

A Critical Linguistic Study of Lexical Borrowing in Arabic and English

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Abstract. Needless to say that linguistic borrowing is a very common phenomenon and that no language is completely free of borrowed lexical items. It is also noticed that languages vary drastically as to the number of foreign elements comprised therein. This paper provides first some critical remarks related to lexical borrowing in general, i.e. the term 'borrowing' or 'loan-words' and the factors said to determine the proportion of foreign elements in various languages.

In the second part, the paper tackles foreign words in Arabic with special reference to Jeffery's *The Foreign Vocabulary of the Holy Quran* (1938). The paper suggests that Jeffery's methodology of determining foreign words in the Holy Quran does not hold water. This is done by providing some linguistic and extra-linguistic remarks relating to his book which, in my view, lacks academic objectivity.

Part three of this paper is devoted to English words of Arabic origin. The writer, deliberately, makes no attempt of giving a comprehensive list of Arabic words in English since this can be found in Taylor's article which contains most of the established Arabic words in English up to the beginning of the twentieth century. Instead, he discusses different conflicting views regarding the proportion of these words which, I think, is highly exaggerated by Abou Ghoush (1977), and Mazhar (1967).

The paper comes to the conclusion that the very term 'borrowing' is not altogether satisfactory and that the proportion of foreign words in different languages cannot be justified solely in terms of extra-linguistic factors, e.g. history, nationalism and religion but is rather more determined by linguistic factors such as morphological restrictions, morphological motivation, lexical composition and lexical wealth. It is also found that the scope of foreign vocabulary of the Holy Quran is much less than has been suggested by Jeffery. The scope of Arabic words in English, on the other hand, is thought to be highly exaggerated. The fact that thousands of words in Arabic and English are similar both formally and semantically cannot, in my view, be accounted for solely in terms of borrowing and that it may better be explained in the light of modern linguistic findings discussed in this paper.

On the Term 'Borrowing' or 'Loan-words'

Needless to say that borrowing is a very common linguistic phenomenon and that no language is completely free of borrowed forms. The term 'borrowing' or 'loan-word,'

according to Theodora Bynon (1977)⁽¹⁾ is a loan translation of German lehn-wort. While the writer agrees that the above mentioned term is misleading or not altogether satisfactory, he tends to disagree with Bynon who thinks that the donor language *never* gets its 'loaned' or 'borrowed' word back. A glance at Taylor's book *Arabic Words in English* (1933)⁽²⁾ in which he states: "There are about a thousand main words of Arabic origin in English, and many thousand derivatives from those words" shows that the word 'cable', the Anglicized form of the Arabic word *habl* 'rope', which was incorporated into English, according to *Oxford English Dictionary (OED)* in 1205, has been taken back in its new form and its technical sense. The English word 'algorithm', which is an antonomasia deriving from the Arabic 'al-Khawarizmi', the founder of that branch of science, is used nowadays in Arabic as 'luḡritma:t'. This shows an ignorance of the etymology of the word on the part of the Arab linguists, especially that an etymological dictionary of the Arabic language is yet to be compiled. Arabic has also got back the Anglicized form of the Arabic /sakk 'cheque, adopted in 1706 so that nowadays it is commonly used as /ʃaik/.

Causes of Borrowing

It can be assumed that the main cause of borrowing is the need to find lexical items for new objects, concepts, and places. Langacker⁽³⁾ rightly assumes that it is easier to borrow an existing word from another language than to make one up. Place names on the North American continent, such as Chicago, Kentucky, Michigan and Mississippi, to cite only a few, are borrowed from Indian languages.

The paths of borrowing reflect to some degree the paths of cultural influence. As is the case with the great majority of the English words in Arabic such as telephone, megahertz, kilowatt, to mention only few, a large proportion of the Arabic words in English pertain to the realm of science: zero, cipher, zenith, alchemy, algebra, nadir, alcohol, bismuth and alkali. These borrowings, writes Langacker, attest to Arabic influence in science and mathematics during the early medieval period. This same view is held by Sapir⁽⁴⁾ who writes: "There are just five languages that have had an

(1) Theodora Bynon, *Historical Linguistics* (London: C.U.P., 1977), p. 217.

(2) W. Taylor, "Arabic Words in English." Tract No. XXXVIII in *Society of Pure English, Tracts XXXI-XL* (London: Clarendon, 1933), pp. 567-99.

(3) R.W. Langacker, *Language and its Structure* (New York: Harcourt Brace, Jovanovich, Inc., 1967), p.181.

(4) E. Sapir, *Language, An Introduction to the Study of Speech* (New York: Harcourt Brace & World Inc., 1921), p.194.

overwhelming significance as carriers of culture. They are classical Chinese, Sanskrit, Arabic, Greek and Latin.”

After the Norman conquest of England, scores of French borrowed lexical items in such areas as government, the military, law and religion came into English reflecting the fact that the Norman French, as the conquerors, exerted predominant influence in these areas. Borrowed terms pertaining to military matters, notes Langacker, are battle, war, enemy, guard, force and “admiral.” However, the etymology of the word ‘admiral’ adopted in 1205 according to *OED*, goes back to Arabic /ʔami:ru Ibaħr/ “prince of the sea.”

Proportion of Borrowed Lexical Items

Languages vary radically as to the proportion of lexical items in their vocabularies that can be attributed to borrowing. English is often regarded as a language that has borrowed heavily from other languages. Some statistics show that seventy-five percent of the English lexicon is of foreign origin. Arabic on the other hand, has flooded the vocabularies of Persian and Turkish for centuries, but has, in contrast, received little in return. Arabic words in Persian are estimated at fifty percent of its lexicon.

In his attempt to explain this phenomenon Sapir⁽⁵⁾ writes: “It seems very probable that the psychological attitude of the borrowing language itself towards linguistic material has much to do with its receptivity to foreign words.”

While Langacker⁽⁶⁾ remarks: “The reason why languages differ in this regard are no doubt more historical and cultural than linguistic.”

The researcher thinks, however, that the above explanations are not altogether satisfactory or convincing. Rather, he believes in a linguistic justification of the above phenomenon. This is not to say, of course, that the role played by extra linguistic factors such as nationalism and religion in determining the proportion of foreign lexical items in the lexicon of a given language is to be totally ignored. The following linguistic factors, each of which will be dealt with briefly, account, in our view, for the different proportions of foreign lexical items in various languages:

- i) Morphological motivation
- ii) Morphological restrictions on the forms of words
- iii) Lexical composition
- iv) Lexical wealth

(5) Sapir, p. 195.

(6) Langacker, p.180.

i) Morphological Motivation

While a great many words are entirely conventional, others are motivated in various ways. The motivation may lie in the sounds themselves, or in the morphological structure of the word, or in its semantic background. The three types of motivation (phonetic, morphological, and semantic) account between them for a very considerable proportion of the vocabulary: they include all onomatopoeic lexical items, derivatives, compounds and figurative expressions in the language. Only those words which are not motivated in either of the three ways can be put down as conventional.

A large category of words are motivated by their morphological structure. Derivatives and compounds are all transparent because they can be analysed into their component morphemes.

