
Legal And Cultural Studies With Components Of Arabism In Swahili

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Abstract

What is certain is that culture is not a coherent and integrated unit, but is made up of different parts. These parts include fundamental beliefs and values, traditions, national feelings and emotional bonds and social relations, which the law relates to each in a different way. The duty of the law in this case is to specify the areas of coexistence. In other words, the law must determine the coexistence environment and its boundaries and prevent those boundaries from being broken. The development of Swahili, the language of East and Central Africa, experienced a significant influence of the Arabic language due to active cultural and trade ties with the Arab world. Among the adapted Arabic borrowings, there is a small group of fused composite words formed in the process of phonetic changes at the junction of their components. Until now, the question of the component structure of composites remains open, as well as the reasons for their appearance in the African language under consideration. The point is that in the source language those composites are not considered to be complex words and are spelt separately. The objective to comprehend the composites in Swahili as a specific form reflecting the speech characteristics of the Arabic language is of particular relevance. The goal of the article is to study Arabic loanwords that form composites in the Swahili language as a result of phonetic changes at the junction of their components and to establish the component structure of complex words. The leading research method is linguistic observation and description, which made it possible to consider composites in terms of the structure and functioning of their components in particular, and as part of complex words in general. The article focuses on the features of the Arabic phonetic, functioning of rhythmic groups that served as the basis for the appearance of composites in Swahili. The most frequent rhythmic group pattern participating in the formation of composites is distinguished, mainly, the status constructus (*idāfa*) of the donor language.

Key words: Legal study, cultural study, law, Swahili, Arabic, composite.

Introduction

The first attempts to study Swahili date back to the middle of the 19th century and were based on the compilation of dictionaries and grammars, such as the works by Ludwig Krapf (1882) and Edward Steere (1884) and some others. Later, Johnson's first "Standard Swahili" dictionary was published (Johnson, 1939), where the Arabic borrowings are supplemented by the original source language: B. Krumm (1932), A.Y. Lodhi (2000), N.V. Okhotina (1978), N. Kharusi (1994), N.V. Gromova (1995), et al. With regard to S. Zawawi (1979), T. Schadeberg believes that "Zawawi has a strong bias towards postulating loanwords from Arabic which makes the author claim some fanciful etymologies for Swahili words that have undisputed Bantu origins" (Schadeberg, 2009).

Among the studies of Arabic loanwords in the Swahili language of recent decades, it is necessary to mention the works by the following researchers. L.A. Semenkova (2013) examines Arabisms from the perspective of the use of borrowed Arabic vocabulary highlighting special, political, scientific and technical terminology, which is part of everyday colloquial and everyday vocabulary. A.R. Fattakhova and N.G. Mingazova (2015) attempted to analyze Arabic loanwords through the prism of the morphological features of the donor language and their adaptation in the grammatical system of the Swahili language. The list of works on the study of Arabic borrowings is not limited to this, but it should be noted that the problem of the appearance of composite words

in Swahili formed as a result of speech signs of the donor language has not been previously touched upon, which indicates the novelty of this study.

Among a large number of Arabic loanwords in the Swahili language there is a definite group of fused complex words formed in the process of phonetic changes at the junction of composite components. A distinctive feature of these composites is that in the source language they do not represent complex words and have separate spelling. The phonetic features of the Arabic language contributed to the appearance of composites in the African language under consideration.

The flow of speech in Arabic is characterized by the absence of pauses within the rhythmic group, and all the words that make up the phonetic syntagma are pronounced together, almost like one word. The rhythmic group is understood as the basic unit of the rhythmic intonation division of speech, pronounced in one continuous pronunciation stream and highlighted by pauses (Ahmanova, 2004). In the Arabic language, it is rather difficult to segment the sound stream into rhythmic groups, the rhythmic group is created by the connectedness of its parts with the help of wasla, elision of unstressed vowels, and the appearance of prothetic vowels. Phonetic processes within the rhythmic group link words so closely into a single whole that the boundaries between them are “blurred” (Lebedev, 1978). The phonetic division of Arabic speech has certain patterns of the entry of syntactic elements into one rhythmic group and patterns of pause, which do not allow other elements to enter the same group (Pasieva, 2016).

