ENGLISH WORDS OF ARABIC ORIGIN: AN ETYMOLOGICAL SURVEY

BY

TANIMU, AHMED JIBRIL

MA/A RTS/48282/2005/06

APRIL, 2009.

ENGLISH WORDS OF ARABIC ORIGIN:

AN ETYMOLOGICAL SURVEY

BY

TANIMU, AHMED JIBRIL

MA/ARTS/48282/2005-06

A THESIS SUBMITTED TO THE DEPARTMENT OF ENGLISH AND LITERARY STUDIES, FACULTY OF ARTS, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE IN ENGLISH LANGUAGE.

APRIL, 2009.

DECLARATION

I hereby declare that this thesis, entitled ***English Words of Arabic Origin: An Etymological Survey*** has been written by me, and is solely the result of my research work. It has not been presented anywhere in application for a higher degree. All citations have been specifically acknowledged by means of quotation marks or reference.

TANIMU, AHMED JIBRIL

CERTIFICATION

This research work entitled, ***English Words of Arabic Origin: An Etymological Survey*** by Tanimu, Ahmed Jibril, meets the requirements for the award of the degree of Master of Arts in English Language of the Department of English and Literary Studies, Ahmadu Bello University, Zaria, Nigeria, and is approved for its contribution to knowledge and literary presentation.

Dr. (Mrs.) T. O. Gani-Ikilama
Chairperson, Supervisory Committee

Date

Dr. T. Y. Surakat
Member, Supervisory Committee

Date

Dr. 'Dili Ofuokwu
Head, Department of English

Date

Prof. S.A. Nkom
Dean, Post Graduate School

Date

DEDICATION

I dedicate this humble work

To the Glorified Name of the Almighty Allah.

To Imtiaz Ahmed,

The innocent soul that could not get the most needed attention from me while I was struggling to get this programme done.

To my soul mate, Aisha,

A wonderful partner without whom my spirit wouldn't have been elevated high against all oddities to get it accomplished.

To Mukhtar Yakubu Adam,

For his tremendous concern and unexplainable support.

To Usman Suleiman Lawal,

For the true friendship and concern.

To the memory of Hafiz Ibrahim Abdullah,

For a sunset at mid-day and the unfinished journey.

To humanity in general.

ACKNOWLEDGMENT

Praise and Glory be to the Almighty, the Supreme and the Most High, for the guidance, strength, and the spirit of persistence bestowed upon me throughout the assignment to achieve this far. I thank Him for the determination to learn, and the strong desire to acquire more and more.

Quintessentially, I would like to express my utmost gratitude to Dr. M.B. Othman of Faculty of Law, A.B.U., Zaria, Audee T. Giwa of Kaduna State University and Mal. Ahmad Maqary, as they encouraged me to go for the MA programme at ABU, Zaria. I also owe similar gratitude to Dr. Lawal Aminu (HOD, NAL, ABU), Suleiman Idris Dabo (Baba Sule), Bashir Dari Danraka and Murtala Mu'azu for their concern and restless efforts to make sure that I get enlisted in the 2005/06 MA admission when I almost lost hope. I sincerely appreciate that.

A special gratitude and appreciation goes to my supervisor, Dr. (Mrs.) T.O. Gani-Ikilama for the kindheartedness, guidance, motherly attitude and patience. I am so grateful for the precious and quality time spent to make the research a standard one. I owe you a great deal of respect and thanks Ma. I would also like to thank my second supervisor, Dr. T.Y. Surakat, for his careful and constructive observations. I am grateful sir. I thank all my MA programme respective lecturers, namely: Dr. (Mrs.) Gani-Ikilama; Prof. Aliyu Mohammed; Prof. J.S. Aliyu; Prof. A.A. Joshua; Dr. Gbenga Ibileye; Dr. 'Dili Ofuokwu. I feel the academic transformations in my person. I thank you sirs.

I earnestly value the team spirit of the 2005/06 MA class. I acknowledge the selfless attitude of Mustafa Ahmed (BUK). He has been so generous, resourceful and a reliable course mate. I condole the class for the loss of Suleiman Baba Jen (Chomsky), (may his gentle soul rest in perfect peace, amen). I thank Momodu Bala; Christie Oke; John Otaru; Dansadau Ibrahim; Shoyemi, Lolade Juliet; Koledade Olamide; Umar Jibril Marafa; Nwafor Hope Ifunanya; Ode Godwin; Naomi Bassey; Sule Lawal; Helen Ishaya Barwa; Tsohonkura, Esky Gus; Banwo Omolora; Manjuk, Peter Ruth; Anamanyi, Ruth; Stella Okolocha; Lawal F.A.; Ann Peter Okpro and Abubakar Dauda. I shall never forget the 'togetherness'spirit, and *Aluta Continua*.

I thank my entire colleagues at the Department of Languages, Nuhu Bamalli Polytechnic, Zaria, notably, Haj. Zainab Mohammed (the HOD during the coursework), Haj. Murja Rilwanu and Mrs. Rodha Ibrahim for the support and encouragement. I appreciate the contributions and moral support of the lifetime friend, Mohammed Aliyu (Al-Adeeb); we started it all and shared all the ambitions right from the childhood. Thanks to my colleagues at NUBAPOLY, Zaria, the likes of Shamsuddeen Mohammed, Aliyu Hussaini, Saminu Isyaku, Tijjani Sidi Musa, Umar Ahmed, Suleiman Idris, Usman Suleiman, Umar Sani Hanwa, Abdulqadir Ja'afaru, Aliyu Ja'afaru (Tafida), and other fellow colleagues for encouragement. I would never underrate the contributions and observations made by Abubakar Buba Luwa, as he we did proof read the work at Safwa, Kingdom of Saudi-Arabia. I respect his intellectual capability. I also thank my good friend, Auwal Mohammed Bauchi (a teacher at Al-Bassam), for rendering his personal laptop at my service to enable me effect all the necessary corrections in my thesis at Sihat, Dammam, Kingdom of Saudi-Arabia. I owe him much. I also thank all my former colleagues

at Dammam, Saudi-Arabia, such as Mal. Abbas Bauchi, Mal. Bukar Maiduguri, Nasiruddeen Abubakar and Aminu Hamisu (Jos), Hakeem Muyiwa and Qosim Bankole (Lagos), Yunus Opatoro and the rest for the good wishes and prayers.

I am greatly indebted to the concerns and selfless efforts, morally, logistically and financially rendered by Mukhtar Y. Adam, Usman Suleiman Kauru, Shamsuddeen Mohammed, Mal. Bala (Chokali), and Hon. Umar Sani Hanwa while I was away in Saudi-Arabia. These gentlemen have been all the way there for me from the day I departed till the day I came back. They helped fixed some issues that nearly got messed-up. I also appreciate the understanding of my current HOD, Mal. Ya'u Usman (Turakin Kauru). I thank Dr. Yahuza Suleiman, Miftahu Yahaya, Sama'ila Yusuf (Anatare), Saeed Ahmad Maqari, Auwal Bello, Late Hafiz Ibrahim and Mal. Bashir Ghana for supports and prayers. I would like to thank the Media and Entertainment Studios, Zaria, particularly, its CEO, Mal.Umar Maikudi (Cashman), for his concern, advice and support. I also appreciate the endurance of his typist, Chris, for the long hours spent to see the entire work retype-set in a very urgent situation due to the corruption of the previous typesetting in another system.

I remain ever gratitude and indebted to my intellectual mother, Al-Azhar University, Cairo, Egypt. The citadel of learning, whom without I would not have been liberated from the chains of academic illiteracy and narrow mindedness to see the light of true knowledge, intellectuality and readiness to face any possible academic challenge in life.

To thee, I remain loyal and proud

The cradle of knowledge, wisdom and civilization;

The springhead from which I satisfy,

My inborn thirst for knowledge and wisdom.

I value the intellectual impacts in me made by my former professors at the university mainly Prof. Wagdy Fishawy, Prof. Abdul'azeem Suwailim, Prof. Kamara, Dr. Sa'ad Mendeisha, Dr. Ahmed Salah, Dr. Ahmed Helal etc. My sincere regards goes to all former Azharites home and abroad. I appreciate their supports then and now. I thank my external examiner, Prof. (Mrs.) Okwudishu, for accepting to go through my work despite the little time she had to do that. I am grateful for the tolerance and understanding during the examination. Thank you Ma.

At this juncture, I would like to express much gratitude to the Almighty Allah (SWT) for the emergence of the love of my life, Aisha Lawal Ibrahim, into my system. She came to uplift my spirit towards accomplishing this project at a point when I was intellectually and psychologically sabotaged. I remain loyal and grateful to you darling!

I also thank the members of her family. In conclusion; I am appreciative to my parents and the entire members of my family for their prayers and support. Much thanks to every person, in any way, to see me successful through this assignment. I am grateful. May Almighty Allah (SWT) reward them all, amen.

TANIMU, AHMED JIBRIL

ABSTRACT

This research work discusses the sociolinguistic phenomenon of borrowing among languages whenever they come into contact. It provides an insight into the notion of language borrowing and how it affects the vocabulary build-up of a given language. This research investigates the roots of some English words of Arabic origin and how they made their way into the stock of the English vocabulary. The study elaborates the meaning of language borrowing, its implications, reasons, the role it plays in vocabulary build-up, etc. It also discusses the nature of the relationship between the English language and Arabic and how they came into contact. The research work is archival. The researcher explains how he went about collecting the data that would be sampled, presented and analyzed later, and the techniques applied in the data collection and analysis. The research presents the data collected and analyzes it by putting the data in tables. This tabulation categorizes the meanings, routes, the nature of borrowing, and the approximate time of the appearance of some of these loanwords in the English vocabulary. The raw data of this research comprises a list of Arabic loanwords in the English language. The findings of the investigation show how the English and Arabic languages came into contact, and how Arabic words influenced the English vocabulary, and it also indicates the major fields of specialization from which most of the borrowed words originated. It also examines the levels to which most of these loanwords got assimilated into the borrowing language. It is generally an etymological analysis of some Arabic originated words that became part of the English vocabulary today.

TABLE OF CONTENTS

COVER PAGE	I
TITLE PAGE	II
DECLARATION	III
CERTIFICATION	IV
DEDICATION	V
ACKNOWLEDGEMENT	VI-IX
ABSTRACT	X
TABLE OF CONTENTS	XI-IV
1.0 CHAPTER ONE – INTRODUCTION	1
1.1 Background to the Study	1
1.1.1The English Language	3
1.2 Statement of the Problem	5
1.3 Aims and Objectives	5
1.4 Research Questions	6
1.5 Scope and Limitation	6
1.6 Significance of the Study	7
2.0 CHAPTER TWO - REVIEW OF LITERATURE	8
2.1 Introduction	8
2.2 The Linguistic Concept of Borrowing	8

2.2.1 Borrowing and Contact 10

2.2.2 The Interference Phenomenon 11

2.2.3 Interference and Loanwords 13

2.2.4 Direct and Indirect Borrowing 14

2.2.5 Borrowing and Phonology 16

2.2.6 Assimilation and Dissimilation 17

2.2.7 The Law of Sound Change 18

2.2.8TheSolution 20

2.2.9 Reasons for Linguistic Borrowing 21

2.2.10 Phonological Adaptation of Borrowed words 25

2.3 The Linguistic Concept of Etymology 26

2.4 Genetic Classification of World Languages 27

2.5 The English Language 30

2.5.1 The Speakers of Middle English 31

2.5.2 The Speakers of Modern English 32

2.5.3 The Vocabulary of English (Past) 34

2.5.4 The Vocabulary of Present English 36

2.5.6 The English Language and Borrowing 37

2.6 The Arabic Language 39

2.6.1 The Arabs 42

2.6.2 The Speakers of Arabic Language 43

2.6.3 The Vocabulary of Arabic Language 44

2.6.4 Arabic as a Language of Science 47

2.7 Borrowing from Arabic into English 49

2.8 Theoretical Framework 51

3.0 CHAPTER THREE – METHODOLOGY 53

3.1 Introduction 53

3.2Sources of Data 53

3.3RawData 54

3.4 Procedure for Data Collection 55

3.5 Procedure for Data Interpretation and Analysis 55

3.6 Sampling 56

4.0 CHAPTER FOUR – DATA PRESENTATION AND ANALYSIS

4.1 Introduction 57

4.2 Adapted Mathematical/Chemistry Terms 58

4.2.1 Adaptation in Astronomy 60

4.2.2 Adaptation of some Finery Terms 61

4.2.3 Adaptation of Sailing Terms 62

4.2.4 Adaptation of Horsemanship Terms 63

4.2.5 Other Technical Words 64

4.2.6 Categorization of the Loanwords 65

4.2.7 Interpretative Tables of the Arabic Loanwords 66

5.0 CHAPTER FIVE – SUMMARY, CONCLUSION AND RECOMMENDATION 84

5.1 Introduction 84

5.2 Summary of Findings 84

5.3 Conclusion 88

5.4 Recommendations 91

References 93

Web References 99

Appendix 101

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background to the Study

Language, according to the *Encyclopaedia Wikipedia* (2008), is a dynamic set of visual, auditory, or tactile symbol of communication and the elements used to manipulate them. Language can also refer to the use of such systems as a general phenomenon. Strictly speaking, language is considered to be an exclusively human mode of communication. It is the principal mechanism available to human beings to create and maintain social ramifications in the world. The *Encyclopaedia Encarta* (2002) cites that, language is the communication among human beings that is characterized by the use of arbitrary spoken or written symbols with agreed-upon meanings. More broadly, language may be defined as communication in general; it is regarded by some linguists as a form of knowledge, that is, of thought or cognition.

Language is the principal means of the expression of our subjective characters and interests, and for the realization of our common humanity. The *Encyclopaedia Wikipedia* (2008) adds that, although other animals make use of quite sophisticated communicative systems, sometimes casually referred to as animal language, none of these are known to make use of all the properties that linguists use to define language. It further explains that, human languages are usually referred to

as natural languages. A common progression for natural languages is that they are considered to be first spoken, and then written, and then an understanding and explanation of their grammar is attempted. Whorf (1956) observes that, language is the best show man puts on. Other creatures have developed rough communication systems, but no true language. He categorizes that, language is cardinal in rearing human young, in organizing human communities, in handing down the culture from generation to generation.

Natural languages gain their wealth of vocabulary through various channels. Likewise, different factors play very significant roles in terms of contributing and developing the stock of vocabularies of these languages gradually. Fromkin and Rodman and Hyams (2003: 512) state that, 'borrowing words from other languages is an important source of new words'. It is a universal conception that richness in vocabulary of a language depends on its ability to encode and express satisfactorily, almost all the linguistic needs of its users, within the vocabulary of that language. Moreover, since there are no two groups of people that will ever have identical communication needs, each language is considered, absolutely, unique. And this uniqueness manifests in all other linguistic components of that language.

1.1.1 The English Language

Regarding the notion of inter language use of vocabulary, among all the tongues that descended from Indo-European family of languages, English has had the highest number of contacts (Potter, 1950). Having the largest vocabulary, English has become the world's richest language due to the massive contributions made by other languages to its stock of lexicon. These inter language transactions gave rise to the emergence of different varieties and dialects. English language has borrowed from many languages such as Latin, French, Spanish, Hebrew, Hungarian, Malay, some languages of Africa and Brazil, and also from Arabic, which is the focus of this study. Moreover, the language has assimilated these heterogeneous elements so successfully that only a study of this nature can reveal their origins. The cosmopolitan nature of English is an undoubted asset to it, hence the ability of the language to attain such wide international use.

At this point, the very justification of the discussion above concerning the external influences that affected and enriched the vocabulary build-up of English language, lies, systematically, in the notion of inter language borrowing. The process is labeled 'borrowing', that is, the taking over of words from other languages. Such a process occurs normally whenever speakers of more than one language interact

for a period. By this implication, Arabic language is one of the Semitic languages with which interacted and from which it has borrowed heavily. Arab-Islamic civilization was at its height during the Middle-Ages and for 500 years or so, Arabic was the language of learning, culture and intellectual progress. Arab scholars, scientists, physicians and mathematicians made great advances in learning, which were then passed on to the Western Europe via Islamic universities in Spain.

Besides, there were two other points from which Arab influences spread to Europe: Sicily, after its conquest and Arabization, and the Middle-East, by way of the Crusades. As in Spain, the Sicilians borrowed many words from their conquerors, and the crusaders brought back to the Europe of the Dark-Ages many new products, ideas, and words borrowed from Arabic. The European languages, among them English, were enriched by the newly acquired vocabulary of the returning crusaders, including a good number of Arabic words in all fields of human activity.

In the ensuing years, Arabic words began to flow into English through intermediate languages such as French and Portuguese. Later, from the 18th to the 20th centuries, when Britain expanded its empire to the four corners of the world, a variety of Arabic words entered English by way of Africa, the Middle-East and the Indian subcontinent. Even after colonialism disappeared, the inflow of Arabic words into English has continued.

1.2 Statement of the Problem

English language is a member of the Indo-European family of languages. Considering its linguistic and geographical domain, many people would expect it to borrow, principally, from its kindred such as Spanish, Dutch, Latin, French and many other European languages.

On the other hand, many people may not expect English to have borrowed from Arabic language. This is for the fact that Arabic language is spoken within an environment that shares no demographic boundary with England. That is to say, any possible linguistic interaction or influence would not normally be anticipated between the two peoples and their languages. Is this supposition true? Does English, indeed, have words of Arabic origin?

1.3 Aims and Objectives

The purpose of this research is to investigate the notion of 'borrowing' and its implications. This would be achieved as follows:

i. Find out how 'borrowing' occurs and how it succeeds in enriching the vocabulary of the 'borrowing language'.

ii. Discuss the linguistic interaction phenomenon and the fact that the English language borrowed from the Arabic language when the two languages came into contact.

iii. Investigate some of the English words that are, mostly, in use and were originally borrowed from the Arabic language.

iv. Elaborate the stages as well as some 'transformations' undergone by these words during the process of borrowing.

1.4 Research Questions

To justify the relevance of this study, there is a need to state some research questions. These questions highlight some of the areas that would be covered in the study. The research questions also serve as the basis for the conclusion that would be made later. The research questions are as follows:

a. What is borrowing and what are the implications of 'borrowing'?
b. What is the significance of the role played by 'borrowing' in the vocabulary build-up of a language?
c. What is the nature of the relationship between English language and Arabic?
d. What are the major fields from which most of the 'borrowed words' originated?
e. To what extent has the Arabic language influenced and enriched the English vocabulary?

1.5 Scope and Limitation

This research work is concerned with the study of words that came into English language from an Arabic origin. The study is limited only to lexical items, i.e. English words of Arabic origin. In other words, this

study will discuss only English words of Arabic origin and not English words of foreign origin in general.

1.6 Significance of the Study

This research work provides an insight into the discussion of language relationship with special focus on the notion of 'borrowing'. It takes the English-Arabic relationship as a case study for the investigation. This study aims at enlightening and contributing some information on Arabic-English borrowing. The work aims at sensitizing the users of English on the links between English language and Arabic because many people may not anticipate the links. Moreover, the research will be of some benefit to students and users of the both languages and, particularly, students that carry out researches in applied and comparative linguistics. It will also be of some importance to many students that undergo academic programmes in Arabic language in some Nigerian universities, and still many of them are not aware of this kind of relationship between English language and Arabic.

Gleason (1961:446) defines linguistic borrowing as 'the copying of linguistic items from speakers of another speech form', but Spencer (1971) classifies loanwords as 'innovations' which cannot be accounted for in terms of inheritance and which at the same time are systematically related to a donor language, elements from another language or dialect by contact or imitation. On the other hand, Jackson and Amvela (2000) argue that there is a sense in which neither term - that is, 'borrowing' nor 'loan' is really appropriate, on the ground that the receiving language never returns the 'borrowed' or 'loaned' words. Haugen (1972) supports the view when he says that, one might as well call it stealing since the owner is deprived of anything and feels no urge to recover his goods. He further explains that, the process, instead, may therefore be termed as 'adoption' since the speaker does adopt elements from a second language into his own.

Hartman and Stork (1972) and Crystal (1999) share a similar view pertaining to the notion of borrowing when they posit that linguistic borrowing is nothing but the introduction of a word or element into a language from another language, or dialect by, contact or imitation. To Fromkin and Rodman and Hyams (2003), borrowing occurs when one language adds a word or morpheme from another language to its own lexicon. This assertion dismisses the notion that regards linguistic borrowing as a sort of 'copying' as Gleason (1961) maintains. It also goes

contrary to the assumption that the process is more of 'stealing' of linguistic items as Haugen (1972) argues.

2.2.1 Borrowing and Contact

Over seventy years ago, Serjeantson (1935), realized that, the adoption of foreign words in any dialect may come about in different ways, and the extent to which foreign elements become neutralized varies considerably. She further explains that, contact between peoples of alien speech may be of several kinds; they may meet for instance through conquest, through colonization, through trade, or through literature.

The statement above is in line with the assumption of Hartman and Stork (1972) who see linguistic borrowing as introduction into a language, elements from another language or dialect by contact or imitation. *Encyclopedia Wikipedia* (2007) states that, 'when speakers of different languages interact closely, it is typical for their languages to influence each other'. It further adds that, 'languages normally develop by gradually accumulating internal differences until one parent language splits into daughter languages'. It finalizes that, 'language contact can also lead to the development of new languages when people without a common language interact closely, developing a pidgin, which may eventually become a full fledged Creole language through the process of creolization.

In support of the arguments above, Serjeantson (1935:1-2) claims that:

> When one nation subdues another which speaks a different language, the conquerors, if their object has been political power rather than settlement, may constitute an authority, or ruling class, which is in point of view of numbers much in the minority compared with the whole body of the conquered people. In a case like this, it is usually the native language that survives, though the incoming dialect will very probably transfer to the native vocabulary words which express its own method of government, and other cultural words[2].

Kemmer (2004) in www.ruf.rice.edu./~kemmer/Words/loanwords.html categorizes that, the longer a borrowed word has been in a language, and the more frequently it is used, the more it resembles the native words of the language.

2.2.2 The Interference Phenomenon

According to linguists, two or more languages are said to be in contact if used alternatively, by the same speakers. Uriel (1964), in support of this, restricts the use of the term 'language contact' to the alternative use of two or more languages by the same person.