Far reaching conclusions have been drawn from the predominance of transparent or opaque lexical items. The preponderance of the transparent or the opaque type in a given language will have a direct bearing on the treatment of foreign lexical items. In Ullmann's words⁽⁷⁾ "In a flexible idiom, rich in compounds and derivatives, purism and linguistic chauvinism will find a more fertile soil than in a language where such resources are sparingly used."

ii) Morphological Restrictions on the Forms of Words

While some languages impose morphological restrictions on the forms of words, several others do not. Arabic, for instance, permits no more than five consonantal phonemes in a word, e.g. zabardzad, chrysolite, zumurrud, 'emerald', safardzal, 'quince', etc., but English tolerates words like antidisestablishmentarianism, transubstantiationism and honorificabilitudinitatibus. It is worth noting that *Lisa:n al-'arab*⁽⁸⁾ contains some 187 quinqueliteral roots only.

Weinreich⁽⁹⁾ remarks that: "A language with many restrictions on the forms of words may be proportionately more resistant to outright transfer and favour semantic extension and loan-translation instead."

(7) S. Ullmann, *Semantics, An Introduction to the Science of Meaning* (London: Basil Blackwell, 1972), p.112.

ا. ح. موسى، إحصائيات جذور معجم لسان العرب باستخدام الكمبيوتر (الكويت: مطبعة السياسة، 1972م).

(9) U. Weinreich, *Languages in Contact, Findings and Problems* (The Hague, Mouton, 1964), p.61.

The morphological restrictions Arabic imposes on the forms of words hinder the process of assimilating borrowed words, particularly those from languages other than Semitic. This, however, does not mean a complete rejection of loan-words.

iii) Lexical Composition

According to their lexical compositions, languages may be classified into:

a) Homogeneous languages like Arabic, which depend more on their native resources to express new ideas and avoid foreign words.

b) Amalgamating languages which derive their higher terminology from the great carriers of culture, languages of great religious and profound philosophical thought. The development of the Romance languages is well-known. Classical Greek exercises an equally potent influence on the vocabulary of its descendants. The languages of the Islamic world other than Arabic relies heavily on Arabic for the development of vocabulary in as much the same way as English relies on the classical languages. Persian in particular uses Arabic words in ways which could not be done in Arabic, viz. the uses of verbs and adjectives, i.e. arabic *la: uba: li* 'I do not care' Persian *la: uba:li* 'careless'.

c) Heterogeneous or composite languages such as English and Roumanian which link the Teutonic group with Latin and Latin with Slavonic respectively. This type of languages offers the highest receptivity to foreign words. English, for instance, observes Jespersen⁽¹⁰⁾ differs from many languages, including European languages, in having a much greater propensity to swallow foreign words, raw, as it were, than to translating them. So extensive has it been that by far the greater part of the present day English vocabulary is made of borrowed rather than native words.

iv) Lexical Wealth

In its efforts to define the various forms of word-derivation, the Royal Academy of the Arabic Language in Cairo approached metaphoric extension as a useful way to provide new vocabulary for general as well as scientific use, particularly in cases where formal root derivation was difficult to apply, or where regional and colloquial and borrowed foreign terminology were sought to be replaced by terms obeying the classical word-molds (morphosemanthemes). It is held that new meanings should be given to archaic vocabulary preferably because such an approach, as rightly assumes

(10) O. Jespersen, *Growth and Structure of the English Language*, 9th ed. (Oxford, 1978), p.75.

Stetkevych⁽¹¹⁾, would check the further increase of the already unruly wealth of the Arabic lexicon. This view is supported by statistical evidence which shows that the number of basic roots in the famous *Lisa:n al-‘arab* by Ibn Manzu:r (died 1311) distributed according to the number of radicals is as follows:

biliteral (90)	
triliteral (6538)	
quadriliteral (2458)	
quineliteral (187)	
Total	9273

Is Borrowing Then a Linguistic Necessity?

One could assume that lexical borrowing is never a linguistic necessity since language uses finite means to express the infinite. Thousands of native neologisms are coined simply by applying certain morphological processes such as derivation, compounding, blending, antonomasia etc. to basic vocabulary, that is, words which are not derived like rich, joy, ape, man to mention only few. The way in which native neologisms are generated can be schematically summarized as follows:

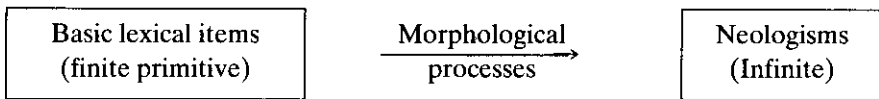


Fig. 1.

The English words studio, ice cream, and academic, which are said to be difficult to find Arabic equivalents to, can, in our view be rendered as *masdzal* (The place where recording is done, *mealladʒ* and *šilmiyy* respectively). The following Graeco-Latin lexical items in English among thousands others that are Anglicizable, serve as another case in point:

biology	lifology
geology	earthology
phonology	soundology
morphology	formology
anthropology	manology

(11) J. Stetkevych, *Modern Arabic Literary Language, Lexical and Stylistic Development* (Chicago & London: The University of Chicago Press, 1970), p.30.

Ullmann⁽¹²⁾ observes that there are frequent hesitations about the pronunciation, meaning and use of foreign terms, precisely because they are unmotivated, without roots in the language, and without any of those invisible threads that knit words together in the human mind.

Furthermore, one could claim that even proper names could be translated if need be, since they do not come out of the blue but are listed in dictionaries as lexical items.

On Jeffery's Book

In his book entitled *The Foreign Vocabulary of the Qur'an*⁽¹³⁾, Arthur Jeffery unconvincingly gives the following enormous list of so-called foreign vocabulary comprising (324) words. The words along with their meanings and transliteration are listed below alphabetically:

1	أَب	/ʔab/	herbage
2	أَبَابِيل	/ʔaba:bi:l/	flocks
3	إِبْرَاهِيم	/ʔibra:hi:m/	Abraham
4	إِبْرِيْق	/ʔibri:q/	A ewer, or water jug
5	إِبْلِيس	/ʔibli:s/	devil
6	قِسْطَاس	/qisʔa:s/	justice
7	أَجْر	/ʔadʒr/	reward, wages
8	أَحْبَار	/ʔaħba:r/	a Jewish Doctor of the Law
9	آدَم	/ʔa:dam/	Adam
10	إِدْرِيس	/ʔidri:s/	Idris
11	إِرَائِك	/ʔara:ʔik/	couches
12	إِرَام	/ʔiram/	Iram
13	آزَر	/ʔa:zar/	Azar - the father of Abraham

(12) Ullmann, pp.111-12.

(13) Arthur Jeffery, *The Foreign Vocabulary of the Qur'an* (Hertford: Stephen Austin & Sons, Ltd., 1938), p.2.

