TECHMIND RESEARCH
OPEN ACCESS PUBLISHER
ISSN: 2368-2132

Journal of English Language and Literature
Volume 2 No.1 August 2014

The Arabic Origins of "Basque and Finnish Pronouns": A Radical Linguistic Theory Approach

Zaidan Ali Jassem
Department of English Language and Translation,
Qassim University,
P.O.Box 6611, Buraidah, KSA
zajassems@gmail.com

Abstract: *This paper investigates the Arabic origins of Basque and Finnish* ***pronouns*** *mainly and Basque* ***verbs to be/have*** *secondarily from a Radical Linguistic Theory perspective, a slightly revised version of Lexical Root Theory. The data consists of personal and demonstrative pronouns in Finnish and Basque in the main and verbs to be/have in the latter. The results show that Finnish and Basque pronouns have true Arabic cognates, with the same or similar forms and meanings. Their formal differences, however, result from natural and plausible causes and different courses of linguistic change. For example, Basque* ***ni*** *'I', Finnish* ***mina/mä*** *'I', and Arabic* ***ana (ani, inni)*** *'I' are identical cognates, in the second of which /m/ split from /n/; Finnish sina/Te'you' come from Arabic anta/-ta 'you' via reversal and turning /t/ into /s/; similarly, Basque* ***zu*** *'you' is derived from Arabic* ***-ta/-ka (iaka)*** *'you (nom./acc.) where /k/ became /z/, which compares very easily with Old English* ***ge*** *'you' and German* ***Sie*** *'you'; Finnish reflexive* ***itse*** *'self' is from Arabic* ***dhaat(i)*** *'myself' via reordering and replacing /dh/ by /s/. Third person pronouns in both languages are originally demonstrative pronouns, which is similar to what happens in English and Indo-European languages and Chinese as well, all of which come from Arabic* ***dha/ti*** *'this'. Similarly, all Basque verbs to be/havehave true and identical Arabic (and English, German, Latin) cognates. As a consequence, the results indicate, contrary to Comparative Method claims, that Arabic, Basque and Finnish are genetically related, leading to the postulation of a single, perfect, sudden world language, which may be called Radical or Root Language, from which all human languages descended. The Radical Language could not have died out at all but has instead survived into modern languages, having been preserved almost intact in Arabic. They, therefore, prove the adequacy of the radical linguistic or lexical root theory according to which Arabic, Basque, and Finnish are genetically related besides English, German, French, Latin, Greek, Sanskrit, and Mandarin Chinese which have already been found to be dialects of the same language with Arabic being their origin all because of its phonetic capacity or complexity, huge lexical variety and multiplicity, and linguistic permanence or sustainability.*

Keywords: *Pronouns; Basque; Finnish; Arabic; English; German; French; Latin; Greek; Sanskrit; Chinese; historical linguistics; radical linguistic theory; lexical root theory; language taxonomy*

1. INTRODUCTION

The radical linguistic theory is a revised and extended version of the lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-h) which originally derives its name from the use of lexical (consonantal) roots or radicals in retracing genetic relationships between words in world languages. It first emerged as a rejection of the Comparative (Historical Linguistics) Method or Family Tree Model for classifying Arabic as a member of a different language family from English, German, French, and all (Indo-)European languages in general (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2004: 190-191; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94). In all his thirty-one studies, Jassem (2012a-f, 2013a-q, 2014a-h) firmly established, on the contrary, the inextricably close, genetic relationship between Arabic and such languages phonetically, morphologically, grammatically, and semantically or lexically so much so that they can be really considered dialects of the same language, with Arabic being the source or parent language. Thus far thirty-one studies have been undertaken on all language levels. Lexically, nineteen studies successfully traced the Arabic origins of English, German, French, Latin, Greek and Sanskrit words in key semantic fields-namely, numeral words (Jassem 2012a), common religious terms (Jassem 2012b), water and sea terms (Jassem 2013d), air and fire terms (Jassem 2013e), celestial and terrestrial terms (Jassem 2013f), animal terms (Jassem (2013g), body part terms (Jassem 2013h), speech and writing terms (Jassem 2013i), time words (Jassem 2013j), family words (Jassem 2013k), cutting and breakingwords (Jassem 2013m), movement and action words (Jassem 2013n), perceptual and sensual words (Jassem 2013o), cognitive and mental words (Jassem 2013p), love and sexual words (Jassem 2013q), wining and dining words (Jassem 2014a), divine and theological terms (Jassem 2014d), proper names (Jassem 2014f), and mathematical

and computational terms (2014g). Morphologically, three studies established the Arabic origins of English, German, French, Latin, and Greek inflectional 'plural and gender' markers (Jassem 2012f), derivational morphemes (Jassem 2013a), and negative particles (Jassem 2013b). Grammatically, seven papers described the Arabic origins of English, German, French, Latin, Greek, and Sanskrit personal pronouns (Jassem 2012c, 2013l), Chinese pronouns (2014h) determiners (Jassem 2012d), verb 'to be' (Jassem 2012e), question and modal words (Jassem 2014b), and prepositions and conjunctions (Jassem 2014c). Phonetically, Jassem (2013c) outlined the English, German, French, Latin, and Greek cognates of Arabic back consonants: viz., the glottals, pharyngeals, uvulars, and velars; needless to say, the phonetic analysis recurred in each study above. Finally, on the applied linguistics level, Jassem (2014e) extended this approach to the field of translation studies, showing how cultural universals can be translated this way between Arabic and such languages. In a nutshell, in all such studies, Arabic, English, German, and French words, for example, were true cognates with similar or identical forms and meanings, whose differences are due to natural and plausible causes and diverse courses of linguistic change.

