

Mutual Linguistic Borrowing between English and Arabic



Ahmed Abdullah Alhussami

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This book is dedicated with gratitude to the soul of the deceased,
the late president of Yemen, Ibraheem Al-Hamdi

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ABSTRACT

This book comes to light after a long period of investigation and as a result of deep experience of research in the field of language borrowing. In the first part of this book, I study some aspects of Arabic loanwords in English with special reference to how they entered the English language and the semantic changes that these words have undergone. Out of approximately 650 words that I have discussed, only 231 went into English directly from Arabic into English. Some words went into English through classical languages such as Greek and Latin and some through old and medieval French. Most of these words went into English via Spanish, Portuguese, Italian and Turkish. Some Arabic words were borrowed via Persian and some via Hindustani (i.e. Hindi – Urdu). A few Arabic words were borrowed via Swahili, an African language. In view of the various routes through which Arabic loanwords have travelled to English, I find it interesting to explore the reasons why they followed these routes. To know the routes is significant, especially in cases where an Arabic loanword has a meaning different from its original meaning. (E.g. *fakir* means ‘a poor person’ in Arabic, but it refers to a ‘Hindu ascetic who lives on alms’ in English. This is because the word went into English via Hindustani, in which language *fakir* was used in that specific sense.)

Most of the Arabic loanwords in English belong to the following semantic fields. 1- Flora and fauna; 2- Food and drink; 3- clothes and cosmetics; 4- scientific and mathematical terms; 5- navigation and military terms; 6- administrative terms; and 7- cultural and religious terms. Some of these terms were borrowed during the earliest phase of the medieval period, some during the early modern English period and some during the colonial era of British history. In this book, I propose to examine the significance of these borrowings with a view to finding out whether they were borrowed because there was no adequate English equivalent for them or whether they represented concepts and objects which were new to speakers of English. It is most likely that some of them were borrowed because they provided local colour to the written works in English involving the Arab world. Some recent borrowings (e.g. *jihād*, *fedayeen*, *mujahedeen*) have become popular in English, outside of their original sense in Arabic. Their popularity refers to one aspect of modern history

while the shift in their original meaning speaks of the cultural prejudice of the borrowers.

Through deep investigation of the process of borrowing, we come to know that the process of borrowing among languages is a phenomenon that does not occur among speakers of the same language families; instead, it occurs among speakers of different language families. For example, English has borrowed words and expressions from the Scandinavian languages, from French, Latin, Greek, and even from languages of different families like Arabic and Hebrew. In the same way, Arabic has borrowed from languages like Persian, Hindi, Greek and Latin. In fact, speakers of these different languages are involved with each other and interact under specific conditions, creating the way for word borrowings. This can be clearly seen in the case of borrowing between Arabic, which belongs to the Semitic family, and English which belongs to the Indo-European family. Increasing trade with the Levant brought England into more immediate contact with the Arabic-speaking peoples of North Africa during the latter part of the fourteenth century, and in the sixteenth century trade and exploration further east gave us a new source of Arabic loans: the Arabic element in the dialect of India.

The book is divided into six chapters. Chapter 1 provides a general survey on the process of borrowing in general and in English and Arabic in particular. It presents the scenario of Yemeni Arabic and how English is taught in Yemen. The methodology and significance of the study are all presented briefly in this chapter. It also sheds light on a review of the literature on borrowing. Chapter 2 gives background about borrowing in Arabic in general and about the English loanwords in Arabic in particular. It presents the semantic changes that English loanwords in Arabic have undergone. It is because of these semantic changes that English loanwords in Arabic have been studied under three headings:

- i. English words that retain their English meaning in Arabic such as words like *akademyah* or *akademik* ‘academy’, *bastrah* ‘pasteurization’, *sandwetch* ‘sandwich’, etc.;
- ii. English words that have a narrower meaning in Arabic than in English like ‘bank’, ‘bachelor’, *haon* ‘horn’, ‘garage’, etc.;
- iii. English words that have a slight semantic change in Arabic like *bedrom*, ‘bedroom’, *shamli* ‘chimney’, *freem* ‘frame’, ‘service’, etc.

Chapter 3 investigates the borrowing of words into English from other languages in general and from Arabic in particular. It gives a general survey on the semantics of Arabic loanwords in English. The semantics of Arabic words in English are discussed under four heads.

Chapter 4 explains the words borrowed between English and Arabic phonologically and morphologically. In the case of phonological changes, we have tried hard to explore to what extent the difference in language phonology has affected the borrowed words either in English or in Arabic. In the case of English loanwords in Arabic, we have found that the difference in phonological level in both English and Arabic has affected and brought about changes in the way English words in Arabic are pronounced. For instance, the English phoneme /p/ in words like program, par, aspirin, amplifier, etc. gets changed into /b/ in Arabic because Arabic does not have the /p/ sound in it. So, the above words are pronounced as *brogram*, *bar*, *asbirin* and *amblifir* respectively. Similarly, the English consonant sound /v/ is not there in Arabic, so the English words in Arabic like ‘virus’, ‘villa’, ‘visa’, and ‘vitamin’ are all pronounced in Arabic as *fairoos*, *filla*, *fizah* and *faitameen* respectively. Morphologically, English loanwords in Arabic have been discussed in terms of number, gender, case and article. The English words in Arabic and the Arabic words in English have undergone a comprehensive study to show how English and Arabic speakers subdue the borrowed words into their native rules.

Chapter 5 classifies the English loanwords in Arabic and Arabic loanwords in English into sets according to their semantic fields such as: religious, cultural, scientific, political and administrative, navigational, academic and educational terms.

Chapter 7 recapitulates the main points in the thesis and presents the findings and the generalizations drawn from the study.

The two kinds of words, Arabic borrowed into English and English borrowed into Arabic, have undergone the same investigation. They are discussed phonologically, morphologically and semantically. Two charts of consonant sounds of the two languages, English and Arabic, are presented to show the phonological differences between them. Semantically, the Arabic words in English have been discussed under four heads to show how each word got changed in meaning when borrowed from Arabic to English.

The book ends with the classification of English loanwords in Arabic and Arabic loanwords in English. Borrowed words in both English and Arabic are classified into different semantic fields.

CHAPTER I

INTRODUCTION

1.1 Borrowing: A Significant Step in Lexical Enrichment

Edward Sapir rightly assumes that languages, like cultures, are rarely sufficient by themselves. The necessity of intercourse brings the speakers of one language into direct or indirect contact with those of neighbouring or culturally dominant languages. This may involve the field of business and trade, or the world of knowledge comprising art, science, technology, religion, culture and philosophy.¹

Like cultures, languages come into contact with and enrich one another. Because of an urgent need to communicate, speakers of one language come into contact with speakers of another language. It is impossible for people of different nations or even people of the same nation to live in isolation; especially nowadays, because of globalization. As a matter of fact, language is the most useful tool for the purpose of communication among human beings. It is natural for the speakers of a specific language to find themselves in need of being in contact with those of a neighbouring or culturally dominant language, directly or indirectly.

Historically, it is true that there are hardly any languages in the world which have existed in isolation from the beginning. The primitive tribes might have lived in isolation in a pre-historic age; but their numbers were often so small that their members had intermarriages with members of other tribes who spoke different languages or different dialects of the same language. Consequently, they brought about changes in their native dialects. Factors like intertribal trade also led to the exchange of vocabulary within or outside a language community. We have seen people of different languages and of different cultures living together peacefully and normally. It is because of their urgent need to communicate that

¹ Wajih Hamad Abderrahman. “*A Linguistic Study of the Impact of English on Arabic Word-Formation*”. *Islamic Studies* 34: 2 (Summer 1995) 223.

speakers of a language come into contact with speakers of other languages. When two languages co-exist, there is a possibility of mutual borrowing. As some languages are more dominant and have greater prestige than others they become a source of borrowing for the latter, as is the case with English. Because of the need to exchange ideas and enrich one's thoughts and knowledge, the interaction between speakers of different languages leads to the phenomenon of borrowing among languages. The process of communication creates an environment in which languages influence one another. That is why Haugen defines borrowing as "the attempted reproduction in one language of patterns previously found in another".²

Nancy Armstrong considers borrowing to be "one of the ways in which a language renews its lexicon. The translation of a borrowed term may also facilitate interlingual communication. In fact, borrowing is not a new phenomenon in the history of language contact. History tells us that five languages have played a significant role in the development of human cultures; they are classical Chinese, Sanskrit, Arabic, Greek and Latin."³

Generally, the process of borrowing does not take place among speakers of the same dialect or language; it occurs among speakers of different languages and dialects. This can be clearly seen in the case of borrowing between Arabic, which belongs to the Semitic family, and English, which belongs to the Indo-European family. For example, English has borrowed words and expressions from Scandinavian languages, French, Latin, Greek, and even from languages of different language families like Arabic and Hebrew. The increasing trade with the Levant brought England into more immediate contact with the Arabic-speaking peoples of North Africa during the later fourteenth century CE, and in the sixteenth century trade and exploration further east gave the Arabs a new source of loans into Arabic: the Arabic element in the dialect of India.⁴

A good and deep survey of the history of the Arabic language shows that Arabic displaced Latin as the dominant language in North Africa. By the eleventh and twelfth centuries CE, Arabic civilisation had spread not only through the Middle East and North Africa, but also into Spain. During this period, Islamic armies invaded many countries and established Islam as a

² Bates L. Hoffer, "Language Borrowing and Language Diffusion", *Intercultural Communication Studies* (X1:4. 2002) 1

³ Hoffer 2.

⁴ Mary S. Serjeantson, *A History of Foreign Words in English* (Routledge & Kegan Paul, London 1968) 213.

new world religion. The Muslim rule over Spain influenced medieval European scholars who began to take an interest in learning Arabic. They adopted scientific Arabic terms, especially in the field of mathematics and astronomy. Their intimate contact with Arabic culture aroused their interest in it, which resulted in the borrowing of words from Arabic to European languages. Many Arabic words of different semantic fields like food, spices, clothing, navigation, religion, etc. entered the vocabulary of English during this period. It is worth noting that Middle English borrowed most of its Arabic words through French, since French was the language of the most educated class of people in England in those days.⁵

Generally speaking, Arabic loanwords in English are many and cover almost all semantic fields. On the other hand, Arabic daily newspapers, magazines, periodicals, TV and radio broadcasting provide us with hundreds of words of English origin, which we use in everyday life. These words are used by Arabic speakers without their being aware that these words are of English origin. Some of these words are borrowed by Arabic speakers because they do not have equivalent words in Arabic. For instance, the English word 'fax' has no Arabic equivalent. This word is frequently used in Arabic even by those who are illiterate. As mentioned, borrowings have enriched both Arabic and English, and it will be interesting to explore the extent to which they have taken place and the impact they have left on each other.

1.2 Statement of the Problem

This study aims at understanding the significance of borrowing in general and borrowing in English and Arabic in particular. It will identify and analyse the nature of Arabic loanwords in English and English loanwords in Arabic. As a matter of fact, loanwords in different languages depend on the nature of contact between their speakers and on convergence between the two languages. Loanwords function like a mirror that reflects the circumstances in which two different cultures coexist and impact one another. This study will also focus on identifying the semantic change that a word may have undergone when borrowed from one language to another. As Hock⁶ points out, when a word is borrowed from one language to another, in so far as the semantics of the borrowed words is concerned,

⁵ For more details, see Habeeb Salloum and James Peters *Arabic Contribution to the English Vocabulary*.

⁶ For more details see *Ahmed Al-hussami: Arabic Loanwords in English*, Diss. Taiz University, Taiz, Yemen, (2007) 13.

it has one of the three possibilities: its original meaning is (a) completely retained, (b) expanded or (c) narrowed. We will keep these points in view while examining the English loanwords in Arabic. For instance, the English word ‘bank’ in Arabic means a financial establishment in which both people and the government deposit money for investment, exchange or other use. However, in English the word ‘bank’ means:

An organisation where people and businesses can invest or borrow money, change it to foreign money, etc., or a building where these services are offered, as in:

1. High street banks have been accused of exploiting small firms.
2. I need to go to the bank at lunch time.
3. I had to take out a bank loan to start my own business.

It also means a bank of something, such as blood or human organs for medical use, or a place which stores these things for later use, as in: a blood bank; a sperm bank. The homophone word bank refers to sloping or raised land, especially along the sides of a river, as in:

By the time we reached the opposite bank, the boat was sinking fast. These flowers generally grow on sloping river banks and near streams.⁷

In short, the word ‘bank’ is borrowed into Arabic from English only in one sense, i.e. a financial organisation, and it especially refers to the organisation’s building. The semantic as well as the phonological and morphological changes in loanwords between Arabic and English are the most important aspects of the present study. The other aspect is to explore the main reasons behind this borrowing. Is it because there is no adequate native word in Arabic for ‘bank’ to denote such an organisation? Or, is it because of the fact that the language from which the word is borrowed is economically, politically and technologically more powerful and dominant than the recipient language? In Arabic, the English word ‘radio’ is commonly used by Arabic speakers in spite of the fact that there is an equivalent newly coined Arabic word *methʔā* (radio). Similarly, the English word ‘telephone’ has the Arabic word *hatef* as an equivalent, but the English word is commonly in use even in the mass media. Even very recent English words in Arabic, like ‘mobile’, ‘internet’, ‘laptop’, etc.,

⁷ Judy Pearsall. *The New Oxford Dictionary of English*, Oxford/Delhi: Oxford University Press, (2002) 135.

have newly coined Arabic equivalents, *naqal*, *shabkah almalomat*, *mahmol* respectively, but the English forms are still in use.

The English word 'fax' is frequently used in Arabic because there is no equivalent Arabic word for it. Some similar words are borrowed to fill in a specific gap in colloquial Arabic. It is because of the lack of adequate native words that Arabic has welcomed hundreds of English words like 'Facebook', 'battery', 'telegraph', 'twitter', 'u-tube', 'fax', etc. Generally speaking, borrowing words from English to Arabic is the most dominant feature that manifests the impact of English on Arabic in modern times. Because of acute linguistic needs, an Arabic speaker is obliged to borrow some modern English words to enable him or her to cope with modern life. The Arabic speaker borrows words from different languages, especially English, if there are no equivalents in his/her native language. He makes phonological accommodation to make them closer to his native language at all linguistic levels. For example, the English word 'computer' is borrowed into Arabic as *kambuter*. In English, it is pronounced as /kəm'pjʊ:tə/, however, in Arabic, it is pronounced as /kæmbu:ter/. The English sound /ə/ has become /æ/ in Arabic. The English sound /p/ changed in Arabic to /b/ because the Arabic speaker is not familiar with the English sound /p/. The English sound /p/ is not used in Arabic. At the morphological level, the English word 'stereo' has the plural form as 'stereos'; but, in Arabic, it becomes *stereoḥat*. The details of the phonological and morphological changes will be discussed in Chapter Four.

This study aims at understanding the kind of mutation that a word may undergo when it is borrowed. As observed earlier, when a word is borrowed from one language to another, some sounds of the borrowed word may be difficult to pronounce for the speaker of the language which borrowed it, because languages do not all have the same sound system. It is because of this variation in the phonetic system that a language faces problems of pronunciation while borrowing words from other languages. Nevertheless, people are obliged to borrow the words of other languages and overcome this shortcoming by making phonetic adjustments according to their own sound system. Either they borrow some sounds from the source language or they replace the unfamiliar sounds with sounds that resemble them approximately in the recipient language. For example, the English word in Arabic 'vanilla' has its pronunciation, which is a little bit alien to speakers of Arabic. In Arabic, it has partially lost its original pronunciation and become /fanilla/. The sound /v/ changes into /f/ because there is no /v/ in Arabic. Similarly, the English word 'vitamin' is pronounced

/fi:ta:mi:n/ in Arabic; the English sound */v/* is replaced by Arabic */f/*. It is therefore necessary to investigate and identify such changes in borrowed words.

The study tries to find out whether factors such as trade, travel, colonisation and language contact facilitate borrowing. It will not only investigate the interaction between these two languages but will also provide evidence for the cultural links that have existed for centuries between their speakers. The cultural divergence between Arabic and English can be seen in the adaptation of some Arabic words in English: for example, the English word ‘assassin’ is from the Arabic word *hashish*. In English, it means “the murderer of an important person in a surprise attack for political or religious reasons”.⁸ However, in Arabic, the word *hasisi* (which literally means hashish-eater) refers to a cutter, collector, seller or smoker of hashish. In Arabic, it does not refer to murder, but in Latin it means so. Similarly, the Arabic word *Quran* means the Holy Book of Allah, and Allah’s speech and Prophet Mohammed’s action in Arabic. However, this meaning is reduced in English to “the Islamic sacred book, believed to be the word of God as dictated to Mohammed and written in Arabic”. The word ‘believed’ in the English meaning of the word *Quran* creates a kind of suspicion as to whether the *Holy Quran* is Allah’s book; or not. This difference in meaning is caused due to cultural and religious differences between the speakers of Arabic and English.

Trade with Arab merchants may be one of the causes responsible for borrowings such as ‘carat’, ‘sugar’, ‘coffee’, ‘cotton’, ‘tariff’, etc.⁹ from Arabic to English. Because of the expansion of Islam into Europe, some Arabic words such as *sultan*, *halal*, *haji*, *haram*, *mujahedeen*, *Quran*, *wajf*, *zakat*, etc. found their way into English. We will try to find out the reason behind the influx of English words into Arabic in the modern time. This study will investigate whether the advent of radio, TV, newspapers and the internet has introduced words associated with them. Cultural contact between speakers of the two languages made it necessary to adopt such words to facilitate communication. It may also be true that globalisation of markets for products from around the world has resulted in making Arab speakers familiar with foreign names because of this advertisement and adoption by others. These facts on word borrowing will be taken into consideration while trying to look at the causes behind the borrowing of English words into Arabic and Arabic words into English.

⁸ Pearsall 100.

⁹ Serjeantson 217.

1.3 Objectives of the Study

This study aims at identifying the Arabic loanwords in English and English loanwords in Arabic. It will try to explain the reasons for the mutual borrowings between Arabic and English. Explanations for this will be sought against the historical background of Arabs and English speakers. The study will try to explore the rationale behind and the scope of borrowing between Arabic and English. The factors leading to the borrowing of words from Arabic into English are slightly different from those leading to the borrowing of English words into Arabic. The first Arabic loanwords in English may be due to the expansion of Islam, trade and travelling and the migration of Arabs from their own homeland to other parts of the world. As Arabs were well known for travelling, they went to Spain, India and China in the early phase of Islam. Because of the spread of Islam, which was a new religion, Arabic language also spread. This is why Arabic had a great influence on other languages, especially on the people of other countries who converted to Islam. In the case of Arabic loanwords in English, the researcher will try to find out whether they went into English directly or through a third language (e.g. Latin or French).

This study will explore the kind of semantic changes that Arabic loanwords in English have undergone. It will try to examine English loanwords in Arabic in terms of their forms and functions. It will try to find out the range and nature of the borrowing from English into Arabic. In addition, it will try to investigate the phonological, morphological and syntactic changes that some English words in Arabic have undergone. For instance, the English word ‘electronic’ occurs in Arabic as an adjective as *electronyah*. Similarly, the English word ‘strategies’ occurs in Arabic in the singular as *stratege* and in the plural as *strategyat* (i.e. the Arabic plural suffix *-yat* - is used). The English word ‘programme’ has the same form in both masculine and feminine. However, in Arabic, the borrowed word ‘programme’ has two distinctive forms; *parnamag/j*, and *parmag/jah*. The first (i.e. *parnamag/j*) refers to a plan or instruction that makes a set like a computer work properly. The second (i.e. *parmag/jah*) is the process in which we set a programme to a computer, telephone, etc.

Arabic is the language that is used in all of the countries of the Middle East. It is the official language of 26 states and Modern Standard Arabic largely follows the grammatical standards of the Quranic Arabic; it uses much of the same vocabulary. It is the language of the *Holy Quran* and its standard form is used in news broadcasts, newspapers, magazines, books and in official documents. It is widely taught in schools and universities,

and used in varying degrees in workplaces, government and the media. Words like ‘biology’, ‘body’, ‘cable’, ‘capsule’, ‘CDs’, ‘cigarette’, ‘cinema’, ‘computer’, ‘doctor’, ‘electronic’, ‘Facebook’, ‘fax’, ‘film’, ‘flash’, ‘genes’, ‘Google’, ‘group’, ‘iconic’, ‘internet’, ‘lamp’, ‘laser’, ‘liberal’, ‘logistic’, ‘machine’, ‘mobile’, ‘mouse’, ‘net’, ‘oxide’, ‘professor’, ‘programme’, ‘strategy’, ‘telephone’, ‘thermometer’, ‘tire’, ‘twitter’, etc. are modern borrowings from English into Arabic. These and hundreds of other words of English occur repeatedly in official Arabic media and official documents. An attempt is made here to find out whether Arabic loanwords in English are used widely or in restricted contexts.

1.4 The Importance of this Book

This study aims at identifying the nature and patterns in borrowing between two languages: Arabic loanwords in English and English loanwords in Arabic. It explains the reasons for borrowings between the Arabic and English languages. Explanations for this are sought in the historical background of Arab and English speakers. The study will be able to refer to the historical period in which Arabic and English came closer and influenced each other. It will undergo a kind of comprehensive investigation in terms of the phonological as well as the morphological aspects of the change in borrowed words. As English and Arabic are two languages of different language families, their phonological as well as morphological rules are different from the points of view of gender, number and case in terms of their structures. For instance, the English number system has only singular and plural but Arabic has singular, dual and plural. For example, the English word ‘book’ is singular and ‘books’ is plural. However, its Arabic equivalent *kitab* has the three forms; *kitab*, *kitabān* and *kotb* as singular, dual and plural respectively.

In English, the existence of a verb in a sentence is a must, but in Arabic a nominal sentence can have no verb. For instance, the Arabic sentence *Algo gamil* (i.e. the air is wonderful) has no verb. In addition, these words will be examined carefully from the semantic point of view to know how their meanings have undergone any change.

1.5 Socio-Cultural Significance of Loanwords

One of the significant points about loanwords is that as words are borrowed from one language to another, they carry their nuances to the recipient language. A word does not carry only its denotation from the donor language, but it carries also its connotation that reflects its cultural

background. Inevitably, borrowing from Arabic to English and vice versa is a good example to prove this claim. For example, when the Arabic word *kat* went into English as ‘khat’ it carried the social habit of Yemeni people who waste several hours a day chewing it and gossiping in a *kat* session. The English reader may draw a social image about the society that practises this habit. The *New Oxford Dictionary of English* (henceforth, NODE) defines it as:

- (i) the leaves of an Arabian *shrub*, which are chewed (or drunk) as a stimulant, or infusion and (ii) the *shrub* that produces these leaves, growing in mountainous regions and which is often cultivated.¹⁰

This denotation may arouse the curiosity of an English researcher to investigate the cultural background of Yemeni Arabs who have this habit of using it daily. He may go further and deeper to investigate its history and how it grew and its significance in such a society.

Similarly, the Arabic word *Makha*, which went into English as ‘mocha’ means “a fine-quality coffee and a soft kind of leather made from sheepskin”.¹¹ It carries a sense of social background that this finest quality of coffee and leather is confined to a particular region in the Arab world that is called Mocha. This connotation may create a cultural connection with the homeland of the finest quality of coffee and its sophisticated producers and users.

In addition, Arabic religious words like, ‘Allah’, ‘Quran’, ‘hajj’, ‘haji’, ‘Mecca’, ‘Ramadan’, ‘halal’, ‘Eid’, etc., carry religious and social overtones that are unique to Arabic speakers. The word ‘Allah’ is referred to as “the name of God among Muslims and Arab Christians”.¹² However, the *New Oxford Dictionary of Islam* (henceforth: *ODI*) explains it as “God, worshiped by Muslims, Christians, and Jews to the exclusion of all others.”¹³ It further states that ‘Allah’ is defined in the *Quran* as “the creator, sustainer, judge, and ruler of the material universe and the realm of human experience”. Such aspects of meanings are related to the religious background of both donor and recipient language. According to our religion, ‘Allah’ is the only God who controls and holds the whole universe. ‘Allah’ is supposed to be the only one who is worshiped by all human beings all over the world all the time. However, in English it does

¹⁰ Pearsall 1005.

¹¹ Pearsall 1187.

¹² Pearsall 44.

¹³ ODI 16.

not carry that unique meaning; it simply means “the name of God among Muslims”.

Similarly, the English word ‘hajj’, which is from Arabic *haj/g*, carries a religious and cultural meaning, which is confined to Muslims alone. The Arabic speaker does not accept the English word ‘pilgrimage’ to replace the Arabic word *haj/g*, because the Arabic word *haj/g* refers only to one of the six pillars of Islam, the commandment to visit Mecca at least once in lifetime. However, in other cultures, people may visit their statues, the tombs of adored saints, temples, etc., as a part of their ritual purposes. The Arabs call such a visit a pilgrimage rather than ‘hajj’.

In the same way, the English word ‘Ramadan’ is from Arabic *Ramaḍan*. In English, it refers to the ninth month of the Muslim year, “during which strict fasting is observed from sunrise to sunset”¹⁴. The core of the reference in this word lies in the fact that fasting for 30 successive days is only confined to Muslims.

Similarly, the English word ‘halal’ is from Arabic *halaal*. Its dictionary meaning refers to “meat preparation as prescribed by Muslim law (e.g. *halal* butchers), religiously accepted in Muslim law: halal banking, halal meat”.¹⁵ The Arabic word *halaal* cannot be replaced by the English word ‘permissible’ because the Arabic word has the religious connotation permitted in the name and praise of Allah. In other words, it is permitted from the religious point of view rather than from the point of view of the law. Its antonym in Arabic is ‘haram’ - ‘forbidden’ - i.e. strictly prohibited by the religious text.

Arabic words in English like ‘*fedayeen*’, ‘*jihad*’, ‘*ghazi*’, etc. have an Islamic cultural dimension. For example, the word ‘*fedayeen*’ means “Arab guerrillas operating especially against Israel”.¹⁶ In Arabic, it refers to the person who fights and sacrifices himself for the sake of Allah and his country. Thus, its English meaning is confined to a part of its Arabic meaning. In other words, the Arabic cultural nuance is lost while using this word in English. The word ‘*jihad*’ means “a holy war undertaken by Muslims against unbelievers”.¹⁷ This meaning carries with it the Islamic concept of the type of war and how it is restricted and related to Islamic norms. The Arabic word *jihad* cannot be replaced in English by the

¹⁴ Pearsall 1533.

¹⁵ Pearsall 827.

¹⁶ Pearsall 671.

¹⁷ Pearsall 982.

English word ‘war’ because the word ‘war’ can refer to only political clashes. It is only when you fight for the sake of Allah that you can use the Arabic word *jihad*.

The same situation occurs in the case of English loanwords in Arabic. Some English words in Arabic reflect the influence of Western culture. The English word ‘beer’ went into Arabic as *berah*. The word ‘beer’ has a western cultural connotation. When an Arab drinks beer, it gives him a kind of stimulus, which is different from the stimulus caused by chewing ‘kat’. The Arab addicted to this drink tries to have it clandestinely because drinking goes against Arabic or Islamic culture. Even shops in Arabic and Islamic countries are not officially allowed to sell this forbidden drink. The phrase ‘beer and skittles’ means, in English, ‘amusement and enjoyment’ but it is not known to Arabs.

The English words ‘sandwich’ and ‘hamburger’, which are called ‘fast food’, carry with them western cultural norms. When an Arab tries to have such dishes, he/she comes closer to western culture. In Arabic culture, people used to have beans, eggs, milk, etc. for their breakfast, but now they are used to western dishes like sandwich and hamburger. In Arabic culture, such dishes symbolize a new style of food habit. In addition, foods like caramel, jelly, cream, jam, ice-cream, pizza, etc. are all new to Arabic culture.

English words like ‘shorts’, ‘boot’, ‘blouse’, ‘shampoo’, ‘pantaloon’, ‘sandal’, etc are all essential parts of English clothing and cosmetics. Words like ‘game’, ‘volleyball’, ‘basket’, ‘tennis’, ‘basketball’, ‘jazz’, ‘tango’, etc. have a western background. Arabs of old were not familiar with them. It is under modern globalisation that Arabic culture has got mixed up with European culture.

1.6 Arabic Language in Yemen

1.6.1 Historical Review

Arabic is a member of the Semitic language family. Some of the languages that come under this language family are Akkadian (believed to be the oldest Semitic language and spoken in Mesopotamia between 2500 and 600 BCE), Hebrew (the language of the Jewish Bible, 1200-200 BCE), Aramaic (first millennium BCE and spoken in Syria from the tenth century

BCE onwards), and Ethiopic (also called Ge'ez), the language of the Empire of Aksum (first centuries CE).¹⁸

John B. Watson states that the language spoken in the south of the Arabian peninsula was Epigraphic South Arabian. The first ever chronicle in the Arabic language is the poetry of the pre-Islamic era (around the sixth century CE), and of course there is the *Holy Quran* (or *Quran*), produced more than 1400 years ago. Arabic has two main varieties – the Quranic, better known as Classical Arabic (henceforth C A), and the colloquial variety. One of the most distinctive features of the Arab World is that C A coexists with such national vernaculars as Egyptian, Syrian, and some other varieties of Arabic used in the Gulf countries and so on. Classical Arabic is sometimes referred to as *al-lughā al-'arabiyya al-fushā*, 'the eloquent Arabic language'. However, the national vernaculars are referred to as *ammiyya*, 'the common', or by names referring to specific geographical regions, like Egyptian (*masri*), Syrian (*shami*), and so on. Some linguists consider the coexistence of Arabic and its variants in the form of national vernaculars such as Egyptian, Syrian, Jordanian, etc. a distinctive feature of the Arabic language. This can lead us to observe that Arabic presents a diglossic situation. *The New Oxford Dictionary of English* defines the term diglossia as:

a situation in which two languages (or two varieties of the same language) are used under different conditions within a community, often by the same speakers. The term is usually applied to languages with distinctive 'high' and 'low' (colloquial) varieties, such as Arabic.¹⁹

The Arabic diglossic situation has a high variety (H) (i.e. C A) that is very prestigious and a low variety (L) which has no official status. The (H) variety is the language of the *Holy Quran*, which was codified in the eighth century CE. It is always referred to as prestigious. It is used in diplomacy and international dialogues when Arabs are a part in such treaties or pacts. As the literary form of the Arabic language, it is used in books, newspapers, magazines, TV, radio, religious discourses, public announcements, notices, contracts, political speeches, programmes, etc. As a medium of communication, the (H) variety displays the respect and tact of its speaker. People sometimes use it to show their educational status or superiority. In mosques, schools, universities and all other academic

¹⁸ Tawfeek Al-Shar'abi, *Prosody and Morphology as Mutually Interacting System: The Case Study of Yemeni Arabic*. Diss. English and Foreign Language U, Hyderabad, (2010) 16.

¹⁹ Pearsall 516.

institutions (H) is used as an instructional medium. Arabic speakers consider it an essential part of their vast literary and religious heritage. The (H) variety is considered the standard form of the Arabic language. This standard language has not changed in terms of its syntax and morphology. However, there has been a shift in the lexicon: loanwords from western and other cultures have enriched its domain.

However, the low (L) variety or what is called colloquial Arabic is always called *ammiyya* ‘common’, or *sukyah* ‘market language’. This form of Arabic is not given enough space by different media. Some countries like Iraq, Syria, Palestine, etc. do not allow the (L) variety to be published in newspapers so that it cannot harm the (H) variety or replace it. In Yemen and some Gulf countries like Saudi Arabia, the (L) form is allowed to be used in written public communication and its folk poetry. This variety is used by people in their everyday normal conversation, in markets, on buses and in public buildings, even though it is held in low esteem.²⁰

Generally speaking, the distinct functions for (H) and (L) are as follows:

The (H) variety has a literary heritage, which (L) does not have. It is the (L) variety that children acquire naturally, but they acquire (H) through education. The (H) variety has a well-established orthography and vocabulary. However, the (L) vocabulary is still in the process of evolution.

After a deep investigation based on the study of four speech communities; Arabic, Modern Greek, Swiss German and Haitian Creole, Charles A. Ferguson defines diglossia as:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superimposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learnt largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.²¹

²⁰ Kees Versteegh. *Arabic Language*. New York: Columbia University Press (1997) 195.

²¹ William Downes. *Language and Society*. Cambridge: Cambridge University Press (1998) 75.

C A was usually used in the pre-Islam era. It was approved by classical Arab grammarians that the Arabic language is divided into three varieties mainly spoken in the centre and north of the Arabian peninsula: *Hejaz*, *Najd*, and the language of the tribes in neighbouring areas. The Arabic spoken by the people of Hejaz is the purest of all. From the very beginning, C A has been the language of literature, education and administration, whereas vernacular has been the medium of oral exchange, non-print media, and everyday speech. As C A is the language of the *Holy Quran*, it is the language of sermons in mosques all over the world. With the advent of Islam, by the end of the seventh century CE Islamic rule had spread rapidly over and beyond the Arabian peninsula. As Islam spread through invasions and conquests, the Arabic language also spread alongside it. During that time, Arabic became the official language of the conquered territories, either in the form of C A or in some other vernacular forms.

The source of C A is said to have developed from the Arabic used during the pre-Islam era. Arabic linguists support their claim that the *Holy Quran* used the same case system and the glottal stop that were in the dialect of *Qurysh*, i.e. the tribe of the prophet Mohammed (peace be upon him) (henceforth, pbuh).²²

As cited in Al-Shar'abi, C A developed out of the pre-Islamic literary variety of Arabic. The literary variety has taken most of its characteristics from the Arabic dialects of Qurysh, along with the clearest sounds/forms from other Arabic dialects. Al-Shar'abi adds that C A has enjoyed such an exalted state that outstanding poets and orators of various Arab tribes indulged in intense literary rivalry during the regularly held *aswaak* (i.e. markets) in Mecca. In fact, the literary dialect was used by famous poets at that time to glorify their tribes, leaders and their epic deeds, especially the victors in the battlefield in the early dawn of Islam. With the increasing influence of modernisation, decolonisation, independence and political pluralism during this century, it is being realised that Classical Arabic is incapable of responding to modern needs. As an essential ingredient of Arab identity regardless of religion, and as a language that ensures a specifically Muslim identity, gradually reliance on colloquial/regional Arabic is increasing.

Because of the Turks the prestige of C A decreased during the Ottoman occupation of the Arab world (1516-1918 CE). The Turks were driven

²² Al- Shar'abi 4.

away when the West invaded Egypt and other Arab countries. The colonialists, along with the Orientalists, convinced the educated people that C A was capable of tackling the needs of the modernised and industrialised Arab civilisation. Up to the middle of the twentieth century the language retained its position as the only medium of instruction in the Arab world. Undoubtedly, C A has been the language of the *Holy Quran*, pre-Islamic and post-Islamic literature, philosophy, theology, mathematics, science and so on. From this glorious language arose what is called Modern Standard Arabic (henceforth, MSA). As Haeri mentions:

the prevalence of views that characterize Classical Arabic as the most “correct,” “powerful,” and “beautiful” form of the Arabic language is inseparable from the fact that it has been the language of the most significant texts of Islam civilisation, including religious, literary, legal, and scientific works.²³

It is MSA that is used by Arabic media: TV, radio, magazines, newspapers, etc. It is also the medium of teaching and religious sermons. Though MSA is the direct descendent of C A, some changes can be pointed out between the two. In the case of lexicons, many words which were in circulation in the pre-Islamic period have dropped out of use, and many new and Arabicised words have been integrated into MSA. MSA is further broadened because words from different colloquial dialects have been incorporated and are used in this language, spoken as a mother tongue by various communities in the Arab world. Colloquial Arabic is a cover term for everyday speech throughout the Arab world. These dialects are in common use by those who are not educated, or even by those who know MSA but feel free to use common language. However, the other dialects outside the Arabian peninsula share some characteristics, which are somewhat different from C A. This causes some scholars to postulate the existence of a prestigious *koine* dialect. In the Arabian peninsula, we find different varieties, which share a large number of features with C A. This can be attested by data from dialects of the Gulf area, from Al-sham (i.e. Iraq, Syria, Jordan, etc.), Egypt and so on.

It is remarkable that the Arabic renaissance that started in Egypt and spread to other Arabic speaking regions is considered to be the real dawn of the modernisation of the Arabic language. It was after six centuries of stagnation that the Napoleonic expedition to Egypt left its intellectual, social and political impact on the Arab world. Among the remarkable

²³ Niloofar v. “Forms and Ideology: Arabic Sociolinguistics and Beyond.” *Annu. Rev. Anthropolgy* (2000) 68.

contributions of this expedition were the introduction of the printing press to Egypt and the translation of a significant sample of western literature into Arabic. It was also during this period that aspects of Arab culture began to be admired in Europe.

It was Mohammed Ali, an enlightened modern ruler of Egypt, who was committed to the modernisation of Egypt and started sending Egyptian students to France and other European countries to study different fields of science.²⁴ They came back to Egypt to teach and write in various disciplines in Arabic. This group of scholars was able to enrich Arabic with new vocabulary, especially scientific terms. In addition, the Arabs who emigrated to the Americas brought back the impact of western education on the Arabic language. They brought not only new ideas into Arabic writing, but also new techniques. This group of Arabic scholars was able to make the first attempt at translating some textbooks into Arabic, especially in medical and scientific fields. According to Abu-Absi, author of *The Modernisation of Arabic: Problems and Prospects*, the two important institutions of higher learning which trained generations of Arab leaders and intellectuals are both located in Beirut, the capital of Lebanon. Though C A is considered to be the language of the *Holy Quran*, it is a fact that it lacks the necessary scientific vocabulary. Some scholars have criticised the scientific stagnation and the inadequacy of modern expression in C A. One solution that was offered was the replacement of C A with a regional colloquial variety. Another was the replacement of the traditional writing system with the “Roman” type alphabet and the opening of the door for free and extensive borrowing from variants of the western languages.

In short, Arabic is a language the history of which goes back to the pre-Islamic period. The two distinctive forms of Arabic are C A and colloquial Arabic. The first has developed into Modern Standard Arabic, which is used in modern media like TV and radio, newspapers, books, magazines, official documents, political speeches and religious sermons. The latter has developed and been moulded into different varieties related to social or regional requirements. It is a medium that is continuously used in everyday speech situations.

Historians and scholars consider Arabs from the Arabian Peninsula to be the original Arabs. The Arabian culture was developed by tribes of

²⁴ Samir Abu Absi. “The Modernization of Arabic: Problem and Prospects”. *Anthropological Linguistics*. 28:3. (1986) 373-48.

nomads and villagers who lived in the Arabian desert. It was from there that Arab migration began expanding the Arab world. The Yemeni people are said to be monolingual in the sense that they use only one language, i.e. Arabic, in their everyday life. They are also bilingual in the sense that they use different forms of the same language. Strictly speaking one may call them bi-dialectal. Under the specific influence of the tribes of *Qurysh* (i.e. a famous tribe in the north of the Arabian peninsula), Yemeni Arabs acquired Arabic from the very beginning of civilisation and became very fluent in it. Before Islam, great Yemeni poets wrote famous poems, which represent the dawn of Arabic poetry. As cited by Al-Selwi (1987), Yemeni Arabic dialect is spoken as a mother tongue in most parts of the country, except in the eastern province of Mahra and on the island of Soqatra, where modern South Arabian languages are the native languages of the inhabitants. Great diversity and a number of unique traits are dominant in Yemeni Arabic dialects, more so than in the dialects of any other Arabic speaking country. The Swedish scholar, Carle de Landberg, investigated Yemeni dialects especially in the centre of the country (the former People's Democratic Republic of Yemen), like the sultanates of Hadramowt, Fadli, Awlaqi, etc. In the northern part of Yemen, formerly called the Yemen Arab Republic, the Italian scholar Rossi studied regional Arabic dialects.

1.6.2. Arabic Language in Yemen

As Arabic is the official language in Yemen, it is assumed that people in Yemen speak different varieties of Arabic. Because of the large amount of variation in Arabic in Yemen, it is possible to identify a person's residence from his dialect. From one's speech, one can say that he or she is from Taiz, Aden, Sana'a and so on. Convergence among some dialects can be seen, especially if they are geographically close to each other. For instance, the Taizzian and Ibbi dialects are close to each other in some linguistic components such as sounds and lexicons. In both dialects, people pronounce / **ʒ** / as / **g** /. Unlike the dialects of Sananni and Dhamari, people in both Taiz and Ibb pronounce the Arabic sound / **q** / as / **k** /, but not / **g** /.

In fact, it is a common phenomenon that, in Yemen, different Arabic variations are used in different regions or even in different cities of the same region. Sometimes, there is a mixture of two dialects. When a family or an individual of a family migrates from one area to another, they carry their own dialect and there occurs a coexistence of different dialects. Members of a family who shift from one city to another may try to imitate

the more dominant or more prestigious dialect when they come in contact with others. In fact, sometimes under specific circumstances, people are obliged to travel from one city to another, either for business and work or for getting jobs there. In such cases, people do not borrow words from other dialects; instead, they adopt some pronunciation from the dialect used in the area that these newcomers live or work in. It is a situation that leads to imitation and convergence.

In Yemen, as in all other Arabic countries, Arabic is the official language of all people. This language is acquired from one generation to another. It is acquired by children first from parents, family and friends, and then in schools, mosques, institutes and universities. In primary and secondary schools, Arabic is a compulsory subject in the syllabus. In the universities as well, Arabic is a compulsory subject. The Arabic course is essential not only for those students who belong to the Arabic Department, but also for those who study in other departments like English, History, Chemistry, Physics, Mathematics, etc. As a matter of fact, Arabic is the medium of teaching and communication in Yemeni universities. The Arabic language is the language of media, TV, radio, newspapers, magazines, etc. in Yemen.

In Yemen, the colloquial spoken variety differs from one region to another. The common sub-varieties in Yemen are as follows: *Sanani* dialect (i.e. the variety used by people in Sana'a), *Taizzi* dialect (i.e. the language that is used in Taiz), *Tihami* and *Zabidi* dialects (the dialects that are used in Hodeidah), *Hadrami* and *Yafee* dialect (i.e. the dialects that are used in Hadramut and Yafe). Unlike in other Yemeni dialects, *Sanani* people pronounce the Arabic {ق} /q/ sound as /g/. It is also observed that in *Sanani* dialect, the /g/ is pronounced as in the classical Arabic as /ʒ/. In *Taizzi* dialect, which is similar to *Ibbi* dialect, the classical Arabic sound /ʒ/ is pronounced as /g/. *Taizzi* dialect can vary from one village to another; but we are not in a position to give clear details about some other sub-dialects either in Taiz or in other Yemeni cities.

Another local dialect is the one spoken in the *Tihama* area. Phonologically, it seems to be close to *Taizzi* dialect in the sense that they pronounce the Arabic /g/ as /g/ but not as /ʒ/. However, the grammatical replacement of the definite article by *am-* makes it differ from other Yemeni dialects. For example, the prefix *am-* is added to words like *kalam* (i.e. pen) to become *amkalam* (i.e. the pen). Similarly, the words *kitab* (i.e. book), *madrassa* (i.e. school), *suk* (i.e. market) become *amkitab*, *ammadrassa*, and *amsuk* respectively. The *Yafin* dialect in the south part

of Yemen is divided into four sub-dialects because *Yafi* is divided into four districts: *Yaharr*, *Labus*, *al-Herr* and *al-Muflihi*. Phonetically, the most common form among these four dialects is the articulation of the Arabic /qaf/ (i.e. Arabic q) and /ghayn/ (i.e. Arabic ġ). Some speakers may replace the *qaf* that is pronounced as a voiceless uvular stop with *ghayn*, a voiced verbal fricative, as in words like *qal* (i.e. he said), which can be pronounced as /ǧal/. It is interesting to note that even in the pronunciation of the letter *ghayn*, speakers while pronouncing it replace it by the *hamzah* (i.e. the Arabic glottal stop /ʔ/). For instance, ‘magrib’ (i.e., sunset) is pronounced as /mʔrib/ (Martine Vanhove). In Hadhrami Arabic, the dialect seems to be closer to that of Saudi Arabia and the dialect of the Gulf Countries. It is closer to the spoken language of the Gulf Countries in the sense that the Arabic sound /qaf/ is pronounced as /g/ in all lexical items.

In fact, dialects in Yemen are numerous and differ from one city to another in some aspects of pronunciation. A speaker’s geographical location can be identified by his/her dialect. We will discuss how these variations affect the English loanwords.

1.6.3. Present Scenario in Yemen

The present scenario of Yemeni Arabic is not so different from the scenario in the past. It may be observed that because of modern media (newspapers, TV, radio, magazines, etc.) speakers have started minimising the dialectal differences. Because of mobility, people of *Taizzian* dialect may use *Sanani* dialect and a person from *Tihama* may use *Adani* dialect and so on. Nowadays, education has become widely available in Yemen and students go to schools and universities regularly. This is reflected in their way of speaking and behaviour. With the passage of time, people may lose some of their village dialects and come closer to either a standard form of the language or a prestigious regional or city dialect. Migration from villages to cities minimises the number of local dialects in the same region. Sometimes some people are afraid of being laughed at by others and try to use standard Arabic. They even try to imitate others in their way of speaking, especially when they are in a position to use the standard form of Arabic.

Thus, Arabic in Yemen is not very much different from other versions of the Arabic language in other countries.

1.7 Borrowing

1.7.1. Theory

Thomas and Kaufman define borrowing as:

the incorporation of features into a group's native language by speakers of that language; the native language is maintained but is changed by the addition of the incorporated features.²⁵

Borrowing among languages is not a new phenomenon; indeed, it is deep-rooted and goes back to the earliest dawn of the history of language contact. It is really a phenomenon, a fact that should not be ignored. It is a known fact that languages borrow from one another. The process of borrowing is likely to happen when people of different speech communities are in contact over a period of time. As long as there is contact among communities, there is borrowing of words and terms.

In their paper, *Language's Borrowing: The Role of the Borrowed and Arabized Words in Enriching Arabic Language*, Abdulhafeth Ali Khrisat and Majiduddin Sayyed Mohamad state:

Winford states that language mixture does not require speakers of different languages to have actual social context. Lexical borrowing can be maintained through books, borrowing by writers, lexicographers, teachers and others who pass the new vocabulary via religious texts, literature distinctions and so on.²⁶

Borrowing is described as a process that involves incorporating features of one language into another through borrowed words. To study borrowing, both perspectives - diachronic and synchronic - should be taken into consideration. Such perspectives enable scholars to investigate and trace the evolution of a language and how it impacted other languages and how it was impacted.

²⁵ Mohamed Abdulmajid Akidah. "Phonological And Semantic Change In Language Borrowing: The Case of Arabic words Borrowed into Kiswahili." *International Journal of Education and Research*. 1: 4 (2013) 2.

²⁶ Abdulhafeth Kharisat Ali and Majiduddin Sayyed Mohamad. "Language's borrowing: The role of the borrowed and Arabized words in enriching Arabic language". *American Journal of Humanities and Social Sciences*. 2:2 (2014) 133-42.

As languages come in contact, the first linguistic development is the mutual movement of words from one to the other. One language is the lender and the other is said to be the recipient language. The more superior a language is, the larger is the number of words borrowed by a speaker of the recipient language. With a list of these borrowed words, one can infer even the ideological background of people who are involved in the process.

By citing J.A. Gomez Rendon's study, in his *Typological and Social Constraints: Language contact: Amerindian Languages in Contact with Spanish*, Myers-Scotton provides a list of six factors contributing to bilingualism, which are, in her view, the primary causes of language contact. These factors include: military invasion and colonisation, living in a border area or in an ethno-linguistic enclave, migration for social and economic reasons, formal education, the spread of international languages and the emergence of ethnic awareness.²⁷

Studying loanwords carefully provides an interesting insight into the history of cultures. Like cultures, languages come closer to enrich one another. When two languages co-exist, there is the possibility of borrowing, at different times and from different dialects. Perpetual intercourse among language communities may be maintained for business and commerce or for the exchange of ideas on arts and science, or for religious or intellectual activities. Such borrowed words can provide clear evidence of the influence of one language on another. It is historically true that a language is rarely found to exist in isolation. Primitive tribes might have lived in isolation in a prehistoric age; but they were often so small that their members intermarried with members of alien tribes who spoke different languages or different dialects of the same language. This brought about change in their native dialects. Factors like geographical continuity or close proximity lead to the exchange of vocabulary within or outside a language community.²⁸ Because of this commercial and/or social interaction among languages, the process of linguistic borrowing influences both languages: the loaner and the recipient.

From the linguistic point of view, the process of borrowing does not take place as frequently among languages of the same language family as between languages belonging to different language families. This can be

²⁷ Gómez J. A. Rendón, *Typological and social constraints on language contact: Amerindian languages in contact with Spanish*, (2008) 43.

²⁸ For more details see Ahmed Al-hussami (2007)

clearly seen in the case of Arabic and English. The process of communication created an environment for mutual influence among the speakers of various languages. The nature of contact between different language communities determines the extent of linguistic influence that one language has on another. The more powerful a language is, the higher and deeper is its influence on another language. An etymological dictionary of any major language contains dozens of sources of its vocabulary. Many factors influence and determine the amount of and rate of borrowing. The long and relatively close contact over centuries in Europe and other areas resulted in extensive borrowing among many languages either of the Indo-European language family or of other language families. It is usually because of the power and prestige that one language has over the other in a language contact situation that borrowing takes place. Even so, words borrowed into a language are rarely borrowed exactly; instead they undergo modifications that make them different from what they are in the source language. It may be noted that several scholars have dealt with different situations of language contact, which influence borrowings. Commerce or incidental contact results in cases of loanwords but they are not the only factors. According to Ferdinand de Saussure, the external elements are outside the scope of synchronic linguistic study, but he did not rule out the impact of borrowing.

The study of borrowing is an example of an external linguistic phenomenon that is important in the historical study of a language. Edward Sapir in *Language* (in the chapter on “How Languages Influence one Another”) noted how Chinese flooded Korean and Japanese with vocabulary; also how English borrowed an immense number of words and productive affixes from French, yet in that case the process of borrowing was reciprocated. In linguistic terms, the way a language reacts to foreign words, by accepting, translating, or rejecting them, may shed light on its innate formal tendencies as well as on the psychological reaction of the speakers who use it. According to Leonard Bloomfield’s influential book *Language*, “Cultural Borrowing” refers to an individual’s early learning of speech forms from those in the household and later on from the individuals and communities he/she comes into contact with. To him, children do not “borrow”; rather, they “acquire”. He also points out that adults’ control over other languages affects borrowing. People who know another language well can use the borrowed items more accurately than other people.

Words are borrowed to fill specific lexical gaps in a language. People have the habit of borrowing words which they need, or think they need, from

wherever they can without much regard to their linguistic structure or phonetic shape. They may have to change the borrowed words both phonetically and morphologically but they still borrow them. In short, the borrowed words can help us in a better understanding of the language from which they are borrowed and the culture of its speakers. In addition, the borrowed words suggest the kind of convergence that takes place between speakers of the loaner language and speakers of the recipient language. Historically, loanwords can tell us about the prevailing conditions of the period when these words were borrowed. For example, when the speakers of early Germanic languages came in contact with the Romans, they adopted Latin words related to beverages (e.g. Latin *vinum*, English 'wine', German *wine*) and also roads (e.g. Latin *stratavia*, English 'street', German *strasse*). By the time Christianity went to England, many words associated with the church like 'bishop', 'angel', 'church' etc. found their way into English. In the course of trade with Arabs, English borrowed many words like 'coffee', 'mocha', 'cotton', 'sugar', etc.

1.7.2. Borrowing, Code Mixing and Code Switching

Many attempts have been made to identify diagnostic criteria that can distinguish the three terms 'borrowing', 'code mixing' and 'code switching'. The three terms are always commonly used in a bilingual situation. Weinreich differentiates between three types of bilingualism:

- **Coordinate Bilingualism**

This refers to the situation when two languages are kept apart in the mind of the speaker, who has in mind two signs for the same reference. For example, a Moroccan speaker of Arabic-French bilingualism uses two words to refer to the same thing. For example, he or she uses both *kitab* and *livr* to refer to the word 'book'. The use of a word by a child depends on whom s/he is talking to. He/she will use the word *kitab* while talking to his/her father whose mother tongue is Arabic. However, s/he will use the word *livr* while talking to his/her mother whose mother tongue is French.

- **Compound Bilingualism**

This type of bilingualism occurs in the situation when two different languages are fully integrated as one at the semantic level. E.g. a Moroccan child with a Moroccan father and French mother in Morocco.

The child tends to use two mediums, Moroccan Arabic and French, with both parents indiscriminately.²⁹

- **Subordinate Bilingualism**

This bilingualism occurs when one language is dominant and the other is subordinate. It is the mother tongue which usually dominates. The speaker keeps the two different languages wide apart in his/her mind. Sometimes in a multilingual community a speaker may use different languages in different situations with different people. For example, in Morocco, a Moroccan speaker uses dialectal Arabic at home and in the street. However, s/he uses Berber while talking with friends. S/he uses standard Arabic while discussing literature, in a mosque, in the mass media, etc., but s/he uses French in scientific and technological situations.³⁰

In fact, the three terms; borrowing, code mixing and code switching are three linguistic aspects of such bilingualism. Code mixing refers to the use of words or phrases of one language while speaking in another language. However, while using loanwords, the monolingual character of the language is preserved. In Arab countries, code mixing occurs due to the bilingual contexts. Fatiha Hanani remarks in her thesis entitled *Impact of English on Young Arabs' Use of Arabic in the UAE*:

the phenomenon of Arabic-English code mixing is a widespread linguistic behavior among adults and young Arab bilingual speakers in the United Arab Emirates (UAE)³¹.