He further adds that, instances of deviation from the norms of either language which occur in speakers are as a result of their familiarity with more than one language is referred to as 'interference phenomenon'. According to him, the term 'interference' is the arrangement of patterns that result from the introduction of foreign elements into the structural

domains of a language. He concludes that, such elements include the bulk of phonemic system, a large part of the morphology and syntax and some areas of the vocabulary.

In the same vein, Hartman and Stork (1972) share almost the same view with Uriel (1964) when they posit that 'interference' is the error made by carrying over the speech habits of one native language or dialect into a second language or dialect. They further explain that, 'interference' can, therefore, manifest through various forms such as bilingualism, relexification, borrowing, code-switching, code-mixing and perhaps language death. That is to say, there are always some consequences for an 'interference' phenomenon which may turn to be either positive or negative in nature. Uriel (1964) states that, any enrichment or impoverishment of a system involves necessarily the reorganization of all the old distinctive oppositions of the system. It becomes clear from this statement that in an interference phenomenon, while some languages are enriched as their structure is recognized and their vocabulary increased, some others are impoverished.

As the argument on 'interference' continues, Trudgil (1966) is of the opinion that, only a relatively few languages may be enriched and remain so, because they will spread across the world, diffuse and split into separate languages. A good example of an impoverished language, according to Trudgil (1966), is Latin which split into French, Spanish and

Italian, etc. He further adds that, as a result of this some varieties of English differ quite greatly from one another. Trudgil (1966) further declares, 'I am sorry if any language is lost because languages are the pedigree of nations'.

Trudgil's concern becomes normal when he further states that many people today worry about endangered species in the biological world where the figures of loss are felt to be much but they have less concern about the loss of languages. He adds that, the massive disappearance of so many languages represents the irretrievable loss of diverse and interesting intellectual wealth, the priceless product of human mental industry. Chase in Whorf (1956) suggests that, research is needed to discover the world view of many unexplored languages, some now in danger of extinction. He further projects that; somewhere along the line it may be possible to develop a real international language. Someday all peoples will use language at capacity, and so think much straighter than we now do. In sharing a similar concern, Abdurrashid (2007) opines that, probably by the year 2100 almost half of the languages or dialects spoken in Nigeria will go into oblivion with the average loss of at least one language every twelve years. This is very alarming!

2.2.3 Interference and Loanwords

It is important to note that whether the consequences of an interference phenomenon is for enrichment or impoverishment, the issue of loanwords

remains a feature of all languages. Humboldt in Robins (1987) emphasizes that the issue of loanwords has always been present in the history of languages. This is because it has been age old.

In support of this notion Fromkin and Rodman (1978) assert that, loans from other languages are an important source of new words and the lexicon of any language can be divided into 'native' and 'non-native' words. A 'native' word is one whose history or etymology can be traced back to the earliest known stages of the language, while 'non-native' words are loans from other languages. Serjeantson (1935) realizes that, 'sometimes, however, loanwords will come into a language from a written source; in this case they usually pass first into the written language, and thence may or may not pass into the spoken language. Moreover, Serjeantson (1935:5) further adds that:

> It happens frequently in the course of the history of our language that a word is borrowed more than once from the same source (or from developments of this source), perhaps once as a popular word and again as a learned or technical one[3].

2.2.4 Direct and Indirect Borrowing

Fromkin and Rodman and Hyams (2003) state that, a language may borrow a word directly or indirectly. They explain that, a direct borrowing means that, the borrowed item is a native word in the language from which it is borrowed. For example, *feast* was borrowed directly from French and can be traced back to Latin *festum*. On the other hand,

the word *algebra* was borrowed from Spanish, which in turn had borrowed from Arabic. They conclude that, *algebra* was indirectly borrowed from Arabic, with Spanish as an intermediary.

According to Jackson and Amvela (2000), a direct borrowing occurs when the speakers of the recipient language adopted loanwords that are native items in the donor language directly (i.e. *anchora* from Latin origin to the English *anchor* etc). Sheard (1954:265) claims that:

> Not few words have entered our language as a direct result of the crusades. Before the religious expeditions carried men from all Western Europe to the Holy Land, contact with eastern countries had for long been indirect, through the rich merchandise, jewels, costly materials, spices, and rich dyes, rather than with the peoples themselves, but the gulf was once more bridged when the liberating hosts made their way eastwards[4].

Serjeantson (1935) cites that, some words have entered English, not by direct contact with the language which is their source, but indirectly, through an intervening language. She further explains that, in this way many of the earlier Italian loans came to us through French, the Italian of the Renaissance having reached France first, and thence having passed-on to us. She concludes that, 'in this way, too, the earliest loan words from the east have come to us through Latin, many of them having already passed through Greek before reaching Latin.

Moreover, Serjeantson (ibid: 4) claims that:

> In more modern times it is science rather than literature that has been responsible for the

> introduction of words of a learned type, and English dictionaries, of a general character as well as purely scientific, contain hundreds of words formed directly from Greek or Latin elements, which are never used by the ordinary speaker and may never be seen or heard by him[5].

2.2.5 Borrowing and Phonology

Fromkin and Rodman and Hyams (2003) assert that, the pronunciation of the borrowed item is often altered to fit the phonological rules of the borrowing language. According to Serjeantson (1935), when a foreign word is borrowed, it may or may not retain its original pronunciation in the adopting language. She argues that, if each of its sounds already exists in the latter, it will probably be adopted in a pretty accurate form; if, however, some of its sounds are alien to the adopting language, each of these will be replaced by the nearest native sound. She adds that, even if some speakers are familiar with, and can pronounce the dialect from which it comes; their pronunciation will not be generally adopted.

Regarding the assimilation of the loanwords in the recipient language, Serjeantson (ibid: 8) once again claims that, 'once a word has become perfectly assimilated in the spoken language, each of its sounds will follow all the fortunes of that sound in the adopting language'. She goes further to cite that, 'French ' ʒ̄ ' and ' ĕ ' for example, borrowed in the Middle-English period, underwent the same developments as the English ' ſ̄ ' and ' ē ' of that period, the former becoming[ɹi]as in Present-Day English *line, fine*, the later '[i]' as in *chief* and *brief*.

2.2.6 Assimilation and Dissimilation

According to the *Merriam-Webster Online Dictionary* (2008), assimilation is the 'change of sound in speech so that it becomes identical with or similar to a neighbouring sound'. Also, *Webster's New World College Dictionary* (2005), defines assimilation as 'a process in which a sound, influenced by a neighbouring sound, tends to become like it in articulation.

Steinberg (2006) indicates in www.wikipedia.org/wiki/assimilation that, to check for assimilation and dissimilation, identify the features (place and manner of articulation, voicing, nasalization, tongue position, tenseness, etc.) for the sounds that are involved in the change. If only one feature has changed (say, from a *voiceless* velar stop to a *voiced* velar stop), assimilation or dissimilation is a good bet. Look at the sounds around the affected sound. If the change of feature in the affected sound makes the new sound closer to the features of the sounds around it, a sort of assimilation is attained here. If the change of feature makes the new sound farther away from the features of the sounds around it, a dissimilation is realized. He further exemplifies as thus, in

"turtur" (Latin) → "turtle" (English),

an "r" becomes "l," so a voiced *palatal* liquid becomes a voiced *alveolar* liquid. Since only one feature has changed and there is another voiced

palatal liquid in the word, we probably have dissimilation, a move away from a nearby sound. Similarly, in

/amika/ (Latin) → /amiga/ (Spanish),

"k" becomes "g," so a *voiceless* velar stop becomes a *voiced* velar stop. Since only one feature has changed and the sounds around the "k" (vowels) are both voiced, we probably have assimilation, a move closer to surrounding sounds.

2.2.7 The Law of Sound Change

According to Wikipedia (2006), sound change includes any process of language change that affects pronunciation (phonetic change), or sound system structures (phonological change). Sound change can consist of the replacement of one speech sound (or, more generally, one phonetic feature) by another, the complete loss of the affected sound, and (rarely) even the introduction of a new sound in a place where there previously was none. Sound changes can be environmentally conditioned, meaning that the change in question only occurs in a defined sound environment, whereas in other environments the same speech sound is not affected by the change.

Sound change is assumed to be usually *regular*, which means that it is expected to apply mechanically whenever its structural condition is

met, irrespective of any non-phonological factors (such as the meaning of the words affected). On the other hand, sound changes can sometimes be *sporadic*, affecting only one particular word or a few words, without any seeming regularity.

Of regular sound changes, the somewhat hyperbolic term sound law is also sometimes used. This term was introduced by the Neogrammarian School in the 19th century and is still commonly applied to some historically important sound changes, such as Grimm's Law. While real-world sound changes often admit exceptions (for a variety of known reasons, and sometimes without a known reason), the expectation of their regularity or "exceptionalnesses" is of great heuristic value, since it allows historical linguists to define the notion of regular correspondence.

Each sound change is limited in space and time. It means it functions within a specified area (only in some dialects) and within a specified period of time. These limitations are some of the reasons for which some scholars refuse using the term "sound law" (asserting that laws should not have such spatial and temporal limitations) and replace it with phonetic rule.

Wikipedia (ibid) states that, Verner's law, stated by Karl Verner (1846-1896) in 1875, describes a historical sound change in the Proto-Germanic language whereby voiceless fricatives **f*, **þ*, **s* and **x*, when immediately following an unstressed syllable in When Grimm's law was discovered, a strange irregularity was spotted in its operation. The Proto-Indo-European (PIE) voiceless stops **p*, **t* and **k* should have changed into Proto-Germanic **f*, **þ* (dental fricative) and **x* (velar fricative), according to Grimm's Law. Indeed, that was known to be the usual development. However, there appeared to be a large set of words in which the agreement of Latin, Greek, Sanskrit, Baltic, Slavic etc. guaranteed **p*, **t* or **k*, and yet the Germanic reflex was a voiced stop (**b*, **d* or **g*).At first, irregularities did not cause concern for scholars since there were many examples of the regular outcome. Increasingly, however, it became the ambition of linguists to formulate general and *exceptionalness* rules of sound change that would account for all the data (or as close to the ideal as possible), not merely for a well-behaved subset of it.

2.2.8 The Solution

Wikipedia (ibid) concludes that, Karl Vamer (1846-1896), was the first scholar to note the factor governing the distribution of the two outcomes. He observed that the apparently unexpected voicing of voiceless stops

occurred if they were non-word-initial and if the vowel preceding them carried no stress in Proto-Indo-European (PIE). The original location of stress was often retained in Greek and early Sanskrit, though in Germanic stress eventually became fixed on the initial (root) syllable of all words.

2.2.9 Reasons for Linguistic Borrowing

There are so many factors responsible for linguistic borrowing. These factors are mostly associated with contact situations. Bamgbose (1995) asserts that, languages in contact, naturally, influence each other in so many ways and the commonest and best known of these is 'borrowing' which is commonly restricted to vocabulary or lexical items. He adds that, in most cases, if the contact situation is a harmonious one, the substrate culture may become bilingual giving rise to the need to borrow concepts and aspects of culture of the superior language.

As he further argues, Bamgbose (1995) explains that, although borrowing is usually mutual, in the Nigerian languages contact, the traffic is almost one way, that from English into Nigerian languages. This is apparent for the reason that English speaking nations are mostly associated with the advances in technology, industrialization, education, military prowess, high standard of living and so on. However, he further clarifies that, not withstanding, these are some borrowing from Nigerian languages into the English, or at least, into the Nigerian brand of English. Examples are expressions such as *kia kia bus, tokumbo cars* etc.

Once more on the issue of contact and the prevailing of the superior language over the receiving language and the need for borrowing, Serjeantson (1935:2) states that:

> A different set of circumstances arise when the invasion is for the purpose of settlement or colonization rather than merely for the sake of political power. If the newcomers arrive in such numbers as to form a majority over the native speakers, and in such military or political strength as to acquire complete control over these, or dispossess them, the dialect of the conquerors or colonists will have the upper hand from the start, wherever they establish themselves. They will, however, adopt from the natives whom they displace words which denote native products, etc, and occasionally native customs, which may have been unfamiliar before[6].

At this point, the researcher supports the argument raised by Bamgbose (1995) concerning the superiority of the donor languages when coming into contact with the recipient languages in terms of borrowing. The so-called superior influence of the super stratum languages, likewise, manifests during the formation of various pidgins such as the overwhelming dominance of Arabic language on Hausa and Swahili in Africa, as well as English, French and Spanish on various pidgins in the Caribbean. Some factors responsible for linguistic borrowing are discussed under the following headings: -

(i)Bilingualism

Haugen (1972) states that, when a person is efficient in two languages, he tends to borrow words from one language into the other. According to

Awoniyi (1982), the unilingual simply accept the new words in their vocabulary and become agents in the diffusion of the words.

In line with the same argument, Bamgbose (1995) contributes that, such borrowings become the properties of the receiving language as whole and not just that of the person who introduces it. That is to say, borrowing of lexical items across language boundaries may be said to be the result of bilingualism on the part of those who do the borrowing.

(ii) Need for New Designations

One of the factors which is a universal reason for linguistic borrowing is the need to designate new things, persons, places and concepts that are present only in one of the languages involved. Ajolore and Afolayan (1982) emphasize this assumption when they state that, the commonest reason for linguistic borrowing is when a language needs to find names for new people, places, objects, ideas, notions and concepts which it has come into contact with.

In the same vein, Awoniyi (1982:20) opines that, 'the importance of Western technology brings about borrowing of suitable words'. Samuels (1972) is of the view that whenever there is a vacant slot for the word in the receiving language, the usual result is that the language receives a greater number of loanwords. Uriel (1964) describes the lexical borrowing of this type as a result of the fact that using an already made designation is more economical than describing things afresh. On this

point, the researcher disagrees with Uriel (1964) for the fact that not all languages do prefer using an already made designation. The issue is that, most of the languages that share some closer phonological features with the donor languages do accept the already made borrowed words, while others prefer coining what suits their local phonology from the original borrowed items.

(iii) Clash of Homonyms

Uriel (1964) is of the view that a word may be borrowed to resolve the clash of homonyms. He cites some examples of the words *carum* for *cart* and *carnem* for *meat* which are alleged that because of the clash between them. The Vosges Pathoise borrowed *voiture* for *cart* and *viande* for *meat* from French. Likewise, Samuels (1972) shares the similar view with Uriel (1964) when he asserts that words may be borrowed to clarify ambiguity and limitations as a result of polysemy or homonymy.

(iv) Need for Euphemism

Brook (1979) cites that, for some imaginary sins which have been a subject of reproof in the past, the use of loanwords would be welcomed instead of words of native origin. Therefore, the need for euphemism is another factor that could be responsible for linguistic borrowing.

(v) Need for Differentiation

According to Uriel (1964), a bilingual may feel that some of his semantic interpretations are insufficient when compared with the other language or

languages to which he is exposed. He gives an example that the Italian dialects spoken in Switzerland are said to have gotten along with a single word *corona* to denote *wreath* and *crown*. Eventually, as a result of their contact with Germans, they felt the need to differentiate and then borrowed *kranz* for *wreath*, while retaining *corona* for *crown*.

(vi) Social Values

The symbolic association of the source language in a contact situation with social values plays an important role in psyching the bilinguals up to borrow lexical items from the source. That is to say, by symbolic association, it is meant that if one language is endowed with prestige, a bilingual is likely to use identifiable loanwords from it as a means of displaying the social status which knowledge of it symbolizes. This is evident in learned borrowing of designations for concepts with excellent names in their original languages.

2.2.10 Phonological Adaptation of Borrowed Words

According to Nelson (1967), as soon as borrowed words are taken-up by monolinguals, their sounds are adapted to the sound system of the host language. He further argues that, borrowed words may be reshaped by the borrowers as a result of the regular sound changes that influence the whole vocabulary to the extent that only the trained etymologist can perceive their original source.

In support of the assumption above, Hartmann and Stork (1972) are of the opinion suggesting that sometimes such loanwords mirror exactly the phonemes of the original language, but sometimes they are adapted to fit the phonemic and morphemic patterns of the host language. According to them, the most common type of borrowing is that of vocabulary items. This view is harnessed by Bamgbose (1995) when he emphasizes that in a contact situation; the commonest borrowing is restricted to vocabulary in lexical items.

Essentially, the motivation for borrowing is either that a word was previously unfamiliar to speakers of the borrowing language or that even though the borrowing language has familiar words/expressions, the source language is relatively more prestigious than the borrowing language in that area of vocabulary. As such, the forms of the borrowed words/expressions are usually adapted to the phonology of the borrowing language. This phenomenon is evident in some of the English words borrowed by other languages such as Hausa word *dimokradiyya* for the English *democracy*; Igbo *ichafu* for the English *fence* which is derived from the Greek word *fense*.

2.3 The Linguistic Concept of Etymology

According to the *Merriam-Webster Online Dictionary* (2008), etymology is the history of a linguistic form (as a word) shown by tracing its development since its earliest recorded occurrence in the language when

it is found, by tracing its transmission from one language to another, by analyzing it into its component parts, by identifying its cognate in other languages, or by tracing it and its cognates to a common ancestral form in an ancestral language.

On the other hand, the *Longman Dictionary of Contemporary English* (2007: 533) simply defines etymology as 'the study of the origins, history, and changing meanings of words' or 'a description of the history of a word'.

2.4 Genetic Classification of World Languages

The *Encyclopaedia Encarta* (2002) claims that, spoken-gestured-signalled communication involves the same process for all humans, and any human language can convey any human thought; nevertheless, the actual languages spoken in the world are numerous, and they differ vastly in their sound systems and grammatical structures. Jones (1997) states in www.mit.edu/~ejhanna/language/genelang.html that, the beginnings of the serious classification of languages pretty much began with Indo-European, although even before that, there had been works on other language groups.

He further compared lists of the same words in Arabic, Hebrew, Sanskrit (an ancient language of India and Hinduism), and Arestan (old-Persian, ancestor to the language of the Germanic tribes who sacked Rome). Old-Irish, and Turkish. Jones did nothing more than compare

words in the languages, but through this, discovered that, except for Arabic and Hebrew (which are related to each other), and Turkish, all the languages were related to each other.

He explains that, Indo-European today is very well accepted – virtually no one doubts its existence – yet the methods which found this family are the very methods that today are criticized. This happened because of what happened with the study of Indo-European in the 19th century. After the Indo-European was discovered, many people started studying the languages, and began finding regularities in the differences between words in the languages. He concludes that, later still, they started reconstructing Proto-Indo-European, the language that gave rise to all the Indo-European languages since Indo-European had already been discovered, and no one needed to classify the languages. They began to think that classifying languages involved reconstructing them, while reconstructing is really something that should be done after languages have been compared and classified.

According to the *Encyclopaedia Encarta* (2002), even though two languages form words or organize sentence elements in the same way, they are not necessarily related to each other. To establish relationships among languages is to study their genealogy and classify them genetically. It clarifies that, unlike a typological classification, a genetic classification involves comparing the sound and meaning units of

different languages in order to show common parentage. It adds that, like family resemblances among people, shared genetic resemblances among related languages do not depend on where the languages are spoken or when they existed. Members of a language family have a historical connection with one another and descend in common from a single ancestor.

It further classifies that, language family trees show the relationship among languages; the oldest traceable ancestor language is shown at the top of the tree, and the bottom branches show the distance of relationship among current living members of the family. It concludes that, related languages are alike in that their grammatical elements and vocabulary show regular correspondences in both sound and meaning. For example, the English word *fish* corresponds to Latin *piscis*, and English *father* to Latin *pater*. The English and Latin words are cognates, that is, genetically the same. Where English has *f*, Latin has *p*; English *th* corresponds to Latin *t*; and so forth.

Whorf (1956) suggests that, Indo-European languages can be roughly calibrated – English, French, German, Russian, Latin, Greek, and the rest; but when it comes to Chinese, Maya, and Hopi, calibration, says Whorf, is structurally difficult if not impossible. Speakers of Chinese dissect nature and the universe differently from Western speakers. A still

different dissection is made by various groups of American Indians, Africans, and the speakers of many other tongues.

2.5 The English Language

The *Collins World Encyclopedia* (2005) states that, English language is a member of the Germanic branch of the Indo-European language family. It is traditionally described as having passed through four major stages over about 1,500 years: Old-English or Anglo-Saxon (c. 500-1050), rooted in the dialects of invading settlers (Jutes, Saxons, Angels, and Frisians); Middle-English (c. 1050-1550), influenced by Norman French after the Conquest of 1066 and by ecclesiastical Latin; Early Modern-English (c. 1550-1700), including a standardization of the diverse influences of Middle-English; and Late Modern-English (c. 1700 onwards), including in particular the development and spread of current Standard English.

It further explains that, through extensive exploration, colonization, and trade, English spread worldwide from the 17th century onwards and remains the most important international language of trade and technology. It concludes that, it is used in many variations, for example, British, American, Canadian, West-Indian, Indian, Singaporean, and Nigerian English, and many pidgins and creoles. According to the *Encyclopedia Encarta* (2007), English is the:

> Primary language of the majority of people in the United Kingdom, the United States, Canada, Australia, New-Zealand, other former colonies of Britain, and territories of the United States. It is

> also an official or semiofficial language of many countries with a colonial past, such as India, Nigeria and Pakistan. Even in countries where English is not a primary or official language, it is taught as a foreign language and used as the language of technology and diplomacy. English is spoken and by more people than any other language except Chinese[7].

Crystal (1999) adds that, English is a Germanic language which has come to be spoken worldwide by a large and ever increasing number of people – 1,000,000,000 (1 billion) by a conservative estimate, 1, 500, 000,000 (1.5 billion) by a liberal estimate.

2.5.1 The Speakers of Middle English

The *Encyclopedia Encarta* (2007) states that, the English language spread as Britain expanded its colonial empire from the 1600s on and established legal, military, and educational system in many countries along English lines. It is in line with this assertion that Potter (1960:30-31) approximates that:

> The population of England had probably reached four millions by the first half of the fourteenth century, but during Chaucer's lifetime these four millions were reduced to two by the mortal ravages of the bubonic plague. In his own day, Shakespeare addressed a potential audience of only five and half millions. English was then fifth among the languages of Europe, and not long afterwards, by the time of Napoleon, it had sunk to sixth place in consequence of the rise of Russian, which then vied with German for second place after French, the order then being: French 32 millions; Russian 31; German 30; Spanish 26; Italian 25; and English 20. Already, however, while holding sixth place in Europe, English had

> assumed a high position outside it during the era of vigorous expansion in the eighteenth century. It goes without saying that the secession of the thirteen New-England colonies made no difference at all to the sum total of speakers of English. Soon after the fall of Napoleon, English surpassed French as the first language in the western world[8].