14	أساطير	/ʔasa:Ti:r/	fables, idle tales
15	أسباط	/ʔasba:T/	the tribes
16	استبرق	/ʔistabraq/	(ʔistabraq) silk brocade
17	إسحق	/ʔisha:q/	(Ishāq)
18	اسرائيل	/ʔisra:ʔi:l/	Isra'īl
19	أسّيس	/ʔassa:sa/	founded
20	أسلم	/ʔasla:ma/	to submit, to surrender
21	اسماعيل	/ʔisma:ʕi:l/	(Ismā'īl)
22	الأعراف	/al-ʔaʕra:f/	(Al-A'raf) the wall wich separates paradise from hell
23	الله	/ʔalla:h/	God
24	اللّهم	/ʔalla:h umma/	(Allahumma)
25	إلياس	/ʔilja:s/	(Ilyas) Elijah
26	ألْيَسَع	/alja:saʕ/	(Al-Yasa) Elisha
27	أمة	/ʔumma/	(umma)
28	أمر	/ʔamr/	(amr)
29	أمشاج	/ʔamʕa:dʒ/	(amshāj) mingled
30	آمن	/ʔa:man/	(āmana)
31	إنجيل	/ʔindʒi:l/	(Injīl) Gospel
32	آية	/ʔa:ja/	(aya) A sign
33	أيوب	/ʔajju:b/	Job
34	باب	/ba:b/	(bab) a door or gate
35	بابل	/ba:bi:l/	Bābil
36	بارك	/ba:raka/	to bless
37	برأ	/bara:ʔa/	to create
38	برزخ	/barza:x/	(Barzakh) a barrier or partition

39	بُرْهَان	/burha:n/	(burhan) an evident proof
40	بُرُوج	/buru:dʒ/	towers
41	بَشْرٌ	/baʃʃara/	to announce good news
42	بَطَل	/batʌl/	to be in vain, false
43	بَعْل	/baʃl/	Baal
44	بَعِير	/baʃi:r/	(ba'ir) A full grown camel
45	بِغَال	/biɣa:l/	(bigha'l) mules
46	بَلَد	/balad/	country, region, territory
47	بِنَاء	banna:ʔ	a builder
48	بِنْيَان	/bunja:n/	a building or construction
49	سُبْحَان	/subħa:n/	glory
50	بُهْتَان	/buħta:n/	slander, calumny
51	بِهِيْمَة	/baħi:ma/	animal
52	بُور	/bu:r/	ignorant
53	بَيْعَة (بَيْعَة)	/bi:sa/	a place of worship
54	تَاب	/ta:ba/	to repent towards God
55	تَابُوت	/ta:buit/	an ark, or chest
56	تُبَّع	tubbas	title of the kings of the Himyarites
57	تَتْبِير	/tatbi:r/	utter destruction
58	تِجَارَة	/tidʒa:ra/	merchandise
59	تَجَلَّى	/taɖʒalla:/	to appear in glory
60	تَسْنِيم	/tasni:m/	name of a fountain in Paradise
61	تَفْسِير	/tafsi:r/	an explanation or interpretation
62	تَّنُور	/tannu:r/	oven
63	تَوَّاب	/tawwa:b/	the relenting one

64	توراة	/tawra:/	the Torah
65	تين	/ti:n/	fig
66	جائية	/dʒa:biʒa/	a cistern
67	جالوت	/dʒa:lut/	Goliath
68	جُب	/dʒub/	a well, or cistern
69	جِبْت	/dʒibt/	Jibt
70	جبريل	/dʒibri:l/	Gabriel
71	جبين	/dʒabi:n/	the temple or side of forehead
72	جزية	/dʒizja/	tribute
73	جلايب	/dʒala:bi:b/	wrappers
74	جُنَاح	/dʒuna:h/	sin, wrong, crime
75	جَنَّة	/dʒanna/	garden
76	جند	/dʒund/	host, army, troop, force
77	جَهَنَّمَ	/dʒahannam/	Hell
78	جُودِي	/dʒu:dij/	the name of the mountain where the Ark rested
79	حَبْل	/ħabl/	rope, cord/cable
80	حِزْب	/ħizb/	a party or sect
81	حَصَدَ	/ħasada/	to reap
82	حِصْن	/ħi:sn/	a fortress
83	حِطَّة	/ħittʌ/	forgiveness
84	حِكْمَة	/ħikmal/	wisdom
85	حنان	/ħana:n/	grace
86	حنيف	/ħani:f/	a hanif
87	حواريون	/ħawa:rijju:n/	disciples
88	حُوب	/ħuib/	crime, sin

89	حُور	/hu:r/	the houries, or maidens of paradise
90	خاتم	/xa:tam/	a seal
91	خبز	/xubz/	bread
92	خردل	/xardal/	a mustard seed
93	خِزَانَة	/xiza:na/	treasury, storehouse
94	خطيئة	xaTi:ʔ	to do wrong, sin
95	خَلَاق	/xala:q/	a portion or share
96	خمر	/xamr/	wine
97	خنزير	/xinzi:r/	swine, pig
98	خيمة	/xajma/	tent, pavilion
99	داؤد	/da:ʔu:d/	David
100	دَرَسَ	/darasa/	to study earnestly
101	درهم	/dirham/	a dirham
102	دهاق	/diha:q/	full
103	دِين	/di:n/	judgement, religion
104	دينار	/di:nair/	a dinar
105	ذكي	/ʔakka:/	to make ceremonially clean
106	راعنا	/ra:sina:/	behold us
107	رَبِّ	/rabb/	lord, master
108	رباني	/rabba:nij/	rabbi
109	رَبِحَ	/ribħ/	to be profitable
110	رَبِيون	/ribbijju:n/	myriads
111	رُجُز	/rudz/	warth
112	رجيم	/radzi:m/	stoned, pelted, driven away by stones, execrated

113	الرحمن	/ʔarraħmain/	the Merciful
114	رحيق	/rahi:q/	strong wine
115	رزق	/rizq/	bounty
116	رَقّ	/raqq/	a volume, or scroll or parchment
117	الرقيم	/ʔarraqiim/	inscription
118	رمان	/rummain/	Pomegranate
119	روضة	/rawDa/	orich, well watered meadow (a luxurious garden)
120	الروم	/arru:m/	the Byzantine Empire
121	زاد	/za:d/	provision for a journey
122	زبانية	/zaba:nija/	the guardians of Hell
123	زَبُور	/zabu:r/	the Psalter
124	زجاجة	/zudza:dza/	a glass vessel
125	زُخرف	/zuxruf/	anything highly embellished
126	زرايَ	/zara:bi:j/	rich carpets
127	زكريا	/zakarijja/	Zachariah
128	زكى	/zaka:/	to be pure
129	زكوة	/zaka:/	legal alms
130	زنجبيل	/zandzabi:l/	ginger
131	زوج	zawdz	a pair, species, kind, sex, couple, companion, spouse
132	زور	/zu:r/	falsehood
133	زيت	/zait/	olive oil
134	زيتون	/zaitu:n/	olive tree
135	ساعة	/sa:ʕa/	hour
136	السامريّ	/assa:miri:j/	the Samaritan

137	سَاهِرَةٌ	/sa:hira/	referring to the last day
138	سَبَأٌ	/sabaʔ/	Saba'
139	سَبْتٌ	/sabt/	sabbath
140	سُبَاتٌ	/suba:t/	rest
141	سَبَّحٌ	/sabbaha/	to praise
142	سَبِيلٌ	/sabi:l/	a way, road, cause, reason
143	سَجَدٌ	/sadzad/	to worship
144	سِجْلٌ	/sidzill/	scroll
145	سَجَّيلٌ	/sidzi:l/	lumps of baked clay
146	سِجِّينٌ	/sidzi:n/	the lowest earth
147	سُحَّتٌ	/suh̄t/	unlawful
148	سَحَرٌ	/saha:r/	to enchant, bewitch, use sorcery
149	سِرَاجٌ	/sira:dʒ/	a lamp or torch
150	سِرَادِقٌ	/sura:diq/	an awning, tent cover
151	سِرْبَالٌ	/sirba:l/	garment
152	سَرْدٌ	/sard/	chain armor, i.e. work of rings woven together
153	سَطَرَ	/sata:ra/	to write
154	سِفْرٌ	/sifr/	a large book
155	سَفْرَةٌ	/safara/	scribes
156	سَفِينَةٌ	/safi:na/	a ship
157	سَكَرٌ	/sakar/	intoxicating drink
158	سَكَنٌ	/sakan/	to dwell
159	سَكِّينٌ	/sikki:n/	kinfe
160	سَكِينَةٌ	/saki:na/	tranquility
161	سَلَامٌ	/sala:m/	peace