In their everyday academic situation, adult students who are Arabic speakers use code mixing while they speak either to their academic staff or while talking among themselves. However, they always use their dialectal Arabic to speak to the members of their families. In Gulf countries, for instance, code mixing is commonly used and practised at home, especially with maids, drivers, waiters, etc. This is due to the fact that the society is homogenous and millions of foreigners live there.³²

In his book, *Linguistic Borrowing in Bilingual Contexts*, Fredric W. Field remarks:

²⁹ A. K. Sinha's handout of Dec. (2004). Taiz University, Taiz, Yemen.

³⁰ A. K. Sinha's handout of Dec. (2004). Taiz University, Taiz, Yemen.

³¹ Fatiha Hanani. *Impact of English on Young Arabs' Use of Arabic in the Sharjah*. Diss. U of Sharjah, UAE (2009) 48.

³² Fatiha 48.

In separating the two processes, another issue to be discussed is the level of grammatical analysis. Borrowing involves the analysis of donor form–meaning sets in the process of complete integration into the recipient system. In contrast, code-switching involves running syntactic analyses. In production, it involves the establishment of entry and exit points in the linear speech stream, so-called switch points at which the language not in use is deactivated to an extent. These analyses mark syntactic boundaries between phrasal and/or clausal constituents of two separate language systems.³³

Code switching, instead, refers to the use of two or more languages in the same conversation. According to Michael D.C. Drout, “Code switching is a very complicated process that allows individuals to mediate their own identities”.³⁴ He argues that when people change the dialect they use, they are practising code switching.

In his book, *Bilingualism and the Latin Language*, J. N. Adams differentiates between three types of code switching: tag-switching, inter-sentential and intra-sentential. According to him, tag switching involves the addition or insertion of a tag in one language into an utterance that is otherwise entirely in a different language like, *you know, in other words, I mean*, etc. It is under this category that fall exclamations or interjections. In the written language, this type of code switch is commonly used in Greco-Roman epitaphs, which give some background details of the deceased and of his/her bilingualism or his/her cultural, educational and ethnic identity.

Inter-sentential switches involve switches at the clause or sentence level, i.e. one clause is in one language and the second is in another language. It occurs when a speaker shifts from one language to another. Intra-sentential switches occur in situations where the switch is intra-phrasal. It occurs within a sentence or clause boundary.³⁵

³³ Fredric Field W. *Linguistic borrowing in bilingual contexts*. (Amsterdam/Philadelphia: John Benjamins Publishing Company (2002) 183-4.

³⁴ Michael D.C. Drout. *A History of the English Language*. Recorded books, llc (2006) 103.

³⁵ Adams, J. N., *Bilingualism and the Latin Language*. Cambridge: Cambridge University Press, 2004 23-4.

1.7.3. English Borrowing in Yemeni Arabic

The process of language borrowing in Yemen is not different from the process of borrowing in any other country in the Arab world. As in other Arabic-speaking countries, Yemeni speakers use their mother tongue and some words borrowed from other languages, especially English. Some of these borrowed words are used frequently in everyday life, such as in supermarkets, universities, schools, restaurants, airports, travel agencies, bus stations, streets, etc. In a supermarket, people may use words such as 'chocolate', 'Pepsi', 'caramel', 'cocktail', 'carton', 'shampoo', 'mango', 'chewing gum', 'biscuits', 'ice-cream' etc. In universities, one can easily hear words like 'exam', 'course', 'control', 'doctor', 'workshop', 'seminar', 'handout', 'cash', 'bank', 'physics', 'philosophy', 'biology', 'microbiology', 'lecture', 'sheet', 'Xerox', 'type', etc. In the area of technology, one can hear words like 'CDs', 'computer', 'internet', 'Facebook', 'mouse', 'keyboard', 'camera', 'film', 'program', 'disk', 'fax', 'net', 'telephone', 'mobile', etc. These and hundreds of other English loanwords are in use in Yemeni Arabic to fill specific gaps in the language. Almost all these words are used in everyday life by Arabic speakers. Users are not aware that they are of foreign origin. They are used even by those who are illiterate. In their everyday life, all Yemenis use words like 'radio', 'TV', 'bus', 'mobile', 'battery', 'motor', 'pump', 'dynamite', 'compression', 'lamp', 'chimney', etc. It is true that in South Yemen, English words were more common than in North Yemen due to the fact that British colonialism lasted in Aden for more than 126 years. This close contact of the people of South Yemen with the British made it easy for English words to make their way into Yemeni Arabic. Words like 'ration', 'alcohol', 'Christmas', 'company', 'driver', 'mechanic', 'overtime', etc. are more frequently in use by people who live in the southern part of Yemen. The diversity of loanwords can be recognised by different people working in different areas. For example, a driver can use English words like 'clutch', 'carburettor', 'brake', 'petrol', 'diesel', 'cover', 'tire', 'gear', 'oil', 'petrol tank', 'body', 'frame', etc. A teacher uses some English words like 'board', 'homework', 'class' etc. A politician, while writing or speaking, uses words like 'parliament', 'federal', 'strategies', 'liberal', 'logistic', etc. A journalist, in his/her job may use words like 'studio', 'scenario', 'programme', 'panorama', 'film', 'portage', 'channel', etc.

Some English words are in everyday use in all walks of life while some specific words are used by various professionals.

1.8 The Background of Borrowing: Language Contact

1.8.1 Theory

It is natural that when two languages or even two varieties of the same language come in close contact, the process of borrowing takes place. As cited in Sarah G. Thomson's *Language Contact*, "in the simplest definition, language contact is the use of more than one language in the same place at the same time."³⁶ According to her, the source of the problem is that the boundary between two dialects of a single language and two different languages seem to be fuzzy. According to David Crystal:

Language contact is a term used in sociolinguistics to refer to a situation of geographical continuity or close social proximity (and thus of mutual influence) between languages or dialects.³⁷

The result of contact situations can be seen linguistically, in the growth of loanwords, patterns of phonological and grammatical change, mixed forms of language such as pidgins and creoles, and a general increase in bilingualism of various kinds. In a restricted sense, languages are said to be "in contact" if they are used alternatively by the same persons, (i.e. bilinguals). Speakers of different languages interact closely, so it is typical for their languages to influence each other. For instance, when speakers of different languages come close to one another, they try to communicate either for socialising or purposefully for exchanging ideas, and their efforts are worthy of attention for anyone interested in language contact. Their communication represents the real beginning of language contact, during which one language usually dominates the other.

The phenomenon of language contact occurs when the speakers of different languages need to speak to one another for the purpose of business, tourism, or in everyday exchange of ideas and thought. The results of language contact can be manifested linguistically, in the growth of loanwords, patterns of phonological and grammatical change, and mixed forms of language (i.e. pidgins and creoles). Any exploration of the use of a language should include the point that for two or more languages, speakers use different languages against different socio-cultural bases. Because of the coexistence of speakers of different languages, multilingualism

³⁶ Sarah Thomson G., *Language Contact*. Edinburgh University Press, University of Michigan, (2001) 32.

³⁷ David Crystal. *A Dictionary of Linguistics and Phonetics*. Blackwell Publishing, (2008) 102.

develops. This can be seen clearly in the village of Kupwar in Maharashtra, India, where almost all the men speak at least two of the village's four languages (Kannada, Urdu, Marathi and Telugu).

While working on the concept of language contact, three outcomes flash in our mind: language shift, language maintenance and language creation. Language shift occurs when speakers acquire another language and that results in the loss of the native language. It happens when all speakers of a language change their language as an extraordinary reaction. Language maintenance occurs when acquisition of a new language takes place, but the native language is still in use without being lost. The third outcome is language creation as a result of the emergence of novel varieties such as bilingual mixed languages (i.e. pidgins or creoles). It can be observed that geographical contiguity is not necessary for language contact. For instance, the *Quran* is written in Classical Arabic, but many Muslims in the world do not speak the C A form of Arabic. Nevertheless, Classical Arabic is in contact with other languages in many parts of the world through religion, as is attested by the sizable number of Arabic loanwords in various languages like Persian, Turkish, Urdu, Bahasa, Indonesian and Malay that are spoken primarily by Muslims. As cited in "Arabhindi" (where Arabic and Hindi converge), Umar Jibrilu Gwandu observed that Arabic influenced the Hausa language, which borrowed many words from Arabic. Arabic gave many words to Hindi, which he called "Arabhindi" words. He said:

I want to say, without fear of contradiction and with some relevant justification, that mastering Arabic language appears to be a key for the understanding of many international languages.³⁸

Among the Arabic words in Hindi are: *awlaad* (children), *Amir* (leader), *kitab* (book), *kalam* (pen), *lekin* (but), *khatam* (finish), *maloom* (known), etc. Because of the Arabic contact with Hausa and Swahili, many Arabic words were assimilated into those languages.

Because of the Arab contact with Africa, Arabic words made their way into several West African languages as Islam spread across the Sahara, and some of these words are still in use; for example, Barbar (Barbarian), *tazallit* 'prayer', etc.

³⁸ See Al-Hussami, Ahmed. "Loanwords from Arabic into English and Hindi". *YASHASHRI International Journal of English Language and Literature*, VI:3. (2014) 95.

1.9 The Use of English in Yemen

1.9.1 A Historical Review

Though Arabic is the mother tongue in Yemen, English is commonly used as an international language. As English has become a world language, every educated person in Yemen aspires to learn it as a second language. The Yemeni government is aware of the importance of English and has introduced it as a main subject to be taught in all schools and universities. As M. K. Bose states:

having realized the strong need for Yemeni children to learn English, the Government of Yemen introduced English as a foreign language in the educational curriculum of this country and English education has been geared up since 1962.³⁹

This English course qualifies students to use English in the future while working as tourist guides, teachers of English, translators, reporters and so on.

When Yemen was divided into two parts - North Yemen and South Yemen - the people in South Yemen were exposed to English as a subject and in some schools as a medium of education. Though Yemenis in both parts share the same religion, history, common ground and language, it was the knowledge of English that made the difference. In the southern part of Yemen, many people could speak English well and were in touch with native speakers of English. The people of North Yemen did not have a chance to study English while it was ruled over by the Imam.

In fact, the number of schools was very limited in North Yemen at that time. As cited in M. Ghazwan:

English was first introduced to the schools of the North Yemen, through a textbook, by Imam Yahya in 1926 whereas in the South part of Yemen, “it was introduced by the British in the early thirties of the 19th century”. Ghazwan (2008, p.3) observes that “in 1838, the first government school in Aden was inaugurated by the British”.⁴⁰

³⁹ M. K. Bose, *A textbook of English Language Teaching (ELT) for Yemeni Students*. Sana'a: Obadi Studies & Publishing Center, (2001) 16.

⁴⁰ Ghazwan Mohammed. *Relative Clause Structure in the Text Written by the EFL Learners in Thamar University, Yemen: A Study in Error Analysis* Diss. Aligarh U, India. (2012) 4

In the year 1962, the revolution took place in North Yemen against the Imam and a democratic regime began. In the same year, the first Yemeni University was inaugurated in the capital, Sana'a. It is called Sana'a University. In the same year, the first university was opened in the southern part of Yemen called Aden University. This was the real beginning of English language teaching in Yemen. Even at this stage English language studies were given more emphasis in the southern part of Yemen than in the northern part. In schools, English was an official subject and taught from class 7 to class 12.

As M. K. Bose points out,

English is taught in schools for 5 periods a week at all levels except in the second and third levels of the secondary school, where it is taught for six periods a week in the literary section. It may be because the amount of English taught in these classes is more.⁴¹

1.9.2 Contemporary Scenario

In Yemen, English is used in some situations that necessitate its use as an international language. As Al-Quyadi points out,

English is used as a second language in the sense that it is the most dominant foreign language used in official, professional, and in academic and commercial circles.⁴²

For the spread of education and for emphasising the importance of English, the Government encouraged the learning of English. There are many English departments in Yemeni universities, aiming to train teachers of English as well as to qualify people to fill some jobs that require fluent speakers of English. The skilled students of the English language are given priority to fill some important positions in the ministries of tourism, foreign affairs, finance and even in banks and travel agencies.

Because of the importance of English, the Yemeni Government allotted 30 minutes of English in news programmes on both TV and radio. In addition, there are two Yemeni newspapers that are in English: *Yemen Times* and *Yemen Observer*. These two Yemeni newspapers are read either by those who are foreigners in Yemen like the Indian professors who work in the Yemeni universities, or by Yemeni English speakers. They are used mainly by non-Arabic speakers, especially those who are interested in

⁴¹ M.K. Bose 18.

⁴² Mohammed 4.

Yemeni affairs, heritage and history. The English language in Yemen is used for signing agreements between Yemen and other governments in the fields of commerce, security, health, finance, and the war against terrorists, as well as for negotiating and signing agreements between the Government and non-governmental foreign organisations, associations, leagues, etc., and especially in the fields of gold, oil and gas. English in Yemen is also used regularly in museums to communicate and explain things to tourists whose mother tongue is not Arabic.

It is remarkable that some hotels, restaurants and even shops have English names, such as Ambassador Hotel, Millennium Hotel, Eagle Hotel, Panorama Restaurant, etc. As Mohammed Ghazwan points out:

English is the language used in the bilateral and multilateral talks and agreements conducted between Yemen and all English-speaking countries serving different cultural, economic, educational, political and administrative purposes.⁴³

Since Yemeni unification in 1990, the Government has given enough importance to the teaching of English in all parts of the country, increasing the grants to schools and universities. In the Ministry of Education, programmes are held regularly either to train Yemeni teachers of English or to prepare new experts in the field of developing new methods of English language teaching. Because of the increasing importance of English in Yemen, this has a catalyst effect.

As cited in Mohammed Ghazwan, Hillenbrand has pointed out:

Since unification [1990], English is beginning to become the most important foreign language in Yemen. English is the lingua franca among the non-Arabic groups (from the UK, Germany, the USA, Pakistan, the Philippines, Malaysia and other countries) working in Yemen.⁴⁴

In fact, the majority of older generation Yemenis were unable to get their rights in education in the past because it was beyond their reach. Now people are fully aware of the importance of learning English and encourage their children to go to schools and universities. Those who become fluent in English either get government jobs or continue their higher study abroad. Nowadays English is taught in all schools along with the mother tongue (i.e. Arabic). In universities also, English is a compulsory subject in all colleges and departments. The two required

⁴³ Mohammed 6.

⁴⁴ Mohammed 6.

courses are designed to supply students with the basics of English in the field of their study.

As English has become very important in Yemen, nowadays people in Yemen study it either inside the country or abroad. The Government sends some students abroad to study English and then employs them to work as university teachers. Those who belong to rich families travel abroad on their own. They go to the UK, the USA, Malaysia, Canada or to India for better training in English. From their point of view, proficiency in English is a good way to have a better future and prosperity. Their increasing familiarity with this language has brought many more English loanwords into Arabic, both standard and colloquial, than ever before.

1.10 Arabic Loanwords in English: A Preliminary Survey

Even though Arabic and English are linguistically remote languages (the former belongs to the Semitic language family, the latter to the Indo-European language family), English was hospitable enough to borrow words from Arabic in all semantic fields. With the early phase of Islam in the seventh century, the Arabic language and Islam were considered inseparable. When the Islamic army reached the north of Africa they spread the language into the Iberian peninsula, and Arabic became familiar to speakers of other African languages. There the Arabic culture and civilisation reached its zenith and became very well known. During the eleventh and twelfth centuries CE, Arabic became the language of science and scholarship in Africa, just as Latin was in Europe.⁴⁵

It was during this golden period of the history of the Arabic language that Arabic ousted Latin as the dominant language in North Africa. During the eleventh and twelfth centuries, Arabic civilisation spread not only into the Middle East and North Africa, but also into Spain. The Muslim conquest of Spain influenced medieval European scholars, who began to take an interest in learning Arabic. They adopted scientific Arabic terms, especially in the fields of mathematics and astronomy. Their intimate contact with and interest in Arabic culture resulted in the borrowing of words from Arabic into European languages.

⁴⁵ For more details, see Salloum, Habeeb and James Peters, *Arabic Contribution to the English Vocabulary*. Beirut: Librairie du Liban Publishers, (1996).

By the way of translation, European languages borrowed many Arabic words which were used in the Iberian peninsula. The other two facts because of which Arabic influences spread to Europe were, first, the conquest of Sicily and its Arabisation. Secondly, during the Crusades, many Arabic words of different semantic fields, like food, arts, clothing, astronomy, religion, etc. entered the vocabulary of English. It is worth noting that Middle English borrowed most of its Arabic words through French, since French was the language of the most educated class in England in those days.

The Arabic loanwords in English are not confined to the vocabulary of mathematics, astronomy and Islamic terms; they involve words from many walks of life, picked up directly by British traders and travellers. Some of them came to English through French, Spanish or Portuguese. When the Crusaders returned to Europe, they were equipped with a good number of Arabic words concerning all fields of human activity, and they introduced them to their friends. During the colonial period, a variety of Arabic words entered English by way of Africa, the Middle East and the Indian subcontinent. Even after the colonial era came to an end, the inflow of Arabic words into English continued, especially because of the continued western interest in Arabian oil and natural gas. The process of globalisation has further widened the scope of borrowing from Arabic.

Some of the Arabic loanwords entered directly into English while others were borrowed through other languages like Latin, Greek, French, Spanish, Italian, Turkish, Persian, Hindi-Urdu or Hebrew. Among the Arabic loanwords in English, some are easily identifiable, especially the words related to Islam. It may be reasonable to claim that the majority of Islamic words borrowed from Arabic by English were taken directly from Arabic. They include words such as 'Allah', 'Arab', 'caliph', 'haji', 'halal' 'minaret', 'mihrab', 'zakat', etc.⁴⁶ However, some other Arabic loanwords entered through other languages. For instance, words such as 'alcove', 'amber', 'aniline', 'cotton', 'jar', etc. entered through French.⁴⁷ Words such as 'alkali', 'alcohol', 'assassin', 'soda', etc. entered through Latin.⁴⁸ Words such as 'adobe', 'alcazar', and 'alfalfa' entered English through Spanish.⁴⁹

⁴⁶ Pearsall 44, 83, 259, 826, 827, 1172 and 2146 respectively.

⁴⁷ Pearsall 40, 25, 56, 416 and 977 respectively.

⁴⁸ Pearsall 43, 40, 100 and 1769 respectively.

⁴⁹ Pearsall 23, 40 and 41 respectively.

It is to be noted that the meaning of Arabic loanwords in English is not always the same as in Arabic. For example, the English word *aniline* means ‘an oily liquid found in coal tar’ and is used for making dyes, drugs, and plastics. However, in Arabic, it means ‘a dark blue colour or dye’. The word *arsenal* in English means ‘a store of weapons and ammunition’; however, in Arabic it means ‘a house of industry’. Similarly, the word *bint* in English means a ‘girl or woman’, but in Arabic it means a ‘girl under twenty’. Likewise, the word *caliph* in English means ‘the chief Muslim ruler’. However, in Arabic it means ‘deputy of God’.⁵⁰ The word *Imam*, in English, means ‘the person who leads prayers in a mosque’.⁵¹ It also refers to the title of various Muslim religious leaders. However, in Arabic, it stands not only for all these meanings but it also means a leader in general.

In fact, some Arabic loanwords in English have preserved their meaning totally. For instance, the word *attar* means ‘a sweet-smelling oil made from rose petals, perfume, essence’.⁵² Similarly, the English word *adobe* means ‘a kind of clay used to make sun-dried bricks’. The word *cotton* in English as well as in Arabic means ‘the soft white fibre, which surrounds the seeds of a tropical and subtropical plant and is used to make cloth or thread’. If all Arabic loanwords had retained their original meanings, their study would have been only of historical significance. As many of them have changed meanings, it involves the study of semantics as well. It has become very significant even for a theory of lexical semantics.

Besides, the borrowed words also indicate the areas in which speakers of Arabic and European languages interacted. From Arabic loanwords in English, one can find the deep impact that Arabic has made on nearly all parts of western life, e.g. in architecture, geography, food and drink, sports, music, religion, mathematics, etc. Generally speaking, loanwords provide clear evidence of the influence of one language on another.

In short, the contribution of Arabic to English is enormous and covers almost all fields of the English people’s life.

1.11 Borrowing of English Words into Arabic

In the case of the English loanwords in Arabic, the studies seem to be rare and they are not enough to rely on. The only work that is available to me is

⁵⁰ Pearsall 259.

⁵¹ Pearsall 912.

⁵² Pearsall 107.

an Arabic dictionary by Alshaybyi *The Impact of Foreign Languages upon Yemeni Dialect*. In this dictionary, the author enumerates hundreds of English words that are common in everyday Arabic. We will try to keep this in mind while trying to know how many English words are used either in spoken or written Arabic. The author claims that there are about 1,000 English words in Arabic, which are currently in use in everyday Arabic. As cited in *The Arabic Origins of Numeral Words in English and European Languages*, by Jassem, Zaidan Ali, Macrothink Institute, all Arabic and English numerals are real cognates in the sense of having similar forms and meanings.

After a survey of some Arabic newspapers, magazines, books and periodicals, we come to know that the English words in Arabic represent a sizable number, which need to be studied in detail. For instance, *Al-ARABI*, a cultural illustrated monthly magazine in Arabic published by the Ministry of Information – State of Kuwait, includes a remarkable number of English loanwords in Arabic. During a quick reading of the whole magazine, I came to know that English loanwords cover almost all topics and semantic fields. Some of these words can be mentioned here: ‘academic’, ‘agenda’, ‘anthropology’, ‘archive’, ‘bank’, ‘biology’, ‘channels’, ‘cinema’, ‘classic’, ‘computer’, ‘democratic’, ‘dictator’, ‘diplomacy’, ‘disk’, ‘dynamic’, ‘electronic’, ‘emperor’, ‘Facebook’, ‘film’, ‘gas’, ‘geography’, ‘graphic’, ‘ideology’, ‘internet’, ‘i-phone’, ‘liberally’, ‘logistic’, ‘metaphysic’, ‘Microsoft’, ‘music’, ‘musicians’, ‘mythology’, ‘opera’, ‘panorama’, ‘parliament’, ‘petrol’, ‘philosophy’, ‘photograph’, ‘physics’, ‘physiology’, ‘piano’, ‘plastic’, ‘programs’, ‘radically’, ‘radio,’ ‘romance’, ‘routine’, ‘strategic’, ‘strategy’, ‘studio’, ‘technique’, ‘phonology’, ‘tons’, ‘TV’, ‘video’, ‘villa’, ‘volcanoes’, etc.

Some of these words are of only one grammatical category. For instance, the English word ‘computer’ occurs in Arabic as a noun in different positions. The other morphological derivatives like ‘computerise’, ‘computerisation’ and ‘computing’ are not used in Arabic. Semantically, the English loanwords in Arabic can also undergo slight changes. For example, the English word ‘strategy’ means ‘a plan of action or policy designed to achieve a major or overall aim; the art of planning and directing overall military operations and movements’.⁵³ However, in Arabic, it simply means ‘plan’.

⁵³ Pearsall 1837.

We propose to study the words mentioned above and other English words in Arabic from different points of view. Other English words in Arabic can include the following: ‘a.m.’ (of time), ‘academy’, ‘accent’, ‘account’, ‘acid’, ‘action’, ‘address’, ‘aerial’, ‘after’, ‘again’, ‘agenda’, ‘air conditioning’, ‘airline’, ‘airplane’, ‘airport’, ‘album’, ‘alive’, ‘aluminum’, ‘ambassador’, ‘ambulance’, ‘American’, ‘ampere’, ‘amplifier’, ‘anemia’, ‘application’, ‘archive’, ‘aristocratic’, ‘army’, ‘arrival’, ‘artist’, ‘aspirin’, ‘atlas’, ‘August’, ‘automatic’, ‘bacteria’, ‘bag’, ‘baksheesh’, ‘balance’, ‘balcony’, ‘balloon’, ‘bank’, ‘basketball’, ‘basket’, ‘batman’, ‘battery’, ‘bazooka’, ‘bedroom’, ‘beer’, ‘biscuit’, ‘blacklist’, ‘blouse’, ‘video’, ‘villa’, ‘virus’, ‘visa’, ‘vitamin’, ‘volley ball’, ‘volt’, ‘volume’, ‘washer’, ‘winch’, ‘wire’, ‘wireless’, ‘workshop’, ‘yacht’, ‘yoga’, ‘zinc’, etc.

We will have a comprehensive study of words of English origin in Arabic. Their phonological shape and morphological structure will be discussed in some detail. In the fourth chapter of this study, these words will be discussed from the point of view of the semantic changes that they may have undergone while being borrowed into Arabic.

Etymologically, both Arabic and English consist of native words as well as loanwords. A native word is a word which is indigenous to the language concerned. For instance, an indigenous Arabic word can be attested from the earliest available source in the *Holy Quran*. Borrowings, on the other hand, are taken from other languages, for example, from English to Arabic or from Arabic to English.

The goal of this thesis is to track down the history of borrowed words with special attention to their pronunciation and meaning when they are borrowed. We will also look at the fields in which these borrowings have taken place, with a view to finding out the kind of cultural impact they imply.

1.12 The Way that the Data of this Book has been Collected

According to the nature of this study, we will prepare a list of Arabic borrowings in English on the basis of their entries in *The New Oxford Dictionary of English* and some other recently published dictionaries, which have listed words on the basis of a computer-based count. They will be compared with the relevant entries in an Arabic–English Dictionary (e.g. the Oxford Dictionary). Archaic words will not be included and the most recently introduced words will be added, even if they have not been

accepted in the lexicography of English. We will try to explore their meaning in *The Oxford Dictionary of Islam* (ODI), *The Compact Oxford Reference Dictionary* (CORD), Salloum and Peters (1996) *Arabic Contribution to the English Vocabulary*, and *The Cambridge Advanced Learner Dictionary* (CALD) and so on.

Preparing a list of English words in Arabic is a problem because almost all Arabic dictionaries (e.g. Al- Monged, Lisan Al-Arab, Al-Mogam Alwaseet et al.) ignore them, as Arab linguists maintain that these borrowed words will deform the language if they are included in the dictionary. However, this handicap can be overcome by collecting words from Arabic newspapers and magazines, and from their use in radio and television. In addition, because of the limited resources at our disposal about English loanwords in Arabic, we are going to rely mainly on Alshaybi, Fahd M. A., *The Impact of Foreign Languages upon Yemeni Dialects, English Impact*.

The standard conversational Arabic used in dialogues in Arabic films, Facebook, novels and fiction and on Arabic websites can be another source. Observation of the everyday speech of other native speakers can be another source. Following these resources, we will compare their meanings in the Arabic texts with their real meaning in English dictionaries.

Because of our focus on English words in Arabic, we will only concentrate on the words that are commonly in use in both written and spoken Arabic. Here is an attempt to identify the nature and reasons behind their borrowing and to classify them into sets according to their semantic fields. The process of borrowing from English to Arabic may give us some details about the contact between the two languages. The study of these words can help us to shed light on the history of the British contact with the Arabs, as well as the nature of this contact. Broadly speaking, a carefully study of loanwords provides an interesting insight into the history of the cultures concerned. We hope to substantiate this point on the basis of our study.

CHAPTER II

ENGLISH LOANWORDS IN ARABIC

Borrowing in Arabic is a phenomenon that comes about as a result of the intimate contacts with other people and the urgent need for expanding the Arabic lexicon in order to meet the exigencies in various fields of modern life.⁵⁴

2.1 Introduction

As mentioned earlier, the Arabic language, which belongs to the Semitic family, has a history that goes back to the pre-Islamic era. As the language of the *Holy Quran*, Arabic played a significant role in promoting, maintaining and forming various conceptualizations of national identity through its great scholars, educators and other men of letters. Those who are acquainted with Arabic and its grammar, lexicography and rhetoric can recognise that Arabic is used for liturgical purposes. It is due to its ultimate relation with Islam that it is used by the Muslims all over the world, which has made it an international language. It is the language spoken in a very strategic geographical region, whose cultural and literary heritage it preserves. Prophet Mohammed (pbuh) said “I like Arabic for three reasons, namely: because I am Arabic, the *Holy Quran* is in Arabic and the language of people in paradise will be Arabic”. It is a language that has a highly esteemed body of literature and is spoken by about 330 million people living in the oil-rich area of the Middle East. It is a challenging language due to its complex and sophisticated linguistic structures and its very productive morphology.

Though Arabic has a very rich lexical heritage, under specific circumstances it borrowed some words from other languages. It borrowed some words from Greek like *Zunnar* ‘belt’; *drachma*, in Arabic *derhem* ‘dirham’; from Turkish words like *boyagh*, in Arabic *boyah* ‘paint’, and

⁵⁴ Abdulhafeth Ali Khrisa and Majiduddin Sayyed Mohamad. “Language’s Borrowing: The Role of the Borrowed and Arabized Words in Enriching Arabic Language”. *American Journal of Humanities and Social Sciences* 1:2 (2014): 133-42.

bassmag, in Arabic *bassmah*, 'fingerprint'. It borrowed words from Hebrew like *cumoon* 'cumin'; *baroot*, in Arabic *barood*, 'gunpowder'; from Persian like *shatranj*, 'chess', etc. This borrowing was a result of the cultural contact between speakers of Arabic and speakers of other languages during the spread of Islam.

Arab linguists and philologists have divided the foreign words in Arabic into two categories - *tareeb* 'Arabized' and *dakheel* 'borrowed'. The concept *tareeb* 'Arabization' is defined by *The American Heritage Dictionary of English Language* as 'Arabize' means to 'make Arabic in form, style, or character' or to 'bring under influence or control'.⁵⁵ 'Arabization' in Arabic is called *tareeb* or transcription. In Arabic, the term 'Arabization' is referred to as a means of providing for the growth of the language. It means to localize foreign words and reshape them to match the Arabic environment. Arabized words are moulded and given Arabic pigmentation to become similar in form and use to pure Arabic words. They become undistinguishable from original Arabic words. On the other hand, borrowed words in Arabic remain as they are in their original language.

As mentioned earlier, speakers of Arabic came into contact with speakers of many other languages like Greek, Latin, Persian, Turkish and Hindi. This contact was either due to the spread of Islam or due to the trade between Arabs and other nations. The contact brought about borrowing between Arabic and other languages. A brief survey of borrowing into Arabic from other languages is briefly given below.

Historically, Arabs were in contact with Persians, Abyssinians, Romans, Gassasinah (people of Damascus), Indians, Chinese, etc. Mecca was a commercial centre in the Arabic Peninsula for all caravans that came from the East on the way to Al-sham (Syria, Iraq, and Palestine) and also to Europe. This contact created a kind of bonhomie that made Arabs close to the inhabitants of such nations. It was under these circumstances that the Arabic language got influenced by other languages.

⁵⁵ Abdulhafeth 135

2.2 Arabic Words from Other Languages

2.2.1 Arabic Words from Persian

Going through famous Arabic poetry, prose and sayings from the early period, we come to know that Persian words borrowed into Arabic are still in use. The Persian words cover almost all walks of life. In the field of colour and clothes this includes words like *armagan* (silky texture), *dakhdar* (piece of cloth), *sirwal* (underwear shorts), *zyryab* (gold water), sandal, *istabraq* (brocade), *gorab* (sock), *dybag/j* (silk garment), etc. In the field of minerals and precious stones, we find words like *folath* (steel), *zybak* (mercury), *khangljer* (dagger), *gljohar* (essence), *lazord* (azure), etc. In the field of shrubs and trees, we find words like *sandyan* (oak), *snobar* (pine), *tofah* (apple), *gozar* (carrot), *khyar* (cucumber), *loz* (almond), etc. In the field of animals and birds, we find words like *sing/jab* (squirrel), *sanor* (cat), *gamoos* (buffalo), *babgha* (parrot), *baz* (falcon), etc. In addition to these words, we find Persian words like *dywan* (divan), *dastoor* (constitution), *doraq* (flask), *aryka/h* (sofa), *ebryq* (jug), *arg/jawn* (purple), *khandak* (trench), *zubrged* (emerald), etc.

2.2.2 Arabic words from Hindi

The Arabs' relation with India is deep-rooted and goes back to the pre-Islamic period. Contact between the Arabs and the Indians was due to commerce, either directly with Indians or when the Arabs were intermediaries between Europe and India and China. This was because the West did not know the route to India. It was under these circumstances that Arabs and Indians came in contact and borrowed words into both languages. Arabs did not acquire Indian words from Sanskrit, the standard scholarly language at that time; instead, they adopted words from the speakers of the various languages with whom they came into contact in the coastal areas. Some of the Indian words in Arabic are: *orz* (rice), *awg/j* (zenith), *arg/jwan* (from Sanskrit), *ergewan* or *argawan* (purple), *behar* in Arabic *boharat* (condiment or spice), *khaizran* (bamboo), *shatrang/j* (chess), *tawoos* (peacock), *tabasheer* (chalks), *ton*, *aag/j* (ivory), *fotah* (towel or a piece of cloth that covers the lower part of a man or woman), *fieel* (elephant), *qarfah* (cinnamon), *kuronful* (pink), *kafoor* (camphor: in Sanskrit *Karpura*, in Hindi and Persian *Capoor*, in French *Camphora*), *misk* (musk), *haail* (cardamom), *wers* (wares), *narg/jilah* (hookah), etc.

2.2.3 Arabic Words from Greek

The Arabs' relation with the Byzantines goes back to the time when the Romans occupied Egypt, Syria, Palestine and part of Iraq. That occupation lasted till the Islamic invasion. It was during this period that some religious and philosophical words went into Arabic. Among the Greek words in Arabic are *ebliees* (devil), *eng/jeel* (gospel), *akhtaboot* (octopus), *atheer* (ether), *ostool* (fleet), *astoorah* (legend), *izmeel* (chisel), *kleem* (region), *esfang* (sponge), *ekseer* (elixir), *ankor* (anchor), *barkook* (plum), *falhgam* (phlegm), *booq* (trumpet), *fanoos* (lantern), *kartaas* (ply), *kasdeer* (tin), *marham* (ointment), *arkgabeel* (archipelago), *atlas* (atlas), *falsfah* (philosophy)⁵⁶, etc.

2.2.4 Arabic Words from Latin

The Arabs of old did not differentiate between Greek and Latin. Whatever they got from the two languages they thought to be Roman. Not much is known about the nature of contact between Arabic and Latin; all that we know is that the two languages came in contact in the Levant. The contact continued because of trade and increased during the Crusade wars. The political and cultural relations between Arabic and Latin reached its zenith through Al-andalus (Spain) and Sicily. Some common words in Arabic are *istable* (stable), *bondok* (gun), *embrator* (emperor), *borkan* (volcano), *kasr* (palace), *kintar* (a monetary unit), *meel* (mile), *mandeel* (tissue), etc.⁵⁷

2.3 English Loanwords in Arabic

In modern times, borrowing in Arabic has increased due to the mass media, internet, e-mails, Facebook, etc. Because of globalization and the advent of technology, Arabic has borrowed words from European languages, especially English. Words such as 'internet', 'technology', *aidologyah* 'ideology', *embrialyah* 'imperialism', *remoot* 'remote', 'receiver', *aibad* 'iPod', *labtob* 'laptop', 'mobile', etc were readily accepted. These words have become common and are widely used in Arabic, but some Arabic scholars are not in favour of introducing them into Arabic dictionaries. They think that the adoption of such foreign words would make Arabic lose its identity. This has created a kind of clash between scholars who are against borrowing and others who are in favour. Those

⁵⁶ Masood Bobo. AL-Torath Al- Arabi "Ma Akhthho Al-Arab Min AL-loghat Al-Akhra". (Accessed on 20.10. 2015).

⁵⁷ Masood Bobo 4

scholars who believe in ‘language purism’ maintain that Arabic identity must not be lost.

The case of ‘language purism’ was, to some extent, not beneficial to Arabic. It kept the Arabic language in isolation from other languages. It was during Mohammed Ali’s rule in Egypt that a school of languages was started in Egypt with al-Tahtawi as its head. Through this school, al-Tahtawi played many significant roles: to preserve Egyptian nationalism and to modernize Arabic by allowing borrowings from European languages. It was really a great attempt at modernization, which expanded the active lexicon of Arabic.

An acute clash began between two scholastic streams, traditionalists and modernists. Traditionalists believed that the lexical purity of a language should be maintained by coining native technical terms to designate new inventions and concepts. The modernizers, however, maintained that borrowing from other languages was consistent with the Arabic language in its early phase. Lutfi al-Sayyid argues that the *Quran* itself has many words borrowed from other languages, and in the medieval period the Arab translators borrowed some terms from Greek, Persian and Sanskrit. From his point of view, borrowing is not a sign of weakness or disability; instead, it is a desire to advance forward. He concludes that borrowing from European languages becomes a case of quid pro quo, and not a sign of linguistic disability as traditionalists believe. In his book, *The Arabic Language and National Identity: A Study in Ideology*, Yasir Suleiman remarks:

The answer to this problem lies in borrowing new terms from other languages, rather than coining equivalent terms from the native stock of the language itself. Borrowing can bring Arabic closer to other languages, which, in this case, are bound to be the European languages of learning and science.⁵⁸

In fact, the borrowing in Arabic was due to the shortage of words for new objects, for new social, political and cultural institutions, and for products or events or abstract concepts that the Arabic speakers were not familiar with. For example, while teaching modern scientific terms in either school, university or other academic institution, Arabic speakers spontaneously used some foreign terms which were new to their mother tongue. In a chemistry class for example, both teacher and students became familiar

⁵⁸ Yasir Suleiman. *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh: Edinburgh University Press (2003) 187.

with English words like ‘acid’, ‘hydrogen’, ‘oxygen’, ‘neon’, ‘nitrogen’, ‘test tube’, ‘experiment’, ‘microscope’, ‘magnet’, ‘filter’, ‘paper’, ‘rings’, etc. Similarly, a reporter, a newsreader, or a TV journalist unconsciously used English words like ‘programme’, ‘TV’, ‘video’, ‘studio’, ‘microphone’, ‘portage’, ‘music’.

It was because of this need that Arabic welcomed hundreds of foreign words from other languages in general and from English in particular. With these borrowed words, Arabic is able to meet the linguistic demands of the users of new scientific products. At present, all Arabic countries are hospitable to all new scientific, industrial, economic and political terms, and have embraced the social and fashionable modernity that has come out of other countries, with terminologies that have become part of the Arabic lexicon. This suggests why dictionaries of a language are continuously revised and updated. The Indian newspaper, *The Times of India*, on Wednesday, November 20, 2013, under the headline, ‘*Selfi*’ is Oxford Dictionaries’ word of the year supplies us with a new English word that has been added to the Oxford Dictionary. The new English word means:

A smartphone selfportrait –has been declared word of the year by Oxford Dictionaries. *Selfie* emerged in 2002 when it was used by an Australian who posted a picture of injuries to his face sustained when tripped over some steps. Oxford Dictionaries define a ‘selfie’ as “a photograph that one has taken of oneself, typically with a smart phone or webcam and uploaded to a social media website”.⁵⁹

These borrowed words are to be applied either to abstract ideas or to concrete items or ideas coming from other languages. In Arabic, they have been borrowed to fill the linguistic gap. When a word is borrowed into Arabic, its meaning is limited to the cause that is familiar to the Arabic speaker. For example, the English word ‘bachelor’ is borrowed into Arabic to refer to the academic degree after graduation. It does not, in Arabic, refer to the marital status of a person. That is because Arabic has a native word that refers to the marital status but does not have an equivalent word referring to the academic degree for which it stands.

The variation in meaning of the borrowed words may lead either to ambiguity or confusion or even to imprecision. It is because of this restriction on borrowed words in Arabic that one needs to investigate and clarify their semantic domains.

⁵⁹ *The Times of India*, Wednesday, (Nov. 20, 2013) 11.

The spread of English in the Arab World has been a result of Arabs' contact with English-speaking countries. It is because of the dominant position of English in the modern world that it has left its mark on many languages, including Arabic. English is the universally accepted language of scientific discourse and technology. It is the preferred medium of most of the international meetings, conferences, seminars, workshops, etc. Improving the standard of English thus opens up new opportunities to stand up to the demands of the changing regime of digital control.⁶⁰

It is because of this importance that the Arabic language has borrowed many English words and assimilated them into its vocabulary. To consider the advent of English loanwords in Arabic, Faris Namir, the first Arabic scholar, established the first Arabic linguistic organization in Beirut in 1882. It was given the name of the Eastern Scientific Academy. In 1919 and 1932, two other language academies were established in Damascus and Cairo respectively. Al-Hamzaawii reported that, out of thirty-five sessions held at the Arabic Language Academy during the course of the year in Egypt, twenty-one of the sessions were devoted to scientific and general terminology. The rest covered phonetics, syntax and other grammatical topics. Efforts were made to revitalise the Arabic language as a tool of Islamic Arab culture, which was the main purpose of these academies.⁶¹

It is remarkable that an average Arabic speaker uses many English words in his/her everyday life without being aware that these words are not of Arabic origin. As a matter of fact, the real rationale for using a loanword in a specific situation while speaking or writing in Arabic is the lack of an equivalent native word, or the fact that the borrowed words are more prominently and commonly in use in the media, business and everyday conversation than the Arabic word if any. Zainab Ibrahim has quoted Ngom:

speakers might borrow a word to express a concept or thought that is not available in their own language, or they may borrow words simply because such linguistic units are associated with prestige, even though there may be equivalent terms in the borrowing language.⁶²

⁶⁰For more details see Ahmed Al-hussami. "Recent Trends in English Language Teaching". *Contemporary Issues in Languages and Humanities* 5:1 (2015) 63-5.

⁶¹Zainab Ibrahim. "Borrowing in Modern Standard Arabic". N. pag. (June 2006).

⁶²Zainab Ibrahim 25.

For example, the English words ‘fax’ and ‘programme’ are commonly used in Arabic by all speakers because of the lack of equivalent Arabic words. Arabic speakers are obliged to borrow and use such words because they need them. The English word ‘radio’ is commonly used by Arabic speakers in everyday life in spite of the fact that Arabic has an equivalent word, *mythyā*. This can be attributed to the fact that the ‘radio’ was invented and named by a speaker of English and introduced via English to the Arab world. The Arabic translation was an afterthought. Besides, the Arabic equivalents of such words may not carry the full meaning of the English words. Their meanings are sometimes wider as well as narrower; they rarely carry the full sense.

This chapter proposes to go through the English loanwords in Arabic to know their meanings as they occur in the *The New Oxford Dictionary of English* (henceforth, NODE) and the *Oxford Advanced Learner’s Dictionary* (henceforth, OALD). After the English meaning of the word, the Arabic meaning of that word is given as it occurs in some Arabic texts. It is followed by comments on their morphological structures.

2.3.1 Words that have the Same Meaning in both English and Arabic

The Arabic words *akademi* and *akademyah* appear to be similar phonologically in English and Arabic. These two Arabic words are from English ‘academic’ and ‘academy’ respectively.⁶³ In English, ‘academy’ means:

a place of study or training in a special field; 2- a society or institution of distinguished scholars and artists or scientists that aims to promote and maintain standards in its particular field.⁶⁴

In Arabic, the word ‘academy’ has the same use but it has two different forms; *akademi* and *akademyah*. As masculine, it always occurs in written Arabic as *Al-maāhd Al-akademy* (the academic institute). Because the Arabic word *maāhd* is masculine, the word ‘academy’ agrees with it in its form and becomes masculine. However, the word ‘academy’ in the following sentence occurs as feminine: *Al-gameāh al-akademyiyah* (i.e.

⁶³ Fahd Al-Shaybi. *The Impact of Foreign Languages upon Yemeni Dialect, English part* (Sana’a, Al-Mutafweek, 2010) 31.

⁶⁴ Judy Pearsall. *The New Oxford Dictionary of English*, (Oxford/Delhi: Oxford University Press, (2000) 9.

the academic university). The Arabic word *gameäh* is feminine so the word *academyah* agrees with its head *gameäh*. Unlike English, the plural form of this English and many other English loanwords in Arabic undergoes a change into the Arabic plural form /at/. Thus, the plural form of the word ‘academy’ is *academyat* and *academyoon* in the case of masculine and feminine respectively. As Zainab Ibrahim mentioned in her paper, *Borrowing in Modern Standard Arabic*, advertisements in Arabic include a large number of borrowed words, some of which show evidence of Arabization. For example, words such as ‘villas’, ‘telephones’, ‘lifts’, etc. have the Arabic feminine sounds and their plural forms like /at/. Other words, such as ‘battery’, ‘tires’, etc. had the definite article /al-, which means that these words have been integrated into the Arabic language.⁶⁵

The Arabic word *bastrah* is borrowed from English ‘pasteurization’. In English, the verb ‘pasteurize’ means:

to a process of partial sterilization, especially one involving heat treatment or irradiation, thus making the product safe for consumption and improving its keeping quality: *pasteurized milk*.⁶⁶

In Arabic, the word *bastrah* refers to the process in which milk is kept safe and fresh to be drunk by consumers.

The Arabic word *sandwetch* is borrowed from the English word ‘sandwich’. In English, it means:

an item of food consisting of two pieces of bread with meat, cheese, or other filling between them, eaten as a light meal: *a ham sandwich*. A sponge cake of two or more layers with jam or cream between. Something that is constructed like or has the form of a sandwich.⁶⁷

In Arabic, the word *sandwetch* refers to the same item of a loaf of bread with some butter, cheese, eggs, jam, salad or even curries in between and eaten either at breakfast or dinner.

The Arabic word *eitar* or *taeer* is borrowed from the English word ‘tire’. In English, ‘tire’ means:

a rubber covering, typically inflated or surrounding an inflated inner tube, placed round a wheel to form a soft contact with the road. A strengthening

⁶⁵ Zainab Ibrahim 26

⁶⁶ Pearsall 1356-7.

⁶⁷ Pearsall 1646.

band of metal fitted around the rim of a wheel, especially of a railway vehicle.⁶⁸

In Arabic, the word *aitar* or *taeer* carries the same meaning; however, in Arabic, the speakers differentiate between two layers. The outside layer is called 'tyre', but the inner layer is called 'tube'.

The Arabic word *ketle* is borrowed from English 'kettle'. In English, it means "a metal or plastic container with a lid, spout, and handle, used for boiling water."⁶⁹ The word *ibreeq* 'teapot' is its Arabic equivalent. However, the English word 'kettle' is widely used in Yemen and the Gulf countries.

In Arabic, the word *kader* refers to a group of people who are qualified and well educated and have jobs in public or government corporations, like the officials in a university, or in tourist agencies or the ministry of education, etc. This word is borrowed from the English word 'cadre'. In English, it means "a small group of people specially trained for a particular purpose or profession: a cadre of professional managers. a group of communists in a communist or other revolutionary organization. A member of such group."⁷⁰

The Arabic word *taknologyah* is borrowed from the English word 'technology'. In English, it means:

the application of scientific knowledge for practical purposes, especially in industry; machinery and equipment developed from such scientific knowledge. The branch of knowledge dealing with engineering or applied sciences.⁷¹

In Arabic, it is a term that refers to the whole scientific development in all fields of life.

The Arabic word *makroob* is from the English word 'microbe'. In English, semantically it refers to "a micro-organism, especially a bacterium causing disease or fermentation".⁷² In Arabic, it refers to the same organism that causes illness.

⁶⁸ Pearsall 2004.

⁶⁹ Pearsall 1004.

⁷⁰ Pearsall 256.

⁷¹ Pearsall 1903.

⁷² Pearsall 1167.

In the same way, the Arabic word *bakteryā* is from English ‘bacteria’. In English, it means “a member of a large group of unicellular micro-organisms which have cell walls but lack organelles and organized nucleus, including some which can cause disease.”⁷³ In Arabic, the word *bakteryā* has the same meaning and can be of two types, either harmful or useful. The type that is harmful can cause diseases in the same way that toxic food causes vomiting or diarrhoea. The type that is useful is added to some types of food like the one that changes milk into yoghurt.

It is interesting to find that Arabic speakers do not only borrow full words but also the English abbreviations that are commonly in use in everyday spoken Arabic, such as *a.m.* (of time), meaning ‘before noon’ (used for the time of day between midnight and noon): at 7.45 *a.m.*⁷⁴ In Arabic, it is used by educated people and has the same meaning and the same use.

Similarly, the Arabic word *āseet* is in everyday use and has its origin from the English word ‘acid’. In English, it refers to:

a substance with particular chemical properties including turning litmus red, neutralizing alkalis, and dissolving some metals; typically, a corrosive or sour-tasting liquid of this kind.⁷⁵

In Arabic, it refers to the same sour liquid. Though Arabic has the equivalent Arabic word *ḥamḍ*, it is the English word ‘acid’ that always occurs in newspaper advertisements and is repeatedly used in the field of science by chemists. Though this word has its Arabic equivalent, it is fully assimilated into Arabic and subject to Arabic rules. The Arabic plural form of the word is *assidat*.

The following English loanwords in Arabic have the plural feminine forms in Arabic;

Borrowing	Arabic Plural Form	English Plural Forms
Frame	<i>fram-at</i>	frames
Villa	<i>vilah-at</i>	villas
Ampere	<i>amper-at</i>	amperes
Balloon	<i>ballon-at</i>	balloons
Battery	<i>battery-at</i>	batteries

⁷³ Pearsall 126.

⁷⁴ Pearsall 51.

⁷⁵ Pearsall 15.

As far as the semantic aspect of English loanwords in Arabic is concerned, the Arabic word *agnidah* is from English ‘agenda’. In English, it means “a list of items of business to be considered and discussed at a meeting. It also means a list or program of things to be done or problems to be addressed”.⁷⁶ Even though it seems to have the same meaning in Arabic, it assumes a little change in Arabic in some situations especially when political parties accuse each other of having support from foreign countries to carry out some political programmes. For instance, it occurred in *Al-thawera*, a Yemeni newspaper, “*baād al ahzab wal gamaat tureed an tunafith agnidah khargyah* (i.e., “some parties and groups endeavour to implement a foreign agenda”). In some other Arabic contexts or uses, it carries the identical English meaning. For example, in a meeting or conference, an agenda is prepared including the list of points to be discussed in that meeting. In English, the word ‘agenda’ has the plural form as ‘agendas’; however, in Arabic, it occurs in plural form as *agnydah*. The Arabic article *al-* is added to the word and it becomes *al-agnydah*. This proves that the English word ‘agenda’ is fully assimilated into Arabic and has become one of the Arabic words.

Similarly, we find that the Arabic word *qonsol* is from English ‘consul’. In English, it means:

an official appointed by a state to live in a foreign city and protect the state’s citizens and interests there. Its other meaning refers to one of the two annually elected chief magistrates in ancient Rome who jointly ruled the republic.⁷⁷

However, in Arabic it refers only to a diplomatic person who is chosen or appointed by his/her government in a foreign country to diplomatically represent his/her country there. Though this Arabic word retains the English meaning, grammatically it is subjected to morphological rules in Arabic. In its plural form, it has two Arabic forms: one for feminine, *cosulya*, and one for masculine, *consulyoon*, - e.g. *hwa counsul* (i.e. he is consul) and *hya counsolyah* (i.e. she is consul). The Arabic definite article is attached to this noun as in *ain al-counsl?* (i.e., where is the consul?). The word *consulyah* refers to the building in which the consul lives.

It is remarkable that English makes fewer gender distinctions in comparison to Arabic, where every noun is either masculine or feminine.

⁷⁶ Pearsall 32.

⁷⁷ Pearsall 394.

English loanwords in Arabic are also either masculine or feminine. The following examples clarify this point:

Arabic has feminine nouns like *cabinah* (i.e. cabin), *balloonah* (i.e. balloon), *consulyah* (i.e. consul);

and masculine nouns like *kapat* (i.e. cupboard), *kreem* (i.e. cream), *felm* (i.e. film), *botrol* (i.e. petrol).

The Arabic term *anṭrwbwlggy* is derived from the English ‘anthropology’. In English, it means “the study of humankind in particular. Also, it refers to the comparative study of human societies and cultures and their development”.⁷⁸ In the field of science, the English word ‘anthropology’ is completely assimilated into Arabic and has the same meaning. The bilingual English–Arabic (henceforth, ER) *Oxford Dictionary* gives the Arabic meaning as in the English-English dictionary, as the science of human beings. In English, there are two words to carry different aspects, ‘anthropology’ and ‘anthropologist’: the first refers to the science and the second to the person interested in that science. In Arabic, the same word *anṭrwbwlggy* refers to both, the science and the person who is expert in that science.

The English loanword in Arabic *bans̄er* is from English ‘puncture’. In English, it means “a small hole in a tyre resulting in an escape of air. As a verb, make such a hole in (something)”.⁷⁹ In Arabic, it refers to the process that involves the escape of air from a tyre caused by passing over a nail, thistle or thorn, especially in a tyre. Like in English, the Arabic word *bans̄er* is used as both verb and noun. In Arabic, it has the derivative forms as:

Ya+bans̄er= *yabans̄er* (i.e. get a puncture);

Bans̄ery is the person who repairs tyres after they get punctured;

Mo-bans̄er is an adjective meaning ‘punctured’.