According to Potter (1950), it was in the seventeenth century and more particularly within the lifetime of Dryden (1631-1700), that the English language may be said to have attained full maturity. He claims that, all those complex changes and developments, all those adoptions and adaptations which had contributed to the making of English over so many centuries had achieved by the year 1700 a certain balance and equilibrium. He concludes that, it was a very substantial achievement, and if the men of the early eighteenth century were too optimistic and mistook equilibrium for stability, they can scarcely be blamed.

2.5.2 The Speakers of Modern English

According to the *Encyclopedia Encarta* (2007), since the World War II American English has dominated as a world language, largely because of U.S economic and political influence and the advance of technology, especially computing and the internet. It adds that, at the turn of the 21st century, English prevailed as the most widely used language internationally.

Regarding the recent approximate number of the speakers of English, Crystal (1999:104-105) estimates that:

> Some 400,000,000 (four hundred million) use the language as a mother tongue, chiefly in the United States of America (227 million); the United Kingdom (57 million); Canada (20 million); Australia (15 million); New-Zealand (3.4 million); Ireland (3.5 million); and South-Africa (3.6 million). A further 400 million use it as a second language, in such countries as Ghana, Nigeria, Tanzania, Pakistan and the Philippines. English has official status in over 60 countries. At least, 150 million people use English fluently as foreign language, and four or five times this number with some degree of competence. A British Council estimate is of a thousand million people learning English worldwide in the year 2000. In India, china, and most of the countries of Western Europe, the presence of English is noticeable or rapidly growing[9].

In subscription to the issue of dominance and the speakers of English as raised by Crystal (1999), the *Encyclopedia Encarta* (2007) chips in to suggest that, the English language seems set to dominate world communications for some time to come. Although, dominance brings with it a degree of standardization, it is not the case that English is losing its variety, either within countries or across the globe. It further states that, current research suggests that, rather than dividing, differences in vocabulary, grammar, and pronunciation continue to allow people to express multiple identities. It concludes that, the fear of some linguists that mass communications would lead to the death of English dialects appears to be unfounded.

Once more, Crystal (1999:106) solidifies the notion of the wide usage of English when he declares that:

> The language is used widely among the international political, business, academic, and scientific communities. It is often one of the standard varieties (such as British or American), but need not be so, as there may be local forms which reflect features of the speakers' mother tongues. The kind of English used in a meeting between a Nigerian and a Japanese businessman, for example, will contain several different features from that used between an Arab and a Ugandan – though very little study has been made of the nature and extent of this kind of variation[10].

Nevertheless, at the same time as English became a world language, the number of English speakers learning a second language dropped substantially. Even more disturbingly, English was blamed for the 'death' of some minority languages, such as Gaelic and various Australian aboriginal languages. Various measures are needed to protect these smaller languages from disappearing.

2.5.3 The Vocabulary of English (Past)

On the vocabulary of English, Wrenn (1940:33) declares that:

> Of all world languages English probably has the vocabulary which is the most copious, heterogeneous and varied. In it, as it were, there lies fossilized or still showing the signs of the freshness of its assimilation, the whole of English history, external and internal, political and social. All the peoples with whom its speakers have come into contact during the more than thirteen centuries of its growth, whether these contacts have been deep and lasting like those of France and Ancient Rome, or casual like those of Spain or Czechoslovakia, have almost without exception left permanent marks on the vocabulary[11].

In a subscription to the assumption above by Wrenn (1940), Serjeantson (1935:9) posits that:

> The principal languages which have affected the vocabulary of English have been Scandinavian, French, and Latin, the last most of all. Scandinavian words were borrowed most freely between the ninth century and the twelfth, French words during the twelfth, thirteenth, and fourteenth centuries, but Latin words have been making their way into English, throughout almost the whole period of its history, first into the spoken language, later into written English (through religion, literature and science), though this later form of borrowing has given many words also to the spoken language[12].

To justify the statement of Serjeantson (1935) above, Wrenn (1940:34) adds that:

> It is, no doubt, true that such statements might fairly be made about other languages and their history, but what stands out so remarkable about English is the abundance, the unparalleled variety and the length of time during which foreign influences have been effective in its vocabulary. No doubt the relative simplicity of the structure of modern English and its astonishing flexibility and adaptableness have contributed to the ease with which every sort of foreign word or phrase, ancient or modern, seems to find naturally and easily a place in its vocabulary[13].

In the same vein, Potter (1950) strengthens the assumptions of both Wrenn (1940) and Serjeantson (1935) when he states that, our present day vocabulary is approximately half Germanic (English and Scandinavian) and half Romance (French and Latin). The two types are strangely blended. On the richness of English vocabulary, Potter (1950:175) claims that:

> The variety of its lexis or vocabulary makes English more, and not less, adaptable as a medium of world communication. English now has the richest vocabulary in the world, over two hundred thousand words, apart from compounds and derivatives, being in current use. For the past thousand years our language has opened its doors widely to visiting words and it has offered permanent hospitality to many[14].

2.5.4 The Vocabulary of Present English

According to the *Encyclopedia Encarta* (2007), the English vocabulary has changed continually over more than one thousand five hundred years of development. The most nearly complete dictionary of the language, the *Oxford English Dictionary* (Second Edition, 20 volumes, 1989), contains more than 600,000 words, including obsolete forms and variant spellings.

It further claims that, it has been estimated, however, that the present English vocabulary consists of more than one million words including slang and dialect expressions and scientific and technological terms, many of which only came into use after the middle of the 20th century. In corroboration with this notion, Potter (1950:176) confirms that:

> The language of science and technology is now being constantly extended and enriched by the creation of numerous compounds and derivatives that soon become part of the so-called International Scientific Vocabulary. Such neologisms are labeled ISV by Charles Sleeth in the brief etymological notes accompanying each word in Webster's Third New International Dictionary of 1962[15].

The *Encyclopedia Encarta* (2007) emphasizes that, the English vocabulary is more extensive than that of any language in the world; although some other languages - Chinese, for example - have a word building capacity equal to that of English. In support of this notion, Crystal (1999:359) claims that:

> The largest dictionaries of English contain well over half a million words, but do not include a great deal of the regional vocabulary found in local and international dialects, nor much of the vast field of scientific nomenclature (such as in natural history). Estimates of an individual's active vocabulary are also highly variable, as so much depends on interests and educational background. They generally range from 20,000 to 50,000 words, with passive vocabulary estimates tending to be two or three times larger[16].

2.5.5 The English Language and Borrowing

Potter (1950) asserts that, of all the tongues that descended from the Indo-European family of languages, English has had the most contacts with its kindred near and far. Leaving their continental homes, the English entered a land inhabited by Celts and they have had Celts as their neighbours ever since.

He further explains that, with the coming of Christian missionaries they were brought into close contact with those who spoke Latin and, after the Norman Conquest, with those who spoke various forms of languages derived from Latin. In line with the assumption above, Wrenn (1940:77) subscribes that:

> In view of the world wide contacts of speakers of English – through competition with the empires of Spain, Portugal, the Netherlands and France, in Africa and the East, the Red-Indian languages by way of America, British dominion in India, Africa and the Far East, and the British settlement of the newly discovered continent of Australia in the eighteenth and early nineteenth centuries - it is not surprising that the English language has absorbed various and heterogeneous quantity of words from almost everywhere, besides the natural growth of local technical terms in the different parts of the English speaking world. But much of this is an indirect taking over of Eastern or African words through other languages. A special large group of local technical terms has grown up through the British rule in India, and a few of these have passed into the common language[17].

According to Serjeantson (1935), the English language has throughout its history accepted with comparative equanimity words from other languages with which it has been in contact, and though there have been periods during which speakers and writers of English have made use of foreign words to an exaggerated extent, it is probable that most people will agree that the foreign elements in normal English usage has been of value. To support her assumption, Serjeantson (1935) claims that, in recent times, English has partially adopted from distant countries many words which are used chiefly or exclusively in connection with the countries from which they come, by people who themselves know these countries, or in books describing them, either of necessity, or for the sake of local colour.

Kemmer and Achard (2004) state that, English has gone through many periods in which large numbers of words from a particular language were borrowed. She adds that, these periods coincide with times of major cultural contact between English speakers and those speaking other languages. The waves of borrowing during periods of especially strong cultural contacts are not sharply delimited, and can overlap.

She further emphasizes that, it is part of the cultural history of English speakers that they have always adopted loanwords from the language of whatever cultures they have come in contact with. She concludes that, there have been few periods when borrowing became unfashionable, and there has never been a national academy in Britain, the U.S, or other English speaking countries to attempt to restrict new loanwords, as there has been in many continental European countries. According to Fromkin and Rodman and Hyams (2003), English has borrowed extensively. They claim that, of the 20,000 or so words in common use, about three-fifths are borrowed. Also, of the 500 most frequent used words, however, only two-sevenths (2/7) are borrowed, and since these words are used repeatedly in sentences, the actual frequency of appearance of native words is about 80 percent.

2.6 The Arabic Language

The *Collins World Encyclopedia* (2005) states that, Arabic is the major Semitic language of the Hamito-Semitic family of West-Asia and North-

Africa, originating among the Arabs of the Arabian Peninsula. It is spoken today by about 120 million people in the Middle-East and North-Africa. Arabic script is written from right to left. According to the *Longman Dictionary of Contemporary English* (1999), Arabic is the language or writing of the Arabs, which is the main language of North-Africa, the Middle-East, and Arabia. Crystal (1999:22) sees Arabic as:

> The chief member of the Semitic family of languages, spoken by over 200 million people as their first language in many countries of Northern Africa and south eastern Asia. An uncertain further number use it as a second language, chiefly in Islamic countries, and it is also widely distributed through immigration, especially in France[18].

In the same vein, Potter (1960:31) supports the assumption of Crystal (1999) when he asserts that:

> Arabic is easily the first language of Africa, since it is the means of communication used over an exceptionally extensive area reaching for thousands of miles across the coastal plain all the way from Agadir to Aqaba, and beyond into Syria, Iraq, and Arabia. Moreover, as the sacred language of the 'Reading' or 'Qur'an', the Bible of Islam, it is understood by the literate in all Moslem lands[19].

Killean (2007) subscribes to the previous notions when she states in the *Microsoft Encarta* that, Arabic language is the language of written communication for speakers of Arabic dialects from Morocco to Iraq. Among Muslims, Arabic is considered sacred since it is the language through which the 'Qur'an' (Koran) is believed to have been revealed. With the rise of Islam as a dominant religion after 622 (AD), Arabic

became the most widespread of the living Semitic languages. He further explains that, classified as South-Central Semitic, Arabic is related to Hebrew, spoken in Israel, and Amharic, spoken in Ethiopia, as well as to the ancient Semitic languages. He also claims that, the earliest written inscriptions in Arabic are found in the Arabian Peninsula and date from the early 4th century (AD).

According to the *Chamber's Encyclopedia* (1950:508), Arabic language:

> Was that of the Arabian poets of the 6th and 7th centuries, and the Koran was composed in it in the 7th century. Although, the poets belonged to widely separated tribes, stretching from the valley of the Euphrates through north and central Arabia far down into the South-West, the idiom they employed was not only sharply distinguished both from the Aramaic languages of Syria and Mesopotamia and from the old languages of Southern Arabia, but also strikingly uniform even in details. The almost unnatural absence of dialectal variations and the rigidly schematic structure of the language itself give impression of an artificial poetic medium[20].

To solidify previous assumptions, *Funk and Wagnals New Encyclopaedia* (1975) states that, Arabic is the Southern branch of the Semitic languages. It claims that, some form of Arabic has been in continuous use as a written or spoken language for almost 3000 years.

In line with the discussion above, Potter (1960:114) subscribes to the assertions of both Chambers (1950) and Wagnals (1975), when he posits that:

> Today Hebrew and Arabic are the two living Semitic tongues, the one so extremely ancient that theologians long assumed it to have been used in the Garden of Eden, and the other so relatively recent that, search where we will, we can find no inscription earlier than AD 328. Arabic began to expand rapidly in the seventh century when it became the voice of the new world religion of Islam or 'Resignation' [21].

In support of the previous notion by Potter (1960), Crystal (1999:22) claims that, 'there is evidence of written Arabic from pre-3rd century AD inscriptions'.

2.6.1 The Arabs

According to the *Collins World Encyclopedia* (2005:43), Arabs are 'any of the Semitic people native to the Arabian Peninsula, but now settled throughout North-Africa and the nations of the Middle-East'. The *Longman Dictionary of Contemporary English* (1995) sees Arab as someone whose language is Arabic and whose families have their origin in Arabia or the Middle-East. Lebon cites in Zu'aitir (2000) that:

> All the Arabs, Jews, Finikins, Hebraics, Syrians, Babylons, and the Assyrians that inhabited the Arabian Peninsula and the Asia Minor down to the Tigris river (in Iraq), descended from the same ancestry. This parentage is labeled as 'Semitic lineage'. The consanguinity among these races becomes apparent for the homogeneity in their various languages and the shared resembling physical features among its individuals such as the blackening of their hairs and the thickness of their beards. It is also universally acknowledged that, the Semitic races had erected some of the world's great civilizations. Moreover, the three out of the five celestial religions (i.e. Judaism, Christianity

> and Islam) dominating the world today was established within the two Semitic ramifications: the Jews and the Arabs[22].

According to *Funk and Wagnals New Encyclopedia* (1975), the term 'Arabs' is a name given to the ancient and present day inhabitants of the Arabian Peninsula and often applied to the peoples closely allied to them in ancestry, language, religion and culture. It further claims that, presently, more than 200 million Arabs are living mainly in 21 countries; they constitute the overwhelming majority of the population in Saudi-Arabia, Syria, Yemen, Jordan, Lebanon, Iraq, Egypt, and the nations of North-Africa. It concludes that, the Arabic-language is the main symbol of cultural unity among these people, but the religion of Islam provides another common bond for the majority of the Arabs.

Potter (1960:114) recalls that:

> The Moslem Arabs took their language and religion with them wherever they went on their wars or conquest, ranging from Iran to Spain. Arabic superseded Egyptian in Cairo and it influenced many neighbouring languages like Persian, Hindustani, Turkish, Malay, Hausa, and Swahili not only in vocabulary but also to a certain extent in phonology and syntax[23].

2.6.2 The Speakers of Arabic Language

According to *Wikipedia Encyclopaedia* (2007), Arabic is the largest living member of the Semitic language family in terms of speakers. Classified as Central Semitic, it is closer to Hebrew and Aramaic. It further clarifies that, Modern Arabic is classified as a macro language

with 27 sub-languages in. These varieties are spoken throughout the Arab world, and standard Arabic is widely studied and known throughout the Islamic world.

Crystal (1999:22) estimates that:

> The largest numbers of speakers are in Algeria, Egypt, Iraq, Morocco, Saudi-Arabia, Sudan, Syria, Tunisia, and Yemen. An eastern and a western dialect grouping can be recognized. (Though a statistics by the 'Summer Institute of Linguistics' claims that, 'Arabic is spoken approximately by 422,039,637 people as first language speakers regardless their geographical locations)[24].

Potter (1960:114) supports Crystal (1999) when he admits that:

> Arabic is now spoken all the way, across North-Africa from Casablanca to Cairo and from South into the Sahara as well as in Arabia itself and in Syria, Jordan, Lebanon, and Iraq. Being so widely diffused, it has an importance out of proportion to the number of its speakers[25].

In the same vein, *Funk and Wagnals New Encyclopedia* (1975) cites that, in modern times, Arabic is spoken throughout its birth place, Arabia, as well as in Morocco, Algeria, Tunisia, Libya, Sudan, the Arab Republic of Egypt, Lebanon, Syria, Jordan, and Iraq, and by Arabian settlers in various other parts of Africa and Asia.

2.6.3 The Vocabulary of Arabic Language

According to the *Encyclopaedia Encarta* (2007), the long history of Arabic includes periods of high development in literature. The Arabic of medieval writing is termed Classical Arabic. Modern Standard Arabic is a

descendant of Classical Arabic, however, the stylistic influence of French and English is evident. It claims that, in the 20th century, in particular, much scientific, medical and technical vocabulary has been borrowed from French and English.

The *Encyclopaedia Wikipedia* (2007) subscribes to the previous argument when it asserts that, literary Arabic continues to evolve and one can distinguish Classical Arabic and Modern Standard Arabic today. It further explains that, Classical Arabic is considered normative; modern authors attempt to follow the syntactic and grammatical norms laid down by the Classical grammarians, and to use the vocabulary defined in Classical dictionaries. It concludes that, however, the exigencies of modernity have led to the adoption of numerous terms which would have been mysterious to a classical writer, whether taken from other languages or coined from the existing lexical resources. Structural influence from foreign languages or from the colloquial has also affected Modern Standard Arabic'.

As the discussion continues regarding the vocabulary of Arabic, the *Funk and Wagnals New Encyclopaedia* (1975:188) states that:

> Arabic still retains ancient characteristics of grammar and phonetics that vanished long ago from other Semitic languages, such as the internal (so-called broken) plural formers by inner modification of the word. Modern literary Arabic has developed a simplified style and vocabulary suitable for literary and scholarly purposes. Colloquial Arabic, the common tongue of the

> people, varies considerably in vocabulary and pronunciation from country to country, so that unlettered people from different lands find it hard to understand each other[26].

At this particular point of the argument, the researcher subscribes to the assumption above regarding the Colloquial Arabic. The fact is that, according to the researcher's acquaintance with the Arabian society, the main dialectal division is between the North-African dialects and those of the Middle-East, followed by that between sedentary dialects and the much more conservative Bedouin dialects. Speakers of some of these dialects are unable to converse with speakers of another dialect of Arabic; in particular, while Middle-Easterners can generally understand one another, they often have trouble understanding North-Africans (although the converse is not true, due to the popularity of Middle-Eastern - especially Egyptian - films and other media).

The *Chamber's Encyclopaedia* (1950:508) states that:

> The result of development was to endow Arabic with a vocabulary of exceptional richness. Although synonym abound, the variety of verbal and nominal forms permitted on almost infinite degree of discrimination and power of expansion to express new concept. A further remarkable feature of the vocabulary is that, with all its richness, it remained relatively free from admixture. The recognizable loanwords in Classical Arabic are restricted to certain limited categories, although no doubt many foreign words were incorporated and adjusted to Arabic structure from the earliest times, as happened again in the Middle-Ages and still go on[27].

2.6.4 Arabic as a Language of Science

Arabs are known with their expertise in various disciplines particularly the philosophy of mathematics and sciences. According to Fromkin and Rodman and Hyams (2003), many scientific words were borrowed indirectly from Arabic, because early Arab scholarship in these fields was quite advanced. *Alcohol*, *algebra*, *cipher*, and *zero* are some few examples. Potter (1950:39) submits that:

> After the decline of Athens much Greek learning was preserved in Latin and much, too, in Arabic, especially scientific treatises on medicine, astronomy, and mathematics. This Arabic learning eventually found its way into Western-Europe by circuitous paths through Sicily and Spain, but much was lost until the year 1453, when the capture of Byzantium or Constantinople by the Ottoman Turks dispersed Greek speaking clerks, who fled to the west[28].

Rashed (2007) in *Saudi Aramco World* agrees with Potter (1950) when he cites in Covington (2007) that, Islamic learning was not like Greek Science, which was limited principally to the eastern Mediterranean, but was spread across most of the known world. He explains that, among the Babel of scientists and scholars who crisscrossed the polyglot Muslim empire, the common language was Arabic. Pimm-Smith (2007) cites in the *Saudi Aramco World* that, the preponderance of technical and scientific terms entering English from Arabic during the Middle-Ages suggests accurately the general superiority of Arab Islamic civilization in the area of scientific achievement during this period.

He further deliberates that, Arab Islamic civilization was at its height during the Middle-Ages, and for 500 years or so Arabic was the language of learning, culture and intellectual progress. Most of the classical Greek scientific and philosophical treatises were translated into Arabic during the ninth century. He adds that, from this groundwork, Arab scholars, scientists, physicians and mathematicians made great advances in learning that were then passed on to western Europe via the Islamic universities in Spain. He concludes that, for example, we owe the decimal system of computation to Arab mathematicians.

In corroboration with the previous assumptions, Covington (2007) cites in the *Saudi Aramco World* that, for most westerners, and indeed for many Arabs, the spectacular achievement of Arabic language science from the eighth through the 16th centuries come as a starting discovery, as if an unknown continent had suddenly appeared on the horizon. He declares that, in mathematics, astronomy, medicine, optics, cartography, evolutionary theory, physics and chemistry, medieval Arab and Muslim scientists, scholars, doctors and map makers were centuries ahead of Europe. He further concludes that, centers for scientific research and experimentation emerged across Muslim lands in Baghdad, Cairo, Damascus, Samarkand, Shiraz, Bukhara, Isfahan, Toledo, Cordoba, Granada and Istanbul.

In line with the previous assertions, Pimm-Smith (2007) cites in the *Saudi Aramco world* that, one of the greatest contributions made by Arab scholars to the extension of knowledge was their development of the science of astronomy. He notices that, if you look at a modern star chart, you will find Hundreds of stars whose names derive from Arabic: *Altair, Aldebaran, Betelgeuse, Vega, Regal and Algol*, to name a few. He concludes that, beyond star names, many astronomical terms, among them *zenith, nadir* and *azimuth*, also derive from Arabic. Potter (1960:114) believes that:

> The modern world owes its numerals to the Arabs. You will speedily realize the measure of this debt if you will try keeping your banking account in Roman figures! As a matter of fact the Arabs did not invent these symbols which had their origin in India, reaching Baghdad in the eighth century and Venice some three or four centuries later[29].

2.7 Borrowing from Arabic into English

Biddlecombe (2007) cites in www.icons.org.uk/nominations/arabicwords that, English has absorbed Arabic influences not only through contact with the Moorish invaders of Spain, but also through soldiers returning home from the Crusades and trading links with the Arab world. He states that, many words used in astrology and alchemy have their roots in Arabic language for the fact that Arab world was at the forefront of these disciplines during the Middle-Ages. He further explains that, a lot of this influence took place between the 8th and 12th centuries as the Islamic

empire expanded to the Mediterranean. He also notes that, there are a large number of words derived from Arabic.

