r/) (Jassem 2014e, 2012b). See **law**.

Prosecutor General (*prosecute, prosecution*) via Latin *prosecutor, prosecutus*, agent noun/past participle from *prosequi* 'follow after, pursue, attack', from (i) *pro-* 'forward' above and (ii) *sequi* 'follow', from Arabic *saaqa* 'drive/push ahead; follow'.

As to **general** (*generative, generate, degenerate, regenerate*), it came via Latin *generalis* 'relating to all', from *genus* (genitive *generic, genera* (pl.)) 'stock, kind, family, birth', Greek *g(eo)nos* 'race, kind; birth, stock', from Arabic *jins* 'kind, stock'; or, as a whole, from Arabic *jamal/jameel* 'big; beautiful' by turning /j & m/ into /g & n/ and inserting /r/ (see Jassem 2015b & c).

Punish (*punishment, punitive, penal, penalty*) via Old French, from Latin *punire* 'punish, correct; take vengeance for; inflict a penalty on, cause pain for some offense', *poena* (n) 'penalty, punishment', from Arabic *'annab* 'to blame; to verbally punish', *'anaab* 'to abandon sin; return' via reordering and lexical shift; or straight from Arabic *3aaqab, 3uqban* (n) 'punish' via reordering and passing /3 & q/ into /n & sh/.

Reconciliation See **conciliation**.

Record via Old French, from Latin *recordari* 'remember, think over, be mindful of', from (i) *re-* 'back', from Arabic *rai3/raj3* 'return' via /3/-loss and (ii) *cor* (genitive *cordis*) 'heart', from Arabic *Sadr, Sudoor* (pl.) 'breast, heart' via reordering and passing /S/ into /k/; or direct from Arabic

jarada 'write, list out', *jareeda(t)* 'newspaper' where /j/ became /k/; or *saTar, tasTeer* (n) 'write' via reordering and turning /s & T/ into /k & d/.

Register (*registration, registrar*) via Old French, from Latin *regesta* 'list, matters recorded', *regerere* (v) 'to record; retort; carry back', from (i) *re-* 'back' above and (ii) *gerere* 'carry', from Arabic *aqalla* 'carry' or *qar'a* 'read' via lexical shift and changing /q & l/ into /g & r/; otherwise, indivisibly, from Arabic *raqsh(at)* 'dotting, writing', turning /q & sh/ into /g & s/.

Regulation (*regulate, regular, regal, royal, ruler, ruling*) via Latin *regulatus*, past participle of *regulare* 'to control by rule, direct', from *regula* 'rule', from *regere* (v.) 'to rule, straighten, guide', from PIE root **reg-* 'move in a straight line', from Arabic *raqa* 'to ascend, straighten', *riqq/raaq* (adj.), or *ra'as* 'to head, govern' where /q (s)/ became /g/; otherwise, as a whole, it seems more logical to derive it from Arabic *rijl(atun)* 'leg, foot, a metrical unit' via lexical shift and replacing /j/ by /g/ (see Jassem 2015e-f)

Representative (*representation, represent, present, essence, essential, is*) via Old French *representatif*, from Latin *repraesentativus, representare* (v) 'to stand for; show, make present', from (i) *re-* 'again' above and (ii) *praesentare* 'to present' lit., 'to place before', from *praesentem* (nom. *praesens*) 'present, in sight', from *praesse* 'be before', from (iii) *prae-* 'before' above and (iv) *esse* 'to be', from Arabic *yak(un)*, from *kaan* 'to be', turning /k/ into /s/ (Jassem 2012e).

Resolution (*resolute, resolve, solve*) via French, from Latin *resolutio(nem)* 'reducing into smaller things', *resolvere* (v) 'loosen', from (i) *re-* 'intensive; back' above and (ii) *solvere* 'loosen', from Arabic *faSal, faSl(atun)* (n) 'to resolve; separate' via reordering and changing /S/ into /s/; or *2all (2al2al, ta2al2al)* 'loosen, solve', *2alla(tun)* (n), turning /(t &) 2/ into /(r &) s/.

Rights (*right, alright; human rights activist*) via Old English and German *riht/reht* 'just, good, fair; proper; straight', and German *recht*, from PIE root **reg-* 'move in a straight line; rule', from Arabic *raqa(t), raqi(at)* (adj.) 'to ascend, go up; to be clear; recover, be happy' via lexical shift and replacing /q/ by /h (gh)/; *raa2at (ria2at, 'aria2iat)* 'happiness, comfort, rest, relief, ease; perfume; activity' via lexical shift and turning /2/ into /h (gh)/; *rahd* 'good, fine, and cheap', passing /h & d/ into /gh & t/; or from *rushd* 'rightness', turning /sh & d/ into /h & t/. See **human & activist**.