162	سلسلة	/silsila/	chain
163	سلطان	/sulta:n/	power, authority
164	سُلَّم	/sullam/	ladder
165	سلوى	/salwa:/	quail
166	سليمان	/sulaima:n/	Solomon
167	سُنْبُل	/sunbull/	ear of corn
168	سُنْدُس	/sundus/	fine silk
169	سِوَار	/siwar:/	bracelets
170	سورة	/su:ra/	sura
171	سَوَط	/sawT/	a scourge
172	سُوق	/su:q/	a street
173	سيما	/si:ma:/	sign, mark, token
174	سيناء	/saina:ʔ/	Mt. Sinai
175	شِرْك	/ʃirk/	to give God a partner, to associate anyone with God
176	شِعْرَى	/ʃisra:/	Sirius, the Dog Star
177	شَهْر	/ʃahr/	month
178	شهداء	/ʃuhada:ʔ/	witnesses
179	شيطان	/ʃaita:n/	Satan
180	شِيعَة	/ʃi:ʕa/	sect or party
181	الصابثون	/assa:biʔu:n/	the Sabians
182	صبغة	/ʃibʕa/	baptism
183	صحف	/ʃuhuf/	pages of writing
184	صَدَقَة	/ʃadaqa/	alms, tithes
185	صَدِيق	ʃiddi:q/	person of integrity
186	صراط	/ʃira:T/	a way

187	صِرْح	/Sarkh/	tower
188	صَلَب	/Salaba/	to crucify
189	صَلَوَات	/Salawa:t/	places of worship
190	صَلَّى	/Salla:/	to pray
191	صَنَم	/Sanam/	an idol
192	صُوعَاع	/Suwa:s/	a drinking cup
193	صومعة وصوامع	/Sawmasa/	a cloister
194	صورة	/Su:ra/	form, picture
195	صَوْم	/Sawm/	fasting
196	طاغوت	/Ta:ðu:t/	idolatry
197	طالوت	/Ta:lu:t/	Saul
198	طَبَعَ	/Tabas/	to seal
199	طَبَّقَ	/Tabaq/	stage of degree
200	طَهَّرَ	/Tahhara/	to make clean or pure
201	طوبى	/Tuiba:/	good fortune, happiness
202	طور	/Tur/	Mt. Sinai
203	طوفان	/Tu:fa:n/	the deluge
204	طين	/Ti:n/	clay
205	عالم	/Sa:lim/	the world, the universe
206	عَبَدَ	/ʕabd/	a worshipper
207	عبقري	/ʕabqarij/	a kind of rich carpet
208	عتيق	/ʕati:q/	ancient
209	عدن	/ʕadn/	Eden
210	عَرُوبَ	/ʕaruib/	pleasing
211	عَزَّرَ	/ʕazzar/	to help
212	عُزَيْرَ	/ʕuzair/	Ezra

213	عَفْرِيت	/ʕiʔri:t/	demon
214	عَلِيّون	/ʕilli:zju:n/	the name of a place in (the upper part of the heavens or the name of it itself)
215	عِمَاد	/ʕima:d/	a column or pole
216	عِمْران	/ʕimra:n/	Imran, the father of Moses, Aaron and Miriam
217	عَنْكَبوت	/ʕankabu:t/	spider
218	عِيد	/ʕi:d/	a festival
219	عِيسَى	/ʕi:sa:/	Jesus
220	فَاجِر	/fa:dʒir/	wicked
221	فَاطِر	/fa:tir/	creator
222	فَتْح	/fatħ/	judgement, decision
223	فَخَّار	/faxxa:r/	pattern clay
224	فِرَات	/fura:t/	sweet river water
225	فِرْدوس	/firdaus/	paradise
226	فِرْعون	/ʔirsaun/	Pharaoh
227	فِرْقَان	/ʔurqa:n/	discrimination
228	فَلَق	/ʔalaq/	to split or cleave
229	فَلَكَ	/ʔalak/	ship the root falak to have rounded breasts
230	فِيل	/ʔi:l/	elephant
231	قَارون	/qa:ru:n/	Korah
232	قُدُس	/quduʕ/	purity, sanctity
233	قُرآن	/qurʔa:n/	a reading from Scripture

234	قُرْبَان	/qurba:n/	a sacrifice or gift offered to God
235	قِرطاس	/qirra:s/	parchment, or papyrus
236	قَرِيَة	/qarja/	a village
237	قَرِيش	/qurais/	Quraish
238	قِسْط	/qisT/	justice, equity
239	قِسْطاس	/qisTais/	a balance
240	قَسِيْسُون	/qissi:su:n/	priests
241	قَصْر	/qaSr/	castle
242	قَط	/qitt/	a judge's sentence
243	قَطْرَان	/qatra:n/	pitch
244	قُفْل	/qufl/	a lock
245	قَلَم	/qalam/	pen, or the reed from which pens are made
246	قَمِيص	/qami:S/	shirt
247	قَنْطَار	/qinta:r/	a measure
248	قِيَامَة	/qija:ma/	resurrection
249	قِيَوْم	/qajju:m/	self-subsisting
250	كَأْس	/kaʔs/	cup
251	كَافُور	/ka:fu:r/	camphor
252	كَاهِن	/ka:hin/	a soothsayer
253	كَبْرِيَاء	/kibrija:ʔ/	glory
254	كَتَبَ	/kataba/	to write
255	كُرْسِي	/kursij/	throne (it has no verbal root, through some have endeavored to connect it with a connection which is hardly possible.

256	كفر	/kafara/	to deny the grace or existence of God
257	كنز	/kanz/	treasure
258	كوب	/ku:ib/	a goblet
259	كَيْل	/kail/	a measure
260	لات	/la:t/	there was not
261	لَوْح	/lauħ/	a board or plank
262	لوط	/lu:T/	Lot
263	مائدة	/ma:ʔida/	table
264	ماعون	/ma:su:n/	help
265	مالك	/ma:lik/	owner
266	مثنائي	/maθa:ni/	oft-repeated (verses)
267	مثقال	/miθqa:l/	a measure of weight
268	مَثَل	/maθal/	parable
269	المجوس	/almadzu:s/	the Magians, or Zoroastrians
270	مَدْيَن	/madjan/	Midian
271	مدنية	/madi:na/	a city
272	مرجان	murdʒa:n/	small pearls
273	مُرْسَى	/mursa:/	harbor, haven
274	مَرْيَم	/marjam/	Mary
275	مزاج	/miza:dʒ/	tempering
276	مَسْجِد	/masdʒid/	place of worship/mosque
277	مسك	/misk/	musk
278	مسكين	/miski:n/	poor
279	مَسِيح	/masi:ħ/	Messiah
280	مشكاة	/miʒka:/	a niche in a wall