Serjeantson (1935:213) clarifies that:

> It is from Arabic that English has borrowed the greatest number of Eastern loanwords, though it is true that a considerable proportion of them have not come to us direct. Of those which appear in the Middle-English period, most have reached us through French (which often learnt them from Spanish), some perhaps directly from Spanish[30].

Potter (1960) is of a similar notion when he emphasizes that, from Arabic we have borrowed the greatest number of eastern loanwords, such as *alcohol, alembic, algebra, alkali, almanac, azimuth, cipher, nadir, zenith,* and *zero.* Pimm-Smith (2007) agrees with both Serjeantson (1935) and Potter (1960) when he cites in the *Saudi Aramco World* that, there are in fact hundreds of Arabic loanwords in the English language, though few of them have entered directly. For the most part, they have come disguised as French, Spanish, Italian or Latin words. He further illustrates that, in medieval times, then, it was largely through French that Arabic words entered the English language. And perhaps the most noticeable thing about these words is that the majority of them are technical terms relating in particular to mathematics, astronomy and chemistry. He concludes that, the word *alchemy*, which entered English in the 1300s, comes almost unchanged from the Arabic *al-kimya*, which itself is derived from Greek.

Salloum (2008) claims in www.Syriatoday.ca/Salloum-arab-lan.htm that, if one browses through modern English dictionaries, words of Arabic origin are to be found under every letter of the alphabet. It will surprise many to know that in a study made of *Skeats Etymological Dictionary,* it was found that Arabic is ranked seventh of the languages that have contributed to the enrichment of English. He further states that, only Greek, Latin, French, German, Scandinavian, and the Celtic group of languages has contributed more than Arabic to the tongue of Shakespeare.

2.8 Theoretical Framework

The framework of analysis of the data collected in this work is based on Serjeantson's (1935) work. In her analysis, loanwords are classified and interpreted by providing their original meanings in the donor language initially. Then, the routes or languages through which these languages passed before coming into the English vocabulary are indicated. In the case of some loanwords, the approximate time of their first appearance in English is mentioned. The advantage of this particular framework is that it classifies the various loanwords into different fields of human endeavour such as sciences, food and nutrition, horsemanship, politics, finery, etc.

From the issues discussed above it can be concluded that this chapter has attempted to review the literatures available, which are

related to the topic. It has tried to explain the concept of language relationship, contact and borrowing. It has also looked at literatures written on the English and Arabic languages which are the case study for this research, and at the same time given the theoretical framework on which the analysis will be based.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter discusses the sources of data for the research, the sampling and the procedure for analyzing the data collected. The fact that this research is essentially archival, the sources of data to be sampled are to be stated as well as the subordinate sources. The study of natural languages can be approached through different methods depending on the purposes or aims of the study.

This study aims at investigating and tracing the origin of some substantial amount of words in the English language that are believed to have descended from Arabic language through borrowing, at different times of contacts in the past and became part of the English vocabulary today. This research investigates the sociolinguistic phenomenon of language relationship/ borrowing between English and Arabic.

3.2 Sources of Data

Since this research work is archival, and almost all the data were collected from print materials, the sources of the data remain mainly secondary. The investigation in the research focuses on the notion of borrowing from Arabic language into English; therefore, the following materials were consulted:

i. Oxford Advanced Learners Dictionary (2007).

ii. Oxford Advanced Learners Dictionary (2000).

iii. Longman Dictionary of Contemporary English, (New Edition), (1995).

iv. Al-Mawrid: A Modern English – Arabic Dictionary (1999).

v. Al-Mawrid: A Modern Arabic – English Dictionary (1997)

vi. Funk & Wagnals Standard Dictionary (1980).

From these language dictionaries, substantial amounts of data are carefully traced and collected to be used samples for the study.

3.3 Raw Data

The raw data for this research work consists of a list of Arabic loanwords gathered from secondary sources which are mainly print materials. This what made the sources of data purely secondary since there are no questionnaires distributed or interviews conducted with native speakers. The words collected are believed to be very relevant to the area under analysis. Other print sources include textbooks, magazines, newspapers, websites, conferences, academic papers, and other relevant miscellaneous documents. Most of the materials consulted on Arabic language that were originally written in Arabic were translated into English from the original Arabic literatures by the researcher.

In addition to the conventional sources of data for the research, the researcher is a fluent speaker of the Standard forms of Arabic as well as mastery of some varieties of Arabic pidgin. He spent eight (8) years in the Arab Republic of Egypt where he graduated from Al-Azhar University. He studied English Language and Literature alongside offering all the compulsory core courses in Arabic language, Literature, Rhetoric and Etymology.

3.4 Procedure for Data Collection

A combination of procedures and techniques are employed in the collection of data for the purpose of this study. Good amounts of data from different materials are consulted. The data collected from various books and other literatures were carefully scrutinized to suit the area of investigation. The research work is typically archival in nature. The data collected comprises a list of Arabic loanwords in the English language.

3.5 Procedure for Data Interpretation and Analysis

The presentation and the analysis of the data collected for this research come in the following hierarchy:

i. Examining the major fields from which most of these loanwords originated.

ii. Examining the behavior of the borrowed Arabic elements in English language and how they got assimilated in the language.

iii. Categorization of the loanwords into their meanings, routes and the nature of their borrowing whether direct or indirect; as well as stating the approximate time of the appearance of some of them in the English vocabulary.

3.6 Sampling

This research work samples about one hundred (100) Arabic loanwords in English language to be presented and analyzed. This number was selected out of the over three hundred Arabic loanwords collected earlier for the fact that they are very current in use and they maintain entries in the most recent English dictionaries. Some of these loanwords are almost not in current use that is why the researcher has stuck to the one hundred items.

CHAPTER FOUR

4.0 DATA PRESENTATION AND ANALYSIS

4.1 Introduction

English language contains a substantial amount of borrowed lexical items from various ancient and modern languages. Arabic stands among the prominent languages from which English borrowed heavily. The borrowing occurs from different fields of specialization. Salloum (2008) cites in www.Syriatoday.ca/Salloum-arab-lan.htm that, the process of the borrowing, which began in the Middle-Ages, has done much to enrich the English vocabulary, even the books of Shakespeare attest to this.

This chapter examines and analyses a substantial number of these lexical items that originated from the Arabic language and, eventually, have become part and parcel of the English vocabulary today. Salloum (ibid) further explains that, there are a large number of basic words, along with some derivatives of Arabic origin or transmitted through Arabic in the English dictionaries. There is no doubt that they have become English words and are employed in some aspects of the language.

However, the number of the Arabic derived words in the day to day speech is not insignificant. Salloum (ibid) claims that, some five hundred (500) words impregnate our everyday speech: words such as *alcohol, banana, guitar, lemon, tulip,* just to give a few examples. In some cases, the English version of the word is identical to its Arabic original, though

others diverge in sound or meaning. The word *mosque* does not sound like *masjid,* and though we can use *Bedouin,* which means villager, in the singular, the word actually is derived from *bidwan,* which is the plural of *bedawi.*

The word *dhow* comes from the Arabic *dawa* (ship), though the word, according to many Arabic speaking people, is no longer in common use. All the words mentioned referring to some aspect of Arab and Islamic life, so naturally, are expressed in Arabic. Though it may come as a surprise to learn that more familiar things, such as the names of some common fruits like *apricots, oranges, lemons limes,* and the vegetables – *artichoke, spinach* and *aubergine*(eggplant), all have Arabic origin, yet to the common man these words do not sound foreign at all. *Lemon,* for instance, came into Medieval-English from Middle-French and before that from Middle-Latin – with a very little change in pronunciation in the process – from the Arabic *laymun. Artichoke,* on the other hand, is hardly recognizable from the Arabic *al-khurshuf,* especially since it passed-by other languages like Italian.

4.2 Adapted Mathematical and Chemistry Terms

In medieval times, then, it was largely through French that Arabic words entered English language. The most noticeable thing about these words is that the majority of them are technical terms relating, in particular, to mathematics, astronomy and chemistry. Potter (1950: 39) cites that, 'after

the decline of Athens much Greek learning was preserved in Latin and much, too, in Arabic, especially treatises on medicine, astronomy and mathematics'.

The word *alchemy*, which entered English in the 1300s, comes almost unchanged from the Arabic *al-kimya*, which itself is derived from Greek. *Alkali, algorithm, alembic* and *almanac* entered the English lexicon about the same time. For example, *alkali* is derived from the Arabic *al-qili*, defined as 'the ashes of the saltwort plant'. An *alembic* is an apparatus formerly used in distillation and the word comes from the Arabic *al-inbiq*, which signifies 'the still'. For example, English owes the decimal system of computation to Arab mathematicians; based as it in the Indian concept of zero – a word that, like its synonym *cipher*, comes from the Arabic *sifr*, meaning 'empty'.

Potter (1960: 114) cites that, 'the modern world owes its numerals to the Arabs'. Moreover, two common mathematical terms entered the language in this way: *algebra* and *algorithm*. The latter word is taken from *al-Khwarizm*i's name itself (a great Arab scholar in Astronomy), while *algebra* comes from the Arabic *al-jabr,* meaning 'the re-union of the broken parts'; it is a word that features in one of *al-Khwarizm*i's mathematical treatises*: Hisab a-ljabr w' al-muqabala*. Subsequently, both the Arabic *al-jabr* and the English *algebra* also refer to the surgical treatment of fractures or bone setting: The *Oxford English Dictionary*,

which lists definitions according to historical usage, gives the first meaning of *algebra* as 'the surgical treatment of fractures', and quotes a citation from 1565: *This Araby worde Algebra sygnifyeth as well fractures of bones, etc, as sometyme the restauration of the same,* (Pimm-Smith, *Saudi-Aramco World*).

4.2.1 Adaptation in Astronomy

One of the greatest contributions made by Arab scholars to the extension of knowledge was their development of the science of astronomy. If one looks at a modern star chart, he will find a large number of stars whose names derive from Arabic, such as: *Altair, Aldebaran, Betelgeuse, Vega, Rigel* and *Algol*, to name only a few, (Pimm-Smith: ibid). The derivation of the last of these is intriguing: It comes from the Arabic *al-ghul*, a word meaning 'demon', from which the English word *ghoul* and its adjective *ghoulish* are also derived. *Algol* was named 'the ghoul' by the Arabs because of its ghostly appearance, for, as an eclipsing binary star, it appears hazy and varies in brightness every two days.

Beyond star names, many astronomical terms, among them *zenith*, is from the Arabic *samat ar-ras*; *nadir* from the Arabic *nadhir,* meaning 'parallel' or 'counterpart'; and *azimuth* from the Arabic *as-sumut*, meaning 'paths'. All these derive from Arabic and were eventually adapted with slight change in their pronunciation. Nevertheless, despite the assimilation they still sound Arabic. Moreover, the words *talisman*

and *elixir* originate in Arabic alchemy, and the word almanac (*al-manakh* – meaning 'climate' or 'weather') comes from the Arabian astronomy as earlier indicated.

4.2.2 Adaptation of some Finery Terms

There is a parallel richness suggested by the names of such exotic fineries as *sash, shawl, sequin, muslin, mohair, damask* and *cotton*, Of these, *muslin* takes its name from Mosul in Iraq, where it was made, whereas *sash* is a variation of the Arabic for muslin, *shash* . The fabric *damask* as one might expect, comes from Damascus (the capital city of the present-day Syria). Even the word *tabby*, which English now applies to cats of certain pattern, has its origin in a striped silk taffeta that was made in the Tabiyya district of Baghdad (the present day capital city of Iraq). The word sequin (which in English means 'a small coin like ornament sewn on clothing') has its origin in Arabic *sikkah*, meaning 'a minting die for striking coins'.

The words *sofa, alcove, jar* and *carrafe*, each suggestive in some way of comfortable living, have also been borrowed from Arabic: *Sofa* comes from the Arabic *suffah* (a long bench); *alcove* comes from the Arabic *al-qubbah* (the arch); *jar* comes from the Arabic *jarrah* (an erathen water vessel); *carrafe* comes from the Arabic *gharrafah* (a bottle). The English vocabulary has also been enriched by the colours such as *crimson, carmine, azure* and *lilac*, all whose names are derived

from Arabic. In the domain of leisure activities, there are words such as *racket*, as in 'tennis racket', which comes from the Arabic *raha*, 'the palm of the hand'.

4.2.3 Adaptation of Sailing Terms

The Arabs have always been a seafaring and trading people, so it is hardly surprising to find words relating to these activities in the store of Arabic loanwords in English(Pimm-Smith, *Saudi Aramco World*).Sailors speak of 'mizzen masts', because the word for mast in Arabic is *mazzan*. Admiral, rather oddly, comes from the Arabic *amir al-*', a truncated form of *amir al-bahr*, 'the prince of the sea'. Moreover, the word *arsenal* derives from the Arabic *dar as-sina'ah,* (meaning 'a house of manufacture' or 'workshop').The word initially comes from the Arabic *sina'ah* (art, craft or skills). The word *magazine* was borrowed from the Arabic *makhzan*, (a store house). The trade related word *tariff* is also an adapted form of the Arabic *ta'arifah*, meaning 'tax'.

There are other interesting words – *adobe, crocus, genie* and *popinjay*, for example – that are all more or less garbled versions of Arabic words. Even the word 'garble' itself can be traced to Arabic, coming as it does from *gharbala*, meaning 'to sift or select', with reference to spices for sale, and shifting its meaning from there to the idea of mixing and confusing. Nevertheless, the words are garbled or not, the

store of words derived from Arabic has greatly enriched the vocabulary of English language.

4.2.4 Adaptation of Horsemanship Terms

Half a world away from where they originated, Arabic terms for horses, horsemen and the tack that links them have found a new home in the desert southwest of the United States. These terms came from Arabic into Spanish, and then into American English when the Spanish and the 'Anglo' traditions met.

For instance, they refer to a rider of exceptional skill as 'one damn fine *jinete*, a term that once referred to a fluid style of riding developed in North-Africa for the battlefield and which now refers to the rider himself. The word came from the Sonoran-Spanish *xinete*, which was in turn derived from the Andalusian *zanati*, an echo of the name of the *Zanatah* tribe of what is now Algeria. Sonoran vaqueros and the horsemen who have worked with them may still call their saddle an *albardion*, derived from the Iberian term *albarda*, which came from the Arabic *albarda'a*.

Among the other tack such cowboys use in a leather belt they call an action, from the Arabic *as-siyur*. A whip they call an *azote* – from the Arabic *as-sut*. Ringing straps are called *argollas*, from the Arabic *algulla*. There is also another Arabic derived tack term that is widely used word for a headstall or rope halter: *hackamore*. It came straight from the Andalusian *jaquima*, which echoes the Arabic *sakima*, something worn

on the head. There are also many terms for the colours of animal that can be traced back to Arabic origins. For instance, the word *almagre* (which means 'a rust coloured stallion'), came from the Arabic *al-magra*, meaning 'red earth'. Also, the use of the name 'Alice-Ann' for a sorrel, a horse that rusty brown from nose to tail, came from the Arabic *al-azan*, a kind of reddish wood, via the Spanish *alazan,* (Nabhan: ibid).

4.2.5 Other Technical Terms

Other technical words include *cipher, calibre, anilline, marcasite* and *camphor*. English weigh precious stones in carats and measure paper in reams thanks to Arabic: *qirat* is a small unit of weight; *rizmah* is a bale or bundle. Two other words of interest in this category are *average* and *alcohol*. Average, the English word for a common place mathematical concept, is in fact somewhat obscurely derived from an Arabic word *awariya*, meaning 'damaged goods'. This came about because costs relating to goods damaged at sea had to be averaged out among the various parties concerned in the trade.

As for alcohol, this is derived from the Arabic *al-kohl*, the fine black powder that is used in the Middle-East as a sort of medicinal eye shadow. The relationship between the black powder and alcohol as it is known that it is hardly self evident, but one can see the connection if he thinks of the powder – it is typically antimony sulfide - as the essence or pure spirit of a substance. Even as late as the 19th Century, the poet

Samuel Taylor Coleridge, in one of his essays on Shakespeare, could describe the villain Iago as *the very alcohol of egotism*.

By the time of Queen Elizabeth I (1533-1603), English merchant seamen were discovering the world beyond the boundaries of Europe and bringing back rich and exotic objects, materials and customs from the Middle-East and beyond, (Pimm-Smith, *Saudi Aramco World*). Significantly, many of the Arabic words that travelers brought back with them at this time suggest a gracious, even luxurious style of living. The words *sugar, syrup, julep, sherbet* and *marzipan* are all Arabic in origin, though none of them would have featured on the grocery list of an Elizabethan housewife. The word *coffee* comes from the Arabic *gahwah*, which originated in Yemen, and *mocha* from the Yemeni port city. Added to this are the fragrant spices *caraway*, *saffron* and *cumin*, all of which have Arabic names.

4.2.6 Categorization of the Loanwords into their Meanings, Origins, Routes, Direct and Indirect Nature of Borrowing

This segment of the data analysis, following Serjeantson (1935), presents the sampled loanwords in an alphabetical order as it is tabulated below. It illustrates the literal meanings of the loanwords. It also states their category of either being directly or indirectly borrowed from the donor language. The analysis traces the origins and their routes through the various languages before being assimilated into the English vocabulary.

In the case of some of the loanwords, some chronological data regarding the first use or record of such loanwords in the English language is mentioned as provided by some sources.

According to page 53 of this work only one hundred (100) words (A-Z) were selected for this analysis. The analyzed words are moved to the appendix of this work, while interpretative tables drawn from them are listed here below. That is tables A-Z.

4.2.7 Interpretative Tables of the Arabic Loanwords in English

The first column in the table(s) consists of the loanwords in their present forms in the English language. The second column indicates the original Arabic forms of the loanwords. The third column indicates their original meanings in the borrowing language. The fourth, fifth, sixth and seventh columns indicate the routes or languages through which they passed before coming into English. The last column indicates the nature of their borrowing and the approximate time of their first usage in English.

TABLE (A)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of Borrowing
admiral	*amirul*	Prince of the sea	Old-French *amiral*	Middle-Latin *a(d)miralis*	Middle-English *a(d)miral*		~Indirect ~First use: 1423
albatross	*Alqatras*	A Pacific seabird	Portuguese *alcatras*	Latin *albus*			~Indirect ~First use: 1681
alchemy	*al-kimia*	Chemistry	Greek *kemia*	Middle-Latin *alchymia*	Old-French *alquemie*	Middle-English *alkamie*	~Indirect ~First use: 1362
alcohol	*alkuhul* or *al-koh'l*	A beer *or* wine	Middle-Latin *alcohol*	Modern-Latin *alcohol*			~Indirect ~First use: 1543
alcove	*alqobbah*	The vault	Spanish *alcoba*	French *alcove*			~Indirect ~First use: 1623
alfalfa	*alfisfisah*	A plant	Spanish *alfalfa*				~Indirect ~First use: 1845
algebra	*al-jabr*	The putting together of broken parts	Middle-English *algebra*	Middle-Latin *algebra*			~Indirect ~First use: 1541
algorithm *or* **algorism**	*al-kwarizmi*	An Arab famous mathematician	Old-French *algorisme*	Middle-Latin *algorismus*	Middle-English *augrim*		~Indirect ~First use: 12 Cent.
alkali	*alqaly*	The ashes of salt wart	Middle-Latin *alkali* or *alkali*	Middle-English *alcaly*			~Indirect
Allah	*Allah*	The name of God among Muslims					~Direct ~First use: 1702
almanac	*al-manakh*	A climate	Middle-Latin *almanach*	Middle-English *almenak*	Spanish-Arabic *al+manakh*		~Indirect ~First use: 1391
amalgam	*al-jama'ah*	A combination or clique	Middle-Latin *amalgama*	Middle-French *amalgame*	Middle-English *amalgam* or *malgame*		~Indirect

antimony	*antimun*	A silver white metal	Latin *antimonium*				~Indirect ~First use: 1477
arsenal	*dar as-sin'ah*	Workshop *or* factory	Romance *darsena*	Italian *arsenale*			~Indirect ~First use: 1506
artichoke	*al-khurshuf*	An edible plant *or* thorny land plant	Italian *articiocco* and *arcicioccо*				~Indirect ~First use: 1531
assassin	*hashshashin*	A drug abuser *or* addict of hemp	Italian *assassin*	Middle-Latin *assasinus*			~Indirect ~First use: 1531
aubergine	*bazinjan*	An eggplant	Persian *badinjan*	Sanskirt *vatin-ganah*	Spanish *albergi nia*	French *aubergine*	~Indirect
azimuth	*as-sumut*	A path or way	Old-French *azimut*	Middle-English *azimuth* and *azimuth*			~Indirect ~First use: 1391
azure	*lazeward*	A sky blue or cerulean	Persian *lazhvard*	Old-Spanish *azur* and *azul*	Old-French *azur*		~Indirect

TABLE (B)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of borrowing**
Bedouin	*badawi*	A member of an Arab tribe	French *Bedouin*				~Indirect ~first use: 1400
borax	*burug*	A white mineral	Persian *burah*	Middle-Latin *borax*	Old-French *boras*	Middle-English *borax* or *baras*	~Indirect