Rule (*ruler, ruling, regulate, regular*) via Old French *riuler*, Norman French *reule* 'rule, custom', from Latin *regula* 'straight stick, bar, ruler; rule', related to *regere* 'to rule, straighten, guide', from Arabic as in **regulation**; otherwise, from Arabic *waali* 'ruler' via reordering and /r/-split from /l/; or *rajul, tarajal* (v) 'man; leader' and related *rijl* 'leg, foot; a foot unit' via lexical shift and /j/-loss.

Satisfy (*satisfaction, satisfied, sate, satiate, sad*) via Old French, from Latin *satisfacere* 'discharge fully, comply with; lit., do enough', from (i) *satis* 'enough', from Arabic

sadda, sadeed (adj.) 'to be enough, to fulfill (one's need); to close', passing /d/ into /t/ and (ii) *facere* 'make, do, perform', from Arabic *waqa3/awqa3* 'happen; do' by turning /w, q, & 3/ into /f, s, & Ø/.

Sentence via Old French, from Latin *sententia* 'thought, way of thinking, opinion; judgement, decision; saying', from *sentire* (v.) 'to be of opinion, perceive, feel', from Arabic *Dhann(at)* 'opinion, thinking' where /Dh/ became /s/ (cf. *sunnat* 'law, way of life', *sanān/sanna* (v.) 'to improve speech'; *naSS* 'text' via reordering and splitting /S/ into /s & t/).

Settlement (*settle, settler*) via Old and Middle English *setl(e)* 'a seat, stall, position, abode', German *Sessel*, Latin *sella* 'seat, chair', from Arabic *jalas* 'sit', *jalsa(t)* & *juloos* (n); reordering and turning /j/ into /s/ applied.

Sheriff's court (*reeve*) via Old English *scirgerefa* 'representative of royal authority in a shire', from (i) *scir* 'shire', from Arabic *shari3* 'street, area; jurisdiction' via /3/-loss or *jeera(t)/deera(t)* 'neighbourhood, area' where /j (d)/ became /sh/ and (ii) *gerefa* 'king's officer', from Arabic *3areef* 'a person who identifies, knows, and controls others', turning /3/ into /g (sh, Ø)/ or *raqeeb* 'observer' via reordering and passing /q & b/ into /sh & f/; or direct from Arabic *shareef* 'noble, honest, honourable' via lexical shift. See court.

Solicitor (*solicit, solicitation*) via Middle French, from Latin *sollicitare* 'to disturb, harass; stimulate', from *sollicitus* 'agitated', from (i) *sollus* 'whole, entire', from Arabic *kull* 'all' where /k/ became /s/ and (ii) *citus* 'aroused', from *ciere* (v) 'shake, excite, set in motion', from Arabic *shaaT* 'arouse, burn' or *shaash/jaash* 'to get excited', turning /sh (j) & T/ into /s & t/.

Staff, Chief of via Old English *stæf* 'walking stick, strong pole used for carrying, rod used as a weapon, pastoral staff', Old High German *stab* (German *Stab*), from Arabic *qaDeeb* 'walking stick, rod' via lexical shift and passing /q, D, & b/ into /s, t, & f/. See **chief justice**.

Stipulation (*stipulate*) via Latin *stipulatio(nem)*, *stipulare* (v) 'engage, exact a promise, bargain', from Arabic *Talab(atun)* 'demand, request' via reordering and splitting /T/ into /st/.

Summon(s) (*Simon*) via Old French, from Latin *summundre* 'to call, cite', from *summonere* 'hint to, remind privately', from (i) *sub* 'under', from Arabic *Sawb* 'falling; towards' via lexical shift and turning /S/ into /s/ and (ii) *monere* 'warn, advise', direct from Arabic *sam3, sam3aan* 'hearing, hearer' via lexical shift and /3/-deletion.

Swear (*answer, forswear*) via Old English *swerian* 'take an oath', German *schwören* 'talk, speak', from Arabic *aSarr; iSr(ar)* (n) 'swearing, oath; insistence', *shaara* 'swear, yell at', *shaawar* 'consult, whisper', or *3aiyar* 'swear at', changing /S (sh, 3)/ into /s/; *zoor* 'perjury', *zawar* (v.) 'falsify', passing /z/ into /s/; or *kafar* 'blaspheme, insult', turning /k & f/ into /s & w/ (Jassem 2014e).