This paper casts the net wider to include hitherto totally unrelated languages to Arabic and Indo-European languages by examining the Arabic origins and/or cognates of Finnish and Basque pronouns. As is well-known in the above-mentioned Comparative Method or Family-tree Model (e.g., Campbell 2004: 184, 187, 191), both languages and Arabic are totally unrelated genetically, whether to each other or to Arabic: the first being Balto-Finnic, a Uralic family branch member, the second an isolate, and the last Semitic. Thus, it rejects the separation of both languages from Arabic, on the one hand, and English and Indo-European languages, on the other. Furthermore, it supplements Jassem (2012c, 2013l) which traced the Arabic origins of pronouns in English, German, French, and Indo-European languages and Mandarin Chinese (2014h). As a consequence, it advocates the postulation of a perfect, sudden Radical Language from which all human languages emanated in the first place, to which they can be traced, and which has survived into different forms in today's languages, the closest descendant of which being Arabic for various reasons. The remainder of the paper is organized into four sections: (ii) research methods, (iii) results, (iv) discussion, and (v) conclusion.

2. RESEARCH METHODS

2.1 The Data

2.1.1 Finnish Pronouns

Finnish is a member of the Finnic or Balto-Finnic group (e.g., Estonian) of the Uralic language family (Campbell 2004: 192), including such languages like Hungarian; it is spoken mainly in Finland and by ethnic Fins in Sweden and northern Norway, known there as the Kven language.

As to Finnish personal pronouns, they are highly inflected for case (11 cases in number). The following table displays the pronouns in the subjective case, the base case in all.

Table 1. Standard Finnish Personal Pronouns (Subjective)

Person	Singular		Plural	
	Written	Spoken	Written	Spoken
First	*Mina* 'I'	*mä* 'I'	*Me* 'we'	
Second	*Sinä* 'you' *Te* 'you- polite'	*Sä* 'you'	*te* 'you '	
Third	*Hän (se)* 'he, she'	*se* 'he/he'	*He (ne)*	*Ne* 'they'

Source: Adapted from *Wikipedia* 2014 and *mylanguages.org* 2014.

The table shows eight written or formal pronouns, which divide by person into first, second, and third, by number into singular and plural, and by dialect and style into written/formal and spoken/colloquial. Gender is not indicated or marked in them. Second person pronouns have a familiar and polite form in the singular which signals the plural also. The four dialectal or spoken variants can be considered simplified or reduced forms of the written ones. The third person pronouns *se* and *ne* occur in both dialects. As has just been said, these pronouns are highly inflected for case (11 in total), most of which are indicated by the use of prepositions or, more precisely, postpositions, added after the pronoun itself. Although all do not concern us here, three of the most important suffixes are (i) the accusative (objective) suffix /(e)t/, (ii) the dative suffix /dät/, and (iii) the genitive or possessive suffixes /(u/a/e)n/ or /dän/such as *minun* 'my', *hänen* 'his', *heidän*'their'.

In the demonstrative case, Finnish has two pronouns, both singular and plural.

Table 2. Standard Finnish Demonstrative Pronouns

Singular	Plural
tämä 'this'	*nämä* 'these'
tuo 'that'	*nuo* 'those'
se 'it/that'	*ne* 'they/those'

Source: Adapted from *Wikipedia* 2014

The table shows three demonstrative pronouns, divided by number into singular and plural. The last two pronouns *se* 'that; he, she, it' and *ne* 'they, those' may also be used as neutral and/or third person singular pronouns.

The reflexive pronoun is *itse* 'itself', the second syllable of which is the last demonstrative pronoun: i.e., the neutral and/or third person singular pronoun.

2.1.2 Basque Pronouns

Basque is a language isolate in Europe, which is defined as a family with a single member or a language without relatives (Campbell 2004: 184, 187); it is spoken in the Basque Country and Navarre in northeastern Spain and in

southwestern France in the Pyrenees. Out of a total population of 2, 648, 998 inhabitants, only 27% (714, 136 speakers) of Basques speak it in all territories.

Personal pronouns in standard Basque distinguish three persons and two numbers as is shown in the following table.

Table 3. Standard Basque Personal Pronouns (Nom./Acc.)

Person	Singular	Plural
First	*ni* 'I/me'	*gu* 'we/us'
Second	*zu* 'you- polite' *hi* 'you- very familiar'	*zuek* 'you'
Third	*hau, hori, hura, bera* 'he/him; she/her; it'	*hauek, horiek, haiek, bera(ie)k, eurak* … 'they/them'

Source: Adapted from *Wikipedia* 2014 and *mylanguages.com* 2014.

The table shows three persons and two numbers which are not marked for gender. It can also be clearly seen that there are two second person pronouns in the singular, one polite and one familiar. The plural marker is the suffix /-ek/ in second and third persons. For third person pronouns, there are several variants in both numbers. Moreover, it is worth noting that third person pronouns may be indicated by the use of demonstrative pronouns or their emphatic counterparts in *ber-* (see Table 4 below).

Non-standard Basque pronouns have other emphatic or intensive dialectal variants, which differ from dialect to dialect, such as *neu, nerau, neroni, nihaur* 'I'. As can be clearly seen, all are further ramifications of **ni**. Besides, the pronouns may inflect for case: namely, in the accusative, new forms are used like *me* 'me', *duzu*'you', *zuen*'him', *bere*'her', *gurekin*'us', *horiek* 'them'; in the genitive, /-re/ 'adjectival' or /-rea/ 'nominal' is added to the subjective form such as *nire* 'my', *nirea* 'mine'; (mylanguages.org: 2014).

As to demonstrative pronouns, standard Basque has a wide range of pronouns, which are listed in the table below.

Table 4. Standard Basque Demonstrative Pronouns

Person	Singular	Plural
Ordinary	*hau* 'this' *hori* 'that' *hura* 'yon (not present, in the distance')	*hauek, horiek,* *haiek* 'these, those'
Intensive	*Berau* 'this' *berori* 'that (near hearer, general' *bera* 'yonder' (not present, in the distance')	*berauek* 'these' *beroriek* 'those' *beraiek* 'yonder'

Source: Adapted from *Wikipedia* 2014 and *mylanguages.com* 2014.

The table shows two sets of demonstrative pronouns, ordinary and intensive or emphatic, in two numbers. The plural is indicated by the use of /-ek/. It can also be seen that most forms have the same consonants, which suggest they are not more than dialectal variants. In addition, all these demonstratives might function as third person pronouns (see Table 3 above). Furthermore, there is a third demonstrative set with such forms like **honek, honi, honetan** 'this', etc.