The Arabic word *fedio* is from English ‘video’. In English, it means “the system of recording, reproducing, or broadcasting moving visual images on or from videotape”.⁸⁰ In Arabic, it refers to the process of recording of

⁷⁸ Pearsall 71.

⁷⁹ Pearsall 1504.

⁸⁰ Pearsall 2060.

moving pictures and sound that has been made on a long narrow strip of magnetic material inside a rectangular plastic container that can be played on a special machine so that it can be watched on television. In Arabic, it has the plural form *fediohat*. As regards to phonetic realization of the Arabic word *fedio* the English sound /v/ is changed in Arabic into /ff/ to suit Arabic speakers, because the English sound /v/ is not available in Arabic. This is applicable to English loanwords in Arabic like, ‘virus’ (pronounced in Arabic as *fyroos*); similarly, ‘visa’, ‘vitamin’, ‘volt’, ‘villa’ are pronounced in Arabic as *fyzah*, *fitameen*, *folt* and *filah* respectively.

In Arabic, the word *blastek* is borrowed from English ‘plastic’. In English, it means:

a synthetic material made from a wide range of organic polymers such as polyethylene, PVC, nylon, etc., that can be molded into shape while soft, and then set into a rigid or slightly elastic form. (adjective) 1- made of plastic. 2- (of substances or materials) easily shaped or moulded.⁸¹

It denotes the same substance in Arabic. It refers to an artificial substance that can be molten and shaped into different forms and has many different uses. The Arabic language does not have an equivalent word for such an English word. In Arabic, it is used as both noun and adjective. It occurs in Arabic in two different forms, as *blastek* and *blastekyah*. As a masculine noun, it occurs as *blasteek* as in *hnafy blasteek* (i.e. plastic tap). As a feminine form, it can be *blastikyah*, as in *maddah blasteekyah* (i.e. plastic material).

In the field of transportation, the Arabic word *sykle* or *bosklitah* is from English ‘bicycle’. In English, it means “a vehicle composed of two wheels held in a frame one behind the other, propelled by pedals and steered with handlebars attached to the front wheel”.⁸² Though there is in Arabic an equivalent word *draja*, the borrowed word is fully assimilated into everyday Arabic. As a noun, it can be attached to the Arabic definite article *al-* and defined as *alsykl* or *alboskliyah*.

The Arabic word *kymarah*⁸³ is borrowed from English ‘camera’. Semantically, in English, it means “1- a device for recording visual images in the form of photographs, movie film, or video signals. 2- a chamber or

⁸¹ Pearsall 1419.

⁸² Pearsall 171.

⁸³ Al-Shaybi 237.

round building”.⁸⁴ In Arabic, it refers to the same device. Arabic has no equivalent word to replace the English word ‘camera’, so it is commonly used in media, books, magazines, and advertisements. In Arabic, the word *kymarah* is a feminine noun. It has the plural form *kymarat*.

The word *kazino* is commonly used in the Arabic language as a borrowed word from English, ‘casino’. In English, it means “a public room or building where gambling games are played”.⁸⁵ In Arabic, it refers to the place where people go for dancing, playing gambling games and drinking wine and different kinds of beer. The plural form of *kazino* in Arabic is *kazinohat*. Thus, in Arabic it carries a wider sense.

The Arabic word *šoklatah* is from English ‘chocolate’. In English, it means “a food preparation in the form of paste or solid block made from cacao seeds, usually sweetened and eaten as confectionery”.⁸⁶ In Arabic, it refers to the rod pastry made from coffee, sugar and other components. It is always eaten after meal. In Arabic, it always takes the Arabic definite article *al-* and becomes *al šoklatah*. It is treated as a feminine noun as in *šoklatah helwah* (i.e. sweet chocolate). The word *šoklatah* in Arabic can be treated as both singular and plural.

As Arabic came in contact with western business, so many words in the field of banking and business went into Arabic and underwent morphological changes under Arabic rules. A good example can be clearly seen in words like *šEEK* which is from English ‘cheque’. In English, it means “an order to pay a stated sum from the drawer’s account, written on a specially printed form”.⁸⁷ Though Arabic has the word *sak* equivalent to the English word ‘cheque’, the English word is commonly in use in the media, banking and everyday financial dealing or transaction. Grammatically, it is fully subject to Arabic rules. It is always used as a noun. The Arabic definite article *al-* is added to it to make it defined, as in *ayna alšEEK?* (i.e. where is the cheque?)

The Arabic word *katalog*⁸⁸ is from English ‘catalogue’. In English, it means:

⁸⁴ Pearsall 262.

⁸⁵ Pearsall 283.

⁸⁶ Pearsall 322.

⁸⁷ Pearsall 313.

⁸⁸ Al-Shaybi 214.

a complete list of items, typically one in alphabetical or other systematic order, in particular: a list of all the books or resources in a library. A publication containing details and often photographs of items for sale, especially one produced by a mail-order company. A descriptive list of works of art in an exhibition or collection giving detailed comments and explanations.⁸⁹

In Arabic, it carries the same meaning. Its plural form is *katalogat* which is used as a masculine noun together with the Arabic definite article.

The word *esmnt* is another example of Arabization of English words. It is from the English word ‘cement’. In English it means “a powdery substance made by calcining lime and clay, mixed with water to form mortar or mixed with sand, gravel and water to make concrete”⁹⁰. In Arabic, it carries the meaning of a grey powder which is mixed with water and gravel to make concrete for buildings or other constructions. In Arabic, the word *semnt* occurs in three different forms as:

1. *Esmnt* (noun), singular and plural
2. *Esmnty* (adjective) as *hatha haaet esmnty* (i.e. this is a cement wall). It may be observed that the adjective occurs after the noun as is common in the Arabic language.
3. *Yosmt, asmet, tasmt* (verb) as in, *how yosmit alhaaet* (i.e. he cements the wall). No bilingual or even monolingual dictionary suggests that Arabic has an equivalent word in Arabic. The article *al-* is used to define this word as *alesmnt*.

To explore some other English loanwords in Arabic that have the same meaning and have an equivalent Arabic lexicon, we can consider the word *condašian*. The Arabic equivalent is *mokayf*. It is from English ‘air conditioner’. In English, it means “a system for controlling the humidity, ventilation, and temperature in a building or vehicle, typically to maintain a cool atmosphere in warm conditions”.⁹¹ In Arabic, it refers to the system that is used to keep the air of a room or a vehicle either cool or moderate. In some situations, it is used with the Arabic definite article, e.g. *ayn alkondašan?* (where is the air-conditioning?). It has the plural form *alkondašanat* or *kondašanat*. It is always a masculine noun.

⁸⁹ Pearsall 286.

⁹⁰ Pearsall 294.

⁹¹ Pearsall 36.

The Arabic word *galan* which is commonly used in everyday Arabic is from English ‘gallon’. In English, it means “a unit of volume of liquid measure equal to eight pints”.⁹² In Arabic, it refers to the same volume for liquid. It has the plural form as *galoonat*. It is a masculine noun as in *hatha galoon* (i.e. this is a gallon). The definite article is added to it to make it *algalan*.

The English word ‘goal’ is frequently in use in Arabic: the word is *gowl*. It is always heard from football players or match commentators on TV or radio. Though Arabic has the word *hadf* (i.e. goal), it is rarely used by Arabic speakers. Instead, they use the English word ‘goal’. In English, it means:

- 1 (in football, rugby, hockey, and some other games) a pair of posts linked by a crossbar into or over which the ball has to be sent in order to score.
- 2- the object of a person’s ambition or effort.⁹³

In Arabic, it refers to the area on a playing field that usually has two posts with a net fixed behind them, where players try to send the ball in order to score in sports such as football. In Arabic, it also refers to the times or scores in which the football entered the net of the goal without being caught by the goalkeeper. In Arabic, it takes the definite article *al-*, so *algoal*. It is a masculine noun. Its plural form is *agoal*, as in *ethnin agoal* (i.e. two goals). It is used as a noun. In oral Arabic, the form *yagoel* is used as a verb.

Using the mechanism of fusion, Arabic has borrowed from English the compound word ‘hand brake’ which has become *hombrak* in Arabic. In English, it means “a brake operated by hand, used to hold an already stationary vehicle”.⁹⁴ In Arabic, it means a brake that is used by hand to stop a car or other vehicle. The word *hombrak* is a compound as the two English words ‘hand’ + ‘brake’ merged to become *hombrak* in Arabic, according to the pronunciation of Arabic speakers. *Alhombrak* is the definite Arabic form of the borrowed English word ‘handbrake’. It is used as a masculine noun, as in *hombrak gadeed* (i.e. new hand brake).

Similarly, the Arabic word *formein* is from English ‘foreman’. In English, it means “a male worker who supervises and directs other workers; (in a

⁹² Pearsall 753.

⁹³ Pearsall 784.

⁹⁴ Pearsall 832.

law court) a person who presides over a jury and speaks on its behalf".⁹⁵ In Arabic, it simply refers to a person who guides and directs a group of workers. This word is common in spoken Arabic and has the plural form as *formeinat*. It is a masculine noun.

For a better understanding of the Arabic loanwords from English that carry the same meaning, the word *heroeen* is another example. It is from English 'heroin'. In English, it means "a highly addictive analgesic drug derived from morphine, often used illicitly as a narcotic producing euphoria."⁹⁶ In Arabic, it refers to a powerful analgesic illegal drug. It is used as a masculine noun and has the same form in either singular or plural. Its definite form is *alheroeen*. It has no Arabic equivalent.

Among the words borrowed from English into Arabic, we come across *strateegyah* or *strateegy* which comes from the English word 'strategy'. In English, it means "a plan of action or policy designed to achieve a major or overall aim. The art of planning and directing overall military operations and movements in a war or battle".⁹⁷ In Arabic, it refers to a detailed plan for achieving success and performance in situations like business, politics, war, industry or sport. It is fully assimilated in spoken and written Arabic. It has the plural form as *strateegyat*. In Arabic, it can be both a noun and an adjective. The Arabic forms *strateegy* and *stratygyah* are adjective and noun respectively. With a masculine noun, we use *strateegy* as in the phrase *mokaā strateegy* (i.e. strategic place). In this sense, the word 'strategy' carries the meaning of 'important'. The form *stratygyah* is used with a feminine noun, as in: *khota strateegyah* (i.e., strategic plan).

In the field of navigation, Arabic has borrowed words from English such as *yacht*, which is from English 'yacht'. In English, it means "a medium-size sailing boat equipped for cruising or racing. A power boat or small ship equipped for cruising, typically for private or official use. (verb) race or cruise in a yacht".⁹⁸ In Arabic, it refers to a sea boat with sails. Sometimes it has an engine, while is used for either racing or travelling for pleasure. In Arabic, it has the plural form as *yakhtat*. It is a masculine noun and has the definite form as *alyakht*. Though Arabic has a native word for it, *kareb*, the borrowed word is commonly in use.

⁹⁵ Pearsall 718.

⁹⁶ Pearsall 859.

⁹⁷ Pearsall 1837.

⁹⁸ Pearsall 2137.

As Arabs have been always in contact with the West in different fields like education, the army, industry and the fight against terrorism, many English words have found their way into Arabic very easily. In the field of cooperation and support, the Arabic word *logasty* as adjective and *logastyah* as noun are borrowed from English 'logistic'. In English, the word 'logistic' means "of or relating to logistics". Logistics means "the detailed coordination of a complex operation involving many people, facilities, or supplies".⁹⁹ In Arabic, it refers to the support that a person, group or even a government receives from another country on a specific issue. In Arabic, the word *logsty* is an adjective, as in *hwa yahsl āla dām logsty min amrika* (i.e. he receives logistic support from America). It is used with a feminine noun as *logstyah*.

Another example of an English loanword in Arabic is the word 'protocol' which is pronounced in Arabic as *brotokol*. In English, it means:

the official procedure or system of rules governing affairs of state or diplomatic occasion. 2- The original draft of a diplomatic document, especially of the terms of a treaty agreed to in conference and signed by the parties. 3- a formal or official record of scientific experimental observations.¹⁰⁰

In Arabic, it refers to a treaty or treaties or the official procedure or system of rules governing affairs that the government makes with other countries. It sometimes refers to the systems that take place between two ends or groups of companies or banks to help each other. In Arabic, it has the plural form *brotokolat*. It is a masculine noun and has the definite forms *albrotoocol* as singular and *albrotookolat* as plural. It clearly proves that the English word 'protocol' has undergone modification in Arabic.

Arabic has borrowed many words from English in the field of engineering and mechanics. The Arabic word *makaneek* is from English 'mechanic'. In English, it means "a skilled manual worker, especially one who repairs and maintains machinery. A manual labourer or artisan".¹⁰¹ In Arabic, it simply refers to the person who fixes cars, bikes or other machines. In Arabic, the science of mechanics is called *ālm almakanika* (i.e. science of mechanism). It is a masculine noun and has *almakeaneek* as its definite form. The word *mekaneek* has its plural *mekaneeyeen*. It can be used as

⁹⁹ Pearsall 1068.

¹⁰⁰ Pearsall 1491.

¹⁰¹ Pearsall 1148.

adjective with its form as *makneky*, as in *hwa mekanik* (i.e. he is a mechanic).

In everyday Arabic reporting of competitions on TV, radio and newspaper, the English word ‘medal’ is adopted in Arabic and has become *midalyah*. In English, it means “a metal disc with an inscription or design, made to commemorate an event or awarded as a distinction to someone such as a soldier, athlete, or scholar”.¹⁰² In Arabic, it refers to a small metal disc, with words or a picture on it, which is given as a reward to a person for winning a competition like heavyweight boxing, car racing, swimming, etc. In Arabic it is always paired, with it being either a gold or a silver medal. As a masculine noun, it has the plural form as *midalyat*. It becomes *almidalyh* or *almidalyat* with the definite Arabic article *al-* in singular and plural respectively. Such forms of the word prove that the word borrowed from English is fully assimilated into Arabic.

In the field of arts, English has given Arabic hundreds of words that are heard and read in Arabic newspapers, magazines and news on TV or radio. The Arabic word *mosikah* is from English ‘music’. In English, it means:

- 1- the art or science of combining vocal or instrumental sounds (or both) to produce beauty of form, harmony, and expression of emotion. The vocal or instrumental sound produced in this way. A sound perceived as pleasantly harmonious. 2- The written or printed signs representing such sound.¹⁰³

In Arabic, it refers to a melodious pattern of sounds made by musicians on musical instruments intended to give pleasure to people listening to it. The Arabic *mosykar* (musician) is the derivative form of *mosikah*. It is a feminine noun as in *hathehe mosikah garbyah* (i.e., this is western music). The word *moseky* is used as an adjective, as in *alfan almoseky* (i.e. the music art); and when the definite article is added to it, it becomes *almosikah*.

Similarly in the field of arts, Arabic has borrowed the English word ‘drama’ which has phonologically the same form in Arabic. In English it means “1- a play for theatre, radio, or television. 2- an exciting, emotional, or unexpected series of events or set of circumstances”.¹⁰⁴ In Arabic, it refers to that form of literature that requires a performance in a theatre.

¹⁰² Pearsall 1148.

¹⁰³ Pearsall 1220.

¹⁰⁴ Pearsall 559.

Though it is a masculine noun, sometimes it is used as an adjective with the form *dramy* as, *alāml aldramy* (i.e. dramatic work). It has the definite form, *aldrama*.

The word *komeđy* is borrowed from English ‘comedy’. In English it means “professional entertainment consisting of jokes and satirical sketches, intended to make an audience laugh”.¹⁰⁵ In Arabic, it has the same meaning. In addition to its meaning as an art of entertainment, it refers to the person who either writes or jokes orally to entertain the audience. The Arabic word *komeđy* is used in the following example in the sense of a comedian. *Ali komeđy mashhoor* (Ali is a famous comedian). It has two noun forms *kmeđya* or *alkomeđya* related to the art of comedy.

The Arabic word *tšef* is from English ‘chef’. In English, it means “a professional cook, typically the chief cook in a restaurant or hotel”.¹⁰⁶ In Arabic, it has the same meaning. It is also used as a trademark for cooking oil. It is a masculine noun as in *hwa tšef* (he is a chef). When *al-* is attached to it, it becomes *altšef* (the chef).

Arabic has borrowed the word *dolar* from English ‘dollar’. In English and Arabic, it means the standard unit of money used in the US, Canada, Australia, New Zealand and some other countries; or the value of the US dollar, used for comparing the values of different types of money from around the world. In Arabic, its plural form is *dolarat*. It is a masculine noun in Arabic. The forms *aldolar* or *aldolarat* are its two definite forms in singular and plural respectively.

Arabic has borrowed the word *darzn* which is from English ‘dozen’. In English and Arabic, it means twelve. In Arabic, it is used while selling fruits like bananas. For twelve tea glasses or matches also we use *darzn* in Arabic. It is a masculine noun and has its plural form as *drazn*. It is what we call in Arabic *gamā takseer* (i.e. broken plural).

In fact, there are many English words in Arabic that have retained their meanings but undergone phonetic changes according to Arabic rules. The process of Arabization was urgently needed for such foreign terms. As Abu Absi observes in *The Modernisation of Arabic: Problems and Prospects*:

¹⁰⁵ Pearsall 366.

¹⁰⁶ Pearsall 31.

the only major controversy involving modernization attempts in this area was the question of using loan words from foreign sources. Opponents of foreign influences argued that extensive borrowing from western languages was bound to change the basic Semitic character of Arabic. They maintained that the language would be capable of dealing with modern science and technology if its native resources were adequately tapped. Proponents of foreign borrowing argued that even Classical Arabic had in the past borrowed from various sources including Greek, Latin, and Persian without any adverse effects.¹⁰⁷

If we take into account the minor phonetic and morphological changes in these terms, we find that they have been totally assimilated into Arabic in spite of opposition from the Arabic language purists.

Of course, some of these words may have equivalent terms in Arabic; however, people have fully adopted them and ignored their equivalents.

The following words can be added to the same list: *arkiology* 'archaeology', *bioteknologi* 'biotechnology', *sykology* 'psychology'. *demokratyah*, 'democracy', *diblomasyah* and *diblomasyah*, 'diplomacy', etc. In addition, we have words like *kaák* 'cake', *kanah* 'channel', *sambanzee* 'chimpanzee', *chingam* 'chewing gum', *krismis* 'Christmas', *sigar* 'cigar', *cigarah* 'cigarette', *sinema* 'cinema', *koafeer* 'coiffeur', *kolyra* 'cholera', *kornich* 'corniche', *dikor* 'décor', *digital* 'digital', *doblom* 'diploma',¹⁰⁸ etc.

2.3.2 Semantic Narrowing of English Loanwords in Arabic

The meaning of some English loanwords in Arabic is narrower than it is in English. Some of them are as follows:

The Arabic word *gras* is from English 'garage'. In English, it means "1- a building or shield for housing motor vehicles; 2- an establishment which sells petrol, oil, and diesel or which repairs and sells motor vehicles".¹⁰⁹ In Arabic, it refers to the building or shed close to the house where a car is kept. It does not have the same complete meaning as in English. With the definite article *al-*, it becomes *algras*.

The Arabic word *baklarios* is a distorted form of English 'bachelor'. In English, it means:

¹⁰⁷ Samir Abu-Absi. "The Modernization of Arabic: Problems and Prospects". *Anthropological Linguistics* 28:3 (Fall, 1986): 337-48.

¹⁰⁸ For more details see Fahd Al-Shaybi.

¹⁰⁹ Pearsall 756.

a man who is not and has never been married. 2- a person who holds a first degree from a university or other academic institution. 3- a young knight serving under another's banner.¹¹⁰

In Arabic, it refers to the first degree at a college or university, or to the person who holds a degree from a college or university either in science or humanities. For example, we can say that he/she has a bachelor's in geography. In Arabic, there is no equivalent word that can replace the English word 'bachelor' and the word is freely used. The definite article *al-* makes it *albaklarios*. Generally speaking, the word *baklarios* is applicable to either a masculine or a feminine person, as in *how baklarios*, *hya baklarios* (he is a bachelor, she is a bachelor respectively).

The Arabic word *diktatoor* is borrowed from the English word 'dictator'. In English, it means:

a ruler with total power over a country, typically one who has obtained power by force. A person who tells people what to do in an autocratic way or who determines behavior in a particular sphere. A machine that records words spoken into it, used for personal or administrative purposes.¹¹¹

However, in Arabic, the word *diktatoor* refers to a king, president or ruler who controls people or his followers in a very aggressive manner. Generally, it means a tyrannical ruler or person. Thus, in Arabic it has a narrower meaning than in English.

In the field of medicine and higher education, Arabic has borrowed the word *doktor* which is from English 'doctor'. In English, it means:

1- a person who is qualified to treat people who are ill. 2- a person who holds the highest university degree. 3- an official fishing fly. 4- a cook on board a ship or in a camp station. 5- a cool onshore breeze that blows regularly in a particular warm location.¹¹²

In Arabic, it refers to an education and medical degree. The Arabic word *doktor* is masculine e.g. *hwa doktor* (he is a doctor). The form *doktorah* is feminine as in *hya doktorah* (she is a doctor). It has the plural form as *dakaterah* (doctors). Its definite forms are *aldoktor* (masc. singular), and *aldoktorah* (fem. singular).

¹¹⁰ Pearsall 122.

¹¹¹ Pearsall 512.

¹¹² Pearsall 542.

Some English words in Arabic have three different forms: a verb, a noun and an adjective. This can be clearly seen in the Arabic word *arṣef* which is from English ‘archive’. In English, it means:

a collection of historical documents or records providing information about a place, institution, or group of people. It also refers to the place where such documents or records are kept. As a verb it means to place or store (something) in such a collection.¹¹³

In Arabic, it refers to the place and the way certificates or related documents or things are organized and saved. In Arabic it is used as a noun, as in *ayna alarṣef?* (where is the archive?). As a verb it has the forms as *hwa yarshif* (i.e., he archives), *ana aarṣeve* (I archive), *hya tarṣef* (she archives). As an adjective, it has the form *moarṣafah* (i.e. archived) e.g. *awrak moarṣafah* (i.e. archived papers). When the Arabic definite article is added, it becomes *alarṣef*. Unlike in English, it is grammaticalized in Arabic.

The Arabic word *resefer* is borrowed from the English word ‘receiver’. In English, it means:

the part of a telephone apparatus contained in the earpiece, in which electrical signals are converted into sounds. A complete telephone handset: *he picked up the receiver*. A piece of radio or television apparatus that detects broadcast signals and converts them into visible or audible form. A person who gets or accepts something that has been sent or given to him. (In tennis and similar games) the player to whom the ball is served to begin play.¹¹⁴

In Arabic, the word *resefer* is confined only to the receiver that gets TV channels through a satellite. It does not happen that the word ‘receiver’ in Arabic refers to a person who receives or gets something.

The Arabic word *igzaz* is from English ‘exhaust’. In English, it means “waste gases or air expelled from an engine, turbine, or other machine in the course of its operation”.¹¹⁵ In Arabic, it is commonly used by drivers and mechanics who fix cars, trucks, bikes, etc., to refer to the pipe of a car or other vehicle through which waste gases or air come out from the engine. In Arabic, it is used as a noun but not as a verb. As a noun, it is related to the tool through which the waste gas of a car, bike or other

¹¹³ Pearsall 86.

¹¹⁴ Pearsall 1548.

¹¹⁵ Pearsall 644.

vehicle is expelled. In Arabic, it has the plural form *egzazat*. With the article *al-* it becomes *alegzaz* in singular, and *alegzazat* in plural. It is a masculine noun. In English, *exhaust* also means to feel tired or to get someone tired. In Arabic, it does not have this meaning.

The Arabic word *flaṣ* (noun) is borrowed from English ‘flash’. In English, it means:

1- a sudden brief burst of bright light or a sudden glint from a reflective surface. 2- a thing that occurs suddenly and within a brief period of time, in particular. 3- a camera attachment that produces a brief very bright light, used for taking photographs in poor light. 4- excess plastic or metal forced between facing surfaces as two halves of a mould close up, forming a thin projection on the finished object. 5- a rush of water, especially down a weir, to take a boat over shallows. Also a device for producing such a rush of water.¹¹⁶

In Arabic, the meaning is confined to the flash of a camera. In English, it is used as a noun, verb, and adjective. In Arabic, it is used only as a noun as in *eṣḡl alflaṣ* (switch on the flash). It has the definite article as *alflaṣ*. Thus, the Arabic word *flaṣ* has a narrower meaning in Arabic than in English. It is because when the camera was brought to the Arabic countries, speakers borrowed this word together with the word ‘camera’.

Similarly, the Arabic word *handal* (noun) is from the English word ‘handle’. In English, it means:

1- the part by which a thing is held, carried, or controlled. 2- the name of a person or place. 3- the feel of goods, especially textiles, when handled. 4- the total amount of money bet over a particular time (typically at a casino) or at a particular sporting event.¹¹⁷

In Arabic, it refers to a tool that is used to operate a machine. In Arabic, it is used only as a noun as in *ayna alhandal?* (i.e. where is the handle?). With the definite article it becomes *alhandal*. It has the plural form as *handlat*.

Another term that was borrowed from English to Arabic is *haon* ‘horn’. In English, ‘horn’ means:

1- a hard permanent outgrowth, often curved and pointed, found in pairs on the heads of cattle, sheep, goats, giraffes, etc. and consisting of a core

¹¹⁶ Pearsall 697-98.

¹¹⁷ Pearsall 833.

of bone encased in keratinized skin. 2- the substance of which horns are composed. 3- a thing resembling or compared to a horn in shape. 4- a wind instrument, conical in shape or wound into a spiral, originally made from an animal horn (now typically brass) and played by lip vibration. 5- an instrument sounding a warning or other signal.¹¹⁸

However, in Arabic it refers to a device on a vehicle that is used to make a loud noise as a warning or signal to other people. In Arabic, it is used as a noun only, as in *hwa yathrb alhon* (i.e. he presses the horn). When the definite article *al-* is added to it, it becomes *alhon* (i.e. the horn).

In the field of food, Arabic has borrowed the word *gam* which is from English ‘jam’. Though the Arabic word seems to have the same pronunciation as in English, semantically it seems to have a narrower meaning. In English, it means:

(Verb) 1- squeeze or pack (someone or something) tightly into a specified space. 2- Become or make unable to move or work due to a part seizing or becoming stuck. 3- Improvise with other musicians, especially in jazz or blues. (Noun) 1- an instance of machine or thing seizing or becoming stuck. 2- a sweet spread or conserve made from fruit and sugar boiled to a thick consistency. Used in reference to something easy or pleasant.¹¹⁹

In Arabic, it refers to a kind of soft sweet food made by cooking fruit with sugar to preserve it. It is eaten with bread or cakes. In Arabic, there are different types of jam, such as blueberry *gam*, fruit *gam*, strawberry *gam*, etc. It is always spread on a sandwich or a pie. In Arabic, it is used as noun but not as a verb. This sweet spread is preserved in jars and found in cafeterias. The form *algam* is its definite Arabic form.

From English, Arabic has borrowed the word *listah* (noun) which is from English ‘list’. In English, it means “1- a number of connected items or names written or printed consecutively, typically one below the other. 2- palisades enclosing an area for a tournament. 3- desire; inclination”.¹²⁰ In Arabic, it means a short record of items, such as goods or other things, kept in a line and often ordered in a way that makes a particular thing easy to find. In Arabic, it is used only as a noun, not as a verb. It has the plural form as *listat*. It is regarded as a feminine noun. It can be made definite as in *al-listah*. It is often used in spoken Arabic rather than in the written form.

¹¹⁸ Pearsall 883-884.

¹¹⁹ Pearsall 967.

¹²⁰ Pearsall 1076.

Arabic has borrowed the word *looby* from English ‘lobby’. In English, it means:

1- a room providing a space out of which one or more other rooms or corridors lead, typically one near the entrance of a public building. 2- any of several large halls in the Houses of Parliament in which MPs may meet members of the public. 3- a group of people seeking to influence politicians or public officials on a particular issue. An organized attempt by members of the public to influence politicians or public officials.¹²¹

In Arabic, it often refers to the Israeli political conspiracy to occupy Palestine and destroy the Middle East as a whole. The aggressive attitude of Arabs towards Israel makes them interpret the word according to their ideology. In Arabic media, it is always used in the same sense. It always collocates with the Arabic word *Sahyony* as in *allooby alsahuony* (Israeli lobby). It has the definite form as *allooby*.

Because English is the language of engineering, industry and modern technology, Arabic has borrowed the word *makinah* from the English ‘machine’. In English, it means:

an apparatus using or applying mechanical power and having several parts, each with a definite function and together performing a particular task. A coin-operated dispenser. Any device that transmits a force or directs its application. An efficient and well-organized group of powerful people. A person who acts with the mechanical efficiency of a machine.¹²²

In Arabic, it refers to a piece of equipment with several moving parts which uses power to do a particular job. Its Arabic meaning is restricted to some mechanical apparatus. It is applied to different types of machines such as weaving machines, all types of vehicular machine, etc. In Arabic, it has the plural form as *makaen*, as in *kol almakaen mosadyah* (all the machines are rusty). It is used as a feminine noun. The Arabic form *mekanik* ‘mechanic’ is a derivative form of *makynah*.

Furthermore, as a result of modern technology that has affected our life, Arabic has borrowed the word *mobail* from the English word ‘mobile’. In English, it means:

¹²¹ Pearsall 1082.

¹²² Pearsall 1108.

As (adjective) able to move or be moved freely or easily. As (noun) 1- a decorative structure that is suspended so as to turn freely in the air. 2- short for mobile phone.¹²³

In Arabic, it refers to a mobile phone. It is used as a noun and not as an adjective. The Arabic plural form *mobailat* is used as in *māi ethinyyn mobailat* (i.e. I have two mobiles). It has the definite form as *almobail* (i.e. the mobile).

The Arabic word *baket* is from English ‘packet’. In English, it means “1- a paper or cardboard container, typically one in which goods are packed to be sold. 2- a large sum of money”.¹²⁴ In Arabic, it refers to a small paper or cardboard container in which a number of small objects are sold like cigarettes or matches. In Arabic, we have collocations such as *baket cigarah* or *sigær* (packet of cigarettes), *baket keybryeet* (packet of matches), *baket šoklatah* (packet of chocolate). It has the Arabic plural form as *baketat*. The definite Arabic form *albaket* is singular and *albwaket* or *albaketat* is plural. The English phoneme /p/ changes in Arabic into /b/. This modification is made to facilitate the Arabic pronunciation because the Arabic phonological system does not have the sound /p/.

Similarly, the Arabic word *banorama* is borrowed from English ‘panorama’. In English, it means “an unbroken view of the whole region surrounding an observer. A picture or photograph containing a wide view. A complete survey or presentation of a subject or sequence of events”.¹²⁵ In Arabic, it means a survey or summary of general description like that of the news. In Arabic, it means a view of a wide area. In some Arabic magazines, enough space is devoted to a panorama in which a writer gives a description of a specific place. In some news programmes on the radio, the newsreader specifies a part of his/her news as a panorama in which the newsreader gives a summary of the news. It has the definite form as *albnorama* in Arabic. The masculine noun *albnorama* is used as both singular and plural.

With the advent of radio as a tool for broadcasting, Arabs borrowed the English word ‘radio’ which has become *radyu* in Arabic. In English, it means “the transmission and reception of electromagnetic waves of radio frequency, especially those carrying sound messages. The activity or

¹²³ Pearsall 1178.

¹²⁴ Pearsall 1330.

¹²⁵ Pearsall 1340.

industry of broadcasting sound programmes to the public”.¹²⁶ In Arabic, it refers to the system of broadcasting sound programmes. It does not refer to the process or activity in which broadcasting is made. The word *mythyã* is the native equivalent Arabic word but it is rarely used in Arabic even by well-educated people. Actually, it is because of globalisation that this word has become more familiar to Arabic speakers than its native equivalent. In Arabic, its plural form is *rawdy* or *radyoahaht*. The word *radyu* becomes definite in Arabic as *alradyu*. The Arabic word *radyu* is masculine.

Because Arabs are consumers and users of products from the West, Arabic has welcomed many English words in the field of technology. The Middle East is a market for the products of producers and exporters from all over the world, especially in the field of technology. This has resulted in the very easy assimilation of some English words into Arabic. For example, the Arabic word *kumbuyter* is from English ‘computer’. In English, it means:

a device which is capable of receiving information (data) in a particular form and of performing a sequence of operations in accordance with a predetermined but variable set of procedural instructions (program) to produce a result in the form of information or signals. Most computers operate electronically and manipulate data in digital form. A person who makes calculations, especially with a calculating machine.¹²⁷

In Arabic, it refers to a device which is capable of receiving and processing data in a particular form. It does not refer to a person who makes calculations as it does in English. Its plural form is *kombuyterat*. Though Arabic has an equivalent Arabic word *hasoob* to replace the English loan word ‘computer’, it is rarely used. The Arabic suffix *-at* is added to nouns to make them plural, such as *kombuyterat* (computers), *sedyhat* (CDs), *faksat* (faxes), *lambat* (lamps), *chekat* (cheques), *kazinohat* (casinos), etc. The definite Arabic article is added to it and it becomes *alkombuyter*. It is used as a masculine noun.

The Arabic word *staryu* is borrowed from English ‘stereo’. In English, it means “1- Sound that is directed through two or more speakers so that it seems to surround the listener and to come from more than one source; stereophonic sound. 2- Another term for stereoscope. 3- Short for

¹²⁶ Pearsall 1582.

¹²⁷ Pearsall 379.

stereotype".¹²⁸ In Arabic, it refers to a way of recording or playing sound so that it is separated into two signals and produces a more natural sound. It refers also to the shop where cassettes and CDs are sold. *Steryohat* is the Arabic plural form of *staryu*. With the definite article, it becomes *alstaryu*.

The Arabic word *šoot* is from English 'shoot'. In English, it means:

VERB 1- kill or wound (a person or animal) with a bullet or arrow. 2- move suddenly and rapidly in a particular direction. 3- (in football, hockey, basketball, etc.) kick, hit, or throw the ball or puck in an attempt to score a goal. 4- film or photograph (a scene, film, etc.) 5- (of a plant or seed) send out buds or shoots; germinate. 6- inject oneself or another person with (a narcotic drug). NOUN 1- a young branch or sucker springing from the main stock of a tree or other plant. 2- an occasion when a group of people hunt and shoot game for sport. 3- an occasion when a professional photographer takes photographs or when a film or video is being made. 4- variant spelling of CHUTE. 5- a rapid in a stream.¹²⁹

In Arabic, it refers to a situation when a player rapidly runs after a football and tries to hit it to score a goal. Thus, the Arabic meaning is confined to the field of playing football. It has the plural form as *šootat*. In Arabic, it is used as a verb as in *hwa yašoot alkurah* (he kicks the ball). The form *šoot* is a verb in Arabic that means command, as in *šoot alkurah* (kick the ball). Though Arabic has the native word *raklah* (noun) and *yarkl* (verb), Arabic speakers prefer to use the word *šoot* 'shoot'.

Arabic has the word *blanty*, which is used only with reference to football, but not to law courts. It is borrowed from the English word 'penalty'. In English, it means:

1- a punishment imposed for breaking a law, rule, or contract. 2- (in sports and games) a disadvantage or handicap imposed on a player or team, typically for infringement of rules. A kick or shot awarded to a team because of an infringement of the rules by an opponent. Points won by the defenders when a declare fails to make the contract.¹³⁰

In Arabic, it refers to an advantage given in some sports, especially a football match, to a team or player when the opposing team or one player touches the ball with his hands in an area very close to the goal or when a

¹²⁸ Pearsall 1823.

¹²⁹ Pearsall 1719.

¹³⁰ Pearsall 1371.

player breaks a rule. It has the definite form as *ablanty*. It is used only as a noun.

As far as the semantic changes of English loanwords in Arabic are concerned, the Arabic word *bank* is borrowed from the English word 'bank'. In English, it means:

- 1- the land alongside or sloping down to a river or lake.
- 2- a long, high slope, mass, or mound of a particular substance.
- 3- a set or series of similar things, especially electrical or electronic devices, grouped together in rows.
- 4- a financial establishment that uses money deposited by customers for investment, pays it out when required, makes loans at interest, and exchanges currency.¹³¹

In Arabic, it refers only to the building in which people save or get money out, either as a loan or a deposit. The Arabic word *masf* is the native contrast word for 'bank'. In Arabic, *bank* has the plural form as *bonook*. It is used as a masculine noun and has the definite forms *albank* (singular) and *albonook* (plural). The derivative form *bankyah* is used as an adjective, as in *amal bankyah* (banking works).

The English word 'balloon' has become *baloona* in Arabic. In English, it means:

- 1- a brightly coloured rubber sac which is inflated with air and then sealed at the neck, and used as a child's toy or a decoration.
- 2- a large bag filled with hot air or gas to make it rise in the air, typically one carrying a basket for passengers.¹³²

In Arabic, it refers to a small, thin rubber sack filled with light gas until it is round in shape, used for decoration at parties and festivals or as a children's toy. It is a masculine noun. The plural form of it is commonly used either in spoken or written Arabic as *baloona*. It can be used in the possessive case as: *baloona* (his balloon), *baloona* (their balloons), *balona* (my balloon), *balona* (her balloon), etc. The forms *albalona* and *albalona* are the definite forms, singular and plural respectively.

Another example of an English word that has a narrower meaning in Arabic than in English is *batarya* which is from English 'battery'. In English, it means:

¹³¹ Pearsall 135.

¹³² Pearsall 131.

1- a container consisting of one or more cells, in which chemical energy is converted into electricity and used as a source of power. 2- a fortified emplacement for heavy guns. 3- a set of similar units of equipment, typically when connected together. 4- a series of small cages for the intensive rearing and housing of farm animals, especially calves and poultry. 5- the infliction of unlawful personal violence on another person, even where the contact does no physical harm.¹³³

In Arabic, it refers to a device that produces power for radio, car, torch, telephone, watch, etc. It is a feminine noun in Arabic and has the plural form *bataryat*. The definite Arabic form is *albataryah*, singular, and *albataryat*, plural.

The Arabic word *boskt* or *biskwait* is from English 'biscuit'. In English, it means "1- a small baked unleavened cake, typically crisp, flat, and sweet. 2- porcelain or other pottery which has been fired but not glazed".¹³⁴ In Arabic, it refers to a baked unleavened cake, typically crisp, flat, and sweet made mainly from flour. The word *boskt* can be singular as well as plural. The form *alboskt* is the Arabic definite form.

Arabic has borrowed the word *baş* which is from English 'bus'. In English, it means:

1- a large motor vehicle carrying the public on a fixed route and for a fare. 2- (computing) a distance set of conductors carrying data and control signals within a computer system, to which pieces of equipment may be connected in parallel.¹³⁵

In Arabic, it refers to a large vehicle in which passengers are driven from one place to another. In Arabic, it is used as a noun but not as a verb. It is a masculine noun and has the plural form *başat*. It has the Arabic definite forms *albas*, singular, and *albaşat*, plural.

The Arabic word *kart* is from English 'card'. In English, it means:

1- a piece of thick, stiff paper or thin pasteboard, in particular one used for writing or printing on. 2- a small rectangular piece of plastic issued by a bank or building society, containing personal data in a machine-readable form and used chiefly to obtain cash or credit. 3- a playing card. 4- a

¹³³ Pearsall 147.

¹³⁴ Pearsall 178.

¹³⁵ Pearsall 247.

programme of events at a race meeting. 5- a person regarded as odd or amusing.¹³⁶

In Arabic, it refers to a thin rectangular piece made of a strong cardboard like a medical card, vaccination card, invitation card, tailor's card, ownership card of a car or any other vehicle, etc. It is a masculine noun and has the plural form *kroot*. The definite form is *alkart*, singular, or *alkoroot*, plural. With a possessive pronoun, it becomes *karty* (my card), *kartoh* (his card), *kartaha* (her card), *kartk* (your card), etc.

The Arabs have borrowed the word *workšob* which is from English 'workshop'. In English, it has a wide meaning as:

1- a room or building in which goods are manufactured or repaired. 2- a meeting at which a group of people engage in intensive discussion and activity on a particular subject or project. (verb) present a performance of (a dramatic work), using intensive group discussion and improvisation in order to explore aspects of the production prior to formal staging.¹³⁷

In Arabic, it refers to a meeting of scholars or researchers to discuss and/or perform practical work on a subject or activity. It is really confined to a meeting that is held by a group of scholars or experts to discuss a particular matter or topic. With the definite article it is *alworkšob*. In Arabic, there is no equivalent native word that can replace it, and it is used by official media and different publishing firms.

Consequently, it is not only nouns and verbs that have been borrowed in Arabic from English. For example, the adverb *awot* is borrowed from the English adverb 'out'. It is frequently used by football commentators. In English, it is basically an adverb. It means:

(adverb) 1- moving or appearing to move away from a particular place, especially one that is enclosed or hidden. 2- away from one's usual base or residence. 3- to sea, away from the land. 4- indicating a specified distance away from the goal line or finishing line. 5- so as to be revealed or known. 6- at or to an end. 7- (of light or fire) so as to be extinguished or no longer burning.¹³⁸

In English, it is also used as a preposition, adjective, noun and verb. In Arabic, it is only used as an adverb, typically when the football is kicked

¹³⁶ Pearsall 274-5.

¹³⁷ Pearsall, 2127.

¹³⁸ Pearsall 1316.

out of the ground in the stadium during the match. Football commentators always repeat this word in this context in football matches.

In the field of transportation, we find a word like *şaloon* which is from English 'saloon'. In English, it means "1- a public room or building used for a specified purpose. 2- a motor car having a closed body and a closed boot separated from the part in which the driver and passengers sit".¹³⁹ In Arabic, it refers to a car that has seats for four or five people. It has two or four doors, and a separate section at the back to store bags, suitcases and other materials. It also refers to the public room or a barber's shop where people go to have their hair cut. In Arabic, it is a masculine noun and has as its plural form *şawaleen*. Its definite form is *alşaloon*.

Because of the advent of the internet, particularly Facebook, Arabic has borrowed the word *şat* which is from English 'chat'. In English, it means:

(verb) talk in a friendly and informal way. (noun) an informal conversation. As a noun it refers to 'a small Old World songbird of the thrush family, with a harsh call and typically with bold black, white, and buff or chestnut coloration'.¹⁴⁰

In Arabic, its meaning is confined to having a conversation with someone on the internet. It has the definite form *alşat*, as in *eğlk alşat* (close the chat). It is commonly used in Facebook to refer to the way people talk with one another through writing.

Arabic has borrowed the word *sbeet* which is originally from the English word 'speed'. In English, it means:

1- the rate at which someone or something moves or operates or is able to move or operate. Rapidity of movement or action. Each of the possible gear ratios of a motor vehicle. The sensitivity of photographic film to light. The light gathering power or f-number of camera lens. The duration of a photographic exposure. 2- an amphetamine drug, especially methamphetamine. 3- Success; prosperity.¹⁴¹

In Arabic, it refers to the part of a car or other vehicle that controls and increases the movement or speed. It is a masculine noun and has the definite form *alesbeet*.

¹³⁹ Pearsall 1641.

¹⁴⁰ Pearsall 309.

¹⁴¹ Pearsall 1788.

The Arabic *studio* is from English 'studio'. In English, it means:

1- a room where an artist, photographer, sculptor, etc. works. A place where performers, especially dancers, practise and exercise. A room where musical or sound recordings can be made. A room from which television programmes are broadcast, or in which they are recorded. A place where cinema films are made or produced. 2- a film or television production company. 3- a studio flat.¹⁴²

In Arabic, it refers to a room in which TV or radio programmes are recorded and filmed. It refers also to a room in which an artist, especially a photographer, works. It has the plural form *studiohat*. Its definite Arabic forms are *alstudio*, singular, and *alstudiohat*, plural. It has a narrower range of meaning than the English word has.

Arabic has the word *tanky* which is from English 'tank'. In English it means:

a large receptacle or storage chamber, especially for liquid or gas. 2- a heavy armoured fighting vehicle carrying guns and moving on a continuous articulate metal track. 3- a cell in a police station or jail.¹⁴³

In Arabic, it means a container or storage chamber of water, gas, petrol or diesel. The semantic domain of this word in Arabic is confined to a container only and nothing else. It has the plural form *twanek* as a colloquial form. Though Arabic has a native word *khazan*, singular, and *khazanat*, plural, the English word is in more frequent use, especially in spoken Arabic. It has the definite form *altanky*.

To the Arabic words borrowed from English which are narrower in meaning, we can add words like 'pedal', 'pantaloons', 'double', 'action', 'control', 'cream', 'sandwich' and many more.

In fact, hundreds of English loanwords in Arabic have lost part of their meaning as they have been borrowed to fill in specific semantic gaps in Arabic, the recipient language. It is a natural occurrence for foreign speakers to use a borrowed word according to their need. In the original language, the word may have different meanings and different uses, but when borrowed it is only adopted to be used in a very narrow sense.

¹⁴² Pearsall 1845.

¹⁴³ Pearsall 1894.

2.3.3 English Loanwords that have a Wide Denotation in Arabic

Some English words have wider meanings when adopted into Arabic than in the original English. This is due to the similarity in their use in both English and Arabic. Some such words are given below:

The Arabic word *kumbrīšan* is from English ‘compression’. In English, it means ‘the action of compressing or being compressed’.¹⁴⁴ In Arabic, it refers to a machine that functions on compression and is used to break stones and extract stones from mountains. The word in Arabic carries its English meaning but in Arabic it is also used to break a stone in one’s kidney, bladder or in the uterus. This provides an example of extension of meaning. With the definite article it is *alkumbrīšan*. The plural form is *kumbrīšanat*.

The Arabic word *serwees* is borrowed from English ‘service’. In English, it means:

- 1- the action of helping or doing work for someone.
- 2- a system supplying a public need such as transport, communications, or utilities such as electricity and water.
- 3- a ceremony of religious worship according to a prescribed form.
- 4- a set of matching crockery used for serving a particular meal.
- 5- (in tennis and other racket sports) the acting or right of serving to begin play.
- 6- the formal delivery of a document such as a writ or summons.¹⁴⁵

In Arabic, it refers to a place where cars and other types of vehicles are cleaned. At that place, some services like changing car oil or lubricant are provided. In Arabic it is used both as a noun and a verb. As a noun, it is used to refer to the place where cars and other vehicles are washed, such as *alsyarah fi alserwees* (i.e. the car is in the service). As a verb, the word *yaserwes* means washing a car or other vehicle, as in *hwa yaserwes alsyarah* (i.e. he washes the car). The Arabic definite form is *alserwees*.

¹⁴⁴ Pearsall 378.

¹⁴⁵ Pearsall 1699.

2.3.4 English Loanwords in Arabic that have their Meanings Changed

Some words borrowed from English into Arabic have their meanings slightly changed. For example, the Arabic word *krystal* is from English 'crystal'. In English, it means "1- a piece of homogenous solid substance having a natural geometrically regular form with symmetrically arranged plane faces. 2- any solid consisting of a symmetrical, ordered, three-dimensional aggregation of atoms or molecules. 3- also (crystal glass) highly transparent glass with a high refractive index."¹⁴⁶ In Arabic, it is used as a trademark for a kind of powder detergent. It also refers to the kind of accessories used as jewellery made from a substance which looks like silver. There seems to be a divergence in the Arabic meaning resulting from the core substance of the container in the homogenous solid substance. In Arabic, with the definite article it is *alkrystal*. It is used as both singular and plural.

The Arabic word, *bedrom* is from the English word 'bedroom'. In English, it means "a room for sleeping in".¹⁴⁷ In Arabic, it means the underground floor of a house. Though the meanings in both English and Arabic refer to a part of a house, the Arabic meaning differs from the English meaning in the sense that, in Arabic, it is related to the part of a house where things are stored; but, in English, it refers to the part of a house which is used for sleeping. In Arabic, it is a masculine noun and with the definite article it is *albedrom*.

Another English loanword in Arabic that gets its meaning slightly changed is *šimily*. It is from English 'chimney'. In English, it means "a vertical channel or pipe which conducts smoke and combustion gases up from a fire or furnace and typically through the roof of a building".¹⁴⁸ In Arabic, it refers to the hollow structure made of glass that allows the smoke from the fire inside a lantern to escape out. The similarity in meaning is clear between English and Arabic; but it is not identical. In short, the Arabic meaning is confined only to the glass of a lantern or oil lamp. It is a masculine noun and has the definite form *alšimily*.

The Arabic word *fream* (noun) is from English 'frame'. In English, it means:

¹⁴⁶ Pearsall 444.

¹⁴⁷ Pearsall 145.

¹⁴⁸ Pearsall 318.

1- a rigid structure that surrounds or encloses a picture, door, windowpane, or similar. 2- a basic structure that underlies or supports a system, concept, or text. 3- a structural environment within which a class of words or other linguistic units can be correctly used. 4- a single complete picture in a series forming a cinema, television, or video film. 5- the triangular structure for positioning the red balls in snooker.¹⁴⁹

In Arabic, it refers mainly to the front glass of a car through which a driver can look outside. It is commonly used by drivers and car glass sellers. It is a masculine noun and has the plural form *freemat*. The Arabic definite article *al-* is used to make it definite as in *alfreem*, singular, and *alfreemat*, plural. It occurs in both written and spoken Arabic.

In Arabic, the word *dismis* is from English ‘dismiss’. In English, it means “order or allow leaving, sending away”.¹⁵⁰ In Arabic, it is completely different as it refers to a tool that is called screwdriver or Phillips screwdriver that is used to remove a screw from a machine or other thing. Its definite form is *aldismis*.

2.4 Conclusion

In short, Arabic has borrowed words in its early phase from foreign languages like Persian, Turkish, Greek and Hebrew. This borrowing was a result of direct contact between the Arabs and the speakers of other languages that Arabic had contact with for one reason or another. The borrowing from those languages was due to direct friction and contact between Arabs and speakers of those languages. The process of borrowing from those languages reflects the nature of the contact that the Arabs had with the speakers of such languages. It was contact either for trade and commerce or for immigration and political invasion. It is interesting to find even in the *Holy Quran* some words like *istbraq* ‘a thin silky brocade’, *ebriq* ‘liquid jug’, *aqwab* ‘cups or goblets’, *asfaar* ‘large heaven books’, *zaytoon* ‘olive’, etc. from those languages. In addition, some proper nouns repeatedly occur in the *Holy Quran* which are of non-Arabic origin like *Ibrahim*, *Joseph*, *Ismail*, *Isaac* and *Jacob*. These non-Arabic nouns do not take morphological or diacritic marks as in the case of Arabic names. In Arabic grammar, such names are called *asma ajmiyah* ‘non-Arabic nouns’ and, hence, called *mamno’a min alsarf* ‘non-

¹⁴⁹ Pearsall 727.

¹⁵⁰ Pearsall 531.

inflectable or diptote nouns'.¹⁵¹ Arabic linguists differentiate between what is called *altarreeb* 'Arabized' and *aldakheel* 'borrowed'.

As Arabic borrowed from foreign languages like Persian, Turkish, Hebrew, etc. in the past, at present it borrows words from European languages, especially English. It is because of the fact that the English language has become the language of modern international trade, politics, media and globalization that Arabic welcomes new words into its lexicon every day. The Arabic borrowing from English is immense due to the fact that English has even become the language of both peace and war.

It is under the shadow of globalization and the hegemony of the English community that Arabic speakers come into contact with other speakers whose mother tongue is English. Due to this contact and mutual intercourse in all fields of life with English speakers, hundreds of English words find their way into Arabic very easily. Arabic welcomes these words, that are called *aldakheel* 'borrowed', and changes them through the addition of letters or makes the necessary replacements to comply with Arabic rules and to meet Arabic standards of pronunciation and writing. Semantically, these words may retain their meaning as in words like 'academy', 'pasteurization', 'sandwich', etc. Some words have a narrower meaning in Arabic than English, like 'garage', 'bachelor', 'dictator', 'bank', etc. A very few have their meanings slightly changed like 'bedroom', 'chimney', 'compression', etc.

¹⁵¹ Khrisa 173.

CHAPTER III

ARABIC LOANWORDS IN ENGLISH

3.1 Background

Though Arabic is considered to be one of the most fertile sources of the English lexicon, we have no clear idea about the total number of Arabic loanwords found in English. The dictionaries available to us like *The New Oxford Dictionary of English (NODE)* and *Compact Oxford Reference Dictionary (CORD)* tell us that the number of Arabic words in English is ‘substantial’. According to Skeat (1910), Arabic is the seventh greatest contributor to the English lexicon. The different types of Arabic words that have gone into English at various points of time suggest why they have been borrowed. They reflect shifts in the native speaker’s attitude to the Middle East, especially to the Arabic-speaking countries. The contact between Arabs and Europeans grew out of a strong scholarly, cultural, and economic base during ancient and medieval periods. In the ninth century the ‘House of Wisdom’ in Baghdad was considered by the West to be the intellectual centre of the world because of its refined and sophisticated activity in various fields of knowledge. As a result, a wide range of words, especially cultural and scientific words, from Arabic were borrowed by English either directly or through other languages, such as Greek, Latin, French, and Spanish. Even during the 18th century a large number of Arabic loanwords went into English through other European languages, and this is what we will discuss in detail in this chapter.