281	مِصْرٌ	/miSr/	Egypt
282	مِصْوَرٌ	/muSawwir/	one who fashions
283	مَعِينٌ	/masi:n/	a fountain or clear flowing water
284	مِقْلَادٌ	/miqla:d/	key
285	مِلَّةٌ	/milla/	religion, sect
286	مَلَكٌ	/malak/	angel
287	مَلِكٌ	/malik/	a king
288	مَلِكُوتٌ	/malaku:t/	kingdom, dominion
289	مَنَّانٌ	/manna/	manna
290	مُنَافِقُونَ	/muna:fiqun/	hypocrites
291	مَنْفُوشٌ	/manfu:ʃ/	teased or carded (as wool)
292	مِنْهَاجٌ	/minha:dʒ/	pathway
293	مُهَيِّمٌ	/muhaimin/	that which preserves anything
294	مَآخِرَةٌ / مَوَآخِرَةٌ	/mawa:xir/	ships
295	مُؤْتَفِكَةٌ	/muʔtafika/	that which is overthrown or turned upside down
296	مُوسَى	/mu:sa:/	Moses
297	مِيكَالٌ	/mi:ka:l/	Michael
298	نَبِيٌّ	/nabijz/	prophet
299	نُبُوءَةٌ	/nubuwwa/	prophecy
300	نُحَاسٌ	/nuħa:s/	brass
301	نَذْرٌ	/nadr/	a vow
302	نُسخَةٌ	/nusxa/	a copy, or exemplar
303	نِصَارِيٌّ	/naSa:ra:/	Christians
304	نَمَارِقٌ	/nama:riq/	cushions
305	نُوحٌ	/nu:tħ/	Noah

306	نون	/nu:n/	fish
307	هَارُوتَ وَمَارُوتَ	/ha:ru:t wa ma:ru:t/	Harut and Marut are the two fallen angels at Babylon who teach men magic
308	هرون	/ha:ru:n/	Aaron
309	هامان	/ha:ma:n/	Hāman
310	هاوية	/ha:wija/	one of the names of Hell
311	وثن	/waθan/	an idol
312	وردة	/warda/	rose
313	وزير	/wazir/	a minister, counsellor
314	يَأْجُوجَ وَمَاجُوجَ	/jaʒdzu:ʒ wa maʒdzu:ʒ/	Gog and Magog
315	ياقوت	/ja:qu:t/	ruby
316	يحيى	/jahja:/	John the Baptist
317	يعقوب	/jaʒqu:b/	Jacob
318	يغوث	/jaʒu:θ/	Yaghuth
319			a gourd
320	يقين	/jaqi:n/	certain
321	يَمّ	/jam/	sea, flood, river
322	يهود	jahud/	the Jews
323	يوسف	/ju:suf/	Joseph
324	يونس	/ju:nus/	Jonah

The researcher, however, thinks that the scope of foreign vocabulary in the Holy Quran is probably smaller than has been suggested by Jeffery. The following remarks both extra-linguistic and linguistic may very well justify our assumption.

A. Extra-linguistic Remarks

In his lengthy introduction to the above mentioned book, Jeffery claims the following:

1. That Prophet Mohammad (pbuh) was brought up in the midst of Arabian paganism and had practised its rites himself. This leads the author to conclude that Islam had its roots deep down in this old Arabian paganism.

2. That a cursory reading of the Quran makes it clear that Prophet Mohammad (pbuh) drew his inspirations not from the religious life and experiences of his own land and his own people, but from the monotheistic religions which were pressing down into Arabia in his day. To justify this claim, he states that most of the personages who move through the pages of the Quran, viz. Ibrahim, Musa, Nuh, are well-known Biblical characters.

3. That the Quran is man-made when he writes: "One of the principal difficulties before us is to ascertain whether an idea or expression was Mohammad's spiritual property or borrowed from elsewhere, how he learnt it and to what extent it was altered to suit their purposes.

4. That Prophet Mohammad (pbuh) is said to have been particularly skilled in Ethiopic.

The above mentioned claims cannot, in our view, stand argument since there are no clues whatsoever neither in the Prophet's biography nor in any book on the history of Islam to support the first and fourth claims. Regarding the second claim, while the present researcher quite agrees that some proper names occurring in the Holy Quran are non-Arabic, he strongly disagrees with Jeffery's view that the occurrence of such names is an evidence that Prophet Mohammad (pbuh) drew his inspirations from Judaism and Christianity. In fact, a Muslim cannot be Muslim unless he believes in all Prophets as reads the following Quranic verse:

The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in God, His angels, His books, and His apostles.

(285:11)

As for the third claim, a careful reading of the Holy Quran, as was done even by non-Muslims such as the famous French surgeon, Maurice Bucaille, who wrote *The Bible, The Qur'an and Science*⁽¹⁴⁾ in which the Holy scriptures are examined in the light of modern knowledge, clearly shows that the Holy Quran is divine.

B. Linguistic Remarks

The question of whether the Holy Quran contains foreign vocabulary or not has been one of the most highly controversial issues. Muslim scholars are divided into

(14) Maurice Bucaille, *The Bible, the Qur'an and Science* (France: Seghers, 1981).

two camps regarding this matter: the first camp strenuously denies the occurrence of such words and believes that whoever claims that there is in the Quran any foreign words has made a serious charge against God and they quote the verse: "Verily we have made it an Arabic Quran" the majority of imams including Al-Shafi'i, Ibn Jarir, Abu 'Ubaidah and Ibn Faris are against the occurrence of such words therein. To support their view the following arguments are given:

1. The Quran in many passages refers to itself as an Arabic Quran. To account for the fact that the early authorities had great difficulty in explaining certain words which they were forced to conclude must be of foreign origin, the advocates of this view reply that the Arabic language is so rich and copious that it is particularly beyond the powers of any ordinary mortal to encompass all its varieties, so it is no wonder if certain words were strange to the interpreters. To illustrate this they refer to a tradition that Ibn Abbas was uncertain about the meaning of the word fa: Tir 'originator', until one day he overheard two desert Arabs quarreling over a well, when suddenly one of them said *أنا فطرتها*? ana: faTarthuha, and immediately its meaning became clear.

2. If asked how the Prophet could have known all these words, they quote the dictum of Al-Shafi'i "none but a Prophet thoroughly comprehends a language."

3. It is assumed that these so-called foreign words are odd cases of coincidence where Arabic and these other tongues, i.e. Hebrew, Syriac, Ethiopic, etc., happened to use the same word for the same thing, but which in the case of Arabic happened to be used for the first time in the Holy Quran. This view is held by Al-Tabari and is seriously defended at the present day by the ultra-orthodox.

4. It is also assumed that in cases where the two languages agree, it is the Abyssinian or Nabatean, or Syriac, or Persian which has borrowed from Arabic.

Advocates of the second camp, on the other hand, including Al-Suyūti⁽¹⁵⁾ maintain that the Quran is in plain Arabic containing no foreign words at all. For these so-called foreign words belonged to the language of the ancient Arabs in whose tongue the Quran was revealed, after they had contact with other languages through commercial affairs and travel in Syria and Abyssinia, whereby the Arabs took over foreign words, altering some of them to conform to the phonological system of Arabic. Thus these words were foreign but the Arabs made use of them and Arabized them; so from this point of view, they are Arabic. Besides, the presence

السيوطي، الاتقان في علوم القرآن (القاهرة: دار المعارف، ١٩٦٧م). (15)

of a few foreign words therein no more makes it non-Arabic than the presence of many Arabic words in a Persian ode makes the ode non-Persian. In any case the reference of “a plain Arabic Quran” is to the Qur’an as a whole, and not to individual words in it.

