The Arabic Origins of "Sex Derivatives and Formally Similar Terms Six, Sack, Sake, Suck, Seek, Soak, Kiss, Case, Cozy" in English and European Languages: A Consonantal Radical Theory Approach

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Abstract: This paper examines the Arabic origins of sex and its derivatives like sexually, sect, dissection and formally similar but semantically different words like six, sick, sack, sake as well as reversed forms like kiss, case, cozy in English, German, French, Latin, Greek, and Sanskrit from a consonantal radical or lexical root theory perspective. More precisely, the data consists of three different sets of 30 words altogether, 11 of which are sex derivatives like sexual, sexually, sexuality, sect, section, dissection, insect, 13 formally similar but semantically different words like six, sick, sack, sake, suck, seek, beseech, soak, size, and 6 reversed forms like kiss, case, cozy, cuss. The results clearly show that all such related words have true Arabic cognates, with the same or similar forms and meanings whose different forms, however, are all found to be due to natural and plausible causes and different courses of linguistic change. Furthermore, they show the failings of English and European historical lexicography and linguistics in manifesting the close genetic relationships between Arabic and such languages. As a consequence, the results indicate, contrary to Comparative Method and Family-Tree Model claims, that Arabic, English, and all the so-called Indo-European languages belong to the same language, let alone the same family. In fact, they are real dialects of Arabic. Therefore, they prove the adequacy of the consonantal radical theory in relating Indo-European languages to Arabic as their origin all because, unlike any other language in the group, it shares cognates with all of them in addition to its huge linguistic repertoire phonetically, phonologically, morphologically, syntactically, and semantically.

Keywords: Sex-Related Words, Arabic, English, German, French, Russian, Latin, Greek, Sanskrit, Lexicography, Historical Linguistics, Consonantal Radical/Lexical Root Theory

1. INTRODUCTION

The close genetic relationship between Arabic and the so-called Indo-European languages has been firmly established in 55 papers, covering all aspects of language analysis phonetically, morphologically, grammatically, and lexically or semantically (Jassem 2012-2018). In all those papers, words have been classified into (a) broad semantic fields or areas such as family, water, animal, colour, numeral, religious/divine terms or (b) grammatical functions and categories like pronouns, question words, verb to be, number, gender, case, inflectional and derivational affixes, and the like. The purpose of all these papers is to reject traditional thinking and practice in the field which classifies Arabic and Indo-European languages like English, German, French, Latin, Greek, and Sanskrit as members of different families (Bergs and Brinton 2012; Algeo 2010; Crystal 2010: 302; Campbell 2013; Yule 2006; Crowley 1997: 22-25, 110-111; Pyles and Algeo 1993: 61-94).

In the present paper, I endeavour to focus more closely on fewer terms or word roots that are similar in form and meaning but have different spellings and pronunciations which are listed in separate entries in English and Indo-European lexicography and linguistics. For example, although sex, sexual, sexuality, sect, section, sectarian, dissection, insect share the same historical meaning 'cut, division', they have separate entries in the dictionary which should, as a matter of fact, be listed under one root as is the practice in Arabic dictionaries (e.g., Albaheth Alarabi 2018; Mu3jam Almaani 2018). In addition, it shows the Arabic origins of formally similar but semantically different terms such as six, sick, sack, seek, beseech, sake, suck, size, seize, and reversed forms like case, cause, cozy, kiss. So this work has three aims: First, it shows the failings of Western linguists and lexicographers...
and their faulty analyses because the descriptions of all European languages were all initially modeled on Latin. Secondly, it tries to link those languages successfully to Arabic which is their end origin all. Finally, it focuses on fewer words which is more beneficial to the reader who does not have either the time or patience to go through long lists of words in a basically glossary-type work. Thus, using fewer related words is easier, faster, and more useful or manageable.

The paper has four sections: introduction, research methods, results, and conclusion. These are taken up one by one next.