3.2 Direct Borrowings

Out of the 338 Arabic words under discussion in this chapter, 151 entered English directly. They are as follows:

The English word *abaya* is from Arabic *ābaiah*. *Achernar* is from Arabic *Akharalnahr* i.e. the end of the river (i.e. Eridanus). *Afreet* or *afrit* is from Arabic *āfryt* (demon or devil). *Alcade* is from *alkadi* (the judge). *Aldebaran* is from Arabic *aldbaran* (the follower of the Pleiades). The word *algot* is from Arabic *alḡwl* (the ghoul). The word *agal* is from Arabic

representing the Bedouin pronunciation of the standard Arabic *āqal* (bound). The word *alizarin* is from Arabic *al-āṣarah* (pressed juice), which is derived from *āṣara* (to press a fruit). The English word *alkanet* is from colloquial Arabic *al-ḥana,a* (classical Arabic *al-hinnat*), the henna shrub. The word *Allah* has gone into English directly from Arabic *allah* which is the contraction of *al-ilah* (the God). The word *altair* is from Arabic *al tair* meaning (flying eagle). *Amal* is from Arabic *amal* (hope). *Ariel* is from Arabic *ayal*. The word *arrack* is from Arabic *āraq* (sweat) from the phrase *arak al-tamr* denoting an alcoholic spirit made from dates. The English word *athanor* is derived from Arabic *al-tanwr* (baker's oven). The word *bint* is from Arabic *bint*. The word *bismillah* is borrowed from Arabic *bsmi-allah*, the first word of the *Holy Quran*. The word *cadi* or *kadi* is from Arabic *qaḍy* (judge). *Coffle* is from Arabic *qafilh* (caravan). *Dahabeeyah* is from Arabic *thhbiyah* (golden). It originally referred to a gilded state barge formerly used by the Muslim rulers of Egypt. *Danakil* is from Arabic *dnaqyil* (plural of *dankali*). *Deneb* is from Arabic *thanab* (tail: e.g. of the swan). *Denebola* is from Arabic *thanab al asad* (lion's tail). *Dhow* is from Arabic *dawah* (a type of sailing vessel; probably related to Marathi *daw*). *Dishdasha* is from Arabic *dšdaš* (a long-sleeved robe). *Djinn* or *jinn* is from Arabic *jinn*. *Drub*¹⁵² is from Arabic *ḍraba* (to beat). *Durra* is from Arabic *dura* or *durra* (grain of sorghum). *Doum palm* (a forked palm tree) is from Arabic *dawm* or *dum*. *Eid* is from Arabic *āyd* (feast). *Falafel* or *Felafel* is from Arabic *flaful* (pepper). *Fatah* is from Arabic *faḥ* (victory). *Fedayeen*¹⁵³ (plural, Arab guerrillas) is from Arab *fidai* (one who gives his life for someone or for a cause). *Fellah* is from Arabic *falah* (tiller of the soil), which is derived from *falaha* (till the soil). *Fils* is from a colloquial pronunciation of Arabic *fals*, denoting a small copper coin. *Fomalhaut* is from Arabic *fam al ḥwut* (mouth of the fish). *Fatiha* is from Arabic *al-faḥah* (the opening *sura*), which is from *fatah* (to open). *Fatwa* is from Arabic *fatwa*, from *afta* (decide a point of law). *Ghazi* is from Arabic *gazy* (a Muslim fighter against non-Muslims). *Ghibli* is from Arabic *qibly* (southern). *Ghoul* is from Arabic *ḡwul* (evil spirit or phantom, who is believed to rob graves and feed on corpses). *Gundi* (a small gregarious rodent) is from North African Arabic *gndba*. *Haboob* is from Arabic *habwob* (blowing furiously). *Harem* is from Arabic *haram* or *ḥarym* (a prohibited place, a sanctuary, women's quarters). *Haik* (a large outer wrap) is from North African Arabic *ḥaik*. *Hajj* is from Arabic *al-ḥajj*

¹⁵² The first recorded uses in English are by the travellers to the Near East referring especially to the punishment of bastinado.

¹⁵³ The singular *fedai* (from Arabic and Persian *fidai*) had previously been used (late 19th century) to denote an Ismaili Muslim assassin.

(the great pilgrimage). *Hakim* is from Arabic *ḥakym* (wise man, physician). *Halal* is from Arabic *ḥalal* (according to religious laws). *Halala* is from Arabic *hlalah* (a monetary unit of Saudi Arabia). *Halva*¹⁵⁴ is from Arabic *ḥalwa* (sweet). *Hamas* (a Palestinian Islamic movement) is from Arabic *ḥamas*. *Hamza* is from Arabic *hamzh* (compression). *Harissa* (a paste, North African cuisine) is from Arabic *haryisah*. *Hashish* is from Arabic *ḥašyš* (dry herb, powdered hemp leaves). *Haram* is from Arabic *ḥaram* (forbidden). *Henna* is from Arabic *ḥana*, *a*. *Hadith* is from Arabic *ḥadiyṯ* (tradition). *Hummus* is from Arabic *ḥuṃṣ*. *Imam* is from Arabic *imam* (leader). *Inshallah* is from Arabic *inša Allah* (if God willing). *Intifada* is from Arabic *intifadh* (an uprising, literally jumping up as a reaction to something), from *intifada* (to shake oneself). *Islam* is from Arabic *islam* (submission), which is from *aslama* (submit to God).

Jebel is from colloquial Arabic *jabal* (mountain). *Jibba* is from *jibah* which is an Egyptian variant of Arabic *jubbah*. *Jihad* is from Arabic *jihad* (effort by Muslims through struggle on behalf of God and Islam). *Kabba* is from Arabic *al-kābah*, literally the square house. *Kabyle* is from Arabic *qabail*, plural of *kabila* (tribe). *Kaffir* or *kafir* is from Arabic *kafir* (infidel), which is from Arabic *kafara* (non-believer). *Kali* is from colloquial Arabic *qaly* (standard Arabic *qili*) (calcined ashes of Salsola and similar plants). *Keffiyeh* (a Bedouin headdress) is from Arabic *kwfiyah* or *kufiyya*. *Khamsin* is from Arabic *alkhamasyn* (a hot, southerly wind in Egypt) from *khamswn* (fifty, the approximate number of days' duration of this wind). *Khat* (a kind of Arabian shrub) is from Arabic *kat*. *Khoun* is from Arabic *khums* (one fifth). *Kiblah* is from Arabic *qiblah* (that which is opposite). *Kif* or *kef* is from Arabic *kayf* (enjoyment, well-being). *Kohl* is from Arabic *kuhl*. *Quran* is from Arabic *Quraun* (recitation which is from *kara* 'read,' 'recite'). *Lablab* (a plant of the pea family) is from Arabic *lablab*. *Loofah* (a fibrous object used as a bath sponge) is from Egyptian Arabic *lufa*. *Madrassa* is from Arabic *madrasah*, which is from *darasa* (to study). *Mahdi* is from Arabic *al-mahdy* (he who is guided in the right way). It is from the passive participle *hada* (to be guided). *Majlis* is from Arabic *majlis* (assembly). *Malik* is from Arabic active participle of *malaky* (possessor or ruler). *Mastaba* is from Arabic *mṣtabah*. *Medina* (town) is from Arabic *madynah*. *Minbar* is from Arabic *manbar*. *Mocha* (a fine quality coffee) is named after Mocha (a port on the Red Sea, from where

¹⁵⁴ Some dictionaries (e.g. *NODE*) claim that it may be from Yiddish or Turkish *helva*.

coffee and leather were first shipped). *Mohair* is from Arabic *mukhayar*,¹⁵⁵ cloth made of goat's hair, literally 'choice', 'select.' *Mohala* is from Arabic *moḥala*. *Mihrab* is from Arabic *mihrab* (place for prayer). *Mufti* is from Arabic *mofti*, active participle of *afta* (to decide a point of law). *Muharram* is from Arabic *muhāram* (inviolable). *Mujahedin* is from Arabic *mujahidiyn*, colloquial plural of *mujahid*, denoting a person who fights in a *jihad*. *Mukhtar* is from Arabic *mukhtar*, which is the passive participle of *iktara* (choose). *Muezzin* is from Arabic *mowathin*, which is the active participle of *athana* (proclaim). *Murid* (follower of a Muslim holy man, especially a *Sufi*) is from Arabic *murid* (he who desires). *Muslim* is the Arabic active participle of *aslama*. *Maulana* is from Arabic *mawlana* (our master). *Nikah* (Muslim marriage) is from Arabic *ngāḥa*. The English word *Oud* (a musical instrument) is from Arabic *āwd*. *Qawwali* is from Arabic *qawaliy*, which is from *qawwal* (loquacious, also singer). *Ramadan* is from Arabic *Ramḍan*, which is from *ramḍ* (be hot). *Rebab* is from Arabic *rabab*. *Rai* is perhaps from Arabic *htha al ray* (that is the thinking, here is the view, a phrase frequently found in the songs). *Rigel* is from Arabic *rijl* (foot of Orion). *Sabkha* is from Arabic *sabkhaḥ* (salt flat). *Sabian* (people of the Book) is from Arabic *ṣabayin*. *Sahara* is from Arabic *ṣaḥra* (desert). *Salaam* is from Arabic (*al-*) *salam* (*alaih*) (peace be upon you). *Salat* is from the Arabic plural of *ṣalah* (pray, worship). *Saluki* is from Arabic *salwqy*. *Sash*¹⁵⁶ is from Arabic *śas* (muslin, turban). *Sayyid* is from Arabic *sayyid* (lord, prince). *Seif* is from Arabic *sayf* (sword). *Sansa* is from Arabic *ṣanj* (symbol). *Shadoof* (a pole with a bucket used to raise water) is from Arabic *śadwf*. *Shahda* is from Arabic *śahdah* (testimony, evidence). *Shahid* is from Arabic *śahiyyd* (witness, martyr). *Shaitan* is from Arabic *śyṭan*. *Sheikh* is from Arabic *śykh* (old man, *sheikh*, from *shaka* (to be or to grow old)). *Shamal* is from Arabic *śamal* (North-wind). *Sharia* is from Arabic *śaryiāḥ*. *Sharif* is from Arabic *śaryf* (noble), which is from *sharafa* (be exalted). *Shrub* is from Arabic *śruab*; *śrub* is from Arabic *śruba* (to drink). *Shufti* is from Arabic *śafa* (try to see). *Shura* is from Arabic *śwra* (consultation). *Simoom* is from Arabic *samwom*, which is from *samma* (to poison). *Souk* is from Arabic *śuwq* (market). *Sudd* is from Arabic *sudd* (obstruction, dam). *Sufi* is from Arabic *śuwfy*, perhaps from *śuwf* (wool), referring to the woollen garment worn by the *Sufis*. *Sunna* is from *sunnah*, it literally means form, way, course, or rule. *Sunni* is from Arabic *sunni* (custom, normative rule). *Sura* is from Arabic *sowrh*. *Tabbouleh* is from Arabic *tabbwlah*. *Talaq* is

¹⁵⁵ The change in ending was due to its association with *hair*.

¹⁵⁶ Earlier as *shash*, denoting the fabric twisted round the head as a turban.

from Arabic *tālaq*, which is from *talaka* (repudiate). *Taluk* is from Arabic *tālaqa* (be connected). *Tariqa* is from Arabic *ṭariyqh* (manner, way). *Tell* is from Arabic *tall* (hillock). *Ulema* is from Arabic *ālamaa* (plural of *ālim*, learned), which is from *ālimy* (know). *Umma* is from Arabic *ummah* (people, community). *Unani* is from Arabic *ywnaniy* (Greek). *Wadi* (a valley, dry channel) is from Arabic *wadiy*. *Wali* (an Arabic governor) is from Arabic *al-waliy*. *Waqf* is from Arabic *waqf* (stoppage, immobilization of ownership of property). *Zariba* is from Arabic *zariba* (cattle pen).

In addition to the words listed above, which are claimed to have been borrowed directly from Arabic into English, and their derivatives (e.g. *Arabian*, *arabicize*, *arabicization*, *arabize* and *Arabism*), we have some other words which include the names of political organizations like *Baath Party* (from Arabic *bāṭ* ‘resurrection,’ ‘renaissance’), *Hezbollah* (from Arabic *ḥizballah* ‘party of God’), *al-Fatah*, *Hamas*, etc. We also have some adjectives derived from nouns, such as *Barbary*, *Yemenite*, *Arabi*, etc.

3.3 Borrowing via Other Languages

As we have already seen, some Arabic words were borrowed directly into English because of the close contact of Europeans with Arabs, because of trade, and during the crusades. Some other words entered English through languages such as Latin, Greek, Spanish, French, Italian, Portuguese, Turkish, Persian or Urdu-Hindi. In short, the rest of the Arabic loanwords in English have gone indirectly through other languages.¹⁵⁷ They include the following:

3.3.1 Through Latin

The word *abutilon* entered English from Arabic *abwqyllwon* through Late Latin. *Alkali* went into Middle English (ME) from Arabic *al-qaliy* through Medieval Latin. The word *assassin* is said to have gone into English from Medieval Latin *assaaainus*, which is from Arabic *ḥaṣaiṣ* ‘hashish eater’. The word *hegira* went into English via Latin from Arabic *hijrah* (departure), which is derived from *higra* (to emigrate). *Houbara* entered

¹⁵⁷ Our knowledge of the route through which Arabic words have travelled to English is based on the information given mainly in *NODE*. It lists 164 such words.

English from Arabic *hubarah* via Late Latin. *Jerboa* (jumping rodent) is derived from Arabic *yarbwā* via Modern Latin.

Kameez (shirt) went into English from Latin *camisia* which is from Arabic *Qamyiṣ*. *Mezereon* (a kind of shrub) went into English through Medieval Latin (Med-Latin) from Arabic *mazarywon*. *Nuchal* is from Arabic *nukhā* (spinal marrow). It went into English via Med-Latin *nucha*. *Realgar* went into ME from Arabic *rahj al-ġar* (arsenic, dust of the cave) through Med-Latin. *Pia* (in full *pia mater*) is a translation of Arabic *al-umm alraqyqh* which literally means “tender mother”. It went into English via Med-Latin. *Senna* went into English from Arabic *sana* through Medieval Latin. *Soda* entered ME (in the sense of sodium carbonate, especially as a natural mineral or as an industrial chemical) from Arabic *suwwad* (saltwort) through Medieval Latin. *Tamarind* went into ME from Arabic *tamr hindy* (Indian date), through Med-Latin *tamarindus*. *Tarragon* is perhaps from an Arabic alteration of Greek *drakon* (dragon) by association with *drakontion* (dragon arum) via Medieval Latin *tragoinia* and *tarchon*. *Vega* (a bright star) went into English via Med-Latin from Arabic *vega* which means “the falling vulture”. *Dura* entered English as a translation of Arabic *al-umm aljaḡfiyah* (coarse mother) through the Medieval Latin *dura* which literally means “hard mother”. *Usnic* went into English from Arabic *ushnah* (moss + ic) through Latin *usnea*.

3.3.1.1 Through Latin via Medieval French

Some Arabic words went first to Latin and from Latin to medieval French and then to English. Some of these words are as follows:

The word *admiral* went to ME from Arabic *amyer* (commander), from *amara* (to command) through Medieval Latin and Old French (OF) *amiral*, *admiral*.¹⁵⁸ *Alcohol* went into English from Arabic *al-khowl* (i.e. the kohl) through Medieval Latin and French *alcool*. The word *azure* went into ME from Arabic *al* ‘the’ plus *lazaward* (blue),¹⁵⁹ through Medieval Latin *azzurum*, *azolium* and OF *asur* or *azur*. *Borage* is perhaps from Arabic *abowras* (father of roughness) which is from Med-Latin *Borrage* and OF *bourranche*. *Carob* is from Arabic *khrowbbh* via Medieval Latin

¹⁵⁸ The *-al* was from Arabic *-al* of ‘the,’ as used in titles like *amir al-bahr* (commander of the sea). Later it was assimilated to the familiar Latinate suffix *-al*.

¹⁵⁹ According to some lexicographers, the Arabic word had its origin in the Persian *lazward*.

carrubia, and OF *carobe*. *Genie*¹⁶⁰ (a guardian or protective spirit) is from French *genie* which is from Latin *genius*, translation of Arabic *jinni*. *Quintal* is from Arabic *qintar*, which was *quitale* in Latin. It went from Latin to OF and then to ME. *Sultan* is from Arabic *sultan* (power, ruler) through Medieval Latin *sultanus*, via French. *Sumac* is from Arabic *summaq*, through Medieval Latin *sumac* (*h*), and through OF *sumac* to ME. *Syrup* is from Arabic *šruab* (beverage). It went into Medieval Latin as *siropus*, and into OF as *sirop*. The word *tare* went into English from Arabic *tarāḥa* (reject, deduct) via Med-Latin *tara* and French *tare*, literally deficiency. *Zenith* is based on Arabic *samt* (path) through Medieval Latin and OF *centi*.

3.3.1.2 Through Latin and Italian via French

These words are as follows: *Algebra* went into English from Arabic *al-jabr* (the reunion of broken parts). It is from the word *jabra* (reunite, restore) through Med-Latin and Spanish via Italian.¹⁶¹ The word *civet* went into English from Arabic *zabad* (perfume) through Medieval Latin *zibethum* via Italian *zibetto* and French *civette*. The word *mask* is derived from Arabic *mskharah* (buffoon) through Med-Latin *masca*, Italian *maschera*, *mascara*, and then French *masque*. *Sugar* went into ME from Arabic *sukkar* through Med-Latin via Italian *zuccher* and OF *sukere*.

3.3.1.3 Through Greek via Latin

These words are as follows:

Crocus went into ME from Arabic and Hebrew *kurkum* through Greek *krokos* via Latin. *Tahini* went into English from Medieval Greek *Takhini*, which itself is based on Arabic *taḥana* (to crush).

3.3.2 Through French

It is not surprising to find that ME borrowed most of its Arabic words through French since French was the language of the educated class in

¹⁶⁰ The word *Genie* was first adopted in the current sense by the 18th century French translators of the *Arabian Nights* because of its resemblance in form and sense to Arabic *jinni* or ‘jinnie’.

¹⁶¹ The original sense, the surgical treatment of fractures, probably comes via Spanish, in which it survives; the mathematical sense comes from the title of a book, *ilm al-jabr wal- mukabla* (the science of restoring what is missing and equating like with like), by the mathematician Al-kwarizmi.

England, and there was more contact between France and England than between England and the Arab World. Some such words are as follows: *amber* went into ME from OF *amber*, from Arabic *ānbr*. *Arsenal* went from French or obsolete Italian *arzanale*; derived from Arabic *dar al-ṣinaāh*, from *dar* (house) + *al* (the) + *ṣinaāh* (art, industry). *Azimuth*, went into ME from OF *azmit*, derived from Arabic *as-samt* (way or direction). *Almagest* went into Late ME from OF *almagest*; it is based on Arabic *al* ‘the’ and Greek *megist* (greatest composition). *Almucantar* went into ME from French *almucantara*, to which it went from Arabic *almqantarat* (lines of celestial latitude). *Bard* went into English from French *barade*, a transferred sense of *barde* (armour for the breast and flanks of a warhorse); it is based on Arabic *brdaāh* (saddlecloth, padded saddle). *Bedouin* went into English from OF *beduin* which is from Arabic *badawy*, (plural) *badw*, (dwellers of the desert). *Barbican* went into ME from OF *barbican* which was probably from Arabic. *Betelgeuse* went into English from French *betelgeus* which is from Arabic *yad al-jawza,a* (hand of the giant, the giant being the constellation Orion). *Benzolin* was borrowed from French *benjoin* which was from Arabic *lubanjawy* (incense of Java). *Caliph* went into ME from OF *Caliph* from Arabic *Khalif*¹⁶² (deputy of God). *Casbah* or *kasbah* is from French *casbah* from Arabic *Qṣabah* (citadel). *Cipher* went into ME from OF *cifre* which was from Arabic *ṣifr* (zero). *Cotton* went into ME from OF *cotton* which was from Arabic *Qutn*. The word *emir* went into English from French *emir* which was from Arabic *amir*. *Fakir* went into English via French, from Arabic *faqyir* (needy man). *Gauze* went into English from French *gaza*, which was from Arabic *Gaza* (the name of a city in Palestine). *Jar* went into English from French *jarre* which was from Arabic *jrrah*. *Kermes*, denoting the Kermes Oak, went into English from French *kermes* which was from Arabic *qirmiz*; related to crimson. The word *lemon* went into ME via OF *limon* which was from Arabic *lymwon* (a collective term for fruits of this kind). *Lute* went into ME from OF *lut* or *leut*, which was from Arabic *al-āwd* (the oud).¹⁶³ *Marabou* went into English from Arabic *murabit* (holy man) via French. The word *mattress* was borrowed into English from French *materas*, which was probably from Old Italian *materaso*, derived from Arabic *matraḥ* (carpet or cushion). The word *nadir* entered ME (in the astronomical sense) from Arabic *nažir* ‘as –samt’ via French, as the opposite of ‘zenith’. The word *naker* went into ME from OF *nacaire*

¹⁶² It is from the title *Khalifat Allah*, meaning successor of Mohammed, from the title *Khalifat rasual Allah*, of the messenger of God.

¹⁶³ The *oud* transformed into *a lute* due to unwitting adaptation of the Arabic article *al* in the word.

which was from Arabic *nakara* (drum). *Razzia* went into English from Algerian Arabic *gazwah* (raid), via French. *Rebec* was borrowed into ME from French and is presumed to be based on Arabic *raba*. The word *ream* went into ME from OF *raime*, based on Arabic *rizmah* (bundle). The word *saffron* was borrowed from OF *safrain* which was from Arabic *zāfaran*. The word *saker* is from OF *sacre* which is from Arabic *Ṣaqr* (falcon). The word *satin* entered ME via OF from Arabic *zytwny*, of Tasinkiang, (a town in China). *Sofa* entered ME via French and is derived from Arabic *Ṣuffah*. *Bichir* entered English from French, originally from Arabic *abushir*. *Bougie* was borrowed into English from Arabic *Bijayah*, the name of an Algerian town which traded in wax, through French. It literally means ‘wax or candle’. The word *erg* is borrowed from Arabic *ārq* through French. *Jumper* went to English from Arabic *jubbah* via OF *jupe* (a man’s, later woman’s, loose jacket or tunic). *Couscous* entered English from Arabic *kuskus* via French. *Carmine* went into English from Arabic *qirmiz* via French *carmine*.

3.3.3 Through Spanish

Some Arabic words entered the English language via Spanish. They are as follows:

The word *adobe* is from Arabic *al-twb*. It entered through Spanish *adobar* (to plaster). The word *alcazar* is from Arabic *al-qasr* (the palace) through Spanish *alcazar*. The word *alfalfa* entered English from Arabic *al-faṣfaṣah* (a green fodder) through Spanish. The word *alguacil* went into English from Arabic *al-wazyer* (the helper, aide, vizier) through Spanish. *Maravedi* went into English from Arabic *murabīṭīn*¹⁶⁴ (holy men) through Spanish. The word *mozarabic* went into English from Arabic *mustārib* (making oneself an Arab) through Spanish *mazarabe*. The word *norja* is from Arabic *naāwrah*. It entered English through Spanish. The word *javelina* went into English from Arabic *jabaliy* (mountaineer) through Spanish *jabolina*.¹⁶⁵

3.3.3.1 Through Spanish via French

Some such borrowings are as follows:

¹⁶⁴ A name applied to the North African Berber rulers of Muslim Spain from the late 11th c. to 1145.

¹⁶⁵ It is from the feminine form of *jabaliy* (wild boar).

The word *alcove* went into English from *al-qubbah* (the vault) via Spanish *alcoba* and French *alcover*. *Alidade* (a pointer for direction) went into ME via French from Spanish which borrowed it from Arabic *al-āidādah*. *Carrack* entered ME from Arabic perhaps from *qaraqir*, plural of *qurqurah* (a type of merchant ship) through Spanish *carraca*, and OF *caraque*. *Crimson* went into ME from Arabic *qirmiz* through Old Spanish *cremesin*, and French *cramoisin*. *Cubeb* went into ME from Arabic *qubabh* through Spanish-Arabic (Sp-Ar) *kubeba*, and OF *cubeba*. *Gazelle* is derived from Arabic *ġazal* entering French via Spanish. *Genet*¹⁶⁶ went into ME from Arabic *jarnayt*, through Portuguese or Spanish and OF. The word *jennet* is derived from Spanish-Arabic *zenata* (the name of a Berber people famous for horsemanship). It went from Arabic to Spanish *jinete* (light horseman) and then to French. The word *lime* is derived from Arabic *lymah*. It went into Spanish *lima* and then to French and English. *Popinjay* is from Arabic *babbāġa* via Spanish and OF *papingay*.

3.3.3.2 Through Spanish via Italian

Some Arabic words have been borrowed into English through Spanish via Italian. They are as follows:

The word *artichoke* went into English from Arabic *al-kharšwfa* through Spanish *alcarchofa* via Northern Italian *articiocco*. *Felucca* went into English from Arabic *falwkah* through Spanish *saluca* via Italian *feluc(c)a*. *Giraffe* went to English from Arabic *zarafah* through Portuguese and Spanish *girafa* through Italian *giraffa* and French *giraffe*. *Zero* went to English from Arabic *šifer* (cipher) through Old Spanish via Italian *zero*.

3.3.4 Through Italian

The word *dogana* (custom house) went into English from Arabic *dywan* through Italian. The word *mascara* went into English from Arabic *mskharah* (buffoon) through Italian. *Tazza* is from Arabic *tasah* (bowl) through Italian *tazza*.

3.3.4.1 Through Italian via French

Some Arabic words entered English via Italian, sometimes through French.

¹⁶⁶ Used in plural meaning ‘genet-skins’.

The word *average*¹⁶⁷ entered ME from OF *avarie* (damage to the ship or cargo: earlier, customs duty) through Italian *avarria*. It was originally from Arabic *āwor* (i.e. damage to goods shipped on the sea). The word *carafa* is from Arabic (draw water). It went into English through Latin *garaffa* and then to French. *Magazine* entered English from Arabic *makhzin*, *makhzan* (store room) through Italian *magazine* and French *magasin*.¹⁶⁸ The word *mosque* entered ME from Egyptian Arabic *masgid* through Italian and Spanish and French *mosque*. The word *rocket* (the herb) went into ME from Arabic *raḥa*, *raḥat* (palm of the hand) through Italian and then French. The word *safflower*¹⁶⁹ entered ME from Arabic *aşfar* (yellow) through Italian and OF, and maybe through Dutch or German *safflower*. The word *sequin* went into English from Arabic *sikah* (a die for coining), which went from Arabic to Italian *zecca* (a mint) through French. The word *tariff* is based on Arabic *ārafa* (notify). It went into English through Italian *tariffa* and French. The word *tartan* went into English perhaps from Arabic *tarydah*, through Italian *tartana*, through French *tartane*. *Xebec* went into English perhaps from Arabic *şabbk*, through Italian, and then through French *chebec*. The word *Arabesque* entered English from *arabo* (Arab) through Italian *arabesco* (in the Arab style) through French.

3.3.5 Through Portuguese

The Arabic borrowings through Portuguese are as follows:

The word *albacore* went into English from Arabic *al-bakwrah* through Portuguese *albacore*. *Assagai* went into English from Arabic *az-zaḡayah* through Portuguese. The word *monsoon* was borrowed by English from Arabic *mawsim* (season) through Portuguese *mancao*. The word *typhoon* went to English from Arabic *ṭwfan*¹⁷⁰ through Portuguese. The word *brinjal* entered English from Arabic *al-bathinjun* through Portuguese *berinjela*.

¹⁶⁷ The suffix *-age* is on the pattern of ‘damage’. Originally, denoting a duty payable by the owner of goods to be shipped, the term later refers to a financial liability from goods lost or damaged at sea, and specially the equitable apportionment of this between the owners of the vessel and of the cargo.

¹⁶⁸ Now it has three related English meanings: a storehouse for arms, part of a gun that stores cartridges, and a print periodical (storehouse for information)

¹⁶⁹ Its spelling has been influenced by *saffran* and *flower*.

¹⁷⁰ It is perhaps from Greek *tuphan* (whirlwind)

3.3.6 Through Turkish

Some Arabic words are borrowed into English via Turkish. They are the following:

The word *halva* went into English from Arabic *ḥalwa* (sweetmeat) through Turkish *helva*. *Kismet* entered English from Arabic *qismet* (division) through Turkish. *Vizier* went into English from Arabic *wazyer* (caliph's chief counsellor) through Turkish. *Irada* went into English from Arabic *iradah* (will, decree) via Turkish *aada*.

3.3.6.1 Through Turkish via Persian

The word *haji* has been borrowed from Arabic through Turkish via Persian.

3.3.6.2 Through Turkish via French

The following Arabic words have been borrowed from Arabic into English through Turkish via French:

Macrama went into English from Arabic *miqramah* (bedspread) through Turkish *makrama* (tablecloth or towel), and then through French. *Salep* is from Arabic (*kusa-t*) *ṭālab* the name of an orchid (literally fox's testicles) through Turkish *salep* via French.

3.3.7 Through Persian

Some Arabic words have entered the vocabulary of English via Persian. The geographical location of Persia (Iran) on the way of Arab trade to India and China enabled Persian to contribute some Arabic words to English. These words are as follows:

The word *attar* went into English from Arabic *ātr* (perfume, essence) through Persian. *Ayatollah* is from Arabic *ayatu-allah* (token of God) via Persian. *Babism*¹⁷¹ entered English via Persian from Arabic *bab* (intermediary, literally gate). *Burka*, also *burkha*, went into English from Arabic *burqā* through Persian and Urdu. *Ghazal* was borrowed from Arabic *ḡazl* through Persian. *Hafiz* went into English from Arabic *ḥafīz* (guardian) through Persian. *Izzat* is from Arabic *āzzah* (glory) via Persian

¹⁷¹ We may note that *Bab* is the founder of a religion called *Bahai* and –ism is the regular English suffix.

and Urdu. The word *jamadar*, which originated from Arabic *jama-* (master) + *dar-* (holder), went into Persian and Urdu and then into English. *Mujtahid* went into English through Persian from Arabic; it is the active participle of *ijtihad* (strive). The word *qanat* went into English from Arabic *qanat* (reed, pipe, channel) through Persian. *Tandoor* is based on Arabic *tanwor* (oven). It went into English through Persian and Urdu *tandur*. The word *tehsil* went into English from Arabic *taḥṣīl* (collection, levying of taxes) through Persian and Urdu *tahsil*. The word *Baza* went into English through Hindi *baz*, denoting a goshawk. *Gingili* (season) went into English from Arabic *jujul* through Hindi and Marathi *jinjali*. *Haveli* (a mansion) entered English through Hindi from Arabic *haveli*. The word *Tabla* went into English from Arabic *ṭabl* (drum) through Hindi *tabla*. *Yaar* is from Arabic *yar* through Hindi.

In addition to the words discussed above, some other Arabic loanwords have gone to English through various other routes. For example, the word *dragoman* went into ME from Arabic *tarjuman* (interpreter) through Medieval Greek *dragomanno* and French. Similarly, the word *hour* went into English from Arabic *ḥwur* (plural of *aḥwar*, having eyes with a marked contrast of black and white) through Persian *huri* via French.

3.3.7.1 Through Persian via Turkish

These words are as follows:

Giaour went into English from Arabic *kafir* through Persian *gaur* and Turkish *gavour*. *Kebab* entered English from Arabic *kabab* via Urdu, Persian and Turkish. *Sherbet* went into English from Arabic *ṣruab* (drink), which is derived from *sariba* (to drink), through Persian *serbet* via Turkish.

3.3.8 Through Hindi–Urdu

In 2.3.8 we have already discussed some Arabic words which have been borrowed by English via Persian through Hindi–Urdu. Some other words borrowed via Hindi–Urdu are as follows:

The word *hookah* has been borrowed from Arabic *ḥuqah* (casket, jar) through Urdu. *Hodah* went into English from Arabic *hawdaj* (litter) through Urdu *haudh*. *Karif* entered English from Arabic *kharyf* (autumn, autumnal rain) through Urdu and Persian *kharif*. *Maidan* entered English from Arabic *maydan* through Urdu and Persian. The word *nawab* is a variant of Arabic *nuwwab*, plural of *naiib* but used as a singular, through

Urdu *nawwab*. *Surahi* entered English from Arabic *ṣurāḥyah* (pure wine) through Urdu. *Masala* went into English based on Arabic *masalih* (ingredients, materials) through Urdu *masalah*. *Ryot* entered into English from Arabic *rāiyya* (flocks, subjects), which is from *rāa* (to posture), through Urdu *raiyyat*.

3.3.9 Via Various Other Languages

The following Arabic words have gone from Urdu to Turkish or Persian and then reached English. The word *Mullah* is originally Arabic *mawla* and went to Urdu *mulla*, on into Turkish, then into English. *Munsif* entered English from Arabic *munṣif* (just or honest) through Urdu and Persian. The word *sahib* went into English from Arabic *ṣaḥīb* (friend, lord) via Urdu and Persian. *Syce* was borrowed by English from Arabic through Urdu *sais* and Persian. *Tamasha* went into English from Arabic *tamaṣa* (walk about together) through Urdu and Persian. *Zakat* is from Arabic *zakaṭ* (almsgiving); it went into English through Urdu and Persian.

The word *kibitka* has been borrowed from Arabic *qubbat* (dome) via Tartar and Kyrgyz *kibitz*, to which the Russian suffix *ka* has been added. The word *minaret* has been borrowed from Arabic *manar(a)* (lighthouse). It became *minaretto* in Latin and *minarete* in Spanish.

3.3.10 Through Swahili

A few words have been borrowed from Arabic into English through Swahili. They are as follows:

Safari went into English from Arabic *safara* (to travel) through Swahili. *Ujamaa* entered English from Arabic *jamā'a* (community) through Swahili in which it means 'brotherhood'.

3.4 Words of Other Languages Which Entered English via Arabic

So far we have discussed some Arabic words which have been borrowed by English either directly or through other languages. In this section, we propose to discuss some loanwords in English which do not belong basically to Arabic but have gone into the lexicon of English via Arabic. According to *NODE*, 23 such words are currently in use.

3.4.1 Greek Loanwords through Arabic

The word *alchemy* went into ME from Arabic *alkymiya* via Medieval Latin and OF. However, *Kimiya* is derived from Greek *Khemia*. The word *alembic* went into English from Arabic *al-anbiyq* via Med-Latin *alembicus*, but it is originally from Greek *ambik* or *ambix* ‘cup, cap of a still’. The word *burnous* is derived from Arabic *burnws* (a long, loose hooded cloak worn by Arabs) which is derived from Greek *birros* (cloak).

The word *carat* went into ME from Arabic *qyrat* (a unit of weight) through Italian *carato* and French *carat*. In Arabic, it owes its origin to the Greek word *keration* (fruit of the carob, especially its elongated part). In Greek also, it was used as a unit of weight. The word *caraway* (a white-flowered Mediterranean plant) is derived from Arabic *qarwiyah*, which is probably derived from Greek *keron*. The word *cumin* is derived from Latin *cuminum* which, in turn, is derived from Greek *kaminon*. Arabic has the word *kamwon* and Hebrew has its cognate *kammon*. Some lexicographers claim that Latin borrowed it from Arabic which had it from Greek. But if we remember how Indian spices reached Europe, it is possible that both Greek and Latin had it from Arabic. The Greek word *aiguptios* became *al qipt* in Arabic, *copt* in French and in English. The Greek word *kalapous* became *qalip* in Arabic, *calibro* in Italian and *calibre* in English.

The word *elixir* entered ME from Arabic *al-ikseyir* via Med-Latin. However, *iksir* is supposed to be derived from Greek *xerion* (powder for drying wounds), which is derived from *xeros* (dry). The word *fustic* went into ME from Arabic *fustuq* through Spanish *fustoc* via French, but Arabic had it from the Greek word *pistake* (pistachio tree).

3.4.2 Sanskrit Loanwords through Arabic

The word *aniline* went into English from Arabic *alnyil* which went into Arabic from Sanskrit *nila* (dark blue). The word *aubergine* went into English from Arabic *al-bathinjun* which came to it from Persian *badingan* which was derived from *vatimgana* in Sanskrit. The word *camphor* went into Middle English from Arabic *kafwor* which is derived from the Sanskrit word *karpur*. The word *candy* is from the Arabic *qandi*, which is based on the Sanskrit word *khanda* (fragment). The word *curcuma* went into English from Arabic *kurkum* (saffron) which is derived from Sanskrit *kunkuma*.

3.4.3 Some other Loanwords through Arabic

The word *garble* entered ME through Arabic *ġarbala* (sift through) which is from Latin *cribrum* (to sieve).¹⁷² The word *dinar* went into English from Arabic, but it went into Arabic from Turkish (*NODE*: 518). The word *rial* or '*riyal*' went into English from Arabic, but it owes its origin to the Spanish word *real* 'royal'.

To sum up, it is not the case that all Arabic loanwords have gone directly into English; many of them have gone into the lexicon of English via other European (mainly Latin-French, Spanish or Portuguese) or South Asian (mainly Hindi-Urdu) languages. As we will examine in the next chapter, the meanings of these words are closer to their meanings in the languages from which they have been directly borrowed rather than to their meanings in the Arabic to which they originally belonged. It shows the relevance of the exercise undertaken in this chapter.

¹⁷² Old records mention Englishmen buying spices from Arab merchants and garbling them up, i.e. cleaning them up by sieving.

CHAPTER IV

THE SEMANTICS OF ARABIC LOANWORDS IN ENGLISH

One of the most important points that should be looked at carefully when a word is borrowed from one language to another is its meaning. It is interesting to note whether the meaning of the borrowed word has been retained, becomes narrower or is broadened, or is completely changed from its original meaning. This chapter will discuss the semantics of Arabic loanwords in English. The variations in meaning may be there because some Arabic words have entered into English through another language, as has been shown in Chapter III.

The semantics of Arabic loanwords in English will be discussed in detail under the following four heads:

- i. Words which have retained their meaning as in Arabic.
- ii. Words which have a narrower range of meaning than in Arabic.
- iii. Words which have a wider range of meaning than in Arabic.
- iv. Words which have a different meaning in English from their meaning in Arabic.

4.1 Arabic Loanwords in English Whose Meaning is Similar to Their Meaning in Arabic

The English word *abaiya* means ‘a full-length sleeveless outer garment worn by Arabs’ (*NODE*: 2);¹⁷³ it has the same meaning in Arabic.

The English word *abutilon* means ‘a herbaceous plant or shrub of warm climate, typically bearing showy yellow, red, or mauve flowers and sometimes used for fibre’ (*NODE*: 8). In Arabic it has the same meaning.

¹⁷³ The meanings of English loanwords are cited as in the *New Oxford Dictionary of English* (2000).

The English word *Achernar* means ‘the brightest star in the sky and the brightest in the constellation Eridanus, visible only in the southern hemisphere’ (NODE: 14). In Arabic, it has the same meaning.

The English word *adobe* means ‘a kind of clay used as building materials, typically in the form of sun-dried bricks’ (NODE: 23). In Arabic it has the same meaning.

The English word *afreet*, which is from Arabic *ǧfriyāt* means, in Arabian Muslim mythology, ‘a powerful djinn or demon’ (NODE: 30). In Arabic it has the same meaning.

The English word *alchemy* means ‘the medical forerunner of chemistry, based on the supposed transformation of matter. It was concerned particularly with attempts to convert base metals into gold or find a universal elixir’ (NODE: 40). The meaning in Arabic is the same.

The English word *alcohol* means ‘a colorless volatile flammable liquid which is the intoxicating constituent of wine, beer, spirits, and other drinks, and as fuel’ (NODE: 40). In Arabic it has the same meaning.

The English word *alembic* means ‘a distilling apparatus, now obsolete, consisting of a gourd-shaped container and a cap with a long beak for conveying the products to a receiver’ (NODE: 41). In Arabic *alanbiyq* has the same meaning.

The English word *Aldebaran* means ‘the brightest star in the constellation Taurus. It is a binary star of which the main component is a red giant’ (NODE: 40). In Arabic it has the same meaning.

The English word *alfalfa* means ‘a leguminous plant with clover-like leaves and bluish flowers, native to South West Asia and widely grown for fodder’ (NODE: 41). In Arabic the meaning of *alfaṣṣaṣ* is the same.

The English word *algorithm* refers to ‘a process or set of rules to be followed in calculations, especially by a computer: a basic algorithm for division’ (NODE: 42). In Arabic it denotes the Arabic or decimal notion of numbers and has the same meaning.

The English word *alidade* means ‘a sighting device or pointer for determining directions or measuring angles, used in surveying and (formerly) astronomy’ (NODE: 42). In Arabic *al ʿūdādah* has the same meaning.

The English word *alkali* means ‘a compound with chemical properties including turning litmus blue and neutralization or effervescing with acids; typically, a caustic or corrosive substance of this kind, such as lime or soda. It is often contrasted with acid’ (NODE: 43). The Arabic word *alqaliy* has the same meaning.

The English word *amir* or *ameer* means ‘a commander’ (NODE: 54). In Arabic it has a very close meaning; it refers to a person who becomes a commander even if he is not of noble ancestry. It also refers to a person who descends from a noble ancestor but is not a commander (e.g. *amir al-Momeneen* (leader of Muslims)). The person who is a commander of a fleet or army ship is called *amir albahr* (i.e. commander of the sea).

The English word *ariel* means ‘a gazelle found in the Middle East and North Africa’ (NODE: 89). In Arabic *ayal* has the same meaning.

The English word *artichoke* refers to ‘a European plant cultivated for its large thistle-like flower head’ (NODE: 94). In Arabic *alkharšwfah* has the same meaning.

The English word *apricot* means ‘a juicy, soft fruit, resembling a small peach, of an orange-yellow color’ (NODE: 82). In Arabic *albarqwaq* has the same meaning.

The English word *aubergine* refers to ‘a purple egg-shaped fruit of a tropical Old World plant, which is eaten as a vegetable’ (NODE: 109). In Arabic *al-bathinjun* has the same meaning.

The English word *Almagest* refers to ‘an Arabic version of Ptolemy’s astronomical treatise’. In Arabic it has the same meaning.

In English as well as in Arabic the word *ayatollah* means ‘a high-ranking religious leader among Shiite Muslims, chiefly in Iran’ (NODE: 119).

The English phrase *baba ganoush* means ‘a thick sauce or spread made from puréed aubergines and sesame seeds, olive oil, lemon, and garlic, typical of eastern Mediterranean cuisine’ (NODE: 121). In Arabic, *baba ganoush*, literally meaning ‘father + ghannsh, a personal name’, has the same meaning.

The English word *babouche* means a heelless slipper, typically in oriental style (NODE: 122). In Arabic, it has the same meaning.

The English word *baza* refers to ‘an Asian and Australian hawk related to and resembling the cuckoo hawks of Africa’ (NODE: 148). In Arabic it has the same meaning.

The English word *Betelgeuse* is an alteration of the Arabic *yad al-jawza, a*. In English it refers to ‘the tenth brightest star in the sky, in the constellation Orion’. It is a ‘red super-giant and variations in its brightness are associated with pulsations in its envelope’. In Arabic *yad al-jawza, a* conveys the same meaning.

The English word *bichir* means ‘an elongated African freshwater fish with an armour of hard shiny scales and a series of separate fins along its back’ (NODE: 170). In Arabic, *abwšr* has the same meaning.

The English word *bint* means ‘a girl or woman’ (NODE: 175). In Arabic, it has the same meaning. It refers to a female child, but it does not refer to a woman.

The English word *bismillah* means ‘in the name of God (an invocation used by Muslims at the beginning of an undertaking)’ (NODE: 178). In Arabic it has the same meaning.

The English word *borage* refers to ‘a European herbaceous plant with bright blue flowers and hairy leaves’ (NODE: 207). In Arabic it has the same meaning.

The English word *brinjal* means ‘an aubergine’ (NODE: 227), which is from Arabic *al-bathinjun*.

The English word *burka* means ‘a long loose garment covering the whole body, worn in public by women in many Muslim countries’ (NODE: 244). In Arabic it has the same meaning.

The English word *burnous* means ‘a long loose hooded cloak worn by Arabs’ (NODE: 245). In Arabic it has the same meaning.

The English word *cadi* means ‘a judge’. In Arabic *qađiy* has the same meaning.

The English word *candy* means ‘sweet confectionery or sugar crystallized by repeated boiling and slow evaporation’ (NODE: 266). The Arabic word *kand* has the same meaning.

The English word *caraway* means the seeds of a plant of the parsley family, used for flavouring and as a source of oil. It also refers to the white-flowered Mediterranean plant which bears these seeds (*NODE: 273*). In Arabic, *alqarwiyah* has the same meaning.

The English word *carmine* means ‘a vivid crimson colour’ (*NODE: 434*). In Arabic the meaning of *qirmiz* is very close; it refers to ‘a red dye of Armenian origin’.

The English word *carrack* refers to ‘a large merchant ship of a kind operating in European waters from the 14th to 17th C.’ (*NODE: 279*). In Arabic it means ‘a large ship’.

The English word *checkmate* is from Arabic *sah mata* which is originally from Persian *shah mat* (the king is dead). It carries the same meaning in the game of chess. ‘In chess, it refers to a position in which a player’s king is directly attacked by an opponent’s piece or pawn and has no possibility of moving to escape the check. The attacking player thus wins the game’ (*NODE: 311*).

The English word *civet* means ‘a slender nocturnal carnivorous mammal with a barred and spotted coat and well-developed anal scent glands, native to Africa and Asia. It is also a strong perfume obtained from the secretions of these scent glands’ (*NODE: 335*). In Arabic the word *zabad* has the same meaning.

The English word *Copt*¹⁷⁴ means ‘a native Egyptian in the Hellenistic and Roman periods’. It also means ‘a member of the *Coptic* church’. In Arabic it has the same meaning. The Christian people in Egypt are called Copts.

The English word *couscous* refers to ‘a North African dish of steamed or soaked semolina, served with spicy meat or vegetables’ (*NODE: 422*). In Arabic *kuskus* has the same meaning.

The English word *cotton* means (i) a soft white fibrous substance which surrounds the seeds of a tropical and subtropical plant and is used as textile fibre and thread for sewing, and (ii) (also cotton plant) ‘the plant which is commercially grown for this product. Oil and a protein-rich flour are also obtained from the seeds’ (*NODE: 416*). In Arabic the word *kuton* has the same meaning.

¹⁷⁴ *Copt* is of Greek origin.

The English word *crimson* means ‘a rich deep red inclining to purple’ (NODE: 434). In Arabic the word *kirmizi* has the same meaning.

The English word *cubeb* refers to ‘a tropical shrub of the pepper family, which bears pungent berries’. It also refers to ‘the dried unripe berries of this shrub, used medically and to flavour cigarettes’ (NODE: 445). The Arabic word *qubaba* has the same meaning.

The English word *cumin* refers to ‘the aromatic seeds of a plant of the parsley family, used as a spice, especially ground and used in curry powder’ (NODE: 448). The Arabic word *kamwon* has the same referent.

The English word *Denebola* refers to the second brightest star in the constellation Leo (NODE: 492). In Arabic, *dhanab al (-sad)* (lion’s tail) has the same meaning.

The English word *dhow* refers to a lateen-rigged ship with one or two masts, used chiefly in the Arabian region (NODE: 508). In Arabic, *dawa* has the same meaning.

In English the word *dinar* refers to the following:

- i. The basic monetary unit of the states of Yugoslavia, equal to 100 paras.
- ii. The basic monetary unit of certain countries of the Middle East and North Africa. It is equal to 1000 fils in Jordan, Bahrain and Iraq, 1000 dirhams in Libya, 100 centimes in Algeria, and 10 pounds in the Sudan. In Arabic it refers to the same monetary unit.

The English word *dahabeeyah* means ‘a large passenger boat used on the Nile, typically with lateen sails’ (NODE: 461). In Arabic it has the same referent: it refers to a gilded state barge formerly used by Muslim rulers in Egypt.

In English *djellaba* means ‘a loose hooded woollen cloak of a kind traditionally worn by Arabs’ (NODE: 540). In Arabic it has the same meaning.

The English word *dishdash* means ‘a long robe with long sleeves, worn by men from the Arabian Peninsula’ (NODE: 529). In Arabic it has the same meaning.

The English word *djinn* or *jinn* means ‘(in Arabian and Muslim mythology) an intelligent spirit of lower rank than the angels, able to appear in human and animal forms and to possess human character’ (NODE: 983). In Arabic *jin* is supposed to be between human beings and spirits; it is called *jin* because of its invisibility.

The English word *doum palm* refers to ‘a palm tree with a forked trunk, producing edible fruit and a vegetable ivory substitute’. It is native to the Nile region of Upper Egypt (NODE: 554). In Arabic *dawm* or *dum* has the same meaning.

In English *durra* means ‘grain sorghum of the principal variety grown from North East Africa to India’ (NODE: 575). In Arabic *dura* has the same meaning.

The English word *elemi* means ‘an oleoresin obtained from a tropical tree and used in varnish, ointment, and aromatherapy’ (NODE: 598). In Arabic it has the same meaning.

The English word *Eid* refers to (i) ‘the Muslim festival marking the end of the fast of Ramadan’ and (ii) ‘(in full, *ġyd al adĥa*) the festival marking the culmination of the annual pilgrimage to Mecca’ (NODE: 592). In Arabic it has the same meaning. The Arabic word *Eid* literally means ‘return’. It is called so because it comes annually, bringing happiness.

In English, the word *falafel* refers to a Middle Eastern dish of spiced mashed chickpeas or other pulses formed into balls or fritters and deep-fried, usually eaten with or in pitta bread (NODE: 660). In Arabic it has the same meaning.

The English word *fatwa* means ‘a ruling on a point of Islamic law given by a recognized authority’ (NODE: 668). In Arabic it has the same meaning.

The English word *felucca* refers to ‘a small boat propelled by oars or lateen sails or both, used on the Nile and formerly more widely in the Mediterranean region’ (NODE: 673). In Arabic *felqah* has the same meaning.

The English word *Fomalhout* means the brightest star in the constellation Piscis Austrinus (NODE: 713). In Arabic, *famal-hot* (literally, it means the mouth of the fish) has the same meaning.

The English word *gazelle* refers to ‘a small slender antelope that typically has curved horns and a fawn-coloured coat with white under-parts, it is found in open country in Africa and Asia’ (*NODE*: 761). In Arabic *ġazal* refers to the same animal.

The English word *genet* means ‘a nocturnal cat-like mammal of the civet family, with short legs, spotted fur, and a long bushy ringed tail, found in Africa, South West Europe, and America’ (*NODE*: 765). In Arabic *jarnait* has the same meaning.

The English word *ghazal* means (in Middle Eastern and Indian literature and music) ‘a lyric poem with a fixed number of verses and a repeated rhyme, typically on the theme of love, and normally set to music’. The Arabic word *ġazl* refers to the same type of literature.

The English word *gingili* means ‘sesame especially in Indian cookery’ (*NODE*: 774). The Arabic *juljul* has the same meaning.

The English word *hashish* means ‘cannabis; an intoxicant plant or its dry leaves, hemp’ (*NODE*: 840). The Arabic word *hasis* refers to the same object.

The English word *ghibli* means ‘a hot dry southerly wind of North Africa’ (*NODE*: 771). In Arabic *qibly* has the same meaning.

The English word *gundi* means ‘a small gregarious rodent living on rocky outcrops in the deserts of North and East Africa’ (*NODE*: 819). The Arabic word *gandb* refers to the same meaning.

The English word *haboob* means a violent and oppressive wind blowing in summer in Sudan and elsewhere, bringing sand from the desert (*NODE*: 824). In Arabic, *habwob* means a dusty wind.

The English word *halala* refers to ‘a monetary unit of Saudi Arabia equal to one hundredth of a rial’ (*NODE*: 872).

The English word *halva* means a Middle Eastern sweet made of sesame flour and honey (*NODE*: 830). In Arabic, *halwa*, from which the English word is borrowed, has the same meaning.

The English word *harissa* means ‘a hot sauce paste used in North African cuisine, made from chili, peppers, paprika, and olive oil’ (*NODE*: 838). In Arabic the meaning is identical; it means (i) a hot paste and (ii) a kind of *halwa* which is made from flour, cooking butter, and sugar.

The English *giraffe* refers to ‘a large African mammal with a very long neck and forelegs, having a coat patterned with brown patches separated by lighter lines. It is the tallest living animal’. In Arabic *zarafa* has the same reference.

The English word *haji* means ‘a Muslim who has been to Mecca as a pilgrim; it is also used as a title’ (NODE: 826). It is often adopted as an honorific title preceding the name of Muslims who have made the pilgrimage to Mecca. In Arabic *hajj* or *hajji* (*hajjah* for women) has the same meaning. In some Muslim communities this title confers honour, respect and special status.

The English word *haram* means ‘forbidden or proscribed by Islamic law’ (NODE: 835). In Arabic *ḥaram* has the same meaning. It is the opposite of *ḥalal* ‘according to the religious law’.