Testify (*attest, attestation, contest, detest, protest, testimony, testament*) via French, from Latin *testificari* 'bear/call to witness, show, demonstrate', from (i) *testis* 'a witness',

from Arabic *Tass(at)* 'see', turning /T/ into /t/; *tawSiat, waSSa* (v) 'advise, trust' via lexical shift and replacing /S/ by /s/; *shaahid* 'a witness', *shahaada(t)* (n), *tashahud* (n) 'testification; seeing' via reordering and merging /sh & h/ into /s/; or *Saut, taSweet* 'sound, sounding, shouting', *taSyeet, Seet, Sateet* 'sound (of army); fame' by passing /S/ into /s/ (Jassem 2014e) and (ii) *facere* 'to make', from Arabic *waqa3/awqa3* 'happen; do' by turning /w, q, & 3/ into /f, s, & Ø/ or *fakka* 'to loosen', turning /k/ into /s/.

Testament (*testimony*) via Latin *testis* 'witness' as in **testify**.

Testimony (*testimonial, test, attest; protest, contest; detest; testify; testament*) via Old French *testimoine*, from Latin *testimonium* 'evidence, proof, witness', from (i) *testis* 'witness' as in **testify** above and (ii) *monium* 'suffix signifying action, state, condition', from Arabic *m--n* 'derivational affixes' via morphological shift.

Trust (*entrust, trustee, true*) via Old Norse *traust* 'help, protection, confidence, support', German *Trost* (*trost*) 'comfort, consolation, fidelity, trust', Gothic *trausti* 'agreement, alliance', from Arabic *tarDiat* 'agreement' where /D/ became /s/; *tarikāt* 'trust, inheritance; lit., something left', *taraka* (v) 'to leave, to entrust' via lexical shift and replacing /k/ by /s/; or *tasattur* (*sutrat*), *satar* (v) 'shelter, protect' via reordering and lexical shift.

Verdict via Middle English and Anglo-French *verdit*, from Old French *voirdit* 'sworn testimony; affidavit; written record of a verdict; lit., a true saying or report', from (i) *ver, veir* 'true, very', from Arabic *thar* 'true, much' where /th/ became /v/ and (ii) *dit*, past participle of *dire/dicere* 'to say', from Arabic *dara/darra* 'to know/tell' via lexical shift; otherwise, direct from Arabic *fareeDa(t)* 'a decision; what has been ordained', passing /D/ into /d/.

Verify (*verification, verity, very, verily*) via French, from Latin *verificare* 'make true', from (i) *verus* 'true', from Arabic *tharr* 'much, rich; talkative', turning /th/ into /v/; or *barr* 'just, good, kind', replacing /b/ by /v/; and (ii) *facere* 'to make', from Arabic *waqa3/awqa3* 'happen; do' by turning /w, q, & 3/ into /f, s, & Ø/ or *fakka* 'to loosen', turning /k/ into /s/.

Violation (*violate, violent; violence*) via Old French, from Latin *violatio(nem)* 'injury, irreverence, profanation', past participle of *violare* 'to treat with violence, outrage, dishonour', (perhaps an irregular form from *vis* 'strength, force, power, energy'), from Arabic *dhill(atun)*, *adhalla* (v) 'to frighten; to disrespect', turning /dh/ into /v/; or *fi3l(atun)*, *fa3al* (v) 'doing something (usually bad)', *fa33ala(tun)* (n) 'manual, mud workers' via /3/-loss and lexical shift.

Volition (*volitional, voluntary, volunteer; will*) via French, from Latin *volitio(nem)* 'will, volition', from *velle* 'to wish, to will', from Arabic *baal* 'mind, wish, desire' or *ill, aala* (v) 'promise, oath, bequest', passing /b (')/ into /v/. See **will**.

Voluntary (*volunteer, volitional; will*) from Latin *voluntarius* 'willing, of one's free will', from *voluntas* 'will', from *velle* 'to wish, to will', from Arabic as in **volition**.

Vow (*vote*) via Old French, from Latin *votum* 'a wish, desire; a

promise to a god', from *vovere* (v) 'to promise solemnly, pledge', from Arabic *wa'a*, *wa'i* (n) 'promise, vow', passing /w/ into /v/; or *wa* 'swearing particle', splitting /v/ from /w/.

Waive right (*waiver*; *waif*) via Anglo-French, from Old French *guever* 'to abandon, give back', perhaps from Old Norse *veifa* 'to swing about', from Proto-Germanic **waif-*, English *waif* (wife) 'unclaimed property; stray animal', from Arabic *3afa* 'to forgive' or *3aafa* 'give up' via /3/-loss or mutation into /w/ (cf. Arabic *haifa* 'pretty girl' where /h/ became /w/). See **right**.