2. RESEARCH METHODS

2.1. The Data

The data consists of three sets of 30 related words: (i) 11 words with the root sec- as in sex, sexual, sexually, sexuality, sexy, sexist, sect, section, sectarian, dissection, insect and (ii) 13 formally similar but semantically different words like six, sick, sack, sake, suck, seek, beseech, size, seize, as well as (iii) 6 reversed words like case, cause, cozy, kiss, cuss. As can be seen, all the words share the consonants s-k/k-s. Their selection has been based on their frequency and related meanings of 'separation, split, division, difference' for the first set despite their different spellings or forms. To facilitate reference, they will be arranged alphabetically but rootwise, together with brief linguistic comments in (3.) below.

The etymological data for English and Indo-European languages is based on Harper (2012-18) and his sources. For Arabic, the meanings are taken from Ibn Manzoor (2018) in the main and related e-dictionaries like Albaheth Alarabi (2018) and Almaany.com (2018) in addition to my own knowledge of Arabic as a native speaker. Unless otherwise stated, the Arabic cognates of the above English and Indo-European words are exclusively mine, though.

In transcribing the data, normal spelling is used for practical purposes. However, certain symbols were used for unique Arabic sounds, including /2 ح & 3 خ/ for the voiceless and voiced pharyngeal fricatives respectively, /kh ح & gh خ/ for the voiceless and voiced velar fricatives each, capital letters for the emphatic counterparts of plain consonants /T ط/ (t ت), D ض (d د), Dh ط (dh ذ), & S ص (s س)/, and * ن/ for the glottal stop (Jassem 2013c).

2.2. Data Analysis

2.2.1. Theoretical Framework: Consonantal Radical/Lexical Root Theory

The analysis of the data utilizes the consonantal radical theory (Jassem 2018c), which is a more precise version of the lexical root (Jassem 2012-2014c) or radical linguistic theory (Jassem 2014f-2018b). It is so called because of employing the consonantal radical or, more generally, lexical root in examining genetic relationships between words such as the derivation of observation from serve (or simply srv), description from scribe (or simply scrb), writing from write (or simply wrt). The main reason for that is because the consonantal root carries and determines the basic meaning of the word irrespective of its affixation such as observation. Vowels are thus neglected because they show mainly phonetic and grammatical relationships and functions as in sing (base and present), sang (past), sung (past participle), song (noun).

A full exposition of the lexical root theory and its procedures can be found in Jassem (2018b) which will be skipped over here to save time, effort, and space. However, the main procedures of analysis in relating words to each other genetically can be summed up in five steps as follows.

- Select any word, starting with consonantal roots and overlooking vowels, e.g., *the, that, sex, sexual, section*.
- Identify the source, daughter, or sister language meaning (e.g., English, Latin) on the basis of especially word history or etymology. It is essential to start with word root meanings, not sounds as the former are more stable and change a lot less than the latter which do so extensively and drastically; for example, all the sounds of a given word might have changed beyond recognition while meanings in a rather limited way, The meaning first will often lead the analyst to the correct cognate naturally whereas the sounds first will lead them nowhere definitely.
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- Search for the word with the equivalent meaning and form in the target, parent, or reference language (e.g., Arabic), looking for cognates: i.e., sister words with the same or similar forms and meanings.
- Explain the differences, if any, in both form and meaning between the cognates lexicologically, phonetically, morphologically, and semantically as indicated. As a matter of fact, finding the right cognate on the basis of its meaning first often leads one to the resultant changes automatically.
- Finally, formulate phonological, morphological, grammatical, and semantic rules after sufficient data has been amassed and analyzed.

That is the whole story simply and briefly. For example, consider any word in Section 3 below.

2.2.2. Statistical Analysis

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

3. RESULTS AND DISCUSSION

The main focus of the results will be on the Arabic consonantal radicals or lexical roots of English, German, French, Latin, Greek, and Sanskrit words and affixes (prefixes, infixes, and suffixes); vowels will be generally overlooked whose main function is phonetico-grammatical rather than semantic as has been stated earlier.

The first set contains 11 sex-based words, which all mean in general 'separation, split, division', including sexual, sexually, sexuality, sexy, sect, section, sectarian, dissect, dissection, insect. All these words share one common root sec- which means 'separation, split, division, difference' The different forms may be due to 'bad' writing habits of early poorly educated scribes, typists, and printers (Campbell 2013: Chs. 1 & 2), linguistic variation and change, and/or lexical conditioning. Anyway, all the above words derive from one or two related Arabic main roots or cognates with the same or similar form and meaning, as follows.