The English word *henna* refers to ‘the powdered leaves of a tropical shrub used as a dye to colour the hair and decorate the body. It also refers to the shrub which produces these leaves, with small pink, red, or white flowers’ (NODE: 855). In Arabic *henna* has the same meaning.

The English word *hadith* means ‘the collection of traditions, containing sayings of the prophet Mohammed with accounts of his daily practice (the *sunna*). It constitutes the major source of guidance for Muslims, apart from the Quran’ (NODE: 888). In Arabic *ḥadiyḥ* has the same connotation; literally, it means ‘speech’.

The English word *houbara* means ‘a bustard of arid open country and semi-desert found from the Canary Islands to Central Asia and threatened by hunting’ (NODE: 888). In Arabic it has the same meaning.

The English word *hummus* means ‘a thick paste or spread made from ground chickpeas and sesame seeds, olive oil, lemon and garlic, made originally in the Middle East’ (NODE: 894). In Arabic *hummus* refers to the same object.

In English, the word *intifada* refers to the Palestinian uprising against Israeli occupation of the West Bank and Gaza Strip, beginning in 1987 (NODE: 957). In Arabic, *intifadh* literally means ‘an uprising’ (a jumping up as a reaction to something) from *intifada* (be shaken, shake oneself). It also has the same meaning as it has in English.

The English word *inshallah* means ‘if Allah wills it’ (NODE: 944). In Arabic *insha Allah* has the same meaning.

The English word *irade* means a written decree of the Sultan of Turkey (NODE: 963). In Arabic, *irada* means will or decree. It is from *arada* (i.e. intend).

The English word *jebel* refers to ‘a mountain or hill, or a range of hills’ (NODE: 979). In Arabic *jabal* has the same meaning.

The English word *jerboa* refers to ‘a desert-dwelling rodent with very long hind legs that enable it to walk upright and perform long jumps. It is found from North Africa to Central Asia’ (NODE: 980). In Arabic *yarbu* has the same meaning.

The English word *kafir* or *kaffir* means ‘a person who is not a Muslim (used chiefly by Muslims)’ (NODE: 994). In Arabic *kafir* has the same meaning: infidel.

The English word *kebab* (also spelt as *kabob*) refers to ‘a dish of pieces of meat roasted or grilled on a skewer or spit’ (NODE: 999). In Arabic *kebab* has the same meaning.

The English word *keffiyeh* means ‘a Bedouin Arab’s kerchief worn as a headdress’ (NODE: 1000). In Arabic, *kwofiyah* or *kufiyya* has the same meaning.

The English word *khamsin* means ‘an oppressive, hot southerly or south-easterly wind blowing in Egypt in spring’ (NODE: 1005). In Arabic *khamsyn* has the same meaning.

The English word *lablab* refers to ‘an Asian plant of the pea family which is widely grown in the tropics for its edible seeds and pods and as a fodder crop’ (NODE: 1025). In Arabic *lablab* has the same meaning.

The English word *maidan* means (in the Indian subcontinent) ‘an open space in or near a town, used as a parade ground or for events such as public meetings and polo matches’ (NODE: 1114). In Arabic *maydan* has the same meaning.

The English word *maulana* refers to a man revered for his religious learning or piety (NODE: 1143). In Arabic, *mawlana* means our master. It is an honorific term originally reserved for addressing rulers (ODI: 192).

The English word *malik* means (in parts of the Indian subcontinent and the Middle East) ‘the chief of a village or community’ (NODE: 1119). In Arabic it has a very similar meaning, ‘the king’.

The English word *mascara* means a cosmetic for darkening and thickening the eyelashes (NODE: 1137). In Arabic, *mskharah* has the same meaning.

The English word *masala* means any of a number of spice mixtures ground into a paste or powder for use in Indian cooking (NODE: 1137). In Arabic, *maṣaliḥ* means ingredients or materials.

The English word *minbar* means ‘a short flight of steps used as platform by a preacher in a mosque’ (NODE: 1176). In Arabic *minbar* has the same meaning.

The English word *mosque* means ‘a Muslim place of worship’ (NODE: 1205). In Arabic, *masgid* has the same meaning.

The English word *medina* refers to ‘the old Arab quarter of a North African town’. However, in Arabic, the word *medina* means ‘town’. In Arabic it also refers to the second holiest city of Islam, to which Mohammed and the early followers of Islam emigrated (*hijrah*) in 622 when they were persecuted by the people of Mecca. In short, *medina* has a narrow denotation in English but in Arabic it has a generic meaning; it also has the same meaning as in English.

The English word *mufti* means ‘a Muslim legal expert that is empowered to give rulings on religious matters’ (NODE: 1213). In Arabic *mofti* has the same meaning.

The English word *mohair* means the hair of the Angora goat. It also refers to a yarn or fabric made from this, historically mixed with wool (NODE: 1190). In Arabic, *mukhayar* has the same meaning.

The English word *mezeron* refers to ‘a European shrub with fragrant purplish-red flowers and poisonous red berries, found chiefly in calcareous woodland’ (NODE: 1166). In Arabic *myzarwon* has the same meaning.

The English word *muezzin* means ‘a man who, from the minaret of a mosque, calls Muslims to pray’ (NODE: 1213). In Arabic *muezzin* has the same meaning.

The English word *murid* refers a follower of a Muslim holy man, especially a Sufi disciple. It also refers to a member of any of the several

Muslim movements, especially one which advocated rebellion against the Russians in the Caucasus in the late 19th century (*NODE*: 1218). In Arabic, it means one who desires. It also means disciple or aspirant in a Sufi order who submits to the direction, authority, and guidance of the *murshid* (Sufi master) (*ODI*: 215).

The English word *Muslim* refers to ‘a follower of the religion of Islam, or relating to the Muslims or their religion’ (*NODE*: 1221). In Arabic it has the same meaning.

The English word *nikah* means ‘a Muslim marriage’ (*NODE*: 1253). In Arabic it has the same meaning.

In English *noria* means ‘a device for raising water from a stream or river, consisting of a chain of pots or buckets revolving round a wheel driven by the water current’ (*NODE*: 1263). In Arabic *naāwrah* has the same meaning.

In English *nuchal* means ‘of or relating to the nape of the neck’ (*NODE*: 1270). In Arabic *nukhā* means ‘a white vein in the neck’.

The English word *pia* (in full *pia mater*) is a translation of Arabic *al-ummar-rakika*. In English, it means ‘the delicate innermost membrane enveloping the brain and spinal cord’ (*NODE*: 1401). The Arabic word *al-ummar-rakika* has the same referent; it literally means ‘tender mother’.

The English word *qawwali* refers to a style of Muslim devotional music now associated particularly with the Sufis in Pakistan (*NODE*: 1513). In Arabic, *qawwali* has the same meaning.

The English word *Ramadan* refers to ‘the ninth month of the Muslim year during which strict fasting is observed from sunrise to sunset’ (*NODE*: 1533). The Arabic word *Ramādan* has the same meaning.

The English word *realgar* means the soft reddish mineral constituent of a firework (*NODE*: 1544). In Arabic, *rahj al-gar* ‘arsenic’ has the same meaning.

The English word *sabkha* means ‘an area of coastal flat land subjected to periodical flooding and evaporation which result in the accumulation of aeolian clays, and salts, typically found in North Africa and Arabia’ (*NODE*: 1633). In Arabic, the word *sabka* has the same meaning.

The English word *salat* means the ritual prayer of Muslims, performed five times daily in a set form. In Arabic *salah* ‘prayer, worship’ has the same meaning.

The English word *saluki* refers to ‘a tall, swift, slender dog of a silky, coated breed with large drooping ears and fringed feet’ (*NODE*: 1642). In Arabic *saluki* means a kind of dog which is used for hunting.

The English word *santoor*¹⁷⁵ refers to ‘an Indian musical instrument like a dulcimer played by striking with a pair of small spoon-shaped wooden hammers’ (*NODE*: 1648). In Arabic *santir*¹⁷⁵ refers to the same instrument.

The English word *senna* refers to ‘the cassia tree, or a laxative prepared from the dried pods of this tree’ (*NODE*: 1692). In Arabic *sana* has the same meaning.

The English word *shedoof* means ‘a pole with a bucket and counterpoise used especially in Egypt for raising water’ (*NODE*: 1706). In Arabic it has the same meaning.

The English word *shahid* means a Muslim martyr. In Arabic *shahid* means the person who is killed in battle for the sake of Allah.

The English word *Shia* refers to ‘one of the two main branches of Islam, followed especially in Iran; they reject the first three Sunni Caliphs and regard Ali, the Fourth Caliph, as Mohammed’s first true successor’ (*NODE*: 1714). In Arabic, the word *shī‘ah* is applicable to those who regard Ali, the Fourth Caliph, as Mohammed’s first true successor.

The English word *Sharif* means (i) ‘a descendant of Mohammed through his daughter Fatima, entitled to wear a green turban or veil’ and (ii) ‘a Muslim ruler, magistrate, or religious leader’ (*NODE*: 1710). The *ODI* (289) explains it as *sharifa* pl. *ashraf* (honourable, noble highborn, or high-bred, associated with honour, high position, nobility, and distinction). It refers to ‘a man claiming descent from prominent ancestors, usually Mohammed through his grandson Hasan’. The Arabic meaning is completely identical to the meaning given in the *ODI*.

The English word *shufti* means ‘a look or reconnoitre, especially a quick one’ (*NODE*: 1726). In Arabic *shafa* means ‘to have a look’.

¹⁷⁵ In an Arabic - Arabic dictionary, it is said to be of Greek origin

The English word *shura* is borrowed from Arabic *šwra*. In English it means consultation. It is based on the Quranic injunction to Mohammed to consult with his followers, and to Muslims to consult with each other in conducting their affairs; it is the basis for the implementation of democracy (*ODI*: 29).

The English word *simoom* means ‘a hot, dry, dust-laden wind blowing in the desert, especially in Arabia’ (*NODE*: 1736). In Arabic *samwom* has the same meaning.

The English word *Sufi* refers to ‘a Muslim ascetic and mystic’ (*NODE*: 1856). In Arabic *šuwfy* has the same meaning.

The English word *sugar*¹⁷⁶ refers to (i) ‘a sweet crystalline substance obtained from various plants, especially sugar cane and sugar beet, consisting essentially of sucrose; and (ii) ‘the class of soluble, crystalline, typically sweet-tasting carbohydrates found in living tissues and exemplified by glucose and sucrose’ (*NODE*: 1856). In Arabic it has the same meanings.

The English word *sumac* refers to ‘a shrub or small tree with compound leaves, reddish hairy fruits in persistent conical clusters, and bright autumn colour’ (*NODE*: 1858). In Arabic, *summak* has the same meaning.

The English word *Sunni* refers to ‘the largest branch of the Muslim community, at least 85 percent of the world’s 102 million Muslims. The name is derived from *sunnah*, the exemplary behaviour of the prophet...’ (*NODE*: 1861). In Arabic *sunni* has the same meaning.

The English word *syce* means ‘a groom taking care of horses’ (*NODE*: 1878). In Arabic *sa’is* has the same meaning.

The English word *soda* means ‘carbonated water (originally made with sodium bicarbonate) drunk alone or with spirits or wine, as in whisky and soda’. It also refers to ‘sodium carbonate, especially as a natural mineral or as an industrial chemical’ (*NODE*: 1769). In Arabic *šuwwad* has the same meaning.

The English word *souk* refers to ‘market or market-place; a bazaar’ (*NODE*: 1778). In Arabic *šuyq* has the same meaning.

¹⁷⁶ In an Arabic dictionary the word is considered to be of either Persian or Indian origin.

The English word *tabbouleh* means an Arab salad of cracked wheat mixed with finely chopped ingredients such as tomatoes, onions, and parsley (*NODE*: 1884). In Arabic, *tabbulah* has the same meaning.

The English word *talaq* means ‘(in Islamic law) divorce effected by the husband’s three-fold repetition of the word ‘talaq’, this constituting a formal repudiation of his wife’ (*NODE*: 1890). In Arabic *talaq* has the same meaning.

The English word *tamarind* refers to ‘sticky brown acidic pulp from the pod of a tree of the pea family, widely used as a flavouring in Asian cookery’. It also refers to ‘the tropical African tree which yields these pods; cultivated throughout the tropics and also grown as an ornamental and shade tree’ (*NODE*: 1892). The Arabic word *tamrhindy* refers to the same object.

The English word *tamasha* means a grand show, performance or celebration, especially one involving dance (*NODE*: 1892). In Arabic, *tamaša* ‘walk about together’ has almost the same meaning.

The English word *tandoor* means a clay oven of a type used originally in north India and Pakistan (*NODE*: 1893). In Arabic *tanwor* has the same meaning.

The English word *tazza*¹⁷⁷ refers to ‘a saucer-shaped cup mounted on a foot’ (*NODE*: 1901). In Arabic *tasah*¹⁷⁷ has the same meaning.

English word *timbal* means ‘a kettledrum’ (*NODE*: 1940). In Arabic *altabl* has the same meaning.

The English word *tarragon* refers to ‘a perennial plant of the daisy family, with narrow aromatic leaves that are used as a culinary herb’ (*NODE*: 1897). In Arabic *tarchon* (Gr drakon) has the same meaning.

The English word *usnic* refers to ‘a yellow crystalline compound which is present in many lichens and is used as an antibiotic’ (*NODE*: 2039). In Arabic *ushnah* has the same meaning.

The English word *Vega* refers to ‘the fifth brightest star in the sky, and the brightest star in the constellation Lyra’ (*NODE*: 2049). In Arabic *vega* literally means ‘the falling vulture’, and it refers to the same star.

¹⁷⁷ In an Arabic dictionary it is of Persian origin

The English word *wadi* means '(in certain Arabic speaking countries) a valley, ravine, or channel that is dry except in the rainy season'. In Arabic *wadi* has the same meaning.

The English word *wali* means 'the governor of a province in an Arab country' (NODE: 2077). In Arabic it has the same meaning.

The English word *waqf* means 'an endowment made by a Muslim to a religious, educational or charitable cause' (NODE: 2080). In Arabic it has the same meaning.

The English word *xebec* means a small three-masted Mediterranean sailing ship with lateen and square sails (NODE: 2135). In Arabic *šabbak*, has the same meaning.

The English word *yaar* is a friendly form of address (NODE: 2137). The Arabic *yar* has the same meaning.

The English word *zakat* means 'obligatory payment made annually under the Islamic law on certain kinds of property and used for charitable and religious purposes' (NODE: 2146). In Arabic it has the same meaning. The Arabic meaning of the word *zakat* is completely identical to the English meaning (in the ODI: 343) as 'required almsgiving that is one of the five pillars of Islam. Muslims with financial means are required to give 2.5 percent of their net worth annually as *zakat*.'

The English word *zenith* means 'the highest point reached by a celestial sphere directly above an observer' (NODE: 2148). In Arabic *samt (ar-ras)* has the same meaning.

The English word *zero* means 'no quantity or number; naught; the figure "0". It also refers to a point on a scale or instrument from which a positive or negative quantity is reckoned' (NODE: 2148). In Arabic *šifr* has the same meaning.

4.2 Semantic Narrowing of Arabic Loanwords in English

The meaning of some Arabic loanwords in English is narrower than it is in Arabic. Some of them are as follows:

The English word *agal* means 'a headband worn by Bedouin Arab men to keep the *keffiyeh* in place' (NODE: 31). However, in Arabic it means 'a

rope between its feet used to restrain a camel'. It also means a rope or a headband to hold a head-dress onto the head.

The English word *alcalde* means 'a magistrate or mayor in a Spanish, Portuguese, or Latin American town' (*NODE*: 40). In Arabic it means a 'judge'.

The English word *athanor* refers to 'a type of furnace used by alchemists, able to maintain a steady heat for long periods' (*NODE*: 105). However, in Arabic the word *al tanwor*, means a cylindrical hollow made of earthy material or clay, put on the ground for baking bread in (i.e. an oven).

The English word *alcazar* means 'a Spanish palace or fortress of Moorish origin' (*NODE*: 40). However, in Arabic *al qasr* means 'a fortress, palace or a high house or building'.

The English word *azimuth* means 'the direction of a celestial object from an observer, expressed as the angular distance from the north or south point of the horizon to the point at which a vertical circle passing through the object intersects the horizon' (*NODE*: 119). However, in Arabic *assamt* means (i) the obvious, (ii) doctrine, (iii) tranquillity or calmness, and (iv) a dot in the sky above the head of the observer (in astronomy). In short, in English it carries only one of the meanings of the original Arabic word.

The English word *alcove* means 'a recess, typically in the wall of a room or a garden' (*NODE*: 40). In Arabic *alkubba* (or *alqubbah*) means 'a vault, a hollow rounded arched building'. It also refers to a small tent which has a rounded and curved ceiling.

The English word *algebra* also gets a narrower meaning. It means 'the part of mathematics in which letters and other general symbols are used to represent numbers and qualities in formulae and equations' (*NODE*: 42). However, in Arabic *al-Jabr* has a broad meaning. It means 'the restoration of parts to a whole'. It also means a science of mathematics used to find out unknown values by using letters and known signs.

The English word *Algol* means a variable star in the constellation Perseus, regarded as the prototype of eclipsing binary stars (*NODE*: 42). In Arabic it has a broader meaning: it means 'a monster'.

The *NODE* (p. 44) defines *Allah* as 'the name of God among Muslims and Arab Christians'. However, *ODI* (p. 16) explains it as 'God, worshiped by

Muslims, Christians, and Jews to the exclusion of all others'. It further states that *Allah* is defined in the *Quran* as 'the creator, sustainer, judge, and ruler of the material universe and the realm of human experience'.

The English word *Altair* refers to 'the brightest star in the constellation Aquilla (astronomy)' (*NODE*: 49). However, in Arabic the word *altair*¹⁷⁸ also refers to any kind of bird that flies in the air, or to an omen to identify whether a day is going to be good or bad.

The English word *Amal* refers to 'a Lebanese Shiite Muslim organization founded in 1975 which has its own political and parliamentary wings' (*NODE*: 51). However, the original Arabic word *amal* means 'hope'. It is also an acronym for Afwaj al-Muqawamah al-lubnanyah (i.e. Lebanese Resistance Detachments), which emerged in 1975 in Harakat al-Mhrumin under the leadership of Sayyid Musa al-Sadr.

The English word *amber* means 'a hard, translucent, fossilized resin originating from extinct coniferous trees of the Tertiary period, typically yellowish in colour. It is found chiefly along the southern shores of the Baltic Sea and has been used in jewellery since antiquity' (*NODE*: 52). However, the Arabic word *ānbr* has a wider meaning; it refers to a scent or perfume, or a plant (i.e. saffron). It also means 'a store for crops' and 'a very large whale'.

The English word *aniline* means 'a colourless oily liquid present in coal tar'. It is used in the manufacture of dyes, drugs, and plastic, and was the basis of the earliest synthetic dyes (*NODE*: 65). However, the Arabic word *an-ni*¹⁷⁹ refers to the name given to a river in Egypt and Sudan. It also refers to a kind of plant from which indigo is extracted and used for dyeing.

The English word *arrack* means 'an alcoholic spirit made in Eastern countries from the sap of the coconut palm or from rice' (*NODE*: 92). However, the Arabic word *āraq* means 'the drop of water that comes out from the body while running or because of hot weather (i.e. sweat)'. It also means 'an intoxicant that is extracted from grapes by the process of distilling'.

¹⁷⁸ Ancient Arabs used to release a bird into the air, and if the bird flew towards the north, the day was going to be bad, but if it flew to the south, the day was going to be good.

¹⁷⁹ In Arabic, it is a borrowing from Sanskrit *nila* 'dark blue'.

The English word *albatross* has a narrower meaning than it has in Arabic; in English it means ‘a very large white oceanic bird with long narrow wings. Such birds are found mainly in the southern oceans’ (NODE: 39). In Arabic, the word *alġatas*, from which the English word is borrowed, means ‘a diver’. It also means ‘a water bird of the webbed foot family with a long neck, and coated belly and chest’.

The English word *attar* means a fragrant essential oil, typically made from rose petals (NODE: 107). However, the Arabic word *ātr* has a wider meaning than that. In Arabic, it means ‘a name used to refer to all kinds of scent and fragrant things which are used as perfume’. It also refers to a kind of plant with a fragrant smell, out of which we get the oil of attar.

The English word *Barbary* is used as a former name for the Saracen countries of North and North-West Africa, together with Moorish Spain (NODE: 173). In Arabic the word *Barbar* means ‘talking a lot without benefit’. Also, Barbary is a singular form of a word for people who live in Africa. In Egypt this word refers to Negros and Abyssinians.

The English expression *Baath Party* refers to a pan-Arab socialist party founded in Syria in 1943. Different factions of the *Baath* party hold power in Syria and Iraq (NODE: 121). In Arabic the *bāṭ* party literally means a party for ‘renaissance and resurrection’, though it refers to the same party.

The English word *burgoo* means ‘a stew or thick soup, typically one made for an outdoor meal’ (NODE: 244). In Arabic *burgul* has the same meaning but not necessarily made for an outdoor meal.

The English word *carat* is ‘a unit of weight for precious stones and pearls, now equivalent to 200 milligrams. It is also a measure of the purity of gold, e.g. pure gold has 24 carats’ (NODE: 273). However, in Arabic it is a unit of weight and measurement with variable value. Nowadays it equals the weight of four seeds of wheat, and, in the case of gold, it is the weight of three seeds.

The English word *caliph* means ‘the chief Muslim civil and religious ruler, regarded as the successor of Mohammed. The caliph ruled in Baghdad until 1258; the title was then held by Ottoman sultans until it was abolished in 1924 by Atatürk’ (NODE: 259). However, in Arabic it means deputy or successor of the Prophet Mohammed.

The English word *camphor* refers to ‘a white volatile crystalline substance with an aromatic smell and bitter taste, occurring in certain essential oils’

(*NODE*: 263). In Arabic the word refers to ‘a kind of tree of the leguminous family which produces a white aromatic smell’.

In English, the word *carafe* refers to ‘an open-topped glass flask typically used for serving wine in a restaurant’ (*NODE*: 273). However, the Arabic word *ğarafa*, from which the English word is derived, means (i) drawing water by hand and (ii) a heavy downpour of rain. Thus, in Arabic, it has a larger meaning than it has in English.

The English word *casbah* or *kasbah* means ‘the citadel of a North African city’ (*NODE*: 998). However, the Arabic word *qaşabah* has a wider meaning: it refers to any channel in the stem of a tree that ends with two knots. It also means ‘any hollow rounded bone with marrow’. *Casbah of a finger* refers to its bone. It also means ‘an ornament of gold put on a pipe or on the nose of a woman’. In Egypt, *qaşaba* is used as a measurement tool of a length which equals 5 m and 55 cm. It is used for land surveying. *Kasba* in Arabic also means ‘inside the citadel’.

The English word *coffee* refers to ‘a hot drink made from the roasted and ground bean-like seeds of a tropical shrub. It also means the shrub which yields these seeds, native to the Old World tropics’ (*NODE*: 355). In Arabic it is broadly used to include wine, pure milk and a drink made from coffee.¹⁸⁰

The English word *coffle* means ‘a line of animals or slaves fastened or driven along together’ (*NODE*: 355). In Arabic, the word *qafilh* has a much wider meaning: it means ‘caravan’, which is a borrowing from Persian *karwan*. Both *kafila* and *karvan* refer to a large group of people travelling in a single file with their animals, food and luggage.

The English word *crocus* refers to ‘a small spring-flowering Eurasian plant of the iris family, which grows from a corm, and bears bright yellow, purple or white flowers’ (*NODE*: 436). In Arabic *Kurkum* has the additional meaning of ‘chewing- gum’.

The English word *curcuma* refers to ‘a tropical Asian plant of a genus that includes turmeric, zedoary, and other species that yield spices, dyes, and medicinal products’ (*NODE*: 450). However, in Arabic it also means ‘saffron, and is said to be derived from the Sanskrit word *kumkuma*’.

¹⁸⁰ The variation in pronunciation (English coffee and Arabic kahwa) is due to the fact that this word has travelled from Arabic to Turkish (Kahveh) to Dutch (Koffie) to English.

The English word *Deneb* means ‘the brightest star in the constellation Cygnus, a yellow super giant’ (NODE: 492). However, the Arabic word *thanab* means the tail (of any animal) as well.

The English word *dirham* refers to (i) the basic monetary unit of Morocco and the United Arab Emirates; it is equal to 100 centimes in Morocco and 100 fils in the U.A.E. ‘It is also a monetary unit of Libya and Qatar, equal to one thousandth of a dinar in Libya and one hundredth of a riyal in Qatar’ (NODE: 523). In Arabic *dirham* means ‘a piece of silver moulded as a coin for exchange’. It was used to denote a coin in general.

The English word *dogana* means ‘an Italian custom house’ (NODE: 544). In Arabic *dywan* means ‘the central administration of an Islamic state or a specific branch of government, typically headed by a vizier’. It also refers to a place where people gather to resolve the problems of the government. In literary circles, the term *diwan* refers to a collection of poetry or prose.

The English word *drub* means ‘to hit or beat (someone) repeatedly’ (NODE: 566). In Arabic, as well as this, it means ‘to make something’. It also means going out for the sake of trade or invasion (e.g. *drab fy alard* ‘went far away looking for provisions’).

In English *dragoman* means ‘an interpreter or guide, especially in countries speaking Arabic, Turkish, or Persian’ (NODE: 558). In Arabic the word *tarjuman* means ‘a person who translates speech from one language to another’.

The English word *Fatah* refers to ‘a Palestinian political and military organization founded in 1958 by Yasser Arafat and others to bring about the establishment of a Palestine liberation organization since the 1960s, despite challenges from more extreme groups’ (NODE: 667). In Arabic the word *Fatah* literally means ‘victory’ in addition to its meaning in English.

The English word *fakir* has a narrower meaning in English than it has in Arabic. In English, it simply means ‘a Muslim (or, loosely, a Hindu) religious ascetic who lives solely on alms’ (NODE: 660). However, in Arabic it means ‘a needy person’. The term also describes the tendency of many *Sufis* to live like a poor person or a mendicant. The *Sufis* refer to a *fakir* as one who is in need of God. Historically, *fakirs* have fulfilled a missionary role in spreading Islam. The word also means ‘a person who suffers from pain in the vertebrae of his back’.

In English the word *Fedayeen* means ‘Arab guerrillas operating especially against Israel’ (NODE: 671). In Arabic it is the plural of *feedayee* which means the person who fights and sacrifices himself for the sake of Allah and his country.

The English word *Fils* has a narrower meaning than in Arabic. It means ‘a monetary unit of Iraq, Bahrain, Jordan, Kuwait, and Yemen, equal to one hundredth of a riyal in Yemen and one thousandth of a dinar elsewhere’ (NODE: 685). In Arabic, however, it is a piece of coin made from copper used as a monetary unit; it also means a scale on the back of a fish.

In English *fatiha* means ‘the short first sura of the Quran, used by Muslims as an essential element of ritual prayer’ (NODE: 668). The ODI (p. 84) defines the word *fatiha* as ‘the opening, title of the first surah of the Quran, also called *umm-al-kitab* (mother of the book) or *suratal-hamd* (chapter of praise)’. However, in Arabic *al-fathah* means the beginning of or preface to any work or book. The first sura of the *Holy Quran* is called *al-fatiha* for that reason.

The English word *fellah* means ‘an Egyptian peasant’ (NODE: 683). However, in Arabic it means ‘peasant’ in general; it also refers to ‘a sailor or mariner’.

The English word *fennec* refers to ‘a small pale fox with large pointed ears, native to the desert of North Africa and Arabia’ (NODE: 674). However, in Arabic it means not only a small animal similar to the fox from the dog family but also a part of the night.

The English word *Ghazi*, often used as an honorific title, refers to a ‘Muslim fighter against non-Muslims’ (NODE: 771). However, in Arabic it means ‘a person who invades other people and attacks them in their homeland and takes their properties’. He may not necessarily be a Muslim fighter.

The English word *genie* or *jinn* or *djinn* has a narrower meaning than it has in Arabic. In English it means ‘a spirit of Arabian folklore, as traditionally depicted imprisoned within a bottle or oil lamp and capable of granting wishes when summoned’ (NODE: 983). However, ODI (160) defines *djinns* as ‘creatures known in popular belief in pre-Islamic Arabia and mentioned numerous times in the Quran, parallel to human beings but made out of fire rather than clay. They are believed to be both less virtuous and less physical than humans, but like humans they are endowed with ability to choose between good and evil’.

Giaour is an Arabic word in English. It means ‘a non-Muslim, especially a Christian’ (*NODE*: 772). However, the Arabic word *kafir*, from which it is derived, has numerous meanings: (i) unbelievers, (ii) darkness, (iii) the sea and (iv) a large valley. It also refers to a person who has no grace. This word is defined in *ODI* as ‘an unbeliever’.¹⁸¹

The English word *hafiz* means ‘a Muslim who knows the Quran by heart’ (*NODE*: 825). However, in Arabic it is not only one of the names of Allah but also means a person who is custodian of something.

The English word *hajj* has a narrower meaning than in Arabic. In English it does not convey the sense of one of the five pillars of Islam. It simply means ‘the Muslim pilgrimage to Mecca which takes place in the last month of the year, and which all Muslims are expected to make at least once during their lifetime’ (*NODE*: 827). However, in Arabic the word *hajj* refers to ‘one of the five pillars of Islam. It is the annual pilgrimage to Mecca during the month of *Dhual-hijjah*’. It literally means ‘the great pilgrimage’.

The English word *hakim* means ‘a physician using traditional remedies in India and Muslim countries’. In Arabic it refers to any physician. The *NODE* (p. 827), also lists another meaning: ‘a judge, a ruler, an administrator’. However, in Arabic there are meanings of the word *hākim* which has a separate entry in Arabic dictionaries. There is a difference in the quality of the vowel in English. The first word is *hakem*, the second is *hakim*. The word *hakem* in Arabic means (i) one of the names of Allah, (ii) a person who has wisdom (i.e. a wise man), and (iii) a philosopher or a doctor. Even the *ODI* (p. 104) has put the two Arabic words under one entry and given its meaning as (i) a generic term indicating a ruler, or governor; and (ii) one blessed with profound understanding of the divine guidance for human life and perspicacity born from knowledge and experience and characterized by the undertaking of good deeds. It also refers to ‘a traditional physician, theosophist, or philosopher’. The Arabic root of the word usually connotes judgment or adjudication.

The English word *halal* denotes meat prepared as prescribed by Muslim law (e.g. *halal* butchers), or other practices religiously accepted in Muslim

¹⁸¹ The word was first applied to Meccans who during the dawn of Islam refused submission to Islam. The term implies an active rejection of divine revelation. There is disagreement about whether Jews and Christians are unbelievers; they have generally received tolerant treatment from Muslim governments.

law: *halal* banking, *halal* meat (*NODE*: 827). In Arabic its meaning is the opposite of *haram*; it means lawful or permitted according to Islamic rules.

The English word *halwa* refers to ‘a Middle Eastern sweet made of sesame flour and honey’ (*NODE*: 830). However, in Arabic it has a broader meaning; it refers to ‘any food processed with sugar or honey’. It also means ‘a sweet fruit’.

The English word *hamza* means ‘a symbol representing a glottal stop in Arabic script’ (*NODE*: 831). In addition to that, in Arabic it refers to an evil notion that Satan creates in the heart of a human being.

The English word *hijra* (also spelt as *hegira*) refers to ‘the migration of Mohammed and his companions from Mecca to Medina in A.D 622’. This definition is correct from the religious point of view but it does not include its secular meaning (*NODE*: 831). The Arabic word *hijrah* has a wider meaning: it means ‘departure from one country to another (i.e. migration)’. It also means travelling from one place to another looking for happiness. The *ODI* (p. 112) defines it as migration or withdrawal.

The English word *Hamas* refers to ‘a Palestinian Islamic fundamentalist movement that has become a focus for Arab resistance; it opposes peace with Israel and has come into conflict with the more moderate Palestine Liberation Organization (PLO)’ (*NODE*: 830). The *ODI* (p. 106) observes that it is an acronym (meaning ‘zeal’). It is the most important Palestinian Islamic organization in the occupied West Bank and Gaza. It was established in December 1987 in the beginning of the Palestinian uprising (*intifadah*) as the organization of expression of Muslim brotherhood and participation in the armed anti- Israeli resistance. In Arabic it means ‘Movement of Islamic Resistance’.

The English word *hourī* means ‘a beautiful young woman, especially one of the virgin companions of the faithful in the Muslim paradise’ (*NODE*: 888). In Arabic the word *ḥwūr* is the plural of *ahwar*, a woman having eyes with a marked contrast of black and white. The young women in paradise are called *ḥwūr al-āyin* (women of extreme whitish complexion and blackish eyes). It also means *cows* because of their whitish colour. The *ODI* (p. 117) explains the word as ‘beautiful dark-eyed companions who inhabit paradise. While the *Quran* makes no reference to it, the popular belief is that they are virgins offered as reward to martyrs’.

The English word *imam* means ‘the person who leads prayers in a mosque’. It also refers to the title of various Muslim leaders, ‘especially of

one succeeding Mohammed as the leader of the Shia sect of Islam' (*NODE*: 912). However, the word *imam* in Arabic has a wide range: it refers to (i) a person who makes himself the leader of people like the president, the imam of prayers; (ii) a Caliph; (iii) a commander of soldiers; (iv) the Holy Quran (because it guides a person to a proper way of life); and (v) a guide for travellers. According to the *ODI* (p. 135), it also means 'one who stands in front; a role model for the Muslim community in all its spiritual and secular senses'.

In English, the word *Islam* means 'the religion of the Muslims, a monotheistic faith regarded as revealed through Mohammed as the Prophet of Allah' (*NODE*: 967). In Arabic, however, the word literally means 'submission or surrender to the commands without objection'. The word is also defined as 'a famous religion'. From the religious point of view, 'Islam is the second most widespread religion of the world, with more than one billion adherents. Islam stands in a long line of Middle Eastern prophetic religious traditions that share uncompromising monotheism, belief in God's revelation, prophets, ethical responsibility, accountability, and the notion of Day of Judgment' (*ODI*: 144).

The English word *jar* means a wide-mouthed cylindrical container made of glass or pottery, especially one used for storing food. In Britain it informally refers to a glass of beer (e.g. jar) (*NODE*: 977). In Arabic, however, it means a container made of porcelain or earthy material, but not of glass, used for holding water. In Arabic it also means a small wood used for hunting deer.

The English word *jibba* means a large coat worn by Muslim men (*NODE*: 982). In Arabic it means 'a large outer garment'. It also means the bone surrounding the eye.

Jihad has a narrower meaning in English than in Arabic. In English, it means 'a holy war undertaken by Muslims against unbelievers' (*NODE*: 982). In Arabic, however, it means 'fighting those who are unbelievers, defending and protecting Islam'. There is a misunderstanding about the difference in meaning between English and Arabic. In English, Muslims are accused of attacking others or those who are unbelievers but that is not true. Clearly, Muslims start to fight others or to declare war against others only when they are harmed or their religion or countries are exposed to danger. The *ODI* (p. 159) observes that the Arabic word *jihad* is derived from the Arabic root meaning 'to strive, to exert, to fight'. It notes that its exact meaning depends on context. It may express a struggle against one's

evil inclinations, an exertion to convert unbelievers, or a struggle for the moral betterment of the Islamic community.

The English word *jumper* refers to (i) (in Britain) a knitted garment typically with long sleeves, worn over the upper body; (ii) a loose outer jacket worn by sailors; and (iii) (in North America), a pinafore dress (NODE: 991). In Arabic *Jubbah* means ‘a big outer garment or armour’.

The English word *Kaaba* refers to ‘a square stone building in the centre of the Great Mosque at Mecca’, the site most holy to Muslims and towards which they must face when praying. It stands on the site of a pre-Islamic shrine said to have been built by Abraham, and a sacred black stone is set in its south-eastern corner (NODE: 994). However, in Arabic the word *kābah* is used to mean any square-sided house. It is also defined as a cube-shaped ‘House of God’ located in Mecca, Saudi Arabia. It is the focal point of the hajj pilgrimage and a spiritual centre that all Muslims face during prayer.

The English word *kameez* refers to ‘a long tunic worn by many people from the Indian subcontinent, typically with a salwar or churidars’ (NODE: 996). In Arabic, *qamiyā* means a long piece of cloth that covers the whole body, except the head. It means a *jibba*. It also refers to the outer membrane enveloping the heart.

The English word *kiblah* means the direction of the *Kaaba* (i.e. the sacred building in Mecca), to which Muslims turn at prayer (NODE: 1006). However, in Arabic *qiblah* means direction in general; for example, ‘*kiblat al-Musaly*’ (i.e. the direction of the prayer). It also refers to the direction in which people pray.

The English word *Quran* refers to the Islamic sacred book believed to be the words of God as dictated to Prophet Mohammed by the archangel Gabriel and written down in Arabic. The *Quran* consists of 114 units of various lengths, known as *sura*; the first *sura* is said as part of the ritual prayer. It touches upon all aspects of human existence, including matters of doctrine, social organization and legislation (NODE: 1019). However, in Arabic *kuran* is the speech of Allah given to Mohammed (pbu), which is written in the book (i.e. the Holy Quran). It also means a recitation from the Holy Quran.

The English word *kabyle* refers to (i) a member of a Berber community inhabiting northern Algeria; and (ii) the Berber dialect of these people (NODE: 994). However, the Arabic word *qabylah* (pl. qabail) means a

group of people who descend from one father or grandfather. For instance, the *kabila* of an animal or plant means its family, and the *kabila* of a tree means 'its branches'. Thus, in Arabic *kabila* does not refer to a specific group of people like the Berbers. Generally, *kabela* is a type of social organization typical of the pre-modern world and still dominant in religion where a state or other civil organization has not taken effect.

The English word *kismet* means 'destiny, fate' (NODE: 1012). In Arabic, it has a wider connotation; it means 'a fate fore-ordained by God'. The doctrine of *kismah* holds that the overall fate of human beings is guided by the fore-knowledge of God. In mathematics, it means the division of one number by another; the first is called dividend and the other is called divider, and the result is called the output of the division.

The English word *kohl* refers to 'a black powder, usually antimony, supplied and used as eye make-up especially in Eastern countries' (NODE: 1019). However, in Arabic it includes not only the black powder or antimony but also any other material put in the eye for the purpose of recovering. The eye-drop that we buy from the pharmacy as a medicine is also called *kohl*. Thus, the English meaning of the word *kohl* is narrower than its Arabic meaning.

The English word *lemon* refers to 'a pale yellow oval citrus with thick skin and fragrant acidic juice. It also refers to the evergreen citrus tree which produces this fruit, widely cultivated in a warm climate. It stands for a pale yellow colour. It informally refers to a person or thing regarded as unsatisfactory, disappointing, or feeble' (NODE: 1054). However, in Arabic the word *lymwon* is used as a collective term for fruits of the citrus family. There are two kinds of lemon, sweet lemons and acidic lemons.

In Arabic, *lymah* is included in *lymwon*; in English the word *lime* is applicable only to acid lemons. The English word *lime* refers to 'a rounded citrus fruit similar to a lemon but greener, smaller, and with a distinctive acid flavour'. It also refers to 'the evergreen citrus tree which produces this fruit, widely cultivated in warm climates'. It suggests a bright light green colour like that of a lime (NODE: 1070). In Arabic, the word *lymah* can refer either to the lime tree or to one green round lime; however, the Arabic *lymwon* refers to the juice extracted from a lemon.

The English word *lute* refers to a plucked stringed instrument with a long neck bearing frets and a rounded body with flat frets, rather like a halved egg in shape (NODE: 1102). In Arabic, however, *al-ūd* means (i) the

branch of a tree, after removing or cutting it; (ii) a scent used to smell; and (iii) a plucked stringed instrument. Thus, the English word *lute* has a narrower meaning than the Arabic word *al-ūd*.

The English word *madrasa* means ‘a college or school for Islamic instruction’ (*NODE*: 1110). However, in Arabic the word *madrasah* is derived from the verb *darasa* (to study). It refers to the place of teaching, or the place in which we study. It is not necessarily an institution for Islamic instruction.

The English word *minaret* refers to ‘a slender tower, typically part of a mosque, with a balcony from which a muezzin calls Muslims to prayer’ (*NODE*: 1173). In Arabic, *manara* means ‘lighthouse, or the post for the light like those in the mosque or at the seaport’.

The English word *majlis* means ‘the parliament of various North African and Middle Eastern countries, especially Iran’ (*NODE*: 1116). In Arabic, the meaning is wider so as to include ‘the place of sitting or living, *Majlis al-nwab* (i.e. the Parliament), in which representatives sit together, *Majlis al-shukh* (i.e. House of Lords), *Majlis al-baldi* (i.e. Town Council). The *ODI* (p. 187) notes that the term initially meant ‘tribal council’. After the advent of Islam, it denoted a caliph’s or sultan’s audience chamber. It also refers to the gathering of a select group of people in the presence of a leading notable religious dignitary or well-known poet. Thus, the English meaning of the word *majlis* is limited to the parliament of specific countries.

The English word *mattress* has a narrower meaning than in Arabic in one sense, and has a wider meaning than in Arabic in another sense. In the first sense the word in English means ‘a fabric case filled with deformable or resilient material, used for sleeping’. On the contrary, the word in Arabic *Matrah* means ‘the place in which we put or leave something’. It also means ‘a table cloth or bed sheet’. In this sense the English meaning is narrower than in Arabic. The word also has another meaning in English, in engineering: it means ‘a flat structure of brushwood, concrete, or other material used to strengthen or support the foundation, embankments, etc.’ But this second meaning is not found in Arabic. Thus, the English meaning in this case is wider than the one in Arabic.

In English, *monsoon* means a seasonal prevailing wind in the region of the Indian subcontinent and South East Asia, blowing from the South-West between May and September and bringing rain (the wet monsoon), or from

the North-East between October and April (the dry monsoon) (*NODE*: 1197). However, in Arabic *mawsim* means 'season'. It also refers to (i) a crowd of people like *mawsim al hajj* (i.e. the people in the pilgrimage); (ii) the time in which something becomes ready for harvest, like *mawsim al āenab* (i.e. the time of grapes) and *mawsim al qoton* (the time of cotton); and (iii) the time of hunting and summer. Thus, the Arabic word *mawsim* has a wider meaning in Arabic than in English.

The English word *mujahedin* means 'guerrilla fighters in Islamic countries, especially those who are Islamic fundamentalist' (*NODE*: 1213). However, in Arabic the meaning is slightly different; it means 'one who is engaged in *jihad*'. It is often translated as 'warriors of God'. The *ODI* (p. 213) adds that the term also means guerrilla fighters who fought against the Soviet occupation of Afghanistan and communist rule there (1978-90). So in English the word *mujahedin* is used in a very narrow sense. In Arabic the word refers to all those who are engaged in *jihad* to get back their rights or to defend themselves.

The English word *mullah* means 'a Muslim who is learned in Islamic theology and sacred law' (*NODE*: 1214). However, in Arabic there are two words: *mawla* and *mullah*. The first, from which the English word is borrowed, means master, leader, and lord; and the word *mullah* is a title used to identify a religious functionary cleric, a learned man, or someone with religious education.

The English word *macramé* has a narrower meaning than in Arabic. In English it means the art of knotting cord or string in patterns to make decorative articles (*NODE*: 1108). However, the Arabic word *mikrama* refers not only to the art of knotting cord or string but also to a piece of thick cloth made of wool of different colours. This thick piece of cloth can be used as a mattress on the *howdah*.

The English word *Mahdi* means 'a spiritual and temporal leader who will rule before the end of the world and restore religion and justice'. It also refers to a person claiming to be such a leader; e.g. Mohammed Ahmad of Dongola in Sudan (1843-85), whose revolutionary movement captured Khartoum and overthrew the Egyptian regime. Among the Shiites it refers to the twelfth imam, who is expected to return and triumph over injustice. However, in Arabic, it means the person who is guided in the right way by Allah. The *ODI* (p. 185) defines him as a divinely guided one, a messianic deliverer who Muslims believe would come just prior to the end of time. It is an honorific applied to Mohammed and the first four caliphs by the

earliest Muslims. Thus, in Arabic the meaning is general and does not determine a specific person.

The English word *mihrab* means ‘a niche in the wall of a mosque, at the point that is the nearest to Mecca, towards which the congregation faces to pray’ (NODE: 1172). In Arabic *mihrab* means the place in which people gather, especially the most prominent seat among other seats. It also means the lion’s house, the prominent and best part of a house. It refers to the place in a mosque that points towards Mecca where the imam stands to pray.

The English word *mujtahid* means ‘a person accepted as an original authority in Islamic law. Such authorities continue to be recognized in the Shia tradition, but Sunni Muslims accord this status only to the great lawmakers of early Islam’ (NODE: 1214). In Arabic, however, the word *mujtahed* is the active participle of *ijtahada* ‘strive’. It also means a hard-working person, *ijtahada fe al-amr* (i.e. one who strives in the matter or does his best in the matter). So the word *mujtahid* is not necessarily applicable only to those who decide a point in religious matter, but to all who work very hard to achieve an honourable result or to decide a point about any problem.

The English word *munsif* refers to ‘a judge of a lower category’. However, in Arabic it means the person who divides something into two parts equally. The judge is described as *munsif* because he judges matters fairly. *Munsif* also is the line that divides an angle into two equal angles. Thus, the English meaning of the word *munsif* does not fully cover its Arabic meaning, ‘any person or judge who solves problems fairly’. In English it is a noun but in Arabic it is an adjective.

The English word *nadir* means ‘the lowest point in the fortunes of a person or organization’. But this meaning is not there in Arabic. In English it also means ‘the point on the celestial sphere directly below an observer. It is the opposite of zenith’ (NODE: 1227). The second meaning is applicable to its Arabic meaning. The other dimension that the Arabic word has is that it means ‘equal and similar’. So-and-so is *nažyir* to so-and-so (i.e. there is similarity between the two). However, the word does not carry this meaning in English.

The English word *naker* means a kettledrum (NODE: 1229). In Arabic, however, it means to beat or to hit the drum to produce sound. Thus, the Arabic word *nakar* does not clearly mean a *kettledrum*.

The English word *nawab* refers to ‘a native governor during the time of the Mogul empire in India’ (*NODE*: 1236). However, in Arabic the word *nawwab* (plural of *na'ib*) has a wider meaning: it means ‘deputy’. It also means the person who is elected by the people to make the laws of the country and look after it properly.

The English word *qanat* means ‘a gently sloping underground channel or tunnel constructed to lead water from the interior of a hill to a village below’ (*NODE*: 2524). However, in Arabic it means (i) a hole in the ground to plant a palm tree; (ii) a tunnel in the ground for water to follow; and (iii) a stick.

The English word *qintal* is borrowed from Arabic *qintar*. It means ‘a unit of weight equal to a hundredweight (112 lb) or formerly 100 lb. It is also a unit of weight equal to 100 kg’ (*NODE*: 1522). However, in Arabic it means a unit of weight with a value which is changeable by the passing of time. It also equals 100 lb. It also means a big sum of money. In short, the meaning in English is narrower than it is in Arabic.

The English word *rebab* refers to ‘a bowed or plucked stringed instrument of Arab origin, used especially in North Africa, the Middle East, and the Indian subcontinent’ (*NODE*: 1546). As noted above, in Arabic *rabab* means ‘a white cloud’. It also means a stringed instrument with one string. Similarly, the English word *rebec* means ‘a medieval stringed instrument played with a bow, typically having three strings’ (*NODE*: 1546). However, the Arabic word *rabab* not only means a stringed instrument with one string but also a white cloud. Thus, the Arabic meaning of the word *rabab* is wider than the meanings of the two English words *rebab* and *rebec* which are both derived from it.

The English word *rial* refers to ‘the basic monetary unit of Iran, Oman, and Saudi Arabia. It is equivalent to 100 dirham in Qatar, 100 fils in Yemen’ (*NODE*: 1593). In Arabic the word *riyal* is not only a kind of monetary unit, but it also means spittle.

The English word *ream* means ‘500 (formerly 480) sheets of paper’. It also means ‘a large quantity of something, typically paper or writing on papers’ (*NODE*: 1545). In Arabic, however, *rizma* is what has been collected together as a bundle, like a bundle of cloth, a bundle of paper, etc.

The English word *ryot* is from Arabic *raiya*. In English it means (noun) ‘an Indian peasant or tenant farmer’ (*NODE*: 1631). In Arabic *rāiyya* is the plural form of *raāy* which means flock, or subjects, from *rāa* ‘to pasture’.

The English word *safflower* is borrowed from Arabic *aşfar*¹⁸² (yellow). It refers to ‘an orange-flowered thistle-like Eurasian plant with seeds that yield edible oil and petals that were formerly used to produce a red or yellow dye’. However, in Arabic the word *aşfar* means ‘yellow colour’. In English it refers to a specific kind of orange flower, or plant, but in Arabic it refers to yellow in its general sense.

The English word *safari* means ‘an expedition to observe or hunt animals in their natural habitat, especially in East Africa’ (*NODE*: 1635). In Arabic, however, it means ‘to travel from one country to another’.

The English word *sash* refers to ‘a long strip or loop of cloth worn over one shoulder or round the waist, especially as a part of a uniform or official dress’ (*NODE*: 1650). However, in Arabic it also refers to ‘a fine fabric from cotton used as bandage for wounds’. It also means a fabric twisted round the head as a turban.

The English word *saffron* refers to (i) ‘an orange-yellow flavouring food colouring and dye made from the dried stigmas of a crocus’; and (ii) (also *saffron crocus*) an autumn-flowering crocus with reddish-purple flowers, native to warmer regions of Eurasia. (Enormous numbers of flowers are required to produce a small quantity of the large red stigma used for the spice)’ (*NODE*: 1636). In Arabic *zāfaran* refers to the same object.

The English word *salat* refers to the ritual prayer of Muslims, performed five times daily in a set form (*NODE*: 1639). In Arabic, *şalat* is the plural of *şalah* which means ‘prayers, worship’.

The English word *sayyid* refers to ‘a Muslim claiming descent from the prophet Mohammed through Husayn, the prophet’s younger grandson’ (*NODE*: 1655). However, the word in Arabic means ‘lord, prince’. It is also used as an honorific title by those claiming descent from Mohammed, especially through his second grandson, Husayn. *Sayyids* receive the proceeds from a special Islamic tax called *khums*, to escape financial hardship and maintain dignity. They are considered both spiritually and socially supreme, particularly in Iran and the Indian subcontinent.

¹⁸²*Aşfar* became *saflor* in German to which it went from Old French and Italian (*NODE*: 1636).

The English word *sequin* is derived from the Arabic word *sikka*. In English it refers to a small, shiny disc sewn onto clothing for decoration. It also refers to a Venetian gold coin (*NODE*: 1696). However, in Arabic it means (i) a pointed piece of iron to be used as a coin; (ii) a piece of iron which is used to plough the land; (iii) a line or row of trees; and (iv) a straight way like a railway line.

The English word *salaam* is from Arabic (*al salaam*) which refers to a common greeting in many Arabic-speaking and Muslim countries (*NODE*: 1639). However, in Arabic it is not only a form of salutation or greeting, but it also means submission and obedience. Besides, it is one of the names of Allah. The *ODI* (p. 274) observes that the root of the term connotes safety, but the word generally means 'peace'. It notes that it is one of the divine names of God.

The English word *Sahara* refers to 'a vast desert in North Africa, extending from the Atlantic in the west to the Red Sea in the east, and from the Mediterranean and the Atlas Mountain in the north to the Sahel in the south' (*NODE*:1636). However, in Arabic the word *ṣāhira* means a vast or wide area of land where almost no plant grows.

The English word *sharia* or *shariah* refers to Islamic canonical laws based on the teachings of the Quran and the traditions of the prophet (*Hadith* and *Sunna*), prescribing both religious and secular duties and, sometimes, retributive penalties for lawbreaking. It has generally been supplemented by legislation adapted to contemporary conditions. The manner in which it should be applied in modern states is a subject of dispute between Islamic fundamentalists and modernists (*NODE*: 1710). In Arabic, however, it has a wider meaning. It means (i) the Islamic legislation or laws that Allah has made for his worshippers and believers; (ii) the way or the manner; and (iii) a water stream from which people or animals can drink directly without any receptacle.

The English word *sunna* refers to 'the traditional portion of Muslim law based on Mohammed's words or acts, accepted (together with the Quran) as authoritative by Muslims and followed particularly by *Sunni* Muslims' (*NODE*: 1861). In Arabic, however, *sunnah* has a wider meaning. It refers to 'established customs, normative precedents, cumulative traditions and conduct typically based on Prophet Mohammed's example'. *Allah's Sunnah* means Allah's message to his creatures. *Prophet's Sunnah* refers to anything related to the Prophet's speech, acts, reports, etc. It also refers to nature and morality.

The English word *shahda* refers to ‘the Muslims’ profession of faith that there is no God but Allah, and Mohammed is the messenger of Allah’ (*NODE*: 1706). However, the word *shahada* has a wider meaning in Arabic. It means (i) to say what you have already seen about a scene or accident, testimony; (ii) death for the sake of Allah; (iii) a medical certificate; and (iv) certificate. The *ODI* (p. 286) defines *shahda* as ‘witness, recitation of the Islamic witness of faith’. It is the first of ‘the five pillars of Islam’. Thus, the English word seems to have a narrower meaning than it has in Arabic.