2.1.3 Basque Auxiliary Verbs

Basque has a set of auxiliary verbs. They include **izan** 'to be', which is the most common verb in Basque and is irregular in the finite forms. In Western dialects, **egon** 'to be' is used in a way similar to *estar* 'to be' in Spanish. Although the former may also be used in the sense of 'to have' depending on context, another two verbs are used- i.e., **ukan/edun** 'to have', the latter of which being hypothetical. All these verbs have true Arabic and English cognates.

2.1.4 Arabic Pronouns

A brief, though full, description of Arabic pronouns can be found in Jassem (2012d, 2013l) which traced the Arabic origins of English, German, French, Latin, Greek, and Sanskrit pronouns, indeed all Indo-European pronouns. The interested reader may consult either source which will be skipped over here to save on space, time, and effort. It has to be noted, though, that Arabic pronouns inflect for person (1^{st}, 2^{nd}, 3^{rd}), number (singular, dual, plural), gender (f./m.), and case (nom., acc., gen.). The same process happens in the above-mentioned languages as well, though to a lesser extent.

2.2 Data Selection and Transcription

Finnish and Basque pronouns have been selected and classified on the basis of internet sources in English such as www.wikipedia.org, www.mylanguages.org, www.el.ehu.es, and various others, especially the references therein. To facilitate reference, they will be examined one by one with brief linguistic comments in (3.) below.

In transcribing the data, normal Romanized spelling is used for all languages for practical purposes. Nonetheless, certain symbols were used for unique Arabic sounds, including /2 & 3/ for the voiceless and voiced pharyngeal fricatives respectively, /kh & gh/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /t, d, dh, & s/, and /'/ for the glottal stop (Jassem 2013c)..

2.3 Data Analysis

2.3.1 Theoretical Framework: Radical Linguistic Theory

The Radical Linguistic Theory, a slightly revised and more generalized version of the original Lexical Root Theory (Jassem 2012a-f, 2013a-q, 2014a-h), will be used as the theoretical framework for data analysis. The lexical root theory (Jassem 2012a-f, 2013a-q, 2014a-h) was so called because of employing the lexical (consonantal) roots or radicals in examining genetic relationships between words

such as the derivation of *observation* from *serve* (or simply *srv*) (see Jassem 2013o) and *description (subscription, prescription, inscription)* from *scribe(scrb)* (see Jassem 2013i, 2014e). The main reason for that is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation and vowels such as *observation(srv)*. Historically speaking, classical and modern Arabic dictionaries (e.g., IbnManzoor 1974, 2013) used consonantal roots in listing lexical entries, a practice first founded by Alkhaleel, an8th century Arabic linguist, lexicographer, musician, and mathematician (Jassem 2012e).

The Lexical Root Theory has a simple, straightforward structure, which consists of a theoretical principle or hypothesis and five practical procedures of analysis. The principle states that:

> Arabic and English as well as the so-called Indo-European languages are not only genetically related but also are directly descended from one language, which may be Arabic in the end. In fact, it claims in its strongest version that they are all dialects of the same language, whose differences are due to natural and plausible causes different courses of linguistic change.

In the Radical Linguistic Theory, the above principle has been slightly revised to read:

> All human languages are genetically related, which eventually emanated from a single, perfect, sudden language which developed over time into countless human dialects and languages, that continue to become simpler and simpler. That original first language, which may be called Radical or Root Language, has not died out at all but has instead survived uninterruptedly into modern day languages to various degrees where some languages have preserved words and forms more than others. Perhaps Arabic, on spatial and temporal grounds, has preserved almost all of its features phonetically, morphologically, syntactically or grammatically, and semantically or lexically.

As to the five applied procedures of the Lexical Root Theory which have been used all along to empirically prove that principle in data collection and analysis, they remain the same: i.e., (a) methodological, (b) lexicological, (c) linguistic, (d) relational, and (e) comparative/historical. As all have been reasonably described in the above studies (Jassem 2012a-f, 2013a-q, 2014a-h), a brief summary will suffice here.

Firstly, the methodological procedure concerns data collection, selection, and statistical analysis. Apart from loan words, *all* language words, affixes, and phonemes are amenable to investigation, and *not only* the core vocabulary as is the common practice in the field (Crystal 2010; Pyles and Algeo 1993: 76-77; Crowley 1997: 88-90, 175-178). However, data selection is practically inevitable since no single study can accomplish that at one time, no matter how ambitious it might be. The most appropriate method for approaching that goal would be to use semantic fields such as the present and the above topics. Cumulative evidence from such findings will aid in formulating rules and laws of language change at a later stage (cf. Jassem 2012f, 2013a-f, 2013l). The statistical analysis employs the percentage formula (see 2.2 below).

Secondly, the lexicological procedure is the initial step in the analysis. Words are analyzed by (i) deleting affixes (e.g., *explained* → *plain*), (ii) using primarily consonantal roots or radicals (e.g., *plain* → *pln*), and (iii) search for correspondence in meaning on the basis of word etymologies and origins as a guide (e.g., Harper 2014), which should be used with discretion, though. The final outcome yields Arabic *baien*, *baan* (v) 'clear, plain' via /l/-insertion or split from /n/ (Jassem 2013i).

Thirdly, the linguistic procedure handles the analysis of the phonetic, morphological, grammatical and semantic structures and differences between words. The phonetic analysis examines sound changes within and across categories. More precisely, consonants may change their place and manner of articulation as well as voicing. At the level of place, bilabial consonants ↔ labio-dental ↔ dental ↔ alveolar ↔ palatal ↔ velar ↔ uvular ↔ pharyngeal ↔ glottal (where ↔ signals change in both directions); at the level of manner, stops ↔ fricatives ↔ affricates ↔ nasals ↔ laterals ↔ approximants; and at the level of voice, voiced consonants ↔ voiceless. For example, /t/ may naturally and/or plausibly turn into /d/ by voice, /th& s/ by manner, /l/ by place and voice, /k/ by place and manner, etc.