A careful study of Jeffery’s above list of ‘foreign’ words shows that they fall into three categories:

- a) proper names
- b) recognized by some Arab linguists, and
- c) cognates

a) Proper Names:

This category comprises the following names of Prophets and places that occur in the Holy Quran and which are recognized as foreign by al-Jawaliqi who states that all Prophets names except Adam, Saleh, Shuaib and Muhammad are foreign.

1.	ʔibra:hi:m	Abraham
2.	ʔiram	Iram
3.	ʔidri:s	Idris
4.	ʔa:zar	Azar
5.	:isha:q	Ishaq
6.	:israil	Israel
7.	:isma:8i:1	Ismail
8.	ʔilja:s	Elijah
9.	ʔaljasa8	Elisha
10.	ʔindʒi:l	Gospel
11.	ʔajju:b	Job
12.	babil	Babil
13.	taura:	the Torah
14.	dʒa:lu:t	Goliath
15.	dʒibri:l	Gabriel
16.	daʔuid	David
17.	ʔarru:m	the Romans

18.	Zakariija	Zachariah
19.	Saba?	Saba?
20.	ʔassa:mirijj	the Samaritan
21.	Sulaima:n	Solomon
22.	Saina:ʔ	Mt. Sinai
23.	Ta:lu:t	Saul
24.	Simra:n	Imran
25.	Si:sa	Jesus
26.	MiSr	Egypt
27.	fir8aun	Pharash
28.	qa:ru:n	Korah
29.	Lu:T	Lot
30.	ʔal-madzu:s	the magicians
31.	marjam	Mary
32.	mu:sa	Moses
33.	nu:h	Noah
34.	ha:ru:t	Harut
35.	ma:ru:t	Marut
36.	ha:ru:n	Aaron
37.	ha:ma:n	Haman
38.	ja:dzu:dʒ	Gog
39.	ma:dzu:dʒ	Magog
40.	jahja	John
41.	jahu:d	the Jews
42.	ja8qu:b	Jacob
43.	ju:suf	Joseph
44.	ju:nus	Jonah

b) Words Recognized as Foreign

By consulting al-Jawaliqi's *Mu8arrab*, the researcher found that the words: ʔabb, ʔadʒr, ʔibli:s, ʔistabraq, tannu:r, dʒahannam, dirham, di:nar, rabba:nijju:n, zu:r, sid i:l, sura:diq, sundus, ʃahr, salawa:t, tu:bai, Tu:r, firdaus, quist, qista:s, gufl, qinTa:r, kaʔs, ka:fuir, kanz, miʃka: and mann are also recognized as being foreign without giving any sort of justification.

It is noteworthy here that, unfortunately, neither Jeffrey nor al-Jawāliqi has paid any attention to the cognates as is the case of the next category recognized by some Semitists like G. Bergsträsser.

ʔassas	founded
ʔaslam	surrendered
aiman	beleived
baraʔ	created
baʃʃar	announced good news
baTal	to be in vain, false
ta:b	repented
tadzallai	appeared in glory
haSad	reaped
daras	studied
ḏakka:	made ceremonially clean
ra8a:	beheld
zaka:	became pure
sabbaḥ	praised
saḥar	enchanted
saTar	wrote
sakan	dwelt
Salab	crucified
Taba8	sealed
Tahhar	made pure
8azzaz	helped
falaq	split
katab	wrote
kafar	denied the grace or existence of God

Further Linguistic Remarks on Jeffery's List

1. Contrary to what Jeffery, Sprenger and Leben claim, the form fu8la:n is one of the established Arabic morphoseman themes. It consists of the base + the suffix-a:n.

2. The fact that the word *dzund* has no verbal root can not, in our view, be a clear evidence that the word is foreign. Even augmented verbs can sometimes be derived without the intermediation of the basic form *fa8ala*, e.g. *ʔabhar* 'to sail', *ʔaj-jada*, 'to support', *8a:naq* 'to embrace' *ha:rab* to fight against, etc.
3. 'ribh' is a noun not an adjective as claimed by the author.
4. 'Sadzada' means to prostrate not to worship
5. سبأ is misspelled as سباء
6. *su:q* means market not street.
7. *ʃirk* is a noun not a verb, meaning 'polytheism'.
8. The word *ma8a:ni* is cognate because numbers 1–10 are all cognates according to Bergstrasser⁽¹⁶⁾.
9. *Mursa:*, *masdzid*, and *miqla:d* are nouns of place and instrument respectively and are therefore Arabic since they have their verbal roots.
10. *ha:wija* 'one of the names of hell is an agent derived from the verb *hawaja* meaning 'to fall'.
11. *jaqi:n* is a noun not an adjective.
12. *wazi:r* is an adjective noun of which is *wizr* 'burden' and verb is *jazir* 'to shoulder responsibility'

Arabic Words in English

In a foreword to Valeric Adam's book *An Introduction to Modern English Word-Formation*⁽¹⁷⁾ Randolph Quirk writes: "English is the text-book example of a language that expands its vocabulary by unashamedly raiding other languages. For a thousand years new words have, like dockside imports, often borne an easily readable stamp of their country of origin."

That English has borrowed the greatest number of non-Indo-European loan words from Arabic is clearly manifested in Taylor's excellent piece of work *Arabic Words in English* in which it is stated that there are about a thousand main words of Arabic origin in English and many thousand derivatives from those words. Taylor adds that of the main words, two-thirds are either obsolete or rare; and of the remaining third one-third are technical so that about 260 of the thousand are in everyday use. Besides, the author gives the dates after the words to indicate the first use recorded in the *Oxford English Dictionary* (O.E.D.), the *Shorter Oxford English Dictionary* (S.O.E.D.), or elsewhere.

(16) G. Bergstrasser, *التطور النحوي للغة العربية* (Cairo: Al-Khangī Press, 1982), p. 209.

(17) Valeric Adams, *An Introduction to Modern English Word-formation* (London: Longman, 1972).

Sulaiman Abu Ghoush,⁽¹⁸⁾ on the other hand, claims that English has 10,000 loan-words of Arabic origin; but no date as to when these words were first cited in English is given. Furthermore, some exaggerators, like Mazhar,⁽¹⁹⁾ trace English back to Arabic. The present researcher, however, tends to disagree with the above mentioned views for the following reasons:

1. Abu Ghoush's study lacks, in our opinion, sufficient scientific evidence since most of the examples provided cannot be justified in terms of borrowing. For one may wonder why English should borrow words like 'ard, 'earth', maradz 'merge', kursiyy 'chair', kahf 'cave' among thousands others.
2. Mazhar's *English Traced to Arabic* represents an extremist view since clear historical evidence is yet to be discovered.
3. A careful study of borrowings reveals that verbs are seldom borrowed.
4. Robins⁽²⁰⁾ observes: "The history of a language is traced through recorded variations in the forms and meanings of its words, and languages are proved to be related by reason of their possession of words bearing formal and semantic correspondences to each other such as cannot be attributed to mere chance or to recent borrowing.

Despite the fact that Arabic and English are said to be genetically unrelated since they belong to Semitic and Indo-European groups respectively, the researcher could cite thousands of Arabic and English words bearing formal and semantic correspondences to each other.