TABLE (C)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of Borrowing**
cable	*hab'l*	A rope					~Direct
caliber or **caliber**	*qalib*	Mould or last	Old-Italian *calibro*	Middle-French *calibre*			~Indirect ~First use: 1567
Caliph	*khalifah*	The head of an Islamic state	Middle-French *calife*	Middle-English *caliphe*			~Indirect ~First use: 1393
Caliphate	*khilafah*	The country a caliph rules	Middle-Latin *caliphatus*	French *califat*			~Indirect
camel	*jamal*	Camel	Greek / Semitic Phoenician *kamelos*	Latin *camelus* and Norman-French *chamel*	Old-English *camel*	Middle-English *camel* or *chamel*	~Indirect
camphor *earlier* **camfre** *and* **camfire**	*kafur*	A white with a strong smell substance used in medicine	Middle-English *caumfre*	Old-French *camphre*	Malay *kapur*		~Indirect ~First use: 1313
candy	*qandiyyi*	Sugar or rock *candy*	Persian *qand*	Old-Italian *zucchero candi*	Middle-French *sucre candi*	Middle-English *sugre candy*	~Indirect ~First use: 1769
cane	*qanat*	A channel, tube or pipe	Asssyrian *qanu* and Greek *kanna*	Latin *canna* and Old Provancal *canna*	Middle-French *cane*	Middle-English *cane*	~Indirect ~Indirect
carafe	*garrafah*	A glass container with a wide neck	Spanish *garrafa*	Italian *carrafa*	French *carafe*		~Indirect ~first use: 1786
carat	qirat	Greek keration (carob seed)	Middle-Latin *carratus*				~Indirect ~First use: 1535
caraway	*al-karawiya*	Greek *karon*	Old-Spanish *alcaravea*	Middle-Latin *carvi*	Middle-English *caraway* or *carway* or *carwy*		~Indirect ~First use: 1440
carmine	*qirmiz*	Middle-Latin *carminium*	French *carmin*				~Indirect

carob	*kharrub*	A locust; a Mediterranean tree	Middle-Latin *carrubium*	Middle-French *carobe* or *caroube*			~Indirect ~First use: 1584
cave	*kah'f*	Cave	Latin *cavus* (a hollow)				~Indirect
checkmate	*ashsha h-mat*	The king is dead (in Chess)	Middle-French *eschec-mat*	Middle-English *checkmate*	Persian *shah-mat*		~Indirect
cipher	*sif'r* or *assif'r*	Vacant, unoccupied *or* empty	Middle-Latin *cifra*	Old-French *cifre*	Middle-English *cifre*		~Indirect ~First use: 1399
civet	*zebad*	A civet cat perfume	Italian *zibetto*	Middle-French *civette*			~Indirect ~First use: 1532
coffee	*qahwah*	Originally wine or alcoholic beverage	Turkish *kahve*	Italian *caffe*	Amharic *kefa*		~Indirect
Copt	*al-qubt* or *al-qibt*	An ancient Egyptian; an Orthodox	Modern-Latin *Coptus* and French *Copte*	Coptic *gyptios* and *kyptaios*	Greek *Aigupti os* from	Greek *Aiguptos* (Egypt)	~Indirect
cotton	*qutun* or *qut'n*	cotton	Old-French *cotton*	Middle-English *coton*	Spanish *alcodon*		~Indirect ~First use: 1381-2
couscous *or* **kouskos**	*kuskus*	To pound or bruise					~Direct ~First use: 1600
crimson	*qirmizi yyi*	Cochineal insect that provides a dye, *qirmiz*	Old-Spanish *cremesin*	Middle-English *cremesin* or *crimisin*	Sanskrit *krmi* (maggot or caterpillar)	Persian *ghermez* (red)	~Indirect
crocus	*kurkum*	Curcuma plant *or* saffron	Assyrian-Babylic *kurkanu*	Hebraic *karkom* or Armaic *kurkema*	Greek *krokos* and Latin *crocus*	Modern-Latin *crocus*	~Indirect

TABLE (D)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
damask	*dimashq*	Reference to Damascus					~Direct
dhow	*dawah* or *daw*	An Arab ship					~Direct
dinar	*Dinar*	A monetary unit in Arab nations	Greek *denarion*	Latin *denarius*			~Indirect
drub	*Darb*	Beating					~Direct

TABLE (E)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
elixir	*al-iksir*	A magical liquid that cures	Middle-Latin *elixir*	Middle-English *elixir* or *elixer*	Greek *xerion*		~Indirect ~first use: 1400s
emir *and* **emirate**	*amir* and *imarat*	A prince and a territory					~Direct ~First use: 1625 ~Direct

TABLE (F)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
fakir	*faqir*	Poor man					~Direct ~First use: 1609
fatwa	*fatwa*	Islamic legal decision					~Direct
Fez	*faz*	A Morroccan city					~Direct

TABLE (G)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
garble	*gharbal ah* or *girbal*	To mix-up or cofuse	Modern -Latin *cribellu m* (a little sieve *or* screen)	Old-Italian *garbellan re* (to sift)	Middle-English *garbele n*	Latin *cribella re*	~Indirect ~First use: 1483
gauze	*ghazza h*	The Palestinia n city of Jericho	Middle-French *gaze*				~Indirect
ghoul	*ghul*	An evil spirit in Arabic legends					~Direct ~First use: 11786
giraffe	*zarafah*	A tall African animal with long neck and legs	Spanish and Italian *giraffe*				~Indirect ~First use: 1594
grab	*gurab* or *guraba h*	An old type of sea boat					~Direct
guitar	*qithar*	A musical instrume nt with six strings	Greek *kithara*	Spanish *guitarra*	Middle-French *guitar*		~Indirect
gypsium	*jibs*	A cement *or* an item for decoratio n	Greek *gypsos*	Latin *gypsum* or *gypsus*			~Indirect
gazelle	*ghazal*	A small antelope of northern Africa and Arabia	Spanish *gacela*	Middle-French *gazelle*			~Indirect ~First use: 1600

TABLE (H)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
hajj	*hajj*	The pilgrimage to Mecca					~Direct ~First use: 1602
halal *or* **hallal**	*halal*	An animal slaughtered in an Islamic way					~Direct ~First use: 20th Cent.
harem	*harim* or *haram*	Something that is not allowed to be violated					~Direct ~First use: 1634
hashish	*hashish*	A hemp; the taps of hemp, used as narcotic and intoxicant					~Direct ~First use: 1598
hazard	*al-zahr*	A dice	Middle-French *hazard*	Middle-English *hasard* or *hazard*			~Indirect ~First use: 1300s
henna	*al-hinna*	A reddish brown substance used to change the colour of hair					~Direct ~First use: 1326
hookah	*huqqah*	A castle					~Direct ~First use: 1763

TABLE (I)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
imam	*imam*	A Muslim leader *or* priest					~Direct ~First use: 1613
Islam	*Islam*	The religion of Islam					~Direct

TABLE (J)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
jar	*jarrah*	Plants, animals, etc	Old-Provancal *jarra*	Spanish *jarred*	Middle-French *jarred*		~Indirect ~First use: 1592
jasmine *or* **jessamine**	*yassamin* or *yasmin*	An ornamental plant of olive family	Persian *yasmin*	French *jasmine*			~Indirect
jihad *or* **jehad**	*jihad*	A holy war fought by Muslims					~Direct ~First use: 1869

TABLE (K)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
kebab *or* **kabob** *also* **cabob**	*kabab*	Small pieces of meat and vegetables cooked on a stick	Turkish *kebap*	Persian *kabab*	Hindi *kabab*		~Indirect ~First use: 1690
kaftan	*quftan*	A long loose piece of clothing worn by					~Direct

		men in Arab countries					
kohl	kuh'l	A black pencil used around women's eye					~Direct ~First use: 1543
Koran *also* **Qur'an** *and* **al-Coran**	*Qur'an*	The sacred book of the Muslims					~Direct ~First use: 1400

TABLE (L)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of borrowing**
lapis-lazuli	*lazaward*	Sky blue *or* azure	Latin *lapis* 'a stone' + *lazuli*, ' 'an azurite'= 'azurite stone'	Middle-Latin *lapis lazuli*	Middle-English *lapis lazuli*		~Indirect
lemon	*laimun*	The oval citrus fruit	Persian *limun*	Middle-Latin *limon* and *limo*	Middle-French *limon*	Middle-English *lymon*	~Indirect ~First use: 1400
lime	*laim* or *laimu*	A small green lemon like citrus fruit	Spanish *lima*	Provancal *limo*	French *lime*		~Indirect
loofah	*lufah*	A rough kind of sponge					~Direct ~First use: 1887
lute	*al'ud*	An old musical instrument	Old-Provancal *laut*	Middle-French *lut* and *leut*	Middle-English *lute*		~Indirect ~First use: 1361

TABLE (M)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
magazine	*makhazin*	A warehou se *or* stores					~Direct ~First use: 1583
marzipan	*mauthaban*	A reluctant king that does not wage war	Italian *marzapa ne*	Dutch *marzip an*			~Indirect
mascara	*mashkarah*	A buffon *or* to ridicule					~Direct
massage	*massah*	To touch *or* to rub	French *masser* (to press)				~Indirect
mecca	*makkah*	The holy city to which Muslims make pilgrimage					~Direct
minaret	*manarah*	A lamp *or* light house	Turkish *minarat*	Spanish *minarete*	French *minaret*		~Indirect ~First use: 1682
mocha	*mukha*	A city, South-West part of Yemen					~Direct
mohair *earlier* **moekaire**	*mukhayyar*	A chosen *or* selected	Obsolete-Italian *mocaiarro*				~Indirect ~First use: 1619
monsoon	*mausim*	A season	Portugues e *moncao* from *moucao*	Obsolet e-Dutch *monssoe n*			~Indirect ~First use: 1584
Moslem *also* **Muslim**	*muslim*	A believer in Islam					~Direct
mosque	*masjid*	Old-Spanish *mezquita*	Old-Italian *moschea*	Middle-French *musquee* and *mosquee*			~Indirect ~First use: 1400
muezzin	*mu'adhdhin*	A crier *or* caller to prayers in Islam					~Direct ~First use: 1585

mufti	mufti	An expounder of Muslim law					~Indirect ~first use: 1586
mujahiddin	*mujahideen*	Fighters in a jihad					~Direct ~first use: 1970s
mullah	*maula*	A master, a scholar *or* a chief	Persian *mulla*	Hindi *mulla*	Turkish *molla*		~Indirect
mummy	*mumiya'a*	A human *or* animal body embalmed in the ancient Egyptian	Persian mum (a candle *or* a flame)	Middle-Latin *mumia*	French *momie*	Middle-English *mummie*	~Indirect
muslin	*mausili*	A plain weave cotton fabric. A reference to Mosul, a northern Iraqi city	Italian *mussolina* or *Mussolo*	French *mousseline*			~Indirect
myrrh	*murr*	Biter	Hebraic *mor* or *mar*	Greek *myrrha* or *myrra*	Latin *murra* or *murrha*	Old-English *myrra* or *myrre* and Middle-English *myrre* or *mire*	~Indirect

TABLE (N)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
nadir	*nazir*	An astronomical term; opposite	Middle-French *nadir*	Middle-English *nadir*			~Indirect ~first use: 1391

TABLE (O)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
orange	*naranj*	Bitter orange	Persian *narank* and *narang*	Sanskrit *naranga* (orange *or* orange tree)	Old-French *orange* and *orenge*	Middle-English *orange* and *orange*	~Indirect
Ottoman	*Othmani*	The founder of the *Ottomani* dynasty in Turkey. Died in 1326	Middle-Latin *Ottomanus*	French *Ottoman*			~Indirect

TABLE (P)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
popinjay	*babgha* and *babbagha*	A vain and conceited person	Middle-French *papegai*	Middle-English *papejay* or *papengay*			~Indirect

TABLE (R)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
racket	*raha*	Palm of the hand	Middle-French *raquette*				~Indirect ~first use: 1042
ream	*rizmah*	A bundle *or* bale	Middle-French *raime*	Middle-English *rem* and *reme*			~Indirect ~first use: 1392-3

TABLE (S)

Loanword	Arabic form	Meaning in Arabic	1st Route	2nd Route	3rd Route	4th Route	Nature and time of borrowing
Sabbath	*sabt*	Saturday; a day of rest observed by Jews and some Christians	Hebraic *shabath* (to rest)				~Indirect
safari	*safara*	To travel	Swahili *safari*				~Indirect ~first use: 1892
saffron	*za'faran*	An autumn species of crocus	Middle-Latin *safranum*	Old-French *safran*	Middle-English *saffron* and *saffroun* and *saffron*		Indirect ~first use: 1200
Sahara	*sah'ra*	A desert					~Direct
sahib *also* **sahib**	*sahib*	Lord, companion *or* owner	Hindi *sahib*				~Indirect
salaam	*salam*	Peace *or* salutation; a greeting					~Direct ~first use: 1613

sash *earlier* **shash**	*shash*	muslin					~Direct ~first use: 1590
satan	*shaitan*	The devil, lucifer, demon, etc					~Direct
scallion	*asqalan*	Asqalan is the southern city of Palestine with a seaport (Ashkelon)	Latin *ascalonia* (caepa)	Colloquial Latin *escalonia*	Norman -French *scalun*	Middle - English *scalone* or *scaloun*	~Indirect
sequin	*sikkah*	A die for coining	Italian *zecchino*	French *sequin*			~Indirect ~first use: 1617
sesame	*simsim*	An East-Indian plant used as food as source of sesame oil	Armaic *shumshema*	Assyrian *samassamu*	Greek *sesamon* and *sesame*	Latin *sesame*	~indirect
sheikh *also* **sheik**	*sheikh* and *shaykh*	An elder or chief of an Arab tribe or family					~Direct ~first use: 1577
sherbet *or* **sherbert**	*sharbah*	Drinking at once	Persian *sharbat*	Turkish *serbet*			~indirect ~first use: 1603
sheriff	*shareef*	The noble; the relatives of the Prophet of Islam					~Direct
Shia	*shi'a*	A member of the *shia* branch of Islam					~Direct

shrub	*shrub*	A drink; a beverage					~Direct
sofa	*soffah*	A part of a floor raised to form a seat					~Direct ~first use: 1625
spinach	*isfanakh* or *isbanakh*	A plant	Persian *esfanakh*	Old-Spanish *espinaca*	Middle-French *espinache* and *espionage*		~Indirect
Sufi	*Sufi*	A mystic					~Direct ~first use: 1653
sugar	*sukkar*	A sweet, crystalline carbohydrate	Persian *shaker* from Sanskirt *sarkara* (a strong hurl-stones)	Od-Italian *zucchero* and Middle-Latin *zuccarum* and *succarum*	Middle-French *sucre* and *cucre*	Middle-English *sucre* and *suger* and *sugre*	~Indirect
sultan	*sultan*	A ruler of a Muslim country	Armaic *shultana* (a leadership or authority)	Middle-Latin *sultanus*	Old-French *sultan*		~Indirect ~first use: 1555, 1585 and 1841
Swahili	*sawahil*	'Coasts' the plural of *sahil* 'a coast'					~Direct
syrup	*sharab*	Wine *or* other drinks	Middle-Latin *syrupus* and *sirupus*	Middle-French *sirop*	Middle-English *sirop* and *sirup*		~Indirect ~first use: 1398

TABLE (T)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of borrowing**
talisman	*tilsam* or *tilasm*	A magic figure	Middle-Greek *talesma*	Italian *talismano*	French *talisman*	Spanish *talisman*	~Indirect
tamarind	*tamr hindi*	An Indian date	Spanish *tamarindo*	Portuguese *tamarindo*			~Indirect ~first use: 1533
tambourine	*tambur*	A stringed instrument	Middle-French *tambourin* from *tambour*				~Indirect ~first use: 1484
tariff	*ta'rif*	Information	Turkish *ta'rifa*	Italiian *tariffa*	Spanish *tarifa*	French *tariff*	~Indirect ~first use: 1591
tarragon	*tarkhon*	A plant	Middle-Latin *tarcon* and *tarchon*	Middle-French *targon*			~Indirect ~first use: 1538
tartan	*tarida*	A type of ship used in the Mediterranean	French				~Indirect ~first use: 1621
typhoon	*tufan*	A flood; a Meteorological term	Greek *typhoon* (cyclone, tornado *or* storm)	Chinese *taai-fung* from	(*taai* = 'desttructive'+*fung*= 'wind'		~Indirect

TABLE (V)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of borrowing**
vizier	*wazir*	A counselor originally 'a porter'	Turkish *vezir*				~Indirect

TABLE (W)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature and time of borrowing**
wadi *also* **wa'dy**	*wadi*	A valey					~Direct ~first use: 1839

TABLE (Z)

Loanword	**Arabic form**	**Meaning in Arabic**	**1st Route**	**2nd Route**	**3rd Route**	**4th Route**	**Nature &time of borrowing**
zenith	*samt* (abbre.of *samt ar-ras*)	The path (over the head)	Old-Spanish *zenith*	Middle-Latin *cenit*	Middle-French *cenith*	Middle-English *cenit* and *senyth*	~Indirect ~first use: 1387
zero	*sifr*	Empty *or* vacant	Middle-Latin *zephirum*	French *zero*	Italian *zero*		~Indirect ~first use: 1604

CHAPTER FIVE

5.0 SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Introduction

This chapter summarizes the whole study and spells out the summary and the conclusions arrived at after the analysis of the data. Finally, it gives recommendations for further researches and other suggestions.

5.2 Summary of findings

This segment of the research gives the generalization of the whole work in a narrower scope. It also gives a clearer picture of the content of the investigations carried out on the subject matter with the purpose of reaching a precise conclusion.

The first chapter of the research served more or less as an introduction to the work. It has discussed the genesis of the problem under review, which is the etymological investigation of the English words that are believed to have come originally from Arabic though most of these loanwords were not borrowed directly. It also discussed the aims and the objectives to be attained by conducting such a research. The scope and limitation of the research is stated as well as the justification for carrying out the assignment.

The second chapter has discussed, extensively, the general concept of borrowing, its implications and how it occurs. It also

deliberated on the types of borrowing and language contact. The chapter also discussed the notion of etymology, the idea of classification of world languages, assimilation and dissimilation, the law of sound change and the phonological adaptation of the borrowed words, as well as the major reasons that necessitate for word borrowing from another language in most cases. It also presented an in-depth on the origins of English and Arabic languages, their development, speakers, vocabularies, contact of the two languages and how the borrowing from Arabic into English language came about. It also discusses how much the influence of Arabic input is felt in the present stock of the English vocabulary. The chapter included the theoretical framework of the research as well.

In the review of literature, the chapter looked into related literatures as discussed by different authorities such as Lehmann (1962), Winford (2003), Fromkin et al (2003), Haugen (1950, 1965,1972), Gleason (1961), Spencer (1971), Jackson and Amvela (2000), Hartman and Stork (1972), Crystal (1999), Serjeantson (1935), Kemmer (2004), Uriel (1964), Johnson (1966), Abdurrashid (2007), Robins (1987), Fromkin and Rodman (1978), Sheard (1954), Steinberg (2006), Bamgbose (1995), Awoniyi (1982), Samuels (1972), Ajolore and Afolayan (1982), Brook (1979), Nelson (1967), Jones (1997), Potter (1950,1960), Wrenn (1940), Killean (2007), Lebon

(2000), Biddlecombe (2007), Salloum (2008), Pimm-Smith (2007), Covington (2007), Nabhan (2007), Biddlecombe (2007), etc.

The third chapter of this research has examined the methodology applied in the course data gathering, the procedure of the data collection and how the data are sampled, presented and analyzed. It also mentioned the sources of data, the raw data and discussed the analytical procedure employed in the data analysis.

Chapter four of this research dealt with data presentation and analysis. The loanwords were presented in accordance with their meanings, origins, routes through which they made their journeys into the English vocabulary, as well as the nature of the journey being a direct or indirect borrowing. The loanwords were tabulated in alphabetical order. The findings from the analysis in this chapter show that, a large number of Arabic loanwords from different fields of specialization, i.e. Astronomy, Medicine, Mathematics and other technical terms are adapted into the English vocabulary. It also indicated that most of the loanwords did not come directly, rather through an intermediate language or more among the European languages such as French, Spanish, Dutch or Portuguese. And most of these kinds were the borrowing that occurred during the Middle-Ages. The analysis indicates that, English absorbed Arabic influences not

only through contact with the Moorish invaders and the expansion of Islamic empire to the Mediterranean, but also through soldiers returning home from the Crusades and trading links with the Arab world.

On the other hand, most of the borrowings that occurred much later came through either of the languages spoken in the eastern part of the world such as Hindi, Persian, Aramaic, Hebrew, etc. Moreover, from the findings above, it became apparent how the phonological features of most of these loanwords changed as they got influenced by the native elements of the languages they passed as they made their way into the English vocabulary.

5.3 Conclusion

In conclusion, the five research questions raised earlier in the first chapter of this work formed the basis on which this investigation was carried out, the areas covered and the conclusion drawn from the findings.

In the presentation of the result of this research, it was found that, the idea of borrowing only occurs when a contact situation is attained between two or more languages. Also that natural languages, by implication, gain their wealth of vocabulary mainly through the means of borrowing. It also proved that, most natural languages, including English, rely heavily on borrowing in building their vocabulary and that, languages in contact, naturally, influence each other in so many ways and the commonest and best known of these is 'borrowing'. This is for the fact that not all natural languages satisfy the linguistic needs of their speakers without loaning items from other languages. The findings indicated the main factors that necessitate 'borrowing', and how those factors make the role of 'borrowing' very vital in vocabulary build-up.

The findings indicated that English and Arabic came into contact right from the Middle-Ages when Arab scholars were at the forefront in medicine, astronomy, mathematics, astrology and other related

fields. That was after the decline of Athens in these fields of knowledge. The findings show that the two civilizations met at Andalusia (the present day Spain), and through the Arabization of Spain when Arabs conquered and established the Umayyad Caliphate in exile.

The findings established the fact that most of the Arabic loanwords in the English language originated from the field of sciences, i.e. astronomy, medicine, astrology and mathematics. This for the fact that Arab scholars excelled in such fields as stated earlier. The findings assured that other loanwords in finery, textile materials, food and nutrition, horsemanship, politics, sailing and other technical terms were adapted into the English vocabulary as well.

The findings proved that English borrowed the greatest number of Eastern loanwords from Arabic, and that Arabic stands prominent among the languages that contributed to English vocabulary. Though, most of these 'borrowing' were not done directly, rather through some intermediate languages. It is clear from the presentation that 'borrowing' continues to take place in the present time where new Arabic loanwords still get absorbed into the English stock of vocabulary. The most recent words include *mujahedeen* (fighters in a holy war), *mullah* (a Muslim cleric), *al-Qaeda* (a group of Islamic

extremists) *Hezbollah* (a resistant militia in Lebanon), *intifada* (the uprising of the Palestinians against the Israeli occupation), *Gama* or *Jama'a Islamiyya* (a title given to any Islamic movement, mostly political, in the Arab world), etc.

Generally speaking, the overwhelming reality with the existence of man is that he is a social animal that interacts with fellow man. This factor brings about the element of contact that entails borrowing from one language to another. As its tradition, the English vocabulary continues to develop and, definitely, absorb other external influences, not only from Arabic alone, but from other languages. Likewise, other languages will continue to borrow words from its rich arsenal of vocabulary.

5.4 Recommendations

This research work has investigated the relationship between the English language and Arabic, and the factor of contact that occurred between the two languages which entailed some influences that were later regarded as borrowing of linguistic items from Arabic into the English language (and not vice versa). Based on the findings of these investigations, the researcher recommends that:

- A further research should be carried out to investigate the influences of the English language on Arabic, which are Arabic words of English origin.