The English word *sheikh* refers to (i) an Arab leader, in particular the chief or head of an Arab tribe, family, or village; and (ii) a leader in a Muslim community or organization (*NODE*: 1713). However, the Arabic word *shaykh* has a wider meaning: it means (i) a person who gets advanced in age (i.e. reaches senility); (ii) a person of high social status and the head or chief of a tribe; and (iii) a teacher or scientist (especially those who have a vast knowledge of Islam). The *ODI* (p. 290) defines the word *sheikh* as ‘a pre-Islamic honorific title’. Its meaning embraces concepts such as ‘leader’, ‘patriarch’, ‘notable’, ‘elder’, ‘chief’ and ‘counsellor’. The heads of religious orders are also called sheikhs, as are Quranic scholars, jurists, and those who preach and lead prayers in the mosque. Thus, some nuances of the Arabic word *shaykh* seem to have been lost when it was borrowed into English.

The English word *shamal* refers to ‘a hot, dry north-westerly wind blowing across the Persian Gulf in summer, typically causing sand storms’ (*NODE*: 1708). In Arabic, the word *shamal* means ‘the wind that comes from the North’. It also means ‘the opposite of *yameen* (right)’, i.e. left.

The English word *sherbet* refers to ‘a flavoured sweet effervescent powder eaten or made into drink’ (*NODE*: 1714). However, in Arabic *sharab* has a wider meaning. It is ‘one of drinks’ also ‘anything being drunk once as a whole’. It also means an earthen container for holding water. Thus, the English word *sherbet* has a narrower meaning than it has in Arabic.

The English word *shrub* is borrowed from Arabic *shrub* or *shrub*. In English it means ‘a drink made of sweetened fruit juice and spirits, typically rum or brandy’. In North America it is a slightly acid cordial made from fruit juice and water. In Arabic, however, the word *sharab* means ‘any kind of drinkable liquid’. The word *sharab* is from *sharaba* (i.e. to drink). Thus, the English word refers to a specific kind of *sharab*.

The English word *sofa* means ‘a long upholstered seat with a back and arms, for two or more people’ (*NODE*: 1769). However, the word has a wider meaning in Arabic. It also means a summer house which has a ceiling made of the branches of the palm tree. It also means a shaded seat near a mosque.

The English word *syrup* means (i) a thick sweet liquid made by dissolving sugar in boiling water, often used for preserving fruit; and (ii) a thick sweet liquid containing medicine or used as a drink, e.g. cough syrup. However, in Arabic it simply means anything drinkable.

The English word *tare* means ‘an allowance made for the weight of the packaging in order to determine the net weight of goods’ (*NODE*: 1897). However, in Arabic the word *tarāḥa* means to reject or to throw something away. It also means ‘to put’. In accountancy, it means to deduct or to take a small sum from a big one. Thus, *tarāḥa* has a wider meaning than *tare*.

The English word *tariqu* refers to ‘the Sufi doctrine or path of spiritual learning’. However, in Arabic it means (i) the way or manner, (ii) a doctrine and (iii) a lion’s house.

The English word *tabla* refers to ‘a pair of small hand drums fixed together, used in Indian music; one is slightly larger than the other and is played using pressure from the heel of the hand to vary the pitch’ (*NODE*: 1884). In Arabic it means ‘drums’ and has a wider connotation.

The English word *tahini* means ‘a Middle Eastern paste or spread made from ground sesame seeds’. However, in Arabic the word *taḥāna* means to mill or crush something like seeds, not necessarily sesame, e. g. *taḥāna alḥab* (i.e. grind the seeds). In English it is used as a noun but in Arabic it is a verb.

The English word *tartan* refers to ‘a lateen-rigged, single-masted ship used in the Mediterranean’ (*NODE*: 1898). However, in Arabic *tarydah* means ‘a fast-moving military ship’. It also refers to anything being hunted.

The English word *unani* refers to ‘a system of medicine practised in parts of India, thought to be derived via medieval Muslim physicians from Byzantine Greece’. It is sometimes thought to have been created as a mixture with the Ayurvedic system. However, in Arabic the word *younani* means Greek (i.e. a person whose homeland is Greece).

The English word *umma* means ‘the whole community of Muslims bound together by ties of religion’ (*NODE*: 2008). However, this word has a wider meaning in Arabic; it means (i) a group, (ii) a generation of people, and (iii) a country or home (e.g. he is from my *ummah*), i.e. he is from my country.

The English word *ulema* refers to ‘a body of Muslim scholars who are recognized as having specialist knowledge of Islamic sacred laws and theology’ (*NODE*: 2006). In Arabic the word *ālamaa* is the plural form of *alim*; the person who has acquired enough knowledge is always described as an *alim*, a learned person.

The English word *vizier* means ‘a high official in some Moslem countries especially in Turkey under the Ottoman rule’ (*NODE*: 2068). In Arabic it refers to a person who is appointed by the king or the president to help him in controlling and ruling the country well, like *wazir* of industry (i.e. minister of industry), etc.

The English word *zariba* means (in Sudan and neighbouring countries) ‘a thorn fence fortifying a camp or village’ (*NODE*: 2147). However, in Arabic, the meaning is broader: it refers to (i) a cattle pen, (ii) a lion’s house, and (iii) a hiding-place for a hunter.

In short, the loanwords that have a narrower meaning in English than in Arabic are of certain types. Some of them are religious terms, (e.g. *sharia*, *fatiha*, *kuran*, *Allah*, *hegira*), which refer to Islamic laws or customs in English but, in Arabic, to laws and customs in general. Some of them are political terms which have narrower connotations in English, such as *Fedayeen*, *Jihad*, and *Ghazi*. Some of them are terms of science, especially astronomy, e.g. *nadir*, and some of them are geographical terms which are taken as proper names in English (e.g. Sahara) but are generic in Arabic (e.g. *sahra* means ‘desert’). Some of these terms have gone into English via some other language(s). In such a case their meaning is closer to the meaning of that word in the immediate source language than to the meaning in Arabic.

4.3 Arabic Loanwords in English with Wider Connotations in English

Some Arabic loanwords in English have a wider connotation in English than they originally had in Arabic. They are as follows:

The English word *Arab* refers to a member of a Semitic people, originally from the Arabian Peninsula and neighbouring territories inhabiting much of the Middle East and North Africa. It also refers to the horse of a breed originating in Arabia with a distinctive dished face and high-set tail (*NODE*: 83). However, in Arabic, it only means a group of people who live on the Arabian Peninsula to the east of the Red Sea. It is the opposite of *agam* (i.e. non-Arab) people, like Turks and Persians.

The English word *admiral* is derived from *amyir*. It refers to the commander of a fleet or naval squadron. It also refers 'to a butterfly which has dark wings with bold red or white markings' (*NODE*: 23). This denotation is not there in Arabic.

The English word *assegai* is borrowed from Arabic. It means (i) a slender, iron-tipped, hardwood spear used chiefly by people in southern Africa; and (ii) a South African tree of the dogwood family, which yields hard timber, e.g. assegi wood (*NODE*: 100). However, the word in Arabic simply means 'spear'.

The English word *arabesque* means (i) an ornamental design consisting of intertwined flowing lines, originally found in ancient and especially in Islamic decoration; and (ii) a posture in which one leg is lifted from the floor and extended backwards at right angles. However, in Arabic it simply refers to a design of Arabic architecture.

The English word *benzoin* means a fragrant gum resin obtained from a tropical East Asian tree, used in medicine, perfume and incense. It also refers to a white crystalline aromatic ketone present in this resin (*NODE*: 163). However, in Arabic it refers to a plant from the incense family that gives resin.

The English word *carob* is from Arabic *kharruba*. In English it refers to (i) a small evergreen Arabian tree which bears long brownish-purple edible pods (it is also called locust tree); and (ii) a brown floury powder extracted from the carob bean, used as a substitute for chocolate (*NODE*: 279). However, the word *karruba* in Arabic means an evergreen and horn-shaped fruit tree in the region of the Mediterranean Sea. The leaves of this tree are long and large, and are used as fodder; and we get treacle from it.

The English word *cipher* means (i) a secret or disguised way of writing; a code, e.g. he wrote cryptic notes in a cipher; and (ii) a zero or figure '0' (*NODE*: 331). It also means a person of no significance. As a verb, it

means to encode, i.e. to put a message into secret writing. However, in Arabic it simply means zero or empty.

The English word *elixir* means ‘a magical or medicinal potion to induce love. It also refers to a preparation supposedly able to change metals into gold, sought after by alchemists’. However, in Arabic the word *al-iksir* means ‘a preparation claimed to be able to shift or change silver into gold’. In fact, the word *elixir* has a wider meaning in English than in Arabic. The *CORD* (p. 266) defines it as ‘a magical potion, especially one supposedly able to make people live for ever’. This meaning is not applicable to the original Arabic word.

The English word *garble* means to reproduce (a message, sound, or transmission) in a confused and distorted way. As a noun, it refers to a garbled account or transmission (*NODE*: 756). However, in Arabic the word *ġarbala*, from which the English word is borrowed, means ‘sift to confuse’.

The English word *harem* means the separate part of a Muslim household reserved for women. It also stands for the wives (or concubines) of a polygamous man. It also means a group of female animals sharing a single mate (*NODE*: 837). However, in the *ODI* (p. 109), the Arabic word *ĥārym* is used for a forbidden or sacred place. It refers to women’s quarters, which are off limits to males other than husbands or male relatives. Thus, the meaning of the word *harem* in English is wider than that of Arabic *harem* or *harim*.

The English word *howdah* means (in the Indian subcontinent) a seat for riding on the back of an elephant or camel, typically with a canopy and accommodating two or more people (*NODE*: 890). In Arabic it has the same meaning, but it seems to be specified for women only.

In English *Hezbollah* refers to an extremist Shiite Muslim group which has close links with Iran. It was created after the Iranian revolution of 1979 and is active especially in Lebanon (*NODE*: 862). However, in Arabic it has no connotation of extremism. In Arabic, *Hezbollah* literally means ‘the party of Allah’ (*ODI*: 115). It was a loosely formed, unofficial, militant Iranian Shi’a organization of Ayatollah Khomeini’s supporters, active in the late 1970s and early 1980s. *Hezb Allah* is a (Lebanese) political and social movement founded in the early 1980s seeking to transform Lebanon into an Islamic state.

The English word *khat* is borrowed from Arabic *kat*. In English it has a wider meaning than it has in Arabic. In English it means (i) the leaves of an Arabian shrub, which are chewed (or drunk) as a stimulant or infusion; and (ii) the shrub that produces these leaves, growing in mountainous regions and often cultivated (*NODE*: 1005). However, in Arabic *qat* refers to a kind of plant that grows in Yemen, whose leaves are chewed as a stimulant. Thus, the English meaning is broad in the sense that it covers ‘drunk as an infusion’ which is not true: *qat* is only chewed. The meaning in English seems to be based on misinformation.

The English word *kermes* means (i) a red dye used especially for colouring fabrics and manuscripts; and (ii) (oak kermes) the scale insect that is used for this dye, forming berry-like galls on the kermes oak (*NODE*: 1003). However, in Arabic it means a red dye of Armenian origin.

The English word *loofah* refers to (i) a coarse, fibrous cylindrical object which is used like a bath sponge for washing - it consists of the dried fibrous matter of the fluid-transport system of a marrow-like fruit; and (ii) the tropical old world climbing plant of the gourd family which produces these fruits, which are edible (*NODE*: 1089). However, in Arabic it means ‘a climbing plant of the gourd family that grows widely and has a beautiful yellow flower’. Thus, the English meaning seems to be wider than in Arabic.

The English word *magazine* is borrowed from *Ar Makhazan* or *makzan* via French and Italian. It has a wider meaning in English than it has in Arabic. In English it refers to a chamber for holding the supply of cartridges to be fed automatically to the breech of a gun. Besides this, it also means a store for arms, ammunition, explosives, and provisions for use in military operations (*NODE*: 1111). However, in Arabic the word *makhazan* refers to a place in which one stores anything, or it means ‘a store room or store house’. In English, it also means a periodical publication containing articles and illustrations, typically covering a particular subject or area of interest, e.g. a car magazine, a woman’s magazine, etc.

The English word *marabout* is borrowed from Arabic *murabit*. In Arabic it means a holy and ascetic man. In English it means a Muslim hermit or monk, especially in North Africa. It also refers to a shrine marking the burial place of a Muslim hermit or monk (*NODE*: 1129). Thus, the English meaning of the word is wider than its Arabic meaning.

The English word *mask* refers to (i) a covering for all or part of the face and (ii) a likeness of a person's face in clay or wax, especially one made by taking a mould from the face (*NODE*: 1138). However, in Arabic *mskharah* simply means 'buffoon'.

The English word *mocha* is borrowed from Arabic *Makha*. It refers to a fine-quality coffee. It also refers to a soft kind of leather made from sheepskin (*NODE*: 1187). However, In Arabic *Makha* is the name of a port in Yemen on the Red Sea, from where Yemeni coffee of the finest quality and leather used to be shipped.

The English word *Muharram* refers to the first month of the year in the Islamic calendar. It also refers to an annual celebration in this month commemorating the death of Husayn, the grandson of Prophet Mohammed, and his retinue (*NODE*: 1213). However, in Arabic it means the first month in the lunar year between *dhualhijah* and *safer*, and it has 30 days. Thus, the English meaning seems to be broader than the Arabic meaning.

The English word *popinjay* originates from Arabic *babbaga*. In English it is an archaic word: it means 'a parrot'. It also refers to a vain or conceited person, especially one who dresses or behaves extravagantly (*NODE*: 1442). In Arabic it means a bird that hears someone's speech and repeats it without understanding its meaning.

The English word *razzia* means a hostile raid for the purposes of conquest, plunder and capture of slaves, especially one carried out by Moors in North Africa (*NODE*: 1542). In *ODI* (p. 95), it is an expeditionary raid by a Bedouin tribe against another tribe. In modern usage, the word is used to connote raid, invasion, and aggression. The 1982 Israeli invasion of Lebanon is sometimes called *ghazw Lebanon*. The expression *al-ğazw al-fikriy* (cultural invasion) is used to connote cultural imperialism. In Arabic, the word simply means 'invasion'.

The English word *saker* means (i) a large Eurasian falcon with a brown back and white head, used in falconry and (ii) an early form of cannon. However, in Arabic it only means a bird from the falcon family used for hunting.

The English word *salep* means a starchy preparation of the dried tubers of various orchids, used as thickener in cookery (and formerly in medicines and tonics) (*NODE*: 1640). In Arabic *talip*, from which it is derived, is the name of an orchid.

The English word *shaitan* means (in Muslim countries) the Devil, Satan, or an evil spirit (*shaitan*), an evilly disposed vicious or cunning person or animal (*NODE*: 1707)¹⁸³. In Arabic it simply means the devil.

The English word *Swahili* refers to (i) a Bantu language widely used as *lingua franca* in East Africa and having official status in several countries; and (ii) a member of the people of Zanzibar and nearby coastal regions who are descendants of the original speakers of Swahili. However, in Arabic, we have only the word *saḥel* which means ‘coast’ and *saḥiliy* which means ‘coastal’.

The English word *sultan* refers to (i) a Muslim sovereign and (ii) a bird of a breed of white domestic chickens from Turkey (*NODE*: 1858). However, in Arabic it means ‘the deed’ (something that we have to do to prove that we are right, that we have the power). It also means the ruler or the king. The *ODI* (p. 304) defines this word as an Arab term denoting possession of power, might, or authority. In the Quran it refers to divinely granted authority, usually in the context of prophecy. In one sense the Arabic meaning is wider than the meaning in English. In another sense (i.e. of a chicken) it is wider in English than in Arabic.

The English word *tariff* is borrowed from Arabic, but in English it has a wider meaning than in Arabic. In English it means a tax or duty to be paid on a particular class of imports or exports. It also means ‘of these taxes’. It also refers to a table of the fixed charges made by a business concern, especially in a hotel or restaurant (*NODE*: 1896). However, the Arabic meaning of *tāriḥ* is the list of goods given to the authorities for the purpose of taxation. Thus, the word *tariff* has a wider meaning in English than in Arabic.

The English word *Yemenite* is borrowed from Arabic Yemeni. In English it is another term for *Yemeni*. It also refers to a Jew who was, or whose ancestors were formerly, residents in Yemen. As an adjective, it means ‘of or relating to Yemeni Arabs or Jews’ (*NODE*: 2141). However, in Arabic it means a person who is of Yemeni origin. Thus, in English the word *Yemenite* has a wider meaning than *Yemeni* has in Arabic.

The *NODE* suggests that the English word ‘Shaitan’ has the more usual form¹⁸³ ‘Satan’ which is from Hebrew; the form ‘Shaitan’ is from Arabic

4.4 Arabic Loanwords in English with Changed Meanings

The meanings of some Arabic loanwords in English have completely changed. Some of them are as follows:

The English word *alizarin* is from Arabic *al-āṣarah*. In English it means ‘a red pigment present in madder root, used in dyeing’ (*NODE*: 43). However, in Arabic it means the juice of something. It also refers to anything milked that results in juice.

The English word *albacore* is borrowed from Arabic *al-bakwrah*. In English it refers to ‘a tuna of warm seas, which travels in large groups and is of commercial importance as food’ (*NODE*: 39). In Arabic, *al-bakwrah* refers to ‘the first fruit we get from a tree’. It also means anything that occurs first. *Bakura* also means the first part of the day.

The English word *alguacil* is borrowed from Arabic *wazyer*. In English it means ‘a mounted constable (one of two) acting as an official at a bullfight’ (*NODE*: 42). However, the Arabic word *wazyer* means ‘a person who is appointed by the king or the ruler to help him in controlling the affairs of the country’. Generally, it means the helper.

The English word *alkanet* is derived from the Arabic word *al-hinna* (*al-hannat*). In English it refers to ‘a Eurasian plant of the borage family, typically having a hairy stem and blue flowers’ (*NODE*: 44). However, the Arabic word *al-hinna* refers to a tree which has leaves and sticks like those of a pomegranate, and which has white flowers in the form of a bunch. Its leaves are used as a red dye for the head or any part of the body. Thus, the English word *alkanet* is not equivalent to the Arabic word *al-hinna*.

The English word *assassin* is borrowed from Arabic *hashishi* ‘hashish-eater’. In English, it means ‘the murderer of an important person in a surprise attack for political or religious reasons’ (*NODE*: 100). However, in Arabic the word *hasisi* (hashish-eater) refers to a cutter, collector, seller or smoker of hashish. In Arabic, it does not refer to murder.

The English word *azure* is from Arabic *al* (the) + *lazaward*. In English it means ‘(i) bright blue in colour like a cloudless sky and (ii) a small butterfly which is typically blue or purple, with colour difference between the sexes’ (*NODE*: 120). However, in Arabic the word *al-lazaward* means ‘a kind of precious stone, of either sky blue or purple colour’. This kind of stone is found in Afghanistan and America and is used for decoration. Thus, in English the word *azure* refers to a kind of colour and a butterfly,

but its Arabic equivalent refers to a kind of stone. The only thing that is common to both English and Arabic is that it denotes a colour.

The English word *almucantar* is borrowed from Arabic *almqatarah*. In English it means ‘a circle on the celestial sphere parallel to the horizon; a parallel of altitude’ (*NODE*: 48). However, in Arabic the word *almqatarah*, which is based on *al* (the) *kantara* (arch), means an arched building.

The English word *average* is borrowed indirectly from Arabic *āwar*¹⁸⁴. In English it means ‘the result obtained by adding several amounts together and then dividing this total by the number of amounts’. However, in Arabic the word *āwar* means ‘faults or limitations’. *āwarah* (n) refers to goods that are damaged at sea because of exposure to water, because of which their price decreases.

The English word *Abuna* is borrowed from Arabic *abuna*. In English it refers to ‘a title given to the Patriarch of the Ethiopian Orthodox church’ (*NODE*: 8). In Arabic it means ‘our father’.

The English word *bougie* refers to ‘a thin, flexible surgical instrument for exploring or dilating a passage of the body’ (*NODE*: 211). However, the Arabic *Bijay*, from which it is derived, is the name of an Algerian town which traded in wax.

The English word *bard* is from French *barde* which is from Arabic *bardāa*. In English it means ‘a rasher of fat bacon placed on meat or game before roasting’ (*NODE*: 138). However, in Arabic *bardāa* is what is put on the back of a donkey or mule to ride on; it is like the saddle of a horse.

The English word *calibre* means (i) the quality of someone’s character or the level of their ability; and (ii) the internal diameter or bore of a gun barrel (*NODE*: 246). However, in Arabic, the word *kalib* means ‘a vessel in which some molten material is put to get a similar shape’. In Arabic, it generally means ‘mould’.

The English word *fustic* is derived from Arabic *fustuq*.¹⁸⁵ In English it refers to ‘a yellow dye obtained from two kinds of timber, especially that

¹⁸⁴ According to *NODE* (116), it is borrowed from French *avarie* which is from Italian *awaria* which is from Arabic *āwar*.

¹⁸⁵ According to *NODE* (747), the Arabic word *fustuq* became *fustok* in Spanish. From Spanish it went to French and then to English.

of old fustic' (*NODE*: 747). However, in Arabic *fustuq* refers to a plant of dogwood family. It originated in Brazil, and nowadays it is grown in Africa. It yields edible seeds.

The English word *ghoul* means 'an evil spirit or phantom, especially one supposed to rob graves and feed on dead bodies'. It also refers to 'a person morbidly interested in death or disaster' (*NODE*: 771). However, in Arabic, the word *ǧwul* means the side-effects of drinking too much wine or spirit, such as headache. It also refers to a state in which a drinker is not able to control himself.

The English word *gauze* means a thin transparent fabric of silk, linen, or cotton. In *wire gauze* it means a very fine wire mesh. In medicine, it means a thin, loosely woven cloth used for dressing and swabs (*NODE*: 760). However, in Arabic, *ǧazah*, from which it is derived, is the name of a city in Palestine.

The English word *izzat* means 'honour, reputation, or prestige' (*NODE*: 972). In Arabic *āzzah* means 'glory'.

The English word *haik* means 'a large outer wrap, typically white, worn by people from North Africa' (*NODE*: 826). However, the Arabic *haik* means a person who makes clothes (male *haik*, female *haikah*).¹⁸⁶

The English word *havildar* means (in the Indian subcontinent) 'a soldier or police officer corresponding to a sergeant' (*NODE*: 843). However, in Arabic the word *hawal* means 'charge or assignment' and *dar* means 'holder'.

The English word *hookah* refers to 'an oriental tobacco pipe with a long, flexible tube which draws the smoke through water contained in a bowl' (*NODE*: 881). However, in Arabic *ḥuqah* refers to 'a small vessel with a cover made of ivory, glass or any other material'. Generally, it means 'casket or jar'. Thus, the meaning in English does not correspond to the Arabic meaning.

The English word *jennet* means 'a small Spanish horse'. However, in Arabic the word *zenata* refers to the people of certain African tribes (i.e. Berbers).

¹⁸⁶ In fact, the two meanings in English and Arabic are related to each other but the Arabic-Arabic dictionary (e.g. Al-waset Dictionary 208) does not include the sense of a 'specific piece of cloth'.

The English word *javelina* refers to a gregarious pig-like mammal found in North America. It is also called peccary. In Arabic, the word *jabaliy*¹⁸⁷ means ‘mountaineer’.

The English word *jamadar* has the Arabic *jama* as its root. In English it means (i) a minor official or junior officer, or (ii) a person who sweeps homes or offices as a job. However, in Arabic the word *jama* means a large group of people, trees or plants, and a group of people who have a unified target. And if we consider the literal meaning of the compound word *jamataldar*, it means ‘the people who live in the house’.

The English word *kaffir* or *kafir* is derived from Arabic *kafir*. It means ‘an infidel’ or ‘unbeliever’. This sense is common to the words in both languages but there is a sense in which *kaffir* and *kafir* are different words in English. *Kaffir* is used contemptuously in South Africa to refer to Black people of that country. Consequently, the use of the word is now objectionable in South Africa and action can be taken against a man for calling someone *kaffir* (*NODE*: 992). The word *kafir* is used for people of a tribe in the Hindu Kush mountain areas in north-east Afghanistan; it is not an objectionable expression.

The English word *kharif* is borrowed from Arabic *kharif*. In English it means (in the Indian subcontinent) the autumn crop sown at the beginning of the summer rains. However, the Arabic word *kharif* refers to a season of the year that starts on 21st September and ends on 21st of December. It also refers to the rain in the autumn.

The English word *khoun* is from Arabic *kums*. In English, it refers to ‘a monetary unit of Mauritania, equal to one fifth of an ouguiya’ (*NODE*: 1006). However, in Arabic it means ‘one part among five parts (i.e. one fifth)’.

The English word *kibitka* refers to (i) a type of Russian hooded sledge¹⁸⁸ and (ii) a circular tent, covered with felt, formerly used by Tartars. However, in Arabic the word *qubbah* means ‘a building the ceiling of which is curved’, (i.e. it has a dome). Thus, the English meaning does not correspond to the Arabic meaning.

¹⁸⁷ *Javalina* has gone into English from Spanish *Jabalina*, which is the feminine form of *Jabalyi* ‘wild boar’.

¹⁸⁸ According to *NODE* (1006), *qubbah* became *kibitz* in Kyrgyz. When borrowed by Russian, the suffix *ka* was added to it. It went into English via Russian.

The English word *kif* or *kef* refers to ‘a substance, especially cannabis, smoked to produce a drowsy state’ (NODE: 1007). However, in Arabic the word *kayf* means ‘enjoyment and pleasure’. As a verb the word *kayf* means ‘to express an opinion on something’. Thus, the English meaning is different from the Arabic meaning.

The English word *maravedi* is borrowed from Arabic *murabitin*, ‘holy men’. In English it refers to ‘a medieval Spanish copper coin and monetary unit’.

The English word *mozarabic* means ‘(adj.) (historic) of or relating to the Christian inhabitants of Spain under the Muslim Moorish rule’ (NODE: 1211). In Arabic, however, *mustārib* means ‘makes himself as one of Arabs’.

The English word *marabou* refers to ‘a large African stork with a massive bill and large neck pouch, which feeds mainly by scavenging’. As a mass noun it refers to the portion of down from the wing or tail of the marabou which is used as a trimming for hats or clothing (NODE: 1129). However, in Arabic the word *murabit* means ‘a holy man, or a hermit, or an ascetic’. Thus, the English meaning is completely different from the Arabic meaning.

The English word *mastaba* refers to ‘an ancient Egyptian tomb consisting of an underground burial chamber with a room above it, at the ground level, to store offerings’. In Islamic countries, it also refers to an outhouse, typically of stone, attached to a house (NODE: 1139). However, in Arabic the word *mṣṭabah* means ‘a little flattened high ground to sit on’.

The English word *mukhtar* is borrowed from Arabic *mukhtar*. In English it is used to refer to ‘the head of local government of a town or village in Turkey and some Arab countries’ (NODE: 1214). However, in Arabic the word *mukhtar* is the passive participle of *iktara* ‘choose’, i.e., ‘chosen’. Thus, the English meaning of the word is not close to the Arabian meaning. In Arabic *Mukhtar* can also be used as a personal name.

The English word *rai* refers to ‘a style of music fusing Arabic and Algerian folk elements with Western rock’ (NODE: 1530). However, in Arabic, the word ‘*ha er-ray*’, literally means ‘that is the thinking or opinion; here is the view’. It is a refrain in many songs.

The English word *rackets* refers to ‘a ball game for two or four people; it is distinguished from squash in particular by the use of a solid, harder

ball'. However, in Arabic the word *raḥa*, from which it is derived, means the palm of the hand.

The English word *Rigel* refers in astronomy to the seventh brightest star in the constellation Orion. It is a blue super giant star nearly sixty thousand times as luminous as our sun (*NODE*: 1597). However, in Arabic, the word *rijl* means 'foot or shorts'.

The English word *satin* derives from the Arabic word *zytwny*. In English it means 'a smooth, glossy fabric, usually of silk, produced by a weave in which the threads of the warp are caught and looped by the weft only at certain intervals' (*NODE*: 1651). However, in Arabic the word *zytwny* means 'anything of olive colour'. In English the word *satin* is a noun but the Arabic word *zaytuni* is an adjective.

The English word *seif* refers to 'a sand dune in the form of a long narrow ridge' (*NODE*: 1684). However, in Arabic the word *sayf* means 'a kind of weapon hung on one shoulder to the other side of the body and used to strike by hand (i.e. a sword). It also refers to a kind of fish with long sword-like beak'. Thus, the English meaning is different from the Arabic meaning, though there is similarity in the sense that both have a 'ridge'.

The English word *sahib* is 'a polite title or form of address for a man'; e.g. 'the doctor sahib' (*NODE*: 1637). In Arabic the word *sahib* means 'an inseparable and associated person (i.e. a friend)'. It also means 'master'.

The English word *sudd* means 'an area of floating vegetation in a stretch of the White Nile, thick enough to impede navigation' (*NODE*: 1855). However, in Arabic it has a wider meaning. It refers to an obstruction between two things. It also means a mountain.

The English word *sansa* is another term for a thumb piano (*NODE*: 1647). In Arabic *ṣanj* is a pair of rounded brass plates which are struck against each other to give a musical sound. It is a pair of cymbals.

The English word *surahi* means an Indian clay pot with a long neck, used for storing water (*NODE*: 1866). However, in Arabic *ṣurāḥyah* means pure wine.

The English word *taluk* is borrowed from Arabic *tālaqa*. In English it means (in the Indian subcontinent) 'an administrative district for taxation purposes, typically comprising a number of villages' (*NODE*: 1892).

However, in Arabic the word *tālaqa* means ‘to connect or to love someone extravagantly’. It also means to be connected.

The English word *tehsil* is borrowed from Arabic. In English it refers to ‘an administrative area in parts of India’. However, the Arabic word *taḥṣyl* means ‘collection or levying of taxes’.

The archaeological English word *tell* is borrowed from Arabic *tal*. In English it refers to an artificial mound formed by the accumulated remains of ancient settlements in the Middle East. In Arabic the word *tal* means ‘a piece of land which is higher than the rest of the ground’ (NODE: 1907). In other words, it is a hillock. The English meaning of the word *tell* seems to be different because in English it is an artificial mound but in Arabic it could be a natural hillock.

The English word *typhoon* means ‘a tropical storm in the region of the Indian or western Pacific Ocean’ (NODE: 2003). However, in Arabic *ṭwfan* means (i) rush of water or flash flood to the point of being able to drown people; (ii) the extreme darkness of the night; and (iii) a horrible death. Thus, the word *ṭwfan* has a wider meaning in Arabic than in English.

The English word *ujamaa* is derived from the Arabic word *jamāa*. It means, in Tanzania, a socialist system of village cooperatives based on equality of opportunity and self-help (NODE: 2006). However, this word has a wider meaning in Arabic; it means (i) a group and (ii) a group of animals, like *jamat al-nahl* (a group of bees).

In short, some Arabic loanwords have completely changed their meanings in English. In some cases, this has happened because the words have travelled to English through some other languages and the English meaning is closer to their meaning in the immediate source language than it is to their meaning in Arabic. For example, the word *javalina* has almost the same meaning in English as in Spanish (i.e. a female wild boar). The words *hookah*, *taluk*, *tehsil* and *Jamadar* have the same meanings in English as in Hindi-Urdu, from which they have been borrowed. In some cases, English has a meaning which is not unrelated to the meaning of the word in Arabic, but it is not exactly the same; nor is it a case of narrowing of the meaning. For instance, in Arabic *azure* is a precious stone of sky-blue colour, but in English it denotes a shade of colour (i.e. sky blue). However, when it refers to a butterfly of that colour, it has little in common with what it stands for in Arabic. Some words of this group have

broad, generic meanings in Arabic but somewhat unrelated specific meanings in English. For instance, in Arabic *mukhtar* means 'chosen' but in English it refers to the designation of an officer at the local level in Turkey and some other countries. In some cases the meaning of the word in English does not seem to have anything in common with its meaning in Arabic. For instance, *seif* means 'a kind of sand dune' in English whereas *sayf* is a kind of weapon in Arabic.

To sum up, this section has sub-categorized Arabic loanwords in English into four sections: (i) words which have retained their Arabic meaning (e.g. *abaya*, *alcohol*, *apricot*, etc.); (ii) words which have a narrower range of meaning in English than in Arabic (e.g. *Allah*, *coffee*, *fakir*, *fellah*, etc.); (iii) words which have a wider range of meaning in English than in Arabic (e.g. *bint*, *khat*, *mocha*. etc.); and (iv) words which have a different meaning (e. g. *albacore*, *hookah*, *haik*, *khoun*, *tell*, etc.). It may be noted that scientific terms (e.g. *mathematics*, *astronomy*) have retained the same meaning in English as in Arabic, whereas generic nouns and adjectives of Arabic origin have been borrowed with specific shades of meaning in English. Religious and political loanwords of Arabic are also used in English with narrower connotations. There are only a few cases in which Arabic loanwords have a wider meaning in English than in Arabic, and some cases in which the loanword has a different meaning in English, sometimes very remotely related to its Arabic origin.

CHAPTER V

PHONOLOGICAL AND MORPHOLOGICAL CHANGES OF LOANWORDS

5.1 Structural Changes in English Loanwords in Arabic

As the number of English loanwords in Arabic is steadily increasing, it may be impossible to discuss the phonological and morphological changes that have occurred to all of them in this study. This study will be confined to the most common words which are used in the print media, TV and radio.

Arabic scholars have attempted to stop the influx of English words into Arabic; but in vain. For instance, they have tried to replace the English word ‘computer’ by Arabic *hasub*, English ‘radio’ by Arabic *mythia*, English ‘telephone’ by Arabic *hatif*, and English ‘mobile’ by Arabic *nakal*; but still the English words are the most common among Arabic speakers. They dominate the official media and even written documents. The close contact of the Arabs with English-speaking communities together with the predominance of English in all international circles has made it impossible for Arabic to resist the English words. Sometimes, these English words are difficult for Arabic speakers to pronounce; but they have made adjustments to make the words easy to use. In one way or another, Arabic speakers make some adaptation to the English words to adjust them to their native or mother tongue roles. This change may be phonological or morphological. As Kees Versteegh states:

In normal cases of borrowing, only lexical borrowing should be expected, rather than syntactic, and morphological/phonological influence should be limited to those cases where it was introduced through the use of loanwords.¹⁸⁹

¹⁸⁹ Kees Versteegh, “Linguistic Contacts between Arabic and other Languages.” (*Linguistique Arabe: Sociolinguistique et Histoire de la Langue* 2001): 481.

Phonology

As a branch of linguistics, phonology is regarded as the study of the sound patterns of any language.¹⁹⁰ English phonology is the study of the sound system of the English language. English has its own wide variation in pronunciation both diachronically and synchronically, i.e. from one place to another and from one variety to another. This diversity is a salient feature in English, because the language is spoken over such a wide territory all over the world. It is considered to be the first and the most predominant language in countries like the United Kingdom and the United States, the Commonwealth countries in the Caribbean, and in Australia, Canada, etc. In some countries like India, South Africa, Pakistan, and the Gulf countries, English is spoken either as a foreign or as a second language. In general, English has different regional dialects that are mutually intelligible.¹⁹¹

As English has a phonological system that is different from those of other languages, English words that have crept into other languages have been subjected to the phonological system of those languages. Due to this variation, the phonology of a word gets changed in its form and use. The speaker of a non-English language faces difficulty in pronouncing an English word. In this case, the speaker subjects it to the phonological pattern of his/her mother tongue.

The phonetic differences between English and Arabic become clear if we present this chart as it occurs in the Handbook of the International Phonetic Association (1999) and Clive Holes (2004) respectively.

¹⁹⁰ Jensen John T. *English Phonology*. (Amsterdam Netherlands: John Benjamins Publishing Co. 1993) 31.

¹⁹¹ Gary Clemente. *Handbook of English Phonology*. (Delhi: University Publications, 2012) 4.

Table 1: English Consonant Sounds¹⁹²

Manner of Articulation	Place of Articulation							
	Bilabial	Labio dental	Dental	Alveolar	Post Alveolar	Palatal	Velar	Glottal
Plosive	p, b			t, d			k, g	
Affricate					tʃ, dʒ			
Nasal	M			N			ŋ	
Fricative		f, v	θ, ð	s, z	ʃ, ʒ			h
Approximate				R		J	w	
Lateral Approximate				l				

¹⁹² *Handbook of the International Phonetic Association, a Guide to the Use of the International Phonetic Alphabet* (Cambridge: Cambridge University Press, 2007) 41.

Table 2: Consonantal Inventory of Spoken Modern Standard Arabic (MSA)¹⁹³

Place of articulation	Manner of articulation				
	Plosive	Fricative	Affricate	Liquid	Nasal
Labial	B	W			m
Labiodentals					
Dental	T d	S z		L	
Plain					
Emphatic	ʔ ḏ	ʃ ẓ			
Interdental					
plain		θ ð			
emphatic		Ḍ			
Alveolar		Ẓ	J	R	n
Palatal		Y			
Velar	k g	X ġ			
Uvular	Q				
Pharyngeal		Ĥ			
Glottal	ʔ				

¹⁹³Clive Holes. *Modern Arabic Structures, Functions, and Varieties*. (Washington: Georgetown University Press, 2004) 58.

The comparison of Table 1 with Table 2 clearly indicates that the English sounds /p, v, ŋ/ do not exist in Arabic. The English palato-alveolar /tʃ, dʒ/, which are written as *ch* and *j* do not have their exact equivalent either. So is the case with /θ/ (as in *thing*) and the /ð/ (as in *these*), though they have approximate equivalents /ð/ and /ð/. Arabic pharyngeal /q/ and glottal /ʔ/, b / have no exact equivalents in English. Arabic *H* (haa), *dh* (dhaad), *S* (saad) *DH* (DHAAD) and *gh* (Ghain) have no exact equivalents in English.

Vowels

Though English has only five vowel letters of the alphabet (a, i, e, o, u), it has twelve vowel phonemes / i:, ɪ, e, æ, ʌ, ɑ:, ɒ, ə, u, ʊ, ɜ:, ɔ: /, and eight diphthongs / eɪ, aɪ, oɪ, aʊ, əʊ, ɪə, eə, ʊə /.

In Arabic, three vowel qualities are distinct; / i:, a, u / which are long as well as short, taking up their number to six. The quality of the vowels depends upon the consonants approximate to them, which leads to further complexity. Lengthened short vowels produce long vowels but they have some exceptions.

5.1.1 Phonological Changes in English Loanwords in Arabic

Due to the phonetic differences between English and Arabic, speakers change the pronunciation of English words. For example, the English word in Arabic ‘biology’ is pronounced in English as /*bawlədʒi*/. The English sound /*dʒ*/ gets changed in Arabic into /*g*/ or /*j*/. In Arabic, the English sound /*dʒ*/ is pronounced either /*g*/ or /*ʒ*/. That is, in Arabic it has two standard ways of pronunciation.

An Arabic speaker cannot pronounce the English word ‘television’ as /*tel.ɪ.vɪʒ.ə n*/; instead, s/he pronounces it as /*talfazion*/. Since the English sound /*v*/ is not available in Arabic, it is replaced by the Arabic sound /*f*/. Similarly, almost all English words in Arabic that have the sound /*v*/ get changed into /*f*/, as in initial /*faitæmi:n*/ ‘vitamin’, /*faru:s*/ ‘virus’ /*filæh*/ ‘villa’, /*fɒlt*/ ‘volt’, /*fænilə*/ ‘vanilla’, /*fæzli:n*/ ‘vaseline’, /*brænpə*/ ‘verandah’ /*fitə*/ ‘veto’, /*fi:dəʊ*/ ‘video’, /*fi:zəh*/ ‘visa’, /*fɒlɪbɒl*/ ‘volley ball’, etc. Some English words start with the consonants /*ph*/ to be pronounced in English as /*f*/: in Arabic they are pronounced with initial /*f*/, as in ‘photograph’ /*fotograf*/, ‘physics’ /*fizya*/, ‘philosophy’ /*faiioof* or /*falsafah*/, etc.

Or, when the English word has a /v/ sound in the middle, in Arabic it is pronounced with /f/, as in /brævəʊ/ 'bravo', /kærfa:n/ 'caravan, /kærnfæl/ 'carnival'.

Or, when the /v/ sound is in the final syllable, in Arabic it too is pronounced with /f/, as in /ʃelf/ 'shelves', /ɑ:rfi:f/, 'archive', etc.

Some other English words in Arabic have the sound *ch* and are pronounced in English as /k/. However, in Arabic it is pronounced as /ʃ/ as in words like 'archive'. In Arabic, it is pronounced as *arsheef*.

In addition, the /j/ sound is pronounced in Arabic as /g/ and even in written Arabic it is written /g/. Thus, words like, 'jacket', 'jeans', 'jeep', 'jazz' and 'jug' become *gaket*, *genz*, *gaip*, *gazz* and *gak* respectively. In English, the sound /j/ and /g/ are two distinct sounds. However, in Arabic, both are equivalent to the sound /g/, which is either pronounced as /g/ or /j/ according to regional variations. For example, the English word 'gym' is pronounced as *jym* in Sana'a and *gym* in Taiz. Furthermore, in English, there are two different phonemes /p/ and /b/ as in /pit/ and /bit/. However, in Arabic, they are represented by only one phoneme /b/. For example, the English word 'pizza' is pronounced *biza* in Arabic. Similarly, 'pantaloons' is pronounced as /bæntælu:n/, 'password' as /bæsɔ:rd/, 'cup' as /kæʊb/, 'petrol' as /betrɔ:l/, 'panorama' as /bænrɑ:mə/, 'plastic' as /blæstɪk/, 'parachute' as /bræʃu:t/, 'parliament' as /bærli:mə:n/, 'protocol' as /brɔ:tɔku:l/, 'amber' as /æmpi:t/, 'program' as /bærnɑ:mæg/ or /bærnɑ:mæj/, 'opera' as /ɔberə/, 'Pepsi' as /bebsi:/, 'aspirin' as /æsbrɪn/, 'camp' as /kenmb/, 'captain' as /kæpten/, 'compression' as /kɔmbri:fən/, 'computer' as /kæmbu:ter/, 'diploma' as /dɪblu:m/, 'diplomacy' as /dɪblɔmæsi/, 'gunpowder' as /gʌnbɔ:der/, 'microscope' as /mikrɔskɔ:ub/, 'Olympic' as /ɔlɪmpɪk/, 'pancreas' as /bænkriəs/, 'park' as /bærk/, 'piano' as /bɪnɔ:p/, 'police' as /pɔli:s/, 'speed' as /spi:t/, etc. Words like 'bank', 'bar', 'carbon', 'biology', 'bacteria', etc. are all pronounced in Arabic with the phoneme /b/.

In spite of all these variations in pronunciation of the English loanwords in Arabic there are some new English words in Arabic that have pronunciation either identical to or close to English. These words are related to modern media. These words are like 'Facebook', 'Twitter', 'profile' (this may be an exception to the rule of pronouncing the phoneme /p/ by replacing it with /b/), 'admin', 'post', 'setting', 'chat', 'WhatsApp', 'Messenger', 'album', etc.

As the phonological aspect of Arabic is different from that of English, it is reflected in the utterance of English loanwords in Arabic. These words undergo certain phonological changes that require some adjustment mechanisms. They occur in segmental or individual sounds that include the consonantal and vocalic elements. These are syllabic level changes which involve both consonants and vowels.

5.2 Morphological Changes in English Loanwords in Arabic

5.2.1 Changes Due to Number

In English, all nouns and pronouns have two numbers; singular and plural. Some nouns, and a number of pronouns, are changed in form, and some are inflected to show number.¹⁹⁴ However, in MSA, nouns are divided into three categories: singular (s), dual (d) and plural (p).

Singular nouns are formed like *kitab* ‘book’, *qalam* ‘pen’, *manzel* ‘house’, *modres* ‘teacher’, *mohandes* ‘engineer’, etc.

Dual nouns are nouns denoting duality (two) of the same word class. Syntactically, dual nouns occur in a sentence in two different forms:

(1) In the nominative case, the suffix *-an* is added to the base as in words like *kitabān* ‘two books’, *rajulan* ‘two men’, *manzilan* ‘two houses’, *qalman* ‘two pens’, etc. In the following sentences, the words *kitabān* ‘two books’, *rajolan* ‘two men’, *manzilan* ‘two houses’, *qalman* ‘two pens’ occur all in the nominative case as follows:

1. *Hathan kitabān* ‘these are two books’
2. *Hathan rajolan* ‘these are two men’
3. *Hathan manzilan* ‘these are two houses’
4. *Hathan qalman* ‘these are two pens’.

(2) In the accusative or genitive case, the suffix *-ain* is attached to the base as in the following sentences:

5. *Eshtrait qalmāin* ‘I bought two pens’

¹⁹⁴ M. George, Jonesa, John, D. Morrow, (Eds.) “High School of English Grammar”. (Victoria College, 1922) 14.

6. *Akltu tofahatain* ‘I ate two apples’

7. *Fi almanzilain osar kremah* ‘generous families live in the two houses’.

In the above mentioned sentences (5) and (6), the words *qalmain* and *tofahatain* occur as dual nouns in the accusative case. However, in sentence (7) the dual noun occurs in the genitive case. Thus, in both cases the dual nouns have the suffix *-ain* as a duality marker.

Plural nouns in MSA are those nouns that refer to more than two items. As Emad Al-Saidat states:

Pluralisation in MSA is of two types: the first is called sound plural because the base noun is left intact, and the second is broken because the base noun is altered. In sound plural, nouns have a distinction in number of masculinity and femininity; for masculine nouns, two markers are identified: $\{-u:n\}$ which occurs with masculine nouns in nominative case and $\{-i:n\}$ which occurs with masculine nouns in accusative or genitive case. Feminine pluralisation is formed by adding the suffix $\{-a:t\}$ to the noun.¹⁹⁵

In broken plural, nouns get internal changes in their forms as in the following examples;

street/s*Shara/shawara*

circle/s*daeyrah/ dwaer*

pen/pens *qalam/aqlam*¹⁹⁶

From the English loanwords in Arabic we can find words like:

Plural English Noun	Arabic Broken Plural
programme	<i>pramig/j</i>
films	<i>aflam</i>
villas	<i>filal</i>
biscuits	<i>boskait</i>
banks	<i>bonook</i>
cables	<i>kabilat</i>
goals	<i>agoal</i>

¹⁹⁵ Al-Saidat, Emad 65.

¹⁹⁶ For more details see Karine C. Ryding 84.

In all the above words, we can note some internal changes in the root of the words. They are because of the broken formation rules.

Thus, in the case of English loanwords in Arabic, all the words are subjected to Arabic rules. For example, English words like ‘bar’ have the plural ‘bars’ in English, but in Arabic the plural is *barat*. The following table shows some English nouns and their plural form in Arabic:

Word	English plural	Arabic plural
CD	CDs	<i>sidihat</i>
casino	casinos	<i>kazinohat</i>
stereo	stereos	<i>steriohat</i>
cream	creams	<i>krimat</i>
biscuit	biscuits	<i>biskwaitat</i>
course	courses	<i>korsat</i>
video	videos	<i>fidiohat</i>
computer	computers	<i>kombutrat</i>
microbe	microbes	<i>mikrobat</i>
e-mail	e-mails	<i>emailat</i>
gas	gases	<i>gazat</i>
radio	radios	<i>radiohat</i>
protein	proteins	<i>protainat</i>
vitamin	vitamins	<i>fitaminat</i>

In the above-mentioned words, all English loanwords are subjected to Arabic rules to mark number. This can be seen clearly in the following sentences.

1. *Ashtrait radio gadeed* (I purchased a new radio).
2. *Alradyan gadeedan* (The two radios are new)
3. *Ashtrait thlathah radiohat* (I purchased three radios)

In these three sentences, the words *radio*, *radyan* and *radiohat* are singular, dual and plural respectively.

5.2.2 Morphological Changes According to Case

In Arabic, the plural can have a suffix as *yaa* + noon (ﻯ) or *wow* (ﻭ) + *noon* (ﻥ) according to their position in a sentence. Some good examples from English loanwords in Arabic could be the following;

1. *Alacademwoon yamallon biged* (the academicians work very hard), the word *academwoon* in this sentence is in a nominative case, so it has the suffix *woon*.
2. *Katabtu takreer ān Alacademyeen* (I wrote a letter about the academicians). The word *Alacademyeen* in this sentence is in genitive case and ends with the suffix *yeen*. Thus, English loanwords in Arabic follow Arabic singular, dual and plural. All dual nouns in Arabic are considered to be plural in English.

All English loanwords in Arabic agree according to the system in Arabic:

1. *Hatha jaket* ‘this is a jacket’.
2. *Hathan jakitaan* ‘these are two jackets’.
3. *Haawla diplomasyeen* ‘these are diplomats’.

In the above examples, the word *jaket* in sentence (1) agrees with the demonstrative pronoun *hatha* as singular. In sentence (2) the word *jaket* agrees with the demonstrative pronoun *hathan* as a dual. In sentence (3), the word *diplomasyeen* agrees with the demonstrative pronoun *haawla* as a plural.

Some other English words in Arabic are given a plural form which is neither common in English nor in Arabic. They are made so only so as to be pronounced easily by the Arabic speaker. These words include, ‘CDs’ *sidihat*, ‘radios’ *radiohat*, ‘studios’ *stodiohat*, ‘videos’ *vidiohat*, ‘casinos’ *kasinohat*, etc.

5.2.3 Morphological Changes Due to Gender

As Emad Al-Saidat states:

Gender in Arabic is grammatical rather than natural (Khalil 1990). It is a feature of the noun itself. Thus, animate and inanimate nouns are assigned either feminine (f) or masculine (m) gender, depending on the final phonetic sound of the word. Thus, the gender of a given noun is indicated by the surrounding items such as pronouns, verb inflection, adjectives, and demonstratives.¹⁹⁷

¹⁹⁷ Al-Saidat, Emad. “English loanwords in Jordanian Arabic: Gender and Number Assignment.” *Language Forum* V37. (2011): 59-72.

In English, there are two main types of nouns; those which have natural gender and those which do not. Animate nouns have gender; they are either masculine or feminine. Masculine nouns are words for men, boys and male animals,¹⁹⁸ feminine nouns are words for women, girls and female animals. The nouns which have no biological gender belong to the neuter gender.

Masculine	Feminine
------------------	-----------------

boy	girl
man	woman
father	mother
son	daughter
brother	sister

Many nouns in English are used for both males and females. They are called common gender nouns:

Teacher	baby	doctor	scientist	player
Pupil	parent	astronaut	president	engineer, etc.

In the case of animals, there is one common word for the animal and special words for the male and the female. Sometimes, the word for the male animal is the same as the common word.¹⁹⁹ For instance:

Generic Noun	Masculine	Feminine
Cow	bull, ox	cow
Deer	deer	doe
Buffalo	he-buffalo	she-buffalo
Elephant	he-elephant	she-elephant

In case of the English loanwords in Arabic, they are either masculine or feminine following the rules of Arabic: the English loanwords in Arabic become feminine or masculine. For example, the English word ‘doctor’ has two forms in Arabic: either *daktoor* as masculine (henceforth, m) or *daktoora* as feminine (henceforth, f). The word *daktoor* (m) is masculine because it can be substituted by the pronoun *hwa* ‘he’ as in *hwa daktoor*

¹⁹⁸ Howard Sargeant. Basic English Grammar, SADDLBACK, Educational Publishing, (2007) 20.

¹⁹⁹ Howard Sargeant 20.

'he is a doctor'. The form *daktorah* (f) is feminine because it has the Arabic feminine marker *-h* and can be substituted by the pronoun *hya* 'she' as in *hya daktorah* 'she is a doctor'. Similarly, the English word secretary is used in everyday Arabic in two forms, *sekrteer* (m) and *sekerteerah* (f).

Some English loanwords in Arabic end up with the suffix *-a* or *-h* as a feminine marker like 'powder' *bodra*, 'capsule' *kabsulah*, 'camera' *kamerah*, 'chocolate' *shoklata*, 'cigarette' *sigarah*, 'hysterya' *hesteria*, 'machine' *makinah*, 'vanilla' *fanila*, 'veranda' *barnda*, 'visa' *fizah*, 'battery' *bataryah*, *medalyah* 'medal', *bitza* 'pizza' and *akademyah* 'academy'.