**Sex** originally meant 'cut, division', which came from Latin sexus 'a sex, being male or female', of uncertain origin, from secare (v) 'to divide, cut', seco 'half, division', from PIE root *sek- 'to cut', ultimately from Arabic shaqq' cut' شق: passing /sh & q/ into /s & k/ and/or splitting /q/ into /ks/.

The Latin masculine suffix –us (Greek –ος) of sexus is cognate to Arabic –ات 'fem. & masc. suffix', passing /t/ into /s/. Similarly, the Latin verb marker suffix –are (Greek and Germanic –en) of secare is cognate to Arabic –ان 'inflectional and derivational suffix', passing /n/ into /r/.

**Sex** has several derivatives to which prefixes, infixes, and suffixes may be added, all of which can be traced back to Arabic again very easily and smoothly. These are:

**Sexual**

The derivational (adjectival and nominal) suffix –al is cognate to Arabic al- 'the' الال via morphological shift (Jassem 2016d). So **sexual** is Arabic al-shaqq-u 'the-section-(nom.)' to which reordering applied.

**Sexually**

The derivational (adverbial, adjectival, and nominal) suffix –ly, which developed from Old English lic, lice (adv.) (Modern English like) 'form, shape', is cognate to Arabic shakl, shakli (adj.) 'form, shape' شكل، شكلي via reversal, /sh & k/-merger into /k (y)/, and morphological shift (Jassem 2016a). So **sexually** is Arabic al-shaqq-u shakl 'the-section-(nom.)'-shape' على (ال) شكل الشق.

**Sexuality**

The derivational (nominal) suffix –ity is cognate to Arabic -ة 'fem. nominal and adjectival suffix' -ة via morphological shift (Jassem 2013a). So **sexuality** is Arabic alshaqq(ة)at 'the section' شمة.
Sect stemmed from Old French section, from Latin sectio(nem) 'a cutting, division', from secare (v) 'to divide, cut', from PIE root *sek- 'to cut', from Arabic shaqq(at) (n), shaqqa (v) 'section, cut' in which /sh & q/ became /s & k/. That is, sect is basically two morphemes sec + -t, the latter of which is the feminine suffix itself in Arabic. Thus, the suffixes -t and -īt are lexically conditioned variants, which may have other linguistically conditioned variants as well like -ette, -ate, -ite, -s, -ist, -ed, ad-, de-, etc, which are part of the general t-law (Jassem 2017). See sexist below.

Section descended, like sect above, from Old French section, from Latin sectio(nem) 'a cutting, division', from secare (v) 'to divide, cut', directly from Arabic shaqq(atun), shaqqa (v) 'section, cut' where /sh & q/ became /s & k/.

The derivational (nominal) suffix -tion is cognate to Arabic -tun 'fem. nominal and adjectival suffix' and its variants –tan and -tin via morphological shift (Jassem 2013a). That is, -tion is originally two bound morphemes which are –t and –n, which is exactly the case in Arabic with the former being a feminine suffix whereas the latter a basically (nom. and acc.) case suffix here. In light of this, sect and section are Arabic shaqqat شقة and shaqqatun 'a section (nom.)' شقة respectively.

Sectarian

The derivational (nominal and adjectival) suffix –arian is cognate to Arabic -an 'masc. nominal and adjectival suffix' ﺃُن in which /t/ is an insertion (Jassem 2013a).

Sexist

The derivational (nominal) suffix –ist is cognate to Arabic -at 'fem./masc. nominal and adjectival suffix' via /t/-split into /st/ and morphological shift (Jassem 2013a). In other words, sexist is Arabic shaqqiat شقية. Another likely Arabic cognate is the verbal trilateral prefix ist-أساس as in katab 'he wrote' كتب, istaktab 'subscribe; to ask someone to write for one' استكتب via morphological shift, though less likely. See sect above.

Sexy

The derivational (adjectival) suffix –y is an identical cognate to Arabic –i/y 'adjectival suffix' (Jassem 2013a). So sexy is Arabic shaqqi شقي.

Dissect came from Latin dissecare (v) 'to cut in pieces', from (i) dis- 'apart', and (ii) secare (v) 'to divide, cut', from Arabic shaqqa (v) 'dissect, split' شق in which /sh & q/ became /s & k/.