In similar fashion, vowels change as well. Although the number of vowels differ greatly within and between English (Roach 2008; Celce-Mercia et al 2010) and Arabic (Jassem 2012g, 1987, 1993), all can be reduced to three basic long vowels /a: (aa), i: (ee), & u: (oo)/ (and their short versions besides the two diphthongs /ai (ay)/ and /au (aw)/ which are a kind of /i:/ and /u:/ respectively). They may change according to modifications in (i) tongue part (e.g., front ↔ centre ↔ back), (ii) tongue height (e.g., high ↔ mid ↔ low), (iii) length (e.g., long ↔ short), and (iv) lip shape (e.g., round ↔ unround). In fact, the vowels can be, more or less, treated like consonants where /i:/ is a kind of /j (y)/, /u:/ a kind of /w/, and /a:/ a kind of /h/ or vice versa. Their functions are mainly (i) phonetic such as linking consonants to each other in speech and (ii) grammatical like indicating tense, word class, and number (e.g., *sing, sang, sung, song*; *man/men*). Thus their semantic weight is marginal in significance, if not at all. For these reasons, vowels may be totally ignored in the analysis because the limited nature of the changes do not affect the final semantic result at all.

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

Regarding the morphological and grammatical analyses, some overlap obtains. The former examines the inflectional and derivational aspects of words in general (Jassem 2012f, 2013a-b); the latter handles grammatical classes, categories, and functions like determiners, pronouns, prepositions, question words, nouns, verbs, and case (Jassem 2012c-e, 2013l, 2014b-c). Since their influence on the basic meaning of the lexical root is marginal, inflectional and derivational morphemes may also be ignored altogether.As both morphological and grammatical features have already been dealt with in full, there may be no need to include them in every single case later.

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

Fourthly, the relational procedure accounts for the relationship between form and meaning from three angles: formal and semantic similarity (e.g., *three, third, tertiary* and Arabic*thalath* 'three' (Damascus Arabic *talaat* (Jassem 2012a)), formal similarity and semantic difference (e.g., *ship* and *sheep* (Jassem 2012b), and formal difference and semantic similarity (e.g., *quarter, quadrant,carat, cadre* and Arabic *qeeraaT* 'a fourth; carat' (Jassem 2012a)). As in the morphological and syntactic or grammatical procedures, there is no need to tackle it in every single case for it will lead to undesirably lengthy treatments.

Finally, the comparative historical analysis compares every word in English in particular and German, French, Greek, Latin, and Sanskrit in general with its Arabic counterpart phonetically, morphologically, and semantically on the basis of its history and development in English (e.g., Harper 2014; Pyles and Algeo 1993) and Arabic (e.g., IbnManzour 2013; Altha3alibi 2011; IbnSeedah 1996) besides the author's knowledge of both Arabic as a first language and English as an equal second language. Discretion should be exercised here due to uncertainties and inaccuracies, especially in Harper's work, though.

To sum up, the most appropriate operational procedure in relating words to each other genetically would be to:

a. select a word, any word,
b. identify the source language meaning (e.g., English, Latin, Mandarin Chinese) 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,
c. search for the equivalent meaning in the target language (e.g., Arabic), looking for cognates: i.e., words with similar forms and meanings, and
d. finally explain the differences in form and meaning between the cognates by following the above steps lexicologically, phonetically, morphologically, and semantically.

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).

2.4.2 Statistical Analysis

The percentage formula will be used for calculating the ratio of cognate words or shared vocabulary, which is obtained by dividing the number of cognates over the total number of investigated words multiplied by a 100. For example, suppose the total number of investigated words is 100, of which 90 are true cognates. The percentage of cognates is calculated thus: 90/100 = 9 X 100 = 90%. Finally, the results are checked against Cowley's (1997: 173, 182) formula to determine whether such words belong to the same language or family (for a survey, see Jassem 2012a-b).

3. RESULTS

The main focus of the results will be on the Arabic lexical (consonantal) radicals or roots of Basque and Finnish pronouns in both the standard and the dialects. Therefore, vowels or their exact quality will be overlooked generally for having little or no semantic impact whatsoever on the final output.

3.1 First Person Pronouns

3.1.1 Finnish

Mina (mä) 'I' derives from or is cognate to Arabic *ana*'I' (pronounced *ani*in many spoken Arabic dialects (e.g., Jassem 1987, 1993)) or its emphatic form *inni/innani* (*in(na)* 'emphatic particle + *ni* 'I, me') in which /n/ split into /m & n/ in the standard but turned into /m/ in the non-standard. Furthermore, it is cognate to English *mine (me)* and most of the so-called Indo-European languages like German *mein/mich*, Latin *me*, and French *mein/moi* (Jassem 2013d, 2013l, 2014h).

Me 'we' is the first person plural pronoun in both written and spoken Finnish, which is formally related to *mä* in particular. Its Arabic source cognate is *inna* 'emphatic we' (*in* 'emphatic particle + *na* 'we, us') or *-na/iana* 'us'; /n/ became /m/.

3.1.2 Basque

Ni 'I, me' is an identical cognate to Arabic *ana*'I' (pronounced *ani* in many spoken Arabic dialects

(e.g., Jassem 1987, 1993)). It is also cognate to spoken Mandarin Chinese **ǎn** 'I, me' and its dialectal variants in traditional and modern Chinese dialects (Jassem 2014h) but not to Mandarin **ni(n)** 'you', which is formally identical but semantically different. Furthermore, it is cognate to English *me*, French *moi*, and Finnish *mä (mina)* above (3.1.1).

Gu 'we, us' is the Basque plural for **ni** 'I, me', which, compared to the above Finnish and Basque pronouns in this respect, looks totally different; it derives from Arabic *iak(a)* or its shorter suffixed variant *-ka* 'you (acc. suff.)' via lexical shift and substituting /g/ for /k/. It is also similar to Old and Middle English *ge* from which Modern English *you* came.

3.2 Second Person Pronouns

3.2.1 Finnish

Sina (sä) 'you (informal)' is informal, which comes from Arabic *ant(a)/ant(i)* 'you (m/f)' via reversal and replacing /t/ by /s/ or merging /n & t/ into /s/ in the case of *sä*. It is also cognate to Old and Middle English *thine (thou, thee)* which came from the same Arabic cognate via a slightly different phonetic process: i.e., reversal and changing /t/ into /th/. Furthermore, Japanese *anta/anata* 'you' (and Malay *anda* 'you' also) are cognates which directly descended from Arabic *anta* above as well (Jassem 2012d, 2013l, 2014h).