- Since the English language is very rich in vocabulary, and its dominance is felt in almost every aspect of our lives today, researches should be carried out on its influence on the vocabulary of any of the Nigerian native languages, i.e. Yoruba, Hausa, Ebira, Efik, Kanuri, etc.

- Since there are many Arabic loanwords in the English vocabulary, and many others are still making their way into the language, there should be a sort of glossary or dictionary containing such loanwords (this should include both the obsolete and the current terms). A research work can produce this.

- The departments of language studies in the Nigerian universities and tertiary institutions should introduce courses in comparative linguistics that deal purely with topics such as 'borrowing' and 'elements of vocabulary development'. This, in turn, will create a sort of awareness among language students concerning the idea of language contact, influence and borrowing.

- Language students should be assigned to carry out rapid investigations to detect the newly introduced lexical items into Nigerian English, or Nigerian Pidgin, or even into their respective mother tongues: this they should easily perceive through their day to day communication processes. This is regardless of which of the languages stands as the 'donor' or the 'receiving language'.

- Monolinguals need to develop some interest in learning a second language whatever the case may be. This is because no language is subordinate to another, and all languages perform a similar function, which is human communication.

References

Abdurrashid, A. A. (2007), 'Language, Literature and the Nigerian State'. A paper presented at the 2007 Annual National Conference of the School of Languages, Federal College of Education, Zaria, (4th – 7th July, 2007).

Al-Aqqad, A. (1998), *The Influence of Arab in the European Civilization*. (Family Library Edition). Cairo: General Directorate for Books.

Awoniyi, T. A. (1982), *The Teaching of African Languages*. Ibadan: Nigeria Publishers Series Ltd.

Ball, P. (2006), *The Devil's Doctor: Paracelsus and the World of Renaissance Magic and Science*. First American Edition. New-York: Farrar, Strauss and Giroux. 436 p.

Ba'alabaki, M. (1999), *Al-Mawrid: A Modern English-Arabic Dictionary*. (Thirty third Edition). Beirut: Dar El-elm Lilmalayin.

Ba'alabaki, R. (1997), *Al-Mawrid: A Modern Arabic-English Dictionary*. (Tenth Edition). Beirut: Dar El-elm Lilmalayin.

Bamgbose, A. (1995), 'English in the Nigerian Environment'. In Bamgbose et al (ed), *New Englishes: The West African Perspective*. Ibadan: Mosuro.

Brook, G. L. (1979), *Varieties of English* (Second Edition). London: Basingstoke & Macmillan Press Ltd.

Chamber's Encyclopaedia (1950), New Edition, Vol. I. London: George Newness Ltd.

Collins (internet-linked) World Encyclopedia (2005). Glasgow: Harper Collins Publishers.

Comrie, B. (2007), 'Language'. Microsoft Student. Microsoft Corporation.

Concise Oxford English Dictionary (OED). (2004). Oxford Press.

Covington, R. (2007). 'Rediscovering Arabic Science', *Saudi Aramco World* Magazine, May/June Edition, pp. 2-4.

Covington, R. (2007). 'Arabic Science: The Language', *Saudi Aramco World* Magazine, May/June Edition, pp. 5-9.

Crystal, D. (1999), *The Penguin Dictionary of Language*. Middlesex: Penguin.

Encyclopaedia Britannica (1974). U.S.A.

Encyclopaedia Encarta (2002). Microsoft Corporation.

Encyclopaedia Encarta (2007). Microsoft Corporation.

Encyclopaedia of Islam (1913-1938). Leiden.

Encyclopaedia Wikipedia (2007). Microsoft Corporation.

Fromkin, V. & Rodman, R. & Hyams, N. (2003), *An introduction to Language* (Seventh Edition). Boston: Thomson Wadsworth.

Fromkin, V. & Rodman, R. (1978), *An Introduction to Language*. New-York: Holt, Rinehart and Winston Inc.

Funk & Wagnals New Encyclopaedia (1975), Vol. II. New York: Funk & Wagnals Inc.

Funk & Wagnals Standard Dictionary (1980). New York: Lippincott & Crowell, Publishers.

Gleason, H. A. (1961), *An Introduction to Descriptive Linguistics*. New York: Rinehart and Winston Inc.

Hartmann, R. R. K. & Stork, F. C. (1972), *A Dictionary of Language and Linguistics*. Amsterdam:

Haugen, E. (1950),'The Analysis of Linguistic Borrowing. *Languages in Contact*, 26: 210-231

Haugen, E. (1965), *The Analysis of Linguistic Borrowing*. Madison: University of Wisconsin.

Haugen, E. (1972), *The Ecology of Language*. Stanford, California: Stanford University Press.

Howard, J. & Amvela, E. (2000), *An Introduction to Modern Words, Meaning and Vocabulary*. United Kingdom: Cromwell Press, Troubridge.

Jackson, H. & Amvela, Z. A. (2000), *English Language – Lexicology*. London: Cassell.

Johanson, L. (2002), *Structural Factors in Turkic Language Contacts*. London: Routledge.

Kemmer, S. & Achard, M. (2004), *Language, Culture and Mind*.(eds). Stanford: CSLI Publications.

Khasheem, A. F. (1986), *The Journey of Words*. (First Edition). Tripoli: Dar-Iqra for Printing, Translation, Publishing and Media Services.

Killean, C. G. (2007), *Microsoft Encarta*. 1993-2006 Microsoft Corporation.

Lebon, G. (2000), *The Civilization of Arabs*. (Family Library Edition). Translated by: Adel Zu'aitir. Cairo: General Directorate for Books.

Lehmann, W. P. (1962), *Historical Linguistics: An Introduction*. New York: Holt, Rinehart & Winston.

Longman Dictionary of Contemporary English (2007). Essex: Pearson Education Limited.

Longman Dictionary of Contemporary English (1995). (Third Edition). Longman Group Ltd.

Madina, M. Z. (1973), *Arabic-English Dictionary of the Modern Literary Language*. Pocket Books.

Merriam-Webster Collegiate Dictionary (MWCD), (Online).

Microsoft Student (2006). Microsoft Corporation.

Nabhan, G. P. (2007). 'Arabic in the Saddle', *Saudi Aramco World* Magazine, March/April Edition, p. 39.

Nelson, F. W. (1967), *The English Language: An Introduction*. London: The English University Press Ltd.

O'Connor, J. D. (1972), *Better English Pronunciation*. UK: University Press, Cambridge.

Oxford Advanced Learners' Dictionary (2000).

Oxford English Dictionary (1989). (Second Edition).

Pimm-Smith, A. (2007). 'From Arabic to English', *Saudi Aramco World* Magazine, March/April Edition, pp. 36-38.

Potter, S. (1950), *Our Language*. Middlesex: Penguin.

Potter, S. (1960), *Language in the Modern World*. Middlesex: Penguin.

Redmond, W.A. (2007), 'Arabs'. Microsoft Student. Microsoft Corporation.

Redmond, W.A. (2007), 'Semitic Languages'. Microsoft Student. Microsoft Corporation.

Robins, R. H. (1987), *A Short History of Linguistics*. London: Longmans, Green & Co. Ltd.

Salloum, H. & Peters, J. (1996), *Arabic Contributions to the English Language*. Beirut: Librairie du Liban.

Samuels, M. L. (1972), *Linguistic Evolution – With Special Reference to English*. Cambridge: CUP.

Serjeantson, M.S. (1935), *A History of Foreign Words in English*. London: Routledge and Kegan Paul.

Sheard, J. A. (1954), *The Words We Use*. London: Andre Deutsch, (The Language Library).

Spencer, J. (1971), *The English Language in West Africa*. London: Longman Group Ltd.

The New Caxton Encyclopaedia (1973). London.

Trudgil, P. (1966), *Sociolinguistic*: *An Introduction*. London: Hazell Watson and Uney Ltd.

Uriel, W. (1963), *Language in Context*. London: The Hague, Mouton.

Uriel, W. (1964), *Languages in Contact*. London: The Hague, Mouton & Co.

Webster's New World College Dictionary (2005). Cleveland: Wiley Publishing, Inc.

Webster's Third New International Dictionary of the English Language (1961). London.

Wehr, H. (1979), *A Dictionary of Modern Written Arabic (Arabic-English)*, (4th ed.), Edited by Cowan, J. M., Wiesbaden: Otto Harrassowitz.

Whorf, B. L. (1956), *Language, Thought and Reality*. (eds.). Massachusetts: The M.I.T. Press.

Winford, D. (2003), *An Introduction to Contact Linguistics*. Malden, MA: Blackwell.

Wrenn, C. L. (1940), *The English Language*. London: Methuen & Co. Ltd.

Web – References

'Arabic Words in English'. http://www.google.com

Biddlecombe, P. (2007), 'Arabic Words in the English Language'. http://www.icons.org.uk/nom/nominations/arabicwords

'Borrowed Words in English: Arabic'. webmaster@krysstal.com http://www.krysstal.com/borrow_arabic.html

'Borrowing (i.e. copying) – Linguipedia (2007). http://lingweb.eva .mpg.de/linguipedia/index.php/Borrowing_(i.e.copying)

Concise Oxford English Dictionary (OED) (2004). Oxford Press. http://askoxford.com/concise_oed/

'English Words from Arabic'. http://www.zompist.com/Arabic.html

Jones, W. (1997), 'Genetic Classification of World Languages'. http://www.mit.edu/~ejhanna/language/genelang.html

Kemmer, S. (2004), 'Loanwords'. http://www.ruf.rice.edu/~kemmer /Words/loanwords.html

Khan, S. (2007), 'Arabic Words in the English Language'. http://www.icons.org.uk/nom/nominations/arabicwords

'Language'. http://en.wikipedia.org/wiki/language (2008)

Meriam Webster Collegiate Dictionary (MWCD) Online (2007). http://www.merriam-webster.com/

Meriam Webster Online Dictionary (2008), 'Assimilation'. http://www.merriam-webster.com/dictionary/assimilation

Meriam Webster Online Dictionary (2008), 'Etymology'.
http://www.merriam-webster.com/dictionary/etymology

Salloum, H. (2008), 'The Impact of the Arabic Language and Culture On English and other European Languages'.
http://www.Syriattoday.ca/Salloum-arab-lan.htm

Salloum, H. (2008), 'Arabic Influences in the English Language'.
http://www.captiveminds.org/history/engrarab.htm

Steinberg, G. (2006), 'Assimilation and Dissimilation'.
http://en.wikipedia.org/wiki/assimilation

Wikipedia (2007), 'Influence of Arabic on other Languages'.
http://en.wikipedia.org/wiki/Influence_of _Arabic_on_other _languages

Wikipedia Encyclopedia(2007), 'List of Arabic Loanwords in English'.
http://en.wikipedia.org/wiki/List_of _English_words _of_Arabic_origin

Wikipedia Encyclopedia (2007), 'The Speakers of Arabic Language'.
http://en.wikipedia.org/wiki/Arabic_language

Wikipedia Encyclopedia (2007),'List of Arabic Loanwords in English'.
http://en.wikipedia.org/wiki/List_of_English_words_of_ Arabic_origin

Wikipedia, the Free Encyclopedia (2007), 'Language Contact'.
http://en.wikipedia.org/wiki/Language_contact

Wikipedia, the Free Encyclopedia (2007). 'Arabic Language'.
http://en.wikipedia.org/wiki/Arabic_language

Appendix

(A)

admiral: (Oxford, 2000: 16) ~ n. The word came into English from the Arabic *amirul*, the abbreviated form of *amirul-bahr*, (which denotes 'prince *or* commander of the sea'); through the Old-French *amiral*; through the Middle-Latin *a(d)miralis*; through the Middle-English *a(d)miral*, (Ba'albaki, 1999: 101). The word was first used of an (English) admiral of the fleet in Wytoun's *Cronykil*, 1423, and for the commander-in-chief of the Navy by Copgrave in 1460. 'Admiral' is found in the early manuscript of Lazamon's *Brut*, in the sense of emir (*amir* al,- abbreviated from a phase such as *amir-al-bahr*, 'emir' *or* 'commander of the sea'). It is stated as thus*: pat on admiral of Babiloine he was aeldere, the one emir was prince of Babylon.*(Serjeantson, 1935: 214). The word came indirectly.

albatross *also* **algatross:** (Oxford, 2000: 28) ~ (first use: 1681) ~ n. (a very large white seabird with long wings that lives in the Pacific and Southern Oceans). The word came into English from the Arabic *alqatras*; through the Portuguese *alcatras*; with assimilation to the Latin *albus* (white); and perhaps originally from Phoenician through Greek. It was first recorded in English in1681, (Serjeantson, 1935: 219). The word came as an indirect borrowing.

alchemy: (Oxford, 2000: 28) ~ (first use: 1362) ~ n. (a form of chemistry studied in the Middle-Ages which involved trying to discover how to change ordinary metals into gold). The word came into English from the Arabic *al-kimia* (chemistry); through the Greek *kemia*; through the Middle-Latin *alchymia*; through the Old-French *alquemie*; through the Middle-English *alkamie*. It was first recorded in the Langland's *Piers Plowman*, 1362. (Serjeantson, 1935: 215). The word came as in indirect borrowing.

alcohol: (Oxford, 2000: 28) ~ (first use: 1543) ~ n. (drinks such as beer, wine, etc., that can make people drunk). The word came into English from the Arabic *alkuhul* or *al-koh'l* (the collyrium); through the Middle-Latin *alcohol*; through the Modern-Latin *alcohol*. It was first recorded in English in the year 1543 in a medical treatise, (Serjeantson, 1935: 218). The word came as an indirect borrowing

alcove: (Oxford, 2000: 28) ~ (first use: 1623) ~ n. (an areas in a room that is formed by part of a wall being built farther back than the rest of the wall). The word came into English from the Arabic *alqobbah* (the vault); through the Spanish *alcoba*; through the French *alcove*. It first appeared in English in 1623.The word came as an indirect borrowing

alfalfa: (ibid: 29) ~ (first use: 1845) ~ n. (a plant with small divided leaves and purple flowers, grown as food for farm animals and as salad vegetable). The word came into English from the Arabic *alfisfisah* (the

best fodder); through the Spanish *alfalfa*. It appeared in English in 1845, (Serjeantson, 1935: 220). The word came as an indirect borrowing.

algebra: (Oxford, 2000: 29) ~ (first use: 1541) ~ n. (a type of mathematics in which letters and symbols are used to represent quantities; a type of mathematics that uses letters and other signs to represent numbers and values; it is literally 'the putting together of broken parts'). The word came into English from the Arabic *al-jabr* ('putting together of broken parts' *or* 'to force' *or* 'manipulate one's mind'); through the Middle-English *algebra*; through the Middle-Latin *algebra*. The word almost maintained its phonological features despite the indirect borrowing process. It was first recorded in English and used by Copland in 1541, (Serjeantson, 1935: 217). The word still maintains its original pronunciation and meaning in the current spoken Arabic as *al-jabr*.

algorithm *also* **algorism:** (Oxford, 2000: 29) ~ n. (a set of rules that must be followed when solving a particular problem; a set of a mathematical problems that are followed in a fixed order; a step-by-step problem solving procedure, as with the computer). The word came into English from the Arabic *al-Khwarizmi* (derived from the name of the famous 9th Century Arab mathematician); through the Old-French *algorisme* and *augorisme* and the Middle-Latin *algorismus*; through the Middle-English *augrim*.

alkali: (ibid: 30) ~ n. (a chemical substance that reacts with acids to form a salt and has a PH of more than seven; a hydroxide of a metal, capable of neutralizing acids and of turning red litmus paper blue). The word came into English from the Arabic *alqaliy* (the ashes of salt wart); through the Middle-Latin *alcali* or *alkali*; through the Middle-English *alcaly*. The word is a direct borrowing from Arabic.

Allah: (Ibid: 30) ~ (first use: 1702) ~ n. (the Name of God among Muslims; in Islam, the Supreme Being; God). The word came into English directly from the Arabic *Allah*. It was first recorded in Rowe's *Tamerlane* in 1702, (Serjeantson: 1935: 220). The word is pronounced almost the same way as it is in Arabic in different languages such as Hausa and Swahili.

almanac: (Oxford, 2000: 32) ~ (first use: 1391) ~ n. (a publication giving information under headings dated for the year). The word came from the Arabic *al-manakh* (climate); through the Middle-Latin *almanach*; through the Middle-English *almenak*. It was first recorded in Chaucer's *Treatise on the Astrolabe*, 1391. The last word is of doubtful origin; it may be from a Spanish-Arabic *al* + *manakh* (calendar), recorded in an early sixteenth century Spanish-Arabic vocabulary, but not elsewhere in Arabic, (Serjeantson, 1935: 215). The word is an indirect borrowing and it still maintains its original pronunciation and meaning in the current Standard Arabic.

amalgam: (Oxford, 2000: 35) ~ n. (a mixture *or* combination of things; a mixture of mercury *or* quicksilver with other metals). The came into English from the Arabic *al-jama'ah* ('combination', 'group', 'company' *or* 'clique'); through the Middle-Latin *amalgama*; through the Middle-French *amalgame*; through the Middle-English *amalgame* or *malgame*. The word is an indirect borrowing from Arabic.

antimony: (ibid: 44) ~ (first use: 1477) ~ n. (a chemical element. Antimony is a silver white metal that breaks easily, used specially in making ALLOYS). The word came into English from the Arabic *antimun*; through the Latin *antimonium*. It was first recorded in a book on 'alchemy', 1477. It is an indirect borrowing from Arabic.

arsenal: (ibid: 56) ~ (first use: 1506) ~ n. (a collection of weapons such as guns and explosives; a government facility for manufacturing and storing arms and ammunitions). The word came into English from the Arabic *dar as-sin'ah* ('workshop' *or* 'factory'). The word appears to have been borrowed in Romance as *darsena*, whence it passed into Italian as *arsenale*, was borrowed by French, and then by English from Arabic. It was first recorded in 1506, in the sense of 'dock' (for ships). The word came in an indirect borrowing from Arabic. Though the Arabic *dar as-si'ah* is no more in current use in the Standard Arabic today, rather it is replaced with *masn'a* (factory).

artichoke: (ibid: 57) ~ (first use: 1531) ~ n. (a round vegetable with a lot of thick green leaves; an edible plant or thorny land plant). The word came into English from the Arabic *al-khurshuf*; through the Italian *articiocco* and *arciciocco*. It is an indirect borrowing from Arabic and it maintains the same meaning in the present Standard Arabic.

assassin: (ibid: 60) ~ (first use: 1531) ~ n. (a manslayer *or* murderer; a person who murders somebody important *or* famous, for money *or* political reasons; the word 'assassin' is from the same root as *hashish*, as assassins were often given this drug, *hashish*, before being sent out to kill political enemies). The word came into English from the Arabic *hashshashin* (the plural of *hashish*, literally 'a drug abuser', 'eater of hashish' *or* 'hemp addict'); through the Italian *assassino*; through the Middle-Latin *assasinus*. It is an indirect borrowing from Arabic, though *hashshashin* is no more maintaining the original meaning in Arabic today; rather, *mudmin* is more frequent to denote 'drug addict' *or* 'abuser'

aubergine: (ibid: 67) ~ n. (an eggplant; a large vegetable with shiny dark purple skin and soft white flesh). The word came into English from the Arabic *bazinjan*; through the Persian *badinjan*, from the Sanskirt *vatin-ganah*; through the Spanish *alberginia*; through the French *aubergine*. It is an indirect borrowing, and *bazinjan* is still used in Arabic today.

azimuth: (ibid: 73) ~ (first use: 1391) ~ n. (an astronomical term; an angle related to a distance around the earth's HORIZON, used to find out

the position of a star, planet, etc). The word came into English from the Arabic *as-sumut* ('path' or 'way'); through the Old-French *azimut*; through the Middle-English *azimut* and *azimuth*. ('The' + the plural of *samt*, 'path', as in zenith. It was recorded in Chaucer's *Treatise on Astrolabe*, 1391, (Serjeantson, 1935: 215). It is an indirect borrowing.

azure: (Oxford, 2000: 73) ~ n. (sky blue *or* cerulean). The word came into English from the Arabic *lazeward*, from the Pelrsian *lazhvard*; through the Old-Spanish *azur* and *azul*; through the Old-French *azur*.