The following list along with the transcription of each Arabic word is only given as a sample example:

burg	/burdz/
cave	/kahf/
chair	/kursiyy/
cell	/xaliyya/

س . أبو غوش ، عشرة آلاف كلمة إنجليزية من أصل عربي (الكويت : وكالة المطبوعات ، (18) ١٩٧٧م).

(19) M.A.Mazhar, *Arabic the Source of All the Languages* (Lahore: Sunrise Art Printers, 1967).

(20) R.H.Robins, *A Short History of Linguistics* (London: Longman, 1967), p.183.

chase	/kasa/
clog	/ʒalaq/
cod	/qadd/
coma	/ʔiʒma:ʔ/
collect (originally con + lect)	/laqa T/
crack	/xaraq/
cube	/kaʔb/
cup	/ku:b/
degree	/daradʒa/
earth	/ʔard/
elite	/ʕiljat/
err	/ʕirr/
fee	/faiʔ/
filth	/farø/
fur	/farw/
furnish	/faraʃ/
horn	/qarn/
hurry	/haraʕ/
lenity	/li:n/
less	/lais/
lick	/laʕaq/
manoeuvre	/muna:wara/
mild	/ʔamlad/
merge	/maradʒ/
nag	/naqq/
neck (originally nock)	/ʕunuq/
nude	/nada:/
ophio	/ʔafʕa:/
poor	/bu:r/
quean	/qain/
refute	/rafad/

rotten	/ratin/, /natin/
sept	/sabʔa/
serene	/rasi:n/
shackle	/ʃaka:l/
shatter	/ʃatar/
shawl	/ʃail/
shame	/ʃain/
shark	/qirʃ/
shrick	/sari:x/
sleek	/zali:q/
tail	/ɔail/
that	/ɔaik/
tall	/Tu:l/
thick	/kae/
wine	/wain/
waist	/wasaT/
whim	/wahm/

It may very well be stated that these striking similarities cannot be attributed to borrowing and it is far to suggest that they are chance similarities. But how can one then justify this phenomenon?

Monogenesis or Polygenesis?

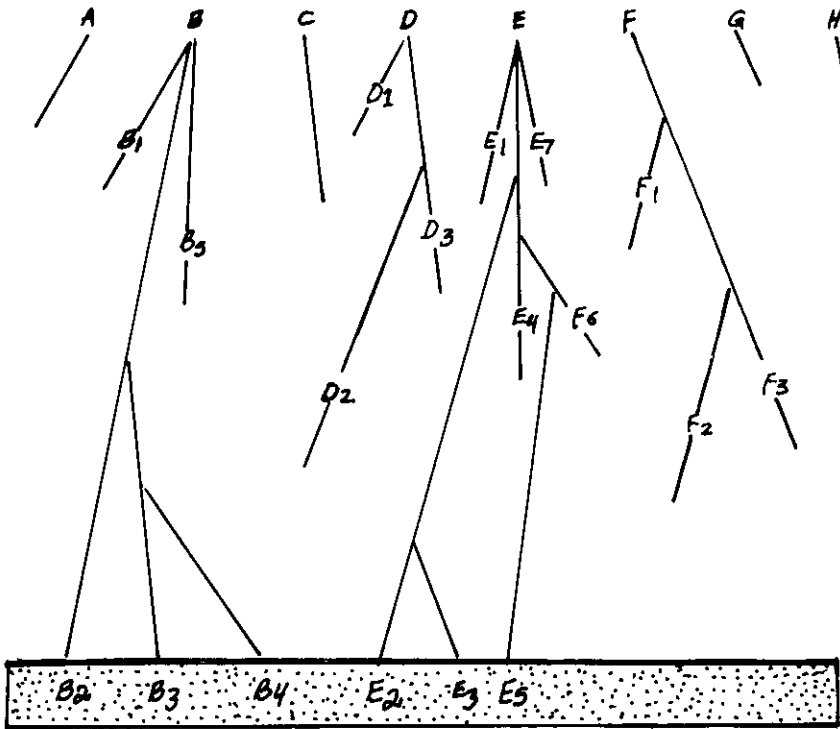
In the light of modern linguistic research there is reason to assume that the monogenesis theory may be of some help in this highly controversial area. Bolinger⁽²¹⁾ has devoted a whole chapter entitled 'The Origin of Language', where he rightly states that not many years ago this chapter would have been forbidden ground since origins were not to be talked about because they could not be investigated, only guessed at. He goes on to say that known linguistic traces go back to about 5000 B.C., but beyond that nothing is recoverable. The hypothesis of a single primordial language, however, persists like the story of Adam and Eve, the single pair from whom all other human beings have sprung. The fact that many divergent languages today

(21) D. Bolinger, *Aspects of Language* (New York/Chicago: Harcourt Brace Jovanovich, Inc., 1975), p.319.

can be traced back to one ancestor – Russian and Czech., for example, to common Slavic – suggests that if one were to go back far enough all lines would converge as suggests Bolinger⁽²²⁾. In the same way, allowing for intermarriage, only two individuals at the outset could account for the whole human family tree. But even assuming that at no time was there just one language, it would still be possible for all the languages spoken today to have descended from a single ancestor, and it is still more possible, even probable, that all those languages spoken today are descendants of a relatively few of those spoken in the past.

In other words, that today’s languages have a higher degree of kinship than we have imagined. Bolinger⁽²³⁾ gives the following figure which shows how this could have.

Hypothetical Genealogy of Modern Languages*



*Languages A through H represent possible original languages of man, the shaded area encloses the surviving descendants.

(22) *ibid.*

(23) *Ibid.*, p.321.

While it may be true that a common ancestor for languages A through H can never be reconstructed, it may still be possible to reach far back into prehistory and recapture an early dialect of language E – which could even turn out to be the ancestor of all living languages, assuming that language B had no survivors. Mary Le Cron Foster, a comparatist who believes that something like this may be possible, sees kinships among Asiatic and New World Languages along with proto-Indo-European, that have never been considered to be related.⁽²⁴⁾ Her technique is to hypothesize sound – changes that will account for differences in primitive roots, and to test the resulting model for consistency and productivity. As with all theoretical models, there comes a point where the predictive power can hardly be due to chance, and then we can be fairly sure that we have at least a shadow of the truth.

The monogenesis approach is further advocated by an Italian scholar, a classicist and author of other works on early European civilisation and the former superintendent of the National Libraries in the Florence area. According to Giovanni Semerano⁽²⁵⁾ the assumption that most of the European languages, ancient and modern, belong to a convenient category known as Indo-European, may not be quite right.

He has found that the origins of many European words are not what etymologists have stated, or guessed, them to be. The roots lie deeper in the past than Athens or Rome. They are in the Tigris-Euphrates valley, and in the Akkadian language of 3000 B.C.

According to Professor Aldo-Neppi-Modona, one of Italy's leading authorities on the Etruscans, and co-editor of the review *Studi Etruschi*, the coming publication of the Semerano theories "is going to revolutionise our views of language – I'm convinced of that."

Some examples of the links Semerano has found, at least to his satisfaction, between Akkadian (sometimes called Assyrian, which was in fact a dialect of Akkadian) and European languages are:

1. The Etruscan Ampiles (one of their eight months, corresponding roughly to April-May or when the dry season began) is derived from the Akkadian A bil (dry).
2. Britain comes from Biritu (land surrounded by water), and Atlantis, Italy and Aetolia, all come from A talu (sunset, twilight), for that is where the sun set for the ancients.