Methods

Taking into account the nature of the material presented, an integrated approach was used in the process of this study. The descriptive method made it possible to isolate composites with components of Arab origin and describe them consistently in terms of structure and function. When studying the lexical meanings of composites, the analysis of dictionary definitions was used, thanks to which the necessary information was extracted about the component composition of the meaning of a given word and the possibilities of its use. The method of continuous sampling was used to select examples for the analysis and illustration of the provisions put forward in the study. The material for the research was selected from the dictionaries of S. Baldi (1988), N.V. Gromova (2012) and F. Johnson (1939).

Results

Depending on the composition of the rhythmic group, complex words with Arabism components can be combined with the following characteristic features.

Composites Formed According To the Model of the Arabian Idea

In Arabic grammar, status constructus (*iḍāfa*) is a construct consisting of a designated word and subsequent attribute in the genitive case. The construction can express different meanings.

B.M. Grande identifies 13 design meanings: the most important of which are affiliation; the purpose of the subject; relation of cause to effect; the relation of an object to the substance from which it is made (Grande, 2001). The first component of the combination, or designated word, in the flow of speech merges with the post-positive definition, forming a rhythmic group. Moreover, if the second component of the *iḍāfa* has a definite article *al*, the phonetic fusion of words is most pronounced due to the connecting, or the so-called, *hamzatu-l-waṣli* (hamza of connection) which connects the word that it begins with the previous one. This phonetic feature of the Arabic language is manifested, for example, in such borrowings as:

- *ardhil[i]hali* “statement”, “petition”; “memorandum”; “solution” – from the Arab. *‘arḍu-l-ḥāl* (literally “statement of the case”): *‘arḍ* “statement” + *ḥāl* “circumstance”, “case”;
 - *masalkheri / msalkheri* “good evening!” – from the Arab. *masā’a-l-ḥaīr* (literally “evening of good”): *masā’* “evening” + *ḥaīr* “good”;
 - *rasil[i]mali* “capital”; “wealth”; “property” – from the Arab. *ra’su-l-māl* (literally “the peak of wealth”): *ra’s* “head”, “top” + *māl* “wealth”, “property”, “capital”;
 - *halmashauri* “council”, “committee”, “commission”; “meeting” – from the Arab. *ḥallu-l-mašwara* (literally “decision of the council”): *ḥall* “solution”, “solution (of a problem, problem)” + *mašwara* “advice”, “direction”.
- Currently, in Arabic, *maḡlis* is used to convey “advice” in the sense of a collegial body;
- *suitafahamu* “misunderstanding”, “lack of understanding”, “disagreement” – from the Arab. *sū’u-t-tafahhum* (literally “incorrect” / “bad understanding”): *sū’* “evil”, “grief”; in phrases it is used in the meaning of not (malnutrition, underestimation, mistrust) + *tafahhum* “understanding”, “clarification”.

Composites Expressed In Combination with a Particle

Particles in the Arabic language include formless words that are neither a name nor a verb and frozen nominal forms (Grande, 2001). Particles perform the function of prepositions, conjunctions and adverbs. In Swahili, the joint spelling of separate particles is conditioned by the peculiarity of their pronunciation in the source language: prepositions, conjunctions (including union words) and particles with subsequent words make up a rhythmic

group (Pasieva, 2016). Prepositive particles act as proclitics, adjoining the next word, form a single phonetic syntagma with it. Let us consider a few examples:

- *maana* “because” – from the Arab. *ma’a* ‘*anna* “though”: *ma’a* “with”, + ‘*anna* “what”. This composite is a lexical homonym of the word *maana* “meaning”, which, being borrowed from the Arabic *ma’nā* (meaning), is not a complex word;

- *minajili* “for the sake of (smth.)”, “for the purpose” – from the Arab. *min* ‘*ağli* “in order to”, “for the sake of”, “because of that”: *min* “from”, “in relation to” + ‘*ağl* – dependence on combinations with particles in the meaning of “for the sake of”, “in order to”, “because”;

- *filihali* “now”, “immediately”; “hastily” – from the Arab. *fīl-l-ḥāl* “immediately” (literally “during the case”): *fīl* “in”, “during” + *ḥāl* “circumstance”, “in case of”;

- *maadam[u]* “since”; “because” – from the Arab. *maā dāma* “bye”, “until it is time until” (literally “while it lasted”): *maā* “bye”, “all the time when” + *dāma* “to last”, “to continue”.