In another category of English loanwords in Arabic, the words are feminine in themselves; however, they do not end with the feminine marker (*-a*) or (*-h*). This set can have words like 'memory' *memoree*, 'screen' *skreen*, 'interview' *interfew*, 'helicopter' *helikobter*, 'music' *mosyka*, 'workshop' *wrkshob*, 'list' *listah*, etc. The above and similar words are classified as feminine in spite of not having the Arabic feminine marker (*-a*) or (*-h*) due to the fact that when such words occur in a text they can be substituted by the pronoun *haya* 'she'. Some other English loanwords in Arabic can be classified as masculine because they are always referred to as masculine and can be substituted with the masculine pronoun *hwa* 'he' when they occur in Arabic texts. These words are as follows; 'litre' *letr*, 'park' *baark*, 'parliament' *barlman*, 'studio' *stodio*, 'stereo' *strio*, 'saloon' *salon*, 'police' *bolis*, 'stadium' *stad*, 'programme' *brogram*, 'radio' *reidio*, 'television' *talafazuon*, 'tyre' *tair*, 'dollar' *dolar*, 'flash' *flasha*, 'film' *felm*, 'guitar' *qaithar*, 'course' *kors*, 'microscope' *mikrskob*, 'microphone' *makrafoon*, 'gear' *geer*, etc.²⁰⁰

5.2.4 Use of Articles

In English, there are two types of article: the definite article *the* and the indefinite article *a* or *an*. The definite article *the* is used before a noun when either the speaker or the listener is certain about its identity. For example,

- A) Where is the pen?
- B) It is on the table.

In the above short conversation, the speakers A and B are talking about a specific pen, so the speaker A uses the definite article *the*.

²⁰⁰ For more details see Al-Saidat, Emad 67.

The indefinite articles *a* and *an*, on the contrary, are used with a noun which is singular and has no definite reference in the dialogue or writing.

The article *a* is used before a noun which begins with a consonant and *an* is used before a noun which begins with a vowel. The following are some examples:

1. William is reading *a book*.
2. Would you like to have *a peach*?
3. Is that *a cat* or *a rabbit*?
4. I always take *an apple* to school.
5. Do you have *an umbrella* that I can borrow?
6. Would you like to live on *an island*?

In the above sentences, the indefinite article *a* occurs before the singular nouns *book*, *peach*, *cat* and *rabbit*; *an* before the singular nouns that begin with vowels: *apple*, *umbrella* and *island*.

In the case of English loanwords in Arabic, almost all the nouns are subjected to the rules of Arabic. Whether they begin with a consonant or a vowel, they take the Arabic article *al-* if the reference is definite, as in words like *alkitab* 'the book', *alsahel* 'the peach', *alket*, 'the cat', *alarnab* 'the rabbit', *altofah* 'the apple'. All the English loanwords in Arabic, when they are used in a definite context, add the Arabic article *al-* whether they are singular or plural. For example,

1. *alkamputer fawq almasa* 'the computer is on the table'; or
2. *alkamputraat fawq almassa* 'the computers are on the table'.

Nouns in indefinite contexts do not need any article in Arabic. It may also be noted that the scope of definiteness is wider in Arabic than in English (as discussed by Karin C. Ryding²⁰¹).

²⁰¹ Karin C. Ryding, *A Reference Grammar of Modern Standard Arabic*, Washington (Georgetown University, 2005) 156.

5.3. Changes in Arabic Loanwords in English

5.3.1 The Phonological Changes

As noted above, the Arabic language, like all other Semitic languages, has a limited vocalic system and a rich consonantal system. Arabic typically has three basic vowels (a, i, u) that are present in both their long and short forms. Like other Semitic languages, Arabic is also said to have a rich inventory of guttural consonants: the laryngeals ʔ, *h*, the pharyngeal ʕ, *ħ* and the uvular fricatives ɣ and ʁ. As Janet C. E. Watson remarks:

“The consonantal phonemes of Semitic languages usually constitute triads of voiceless, voiced and ‘emphatic’ in certain sub-sets of the coronal set and, in a few languages, including dialects of Arabic spoken in parts of South-West Yemen, in the dorsal set. ‘Emphatic’ sounds today are pharyngealized in the Central Semitic languages of Arabic and Neo-Aramaic, and glottalized in the South Semitic languages of Modern South Arabian and Ethiopian Semitic. Faber’s description of eighth-century CE Classical Arabic suggests a velarised articulation for the emphatics in this dialect”.²⁰²

The Arabic loanwords in English are subject to English rules in all aspects. Phonologically, there are twenty-eight consonant sounds in Arabic, twenty-six of which are consonants, but two of which *-waaw* and *yaa* are semi-vowels that serve sometimes as consonants and, at other times, as vowels, depending on the context.²⁰³

English speakers find difficulty in pronouncing some Arabic borrowed words in English; they use their approximate English equivalent sounds to compensate for the difference. For example, the Arabic word *al-kadi* /alkaḏi/ becomes /alkadi/. The Arabic sound /ض/ *ḏād* which is described by the early Arab grammarians as a voiced, pharyngealized, lateral fricative, is replaced in English by the English sound /d/ as an alveolar, voiced plosive.

There are four emphatic consonants in Arabic: ض /d//, ط /t//, ص /s//, and ظ /ḏ//. Each emphatic consonant has a plain equivalent consonant, respectively د /d/, ت /t/, س /s/, ذ /ḏ/. This can be shown by the following

²⁰² Janet C. E. Watson, *The Phonology and Morphology of Arabic*. (United States: Oxford University Press, 2002) 17.

²⁰³ Karin C. Ryding 10.

examples of minimal pairs (two words with different meanings when only one sound is changed);

/darb/ means ‘path’	vs. /dʕarb/ means ‘hitting’
/ti:n/ means ‘fig’	vs. /tʕi:n/ means ‘clay’
/ðal/ means ‘cringed’	vs. /ðʕal/ means ‘still’
/nasaba/ means ‘imputed’	vs. /nasʕaba/ means ‘erected’

The Arabic pharyngealized sounds and emphatic consonants have distinctive characteristics, especially ض (*dād*) or the phoneme /dʕ/. Some Arabic words in English can have slight, partial or total phonetic change when they are represented in English. According to Farheen Javed, there are sounds in Arabic which are hard for English speakers to tell apart. In Arabic, what corresponds to the English sound /q/ is the Arabic (ق), but the English sound /k/ has the letter (ك) corresponding to it in Arabic. In Arabic these differences in sound are significant but in English they are redundant. In Arabic the /q/ is further back in the throat, while the /k/ is velar as in English. *Kuwait* starts with a k. *Qatar* with a q.

This change can be attributed either to the phonological divergence of English from Arabic or to the fact that some of these words went into English through a third language which changed /q/ to /k/.

Some Arabic words that went into English directly seem to have a similar pronunciation. If it happens that there are some words which are odd in pronunciation that is due to these special characteristics.

For example, the English word *bint* which went into English directly from Arabic has identical pronunciation in both English and Arabic. However, the English word *Drub* which was borrowed directly from Arabic *ḍraba* has a partial change in its phonological shape. The Arabic sound ض (*ḍ*) *ḍad* is replaced by the English sound /d/. The Arabic initial sound in the word *Drub* is the voiced, pharyngealized, apico-alveolar stop ض (*ḍ*), which is replaced by the English sound /d/ which is an alveolar, plosive and voiced sound. Similarly, the Arabic words in English *Coffee* and *Waqf* lost their Arabic sounds (ق) and these are replaced by the English sound /k/ or /q/. The following Arabic loanwords in English went into English directly and have identical phonological shape.

Arabic Word English Pronunciation

<i>Djinn/Jinn</i>	/Jin/
<i>Fatwa</i>	/fæt.wɑː/
<i>Haji</i>	/hædʒ /
<i>Hakim</i>	/hɑːki:m/
<i>Haram</i>	/hɑːrɑːm/
<i>Imam</i>	/ɪmɑːm/
<i>Jabal</i>	/dʒbʒl/
<i>Kohl</i>	/kəʊl/ or /kou/
<i>Madrasa</i>	/mædræ.sə/
<i>Majlis</i>	/mædʒlɪs/
<i>Minbar</i>	/mɪnbɑː/
<i>Mihrab</i>	/miːrɑːb/
<i>Salaam</i>	/sələ:m/
<i>Salat</i>	/sælə:t/
<i>Sheikh</i>	/ʃeɪk/ or /ʃiːk/
<i>Sudd</i>	/sʌd/
<i>Ummah</i>	/ʊmə/
<i>Wadi</i>	/wɒdi/ or /wɑːdi/
<i>Wali</i>	/wɑːliː/
<i>Ulema</i>	/ʊləmə/
<i>Souk</i>	/suːk/
<i>Sufi</i>	/suː.ʃi/
<i>Oud</i>	/uːd/
<i>Mujahedin</i>	/mʌ.dʒə.hə'diːn/
<i>Mufti</i>	/mʌf.ti/
<i>Medina</i>	/medi.nə/
<i>Malik</i>	/mɑːlɪk/
<i>Jibba</i>	/dʒɪbə/
<i>Hadith</i>	/hædiːθ/
<i>Eid</i>	/iːd/
<i>Athanor</i>	/əθənɔː/, etc.

In fact, some Arabic words went into English through a third language like Spanish, Turkish, French, Greek, Latin, Hindi-Urdu, etc. It is because of this third language that a word of a donor language may undergo a kind of change in its form before it settles down in a recipient language. For example, the Arabic word *ḥašaiš* went into English through Latin *assasinus* and became *assassin*. In Arabic, the word *ḥašaiš* has two /ʃ/ sounds; but, in English, it is replaced by two /s/ sounds due to the impact of the Latin form *assasinus*. The English word ‘Tamarind’ went into

Middle English (henceforth, ME) from Arabic *tamr hindy* (Indian date), through Medieval Latin (Med-Latin) *tamarindus*. The Arabic word *tamr hindy* lost some of its phonological forms while moving from Arabic into English through Med-Latin. The English pronunciation of that word is closer to Latin than to Arabic.

Similarly, the Arabic word *kahaw* went into English through Turkish *kahveh* and then to Dutch *koffie* and became ‘coffee’ in English.²⁰⁴ The longer the journey an Arabic word makes, the greater is the change in its form. Though Arabic and Turkish have close relations because they are spoken in neighbouring countries, they belong to two different families and have different sound systems. The Dutch and English languages are close to each other but neither is close to Turkish nor to Arabic.

The Arabic word *dar al-ṣinaāh*, from *dar* (house) + *al* (the) *ṣinaāh* (art, industry) went into English as ‘arsenal’. In fact, it went from French or obsolete Italian *arzanale*.²⁰⁵ The change in the form of the word is because of the interference of the intermediary language. The Arabic word *badawy*, (plural) *badw*, (dwellers of the desert) went into English as ‘Bedouin’ from OF *beduin*. The English phonological shape is closer to the French than to Arabic. This variation in phonetic shape can explain the reason behind the change in English. The word ‘mattress’ was borrowed into English from the French word *materas*, which was probably from Old Italian *materaso*, derived from Arabic *matraḥ* (carpet or cushion). The English and French pronunciations are closer to each other.

Some Arabic words went into English through Spanish. Because of the long direct contact between Arabic and Spanish, the Arabic words that went into English through Spanish did not change so much in their phonetic shape. This can be seen clearly in the following Arabic words that entered English via Spanish. For example, the English word ‘adobe’ is from Arabic *al-twb* which went into English via Spanish. The phonetic form in both English and Arabic is /ədəʊbi, ədəʊb/, /atəʊb/ respectively. Similarly, the word *alcazar* is from Arabic *al-qasr* (the palace) through Spanish *alcazar*. In English, it has the phonetic form as /alkəzə:/. However, in Arabic, it is pronounced as /al-kasr/. The Arabic /s/ is changed in English to /z/.

²⁰⁴ Judy Pearsall, *The New Oxford Dictionary of English*, (Oxford/Delhi: Oxford University Press, 2002): 355.

²⁰⁷ Pearsall 18.

The English word ‘Tazza’ /*ta:tsə*/ is from Arabic *tasah* (bowl) through Italian *tazza*.²⁰⁶ The Arabic sound /*ʤ*/ which is a plosive, voiced, alveolar is replaced by the English sound /*t*/ which is an alveolar, voiceless stop. This difference in pronunciation is due to the fact that the Arabic sound /*ʤ*/ is not available in English; it uses its approximate equivalent sound.

In short, the phonetic forms of Arabic loanwords in English are closer to English when they entered English directly. However, there are either slight or major changes in the Arabic words that entered English through a third language. In a situation when an Arabic word in English has a sound that is not familiar to English speakers, it has been replaced by an English sound which is a close approximation to it.

5.3.2 Morphological Changes in Arabic Loanwords in English

As far as the morphological aspects of Arabic loanwords in English are concerned, we may point out that the suffixes and prefixes that Arabic has are not used in English. It has been mentioned earlier that Arabic has the article *al-* which is added to nouns as a prefix. However, in English there are two types of article, either definite or indefinite. In the case of Arabic loanwords in English, some of them retain the definite article attached to them, not as an article but as a part of the words themselves, i.e. *al-* is used as a prefix to the word.

Some Arabic loanwords in English are easily identifiable as they start with the definite article *al-* such as, ‘alkanet’, ‘almucanter’, ‘alguacil’, ‘albatross’, ‘altair’, ‘algot’, ‘algebra’, ‘alcove’, ‘alcazar’, ‘athanor’, ‘alcalde’, ‘alembic’, ‘aldebaran’, ‘alfalfa’, ‘almagest’, ‘albarqwq’, etc. Since the definite Arabic article is a part of a word in English, it cannot be separated. For example, the English word *alkanet* cannot be divided into *al-* plus *kanet*, even though in Arabic the word *kanah* (from which the English word is borrowed) is considered to be the root. Similarly, the English word ‘algebra’ cannot be divided into two parts as *al-* plus *gebra*. In English, we have only one word ‘algebra’, which is borrowed from the Arabic *algabr*. However, the Arabic word *algabr* has two parts; *al-* (a definite article) and *gabr* as the root word.

Some Arabic loanwords in English are evidence of the fact that they are of Arabic origin. Such Arabic words went into English either directly or through a third language like Spanish, French, Turkish, etc. The Arabic

²⁰⁶ Pearsall 1901.

definite article *al-*, which corresponds roughly to the English article ‘the’, is attached to the noun like a prefix. When the article is an initial element in a sentence or phrase, it is pronounced /ə/ *al-*; in any other position when the article is preceded by a vowel, the /ə/ sound of the article is elided. The *-l-* sound of the article is pronounced as *-l-* when followed by the consonants like *ʔ* as in *al-ʔmn* (the security), *b* as in *al-byt* (the house), *g* or *j* as in *algabr* or *aljabra* (algebra), *ḥ* as in *al-ḥoryah* (the freedom), *kh* as in *al-khams* (the fifth). However, when the article *al-* is followed by a consonant like *t* as in *al-tareek* (the road), or *d*, as in *al-dinar* (the dinar), or *ṭ*, as in *al-ṭawab* (the cloth), or *th*, as in *al-theel* (the tail), and *r* as in *al-rayah* (the flag), the *-l-* of the article *al-* is assimilated to the consonant; it is doubled in pronunciation in Arabic. However, double consonants are pronounced as a single sound in English. The following English words are borrowed from Arabic and start with the Arabic definite article *al-*.

The English word ‘alcalde’ is from Arabic *alkadi*. It preserves its definite article *al-*. It has the plural form in Arabic as *koḏah*. The Arabic dual form is *kaḏyan* or *kaḏyeen* according to their syntactic position in a sentence. The feminine suffix mark is added like *alkadi+ah* and became *alkadiyah* as in the example, *hya alkadiyah fi almahkamah* (i.e. she is a judge and works in the court).

The English word ‘alcazar’ is from Arabic *al-kasr*. In Arabic, the word *alkasr* is a definite masculine noun. The plural form is *kosoor* or *alkosoor*. As a possessive in Arabic it has the form as *kasroh* (his palace), *kasrhm* (their palace), *kasri* (my palace), *kasrha* (her palace), etc. English does not permit a sequence of two determiners, but the *alcazar* is permitted because *al-* is a part of the word *kasr*; it has lost its original meaning.

In the same way, the English word ‘alcove’ is from Arabic *alkahf*. The Arabic word *alkubba* is a feminine definite noun. The plural form of the word *kubba* is *kubab*. In English, ‘alcove’ has its regular plural ‘alcoves’.

The English word ‘algoal’ is from Arabic *alḡol*. In Arabic, the article *al-* is not an essential part of the word, instead it is an article. But in English, it is a part of the word and cannot be removed. The definite form *alḡol* is singular and *alalḡol* is plural.

In this regard, the English word ‘aniline’ has the definite Arabic article *al-* which is totally assimilated. The *al-* + *nile* becomes ‘aniline’. The *-l-* sound is assimilated and pronounced as *an-* instead of *alnile*. In Arabic, the assimilation is only in pronunciation but not in writing.

A similar case occurs with the English word ‘athanor’ which is from Arabic *atnwor*. The *-l-* of the definite article is assimilated as *a-* + *tanwor*, which becomes *athanor*. In Arabic, it is written but not pronounced that way.

The English word ‘abaiya’ is from Arabic *ābayah*. In Arabic, the word *ābayat* with its suffix *-at* is the plural form as in *Ali yamlk thlath ābayat gadydah* (i.e. Ali has three new abaiyas). *Ābayatha* means ‘her abaiya’. According to gender *ābayah* is singular, *ābayat* is plural and *ābayatan* or *ābayatain* are two dual forms, used according to their syntactic position in a sentence. The Arabic number-markers are not used when the word is borrowed in English.

The English word ‘adobe’ is borrowed from Arabic *altuubah* or *altuub*.

The Arabic form *tuuba* is singular and *tuub* is plural. However, English has borrowed its plural form, *adobes*. In Arabic, it has the definite forms *altubah* as singular and *altub* as plural.

The English word ‘caliph’ is from Arabic *khalifah*. In Arabic, with a definite article it is *alkhalifah*, singular, and *alkholafa*, plural.

The English word *haik* is from Arabic *ḥaik*. The word *alhaik* is the definite form. The suffix *-ah* is added to form a feminine noun as *haikah*.

The Arabic word ‘sultan’ went into English with the same meaning but its morphology is slightly changed. Though in Arabic it has its prefix and suffix, in English it has undergone a change due to English rules of suffixation. In Arabic, we can use the prefix *al-* as a definite article to become *alsultan*. And, in possession, we say *syltani*, ‘my sultan’, *sultanhom* ‘their sultan’, etc.

The English word ‘alcohol’ is from Arabic *alkohol*. In Arabic, it is used as a masculine noun. Though in English it begins with the Arabic definite article *al-*, the English definite article *the* is used to make it definite. In Arabic, the suffix *-at* is used to denote its plural form as *alkoholyat*. In English, the adjectival form is ‘alcoholic’, but in Arabic the adjective is *alkholyah* as in *moad alkholyah* (i.e. alcoholic materials).

The English word ‘salat’ is from Arabic *Salah*. In Arabic, the suffix *-at* is added like *salawat* to form the plural noun. The Arabic form *musala* refers to the small place where Muslims offer their prayers. To form a verb from this noun, the prefix *ya-* is added, so *yasaly* means ‘to pray’.

The English word ‘cadi’ is from Arabic *kadi*. In Arabic, it can be the root of different parts of speech. It may be used as a verb like *yakdi*, which means ‘to judge’, or *kada* ‘judged’. The prefix *al-* is added in Arabic to make the definite form *alkadi*.

In English, the word *amir* or *ameer* is from Arabic *ameer*. The form *alameer* is the definite masculine noun, as in *hatheh syart alameer* (i.e. ‘this is the ameer’s car’). The *alameerah* is the definite feminine noun, as in *hatha manzel alameerah* (i.e. ‘this is the ameerah’s house’).

The Arabic word in English ‘jebel’ has a suffix in English, as *jebeli*, to form an adjective. In English, it has the regular plural form as *jebels*, (‘mountains’), but in Arabic it has the plural form as *jebaal*.

5.3.3 The Gender of Nouns from Arabic Loanwords in English

According to Karin C. Ryding, “Five inflectional features characterize Arabic nouns: gender, humanness, number, definiteness, and case”. Arabic nouns are classified as either feminine or masculine.²⁰⁷

“The gender category into which a noun falls is semantically arbitrary, except where a noun refers to a human being or other creature, when it normally conforms to natural gender. From the point of view of word structure or morphology, the masculine form is the simplest and has the most basic shape, whereas feminine nouns have usually a suffix that marks their gender. For the most part, gender is overtly marked, but there are a few words whose gender is covert (see cryptomale and cryptofemale nouns) and shows up only in agreement sequences”.²⁰⁸

5.3.3.1 Masculine Nouns in Arabic

Arabic masculine nouns refer to nouns denoting human beings, living creatures, concrete as well as abstract nouns and proper nouns. It is a general rule that, if a noun does not have a feminine suffix, it is said to be masculine.

²⁰⁷ Karin C. Ryding, *Modern Standard Arabic*, Georgetown University, University Press, (2005) 119.

²⁰⁸ Karin C. Ryding 119.

The following nouns are masculine:

- *Nahr* ‘river’, *wazir* ‘minister’, *salam* ‘peace’, *majlis* ‘council’, *borhan* ‘proof’, etc
- **Masculine proper names (names of persons):**

[Arabic males are given proper names that are considered masculine, even though some of them end with *taa-marbuuta* ‘ة’ or *alif* ‘أ’ like:

Ahmed	<i>ahmad</i>
Mohammed	<i>muusaa</i>
Abraham	<i>Ibrahim</i>]

- **Names of some countries:**

Though the majority of Arabic countries have feminine names, a very few have masculine names like:

Morocco	<i>al-maghrib</i>	Jordan	<i>al-urdunn</i>
Iraq	<i>al-irak</i>	Sudan	<i>sodan</i>

Crypto-masculine Nouns

- In Arabic, a few words look overtly feminine because they are spelled with *taa-marbuuta* ‘ة’ but they are masculine. These are either plural or collective forms:

Singular

<i>Allamah</i>	‘great scholar’
<i>khaliifah</i>	‘Caliph’

Collective nouns like *Faraaiina* (pl.) ‘Pharaohs’

<i>shiāa</i>	‘Shiites (coll.)’
<i>dakaatira</i> (m.pl.)	‘doctors’, etc.

Among the Arabic masculine nouns in English, we find the following: ‘mukhtar’ *mukhtar* and ‘havildar’ *sahibaldar* (i.e. the owner of the house). They refer to a masculine noun. The nouns ‘Satan’, Arabic *shaitan*, ‘kaffir’ *kaffer*, ‘caliph’ *khalifah*, ‘Allah’ *Allah*, ‘haik’ *haik* (this refers to a male person who makes clothes) are also masculine. The noun ‘vizier’

wazeer refers to a male minister. The noun ‘haji’ *haj* refers to a male Muslim who goes to Mecca for pilgrimage. The noun ‘imam’ *imaam* is a masculine noun in Arabic. The Arabic noun in English ‘afreet’ *āfriyt* is also a masculine noun. The English noun ‘Muslim’ *Muslem* is a masculine noun in Arabic. Some other masculine nouns are: *Mahdi*, *mihrab*, *mujtahid*, *munsif*, *muftim nadir*, *mullah*, *hakim*, *mujahid*, etc.

5.3.3.2 Feminine Nouns in Arabic

In Arabic, most feminine nouns are marked by adding *taa-marbuuta* ‘*ة*’ as the suffix and pronounced as (*-a*) or (*-ah* in pause form). The most common feminine forms are as follows:

- Feminine nouns related to human beings, female creatures, abstract concepts, names of most countries, and those parts of the body which come in pairs (e.g. legs, hands, eyes)

- Common nouns like,

suurah ‘picture’, *asifa* ‘storm’, *wajba* ‘meal’

- Concepts like:

uruuba ‘Arabism’, *thaqafa* ‘culture’, *hadarah* ‘civilization’

- Abstract ideas like,

Ṭaadudyya ‘diversification’, *nujomya* ‘stardom’

- and instances (a single instance of an action)

Ṣhohnh ‘a shipment’, *ṣudfah* ‘a coincidence’, *Ṣajarah* ‘a tree’, *samakah* ‘fish’.

- Names of some countries: The names of the majority of countries in Arabic are feminine like: *maṣr* ‘Egypt’, *suriyaa* ‘Syria’, *faransaa* ‘France’, *asbaanyaa* ‘Spain’.
- Female proper names: All the proper names of females are feminine by themselves and either end with *taa-marbuuta* ‘*ة*’ or not. These nouns are like *Zainab*, *Fatima/h*, *Arwa*, *Hind*, etc.
- Cryptofeminine nouns: Some Arabic nouns are not overtly marked for feminine gender and yet are feminine like:

Arous ‘bride’, *umm* ‘mother’, *shams* ‘sun’, *dar* ‘house’, *harb* ‘war’.

- Some Feminine Arabic Nouns in English:

Some Arabic feminine nouns in English are as follows: ‘Ummah’ *umah* (i.e. nation); in Arabic, it is referred to as a feminine noun. The English word ‘hijrah’ is from *hijrah*, a feminine noun. It has the feminine suffix attached –*h*. The word ‘madrasa’ *madrasa/h* is also a feminine noun. The following nouns in English are also feminine, ‘Sahara’ *sahra*, ‘izzat’ *izzah*, ‘zakat’ *zakah*, ‘qanat’ *kanah*, etc.

Arabic masculine nouns are not exclusive to male beings (persons or animals), as in nouns like *Ali*, *Mohammed*, *Adam* etc.; instead, they include inanimate nouns such the ones mentioned above. Similarly, Arabic feminine nouns are not exclusive to female names, persons or animals like *Arwa*, *mum*, *bint*, *Fatima* etc.; they include nouns like *ream*, *abaiya*, *djellaba* and even names of cities like *Mecca*, *Medina*, etc. However, in English only animate nouns are either masculine or feminine; all inanimate nouns are of the neuter gender.

The Arabic word *kahwah*, from which the English word ‘coffee’ is borrowed, is a feminine noun and has the definite form as *alkahwah*; however, in English ‘coffee’ is of neuter gender.

The English word ‘Fedayeen’ is borrowed from Arabic *fidayeen*. It belongs to the common gender and can be used for a male or a female according to the context. In Arabic, *fidayee* is masculine and *fidayah* is feminine. For example, *Ali yakoon fedayee* and *Arwa takoon feedayah* (Ali is a guerrilla, Arwa is a guerrilla) respectively.

In fact, the gender of some Arabic words in English can be easily identified. Their feminine forms end with the feminine termination suffix

–*ah* or –*a* as in words like ‘madrasa’, ‘fatiha’ from Arabic *fatihah*, ‘salat’ from Arabic *salah*, ‘zariba’ from Arabic *zaribah*, ‘zarafa’ from Arabic *zorafah*, ‘zakat’ from Arabic *zakah*, ‘loofah’ from Arabic *lofah*, ‘casbah’ or ‘kasbah’ is from Arabic *qasabah*. However, some Arabic nouns in English are masculine in form, without any feminine termination, such as *bint* (i.e. ‘girl’).

Some other Arabic nouns in English can be masculine in Arabic without any masculine marker. For example, *jebel*, *malik*, *sultan*, *tel*, etc. On the

other hand, some Arabic loanwords in English are masculine in form; however we can, in Arabic, derive feminine nouns from them as follows:

The English word ‘vizier’ is from Arabic *wazier*. In Arabic, *wazier* is masculine, but *wazirah* is feminine. In English, the same word ‘vizier’ is used for both man and woman.

Similarly, the word ‘Arab’ is masculine but the language ‘Arabic’ or *Arabyah* is feminine. For example, when we say in Arabic, *hatha alkitab hawl al-Arab*, (this book is about Arabs), there is agreement between the two masculine nouns; *kitab* and *Arab*. However, in the following example, *ana asmā kanah al-Arabiyyah* (i.e. I listen to Al-Arabia channel) there is agreement between the two feminine nouns- *kanah* and *Arabiyyah*.

The English word ‘fakir’ is from Arabic *fakeer* or *faqir*. In Arabic, ‘fakir’ is a masculine noun; its derivative form *fakirah* is feminine. We can say, *hwa fakir*, *hya fakirah* (i.e. he is poor, she is poor); however, English has borrowed only ‘fakir’.

In English, the word ‘hakim’ came from Arabic *hakim*. In Arabic, it is a masculine noun, but the derivative form *hakimah* is a feminine form. English uses only ‘hakim’.

As a religious word, the English word ‘hijra’ (also spelt ‘hegira’) is from Arabic *hijrah*. *Hijrah* has a feminine termination, as the suffix *-h* denotes a feminine noun. The derivative noun, *mohajir*, is ‘male immigrant’ and *mohajirah* ‘is female immigrant’.

Furthermore, the Islamic term *haag* or *haaj* went into English as *haji*. In Arabic, the masculine noun is *haag* or *haj*, but the feminine form is *hagah* or *hajah*. The masculine or feminine nature of the noun in English is specified by the context.

5.4 Changes to Arabic Words in English Due to Number

The Arabic number system is different from that in English. The number of nouns in the Arabic system has complex rules which are different from their counterparts in English. Regular plurals in English are formed by the addition of a suffix: /iz/ after a sibilant, as in ‘kiss-kisses’, ‘church-churches’ (with the spelling *-es*); /s/ after a voiceless consonant as in ‘books’, ‘cakes’; or /z/ after a voiced consonant, as in ‘pole-poles’, ‘stream-streams’, or a vowel ‘eye-eyes’, ‘cry-cries’ (the spelling is *-s*,

with *y* becoming *i* after a consonant, but not after a vowel: ‘day-days’). The most common irregular plurals are formed by a change of vowel (or of two vowels): ‘woman-women’, ‘man-men’. Another group makes the plural by a consonant change accompanied by plural features like, ‘half-halves’, ‘calf-calves’. A third group of nouns have the same form for both singular and plural. This is known as ‘zero plural’: ‘trout’, ‘salmon’, ‘sheep’, ‘deer’, ‘aircraft’, ‘series’, ‘species’, etc. In Arabic, ‘plural’ refers to more than two: that is because we have dual in Arabic. All duals in Arabic are treated as plural in English.

We may look at the process of dual and plural formation in Arabic as:

1. *Hatha jebel* (this is a mountain). The demonstrative pronoun *hatha* (this) is used as a qualifier of the singular noun ‘mountain’. In the following sentence, it is used as dual:
2. *Hathan jebelan* (these are two mountains). The demonstrative pronoun *hathan* agrees in number with the head word *jebelan* in duality. Thus, the noun *jebel* has become *jebelan* in dual.
3. In a sentence like *hawala jebaal*, the noun *jebel* has become *jebaal* in the plural.

According to Jane Wightwick and Mahmoud Gaafar, plurals in Arabic are classified as either sound or broken. Sound plurals are of two types:²⁰⁹

Masculine: in Arabic, plurals of masculine nouns are always formed by adding *ون* (-*wun*) as a suffix to the singular noun, when the noun is located in the sentence as a nominative case. This suffix is used mainly but (but not exclusively) for male professions. For example, the Arabic word *khayat* ‘tailor’ has the plural form as *khayatwuun* ‘tailors’. Similarly, *saek* ‘driver’, has the plural form as *saekwuun* ‘drivers’. In the following sentence, the noun *khayatwuun* ‘tailors’ is located in the sentence as in the nominative case, *alkhayatwuun yaāmalwuun bi ged*, ‘the tailors are working very hard’.

For the accusative and genitive cases, the suffix *-iin* is added to the singular noun to make it plural, as in the following Arabic sentence: *raytw almohandesiin fi almasnā*, (i.e. I saw the engineers in the factory) - the

²⁰⁹ Jane Wightwick, Mahmoud Gaafar. *Arabic Verbs & Essentials of Grammar*. McGraw Hill Companies, (2008) 117.

noun *mohandes* ‘engineer’ is in the accusative case so that it has its plural form with the suffix *-iin*.

Feminine: in Arabic feminine plurals, the suffix *-aat* is added to the end of the singular noun to make it plural. For example, the plural of the word *muslimah* ‘female Muslim’ is *muslimaat*. *Modarisa* ‘female teacher’ has the plural form *modaresaat* ‘female teachers’. Here is another example: *haawla almuslimaat min afrykya* ‘these female Muslims are from Africa’.

In the same way, the word *zarafah* ‘giraffe’ becomes *zorafaat* ‘giraffes’ as plural. For example, *fi alhadeekah thlath zorafaat*, (i.e. there are three giraffes in the garden).

Similarly, the English word ‘intifada’, which is from Arabic *intifadah*, has the feminine plural form in Arabic as *intifadaat*.

Broken Plural

In Arabic, the broken plural has the pattern of infixation, i.e. adding some elements into the word internally.

The Arabic root *فعل* typifies a pattern that has three letters, the initial (ف), the middle (ع) and the final (ل).

For example, the Arabic word *gbn* (جبنة) ‘cheese’ has three letters; *g*, *b* and *n*. To form the broken plural of the singular noun *gbn*, we have to add some elements to the singular form as follows, alif ^l = ‘a’ plus *gba* plus ان ‘= an’: the plural form then will become *agban* ‘cheeses’. Following this pattern of broken plurals, *Copt* becomes *acpat*, *madrassa* becomes *madares*, *dinar* becomes *dananeer* and *jebel* becomes *jebal*. But, in English, they are ‘Copts’, ‘madrassas’, ‘dinars’ and ‘jebels’, respectively.

The principle of agreement between the noun and its numeral modifier among the Arabic words makes them singular, dual or plural as in: *hatha jabel*, ‘this is a mountain’, or *hathani jabalan* ‘these are two mountains’ or *hatheh jebal* ‘these are mountains’.

They can be masculine or feminine as in *klam jadid* ‘new pen’ - new [feminine singular], or feminine plurals. For example, *hathehi Aklam jadidah* ‘these are new pens’.

The English word ‘dinar’ is singular in both English and Arabic, but, in Arabic, it has the dual form as *dinarain* or *dinaran* (according to its position in a sentence; in nominative case we use *dinaran*, in jussive case

we use *dinarain*), and the plural form *dananeer*. For example, *laisa āndi dinar* ‘I do not have a dinar’; *ashtrait kalam bi dinarain* ‘I bought a pen with two dinars’; *meen ayna lak hathheh aldnaneer* ‘where did you get these dinars from?’. However, in English we have ‘dinar’ as singular and ‘dinars’ as plural in all the cases.

In Arabic, there is an agreement between the gender of the subject and the verb. For example,

- Ahmed *yalāb* ‘Ahmed plays’ (the subject is masculine)
- Fatima *Talāb* ‘Fatima plays’ (the subject is feminine).

However, in English, whether the subject is masculine or feminine the verb is in the same form. For example,

- John plays football (the subject ‘John’ is masculine)
- Pamela plays football (the subject ‘Pamela’ is feminine).

Thus, the subject-verb agreement takes place in Arabic according to the gender and number of the subject. However, in English, it is only according to the number.

5.5 Other Morphological Aspects of Arabic Loanwords in English

Almost all Arabic loanwords in English are nouns; a very few are verbs or adjectives. Some Arabic words in English can be used as nouns or as adjectives or verbs. Some Arabic nouns in English such as ‘admiral’, ‘adobe’, ‘Achernar’, ‘afreet’, ‘Aldebaran’, ‘algorithm’, ‘alidade’, ‘baza’, ‘bint’, ‘alcohol’, ‘alkaline’, ‘amber’, ‘ariel’, ‘apricot’, ‘alkaline’, ‘Almagest’, ‘burka’, ‘bismillah’, ‘carmine’, ‘carrack’, ‘crimson’, ‘civet’, ‘cotton’, ‘gazelle’, ‘giraffe’, ‘coffee’, ‘djellaba’, ‘soda’, ‘tahini’, ‘caliber’, ‘candy’, ‘Denebola’, ‘dhow’, ‘djinn’, ‘durra’, ‘felucca’, ‘ghibli’, ‘giraffe’, ‘henna’, ‘umma’, etc. have no derivative forms (verbs or adjectives).

• Arabic Nouns in English with Derivative Forms

Most Arabic nouns in English can have derivatives in Arabic but not in English. For example, the Arabic noun *masjid* which went into English as *mosque* can have a derivative Arabic form *yasjod* (v), which means to kneel while one is offering prayer; but that word is not used in English.

The other Arabic form is *sajdah*, which refers to the kneeling that a Muslim does in prayer. Similarly, the word *mufti* refers in both Arabic and English to the Muslim legal expert, who is empowered to give rulings on religious matters. In Arabic, it has the verb forms *yafiti*, *afta*, *efti* in different tenses. The Arabic form *fatwa* is also another form of noun related to the process in which the Islamic sheikh gives his views and decisions from an Islamic point of view.

Another example could be the Arabic word *nikah*. In both Arabic and English it is used as noun, but in Arabic it is used as a verb as in the form *yankah*.

In addition, the Arabic word *haboob* went into English as a noun only. However, in Arabic, it has a derivative verb *habba*. In Arabic, three forms of this verb occur frequently in everyday written or spoken Arabic.

Similarly, the word *haj* in both Arabic and English refers to the Muslim who has gone to Mecca on pilgrimage. In Arabic, the derivative form *yahij* is a verb. In the past tense, the form *hajja* as in *hajja fi alam almadee* (i.e. he went on pilgrimage last year) refers to the fulfilment of doing pilgrimage. Another example: the word *harissa* is a noun in both English and Arabic; however, in Arabic, it has the derivative forms *harsa*, *yahrs* and *ehros* as different forms of verbs, as in these sentences: *harsa al thawm* (i.e. he ground the garlic), *yahrs al thawm* (i.e. he grinds the garlic), *ehros althawm* (i.e. grind the garlic). They are all verbs in past, present and imperative senses respectively.

In the same way, the Arabic word *kismet* went into English from Arabic as a noun. However, in Arabic, it has the verb forms *kasma* as past, *yakisim* as present, and *eksim* as imperative. None of them have that kind of derivative in English.

From the point of view of affixation, Arabic has verbal stems of what is called ‘verbal trilateral or quadrilateral stem’. The stem of a verb may change according to features like person, tense, gender, mood and number. For example, the Arabic verb *katab*, which means ‘wrote’, can have the prefixes *yaktob* ‘he writes’ or *taktub* ‘she writes’ as masculine and feminine respectively. As a matter of fact, the majority of Arabic words in English are nouns and they undergo a kind of mutation when affixes are added to them in Arabic but not in English. For example, the Arabic words in English *abaiya*, *adobe*, *caliph*, *haik*, *sultan*, *salat*, *cadi*, *amir*, *jebel*, *mufti*, etc., are all nouns. They can have some affixes added to them, in

Arabic, to change them to plural, or to denote possession or specify gender or to derive a verb from them.

The Arabic word *hafīḍ*, which is a noun, went into English as *hafiz*. In English, it is used as a noun. In Arabic, it is not only used as a noun but also has derivative forms as a verb, like *yahfīḍ* as present tense, *ḥafīḍa* past and *eḥfāḍ* as imperative.

The Arabic word *tārīf* which went into English as ‘tariff’ is used in English as a noun, but in Arabic it has the verb derivative forms *ārrifa* for the past tense, *yārifa* as present and *ārifa* as imperative.

In the same way, the English word ‘madrasa’ or ‘madrasah’ is borrowed from Arabic *madrasah*. In Arabic, it has many derivatives:

- 1) *Drasa* as a verb in the past, e.g. *drasa alfalsafah* (i.e. he studied philosophy).
- 2) *Yadros* as a verb in the present e.g. *Ali yadros alchemy* (i.e. Ali studies chemistry).

Edros as imperative means study, as in *edros biged lki tanjah* (study hard so as to pass). *Madroos* means being studied. *Modares* means ‘teacher’. *Tadrees* refers to ‘the process of teaching’.

The Arabic word *fatīha* went into English as a noun, but in Arabic it has the derivative forms *Yafteḥ* as a verb in the present, *Ftaḥa* as a verb in the past, and *Eftaḥ* as a verb in the imperative. It also has the participle form *maftoḥ* ‘opened’.

The English word ‘cadi’ is from Arabic *kaḍī*. In Arabic, *yakḍī* is a verb, which means ‘to judge’ or have a judicial point on a specific matter or issue. The derivative form *kadaei* ‘judicial’ is an adjective. *Koḍah* is another derivative form which means ‘judges’.

The English word ‘ghazal’ is from Arabic *ḡazl*. In Arabic, the derivative form *ḡazli* is an adjective, which refers to a type of poetry written to address a mistress or beloved. The derivative form *yataḡazal* means ‘writing love poems or serenading’. In the example, *hwa yataḡazal bi haibtoḥ* means ‘he is serenading his mistress’.

Similarly, the English word ‘haram’ is from Arabic *ḥaram*. In Arabic, the word has the derivative form *moharam* as a participle, as in the sentence *al khamr moharam fi alislam* ‘wine is forbidden in Islam’. Also, the

derivative *yaharem* is a verb in the present, *harama* is a verb in the past, *harem* is a verb in the imperative.

In fact, some other Arabic words in English can have many derivatives like *intifada*, *salat*, *fatwa*, *amir*, *hadith*, *haji*, etc.

5.6 Conclusion

Historically speaking, the Arabic language was one of the dominant suppliers of its lexicon to English in its early phase. But English has supplied Arabic with hundreds of words related to different walks of life. Because of the fact that the two languages belong to two different language families, these words underwent some kinds of changes, either phonologically or morphologically. Almost all these words submitted to the rules of the second language. That is because of the fact that the borrowed words have sounds which are not familiar to the native speakers of the recipient language, or because the recipient language does not have a sound that is equivalent to the sound in the original language. The speaker makes a kind of modification that fits his/her way of pronunciation. Morphologically, the words borrowed also underwent structural changes according to the rules of the recipient language.

To sum up, the majority of Arabic loanwords in English are nouns. Though these words are used in English as nouns without any derivative forms, in Arabic they have many derivative forms to be used as verbs or adjectives. The following Arabic loanwords in English are only used as nouns in both English and Arabic; *achernar*, *algorithm*, *lemon*, *cotton*, *dhow*, *giraffe*, *howdah* etc. However, words like *nikah*, *haboob*, *haj*, *kismet*, *imam*, *hadith*, *zakat*, etc. have derivative forms in Arabic but not in English.

- Some Arabic words in English are easily identifiable, especially the ones that begin with the prefix *al-*, a definite article in Arabic, as in words like *algebra*, *albatross*, *algol*, *alcove*, *alcalde*, *alfalfa*, etc.
- Arabic has a complex system of pluralisation including that of broken plurals, but Arabic words borrowed into English follow the simple rule of plural formation in English; they take *-s* or *-es* as their plural. No Arabic word has an irregular plural in English. There is no dual in English; all dual loanwords are plurals in English.
- Arabic has the two genders, masculine and feminine, and all nouns whether animate or inanimate are either masculine or feminine.

English, on the other hand, has a three-way division. All loanwords which stand for animate beings are masculine or feminine. All inanimate nouns belong to the neuter gender and take the pronoun *it*. The morphological changes that indicate masculine or feminine take a marker in English.

CHAPTER VI

THE CLASSIFICATION OF ENGLISH LOANWORDS IN ARABIC AND ARABIC LOANWORDS IN ENGLISH

6.1 The Classification of the English Loanwords in Arabic

6.1.1 Introduction

As an international language, English has been a fertile language in all fields of knowledge. During the last decades, it has witnessed a great deal of development in all fields of knowledge. As cited in *Globally Speaking, Motives for Adopting English Vocabulary in Other Languages*:

The effect of English does not end with its wide usage. With its rise, English has come to serve many languages as a source for intensive lexical borrowing, reflecting the importance and status it holds as leading language. This ongoing process, however, has not been uniform. Certain societies have offered resistance to the spread of English and a reluctance to borrow its vocabulary. Others have embraced English, making English loan words an important part of their vocabulary, using it in code switching, and even adopting it as their main language.²¹⁰

The English language has become the first world language for international communication, treaties, agreements, conferences, etc. That it is perceived as the language of globalisation is undeniable. It is a global language, the language of the media, of international affairs, of science and technology, and of world trade and economy.²¹¹

²¹⁰ Judith Kowner Rosenhouse, Rotem, *Globally Speaking: Motives for Adopting English Vocabulary in Other Languages* (Channel View Publications 2008) 4.

²¹¹ Mohammed Dahbi, English and Arabic after 9/11, *The Modern Language Journal*, 88: 4 Classroom Talks (Winter, 2004) 628.

In this chapter, the researcher intends to go through the currently used English loanwords in Arabic and classify them from the point of view of the semantic fields to which they belong. We do so with a view to pointing out their diverse range, which clearly shows that these borrowed words do not belong only to specific fields like medicine, technology, trade and commerce; but to almost all walks of life. They have put their marks on Arabic culture, education and Arabic life as a whole. Wajih Hamad Abderhman remarks:

The great influence that English has exerted on Arabic is never marginal. Hundreds of English words like 'video', 'television', 'telex', 'facsimile', 'cable', 'radio', 'studio', 'captain', 'sandwich', 'gear-box', 'film', 'camera' have filtered into the Arabic lexicon and are widely used in everyday language. The tremendous influence English has on Arabic is not confined to the area of direct borrowing but has reached the derivational morphology as well i.e. Word formation.²¹²

Charles Issawi analysed words in three Arabic novels and found that loanwords constitute about 1.5 percent of the total number of words. Landau, after studying twenty pages taken from each of sixty Egyptian books, found 115 foreign words out of 11,284 words (i.e. 1.0 percent).

English has become the second language in many Arab countries for business and stock markets. In the Gulf countries, it is difficult to go shopping without knowing at least a little English to communicate with salesmen, due to the fact that many of them have migrated from India, Pakistan, Bangladesh, etc.

As Issawi mentioned in *European Loanwords in Contemporary Arabic Writing: A Case Study in Modernization*, Nagib Mahfuz in his trilogy of novels, *Bain al-Qasrin*, *Qasr al-Shawq* and *Sukkariyya*, used many modern English words. Among the words related to food and drink are *batatah* 'potato', 'sandwich', *birah* 'beer', etc. Among words related to the household are *tirmus* 'flask', *bantaloona*, 'pantaloon', *konsol* 'consol', etc. Among words related to music and entertainment are words like 'bar', *klab*, 'club', etc.²¹³

²¹² Wajih Hamad Abderrahman. "A Linguistic Study of the Impact of English on Arabic Word-Formation". *Islamic studies*, 34: 2 (Summer 1995): 223- 5).

²¹³ For more details see Cannon, Garland. *The Arabic Lexical Contributions to the English Language*. Texas A&M University. (2007) 9.

In fact, when I asked some Arabic speakers about their using foreign words in spite of the fact that their equivalents were available in Arabic, they gave me different answers. Some said that the media and economics have a great impact, because of which these foreign words are easily used in everyday life. Some other speakers attribute the common use of such foreign words, especially English words, to the fact that Arabic has not gained much from globalisation and technology.

Omar Faiz Atari was wondering why Arab speakers were keen to use foreign words though their mother tongue has equivalent native words. He mentioned some foreign words in Arabic with their equivalent native Arabic ones as in the following chart:

Table 6.1

Foreign Words in Arabic	Their Equivalent from Native Arabic
Bank	<i>masraf</i>
Radar	<i>gihaz morakabah</i>
Stadium	<i>malāab</i>
Computer	<i>hasoob</i>
Gentle	<i>lateef</i>
Perfume	<i>āttar</i>
Bravo	<i>ahsant</i>
Radio	<i>muthiā</i>
Cheque	<i>sak</i>

As mentioned earlier, as the language of modern technology, the internet, trade and commerce, English has enriched the Arabic language with its vocabulary in all fields of modern life.

Here is an attempt to analyse the English loanwords in Arabic and classify them into sets according to their semantic fields. This classification can be done in the following sets:

6.1.2 Food and Drink

It is due to the popularity of common English dishes in the Middle East that Arabic has welcomed several names of western dishes, especially English names. Advertisements in the mass media have played a significant role in making such items of food and drink common amongst the Arabs. They have become very popular because they are easily

available in big supermarket, malls, tourist restaurants and cafes. In this category, we can mention the following English words:

*Batat/batah** from English ‘potato’, *birah* ‘beer’*, beef, omelette, protein, biscuits, pudding, tuna, *makarunah* ‘macaroni’*, ice-cream, chutney, jam, chewing gum, sauce, toffee, sardine, sandwich, chocolate, *salsah* ‘salsa’*, fresh, soda, *tamatim* ‘tomato’, tart, *faraula* ‘strawberry’*, cake, caramel, jelly, creamy, mango, hamburger, chutney, Sprite, salad, Pepsi, Coca-Cola, cocktail, pizza*, heroin*²¹⁴, etc.

Other popular words associated with foods are protein, vitamin, cup, plate, spoon, knife, etc.

Table 6.2

English Words	Arabic Transcript
Potato	<i>bwtytw</i>
Beer	<i>byr</i>
Beef	<i>byf</i>
Omelette	<i>owmlet</i>
Biscuits	<i>bskwyt</i>
Pizza	<i>bytz</i>
Pudding	<i>bwdyn</i>
Tuna	<i>tyna</i>
Regimen	<i>rygymn</i>
Mango	<i>mngw</i>
Macaroni	<i>màkrwni</i>
Ice-cream	<i>yskrm</i>
Chutney	<i>shtny</i>
Jam	<i>jm</i>
Chewing-gum	<i>shingam</i>
Sauce	<i>sws</i>
Toffee	<i>twfî</i>
Sardine	<i>srdyn</i>
Sandwich	<i>sndwyts</i>
Chocolate	<i>shokalta</i>

²¹⁶ As observed in Charles Issawi, *European Loan-Words in Contemporary Arabic Writing: A Case Study in Modernization, Middle Eastern Studies*, 3: 2 (Jan. 1967) 110-33 the starred items are of Italian origin.

English Words	Arabic Transcript
Fresh	<i>frsh</i>
Soda	<i>swda</i>
Tomato	<i>tamtm</i>
Tart	<i>tart</i>
Strawberry	<i>strwbry</i>
Cake	<i>kyk</i>
Caramel	<i>krmyl</i>
Jelly	<i>lyly</i>
Creamy	<i>krmy</i>
Hamburger	<i>hmbrgwr</i>
Sprite	<i>sbryt</i>
Salad	<i>sld</i>
Pepsi	<i>bybsy</i>
Coca-Cola	<i>kwkkwla</i>
Cocktail	<i>kwktel</i>
Tobacco	<i>tobako</i>

6.1.3 Clothing and Cosmetics

It is fashionable for public figures and famous persons such as singers, actors/actresses, players, politicians, TV and movie stars, and so on to use western clothes and cosmetics. The foreign names of these items are popular in Arab markets. In this category, we can find words like:

‘pantaloons’, ‘jeans’, ‘cream’, ‘massage’, ‘underwear’, ‘boot’, ‘powder’, ‘toothbrush’, ‘blouse’, ‘gown’, ‘dress’, ‘powder’, ‘perfume’, ‘lipsticks’, ‘robe’, ‘shampoo’, ‘short’, ‘shirt’, ‘cream’, ‘sandal’, ‘jacket’, pin, ‘coat’, etc.

Other associated words are ‘make-up’, ‘style’, ‘accessories’, ‘massage’, etc.

Table 6.3

English Words	Arabic Transcript
Pantaloons	<i>bantalwn</i>
Jeans	<i>jynz</i>
Cream	<i>krym</i>
Style	<i>styl</i>
Underwear	<i>andrwr</i>
Boot	<i>booti</i>
Powder	<i>bwdr</i>
Toothbrush	<i>twtbrs</i>
Blouse	<i>blwz</i>
Gown	<i>qwn</i>
Dress	<i>drs</i>
Robe	<i>rwb</i>
Shampoo	<i>snbw</i>
Shorts	<i>shrt</i>
Shirt	<i>shert</i>
Sandal	<i>sandl</i>
Jacket	<i>jaket</i>
Coat	<i>koot</i>

6.1.4 Household Items

As the Middle East has become the market for all kinds of western products, household equipment of western origin has become popular as have the words to describe it, especially English ones. Some words, even if they are not of English origin, have been popularised by English-speaking shopkeepers and advertisements. The following have become very familiar: *bitrol* ‘petrol’ or benzene, *tirmus*, ‘thermos’, *birandah** ‘veranda’ *kanabah* ‘canab’, *filah* ‘villa’, *koop* ‘cup’, *gaz* ‘gas’, *balkonah* ‘balcony’, *fraizer* ‘freezer’, *raimot* ‘remote’, *radior* ‘radio’, *dash* (related to satellite) ‘dish’, *glob* ‘bulb’, *wair* ‘wire’, *lamb* ‘lamp’, *kondatian* ‘air-conditioner’, *sement* ‘cement’, *spreng* ‘spring’, *skreen* ‘screen’, *heeter* ‘heater’, *elektron* ‘electron’, *jak* ‘jug’, *brosh* ‘brush’, *bedrum* ‘bedroom’, *tanki* ‘tank’, *talfazuoon* ‘television’, *talfoon* ‘telephone’, *rafā* ‘roof’, *slf* ‘shelf’, *shmny* ‘chimney’, *glass* ‘glass’, *ktli* ‘kettle’, *kabt* ‘cupboard’, *kartoon* ‘carton’, *kalbah* ‘clipper’, etc.