Will (*willfulness*, *willy-nilly*, *free will*) via Old English *will*, *willa* 'mind, determination, purpose; wish, desire, request; joy, delight', from Arabic *baal* 'mind, thinking, wish, desire' or *'ill* 'promise, oath, bequest', turning /b (')/ into /w/ (Jassem 2015e). See **free**.

Witness (*bear witness*) via Old English *witnes* 'attestation of fact, event from personal knowledge; originally wit, knowledge', from (i) *wit*, *witt* (*gewit*) 'understanding, intellect, sense; knowledge, conscience', German *Witz* (Old *wizzi*) 'wit, joke', from PIE root **weid* 'to see; fig., to know', from Arabic *waDa2* 'to see, to appear', turning /D & 2/ into /t & Ø/ or straight from Arabic *faTan* 'to remember', *fiTna(t)* (n), *faTeen* (adj.) where /f & T(t)/ passed into /w & t(s)/ (Jassem 2015e) and (ii) *-ness*, from Arabic *-nat* 'derivational suffix' where /t/ became /s/ (Jassem 2013a).

As to **bear** (born, birth, burden), it came from Arabic *bara'a* 'carry; to have children' (Jassem 2015e).

In short, the total number of legal terms amounted to 150 in this study, all of which have true Arabic cognates: i.e., 100%.

4. Discussion

The results show clearly that *legal terms* in Arabic, English, German, French, Latin, Greek, Sanskrit, and all Indo-European languages are true cognates for sharing identical or similar forms and meanings, with their differences, however, being all due to natural and plausible causes and different routes of phonetic, morphological, grammatical, and semantic change. Since the percentage of shared legal words between Arabic, English, Latin or Greek, for example, amounted to 100%, this indicates their membership to the same language- i.e., dialects, for which a much lower 60-80% ratio is usually set according to Cowley's (1997: 172-173) 100-word list-based classification.

Therefore, the results are in full agreement with the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-f) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be not only members of the same family but also rather dialects of the same language. More precisely, they lend further support to the radical linguistic (or lexical root) theory on all levels of analysis. Theoretically, the main principle which states that Arabic, English, German, French, and the so-called Indo-European languages are not only genetically related but also are dialects of the same language is, therefore, verifiably sound and

empirically true. Thus they make up a larger language family, which has been termed Eurabian or Urban as a blend of European and Arabian languages (Jassem 2015c: 41, 2015d). Furthermore, this implies by necessity that all the above languages descended from an earlier, perfect, suddenly-emerged language, called radical (world) language from which all human languages initially came and which has incessantly and variably survived into today's languages, though getting simpler and simpler over time. In other words, the radical language could never have died out beyond recognition. With little effort and proper methodology, it can be easily recovered as shown in this work. As this work showed, it seems that its closest or most conservative and productive descendant is Arabic for having preserved almost all its features (Jassem 2014h-k, 2015a-d). In fact, all Indo-European languages descended directly from Arabic for reasons outlined earlier (Jassem 2015a-b, 2015d: 131-132; 2014a-b, 2014e). The exact time and place of the split-up between Arabic and the so-called Indo-European languages is immaterial (for details, see Jassem 2015e-f).

As a consequence, reconstructing an old world language is needless; rather that proto-language, called radical language here, is still very much alive, having variably survived into today's languages, with Arabic being its closest descendant as the above data clearly shows (for detail, see Jassem 2014h: 254-256, 2014i: 116-117; 2014k, 2015a-b). Thus the quest should focus on relating those languages to it instead of reconstructing hypothetical, fictitious languages.

As to the analytical plane, the procedures of the theory all operated neatly and smoothly on all levels. Phonetically, the whole changes were natural and plausible, cyclic and multi-directional, including processes like substitution, deletion, reversal, merger, split, reordering, reduction, and so on. Morphologically, the affixes, whether inflectional or derivational, had true Arabic cognates as well. For example, the commonest affixes *-n* (*-an*, *-en*, *-ene*, *in-*, *-ine*, *-ing*, *-ness*), *-t* (*-ate*, *-ette*, *-ite*, *-ity*; *ad-*, *de-*, *-ed*; *-s*, *-ess*, *-ous*), *-tion*, and *-al* (*-eal*, *-ile*, *-elle*) are true, identical cognates in Arabic and English as well as all Indo-European languages as shown above (for detail, see Jassem 2012f, 2013a-b, 2013l, 2015d).