The derivational suffix dis- is from Latin which means 'apart', which is incorrect in my view. Instead, it is better treated as a verb-making prefix in this case, which derives from or is cognate to the Arabic derivational and inflectional suffix ta-. Thus, the whole word dissect is from Arabic tashaqqaqat تاشق، from shaqqa (v) 'dissect, split' شق in which /t, sh, & q/ became /d, s, & k/ (for details, see Jassem 2013a-b).

Dissection stemmed from Middle French dissection, from Latin sectio(nem), from dissecare (v) 'to cut in pieces' above. So the whole word dissection has three (or four) morphemes dis- + sec(t) + -ion, which is what it is exactly in Arabic: ta-shqeeq-(at-un) تاشق, from tashaqqaq, from shaqqa (v) 'dissection, split' شق in which /t, sh, & q/ became /d, s, & k/.

Insect has two morphemes or parts in + sect, which are taken direct from Arabic inshaqq(at), from shaqqa (v) 'section, cut' شق, passing /sh & q/ into /s & k/.

The derivational prefix in- (en-) has several functions and meanings in English and European languages, all of which have true, identical Arabic cognates (Jassem 2012f, 2013a, 2014a). More precisely, it came from Old English in 'in, into, on, upon, at, among, about, during', inne (adv.) 'inside, within', German/Latin in, and Greek en, ultimately from Arabic 3an 'about, on' عن via /3/-loss (see Jassem 2014a). In this particular case, it came, in my view, from Arabic in- 'derivational and inflectional affix' -ان, which is more appropriate (see Jassem 2012f, 2013a).

As a negative prefix, furthermore, it, along with un- and no, can all be considered variants, which ultimately derive straight from Arabic in/an 'no, not' ﺎَن (Jassem 2013b).

But what about the formally similar but semantically different on? It came via Old English an/on 'in, on, into', German an, Greek ana, Latin an-, again ultimately from Arabic 3an 'about, on' عن via /3/-loss. That is, Arabic 3an split into or produced two words in English, an obvious case of lexical split.
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Now, we turn to the second set of the 11 rather formally similar but semantically different words *six* (sestet), *seek*, *beseech*, *sick*, *sack*, *sachet*, *soak*, *sock*, *suck*. As can be seen clearly, all such terms have a similar form *s-* but different meaning. Again they all have true Arabic cognates with the same or similar form and meaning, which will be illustrated in more detail one by one below.

**Six** (sixth, sestet) is a numeral which came from German *sechs*, French *sies*, Italian *sestet*, Latin *six*, and Greek *hex*, ultimately from Arabic *sitt(at)* 'six' and related *suds* 'six; a sixth' and related *sads* 'sixth' سدس سادس where /d (t)/ passed (or split) into /k(s)/ while /s/ turned into /h/ in Greek (Jassem 2012a, 2014g).

**Size** is similar in form only which came from Old French *sise*, short for *assise* 'session, regulation', from Latin *assidere, assidire* 'to sit beside; to sit in with counsel or office, from (i) *ad’* to and (ii) *sidere* ‘sit’, which is incorrect in my view. Instead, it derives directly from Arabic *gias*, *qaas* (v) ‘size, measure’ قاس where /q/ changed into /s/. Thus, the Arabic origin is more relevant, which renders the Latin etymology wrong.

Similarly, **seize** (seizure) is of uncertain origin, which came from Old French *seisir* (Modern *saisir*) ‘to take possession, take by force’, from Late Latin *sacire*, perhaps from a Germanic source like Frankish *sakjan* ‘to lay claim to’ (cf. Old English *secan* ‘to seek’), or perhaps from Proto-Germanic *satjan* ‘to place’. However, it comes directly from Arabic:

- *jassa/jassa* ‘to touch’ جس/عس where /j (3) & s/ evolved into /s & z/;
- *saasa* ‘to hold/seize power, control’ ساس via sense shift and passing /s/ into /z/;
- *masak* ‘to hold, seize’ مسك via /m & s/-merger and turning /k/ into /s/; or
- *massa* ‘to touch’ منس where /m/ became /s/.