Table 6.4

English Words	Arabic Transcript
Petrol	<i>bitrwl</i>
Thermos	<i>termos</i>
Veranda	<i>vyranda</i>
Sofa	<i>kanab</i>
Villa	<i>viyla</i>
Cup	<i>kyb</i>
Gas	<i>qas</i>
Balcony	<i>balcwni</i>
Freezer	<i>fryzr</i>
Remote	<i>rymwt</i>
Radio	<i>rdw</i>
Dish	<i>dis</i>
Globe	<i>klwb</i>
Bulb	<i>blb</i>
Wire	<i>wyr</i>
Light	<i>lyt</i>
Lamp	<i>lmb</i>
Air-conditioner	<i>kondishan</i>
Cement	<i>semnt</i>
Spring	<i>sbrng</i>
Screen	<i>screen</i>
Heater	<i>heeter</i>
Electron	<i>ilctrn</i>
Jug	<i>jak</i>
Brush	<i>brosh</i>
Bedroom	<i>bedrum</i>
Tank	<i>tanki</i>
Television	<i>talfazuoon</i>
Telephone	<i>tfown</i>
Roof	<i>raf</i>
Shelf	<i>slf</i>
Chimney	<i>shmny</i>
Glass	<i>qloss</i>
Kettle	<i>ktli</i>
Cupboard	<i>kbord</i>

English Words	Arabic Transcript
Carton	<i>katwn</i>
Clipper	<i>klibr</i>

6.1.5 Transport and Communications

In the field of transportation and communication, Arabic has borrowed many words from English and other foreign languages, but English words represent the bulk of them. As the Arabs import all types of transport and communication devices, their names are commonly used. As the Arab countries are not the real producers of such tools and vehicles, they cannot give them a brand name in Arabic. In this category, we find words like: 'bus', 'motor', *trilah* 'trailer', *wansh* 'winch', 'asphalt', 'taxi', 'brake', 'lorry', 'motor-cycle', 'helicopter', 'caravan', 'exhaust', 'ambulance', 'airport', 'battery', 'truck', 'tractor', 'hanger', 'transit', 'ticket', 'jeep', 'gear', 'gear oil', 'rings', *skrop* 'screw', 'bicycle', 'Landrover', *lisans* 'license', 'metro', 'transit', etc.

Table 6.5

English Words	Arabic Transcript
Bus	<i>bas</i>
Radio	<i>radio</i>
Motor	<i>mutor</i>
Trailer	<i>trailah</i>
Winch	<i>wansh</i>
Taxi	<i>taksi</i>
Telephone	<i>telefoon</i>
Telegraph	<i>tlegraf</i>
Brake	<i>braik</i>
Lorry	<i>lory</i>
Motor-cycle	<i>motorsykl</i>
Helicopter	<i>helokabter</i>
Caravan	<i>karafn</i>
Exhaust	<i>ikzwst</i>
Ambulance	<i>ambalns</i>
Airport	<i>kirbort</i>
Battery	<i>batry</i>
Truck	<i>trak</i>

English Words	Arabic Transcript
Tractor	<i>traktwr</i>
Hanger	<i>hanqr</i>
Transit	<i>tranzet</i>
Ticket	<i>tikt</i>
Jeep	<i>jyp</i>
Gear	<i>gyr</i>
Gear oil	<i>gyrwl</i>
Rings	<i>rings</i>
Bicycle	<i>bosklytah</i>
License	<i>lisans</i>
Tyre	<i>tair</i>
Tube	<i>tuob</i>
Mechanic	<i>makinah</i>
Handbrake	<i>hombrak</i>
Garage	<i>grag</i>
Twitter	<i>toaiter</i>
Cassette	<i>kaset</i>

6.1.6 Music and Entertainment

Western culture has popularised western music and entertainment in the Arab world through mass media like television, radio, newspapers, cinema and advertisements. TVs as well as mobile phones have become closer to the Arabic person and have influenced his or her behaviour, culture and even morality. A child of five or more years old may use some words in daily life that are related to modern terms without being aware that these terms are of foreign origin. Words like, ‘missed call’, ‘profile’, ‘album’, ‘battery’, ‘screen’, ‘settings’, ‘keyboard’, ‘programs’, ‘internet’, ‘android’, ‘Facebook’, ‘Tango’, etc. are used by internet, TV or mobile users. To this category, we may add words like: *ubira* ‘opera’, *urchistra* ‘orchestra’, *biyano* ‘piano’, *domnah* ‘domino’, *sirk* ‘circus’, *sinma* ‘cinema’ *sinmay* (i.e. ‘cinematic’), *klab* ‘club’, *fotograf* ‘photograph’, ‘melody’, ‘nightclub’, ‘selfie’, ‘mandolin’, ‘mask’, ‘comedy’, *karnfal* ‘carnival’, ‘card’, ‘film’, ‘video’, ‘stereo’, ‘fashion’, ‘chic’, ‘symphonic’, ‘symphony’, ‘reportage’, ‘drama’, ‘tragedy’, ‘comedy’, ‘monodrama’, ‘classic’, ‘music’, ‘flute’, ‘mandolin’, ‘game’, ‘jazz’, ‘tennis’, ‘tango’ ‘telegram’, ‘skype’, ‘bowling’,

‘basket’, ‘basketball’, ‘volleyball’, ‘Olympiad’, ‘studio’, ‘goal’ (commonly used in football matches), ‘accordion’, ‘selfi’, etc.²¹⁵

Table 6.6

English Words	Arabic Transcript
Circus	sirks
Cinema	snyma
Club	klab
Phonograph	ftografr
Melody	melwdi
Nightclub	naytklab
Mandolin	mandwln
Mask	mask
Comedy	kmdy
Carnival	krnifal
Film	felm
Video	fedeo
Stereo	sterio
Fashion	fashn
Chic	shik
Symphony	symfwni
Reportage	bortaj
Drama	<i>drama</i>
Tragedy	<i>krajdy</i>
Comedy	<i>komdy</i>
Monodrama	<i>monwdrama</i>
Classic	<i>klasic</i>
Music	<i>mwsik</i>
Flute	<i>flwt</i>
Game	<i>gaim</i>
Jazz	<i>jaz</i>
Tango	<i>tangw</i>
Studio	<i>stodiw</i>
Bronze	<i>bronz/ah</i>

²¹⁵A new entry in Oxford Dictionary. It means taking a photo of yourself by yourself.

6.1.7 Sports and Games

Sports and games are fields connected to western culture in everyday life. The history of all sports and games is well connected with non-Arabic nations. In the Middle East, as we watch TV, listen to radio and read newspapers, we encounter hundreds of English words and these occupy our minds. Trying to participate in sports or games, we are forced to use English words according to the situation and the nature or type of the game. For example, going to play football, players are supposed to use words like *stad* 'stadium', *gool* 'goal', *blanty* 'penalty', 'match', and even adverbs like 'out'. Similarly, when going to play tennis, we use the English word 'tennis' because there is no equivalent word in Arabic. The Arabic media as a whole transmits the news of such matches using the English terms. If an Arab sportsperson plays a game or takes part in any sport, he/she is bound to use terms such as 'game', 'sports', 'tennis', 'bowling', 'basket', 'basketball', 'volleyball', 'baseball', 'Olympic', 'goal', 'stadium', 'hockey', 'medals', 'captain', *blanty* from English 'penalty', etc.

They can be presented in the following table:

Table 6.7

English Words	Arabic Transcript
Game	<i>gaim</i>
Tennis	<i>tenis</i>
Bowling	<i>boling</i>
Basket	<i>basket</i>
Basketball	<i>basketbol</i>
Volleyball	<i>follybol</i>
Olympic	<i>olambik</i>
Goal	<i>gool</i>
Stadium	<i>stad</i>
Hockey	<i>hoky</i>
Medals	<i>midalia/h</i>
Captain	<i>kabten</i>
Badminton	<i>badmenton</i>
Baseball	<i>basbal</i>
Gymnastics	<i>gombaz</i>

6.1.8 Politics and Administration

As the English-speaking democratic community, led by the UK and the USA, is the most powerful in the whole world, Arab countries have also picked up some terms concerning politics and administration from them. These two powers have provided guidelines for political systems in almost all the Arab countries. Almost all the international agreements, alliances, contracts, etc. with Arab countries are written in English. America is the centre of power and represents the values of a loosely defined ‘western’, ‘capitalist’, ‘democratic’ and ‘liberal civilisation. America has brought about globalisation and brought about a ‘global alliance’.²¹⁶

It is because of this power that hundreds of English words have found their way into Arabic very easily. They are used in everyday political and administrative situations to give expression to new contact. While scanning a daily Arabic newspaper, we come across some words that are not familiar to our mother tongue vocabulary. The following words can be mentioned in this category: *strategiyah* ‘strategy’, *demokratyah* ‘democracy’, *demokraty* ‘democratic’, *looby* ‘lobby’, *kongros* ‘congress’, *parlaman* ‘parliament’, *agnedah* ‘agenda’, *brotokol* ‘protocol’, *diblomasy* ‘diplomacy’, *blaklist* ‘blacklist’, *kader* ‘cadre’, *borgwazyah* ‘bourgeois’, *aristokratyah* ‘aristocracy’, *diktatoor* ‘dictator’, *nazi/nazyah* ‘Nazism’, *feto* ‘veto’, *logastyah* or *logasti* ‘logistic’, *brokratyah* or *brokarty* ‘bureaucracy’ or ‘bureaucratic’, etc.

Table 6.8

English Words	Arabic Transcript
Strategic	<i>strategy</i>
Strategy	<i>strategiyah</i>
Democratic	<i>demokratey</i>
Veto	<i>feto</i>
Congress	<i>kongros</i>
Parliament	<i>barlman</i>
Cabinet	<i>kabinah</i>
Agenda	<i>agnidah</i>
Protocol	<i>brotokol</i>
Penalty	<i>blanty</i>

. Mohammed Dahbi, *English and Arabic 9/11, The Modern Language Journal*, 216 88: 4, *Special Issue: Classroom Talks (Winter, 2004)*-628.

English Words	Arabic Transcript
Blacklist	<i>blaklist</i>
Diplomacy	<i>diblomasy</i>
Bourgeois	<i>brgwazyah</i>
Aristocracy	<i>arstoqratyah</i>
Aristocratic	<i>arostograti</i>
Dictator	<i>dictator</i>
Lobby	<i>looby</i>
Nazism	<i>nazzee</i>
Logistic	<i>logasty</i>
Bank	<i>bank</i>
Archives	<i>arsheef</i>
Bureaucracy	<i>byrokrtiyah</i>
Cadre	<i>kader</i>
Propaganda	<i>prpgendah</i>
Human right	<i>humanrayt</i>
Magistrate	<i>magysty</i>

6.1.9 Academics and Culture

Some English words have found their way into the Arabic language through academic institutions such as universities, colleges, schools, etc. In some Arabic-speaking countries, the academic process depends on a system that is based on well-known English universities and institutions. In addition, the English language has become the medium of teaching and the language of all resource materials for teaching and research in almost all the Arab countries. This has made English words familiar to all educated Arabic speakers.

To this category belong the words like:

brofsor ‘professor’, *akademyah* ‘academy’, *akademi* ‘academic’, *syllabas* ‘syllabus’, *semenar* ‘seminar’, *worshob* ‘workshop’, *klas* ‘class’, *brashoor* ‘bachelor’, *mastr* ‘master’ (as in Master of Arts), *doktorah* ‘doctorate’, *semestr* ‘semester’, *roteen* ‘routine’, *kontrol* ‘control’, etc.

The words are presented in the following table:

Table 6.9

English Words	Arabic Transcript
Catalogue	<i>katog</i>
Model	<i>model</i>
Diploma	<i>dablom</i>
Academy	<i>academy</i>
Semester	<i>semisrt</i>
Course	<i>kors</i>
Routine	<i>roteen</i>
Pragmatism	<i>prgmatyah</i>
Archives	<i>arsheef</i>
Address	<i>adres</i>
Harmonic	<i>harmoni</i>
Brochure	<i>brashoor</i>
Syllabus	<i>salabas</i>
Examination	<i>igzaminashn</i>
Professor	<i>professor</i>

6.1.10 Scientific Terms

Because English is the language of technology, people are obliged to learn and understand English to be able to understand the world around them. As an Arabic scholar, I maintain that almost all people in Arabic-speaking countries are consumers and users of the products of western countries.

The high percentage of scientific loanwords in contrast to the percentage of loanwords in other fields indicates that the resistance of the Arabic language to borrowing does not apply to scientific terms. As a matter of fact, scientific loan-words are incorporated into the Arabic language, necessarily so when these terms are “widespread” and their substitutes are not available.

In an introduction to a compilation of scientific terms made by the Academy of Arabic Language in Cairo, it is stated that the ancient Arab scholars did not care whether a scientific term was a genuinely Arabic or an Arabicized foreign one. They may even have preferred the foreign term

whenever it was closer to the meaning and more perfect in expression.²¹⁷ The scientific terms appear to belong mainly to categories like anatomy, physiology, diagnosis and treatment, genetics and developmental biology, taxonomy and ecology and biochemistry.²¹⁸ In fact, some other terms are very common in fields of technology like: ‘industry’, ‘transportation’, ‘space’, ‘astronomy’, ‘physical’, etc. In these categories, we find words and scientific terms like: oxygen, microscope, radar, *lymphawi* (lymphatic), *aksada* (oxidized), *electronaat* (plural of electron), *balmarat* (this means polymerization and derived from polymer), *hamid enitreek* (nitric acid), computer, CDs, screen, cathode, aerial, dish, ammonia, electrode, *faksin* (vaccine), nitrogen, magnetic, account, aluminium, automatic, filter, valve, voltage, volt, compressor, bacteria, genes, biology, *harmonat*, (hormones), *blastic* and *blastikyah* (plastic), *fosfaat* (phosphate), pathology, microbiology, laser, media, physics, power steering, etc.

Table 6.10

English Words	Arabic Transcript
Oxygen	<i>wksyjn</i>
Microscope	<i>mykrwskwb</i>
Radar	<i>radr</i>
Lymphatic	<i>wymfatyk</i>
Oxidized	<i>uksidyzd</i>
Electron	<i>elyktrwn</i>
Polymerization	<i>bwlymryzysn</i>
Nitric acid	<i>nytry kasyd</i>
Computer	<i>kmbwtr</i>
CDs	<i>sydys</i>
Screen	<i>skryn</i>
Cathode	<i>kathwd</i>
Aerial	<i>ayryl</i>
Dish	<i>dys</i>
Ammonia	<i>amwmya</i>
Electrode	<i>elktrwnyk</i>
Vaccine	<i>vaksyn</i>

²¹⁷ Wadi' D. Haddad, *Nature and Language of Scientific Terms in the Arabic Press of the Middle East, The Journal of Educational Research*, 64:10 (Jul. - Aug., 1971) 11.

²¹⁸ For more details see Wadi' D. Haddad

English Words	Arabic Transcript
Nitrogen	<i>nytrwjn</i>
Magnetic	<i>magnytyk</i>
Aluminium	<i>alymnywm</i>
Automatic	<i>wtwmatyk</i>
Filter	<i>fyltr</i>
Valve	<i>falf</i>
Voltage	<i>fwltj</i>
Volt	<i>fwlt</i>
Compressor	<i>kmbrysr</i>
Bacteria	<i>baktyrya</i>
Genes	<i>ginat</i>
Biology	<i>biology</i>
Hormones	<i>harmonat</i>
Plastic	<i>blastyk</i>
Phosphate	<i>fosfat</i>
Pathology	<i>batwlvwjy</i>
Microbiology	<i>mykrwlvwjy</i>
Laser	<i>lazr</i>
Media	<i>mydya</i>
Physics	<i>fzyyks</i>
Power	<i>bowr</i>
Steering	<i>styryn</i>
Freezer	<i>faizer</i>
Watt	<i>wat</i>
Pistons	<i>poston</i>
Transistor	<i>transistor</i>
Fuse	<i>fuz</i>
Magnesium	<i>magnasum</i>
Radium	<i>radiom</i>
Neon	<i>neon</i>
Hydrogen	<i>haidrogeen</i>
Helium	<i>helom</i>
Petroleum	<i>petroleum</i>
Anti-virus	<i>antifairos</i>
Carbon	<i>karboon</i>
Camera	<i>kamera</i>
Photo	<i>foto</i>

English Words	Arabic Transcript
Photographer	<i>fotografar</i>
Keyboard	<i>kebord</i>
Microphone	<i>mikrafon</i>
Amplifier	<i>ambliifier</i>
Slide	<i>dlaid</i>
Lamp	<i>lmb</i>
Cable	<i>kabl</i>
Pump	<i>bamb</i>
Parachute	<i>brashoot</i>

6.1.11 Diseases and Medicines

Because of the fact that the West has a long span of involvement in the field of medical investigation and treatment, some names of diseases went into Arabic and have become commonly used in everyday Arabic. Western medical scientists and researchers provide us continually with their new studies and findings in all branches of medicine. Their medical terms create a kind of medical revolution that makes its influence flow to all other parts of the world.

Not only the well-educated but also the common people in Arabic-speaking countries use these medical terms in their everyday life, because there are no acceptable Arabic equivalents available to them. They find it felicitous to use English words. English is commonly used in medical colleges, institutes and universities in almost all Arab countries. It is because of the spread of English in the field of science that they have adopted words such as ‘aspirin’, ‘spirit’, ‘iodine’, ‘pang’, ‘antibiotic’, ‘penicillin’, ‘rheumatism’, ‘capsule’, ‘typhoid’, ‘cholera’, ‘stress’, ‘Aids’, ‘bilharzias’, ‘hysteria’, ‘malaria’, etc.

The words can be presented in the following table:

Table 6.11

English Words	Arabic Transcript
Aspirin	<i>aspryn</i>
Spirit	<i>spyryt</i>
Iodine	<i>ydown</i>
Pang	<i>bang</i>
Antibiotic	<i>antybwtyk</i>
Penicillin	<i>bnysylyn</i>
Cholera	<i>kwlyra</i>
Stress	<i>strs</i>
Aids	<i>aydys</i>
Bilharzias	<i>bylhrzys</i>
Hysteria	<i>hystyrya</i>
Malaria	<i>mlarya</i>
Doctor	<i>doctor</i>
Capsule	<i>kabsulah</i>
Anemia	<i>animemia</i>
Plaster	<i>bolstr</i>
Bandage	<i>badag</i>
Dysentery	<i>dosentarya</i>
Pneumonia	<i>animeia</i>
Surgery	<i>srgary</i>
Tablet	<i>tablit</i>

6.1.12 Miscellaneous

Some words do not fall under any clear heading, and they have been put under ‘miscellaneous’. They are as follows:

‘master’, ‘cancel’, ‘body’ (of a car), ‘address’, ‘special’, ‘speaker’, ‘standard’, ‘panorama’, ‘tablet’, ‘flashlight’, ‘tape’, ‘general’, ‘gentle’, ‘gentleman’, ‘dozen’, ‘discount’, ‘ration’, ‘receiver’, ‘central’, ‘canal’, ‘carpet’, ‘cash’, ‘camp’, ‘cancel’, ‘kettle’, ‘caricature’, ‘carton’, ‘cream’, ‘calendar’, ‘control’, ‘cocktail’, ‘lucky’, ‘mask’, ‘master’, ‘medal’, ‘nervous’, ‘nicotine’, ‘inch’, ‘granite’, ‘constable’, ‘million’, ‘magistrate’, ‘cassette’, etc.

6.2 Classification of Arabic Words in English

As far as the classification of Arabic loanwords in English is concerned, it will be confined to the Arabic words in English currently in use (as mentioned in the NOD only). It does not include, for instance, those administrative terms which were in use in English in India during the colonial days but have become obsolete now. However, the meanings of even these terms are necessary to understand the revenue, administrative and judicial records of that period.

According to their semantic fields, Arabic loanwords in English can be classified into the following sets:

6.2.1 Islamic or Religious Terms

As mentioned in Chapter One of this study, Arabic and Islam were in close company and joined in the early phase of Islam, as the *Holy Quran* was revealed to Mohammed (p b u). As Islam spread, so the Arabic language expanded into North Africa and onward, to reach Spain and even the boundary of France. It is due to this interaction between Arabs and the nations being invaded by Muslims that Arabic was able to compete with and impact the European languages.

After a deep investigation of the pure Islamic terms in English, we come up with the following list: *Allah*, *ayatollah*, *babism*, *bismillah*, *cadi* (also spelt *kadi* or *qazi*), *caliph*, *eid* (also spelt *Id*), *fakir* (also spelt *faqir*), *fatwa*, *fatiha*, *giaour*, *hadith*, *hafiz*, *haji*, *haji*, *halal*, *haram*, *hegira* (also spelt *hejira* or *hejra*), *imam*, *inshallah*, *Islam*, *jihad*, *kaaba*, *kafir*, *kiblah*, *Quran* (also spelt *Qoran* or *Quran* or *Qur'an*), *mahdi*, *marabout* (or *murabit*), *minbar*, *minaret*, *mihrab*, *mosque*, *mufti*, *muharram*, *mujahedin*, *mujtahid*, *mullah*, *muezzin*, *murid*, *Muslim*, *maulana*, *Ramadan*, *salat*, *sayyied*, *shahde* (or *shahadah*), *shahid*, *sharia* (or *shariah*), *shia*, *sunna*, *sunni*, *sura*, *talaq*, *tariq*, *ulama*, *waqf*, and *zakat* (or *zakah*).²¹⁹

Most of these words have the same meanings in English as in Arabic, but some of them have undergone some change. For instance, the word *fakir* means 'a needy person' in Arabic; in English, it means 'a Muslim (or Hindu) ascetic who lives on alms'.²²⁰ Some English writers use it for Sufi

²¹⁹ For the way that these words crept into English see *The New Oxford Dictionary of English*.

²²⁰ The change in meaning is there because it is a direct borrowing from Hindi-Urdu.

saints alone. As discussed earlier, the word *kafir* means 'infidel' or 'non-believer' in Arabic, but in English it practically means 'nonbeliever in Islam'. The root word for *jihad* means 'to strive', 'to exert', 'to fight'. In Arabic, it means not only to fight for Islam but also 'to struggle for the moral betterment of the Muslim community and a struggle against one's own evil inclination'.²²¹ However, in English it is understood as 'a holy war undertaken by Muslims against nonbelievers'²²². The word *mujahedin* is the plural of *mujahid* which means 'one who engages in *jihad*'. It is often translated as 'warriors of God'²²³; but in English it means 'guerrilla fighters in Islamic countries, especially those who are Islamic fundamentalists'²²⁴. This meaning reflects the point of view of the western world on *jihad*, rather than its actual meaning. However, some borrowed Islamic words have widened their connotations in English. For instance, the word *shahid* originally means 'one who suffers or loses his or her life in the process of carrying out religious duty', which included death during pilgrimage.²²⁵ However, in English it means 'a Muslim martyr'²²⁶ in general and, in Indian English, it means any 'martyr' irrespective of his or her religion.

6.2.2 Arts, Literature and Architecture

The Arabs have been well known as men of literature since before the Islamic era. In what is called the 'illiterate era' before Islam, Arabic poetic tradition was well known among the Arabs. In that time, Arabic poets used to hold a market in Mecca annually to recite and vocalize their famous poems. The famous poems were known as 'Mu'allaqāt', which literally means 'hangs'. They are called so because poets used to hang their famous poems on the walls of Al-Kaāba (i.e. the Holy House in Mecca). *Ghazal* for example, which is in common use in English, is originally from Arabic. In both English and Arabic it refers to 'a lyric poem with a fixed number of verses and a repeated rhyme, typically on the theme of love and normally set to music'.

²²¹ Esposito, John L. (Ed.) *The Oxford Dictionary of Islam*. (Oxford: Oxford University Press. 2003) 159-60.

²²² Pearsall, Judy, (Ed.) *The New Oxford Dictionary of English*. (Oxford/Delhi: Oxford University Press. 1998, Indian 2000) 982.

²²³ ODI 213.

²²⁴ NODE 1213.

²²⁵ ODI 193.

²²⁶ NODE 1207.

Words like *lute*, *naker*, *oud*, *rebab*, *rebec*, *sansa* (or *zanza*), *santoor* (or *santir*), *tabla* and *timbal* are used in English as names of specific musical instruments. Almost all of them have retained their original meanings, except the word *tabla* which is a generic word for ‘drum’ in Arabic but stands for ‘a pair of small hand drums’ in Indian English. This change in meaning is because the word has gone into English from Hindi–Urdu, rather than directly from Arabic *tabla*. Among the Arabic words that are related to architecture, English has borrowed *adobe*, *alcazar*, *alcove*, *barbican*, *haveli*, and *mustaba*. The word *mihrab* is used only in the context of a mosque in Arabic, but in English it can have a wider connotation. In Arabic, *haveli* refers to a mansion, but it is used for any impressive residential building in Indian English. As noted earlier, *madina* (castle) has a generic meaning in Arabic; but, in English, it has a specific meaning. In English, it refers only to the city of Medina.

6.2.3 Scientific Terms

Because of the contribution of Arabs to the development of science, especially astronomy and mathematics, in the early days of the growth of knowledge many Arabic terms were assimilated into English. Some of the astronomical terms include *Achernar*, *Aldebaran*, *Algol*, *almagest*, *Altair*, *azimuth*, *almucanter*, *Betelgeuze*, *Deneb*, *Denebola*, *Fomallhout*, *Rigel*, *nadir*, *Vega*, and *zenith*. The mathematical terms include *algebra*, *alidade*, *algorithm*, *average*, *cipher* and *zero*.

Many of the scientific terms refer to chemistry (and alchemy). They include *alchemy*, *alembic*, *alkali*, *alkalist*, *aniline*, *benzoin*, *elemi*, *nuchal*, *soda*, and *usinc*. *Bougie* and *pia mater* could also be added to this list.

6.2.4 Animals, Birds and Insects

Some Arabic words in English can be easily caught and are identifiable due to their Arabic homeland and uniqueness to Arabic culture. They are as follows: *albatross*, *baza*, *bulbul*, *houbara*, *marabou*, *popinjay*, and *saker*. Among the animals and other creatures, we may include *albacore*, *ariel*, *bichir*, *civet*, *fennec*, *gazelle*, *genet*, *giraffe*, *gundi*, *jennet*, *jerboa*, *javeline*, *kermes* and *saluki*.

6.2.5 Clothes and Cosmetics

Regarding Arabic culture, there are many Arabic loanwords which have cultural connotations. Some of these words relate to the Arab style of dress and the type of cloth from which an Arab man used to make his dress.

Some types or even pieces of cloth were only worn by Arabs and this explains why some English words are classified as being of Arabic origin. For example, if the word 'kimono' refers purely to the Japanese culture, the Arabic word in English *abaya* refers purely to the Arab culture. In English, the word *abaya* means 'a full-length sleeveless outer garment worn by Arabs'.²²⁷ Besides, there are many other such words related to clothing like: *kaffiyeh*, *cotton*, *yashmak*, *muslin*, *mohair*, *kameez*, *burnous*, *jibba* (or *djibbah*), *sash*, *dishdasha*, *mohair*, *burka* and *jibba* or *djibbah*. Alan S. Kaye, Collaborator, adds words like *futah* (a piece of cloth that covers the lower part of the body either of a man or a women), *fez*, *mandil* 'handkerchiefs', *scarlet*, *mufti*, *hijab*, etc.²²⁸ In cosmetic terms, we find words like *attar*, *kohl*, *henna* or *hina* and *mascara*, loanwords which are fully assimilated into English.

6.2.6 Food and Drink

Due to the Arabs' interaction with other nations either in Africa or in Europe, many Arabic dishes found their way into the culture of those nations very easily. John Wells remarks:

Food and drink are the most popular sources of the new words in English. In this quarter of the century (i.e. since 1975) dishes from almost every part of the world have become a common feature of life in London... they are regularly frequented (for their dishes and their names are regular English words now).²²⁹

Among food items, the names of dishes like *baba genoush*, *bard*, *burgoo*, *candy*, *couscous*, *falafel* (or *filafil*), *fustic*, *halva* or *halwa*, *harissa*, *hummus*, *kebab*, *salep*, *sugar*, *tabbouleh*, *tahini* and *tamarind* are very popular. Alan S. Kaye adds words like *tass*, *halal*, *abret*, *arroz*, *kisra*, etc. Among beverages, we find words like *alcohol*, *arrack*, *coffee*, *mocha*, *sherbet* (*shrub* or *sharab*) and *syrup*.

²²⁷ Pearsall 2

²²⁸ Alan S. Kaye, Collaborator. *The Arabic Lexical Contribution to the English Language*. Texas A&M University, (Wyoma Van Duinkerken, Copy Editor, 2007) 70.

²²⁹ John Wells (Ed.), *Longman Pronunciation Dictionary*. Pearson Education, Longman, (Essex 1998).

6.2.7 Names of Plants, Shrubs and Trees

Among the Arabic loanwords in English, several of them are the names of plants, shrubs or trees. They include the following: *abutilon*, *alfalfa*, *alkanet*, *apricot*, *artichoke*, *aubergine*, *brinjal*, *borag*, *caraway*, *carob*, *cotton*, *crocus*, *cubeb*, *cumin*, *curcuma*, *doum*, *durra*, *gingili*, *hashish*, *henna*, *kharif*, *khat* or *qat*, *lablab*, *lemon*, *lime*, *loofah*, *mezereon*, *safflower*, *saffron*, *senna*, *sumac* and *tarragon*.

Some of them can be classified as food (e.g. *apricot* and *aubergine*), some as spices (e.g. *cumin*) and some as intoxicants (e.g. *hashish* and *qat*).

6.2.8 Measures, Weights and Monetary Units

Due to western commerce and trade with the Arabs, many Arabic words related to measures and weights glided into other languages, especially English. These words are like '*carat*', '*tare*', '*quintal*', '*arroba*', '*ream*' (from Arabic *rizma* 'bundle')²³⁰, '*dirham*', '*rial*', '*khoun*', '*dinar*', '*fil*', and '*halala*' (a monetary unit of Saudi Arabia).

6.2.9 Titles and Cultural Terms

As the Arab peoples spread out and ruled many countries for centuries, their titles either in the army or in civilian life were well known and crept into many other languages, one of which was English. When they ruled the major part of Arabia and large parts of Africa and Europe, they were rulers, judges, leaders, masters, landowners, and so on. It is because of these administrative positions that some of their titles have become familiar to the speakers of other languages. Some of the titles and cultural terms are as follows:

Amir (or *ameer*), *caliph*, *malik*, *Maulana*, *mullah*, *nawab*, *sahib*, *sayyid*, *sheikh*, *sultan*, *vizier*, *dragoman*, *Abuna*, *barbary*, *bedouin*, *bint*, *coffle*, *Copt*, *fellah*, *ghazal*, *hakim*, *hour*, *kabyle*, *kaffir*, *Luxor*, *madrasa*, *mohalla*, *mozarabic*, *nikah*, *popinjay*, *qawwali*, *sahib*, *salaam*, *sheikh*, *sharif*, *sophy*, *souk*, *tamasha*, *ujamaa*, *umma*, *yaar*, *Yemenite*, etc.

6.2.10 Terms about Administration and Taxation

During the Muslim rule over many countries in the past, many Arabic terms of administration became popular in non-Arabic countries and were

²³⁰ NODE 1545.

eventually absorbed into English. For example, the word *zakat* (or *zakah*) ‘might have been classified as Islam or Law because the word denotes an annual alms tax required by Islamic law’²³¹. Some such words are *alcade*, *alguacil*, *dogana*, *irade*, *havildar*, *jamadar*, *majlis*, *mukhtar*, *munsif*, *nawab*, *shura*, *sultan*, *tehsil*, *tariff*, *vizier* and *wali*.

6.2.11 Navigation and Military Terms

Arabs dominated overseas navigation between Asia, Africa and Europe before the invention of the steamship. As Arabs were known as sea traders, they introduced to the western world several types of boats such as *carrack*, *dahabeeyah* (a Nile houseboat), *dhow*, *masla* (or *masoola*), *tartan* (a single-masted vessel with a lateen sail), and *xebec* (a small three-masted vessel). It is because of this trade with the Arabs that the names of several types of sail boats and ships were imported by the speakers of English. Besides, we have military terms such as *arsenal*, *assegai*, *magazine*, *razzia*, *realgar*, and *zareba* (a kind of fence for protection, used in Sudan). They have gone from Arabic through various routes.

6.3. Conclusion

To sum up, we have English loanwords in Arabic in the fields of food and drink, clothes and cosmetics, household items, transport and communication, music and entertainment, sports and games, science and technology, diseases and drugs, politics and administration and education and culture.

In almost every situation in life, every day, Arabs do not hear a conversation without some English vocabulary in it.

There are many astronomical terms (e. g. names of stars) which are of Arabic origin. Likewise, there are Arabic-based terms of mathematics and chemistry which are well understood in their technical sense and it would be futile to try to replace them with Anglo-Saxon words. Besides, there are loanwords, such as *talaq*, *nikah*, *djinn*, *shaitan*, *halwa*, *monsoon*, etc., which are not connected with any specific art or science but are somewhat technical. Expressions such as *jibbah*, *kaffiyah*, *burka* and *yashmak* add local colour to a narrative and they have no exact (or even approximate) English equivalents. The British military and civil service added words such as *munsif*, *mukhtar*, *Jamadar*, *nawab*, and *tahsil* to the vocabulary of English during the colonial days. As noted above, verbs such as *shufti* and

²³¹ Alan S. Kaye 80.

imshi were introduced by men of the defence services, whereas the names of various types of sail boats and ships were introduced by sea traders and sailors, such as *carrack*, *dahabeeyah*, *dhow*, *masla* (or *masoola*), *tartan*, etc. The colonial era exposed the British to many Arabic expressions and some of them became permanent items in the English lexicon. The recent political turmoil in the Middle East has introduced terms such as *fedayeen*, *fatah*, *Hamas*, *Hezbollah*, and *intifada* which may eventually become obsolete. In short, this kind of classification throws some light on why certain loanwords have come to stay and why some became obsolete in course of the history of English.

CHAPTER VII

SUMMARY AND CONCLUSION

7.1 Introduction

The world's language system is undergoing rapid change because of demographic trends, new technology, and international communication. These changes will affect both written and spoken communication.²³²

The above statement by Graddol emphasizes the linguistic reality. It is difficult to deny the fact that modern technology has its influence not only on language but also on our daily lives. One of the ways in which technology affects language is the process of borrowing among languages. As it is a deep-rooted phenomenon and goes back to the beginning of the development of languages, it is interesting to investigate this practice and its impact on specific languages.

In fact, borrowing is very common in a bilingual or a multilingual society, which can be attributed to the contact between languages. Donald Winford finds that such contact is marginal and observes that it may be due, among other factors, to “exposure to the donor language in the mass media, foreign language instruction and the like”.²³³ Furthermore, he attributes the rationale of lexical borrowing to motivation provided by the rapid spread of global means of communication such as radio, television and the internet. As our study focuses on the borrowing between English and Arabic, we have come to know that both Arabic and English have enriched each other linguistically. The process of reciprocal borrowing of words between them is the most dominant evidence of such linguistic interaction

The process of borrowing between languages is less marked among speakers of the same language family; they occur between speakers of different language families. This can be clearly seen in the case of

²³⁴ Zainab Ibrahim, *Borrowing in Modern Standard Arabic*, American University in Cairo.

²³⁵ Faeqa Alsadeqi, *Integrating English Words into Gulf Arabic*, International Journal of Arts and Sciences, 3(10) (2010) 115.

borrowing between Arabic, which belongs to the Semitic family, and English, which belongs to the Indo-European family. Increasing trade with the Levant brought England into immediate contact with the Arabic-speaking peoples of the Middle East, Asia and North Africa during the medieval period, which created a situation for the borrowing of words into English and English words into Arabic. During the colonial period, Arabic expressions also made their way into English via Hindi-Urdu in South Asia.

Decidedly, the degree and nature of contact between different language communities determine the extent of linguistic influence that one language has on another. The more powerful a language is, the higher and deeper is its influence on the other. It is because of this factor that English has more influence on Arabic than Arabic has on English. It can also be seen in the context of the interaction of Chinese with Japanese and Korean. Chinese has supplied to Korean and Japanese more words than it has received from them. Similarly, French has lent more words and phrases to other European languages, in both medieval and modern times, than other languages have supplied words to French. It is only in this age of science and technology that English has supplied more technical terms than French to other languages all over the world. The process of borrowing goes back many centuries and includes languages belonging to different language families. English, for example, has borrowed words and expressions from the Scandinavian languages, from French, Latin and Greek, and even from languages of different language families like Arabic, Hebrew, Japanese and other Asian languages.

The broad significance of this study lies in the fact that there are few studies on borrowings among languages in general and on Arabic-English borrowing in particular. This study aims at identifying the nature and patterns of borrowing between these two languages: Arabic loanwords in English and English loanwords in Arabic. It gives the reasons for the amount of borrowing between Arabic and English and explains the borrowings in terms of their historical background. The process of borrowing from Arabic to English was much more marked during the expansion of Islam in the Middle Ages, whereas the borrowing from English to Arabic has increased during the modern time. Thus, the importance of the phenomena lies in the historical dominance and prestige of Arabic and English in the respective periods.

The study explains why borrowing begins and how and under what conditions it takes place; especially, with reference to Arabic and

English. Its significance lies in supplying essential data on borrowing. It explains the rationale for the Arabic-English borrowings and shows how trade and commerce, media, exchange of knowledge, etc. have played their roles in this context. It makes a comprehensive investigation that can be undertaken in terms of the semantic, phonological and morphological aspects.

As English and Arabic are two languages of different language families, their phonological as well as morphological systems are different. For instance, a noun undergoes changes in terms of its gender, number and case in Arabic, and these changes affect the nouns borrowed from English into Arabic; but Arabic borrowings in English are not affected by such changes. The borrowed word is in its basic form and is affected by the rules of English morphology. Though English has only a singular and plural numerical system, Arabic has singularity, duality and plurality. For example, the English word 'book' is singular, 'books' is plural. However, in Arabic it has the three forms; *kitab*, *kitabān* and *kotob* as singular, dual and plural respectively.

All the Arabic loanwords in English and English loanwords in Arabic have undergone the kind of changes we have referred to above. In addition, we have also examined carefully the semantics of borrowed words with a view to understanding whether the borrowed word retains its meaning when it is transferred to another language; and if it does so, to what extent the usage affects them.

As English has become an international language and has extended its existence all over the world, it is used for marketing by international companies and it is used in academic institutions. It has become the language of science, politics, economics and the media. In fact, it has become a part of one's personality, especially because of globalisation. It is because of this hegemony of the English language that Arabic and other languages have borrowed heavily from it. Arabic has welcome hundreds of English words in all fields of life. English words have become available to Arabic through different media like radio, TV, the internet, Facebook, etc.

Similarly, due to the dominance of the English language in all types of education and it being the language of teaching in almost all higher academic institutions in the Middle East, English words related to education have found their way into Arabic. Examples are words like

'doctor', 'professor', 'class', 'control', 'syllabus', 'exam', 'lecture', 'seminar', 'workshop', 'project', 'viva', etc. While watching TV or listening to the radio, we come across so many English words like 'television', 'radio', 'programme', 'studio', 'ether', 'channel', 'reportage', etc. Thus, the media is itself the main medium for the borrowing of words from English into Arabic. It is because of the use of these and other similar words in everyday Arabic that they have become part of Arabic terminology. They are used not only in spoken Arabic but also in written Arabic. Arabic books, journals, newspapers, TV and radio programmes and movies use these words repeatedly as if they were of Arabic origin. Because of the linguistic differences between Arabic and English, many of these words have undergone some linguistic changes; semantically, phonologically and morphologically. These changes have been investigated in detail in Chapters Two and Five. For example, the English word 'bank' went into Arabic as *bank*. In English, it refers to: "1- the land alongside or sloping down to a river or lake. 2- a long, high slope, mass, or mound of a particular substance. 3- a set or series of similar things, especially electrical or electronic devices, grouped together in rows. 4- a financial establishment that uses money deposited by customers for investment, pays it out when required, makes loans at interest, and exchanges currency".²³⁴

However, in Arabic, the word *bank* refers only to the building at which people save, exchange or withdraw money, either as loans or deposits. Thus, this word has a narrower meaning in Arabic than it has in English. This variation in meaning is due to the fact that this and similar other English words in Arabic are borrowed to fill a specific lexical gap in Arabic. Arabic language has borrowed the English word 'bank' to be used in financial handlings only. It is because of these semantic changes that English loanwords in Arabic have been studied under three heads:

- i. English words that retain their English meaning in Arabic: such words as *akademyah* or *akademik* 'academy', *bastrah* 'pasteurisation', *sandwetch*, 'sandwich', etc.
- ii. English words that have a narrower meaning in Arabic than in English, like 'bank', 'bachelor', *haon* 'horn', 'garage', etc.
- iii. English words that have slight semantic changes in Arabic, like *bedrom* 'bedroom', *shamli* 'chimney', *freem* 'frame', 'service', etc.

²³⁴ Pearsall 135.

The book has also explained that the English loanwords in Arabic get changed not only semantically but also phonologically and morphologically. This is natural because English and Arabic have different phonological systems. Therefore English words in Arabic get changed in their way of pronunciation. For example, all English words in Arabic that have the phoneme /p/ get changed into /b/ because Arabic phonology does not have /p/. So words like 'plastic', 'pizza', 'parliament', 'protocol', 'diplomacy', etc. are pronounced in Arabic as *blastik*, *biza*, *barlman*, *brotkool*, and *diblomasy* respectively.

Similarly, English loanwords in Arabic have undergone morphological changes to suit the Arabic speaker's linguistic readiness. They have been discussed in terms of their number, gender and case. English has only two forms to express number - singular and plural. However, in Arabic, there are singularity, duality and plurality. So, in Arabic, an English noun can have dual forms like *computrayn* 'two computers', *jaktan* 'two jackets', *diblomacyn* 'two diplomacies', etc. They undergo changes in term of gender as well. We have shown that English loanwords in Arabic have been classified either as masculine or feminine as it is in the Arabic case. For example, we say: *hatha kombutar* (this is a computer) - the Arabic masculine demonstrative pronoun *hatha* agrees with the singular masculine English noun 'computer'. Thus, the English noun in Arabic *kombutar* 'computer' is treated in Arabic as masculine. However, the English word in Arabic *makinah* 'machine' is treated as a feminine noun as in *hathehy makinah* 'this is a machine'. The Arabic feminine demonstrative pronoun *hathehy* agrees with the feminine word *makinah* 'machine'.

English loanwords in Arabic have been semantically classified into sets according to the fields that they fall into, such as scientific terms, food and drink, clothing and cosmetics, household items, transportation and communication, music and entertainment, administration and politics; diseases and medicine.

The English loanwords in Arabic carry connotations of their cultural significance to the Arabic user, and this affects their lives. An Arab uses these words and the items they denote in his/her daily life and feels that his/her life has changed a bit. For example, when an Arab asks for a 'sandwich' or a 'hamburger' in a restaurant, s/he feels that s/he has become closer to the English style of life. Like an English person, an Arab can have a sandwich on her/his breakfast table. However, s/he does not forget what is a taboo for her/him and asks for a 'hamburger' which has no

'ham' in it. Semantically, his/her 'sandwich' cannot contain 'ham' either. Though s/he is fond of western food, s/he has changed its content to suit his/her religious norms; s/he takes only that kind of meat which is *halal* according to his/her religion. Similarly, when an Arab wears a pair of 'jeans', which is primarily a western garment, he/she tries directly or indirectly to become closer to English culture. Consequently, when an Arab woman uses items like 'make-up', 'accessories', 'cream', 'underwear', 'boot', 'powder', 'toothbrush', 'blouse', 'dress', 'robe', 'shampoo', 'shorts', 'shirt', 'sandal', 'jacket', etc., or words like 'style', she really feels that she has come closer to the western lifestyle.

Generally speaking, English loanwords in Arabic are related to modern life in all fields. The real cause of the influx of such words into Arabic is the way the English language inspires a person to have such items and inspires them to speak about them. The role of the media in popularizing the forms of English words cannot be minimized.

As Arabic loanwords in English are of great importance, they have been investigated in some detail. History tells us that Arabic flourished and reached its zenith when the Islamic state spread rapidly over and beyond the Arabian Peninsula. The arrival of Muslims in Spain made Arabic well known to the Europeans. Their familiarity with the science developed in the Arab world motivated them to learn Arabic, especially for the study of philosophy, mathematics, chemistry, astronomy and navigation.

During this period of the Arabic enlightenment, so many Arabic words found their way not only into English but also into Greek, Latin, Spanish, French and so on. From the eighth to the twelfth centuries Arabic words were borrowed by English directly or through other European languages.²³⁵ It was the time during which English really began its borrowings from Arabic.

As has been pointed out above, the original source of some loanwords may be disputed. It is because of this that there is no unanimity about the number of Arabic loanwords in English; it is claimed to be between 500 and 3,000. Habeeb Salloum and James Peters (1996 XII) claim that there are 6,500 Arabic loanwords in English, of which over 500 are in active use. These authors have discussed those words in their dictionary in terms of the process of borrowing (i.e. directly or through some other language)

²³⁵ Adam Mohamed Abdelkadir, *English Words of Arabic Origin*, University of Omar al-Mukhtar, (2012)

and their meanings. As against this claim, Bliss (1966: 387) listed only 41 Arabic loanwords. The *NODE* has an entry of 338 Arabic words currently in use in English and we have kept our study confined to these words only. As we had no means at our disposal to check this total by an independent frequency count we have accepted the *NODE* list for our analysis.

Our analysis contains the Arabic loanwords in English and studies them: semantically, phonologically and morphologically.

The semantic changes of the Arabic loanwords in English are discussed under four heads:

7.2 Arabic Words which have Retained their Meanings in English

The English word 'abaiya' is from Arabic *abiyah*. In English, it means 'a full-length sleeveless outer garment worn by Arabs'.²³⁶ In Arabic it refers to the same piece of cloth.

In the field of science, English has borrowed the Arabic word *alkemya*, 'alchemy', (the Arabic borrowed the word *kimiya* from the Greek *chymia* meaning 'melting metals'. In English, the word 'alchemy' means 'the medical forerunner of chemistry, based on the supposed transformation of matter'. It was concerned particularly with attempts to convert base metals into gold or to find a universal elixir. The meaning in Arabic is the same.

Similarly, these words have the same meanings in both Arabic and English: *allogartmat* 'algorithm', *amir* or *ameer* 'commander', *qadiy* 'kadi' or 'cadi', *kand* 'candy', *āeed* 'Eid', *alcohol* 'alcohol', *sokar* 'sugar', etc.

7.3 Words which have a Narrower Range of Meaning than in Arabic

These words are as follows:

The English word 'alcalde' means a 'magistrate or mayor' in a Spanish, Portuguese or Latin American town. In Arabic it means a 'judge'.

The English word ‘alcazar’ means a Spanish palace or fortress of Moorish origin. However, in Arabic, *alqasr* means ‘a fortress, palace or a high house or building’.

Similarly, English words from Arabic, like ‘alcove’ from *alkubba*, ‘algebra’ from *al-Jabr*, ‘camphor’ from *kafor*, etc., have narrower meanings in English than in Arabic.

7.4 Words which have a Wider Range of Meaning than in Arabic

In this section of the third chapter, some Arabic words that have a wider range of meaning in English than in Arabic are presented. They are as follows:

The English word ‘saker’ means “(i) a large Eurasian falcon with a brown back and white head, used in falconry, and (ii) an early form of cannon”. However, in Arabic, it only means a bird from the falcon family used for hunting.

The English word ‘garble’ means to reproduce (a message, sound, or transmission) in a confused and distorted way. As a noun, it refers to a garbled account or transmission. However, in Arabic, the word *garbala*, from which the English word is borrowed, means ‘sift to confuse’.

In addition, the following words have a wider meaning in English than in Arabic: ‘harem’ from *harym*, ‘howdah’ from *hodag*, ‘magazine’ from *makhazan*, ‘mocha’ from *makha*, etc.

7.5 Arabic Loanwords in English with a Change in Meaning

Under this head, some of the Arabic words in English which get their meaning changed have been discussed. For instance, the English word ‘albacore’ is borrowed from Arabic *al-bakwrah*. In English, it refers to ‘a tuna of warm seas, which travels in large groups and is of commercial importance as food’. In Arabic, *al-bakwrah* refers to ‘the first fruit we get from a tree’. It also means anything that occurs first; *bakura* also means the first part of the day.

7.6 Phonological and Morphological Changes

Furthermore, the Arabic loanwords in English have been discussed in terms of their phonological and morphological changes. Arabic has some phonological features that are unique to it. Arabic has some unique consonants which do not exist in any other languages, i.e. emphatic consonants in Arabic: ض /dʔ/, ط /tʔ/, ص /sʔ/, and ظ /ðʔ/. Each emphatic consonant has a plain equivalent consonant, respectively: د /d/, ت /t/, س /s/, ð /ð/. For example, the Arabic phoneme, ض /dʔ/ in the Arabic word *kadi* or *cadi* gets changed in English into /d/ because the phoneme ض is confined to the Arabic language. On the other hand, some Arabic words get their pronunciation completely changed due to the fact that these words entered English through a third language. For example, the English word ‘coffee’ is from Turkish *kahveh*, from Arabic *kahwa* probably via Dutch *koffie*.²³⁷

Morphologically, Arabic words in English have undergone some morphological changes related to the English morphological rules; they were treated as if they were of English origin. The Arabic definite article – *al* is retained in some words as part of the word and not as article-plus-word, like ‘algol’, ‘alcohol’, ‘Altair’, ‘alcazar’, ‘alcove’, ‘alcalde’, ‘algebra’, etc. The gender distinction that makes all words feminine or masculine is not there in English; inanimate nouns are either masculine like *majlis* ‘council’, *nahr* ‘river’, *salam* ‘peace’; or feminine like *Suurh* ‘picture’, *Šhohnh* ‘a shipment’. These are all in the neuter gender in English. Nouns like *Suuq* ‘market’, *kees* ‘bag’, *ruuh* ‘spirit’, *tariq* ‘road’ are treated as plurals in English.

After classifying the Arabic words in English, according to certain criteria, we found that Arabic words in English cover almost all semantic fields: religious terms, culture, science, astronomy, beauty and cosmetics, colour, birds and animals, clothes, etc.

7.7 Recommendations

After detailed investigation in this study, the following conclusions have been drawn:

As almost all English loanwords in Arabic are related to modern and scientific terms, they should be used in the Arabic textbooks of different subjects so that students will understand and use them easily. As translated

²³⁷ NODE 355.

words are not popular among Arabic speakers, they should not be given priority in the textbooks. All Arabic loanwords in English are subject to the rules of English and vice versa. The rules applicable to English words have been applied to the Arabic words borrowed into English. Arabic learners of English should be made more familiar with English.

For their modernity and quantity, English loanwords in Arabic can be given priority to be taught while teaching English to Arabic speakers as a foreign language in the Middle East. This study raises an issue that needs to be investigated further, not only by those scholars who are interested in English Language Teaching (ELT) or English Language Education (ELE), but also by those who are interested in the modernisation of Modern Spoken Arabic. It is essential that they accept the reality on the ground and the modality, to check whether using borrowed English words in Arabic should be given priority in the English syllabus. The words will be easily acquired by learners because they are expected to be familiar with them. It is a matter that should be comprehensively investigated by those scholars who are working in the field of English language teaching.

Borrowing among languages can help us understand the nature and the types of contact that take place among languages. This study focuses on Arabic-English borrowing as an example. Decidedly, the study of borrowing is a significant phenomenon in the sense that it helps us understand the history of languages better. It traces and offers glimpses of the historical contact between interacting languages which influence each other. The significance of the study of borrowing should not be underestimated, because it helps us to a better understanding of the history of the language. We would like the English words in Arabic to be added to Arabic dictionaries, mentioning their origin and development.

7.8 Findings and Generalisations

Borrowing between Arabic and English is a process that reflects the type of contact and interaction between speakers of the two languages. Arabic lent its vocabulary to English in its early phase of Islamic expansion. However, the borrowing from English into Arabic is modern and refers to the modern terminology of technology, politics, economics, etc. Though Arabic words in English have found their way into English dictionaries, English words in Arabic have been unable to find their way into Arabic dictionaries, because of the need just to preserve the identity of Arabic. Borrowed words carry the cultural significance of the donor language. Words are borrowed to fill a specific lexical gap in a recipient language,

but their semantic connotation may not be the same in the recipient language as it is in donor language. It is due to several factors that borrowed words undergo linguistic changes. They change semantically, phonologically and/or morphologically according to the rules of the recipient language. Arabic words in English are fully absorbed and assimilated into the English lexicon and have become part of the English vocabulary. However, not all English loanwords in Arabic are fully assimilated. Those that are assimilated have undergone a process of *moarab* (Arabisation), and those which are not are called *dakheel* (borrowed) words. Such words are not found in a comprehensive dictionary but they need to be included, because their usage is fully assimilated even if their phonology or morphology is different.

Though English and Arabic belong to two different language families and each of them had its own distinctive characteristics, this study of Arabic borrowing in English and English borrowing in Arabic has led us to certain generalized conclusions:

- i. Languages borrow words to fill the gaps in their vocabularies.
- ii. When a language borrows words from another language, it rarely borrows the phonology or morphology of the donor language. Rather, it imposes its own phonological and morphological systems on the borrowed words.
- iii. When a word of a language is borrowed by another language, one of the following phenomena happens to its semantics: 1. its meaning does not change at all; 2. its meaning narrows down, i.e. it conveys less than it does in the donor language; 3. its meaning becomes wider, i.e. it conveys more than it does in the donor language; 4. its meaning changes completely, i.e. the meaning in the borrowing language is different from that in the donor language.
- iv. This study illustrates all these theoretical points with persuasive examples from both languages, English and Arabic.

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