Semantically, lexical stability was the common pattern where most legal terms preserved their basic meanings across the languages, e.g., *allow*, *breach*, *law*, *legal*, *justice*, *conciliation*. The recurrence of lexical convergence in the data was due to formal and semantic similarity between Arabic words, on the one hand, and their English, German, French, Latin, and Greek cognates, on the other. For instance, *allow*, *arbitration*, *dungeon*, *just*, *judge*, *right* might each derive from several Arabic words, all formally and semantically similar (see 3 above). Although only one cognate might be the ultimate source in the end, no need is presently felt to specify which one it might be; the reader may judge. Likewise, semantic multiplicity (polysemy) was recurrent, where some English words had more than one meaning, which might just as well have more than one likely Arabic cognate; for example, *allow* (*allocate*), *article* (*articulate*), *credentials* (*creed*, *credit*, *accredit*) have two different meanings, every one of which

derives from formally and semantically similar Arabic words (see 3 above). As a matter of fact, most Arabic words are polysemous in nature. Lexical shift often occurred as in *police* (*policy*, *polity*, *politics*) which moved from its original or radical meaning 'village, town' to 'running its affairs' currently; *dependent*, *chancellor* are other examples. Lexical divergence took place in words like *jury* which could derive from Arabic *zoor* 'perjury, injustice, falsehood' (see 3. above); *chief*, *law*, *officer*, *prohibition*, *swear* are other examples. Lexical split affected *polis*, leading to *police*, *policy*, *politics*, *polity*, all from Arabic *balad(at)* 'village, town, country' via /d/-mutation into /t/ (& s/); other examples include *abide* and *abode*, *commission* and *committee*, *advocate* and *avow*, and *book* and *copy*, derived from Arabic *katab*, *kitab* 'write, book'. Lexical change affected *waive*, which developed from *waif*, *wife* 'unclaimed property' to 'give up; chancellor, code' are other instances. Finally, lexical variability recurred in the data, whether at the level of the different forms of the same words within the same language such as English *waif*, *wife*, *waive* or across the languages like English *witness*, German *Witz*, Latin *video*, and Arabic *waDa2* (see 3 above). Arabic, in particular, is replete with linguistic variability of all types such as *balad*, *baldat*, *bilad* (pl.), *buldan* (pl.) 'town' (see 3 above).

Finally, a word on methodology is in order. Although tracing the Arabic origins of English, German, French, Latin, Greek, and Sanskrit words works well by, actually cannot be carried out without, following the routes outlined in their etymologies such as Harper (2015), there are countless instances in which the derivation is not only uncertain or unknown but also seems implausible, complicated, and too lengthy. In many cases like *accredit*, *abide*, *allow*, *appeals*, *authentication*, *authorization*, *bequeath*, *canonical*, *conciliation*, *consultation*, *court*, *credentials*, *criminal*, *decree*, *discipline*, *extradition*, *facilitate*, *justice*, *legal*, *loyal*, *plead*, *register*, *record*, *sheriff*, *summons*, *violation*, etc., a direct derivation from Arabic is shorter and more logical, which, at the same time, preserves both the form and meaning of cognate words.

5. Conclusion and Recommendations

The main findings can be recapitulated as follows:

- i) The 150 *legal terms* in Arabic, English, German, French, Latin, Greek, and Sanskrit are true cognates, whose differences are due to natural and plausible causes and different routes of linguistic change.
- ii) The radical linguistic (or lexical root) theory has been adequate for genetically relating *legal terms* in all the above languages to one another, according to which they are all dialects of the same language and which comprise one large language family that may be called *Eurabian* or *Urban*, for short. Phonetically, the main changes included substitution, reversal, reordering, deletion, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability.
- iii) The Radical or Root Language, or early prehistoric

language, was real and perfect, which has variably survived into today's languages. As Arabic is phonetically, morphologically, and lexically the widest and most complex of all, it can be safely said that it has inherited almost all the Radical Language features, thereby showing its incessant permanence as the most conservative of all.

- iv) Finally, the current work supports earlier calls for further research into all language levels, especially lexis (Jassem 2012a-f, 2013a-q, 2014a-k, 2015a-f). Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d, 2015a), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote cross-cultural understanding and cooperation in all aspects of human life.

Acknowledgements

Sincere thanks are warmly extended to everyone who contributed to this research in any way worldwide. For my supportive and inspiring wife, Amanie M. Ibrahim, I remain indebted as ever.