Te *(te)* 'you' is the polite form, which is derived from either the shorter Arabic suffixed variant *-ta* 'you (suffixed)' or from its independent version *anta* 'you' via a merger of /n & t/ into /t/. In Latakian Syrian Arabic on the Mediterranean, *anta* is usually pronounced *itte*. The same situation happens in French *Tu*, German *Du*, and many other Indo-European languages, for example.

In addition, since **tuo** 'that' functions as a demonstrative pronoun, *Te*, on formal and semantic grounds, may also derive from Arabic *ti* 'this (f.)' via lexical shift (Jassem 2012d).

3.2.2 Basque

Zu 'you (polite)' is similar in both form and meaning to spoken Finnish *sä*, German *Sie* 'you', and Old English *ge* and so it derives from the same Arabic source cognate for all: i.e., (i) *anta* 'you' where /n & t/ merged into /z/, (ii) its suffixed variant *-ta* 'you (nom. suff.)' where /t/ became /z/, or (iii) *iaka/-ka* 'you (acc.) in which /k/ became /z/.

Zuek 'you (pl.)'is the plural form to which the suffix *–ek* is added. It might come from Arabic (i) /k/ 'a distant second person pronoun' as in *'ulaa'i* 'these' but *'ulaa'ik* 'those' via lexical shift, (ii) from the rare Arabic plural marker /-k/ as in *hindi, hanadeek* (pl.) 'Indian', or (iii) from a mutation of the Arabic feminine plural marker /-t/ into /k/. The last point is similar to what happens in informal English *you/youse* where /t/ became /s/ (Jassem 2012f; 2013a, 2013l). It is worth noting here that the Arabic feminine plural marker is the source cognate for Finnish plural marker /t/ besides the plural markers /s & k/ in English and Basque respectively via different sound changes.

Hi 'you (very familiar)'comes from Arabic *hia*(pronounced *hee*at pause*)* 'she' or *hua (hoo*at pause*)* 'he'; lexical shift took place.

3.3 Third Person Pronouns

3.3.1 Finnish

Hän 'he, she' derives from Arabic *hun* (*hunna* in connected speech, pronounced *hin(ne)* in Spoken Arabic (e.g., Jassem 1987, 1993, 1994a-b) via lexical shift. Its spoken and written plural form *ne* comes from the same source as well in which /h/ was lost or from Arabic *na2nu* 'we' (pronounced *2inna/i2na* in spoken Arabic) via lexical shift and /2/-loss, though less likely. Furthermore, since **ne** 'those' may function as a demonstrative pronoun, it may derive from Arabic *huna* 'here' via /h/-loss; this supports the first option.

He 'they' stems from Arabic *hia (hee*at pause*)* 'she' or *hua (hoo*at pause*)* 'he' via lexical shift.

Se 'he, she' is a demonstrative pronoun in origin and so it obtains from Arabic *dha/dhi* 'this (m/f)'; /dh/ became /s/.

3.3.1 Basque

Hau 'he, him; she/her; it' is an identical cognate to Arabic *hua* 'he' via lexical shift- i.e., broadening.

Hori/hura 'he, him; she/her; it' may be considered a variant of *hau* above via /r/-insertion; otherwise, in view of its demonstrative function as well, it comes from Arabic *ha'ula'* 'these, they' via lexical shift and turning /l/ into /r/.

Bera 'he, him; she/her; it' is originally a demonstrative pronoun 'that; yonder' (see Table 4 above), which comes from Arabic *barra*'out; out there; outside' via lexical shift; it is usually used in Arabic in addressing second persons and animals (especially dogs) to keep away or move out.

The plural suffix /-ek/ in all the above forms is an identical cognate to the Arabic plural distant suffix /-k/ via lexical shift as in *ulaa'i* 'these', *ulaa'ik* 'those' (see above).

3.4 Demonstrative Pronouns

3.4.1 Finnish

All Finnish demonstrative pronouns may function as third person pronouns as has been alluded to above. Moreover, all are formally related which can be traced back to Arabic easily.

Tämä 'this' derives from Arabic *dhan(ne)* 'these (f.)' or *tain(i)* 'these (f.)' via lexical shift and turning /dh & n/ into /t & m/. Alternatively, it obtains from Arabic *madha* 'what's this?' (*ma* 'what' + *dha* 'this') via lexical shift, reversal, and turning /dh/ into /t/.

Tuo 'that' comes from Arabic *ti/dha*'this (f./m)'. English *it*, Russian*eto*, German *die/das*, French *ce* are cognates

also (Jassem 2012d). In addition, Mandarin Chinese **ta/tāmen** 'he, she, it/they; this/these' are also cognates which may be used as third person pronouns and demonstratives in traditional usage in particular (Jassem 2014h).

Se 'it, that' is from Arabic *dha* 'this', turning /dh/ into /s/. English *she* had the same story in developing from Old English *seo* 'this' (Jassem 2012d, 2013l).

The plural forms **nämä** 'those', **nuo** 'those', and **ne** 'those, they' are related formally and semantically; they all derive from Arabic *hun(na)* 'they (f. pl.)' and/or *huna* 'here' via /h/-loss and lexical shift. The plural marker **-mä** is cognate to Arabic *-um* 'pronominal plural marker' as in *ant(a)* 'you' and *antum* 'you (pl.)'. It is worth noting at this juncture that the two Finnish noun plural markers /t/ and /i/ have identical Arabic cognates as well (Jassem 2012f).

In summary, all the Finnish demonstrative pronouns are formally related which can be traced back to Arabic *ti/dhi* 'this (f/m)', turning /dh (t)/ into /s/ in **se**.

3.4.2 Basque

Basque has three sets of demonstratives, the two principal ones being the ordinary and the intensive. All may function as third person pronouns as has been mentioned above, and so their Arabic cognates can be considered settled. In the third set, the main form(s) is/are **honi, honek,**and**honetan** 'this', which come from Arabic *huna* 'here', *hunaak* 'there' via lexical shift.