**Sick** (sickness, sicken) came from Old English *seoc* ‘ill; corrupt; sad, troubled’, straight from Arabic:

- *shaki3* ‘often ill’ شكي via /3/-loss and turning /sh/ into /s/;
- *shaaki* ‘ill; complaining’ شكي, turning /sh/ into /s/;
- *shawkat(t)* ‘a bad disease’ شوكه, changing /sh/ into /s/;
- *shaqi* ‘sad, wretched’ شقي via sense shift and passing /sh & q/ into /s & k/; or
- *Sakeek* ‘weak’ مسك, turning /S/ into /s/.

The first two are the likeliest.

**Sack** (sake) has several meanings, which came from Old English *sacc/sec* 'large cloth bag', from Proto-Germanic *sakkiz* (source of Old High German *sacc*), from Latin *saccus* (French *sac*, Italian *sacco*), from Greek *sakkos*, from Semitic (cf. Hebrew *saq* ‘sack’), directly from Arabic:

- *zaaq* ‘leather bag for drinking water; of birds, to sack, expel, put food into the mouth of its baby; throw; throw up, vomit’ زق, turning /z & q/ into /s & k/; or
- *Sakk* ‘to strongly hit, beat, push, esp. with one’s feet in animals; shut’ مسك, substituting /s/ for /S/.

As can be clearly see, the different senses of *sack* is the result of the lexical merger of two formally similar but semantically different Arabic words.

**Seek** (sake) evolved from Old English *secan* ‘inquire, search for; long for, desire’, from Proto-Germanic *sakkan* (source of Old High German *sohhan*, German *suchen*), from PIE *sag-yo-*, from root *sag* ‘to track down, seek out’, (source of Latin *sagire* ‘to perceive quickly or keenly’, *sagus* ‘predicting, presaging’), straight from Arabic *shawq* ‘longing’, شوق, turning /sh & q/ into /s & k/; or *3ishq* ‘love’ عشق via semantic shift, /3/-loss, and turning /sh & q/ into /s & k/, which is the least likely.

**Beseech** (seek, sake) is etymologically related to *seek* above, which came from Old English *besecan* as a compound of *be + seek* above. (source of Old High German *bisuochan*, German *besuchen* ‘to visit’), from Arabic:

- *bi + shawq* ‘with longing’, شوق, turning /sh & q/ into /s & ch/;
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- bi + 3ishq 'with love' via /3/-loss and turning /sh & q/ into /s & ch/; or
- shabaq 'sex desire' شبق via reordering, which is the least likely.

The German meaning 'to visit' also occurs in Arabic. In particular, it is from spoken Damascan Arabic bishuqq 'to cut, visit' شبق, from (i) bi 'verbal prefix' and (ii) shaqqa 'to cut, visit' شق, turning /sh & q/ into /s & ch/ (Jassem 1987).

Sake (seek) developed from Old English sacu 'a law suit, crime, guilt, from Proto-Germanic *sako 'affair, accusation' (source of Dutch zaak 'lawsuit, cause, thing'. German Sache 'thing, matter, affair'), from PIE root *sag- 'to investigate, seek out', directly from Arabic shakwa 'complaint'. شكوى, shaka (v) شكي, turning /sh/ into /s/.

As to the sense 'Japanese rice liquor', from Japanese sake, it is direct from Arabic siqaa 'a drink' سقاء, from saqa (v) سقي; /q became /k/.

The expression for the sake of is from Arabic fi (dha) shawq fi 'longing for' في (ذا) شوق (فني) = شوقا لـ, turning /sh & q/ into /s & k/ and /k/ (see Jassem 2014c).

As can be clearly seen, all the senses of sake stem form Arabic as the result of lexical merger where formally similar but semantically different Arabic words merged into or became one in English, though with different senses.

Soak emanated from Old English socian 'to soak, lie in liquid', from Proto-Germanic *sukon (source of West Flemish soken), possibly from PIE *seue- (2) 'to take liquid', straight from Arabic saqa 'to water, soak' سقيe where /ql became /k/; or Saqa3 'to become cold or ice; to throw cold water on someone' سقٍع via sense shift and turning /s, k, & Ø/.