References

- [1] Albabidi, Ahmad Mustafa Aldimashqi. (2011). *Mu3jam asma' alashia'* (allaTa'if fi allughat). Ed. Awad, Ahmad Abd-ul-tawab. Cairo: Dar AlfaDeelat. Retrieved <http://www.waqfeya.com> (May 1, 2015).
- [2] Algeo, J. (2010). *The origins and development of the English language*. (6th edn.). Wadsworth Cengage Learning.
- [3] Altha3aalibi, Abu ManSoor. (2011). *Fiqhu allughat wa asraar al3arabiyyat*. Ed. by Alayooobi, Dr. Yaseen. Beirut and Saida: Al-Maktabat Al-3aSriyyat.
- [4] Bergs, Alexander and Brinton, Laurel (eds). (2012). *Handbook of English historical linguistics*. Berlin: Walter de Gruyter.
- [5] Campbell, L. (2006). *Historical linguistics: An introduction*. (2nd edn.). Cambridge, Mass.: The MIT Press.
- [6] Celce-Murcia, M. et al. (2010). *Teaching pronunciation: A course book and reference guide*. (2nd edn.). Cambridge: Cambridge University Press.
- [7] Crowley, T. (1997). *An Introduction to historical linguistics*. (3rd edn.). Oxford: Oxford University Press.
- [8] Crystal, D. (2010). *The Cambridge encyclopedia of language*. (3rd ed). Cambridge: Cambridge University Press.
- [9] Harper, Douglas. (2015). *Online etymology dictionary*. Retrieved <http://www.etymonline.com> (March 1, 2015).
- [10] Ibn Manzoor, Abi Alfadl Almisri. (2013). *Lisan al3arab*. Beirut: Dar Sadir. Retrieved <http://www.lisan.com> (May 5, 2015).
- [11] Ibn Seedah, Ali bin Ismail. (1996). *AlmukhaSSaS*. Beirut: Daar I2ya Alturath Al3arabi and Muassasat Altareekh al3arabi.