3.5 Reflexive Pronouns

3.5.1 Finnish

The Finnish reflexive pronoun is **itse**'self (myself, yourself)', whose identical Arabic cognate is *dhaat(i)* 'self, (myself)', related to Arabic *dha* 'this', in which reversal and turning /dh/ into /s/ applied.

3.6 Basque Auxiliary Verbs

Basque has a number of auxiliary verbs, all of which have true Arabic cognates as follows.

Izan/Egon 'to be' are variants, which both derive directly from the same Arabic cognate *yakoon (kaan)* 'to be (was)' in which /k/ became /z (g)/. It is also cognate to all verb 'to be' forms in English *'is/was'*, German *sein*, Latin *essen (etre)*, and all other Indo-European languages (Jassem 2012e) where /k/ became /s/, a process termed *kaskasa* in traditional Arabic grammar which is still very common in today's spoken Arabic (Jassem 1987: Ch.5, 1993: Ch.5, 1994a-b).

Ukan 'to have' comes straight from Arabic *qana* 'to own'.

Edun 'to have' obtains right away from Arabic *3inda* ' to have (possessive adverb)'via lexical shift, reordering, and /3/-loss.

To sum up, the total number of Finnish *personal, demonstrative,* and *reflexive pronouns* amounted to 10 and so did the Basque ones, all of which have true Arabic cognates: i.e., 100%.

4. DISCUSSION

The above results clearly demonstrate that Arabic, Finnish and Basque *pronouns* (besides Basque verbs *to be/have*) are true cognates for having similar or identical forms and meanings. Their formal differences, however, came as a consequence of natural and plausible causes and different courses of phonetic, morphological and semantic change. As all the pronouns have true Arabic cognates, the ratio of shared vocabulary between all amounts to 100%, which exceeds Cowley's (1997: 172-173) 100 word list-based classification according to which an 80% ratio indicates membership to the same language- i.e., dialects.

On a more general level, moreover, the results are in harmony with all the findings of previous studies (Jassem 2012a-f, 2013a-q, 2014a-h) in which English, German, French, Latin, Greek, Sanskrit and Arabic were all found to be rather dialects of the same language, let alone the same family. In particular, Jassem (2012d, 2013l) established without a single shred of doubt the Arabic source cognates of English, German, French, Latin, Greek, and Sanskrit pronouns and verb *to be* forms (Jassem 2012e) as well as Mandarin Chinese (Jassem 2014h). Therefore, this entails that Finnish and Basque pronouns are not only cognates to Arabic but also to all Indo-European and Mandarin Chinese ones. Therefore, the postulation of a Radical or Root Language from which all human languages descended is strongly substantiated (see below).

As a consequence, the results lend further support to the Radical Linguistic Theory or Lexical Root Theory which has been found as adequate for the present analysis as it was for the previous ones. The main principle which states that all world languages are genetically related is, therefore, theoretically and verifiably sound and empirically true. Tracing Finnish and Basque *pronouns* here and the above-mentioned Indo-European (Jassem 2012d, 2013l) and Chinese ones earlier (Jassem 2014h) back to true Arabic cognates clearly substantiates that on all planes of analysis: phonetic, morphological, grammatical, and semantic.

At the phonetic level, all the changes were natural and plausible including substitution, deletion, merger, split, reordering, and so on. Morphologically, all the morphemic suffixes like the plural markers have true Arabic cognates as has been shown in due course above. Basque auxiliary verbs have been shown to have true and identical Arabic cognates as well.

Semantically, lexical stability was the general pattern where most pronouns here maintained their basic meanings across the languages. The recurrence of lexical convergence in the data was due to formal and semantic similarity between Arabic words, on the one hand, and their Finnish and Basque cognates, on the other. For example, Basque *hon* 'this'might derive from different Arabic words, all formally and semantically similar (see 3.1.2-3 above). Lexical shift was very common in the pronouns of both languages where the demonstratives, for instance, shifted to third person ones (see 3.1.3 above). Lexical split occurred in Finnish *hi* 'you (very familiar) and

he 'they', both of which came from Arabic *hia (hee)* 'she'. Finally, lexical variability was rampant in Basque and Finnish both, especially third person pronouns in Basque as can be clearly seen in the relevant tables above.

What are the implications and significance of such findings? They signify several things, which back up Jassem's (2014a-b, 2014e, 2014h) rather lengthy elaboration on the subject. First, they signify that Basque and Finnish are not only genetically related to Arabic but also to English, German, French, Latin, Greek, Sanskrit, and Chinese all of which have at least two sets of pronouns: subjective and objective. For example, all these languages have the same or similar forms for all pronouns such as *me/mine* in English, *minä/mä*'I' in Finnish, *ni*'I' in Basque, *an* 'I'in Chinese, and *ana (ani, inni)* 'I' in Arabic. Furthermore, in all these languages, third person pronouns emanated from demonstrative pronouns which they all share with Arabic in form and meaning but not in usage or function- i.e., a process termed lexical shift.

Secondly, from the viewpoint of general linguistic theory, language typology or taxonomy, and language origin (Jassem 2013l), they show that the traditional classification of world languages into families without a common linguistic base from which they all came and to which they can be traced back is false, wrong, and inaccurate, and so it must be rejected. Instead, the data presented here clearly shows that there was a radical or root world language from which all human languages came in the first place, which emerged suddenly perfectly. There can be no other plausible explanation for the similarity or sameness in *pronouns* and verbs *to be/have* forms in such languages, for instance. So one can postulate in light of the evidence presented in this paper that the Radical Language had a complex structure with two sets of pronouns, which became simpler and simpler over time. That Radical Language has never died out but variably survived into today's languages, with some languages retaining more or less of its features. As Arabic is the most conservative, permanent, incessant, complex and varied phonetically, morphologically, and lexically, it must be the closest to the source, parent, or Radical Language. Therefore, this entails that there is no need to *reconstruct* a hypothetical, fictitious old world language (Ruhlen 1987, 1994) or proto-language (Campbell 2004; Harper 2014); rather that proto-language, or Radical Language to be more precise, is still there which has variably survived into today's languages, whose closest descendant is Arabic. Thus one can say that early (prehistoric) man, or Adam and Eve for the matter, spoke a language which was not too far removed or different from Basque, Finnish, Chinese, English, German, Latin, Greek, Sanskrit, or Arabic, the last of which being the nearest, closest, and likeliest spatially, temporally, and, above all, structurally. The differences amongst such languages are the consequence of the operation of the natural forces of language change phonetically, morphologically, grammatically, and semantically as well as orthographically.