Sock (socks, socket) came from Old English soc 'slipper, light shoe', Old High German soc, German Socke, from Latin soccus 'slipper, light low-heeled shoe', probably from Greek sykchos 'a kind of shoe', from Arabic:

- shikk 'a cloth worn over shoes' شك via lexical shift and turning /sh/ into /sl/;
- ziqq 'a leather bag' زقٍع via lexical shift and turning /z & q/ into /s & k/;
- shis3 'upper, front part of shoe' شِق, turning /sh, s & 3/ into /s, k, & Ø/; or
- shaqqa3 'to wear one's shoes' شقة via lexical shift and turning /sh, q, & 3/ into /s, k, & Ø/.

The first two are the likeliest.

Cyst (cystitis) came from Latin cystis, from Greek kystis 'bladder, pouche', from Arabic kees(at) 'bag, sachet, sac' كيس; /k/ passed into /s/.

Finally, we come to the last list of 6 reversed forms, which are kiss, case, cause, cosy (cosy), cuss (curse), all of which share the reversed form of s--k: i.e., k—s. Again all have Arabic cognates as follows.

Kiss developed from Old English coss (n) 'a kiss, embrace', from cyssan (v) 'to touch with the lips', from Proto-Germanic *kussjan (source of Dutch, Old High German kussen, German küssen), from root *kuss-, probably ultimately imitative of the sound, ultimately from Arabic:

- kais 'making love, sexual intercourse; mind; bag' كيس and related koosa/koosia 'woman' كوسية via lexical shift;
- ka(a)fa2, kifaa2 (n) 'kiss suddenly', merging /f & 2/ into /s/;
- kass 'of teeth, short; lower teeth being fronter than upper ones' via lexical shift; or
- kazza 'to press/push (teeth)' via lexical shift and changing /l/ to /sl/ (Jassem 2013o).

The French expression donne moi un bousse 'give me a kiss' is entirely Arabic- i.e., addeeni bosa 'give me a kiss' ( أدوني بوسة (أدان النبي) .

Case (encase, encasement, pillowcase, bookcase) has several senses and etymologies, which came from Old French cas 'event, happening, quarrel, trial', from Latin casus 'a chance, occasion, accident;
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lit., a falling', from cas-, past participle stem of cadere (v) 'to fall, sink, decline, perish', from PIE root *kad- 'to fall', directly from Arabic:

- katta 'of water, to spill, pour down; of earth, to go downhill; slope; to throw', ك/كية, replacing /t/ by /d (s)/;
- ghaaT (ghaTT) 'to lie low, go down; immerse, dip' غاط، غظ, passing /gh & T/ into /k & d (s)/;
- khassa 'to become little' خص, passing /kh/ into /k/; or
- ghaaS 'sink, go down' غاص/غص where /gh & S/ became /k & s/.

It may also derive from Old French casse (Modern chasse) 'case, reliquary, receptacle, box, that which encloses or contains; outer protective covering', from Latin capsa 'box, repository', from capere 'to take, hold', from PIE root *kap- 'to grasp', which, although it is inaccurate in my view, comes straight from Arabic qafaS 'a nest; box; chest' لـها، replacing /q/ by /k/ and merging /f & S/ into /k/.

However, it comes directly from Arabic:

- kees 'bag, sachet, sac' كيص, which is the likeliest;
- kasa 'to clothe; to encase' كطا.
- qiSSa(t) 'story, issue, situation, event' قصة, from qaSSa (v) 'reduce, cut; follow; tell; chest' قصة, turning /q & S/ into /k & s/; or
- qaDia(t) 'story, issue, case' قضية, qaDa (v) 'die; judge, execute' قضى, passing /q & D/ into /k & s/.

All these formally similar but semantically different Arabic words merged into one in English and European languages.

**Cause** (causative, causation, causal, because; accuse, accusation) came from Old French cause 'reason, case in law', from Latin causa 'reason, interest, lawsuit', of unknown origin; however, it comes from Arabic:

- qiSSa(t) 'cause, reason; story, issue' قصة, qaSSa (v) 'to tell; follow, pursue' قص, /q & S/ changed into /k & s/; or
- qaDia(t) 'case, story, issue' قضية, qaDa (v) 'to judge' قضى where /q & D/ became /k & s/; or
- khuSooS, khaSS 'interest; link; belonging; reason' خظوص، خض where /kh & S/ became /k & s/; or
- shakwa 'complaint; lawsuit' شكوى, shaka (v) قصة via reversal and turning /sh/ into /s/ (see sake above).