- [12] Jassem, Zaidan Ali. (1987). Phonological variation and change in immigrant speech: A sociolinguistic study of a 1967 Arab-Israeli war immigrant speech community in Damascus, Syria. PhD Thesis, Durham University, UK. Retrieved <http://etheses.dur.ac.uk/1682/1/1682.pdf> (March 1, 2015).
- [13] Jassem, Zaidan Ali. (1993). *Dirasa fi 3ilmi allugha al-ijtima3i: Bahth lughawi Sauti ijtima3i fi allahajat al3arabia alshamia muqaranatan ma3a alingleeziyya wa ghairiha*. Kuala Lumpur: Pustaka Antara. Retrieved <http://www.academia.edu> (May 1, 2015).
- [14] Jassem, Zaidan Ali. (1994a). Impact of the Arab-Israeli wars on language and social change in the Arab world: The case of Syrian Arabic. Kuala Lumpur: Pustaka Antara.
- [15] Jassem, Zaidan Ali. (1994b). *Lectures in English and Arabic sociolinguistics*, 2 Vols. Kuala Lumpur: Pustaka Antara.
- [16] Jassem, Zaidan Ali. (2012a). The Arabic origins of numeral words in English and European languages. *International Journal of Linguistics* 4 (3), 225-41. Retrieved URL: <http://dx.doi.org/10.5296/ijl.v4i3.1276> (May 1, 2015).
- [17] Jassem, Zaidan Ali. (2012b). The Arabic origins of common religious terms in English: A lexical root theory approach. *International Journal of Applied Linguistics and English Literature* 1 (6), 59-71. Retrieved URL: <http://dx.doi.org/10.7575/ijalel.v.1n.6p.59> (May 1, 2015).
- [18] Jassem, Zaidan Ali. (2012c). The Arabic origins of English pronouns: A lexical root theory approach. *International Journal of Linguistics* 4 (4), 83-103. Retrieved URL: <http://dx.doi.org/10.5296/ijl.v4i4.227> (May 1, 2015).
- [19] Jassem, Zaidan Ali. (2012d). The Arabic origins of determiners in English and European languages: A lexical root theory approach. *Language in India* 12 (11), 323-359. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [20] Jassem, Zaidan Ali. (2012e). The Arabic Origins of Verb "To Be" in English, German, and French: A Lexical Root Theory Approach. *International Journal of Applied Linguistics and English Literature* 1 (7), 185-196. Retrieved URL: <http://dx.doi.org/10.7575/ijalel.v.1n.7p.185> (May 1, 2015).
- [21] Jassem, Zaidan Ali. (2012f). The Arabic origins of number and gender markers in English, German, French, and Latin: a lexical root theory approach. *Language in India* 12 (12), 89-119. Retrieved URL: <http://www.languageinindia.com> (May 31, 2015).
- [22] Jassem, Zaidan Ali. (2013a). The Arabic origins of derivational morphemes in English, German, and French: A lexical root theory approach. *Language in India* 13 (1), 48-72. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [23] Jassem, Zaidan Ali. (2013b). The Arabic origins of negative particles in English, German, and French: A lexical root theory approach. *Language in India* 13 (1), 234-48. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [24] Jassem, Zaidan Ali. (2013c). The English, German, and French cognates of Arabic back consonants: A lexical root theory approach. *International Journal of English and Education* 2 (2): 108-128. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [25] Jassem, Zaidan Ali. (2013d). The Arabic origins of "water and sea" terms in English, German, and French: A lexical root theory approach. *Language in India* 13 (2): 126-151. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [26] Jassem, Zaidan Ali. (2013e). The Arabic origins of "air and fire" terms in English, German, and French: A lexical root theory approach. *Language in India* 13 (3): 631-651. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [27] Jassem, Zaidan Ali. (2013f). The Arabic origins of "celestial and terrestrial" terms in English, German, and French: A lexical root theory approach. *International Journal of English and Education* 2 (2): 323-345. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [28] Jassem, Zaidan Ali. (2013g). The Arabic origins of "animal" terms in English and European languages: A lexical root theory approach. *Language in India* 13 (4): 68-106. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [29] Jassem, Zaidan Ali. (2013h). The Arabic origins of "body part" terms in English and European languages: A lexical root theory approach. *International Journal of Current Applied Linguistics and English Literature* 1 (1). Retrieved URL: <http://www.bretj.com> (May 1, 2015).
- [30] Jassem, Zaidan Ali. (2013i). The Arabic origins of "speech and writing" terms in English and European languages: A lexical root theory approach. *Language in India* 13 (5): 108-159. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [31] Jassem, Zaidan Ali. (2013j). The Arabic origins of "time words" in English and European languages: A lexical root theory approach. *Language in India* 13 (6): 274-97. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [32] Jassem, Zaidan Ali. (2013k). The Arabic origins of "family words" in English and European languages: A lexical root theory approach. *International Journal of English and Education* 2 (3): 261-77. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [33] Jassem, Zaidan Ali. (2013l). *al'uSool al3arabiat lilDamaa'ir alshakSiat fi alingleeziat, walfiransiat, walalmaniat* (The Arabic origins of "personal pronouns" in English, German, and French: A lexical root theory approach (In Arabic). *Almu'tamar aldawli althamin, tajdeed alkhitaab al3arabi, jaami3at imam bonjul*, Indonesia 28-31 August 2013 (8th International Conference of Arabic Speech Renewal, Imam Bonjul University, Indonesia, 28-31 August 2013). Retrieved URL: <http://www.academia.edu> (May 1, 2015).
- [34] Jassem, Zaidan Ali. (2013m). The Arabic origins of "cutting and breaking words" in English and European languages: A lexical root theory approach. *Research Journal of English Language and Literature* 1 (2): 155-68. Retrieved URL: <http://rjelal.com> (May 1, 2015).
- [35] Jassem, Zaidan Ali. (2013n). The Arabic origins of "movement and action words" in English and European languages: A lexical root theory approach. *Research Journal of English Language and Literature* 1 (3): 187-202. Retrieved URL: <http://rjelal.com> (May 1, 2015).
- [36] Jassem, Zaidan Ali. (2013o). The Arabic origins of "perceptual and sensual words" in English and European languages: A lexical root theory approach. *Research Journal of English Language and Literature* 1 (4): 212-24. Retrieved URL: <http://rjelal.com> (May 1, 2015).
- [37] Jassem, Zaidan Ali. (2013p). The Arabic origins of "cognitive and mental words" in English and European languages: A lexical root theory approach. *International Journal of English and Education* 2 (4): 65-83. Retrieved URL: <http://www.ijee.org> (May 1, 2015).