Jassem (2014c, 2014h) gave two strong, logical arguments for the existence of a suddenly emerging, perfect, full-fledged, and well-developed Radical Language: one from the nature of language acquisition and/or learning and the other from the course of language evolution. In brief, the former states that all human languages are the result of learning; one speaks a language because someone (usually the parents) taught him it; it is really and certainly impossible otherwise. All first and second language acquisition research worldwide takes this for granted (for a survey, see Crystal 2010; Yule 2006; Jassem 1987, 1993, 1994). That is, all languages are acquired or learnt without exception. As to the latter, it is well-known that all languages change by becoming structurally simpler and simpler over time, especially phonetically and morphologically. This entails that, at the outset, the Radical Language was perfect and/or more complex but got simpler and simpler over time. For example, Standard Basque pronouns are simpler than dialectal ones, which are also simpler than their Arabic cognates phonetically, morphologically, and semantically. In fact, pronominal forms today are simpler than they were yesterday in all languages. Furthermore, the change or simplification progressed extremely slowly over time, spanning thousands of years to such an extent that nobody could have ever imagined.

So, as all languages change over time by splitting up into simpler dialects due to various factors (for a survey, see Jassem 1987, 1993, 1994), they must have, by inference, descended, evolved, or originated eventually from one perfect, complex source language. Over time, they might have changed form and meaning but not substance where the essence of the word remained intact: i.e., the word itself. For example, Arabic *ana*'I', Basque *ni* 'I', Chinese *an* 'I', English and German *me/mich*, and Latin/French *me/moi*all kept their substance in general as words denoting first person pronouns in all but changed their form or pronunciation where /n/ became /m/ in some, for instance. The same applies to third person pronouns, all of which stemmed from the demonstrative pronoun, which has the same form in Arabic also. Originally *he* was the same in Arabic, English, Greek, and German (Jassem 2012c, 214l). Therefore, this entails, in light of these facts, that pre-historic language has survived to this day into contemporary world languages, though variably. In other words, all current human languages are variations on or variable developments of that old, primary, sudden, perfect source, called Radical Language. Put more simply, such a pre-historic language has never died out and will never do so, which still exists to varying degrees in all human languages in current use. Its death simply signals the extinction of the human race because the origin of man is interlinked with that of language.

One might ask where and when that happened exactly. Although that is actually immaterial to the final conclusion of this research, the original homeland of the Radical Language must have been the place of its closest, permanent descendants spatially and temporally, especially

the conservative one that resembles it the most, the one which has preserved almost all its features, if not all, until today, the one that has been spoken permanently, incessantly, and uninterruptedly, the one that still occupies the central seat and cradle of ancient civilizations- i.e., the area geographically named Arabia, Syria, Iraq, and Egypt, broadly speaking, from which human migrations spread concentrically outwards to all corners of the globe. Only one language fulfils all the criteria: namely, Arabic.

In a nutshell, the bulk of linguistic evidence from pronouns here and elsewhere (Jassem 2012d, 2013l, 2014h) shows that there must have been a Radical or Root Language from which all human languages initially stemmed and into which it has survived variably, though getting simpler and simpler over time. Numerically speaking, such a root language, on the basis of pronominal data alone here, has a current speaker population of 5 billion users in the least out of a total world population of 7 billion, judging by world language distribution statistics.

5. CONCLUSION& RECOMMENDATIONS

The main findings of the study show that the Radical Linguistic Theory has been adequate for the analysis of the close genetic relationships between *pronouns* in Arabic, Finnish, and Basque here as well as between those in Arabic, English, German, French, Latin, Greek, and Sanskrit (Jassem 2012d, 2013l) and Mandarin Chinese (2014h). The main results can be summed up as follows:

i) Arabic, Finnish, and Basque *pronouns* (as well as English, German, French, Latin, Greek, Sanskrit, and Chinese) are true cognates with the same or similar forms and meanings, whose differences are due to natural and plausible causes and different courses of phonetic, morphological, and lexical change. The Arabic origins and/or cognates of Basque and Finnish pronouns can be summed up as follows:

   a. The first person singular pronouns for 'I' in Basque *ni*, Finnish *mina/ma*, and Arabic *ana/ani*are true cognates where /m/ split from /n/ in the second; they are also cognates to English *me/mine*, French *mien/moi*, Latin *me*, and Chinese *ni* where the same phonetic processes were effected.

      The Finnish plural pronoun *me* 'we' is cognate to Arabic *–na/iana (inna)* 'us, we' where /n/ became /m/. On the other hand, Basque *gu* 'we' and Arabic *iaka* 'you' are cognates via lexical shift and turning /k/ into /g/; besides, English *you (ge*in Old English) and German *Sie* 'you') are cognates also via different sound changes.

   b. The second person pronouns in Finnish *sina*'you' and Arabic *anta* 'you' are true cognates via reversal and turning /t/ into /s/; Old English *thou/thine*, German *du/dein*, French *tu/tien*, Latin *tu/te* are all cognates as well as a result of different sound routes like reversal and /t/-mutation into /th/ in English and /d/ in German. Japanese *anta/anata* 'you' and Malay *anda* 'you' belong firmly here too.

   c. The third person pronouns in Finnish *Han* 'he, she, it' and Arabic *hun(na)* (spoken Arabic *hinne*) are cognates via lexical shift.

   d. The demonstrative pronouns in Basque and Finnish shifted to third person function and so did they all in English and Indo-European languages such as English *she, it, they* besides *the, this, that, there, than, though, although*, all of which originally meant 'this' (Jassem 2014c); also Chinese *tā* 'he, she, it; that' had a similar story (Jassem 201h). All descend directly from Arabic *dha/ti* 'this (m./f.)'.