(B)

Bedouin: (ibid: 97) ~ (first use: 1400) ~ (a member of an Arab tribe that traditionally lives in tents in the desert). The word came into English from the Arabic *badawi*; through the French *bedouin*. It was first recorded in Mandeville's *Travels*, in the year 1400, (Serjeantson, 1935: 216).It is an indirect borrowing. The word is still used today in the Arab world in a general reference to villagers.

borax: (Oxford, 2000: 133) ~ n. (a chemical term; a white mineral, usually in powder form, used in making glass and as an antiseptic). The word came into English from the Arabic *buruq*, from the Persian *burah*; through the Middle-Latin *borax*; through the Old-French *boras*; through the Middle-English *borax* or *baras*. It is an indirect borrowing.

cable: (ibid: 164) ~ n. (a rope, cord, string *or* hawser). The word came into English from the Arabic *habl* (rope). It is a direct borrowing, and the word *habl* is still used in Arabic today maintaining the same pronunciation and meaning.

calibre *or* **caliber:** (ibid: 166) ~ (first use: 1567) ~ n. (the quality of something; as a technical term ~ the width of the inside of a gun *or* tube; the width of a bullet; mould for casting metal). The word came into English from the Arabic *qalib* ('mould' *or* 'last'); through the Old-Italian *calibro*; through the Middle-French *calibre*. The word is derived from the Arabic root *qalb*,('turn' *or* 'mould'). It was first recorded in 1567, (Serjeantson, 1935: 217). It is an indirect borrowing

caliph: (Oxford, 2000: 166) ~ (first use: 1393) ~ n. (a title used by Muslim rulers, especially in the past). The word came originally from the Arabic *khalifah*(the 'head' *or* 'ruler' in an Islamic setting); through the Middle-French *calife*; through the Middle-English *caliphe* and *califfe*. The word was first recorded in Gower's *Confessio Amantis*, 1393, again in 1400, in Mandeville's *Travels*, (Serjeantson, 1935: 215). **Caliphate:** (the country a caliph rules, *or* the period of time when they rule it) also came into English from the Arabic *khilafah*; through the Middle-Latin *caliphatus*; through the French *califat*. It is an indirect borrowing. The

word *khalifah* is being replaced, presently, in the Arab world by either *malik* (king); *amir* (prince) or *ra'is* (president).

camel: (Oxford, 2000: 168) ~ n. (a large desert animal with a long neck and either one *or* two humps on its back). The word came into English from the Arabic *jamal* (camel); through the Greek *kamelos*, from a Semitic Phoenician origin; through the Latin *camelus*; through the Norman-French *chamel*; through the Old-English *camel*; through Middle-English *camel* or *chamel*. It is an indirect borrowing.

camphor: (ibid: 169) ~ (first use: 1313) ~ n. (a white substance with a strong smell, used in medicine, for making plastics and to keep insects away from clothes). The word came into English from the Arabic *kafur*, (the word 'camphor' was earlier spelt 'camfre' *and* 'camfire'). It was borrowed through the Middle-English *caumfre*; through the Old-French *camphre*, from the Arabic *kafur*; through the Malay; *or* the language of the inhabitants of the Malay Peninsula, word *kapur* (meaning 'chalk'). It was first recorded in English in *Wardrobe Accounts*, Edw. III, c. 1313, (Serjeantson, 1935: 215). It is an indirect borrowing.

candy: (Oxford, 2000: 170) ~ (first use: 1769) ~ n. (a sweet food made of sugar *or* chocolate, *or* a piece of sweet). The word is an abbreviation of the word 'sugar candy'. It came into English from the Arabic *qandiyyi*, (a derivation from the Persian *qand*, which means 'sugar' *or* 'rock candy');

through the Old-Italian *zucchero candi*; through the Middle-French *sucre candi*; through the Middle-English *sugre candy*. It was recorded in 1769.

cane: (ibid: 170) ~ n. (a long thin stick with a curved handle to help someone walk; thin pieces of the stems of plant used for making furniture, basket etc; *or* a long thin stick used in former times by teachers to hit children *or* sugarcane). The word came into English from the Arabic *qanat* (which means 'channel', 'tube', 'pipe', 'path' *or* 'canal'), or the Assyrian *qanu*; through the Greek *kanna*; through the Latin *canna*; through the Old-Provancal *canna*; through the Middle-French *cane*; through the Middle-English *cane*. It is an indirect borrowing.

carafe: (ibid: 175) ~ (first use: 1786) ~ n. (a glass container with a wide neck, used for serving wine *or* water at meals). The word came into English from the Arabic *garrafah*; through the Spanish *garaffa*; through the Italian *caraffa*; through the French *carafe*. (In Arabic, the word *garrafah* stands as the Present Participle form of the Past Tense *garafa*, which denotes 'to ladle', 'to scoop-up', *or* 'to dip-out'). It appeared in English in 1786, (Serjeantson, 1935: 220). The word is an indirect borrowing.

caramel: (Oxford, 2000: 175) ~ n. (a brown sweet made of sticky boiled sugar; a burnt sugar used for giving food a special taste *or* colour). The word came from the Arabic *karamillat*, and possibly from the Latin *cannamellis* (a burnt honey).

carat: (ibid: 175) ~ (first use: 1535) ~ n. (a measurement that shows how pure gold is *or* a measurement equal to 200 milligrams on the scale of measurement for the weight of jewels; it also means weight of four grains). The word came into English from the Arabic *qirat*; through the Greek *keration* (carob seed); through the Middle-Latin *carratus*. It was first recorded in Eden's *Decades of the Newe World*, 1535, (Serjeantson, 1935: 217). It is an indirect borrowing.

caraway: (Oxford, 2000: 175) ~ (first use: 1440) ~ n. (a plant whose strong tasting seeds are used to give a special taste to food). The word came into English from the Arabic *al-karawiya*; through the Greek *karon*; through the Old-Spanish *alcaravea*; through the Middle-Latin *carvi*; through the Middle-English *caraway* or *carway* or *carwy*. It was first recorded in English in the *Promptorium Parvulorium*, 1440, (Serjeantson, 1935: 216). It is an indirect borrowing.

carmine: (Oxford, 2000: 177) ~ n. (a deep purplish red colour). The word came into English from the Arabic *qirmiz*; through the Middle-Latin *carminium*; through the French *carmin.*

carob: (ibid: 178) ~ (first use: 1584) ~ n. (the fruit of the Mediterranean tree, that tastes similar to chocolate and is sometimes eaten instead of chocolate; locust). The word came into English from the Arabic *kharrub*; through the Middle-Latin *carrubium*; through the Middle-French *carobe*

or *caroube*. It was first recorded in English in 1584, (Serjeantson, 1935: 218).

cave: (Oxford, 2000: 186) ~ n. (a chamber beneath the earth; in a mountain or mountainside). The came into English from the Arabic *kah'f* (cave); through the Latin *cavus*, 'a hollow'. The word *kah'f* still maintains its original pronunciation and meaning in the Arabic language today.

check: (ibid: 199) ~ n. (the position of the 'king' – most important piece - in Chess when it can be directly attacked by the opponent's pieces). The word came into English from the Arabic *shah* (in Chess); from the Persian *shah* (king); through the Old-French *eschec* or *eschac* (defense); through the Middle-English *chek* ('conflict' *or* 'attack'). Essentially, *shah* is the popular title of the Persian kings in the ancient Persian dynasty. The word *shah* does not connote the same meaning in the present Arabic.

checkmate: (ibid: 200) ~ n. (the position of the king in Chess at the end of the game, when it is being directly attacked and cannot escape) The word came from the Arabic *ashshah-mat* (the king is dead),; through the Middle-French *eschec-mat*; through the Middle-English *checkmate*. The word is originally from the Persian *shah-mat*, (which literally means that, the 'shah' *or* 'king' is in a situation where he cannot escape).

cipher: (ibid: 209) ~ (first use: 1399) ~ n. (a system of secret writing; *or* someone who is not important and has no power *or* influence *or* literacy,

the number '0'(zero)). The word came into English from the Arabic *sif'r* or *assif'r* ('vacant', 'unoccupied' *or* 'empty'); through the Middle-Latin *cifra*; through the Old-French *cifre*; through the Middle-English *cifre*. The word was first recorded in the Middle-English signifying the meaning above as in *Richard the Redeless: than satte summe, as siphre doth in awgrym, / That noteth a place, and no thing availeth.* The word was also recorded as 'zero' in 1604, (Serjeantson, 1935: 216). It is an indirect borrowing. In the current Standard Arabic, *sif'r* still denotes the same meaning as it is in the English language.

civet: (Oxford, 2000: 211) ~ (first use: 1532) ~ n. (a strong smelling liquid from a civet cat, used to make perfume). The word came into English from the Arabic *zebad* (a civet cat perfume); through the Italian *zibetto*; through the Middle-French *civette*. It was first recorded in 1532, (Serjeantson, 1935: 218).

coffee: (Oxford, 2000: 229) ~ n. (a hot, dark brown drink that has a slightly bitter taste). The word came into English from the Arabic *qahwah* (which was originally meaning 'wine' *or* 'alcoholic beverage'); through the Turkish *kahve*; through the Italian *caffe*. The word might also have originated from the Ethiopian *kefa*, from where the plant is said to have originated. It is also said that the plant was first used in Yemen (the southern part of the Arabian Peninsula), sharing border with the present day Kingdom of Saudi Arabia. It is an indirect borrowing.

Copt: (Longman, 2000: 115) ~ n. (an ancient Egyptian; a Christian Egyptian in the present day Egypt; a follower of the Eastern Orthodox Church in Egypt). The word came into English from the Arabic *al-qubt* or *al-qibt* (the Copt); through the Modern-Latin *Coptus*; through the French *Copte*; through the Coptic-word *gyptios* and *kyptaios* (both meaning 'an Egyptian); through the Greek *Aiguptios*, derived from another Greek word *Aiguptos* (the both words meaning 'Egypt'), (Ba'alabaki, 1999: 104). It is an indirect borrowing. *Al-qibt* still refers to Christians in Egypt today.

cotton: (Oxford, 2000: 283) ~ (first use: 1382-2) ~ n. (the soft, fibrous, white *or* yellowish material attached to the seeds of the cotton plant and widely used as a textile). The word came into English from the Colloquial Arabic *qutun*, from the Standard Arabic *qut'n*; through the Old-French *coton*; through the Middle-English *coton*; through the Spanish *alcodon*. Though, the word was not borrowed directly, yet the assimilated form is not very much different in phonology from the original loanword. It was first recorded in *Compotus of Earl of Derby*, 1381-2, (Serjeantson, 1935: 215). Standard Arabic still maintains *qut'n* to signify cotton today.

couscous *or* **kouskous**: (Oxford, 2000: 288) ~ (first use: 1600) ~ n. (a North African dish made of crushed wheat, served with meat and vegetables). The word came into English directly from the Arabic *kuskus* ('to pound' *or* 'bruise). It was first recorded in Pory's translation of Leo's

Africa, 1600, (Serjeantson, 1935: 219). Couscous, as an Arabian dish is becoming more popular in other places apart from the Arab world.

crimson: (Oxford, 2000: 297) ~ adj. (a cochineal colour; carmine *or* scarlet; related to the cochineal insect that provides the dye; having a deep purplish red colour; a deep red colour). The word came into from the Arabic *qirmiziyyi*, related to the *qirmiz* (the insect); through the Old-Spanish *cremesin*; through the Middle-English *cremesin* or *crimisin*. The word might also be an alteration of the Sanskrit *krmi* (meaning 'maggot', 'worm' *or* 'caterpillar'). It also may have come from the Persian *ghermez* (red).

crocus: (ibid: 299) ~ n. (a small plant of the iris family, with long grass like leaves and large flowers; a small purple, yellow, *or* white flower that comes up in early spring). The word came into English from the Arabic *kurkum* (meaning 'curcuma plant'; *za'afaran* (safron), *or* 'crocus'); from a Semitic origin, possibly, the Assyrian Babylic (Babylon) word *kurkanu*; or the Hebraic *karkom*; or the Aramaic *kurkema*; through the Greek *krokos*, from the Latin *crocus*; through the Modern-Latin *crocus*, (Ba'alabaki, 1999: 104).

(D)

damask: (Oxford, 2000: 315) ~ n. (a rich, reversible, elaborately patterned fabric, used for table linen, etc; a type of cloth with a pattern in it, often used to cover furniture). The word came into English from the

Arabic *dimashq*, in a reference to *Damascus* city being the pioneer of this type of textile or woven cloth. (Damascus is the present day capital city of the Syrian Arab Republic).

dhow: (ibid: 346) ~ n. (an Arab ship with one large sail).The word came into English from the Arabic *dawah* or *daw*. The two words are suspected to be colloquial that originated from Hindu language.

dinar: (ibid: 351) ~ n. (an ancient gold coin formerly used in Arab countries; the monetary unit of several Middle-East and North-African countries and of former Yugoslavia). The word came into English directly from the Arabic *dinar*; through the Greek *denarion*, from the Latin *denarius*.

drub: (ibid: 388) ~ n. (to beat, as with a stick; in English, a 'drubbing' can mean a 'good beating' in a sporting contest). The word came into English from the Arabic *darb* (beating), the infinitive form of the verb *daraba* (to beat), *yadrib* (is beating).

(E)

elixir: (ibid: 407) ~ (first use: 1400s) ~ n. (a sweetened alcoholic medicinal preparation or literary ~ a magical liquid that is supposed to cure people of illness, make them look younger; something that is supposed to solve problem as if by magic; in ancient philosophy, a substance sought by alchemists for changing base metals into gold, *or* for prolonging life; a cure-all). The word came into English from the Arabic

al-iksir; through the Middle-Latin *elixir*; through the Middle-English *elixir* or *elixer*. It might also be an alteration of the Greek *xerion* (meaning 'dehydrated' *or* 'dried powder'). The word was first recorded in Chaucer's *Canon's Yeoman's Tale*, note especially *The Philosophre stoon, / Elixir clept, we sechen fast echoon*, 1400s, (Serjeantson, 1935: 215).

emir: (Oxford, 2000: 409) ~ (first use: 1625) ~ n. (a Muslim prince *or* commander; a Muslim ruler, especially in Asia and parts of Africa). The word came into English directly from the Arabic *amir* (a prince), (the earlier 'admiral'). It was first recorded in Purcha's *Mahomet's ..... kinsmen in greene Shashes, who are called Emers*, 1625, (Serjeantson, 1935: 218). **Emirate**: (Oxford, 2000: 409) ~ n. (a place *or* town where an emir rules). The word is a direct borrowing from the Arabic *imarat*, 'a territory of an emir'.

(F)

fakir: (ibid: 453) ~ (first use: 1609) ~ n. (a Muslim ascetic *or* religious mendicant; loosely, any Hindu yogi *or* religious devotee; a traveling Hindu *or* Muslim holy man). The word is a direct borrowing from the Arabic *faqir*, 'poor man'. It was recorded in 1609, (Serjeantson, 1935: 218). The word does not, actually, signify anything religious in its Arabic literal meaning. It only means 'poor'.

Fatwa: (Longman, 1995: 504) ~ n. (an official order made by an important Islamic religious leader; instruct by a legal decision). The word is a direct borrowing from the Arabic *fatwa*. The word is widely applied throughout the Muslim world as much as any legislation is concerned.

fez: (Oxford, 2000: 468) ~ n. (a brimless, tapering, felt cap, usually red and having a black tassel named after its city of origin in Morocco, which is Fez). The word came into English directly from the Arabic name of the Moroccan city, *Faz*.

(G)

garble: (ibid: 529) ~ (first use: 1483) ~ v. (to sift; to mix-up; to confuse *or* distort a story, facts etc; the act of garbling; adj.~ a garbled statement that is very unclear and confusing). The word came into English from the Arabic *gharbalah* or *girbal*; through the Modern-Latin *cribellum* ('a little sieve', 'riddle' *or* 'screen'); through the Old-Italian *garbellanre* (to sift); through the Middle-English *garbelen*, (Ba'alabaki: 1999: 105). The word is, perhaps, a loanword from the Latin *cribellare*, through Italian in an Act of the reign of Richard III: *they will not sufre any garbelyng of theym to be made but selle good and bad at so excessyf price togedyr ungarbeled*, (Serjeantson, 1935: 216). It is an indirect borrowing.

gauze: (Oxford, 2000: 532) ~ n. (a lightweight, transparent fabric with an open weave made of silk, cotton, etc; a very thin transparent material with very small holes in it often used for curtains). The word came into

English from the Arabic *ghazzah*; through the Middle-French *gaze*. (The word *Ghazzah* or *Ghaza*, is the Arabic name of the Palestinian city of *Jericho*, which is believed to be the pioneer producer of such textile material in the olden times), (Ba'alabaki: 1999: 105).

gazelle: (Oxford, 2000: 532) ~ (first use: 1600) ~ n. (a type of small deer, which jumps very gracefully and has large beautiful eyes; a small antelope of northern Africa and Arabia, with cured horns and large eyes). The word came into English from the Arabic *ghazal*; through the Spanish *gacela*; through the Middle-French *gazelle*. It was first recorded in Pory's translation of Leo's *Africa,* 1600, (Serjeantson, 1935: 219). It is an indirect borrowing.

ghoul: (Oxford, 2000: 540) ~ (first use: 1786) ~ n. (an evil spirit in stories that takes bodies from graves and eats them; in Arabic legends, an evil spirit who preys on corpses). The word is direct borrowing from the Arabic *ghul*.

giraffe: (ibid: 541) ~ (first use: 1594) ~ n. (an African ruminant, the tallest of all mammals, having a very long neck and long slender legs; an extremely tall African animal with a very long neck and legs and pale brown fur with dark spots). The word came into English from the Arabic *zarafah*; through Spanish and through the Italian *giraffa*. It is an indirect borrowing first recorded in English around 1594.

grab: (ibid: 557) ~ n. (a type of a sailing boat). The word came directly from the Arabic *gurab* or *gurabah*, 'an old type of sea boats'.

guitar: (ibid: 573) ~ n. (a string musical instrument, plucked with the fingers *or* a pick; a musical instrument that has six strings and is played by plucking the strings). The word came into English from the Arabic *qithar*; through the Greek *kithara*; through the Spanish *guitarra*; through the Middle-French *guitare*, (Ba'alabaki: 1999: 105). It is an indirect borrowing, as it is also found in other languages with the same meaning such as Hausa word *jita.*

gypsum: (Oxford, 2000: 575) ~ n. (a soft, white substance that is used to make plaster of Paris; a mineral hydrous calcium sulfate, used in plaster of Paris, fertilizer, etc). The word came from the Arabic *jibs*, 'cement'; through the Greek *gypsos*; through the Latin *gypsum* or *gypsus*. Arabic *jibs*, presently, represents an item for decoration.

(H)

Hajj: (ibid: 578) ~ n. (a religious journey to Mecca that all Muslims try to make at least once in their lives; the pilgrimage to Mecca required of every able Muslim).The word came directly from the Arabic *hajj*, 'pilgrimage'. **Hajji** *or* **Hadji**: (first use: 1602) ~ n. (used as a title for a Muslim who has made a pilgrimage to Mecca). The word is a direct borrowing from the Arabic *hajji*. It was recorded in English in 1602, and used as *hadji* in 1704, (Serjeantson, 1935: 219).

halal *or* **hallal**: (Oxford, 2000: 578) ~ (first use: late 20th century) ~n. (a halal meat is the meat from some animal that has been killed in a way that is by Muslim law). The word is a direct borrowing from the Arabic *halal*. It came into wider use during the latest years of the 20th century.

harem: (ibid: 589) ~ (first use: 1634) ~ n. (the apartments of a Muslim households reserved for females; the group of wives *or* women who lived with a rich *or* powerful man in some Arab societies in the past). The word came into English directly from the Arabic *harim* or *haram* (either words signifying something that is not allowed to be violated *or* what is being protected *or* defended; they also imply 'sanctity').

hashish: (ibid: 590) ~ (first use: 1598) ~ n. (the taps of hemp, used as narcotic and intoxicant; the strongest form of the drug 'Cannabis'). The word came into English directly from the Arabic *hashish*,'a hemp'. It was first recorded in Phillip's *Discourse of the East and West-Indies'*, translated from the *Dutch of Linschoten*, 1598, (Serjeantson, 1935: 218).

hazard: (Oxford, 2000: 594) ~ (first use: 1300s) ~ n. (something that may be dangerous, cause accidents, etc; danger of loss, injury; to put in danger, risk, etc; to gamble *or* gamble on). The word came into English from the Arabic *al-zahr*, 'a dice'; through the Middle-French *hasard*; through the Middle-English *hasard* or *hazard*. It was first recorded in English in *Havelok the Dane*, 1300s, (Serjeantson, 1935: 215).

henna: (Oxford, 2000: 607) ~ (first use: 1326) ~ n. (an ornamental Oriental shrub *or* small tree; a reddish brown substance used to change the colour of hair). The word came into English directly from the Arabic *hinna*. (Originally, the Arabic form is *al-hinna*, but *henna* was borrowed without the Arabic definite article, *al-*, in 1600, (Serjeantson, 1935: 219). It still maintains its meaning and pronunciation, and borrowed by other languages such as Hausa *hinna* (hand colouring and decoration).

hookah: (Oxford, 2000: 625) ~ (first use: 1763) ~ n. (an Oriental tobacco pipe having a long, flexible tube that passes through a vessel of water, thus cooling the smoke). The word came directly from the Arabic *huqqah*, 'a caste' *or* 'cup'. It was first recorded in 1763, (Serjeantson, 1935: 220). The present Colloquial Arabic terms it as *shisha*.

(I)

imam: (Oxford, 2000: 647) ~ (first use: 1613) ~ n. (the leader of prayer in a mosque; the title of a Muslim leader, especially, a successor of the Prophet of Islam; a Muslim religious leader *or* priest). The word came directly from the Arabic *imam*, 'to proceed'. It was first recorded in *Purchas his Pilgrimage*, in the year 1613, (Serjeantson, 1935: 218). The literal meaning of *imam* in Arabic applies to any state of leadership *or* being at the forefront.

Islam: (Oxford, 2000: 693) ~ n. (the religion , the Muslims, that maintains that there is but one God, Allah, and that Mohammed is His

Messenger; the peoples and countries that follow this religion). The word is a direct borrowing from the Arabic *Islam*.

(J)

jar: (ibid: 693) ~ (first use: 1592) ~ n. (a wide mouthed vessel of glass *or* earthenware, usually deep and cylindrical; the quantity a jar contains). The word came into English from the Arabic *jarrah*, ('plants', 'animals's, etc); through the Old-Provancal *jarra*; through the Spanish and the Middle-French *jarre*. It appeared in English in 1592, (Serjeantson, 1935: 217). It is an indirect borrowing.

jasmine *or* **jessamine**: (Oxford, 2000: 693) ~ n. (an ornamental plant of the olive family, with fragrant, generally white flowers; a climbing plant with sweet smelling small white *or* yellow flowers). The word came into English from the Colloquial Arabic *yasmin*, from the Standard Arabic *yasamin*; through the Persian *yasmin*; through the French *jasmin*. It is an indirect borrowing.

jihad *also* **jehad**: (ibid: 696) ~ (first use: 1869) ~ n. (a holy war fought by Muslims; any crusade *or* war in defense of a principle *or* belief). The word is a direct borrowing from the Arabic *jihad*, 'a holy war'. It was first recorded in English in 1869.

(K)

kebab *also* **kabob** *also* **cabob**: (ibid: 704) ~ (first use: 1690) ~ n. (small pieces of meat and vegetables cooked on a stick). The word came into English from the Arabic *kabab*; through the Turkish *kebap*; through the Persian *kabab* and the Hindi *kabab*. It appeared in English in 1690, (Serjeantson, 1935: 219). The word is an indirect borrowing. *Kabab* is becoming widely patronized in restaurants outside the Arab world.

kaftan: (Oxford, 2000: 704) ~ n. (a long loose piece of clothing, usually with a belt at the waist, worn by men in Arab countries; woman's long loose dress with long wide sleeves). The word is a direct borrowing from the Arabic *quftan*. *Kaftani* is the Hausa version of the word signifying the same meaning.

kohl: (ibid: 715) ~ (first use: 1543) ~ n. (a black pencil used around women's eye to make them more attractive). The word is a direct borrowing from the Arabic *kuh'l*.