(24) *Ibid.*, p.320.

(25) G. Semerano, "Akkadian Roots under the Linguistic Tree." *The Guardian*, Saturday, DEc. 15, (1979), p. 9.

3. The Celtic people, whom the Greeks called Keltai, got that name from the Akkadian Kilatu (community).

4. Asia would come from Asu (rising of the sun), Europe from Erebu (West), Africa, which in Aramaic, a latter Semitic language had already become A fra derives from the Akkadian Eperu (territory). Hellas or ancient Greece come from Ellatu (group of similar or confederated peoples).

Belgium, a country which faces what the Hebrews called a Peleg, or channel or canal, had its derivation in the earliest Akkadian word Palgum which also had the same meaning. The word German is of unknown origin, supposedly Celtic. According to Semerano, it is instead derived from the Akkadian germu (to be hostile, to make war) or it also could have referred to roving war-like tribes who travelled in caravans since the Akkadian for that kind of movement was gerru. Rome, the name, finally has regained its old meaning of foundation, says Semerano, who thus would lay to rest the Latin myth of Romulus (and Remus) as being the co-founders and name – lender. It is from the Akkadian ramu meaning to found, to establish. Philology still ignores the original meaning of the Greek word amar, or emar, meaning day. Well, a mar comes from the Akkadian a maru, meaning to see. Even the name Homer is derived from Zammeru, the singer, or the chanter and the Greek word kassiteros, which has baffled the scholars and which means tin, had its origin in combination of two Akkadian words, Kasitu (mix, melt) and eru (copper).

The Akkadian-Sumerian language, Semerano explains, is our oldest system of writing, and like the late-comers, the Etruscans of the eighth century BC, wrote from right to left. Akkadian was written in cuneiform and when it was flourishing around 3,000 BC, it was spoken from the Mediterranean to the 'Persian' Gulf. "The Indo-European solution, or way of categorising our language origins, was but another German invention" says Semerano. It is disproved by Etruscans, who could not have dropped down in central Italy from the heavens, and much of their language, like our own dead living languages, had many roots in Akkadian.

Pedagogic Insights

The researcher suggests the followings recommendations which will hopefully help Arab learners of English enrich their vocabulary:

1. Students should be provided with a list of Anglicized Arabic words along with the original forms of these borrowed elements especially those still in current use. (*The Concise Oxford Dictionary* includes 405 of these words, of which 283 are of sufficient importance to be included in the *Pocket Oxford Dictionary*).

2. While learning vocabulary, students should be trained to notice the similarities between their mother tongue and the target language particularly in the area of vocabulary where there are correspondences both formal and semantic between Arabic and English which cannot be attributed to recent borrowing. A list of 10,000 words would, undoubtedly, greatly help students enrich their vocabulary.

Conclusion

In this paper the researcher came out with the following results:

1. The researcher agrees that the term 'borrowing' or 'loan-words' is a misnomer since the appropriateness of this term might be debated. In fact, it has been pointed out that since the borrowing language incurs no obligation to return anything, "stealing" might be a better term, except for the fact that the lending language does not feel offended by having something taken from it and, in fact, has not lost anything. The term 'adoption' in my view, may well serve the purpose.
2. The paper provides counter examples to the suggestion that the donor language *never* gets its 'loaned' words back.
3. The paper accounts linguistically for the fact that languages vary radically as to the proportion of borrowed lexical items in their lexicons.
4. The paper questions the validity of the claim that "borrowing" is a linguistic necessity.
5. By carefully scrutinizing Jeffery's list of foreign vocabulary of the Quran the researcher has found out that the scope of these "borrowed" lexical items is far less than has been suggested. This result is justified both by linguistic and extra-linguistic factors.
6. In discussing Arabic words in English, while the researcher agrees to Taylor's list which is well documented, he maintains that thousands of other words which are similar both formally and semantically cannot be attributed to borrowing as is suggested by some linguists. Instead, he agrees with advocates of the monogenesis approach in interpreting its phenomenon.
7. Finally the paper suggests some recommendations which might help learners of English enrich their vocabulary.

دراسة لغوية نقدية لظاهرة الاقتراض اللغوي في اللغتين العربية والإنجليزية

وجيه حمد عبد الرحمن

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ملخص البحث . لعل من نافلة القول أن «الاقتراض اللغوي» ظاهرة تتميز بها لغات البشر كافة إذ لا تكاد تخلو لغة من الألفاظ دخيلة . ويتضح لنا أيضا أن نسبة الألفاظ الدخيلة تتفاوت تفاوتا كبيرا في لغات البشر . ويتناول البحث بالنقد ظاهرة الاقتراض في اللغة بشكل عام حيث يعرض لمفهوم الاقتراض اللغوي والعوامل التي تتحكم في نسبة الألفاظ الدخيلة في لغة ما .

أما التركيز في الجزء الثاني فيتناول البحث الاقتراض اللغوي في اللغة العربية مع التركيز على كتاب آرثر جفري «الألفاظ الأعجمية في القرآن الكريم» *The Foreign Vocabulary of the Holy Qur'an* . ويرى الباحث أن المنهجية التي اتبعها المؤلف في تصنيفه للألفاظ الدخيلة في القرآن الكريم تحتاج لإعادة نظر، وقد أورد الباحث بعض الملاحظات النقدية اللغوية وغير اللغوية حول الكتاب المذكور الذي نعتقد أنه يفتقر إلى الموضوعية العلمية .

وقد خصص الجزء الثالث من البحث للألفاظ العربية الدخيلة في اللغة الإنجليزية ، ولما كان وولت تيلر Walt Taylor قد أورد قائمة شاملة في بحث له بالألفاظ العربية في اللغة الإنجليزية حتى مطلع القرن العشرين فقد تجنب الباحث الخوض في هذا الجانب وأثر بدلا من ذلك العرض لوجهات النظر المختلفة الخاصة بنسبة الألفاظ العربية في اللغة الإنجليزية والتعليق عليها ومحاولة تفنيدها (لا سيما ما ورد في كتابي سليمان أبو غوش ومحمد أحمد مطهر) .

وخلص الباحث إلى أن تعبير «الاقتراض اللغوي» يفتقر إلى الدقة وأن نسبة الألفاظ الدخيلة في مختلف اللغات لا يقتصر تحديدها على العوامل غير اللغوية كالعوامل التاريخية والقومية والدينية بل إن العوامل اللغوية كالقيود الصرفية المفروضة على هيئة الكلمة ودرجة صرفية اللغة وتركيبها المعجمية وثروتها اللغوية هي التي تلعب دورا رئيسا في تحديد تلك النسبة ودرجة تفاوتها .

كما تبين أن عدد الألفاظ الدخيلة في القرآن الكريم أقل بكثير مما يزعم آرثر جفري ؛ أما فيما يتعلق بالألفاظ العربية في اللغة الإنجليزية فيرى الباحث أنها أقل أيضا مما ورد في الكتابين المذكورين إلا أن آلاف الكلمات المتفقة هيئة ومعنى في اللغتين تستحق الدرس وهذا ما حاول الباحث معالجته في ضوء معطيات علم اللغة الحديث التي يعرض لها البحث .