   e. Phonetically, the main changes included substitution, reversal, reordering, split, and merger; lexically, the recurrent patterns were stability, convergence, multiplicity, shift, split, and variability.

   f. Although all such languages have different types of pronouns (e.g., nominative, accusative), they varied in the extent to which they have retained them with Standard Basque having lost that distinction. This means that the early or prehistoric language, called Radical Language here, has had such a complex system which became variably simpler and simpler over time.

ii) The Radical Language, or early prehistoric language, was not only real and perfect but also has variably survived into today's languages; its permanence can be most ostensibly seen in Arabic for being the most conservative in resembling it the most closely due to its phonetic capacity and complexity, huge lexical variety and multiplicity as manifested in its *pronouns* in comparison to those in Basque, Finnish, Chinese, English, and Indo-European languages.

iii) Finally, the current work supports Jassem's (2012a-f, 2013a-q, 2014a-h) calls for further research into all language levels, especially lexis or vocabulary. Also the application of such findings to language teaching, lexicology and lexicography, translation (Jassem 2014d), cultural (including anthropological, historical, social, religious) awareness, understanding, and heritage is badly needed to promote and expedite constructive, cross-cultural cooperation.

Acknowledgements

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

REFERENCES

[1] Algeo, J. (2010). *The origins and development of the English language*.(6th edn.). Wadsworth Cengage Learning.

[2] Altha3aalibi, Abu ManSoor. (2011). *Fiqhu allughat waasraar al3arabiyyat*. Ed. by Alayoobi, Dr. Yaseen. Beirut and Saida: Al-Maktabat Al-3aSriyyat.

[3] Bergs, Alexander and Brinton, Laurel (eds). (2012). *Handbook of English historical linguistics*. Berlin: Walter de Gruyter.

[4] Campbell, L. (2006). *Historical linguistics: An introduction.* (2nd edn). Cambridge, Mass.: The MIT Press.

[5] Celce-Murcia, M. et al. (2010). *Teaching pronunciation: A course book and reference guide*. (2nd edn). Cambridge: Cambridge University Press.

[6] Crowley, T. (1997). *An Introduction to historical linguistics*. (3rd edn). Oxford: Oxford University Press.

[7] Crystal, D. (2010). *The Cambridge encyclopedia of language*. (3rd ed). Cambridge: Cambridge University Press.

[8] Harper, Douglas. (2014). *Online etymology dictionary*. Retrieved http://www.etymonline.com (June 2, 2014).

[9] Ibn Manzoor, AbiAlfadlAlmisri. (2013). *Lisan al3arab*. Beirut: Dar Sadir. Retrieved http://www.lisan.com (June 1, 2014).

[10] Ibn Seedah, Ali bin Ismail. (1996). *AlmukhaSSaS*. Beirut: Daar I2ya Alturath Al3arabi and MuassasatAltareekh al3arabi.

[11] 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 (June 1, 2014).

[12] (1993).*Dirasa fi 3ilmi allugha al-ijtima3i: Bahth lughawi Sauti ijtima3i fi allahajat al3arabia alshamia muqaranatan ma3a alingleezia waghairiha*. Kuala Lumpur: Pustaka Antara. Retrieved http://www.academia.edu (June 2, 2014).

[13] (1994a). *Impact of the Arab-Israeli wars on language and social change in the Arab world: The case of Syrian Arabic.* Kuala Lumpur: PustakaAntara.

[14] (1994b). *Lectures in English and Arabic sociolinguistics, 2 Vols*. Kuala Lumpur: PustakaAntara.

[15] (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 (June 2, 2014).

[16] (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 (June 2, 2014).

[17] (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 (June 2, 2014).

[18] (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 (June 2, 2014).

[19] (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 (June 2, 2014).

[20] (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 (June 2, 2014).

[21] (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 (June 2, 2014).

[22] (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 (June 2, 2014).

[23] (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 (June 2, 2014).

[24] (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 (June 2, 2014).

[25] (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 (June 2, 2014).

[26] (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 (June 2, 2014).

[27] (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 (June 2, 2014).

[28] (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)*.Retrieved URL: http://www.bretj.com (June 2, 2014).

[29] (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.RetrievedURL: http://www.languageinindia.com (June 2, 2014).

[30] (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 (June 2, 2014).

[31] (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.RetrievedURL: http://www.ijee.org (June 2, 2014).

[32] (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 (June 2, 2014).

[33] (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 (June 2, 2014).

[34] (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 (June 2, 2014).

[35] (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 (June 2, 2014).

[36] (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 (June 2, 2014).

[37] (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 (June 2, 2014).

[38] (2014a). The Arabic origins of "wining 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 (June 2, 2014).

[39] (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 (June 2, 2014).

[40] (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 (June 2, 2014).

[41] (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.

[42] (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 (June 2, 2014).

[43] (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 (June 2, 2014).

[44] (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 (4)*. Retrieved URL: http://www.arcjournals.org/ijsell (June 2, 2014).

[45] (2014h). The Arabic origins of "Mandarin Chinese Pronouns" in English and European languages: A radical linguistic theory approach.

International Journal of English and Education 3 (3): 241-62. Retrieved URL: http://www.ijee.org (July 2, 2014).

[46] Pyles, T. and J. Algeo. (1993). *The origins and development of the English language.* (4th edn). San Diego: HBJ.

[47] Roach, P. (2008). *English phonetics and phonology: A practical course*. (4th edn). Cambridge: Cambridge University Press.

[48] University of the Basque Country. 1996. *A Brief grammar of Euskara, the Basque Language*. Retrieved URL: http://www.el.ehu.es (June 2, 2014).

[49] Wikipedia. (20014). Finnish Pronouns. Retrieved URL: http://en.wikipedia.org/wiki/Finnish_pronouns (June 2, 2014).

[50] Mylanguages.org. (20014). Finnish pronouns. Retrieved URL: http://www.mylanguages.org/Finnish_pronouns.php (June 2, 2014)

[51] Yule, G. (2006). *The study of language*. (3rd ed). Cambridge: Cambridge University Press.