All its derivational suffixes have already been settled.

**Cozy** (cosy) is from Scottish English colsie 'comfortable, warm, snug; padded covering for a teapot to keep the heat in', perhaps of Scandinavian origin; however, it came straight, like case above, from Arabic kees (kuwais (dim.)) 'bag, sachet, sac' كيص، كويص and/or kaiyes/kuwaies 'nice' كيص/كويص. It is an ideal case of lexical merger: i.e., two formally similar but semantically different Arabic words became one in English with two senses

**Cuss** (curse) is from American English meaning 'troublesome person or animal; to say bad words', a vulgar pronunciation of curse 'to swear at, to say bad words', from Arabic khasees 'lowly person, cheap' خطيص and/or khasi'a, ikhs (imp.) 'of insults, to be lowly; to swear at, insult' خصي, اخص where /kh/ became /k/.

As to curse, it is direct from Arabic kharas, ikhrs (imp.) 'shut up' خرس, اخرس where /kh/ passed into /k/.

**Concise** (incise, incision, precise) derives from Latin concisis 'cut off, brief', past participle of concidere 'to cut off, cut up, cut to pieces', from (i) com-/-co- 'an intensive prefix' and (ii) caedere 'to cut', from PIE root *kae-id- 'to strike', straight from Arabic qaTa3/qaTTa/qadda 'to cut' قطع/قطع where /q, T (d), & 3/ into /k, d, & 0/. However, such an etymology is inaccurate in my view; instead, it comes straight from Arabic:
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- jazza 'of wool, to cut' جز, passing /j & z/ into /k & s/; or
- qaSSa 'to cut' قس in which /q & S/ became /k (s) & s/.

(See size, seize above)

To sum up, the total number of words with the roots s-k and its reversed form k-s thus far has amounted to 30 or so, all of which have true Arabic cognates, which implies that all those languages from English and German to Latin and Greek relate to Arabic genetically; in fact, they are old, deviant Arabic dialects.

4. Conclusion

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

- All the 11 sex-related words share, despite their apparently different spellings or forms, the same or similar meaning of 'division, split, separation, difference, opposition', which consequently derive from one true and identical ultimate Arabic cognate or root shaq شق, whose resultant differences stemmed from natural and plausible causes and different routes of language change in each language. The same applies to the 11 formally similar but semantically different words like six, sick, sack, suck, soak, sock, seek, size, and 7 reversed forms case, cause, kiss, cozy, cuss (curse), concise.

- The findings lend further support to the adequacy of the consonantal radical theory, the more precise version of the lexical root or radical linguistic theory, in relating English and Indo-European words, roots, and affixes to Arabic from which they eventually arose for sharing cognates with them all.

- English Historical lexicography and linguistics abound with severe etymological aberrances, drawbacks, and implausibilities for failing to show the phonetic, morphological, grammatical, and semantic relationships amongst such words like sex, section, dissection and six, sick, sack, sake, suck, soak, seek, size, and 7 reversed forms case, cause, kiss, cozy, cuss (curse), concise.

- Not all English and European words are cognates such as English size and French/Latin assidere and English soak and PIE root *seue-, which are actually different words that can be traced back to Arabic cognates more appropriately.

- Postulating Proto-Indo-European and Proto-Germanic roots as well as uncertain or unknown ones turns out to be a myth since Arabic can provide really living and true cognates for all words in those languages as has been clearly shown above.

- Semantic change may result from lexical merger and split. On the one hand, the multiple meanings of English words such as sake and case and cosy (see above) are most likely the result of the lexical merger of two or more Arabic cognates which are similar in both form and meaning: i.e., shakwa 'case, complaint' and qiSSa 'issue' (see above); also, sake merges Arabic shawq and shakwa. On the other hand, lexical split is the result of an Arabic word yielding formally similar but semantically different words like English sex, section, dissect, etc. from Arabic shaqq, English sake, seek, beseech from Arabic shawq, and English case/cosy/cyst from Arabic kees/kais.

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