- [38] Jassem, Zaidan Ali. (2013q). The Arabic origins of "love and sexual words" in English and European languages: A lexical root theory approach. *International Journal of Language and Linguistics* 1 (4): 97-114. Retrieved URL: <http://www.ijll.org> (May 1, 2015).
- [39] Jassem, Zaidan Ali. (2014a). The Arabic origins of "winning and dining words" in English and European languages: A lexical root theory approach. *International Journal of English and Education* 1 (4): 146-74. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [40] Jassem, Zaidan Ali. (2014b). The Arabic origins of "question and auxiliary words" in English and European languages: A lexical root theory approach. *International Journal of Language and Linguistics* 2 (1). Retrieved URL: <http://www.ijll.org> (May 1, 2014).
- [41] Jassem, Zaidan Ali. (2014c). The Arabic origins of "prepositions and conjunctions" in English and European languages: A lexical root theory approach. *Journal for the Study of English Linguistics* 2 (1). Retrieved URL: <http://www.jsel.org> (May 1, 2015).
- [42] Jassem, Zaidan Ali. (2014d). Translating cultural universals radically: A lexical root theory approach for translating English, French, and German cultural terms into Arabic. Paper presented at International Conference on Translation and the Problematics of Cross-Cultural Understanding, the Forum for Arab and International Relations, Doha, Qatar 26-27 February 2014.
- [43] Jassem, Zaidan Ali. (2014e). The Arabic origins of "divine and theological terms" in English, German, and French: A lexical root theory approach. *Language in India* 14 (3): 155-195. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [44] Jassem, Zaidan Ali. (2014f). The Arabic origins of "proper names" in English and European languages: A lexical root theory approach. *Research Journal of ELT and Poetry* 2 (2): 201-22. Retrieved URL: <http://www.journalofelt.in> (May 1, 2015).
- [45] Jassem, Zaidan Ali. (2014g). The Arabic origins of "mathematical and computational terms" in English and European languages: A lexical root theory approach. *International Journal on Studies in English and Literature* 2 (5): 21-40. Retrieved URL: <http://www.arcjournals.org/ijseell> (May 1, 2015).
- [46] Jassem, Zaidan Ali. (2014h). The Arabic origins of "Mandarin Chinese Pronouns": A radical linguistic theory approach. *International Journal of English and Education* 3 (3). Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [47] Jassem, Zaidan Ali. (2014i). The Arabic origins of "Finnish and Basque Pronouns": A radical linguistic theory approach. *Journal of English language and literature* 2 (1): 109-20. Retrieved URL: <http://www.jellonline.com> (May 1, 2015).
- [48] Jassem, Zaidan Ali. (2014j). The Arabic origins of English and Indo-European "colour and artistic terms": A radical linguistic theory approach. *International Journal of English language, literature, and Translation* 1 (1): 1-14. Retrieved URL: <http://www.ijels.com> (May 1, 2015).
- [49] Jassem, Zaidan Ali. (2014k). I buy, Ich kaufe, & J'achète as Arabic Dialectal Variants: A radical linguistic theory approach. *International Journal of language and linguistics* 2 (5): 317-27. Retrieved URL: <http://www.sciencepublishinggroup.com/ijll>. Doi: 10.11648/j.ijll.20140205.15 (May 1, 2015).
- [50] Jassem, Zaidan Ali. (2014l). Radical translation and translating names: A lexical root theory approach. Paper to be presented at ASELS International Conference 2014, Abdel Malek Essadi University, Tangier, Morocco, 25-27 November 2014.
- [51] Jassem, Zaidan Ali. (2015a). The Arabic origins of English and Indo-European "life and death terms": A radical linguistic theory approach. *International Journal of English and Education* 4/1: 322-345. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [52] Jassem, Zaidan Ali. (2015b). Towards a radical translation theory for names: A comparative historical linguistics approach. *International Journal of English and Education* 4/1: 298-321. Retrieved URL: <http://www.ijee.org> (May 1, 2015).
- [53] Jassem, Zaidan Ali. (2015c). The Arabic origins of English and Indo-European "medical terms": A radical linguistic theory approach. *Journal of English Language and Literature* 2/1: 18-47. Retrieved URL: <http://www.joell.in> (May 1, 2015).
- [54] Jassem, Zaidan Ali. (2015d). The Arabic origins or cognates of English and Indo-European "case markings and word order": A radical linguistic theory approach. *Language in India* 15/3: 104-40. Retrieved URL: <http://www.languageinindia.com> (May 1, 2015).
- [55] Jassem, Zaidan Ali. (2015e). The Arabic origins of English and Indo-European "democratic terms": A radical linguistic theory approach. *Journal of English Language and Literature* 2/2: 111-139. Retrieved URL: <http://www.joell.in> (May 1, 2015).
- [56] Jassem, Zaidan Ali. (2015f). The Arabic origins of English and Indo-European "military terms": A radical linguistic theory approach. *Language in India* 15/5: 105-139. Retrieved URL: <http://www.languageinindia.com> (May 12, 2015).
- [57] Mu3jam alama3ani (2015). Retrieved URL: <http://www.almaany.com> (May 1, 2015).
- [58] Pyles, T. and J. Algeo. (1993). The origins and development of the English language. (4th edn). San Diego: HBJ.
- [59] Roach, P. (2008). English phonetics and phonology: A practical course. (4th edn). Cambridge: Cambridge University Press.
- [60] Yule, G. (2014). The study of language. (5th ed). Cambridge: Cambridge University Press.