Koran also **Quran** and **al-Coran**: (ibid: 715) ~ n. (the sacred Book of the Muslims, recording the revelations of Allah to the Messenger *or* Prophet of Islam). The word is a direct borrowing from the Arabic *Qur'an*, literally ~ 'recitation', from the verb *qara'a*, 'to read'. It was first recorded in Mandeville's *Travels*, 1400, (Serjeantson, 1935: 216).

lapis-lazuli: (ibid: 722) ~ n.(a bluish violet gemstone; a sky blue colour; a bluish violet colour; a valuable bright blue stone). The word came into English from the Arabic *lazaward* ('sky blue', *or* 'azure blue' *or* 'cerulean'); through the Latin *lapis*, 'a stone' + *lazuli*, 'an azurite' = 'azurite stone'; through the Middle-Latin *lapis lazuli*; through the Middle-English *lapis lazuli*. It is an indirect borrowing. The word *lazaward* still represents colour in the current Standard Arabic.

lemon: (ibid: 735) ~ (first use: 1400) ~ n. (the oval, citrus fruit, having juice, acid pulp and a yellow rind). The word came into English from the Arabic *laimun*; through the Persian *limun*; through the Middle-Latin *limon* and *limo*; through the Middle-French *limon*; through the Middle-English *lymon*. It was first recorded in Mandeville's *Travels*, 1400, (Serjeantson, 1935: 216). The word is an indirect borrowing.

lime: (ibid: 746) ~ n. (a small, green, lemon like citrus fruit whose juice is used for flavouring, in beverages, etc). The word came into English from the Arabic *laim* or *laimu*; through the Spanish *lima*; through the Provancal *limo*; through the French *lime*.

loofah: (ibid: 759) ~ (first use: 1887) ~ n. (a rough kind of sponge made from dried inner part of a tropical fruit). The word came directly from the Arabic *lufah*.

lute: (ibid: 768) ~ (first use: 1361) ~ n. (an old musical instrument having strings that are plucked by the fingers, a large body shaped like half of a pear, and a long, fretted neck, played especially in former times). The word came into English from the Arabic *al'ud*; through the Old-Provancal *laut*; through the Middle-French *lut* and *leut*; through the Middle-English *lute*. It appeared in English in 1361. It is an indirect borrowing.

(M)

magazine: (ibid:771) ~ (first use: 1583) ~ n. (a periodical publication, containing articles, stones, etc, by various writers; a warehouse, a depot, especially for explosives and ammunition; a supply chamber in a gun, battery, camera, etc). The word came into English from the Arabic *makhazin*('a warehouse' *or* 'stores'), the plural of *makhzan*, 'a store'. It appeared in English in 1583. It is an indirect borrowing. The Arabic *makhazin* maintains its pronunciation and meaning in the current Standard Arabic.

marzipan: (ibid: 786) ~ n. (a sweet food made of almonds, sugar, and eggs, used to make sweets and for cakes). The word came into English from the Arabic *mauthaban* (a reluctant king who does not wage war); through the Italian *marzapane*; through the Deutch *marzipan*. The word implies a 'coin featuring a seated figure' *or* 'satrap'. Since the Middle-

Ages, the Europeans alliterated the word and used it for some monetary unit featuring the seated figure of Jesus Christ.

mascara: (ibid: 786) ~ n. (a cosmetic preparation used to colour the eyelashes and eyebrows; a dark substance used by women to colour their eyelashes and make them look thicker). The word came into English form the Arabic *mashkarah*, 'a buffon', *or* in Modern-Arabic 'to ridicule' *or* 'to behave silly'. It also signifies something 'disgraceful' *or* 'shameful' according to some Arabic dialects, particularly, the Egyptian dialect. The word is a direct borrowing.

massage: (ibid: 787) ~ n. (the action of pressing and rubbing someone's body with your hands, to help them relax *or* to reduce pain in their muscles). The word came into English from the Arabic *massah*, 'to touch' *or* 'to rub'; through the French *masser*, 'to press'.

mate: (ibid: 789) ~ n. (a checkmate in the game of Chess). The word came into English from the Arabic *mat* in *matashshah*, 'the king is dead' (in the game of chess); through the Old-French *mat*; through the Middle-French *mater*; through the Middle-English *maten*.

mecca: (ibid: 795) ~ n. (a place of attraction for some reasons; the goal of one's aspiration; Mecca: a city in Saudi-Arabia which is the Holiest city in Islam). The word is a direct borrowing from the Arabic *Makkah*, 'the Holy City to which Muslims make pilgrimage'.

minaret: (ibid: 809) ~ (first use: 1682) ~ n. (a high, slender tower attached to a Muslim mosque and surrounded by balconies from which Muslims are called to prayers). The word came into English from the Arabic *manarah* ('a lamp',' light house' literally); through the Turkish *minarat*; through the Spanish *minarete*; through the French *minaret*. It appeared in English in 1682, (Serjeantson, 1935: 219).

mocha: (Oxford, 2000: 819) ~ n. (a choice, pungent coffee, originally brought from Mocha, Arabia; a flavouring made of coffee *or* of coffee and chocolate). The word came into English directly from the Arabic *Mukha*, (it is a city, South-West part of the Arab Republic of Yemen), where this kind of coffee is produced and exported to different parts of world.

mohair *earlier* **moekaire**: (ibid: 821) ~ (first use: 1619) ~ n. (the hair of the Angora goat; a glossy, wiry fabric made of mohair and cotton in a plain *or* twill leave). The word came into English from the Arabic *mukhayyar* ('a chosen' *or* 'selected'); through the Obsolete-Italian *mocaiarro*.

monsoon: (ibid: 824) ~ (first use: 1584) ~ n. (a seasonal wind of the Indian-Ocean and southern-Asia, blowing in winter from the North-East and in summer from the South-East; it is characterized by heavy rains). The word came into English from the Arabic *mausim* (a season); through

the Portuguese *moncao*, the alterated form from *moucao*; through the Obsolete-Dutch *monssoen*. It appeared in English in 1584, (Serjeantson, 1935: 217).

Moslem *also* **Muslim**: (Oxford, 2000: 828) ~ n. (a believer in Islam; a Mohammedan *or* pertaining Islam). The word is a direct borrowing from the Arabic *Muslim*, from the verb *aslama*, 'to submit' *or* 'surrender to God'.

mosque: (ibid: 828) ~ (first use: 1400) ~ n. (a Muslim temple of worship). The word came into English from the Arabic *masjid*; through the Old-Spanish *mezquita*; through the Old-Italian *moschea*; through the Middle-French *musquee* and *mosquee*. It was first recorded in Mandeville's *Travels*, 1400, (Serjeantson, 1935: 216).

muezzin: (Oxford, 2000: 835) ~ (first use: 1585) ~ n. (in Islam, a crier who calls the faithful to prayer). The word is a direct borrowing from the Arabic *mu'adhdhin* ('a crier' *or* 'caller'), from the verb *adhdhana*, 'to call'. It appeared in Eden's *History of Travayle*, 1585, (Serjeantson, 1935: 217).

Mufti: (Oxford, 2000: 835) ~ (first use: 1586) ~ n. (a Mohammedan priest; an expounder of Muslim law). The word is a direct borrowing from the Arabic *Mufti*. In the modern sense, the word implies a 'civilian

dress', worn by one who normally wears a uniform. It was first used with this sense in 1816, (Serjeantson, 1935: 217).

mujaheddin: (Oxford, 2000: 835) ~ (first use: 1970s) ~ adj. (Muslim fighters with a strong religious belief). The word came into English from the Arabic *mujahidin*, fighters in a *jihad'*. The word became widely used initially with the invasion of Afghanistan by the Russian Red Army in the late 1970s. The resistance groups were called *mujahidin*.

mullah: (ibid: 835) ~ n. (a Muslim teacher of law and religion). The word came into English from the Arabic *maula*, ('a master', 'a scholar' *or* 'a chief'); through the both Persian and Hindi *mulla*; through the Turkish *molla*.

mummy: (ibid: 836) ~ n. (a human or animal body embalmed in the ancient Egyptian manner; in the modern sense, a word meaning 'mother', used by *or* to young children; 'Mommy'). The word came into English from the Arabic *mumiya'a*; through the Persian *mum*, ('a candle' *or* 'a flame'); through the Middle-Latin *mumia*; through the French *momie*; through the Middle-English *mummie*.

muslin: (ibid: 838) ~ n. (any of several plain weave cotton fabrics of varying fineness, especially in the past times). The word came into English from the Arabic *mausili*, (a reference to Mosul, a northern Iraqi

city where it was made); through the Italian *mussolina* or *Mussolo*; through the French *mousseline*.

myrrh: (ibid: 842) ~ n. (an aromatic gum resin that exudes from certain small trees of Arabia and eastern Africa, used as incense, perfume, and in medicine). The word came into English from the Arabic *murr* (biter); through the Hebraic *mor* or *mar*; through the Greek *myrrha* or *myrra*; through the Latin *murra* or *murrha*; through the Old-English *myrra* or *myrre*; through the Middle-English *myrre* or *mirre*.

(N)

nadir: (ibid: 844) ~ (first use: 1391) ~ n. (as an astronomical term, the point of the celestial sphere opposite the zenith; the lower point; literary~ the time when a situation is at its worst). The word came into English from the Arabic *nazir* (opposite), and *nazir samt*, (opposite the zenith); through the Middle-French *nadir*; through the Middle-English *nadir*. It was first recorded in English in Chaucer's *Treatise on the Astrolabe*, 1391, (Serjeantson, 1935: 215).

(O)

orange: (Oxford, 2000: 892) ~ n. (a round, juicy fruit with a reddish yellow rind and a sweetened pulp). The word came into English from the Arabic *naranj*, (bitter orange); through the Persian *narank* and *narang*;

through the Sanskrit *naranga*, ('orange' *or* 'orange tree); through the Old-French *orange* and *orenge*; through the Middle-English *orange* and *orenge*.

Ottoman: (ibid: 897) ~ n. (a Turk; of Osman, name of the founder of the Ottoman dynasty in Turkey, Osman I, died in 1326). The word came into English from the Arabic *Othmani*; through the Middle-Latin *Ottomanus*; through the French *Ottoman*.

(P)

popinjay: (Longman, 1995: 1093) ~ adj. (~ old use: a young man who is too proud of his appearance; a vain, conceited person). The word came into English from the Arabic *babgha* and *babbagha*; through the Middle-French *papegai* or *papejai*; through the Middle-English *papejay* or *papengay*.

(R)

racket: (Oxford, 2000: 1042) ~ n. (a nearly elliptical hoop of bent wood, usually strung with catgut or nylon, and having a handle, used in striking a tennis ball, etc). The word came from the Arabic *raha*, 'palm of the hand'; through the Middle-French *raquette*.

ream: (ibid: 1056) ~ (first use: 1392-3) ~ n. (a unit of quantity of paper consisting of 480 sheets (short ream), or 500 sheets (long ream)). The

word came into English from the Arabic *rizmah*, ('a bundle' *or* 'bale'); through the Middle-French *raime*; through the Middle-English *rem* and *reme*.

(S)

Sabbath: (ibid: 1126) ~ n. (the seventh day of the week (Saturday), a day of rest observed by Jews and some Christians). The word came into English from the Arabic *sabt*, 'Saturday'; through the Hebraic *shabath*, 'to rest'.

safari: (ibid: 1127) ~ (first use: 1892) ~ n. (an expedition *or* journey, often on foot). The word came into English from the Arabic *safara*, 'to travel', through Swahili.

saffron: (ibid: 1128) ~ (first use: 1200) ~ n. (a plant; an autumn flowering species of crocus; the dried orange coloured stigmas of this plant, used as a flavouring and colouring for food). The word came into English from the Arabic *za'faran*; through the Middle-Latin *safranum*; through the Old-French *safran*; through the Middle-English *saffran* and *saffroun* and *saffron*. The word is among the Arabic loanwords of Middle-English at the end of the 12th Century. It was recorded in the *Trinity College Homilies*, 1200, as thus: *Hire wimpel wit other maked zeleu mid saffran, Her wimple white, or made yellow with saffron*, (Serjeantson, 1935: 214).

Sahara~ n. (a desert). The word is a direct borrowing from the Arabic *sah'ra*, 'a desert'.

Sahib *also* **Saheb**: (Oxford, 2000: 1128) ~ n. (a Master; sir: used in India and Pakistan for people of rank and, especially, formerly, for Europeans). The word came into English from the Arabic *sahib*, ('lord', 'companion' *or* 'owner'); through the Hindi *sahib*.

salaam: (ibid: 1129) ~ (first use: 1613) ~ n. (an Oriental greeting made with a low bow, the palm of the right hand being held to the forehead). The word is a direct borrowing from the Arabic *salam*, ('peace', 'salutation'). It appeared in English in 1613.

sash *earlier* **shash**: (ibid: 1133) ~ (first use: 1590) ~ n. (an ornamental band *or* scarf worn around the waist *or* over the shoulder). The word is a direct borrowing from the Arabic *shash*, (muslin). Ralph Fitch cites it in Hakluyt's *Voyages* as thus: *Great Store of the cloth is made there of cotton, and Shashes for the Moores*, 1590, (Serjeantson, 1935: 218).

Satan: (Oxford, 2000: 1133) ~ n. (the devil; Satan; Lucifer; demon, etc). The word is a direct borrowing from the Arabic *shaitan*.

scallion: (ibid: 1138) ~ n. (a plant; a young, tender onion with a small white bulb). The word came into English from the Arabic *asqalan*, (*Asqalan* is the Arabic name of the southern city of Palestine with a

seaport, Ashkelon); through the Latin *ascalonia* (caepa), Ascalonia onion, from *Ascalo*, (the onion of Ashkelon); through the Colloquial-Latin *escalonia*; through the Norman-French *scalun*; through the Middle-English *scalone* or *scaloun*.

sequin: (ibid: 1166) ~ (first use: 1617) ~ n. (a small coin like ornament sewn on clothing and chiefly used of an Italian coin). The word came into English from the Arabic *sikkah*, 'a die for coining'; through the Italian *zecchino*; through the French *sequin*.

sesame: (ibid: 1169) ~ n. (a plant; an East-Indian plant used as food and as a source of 'sesame oil'). The word came into English from the Arabic *simsim*; through the Armaic *shumshema*; through the Assyrian *samassamu*; through the Greek *sesamon* and *sesame*; through the Latin *sesamum* and *sesama*.

sheikh *also* **sheik**: (ibid: 1179) ~ (first use: 1577) ~ n. (a Muslim high priest *or* a venerable man; also the chief *or* head of an Arab tribe *or* family). The word came into English directly from the Arabic *sheikh* and *shaykh*, (literally ~ 'an elder' *or* 'chief'). It first appeared in English in Eden's *History of Travayle*, 1577, (Serjeantson, 1935: 217).

sherbet *or* **sherbert:** (Oxford, 2000: 1180) ~ (first use: 1603) ~ n. (a frozen dessert, usually fruit flavoured, and sometimes containing milk). The word came into English from the Arabic *sharbah*, (drinking at once);

through the Persian *sharbat*; through the Turkish *serbet*. (The word was perhaps borrowed through French, where English took *sorbet* in the 19th Century).

sheriff: (ibid: 1180) ~ n. (it used to be a title for a descendant of the Prophet of Islam; now in English, it is used as a title for a chief officer of the King *or* Queen in a county of England *or* Wales; *or* a judge (in Scotland); *or* as a title for an elected officer of a county, (in the US)). The word is a direct borrowing from the Arabic *shareef*.

Shia: (ibid: 1180) ~ n. (one of the two main branches of the Islamic-religion; a member of the Shia branch of Islam). The word is a direct borrowing from the Arabic *shi'a*. **Shiite:** (ibid: 1181) ~ n. (a member of one of the main branches of Islam). The word came from the Arabic *shi'ee*.

shrub: (ibid: 1191) ~ (first use: 1747) ~ n. (a beverage). The word is a direct borrowing from the Arabic *shrub*, 'drink', from *sharab*, 'wine'.

sofa: (ibid: 1227) ~ (first-use: 1625) ~ n. (a wide upholstered seat, having a back and raised ends). The word is a direct borrowing from the Arabic *soffah*, (a part of a floor raised to form a seat). The word was first recorded in *Purchas his Pilgrimes* as thus: *A Sofa spread with very sumptous Carpets of Gold....upon which the Grand Signior; in the modern sense,* (Serjeantson, 1935: 219).

spinach: (Oxford, 2000: 1244) ~ n. (a plant; the fleshy leaves of which are used as vegetables). The word came into English from the Arabic *isfanakh* or *isbanakh*; through the Persian *esfanakh*; through the Old-Spanish *espinaca*; through the Middle-French *espinache* and *espinage*.

Sufi: (ibid: 1300) ~ (first use: 1653) ~ n. (a member of a Muslim group who tries to become united with God through prayer and meditation and by living a very simple and strict life; a mystic). The word is a direct borrowing from the Arabic *sufi*, 'a mystic'. It appeared in English in 1653.

sugar: (ibid: 1300) ~ n. (a sweet, crystalline carbohydrate, obtained from the juice of various plants, as from the sugarcane, the sugar beet and the sugar maple). The word came into English from the Arabic *sukkar*; through the Persian *shakar*, from the Sanskirt *sarkara*, 'a strong hurl-stones'; through the Old-Italian *zucchero*; through the Middle-Latin *zuccarum* and *succarum*; through the Middle-French *sucre* and *cucre*; through the Middle-English *sucre* and *suger* and *sugre*.

sultan: (ibid: 1302) ~ (first use: 1555, 1585 and 1841) ~ n. (a ruler *or* sovereign, especially, of a Muslim country). The word came into English from the Arabic *sultan*, 'a ruler, from the Armaic *shultana*, 'a leadership' *or* 'authority'; through the Middle-Latin *sultanus*; through the Old-French *sultan*. The feminine form *sultana*, (the wife of the sultan, his daugther,

sister, etc), appeared in 1585, and as the name of a kind of raisin in 1841, (Serjeantson, 1935: 217). **Sultanate**: an English word from the same root that denotes the position of a sultan, or the period of a sultan's rule.

Swahili: (Oxford, 2000: 1312) ~ n. (a language widely used in East-Africa, especially between people who speak different first languages; it is spoken by the people of the eastern coast of Africa). The word is a direct borrowing from the Arabic *sawahil*, 'coasts'; the plural of *sahil*, 'a coast'.

syrup: (ibid: 1320) ~ (first use: 1398) ~ n. (a thick sweet liquid, as the boiled juice of fruits, sugar cane, etc). The word came into English from the Arabic *sharab* (wine *or* other drinks), as in *shrub* and *sherbet*; through the Middle-Latin *syrupus* and *sirupus*; through the Middle-French *sirop*; through the Middle-English *sirop* and *sirup*. It appears in Trevisa's translation of the *De proprietatibus rerum* of Bartholomaeus Anglicus, 1398, (Serjeantson, 1935: 215).

(T)

talisman: (Oxford, 2000: 1327) ~ n. (an object that is thought to have magic power and to bring good luck; a magic charm *or* amulet). The word came into English from the Arabic *tilsam* or *tilasm*, 'a magic figure'; through the Middle-Greek *talesma*; through the Italian *talismano*; through the French *talisman*, or the Spanish *talisman*.

tamarind: (ibid: 1328) ~ (first use: 1533) ~ n. (a tropical tree of the bean family, with hard yellow wood and showy yellow flowers). The word came into English from the Arabic *tamr hindi*, (an Indian date); through the Spanish and the Portuguese *tamarindo*. It appeared in English in 1533.

tambourine: (ibid: 1328) ~ (first use: 1484) ~ n. (a musical instrument like the head of a drum, with jingles in the rim, played by striking it with the hand; a tumbrel). The word came into English from the Arabic *tambur*, (a stringed instrument); through the Middle-French *tambourin*, the diminutive form of *tambour*. It was recorded in Caxton's *Fables of Aesop*, 1484, (Serjeantson, 1935: 216).

tariff: (Oxford, 2000: 1330) ~ (first use: 1591) ~ n. (a tax that is paid on goods coming into or going out of a country; a schedule of articles of merchandise with the rates of duty to be paid for their importation or exportation). The word came into English from the Arabic *ta'rif*, (information); through the Turkish *ta'rifa*; through the Italian *tariffa* and the Spanish *tarifa*; through the French *tarif*. The word appeared in English in the sense of 'list of customs duties, etc, in 1591.

tarragon: (ibid: 1330) ~ (first use: 1538) ~ n. (a plant; a European perennial plant allied to wormwood). The word came into English from

the Arabic *tarkhon*; through the Middle-Latin *tarcon* and *tarchon*; through the Middle-French *targon*. It appeared in English in 1538.

tartan: (ibid: 1330) ~ (first use: 1621) ~ n. (a pattern of squares and lines of different colours and widths that cross each other at an angle 90o used especially on fabric, and originally from Scotland; a type of ship used in the Mediterranean). The word name into English from the Arabic *taridah* through French.

typhoon: (ibid: 1403) ~ n. (a Meteorological term; a hurricane originating over tropical waters in the western Pacific and the China Sea). The word came into English from the Arabic *tufan*, (a flood); and probably from the Greek *typhon*, ('cyclone', 'tornado' *or* 'storm'); through the Chinese *taai-fung*, (from *taai* = 'destructive' + *fung* = 'wind').

vizier: (ibid: 1447) ~ n. (a high official of a Moslem country; especially, a minister of State). The word came into English form the Arabic *wazir*, ('a counselor', originally *or* literally ~ 'a porter'), from the verb *wazara*, 'to carry', (this is because a minister, *wazir*, carries the burden of the authority along); through the Turkish *vezir*.

(W)

wadi *also* **wa'dy:** (ibid: 1451) ~ (first use: 1839) ~ n. (in northern Africa, the bed *or* channel of a stream that is usually dry except in the rainy season; also, a stream flowing through such a channel). The word is a direct borrowing from the Arabic *wadi*, 'a valley'.

(Z)

zenith: (ibid: 1507) ~ (first use: 1387) ~ n. (the highest point that the sun *or* moon reaches in the sky directly above you; the point of the celestial sphere that is exactly overhead and is opposite to the nadir). The word came into English from the Arabic *samt*, (the abbreviation of *samt* (*ar-ras*), 'the path (over the head)); through the Old-Spanish *zenit*; through the Middle-Latin *cenit*; through the Middle-French *cenith*; through the Middle-English *cenit* and *senyth*.

zero: (ibid: 1507) ~ (first use: 1604) ~ n. (Mathematics ~ a cardinal number indicating the absence of quantity). The word came into English from the Arabic *sifr*, (which means 'empty' *or* 'vacant'); through the Middle-Latin *zephirum*; through the French *zero* or the Italian *zero*.