Composite Words as Ritual Prayer Exclamations

These composite words can include two or more components, act as interjections and are used to praise Allah, as well as to express various emotional states of the speaker. For example:

- *alḥamdulilahi* “thank God!” – from the Arab. ‘*alḥamdu-li-llāh* “glory to God!”, “All praise be to Allah!”: ‘*alḥamdu* “praise”, “glorification” + *li* (preposition expressing belonging) + ‘*allah* “God”, “Allah”. The phrase is widespread in Muslim countries, used to praise Allah in religious rituals. It is often used in everyday life, for example, as an answer to the question “How are you?”, which corresponds to “Thank God, it's good”, or as an answer to the question “Are you a Muslim?”, which is equivalent to “Thank God, I am a Muslim”.

- *Salalaa* / *salaalee* / *salale* 1) expresses surprise also. loo! = oh well ?! here are those on! 2) God forbid (Gromova, 2012). F. Johnson's dictionary contains variants of the composite *salale*, *masalala* and *masalale* in the meaning “God forbid” and two phrases that could form its basis: 1) *ṣallā* ‘*allahu* ‘*alayhi wa-sallam* and 2) *mā ṣā’a* ‘*allah* (Johnson, 1939). The first phrase, *ṣallā* ‘*allahu* ‘*alayhi wa-sallam* “peace and blessings of Allah be upon him”, is pronounced after each mention of the name of the Prophet Muhammad, which is the duty of any Muslim. The variability in the occurrence of this phrase in different languages is almost inevitable, and this is justified both by the presence of specific sounds of the Arabic language, and by the adaptation processes of the receiving languages. So, in the Russian language, 9 variants of this expression are found: салляллаху алейхи уа саллям, салла Ллаху алейхи ва салям, салляллаху 'алейхи васаллям etc. (Salljallahu alejhi ua salljam). The Swahilian version represents only a fraction of the Arabic prayer exclamation – *salalaa* from Arab. *ṣallā* ‘*allahu* [‘*alayhi]* (literally “Allah blessed [him]”), where *ṣallā* “bless”, ‘*allah* “Allah” and ‘*alayhi* “him”. The borrowing fixes one of the two available rhythmic groups of this phrase: 1) *ṣallā* ‘*allahu* ‘*alayhi* “may Allah bless him”; 2) *wa-sallam* “and welcomes”. Homogeneous members separated by unions (here the union *wa* “and”) are not included in the same rhythmic group, therefore *wa-sallam* is outside the composition of the composite. Of interest is the resulting meaning “God forbid”, which developed on the basis of the primary meaning of the phrase used, as noted above, when pronouncing the name of the Messenger of Allah. The second phrase *mā ṣā’a* ‘*allah* “what Allah wished” is used to express surprise, admiration, joy, gratitude to Allah. Usually this phrase is pronounced after receiving pleasant information: the birth of a child, long-awaited news, praise (in the meaning of “Well done!”), admiration for someone, for something (corresponds to the phrase “How lovely!”, “How beautiful!”) etc. This Swahili phrase – *mashalla* (from Arabic *mā* “what” + *ṣā’a* “to desire”, “to want” + ‘*allah* “Allah”) is an interjection and is used to express surprise.

- *Inshallah!* “If Allah wills!” – from the Arab. ‘*In ṣā’a* ‘*allah* “if Allah wills it”: ‘*in* “if” + *ṣā’a* “wanted”, “desired” + ‘*allah* “Allah”, is used to express assertion, agreement and hope that a desired event will occur.

- *Bismillahi* “in the name of Allah!” – from the Arab. *bismi-l-lāhi* “in the name of Allah”: *bi* “with” + ‘*ism* “name” + ‘*allah* “Allah”. This expression is a shortened form of the phrase *bismi-l-lāhi ar-raḥmani-r-raḥīmi* “In the name of Allah, the Merciful, the Compassionate!”, “In the name of Allah” is pronounced in every prayer, as well as before starting any business, books, letters, documents (contracts, certificates, wills, etc.) usually begin with it.

So, in the Arabic language, in the speech stream, ritual prayer exclamations form rhythmic groups, the composition of which is represented by the following elements: an *iḍāfa* combination, including a phrase in the form of status constructus (*iḍāfa*) types (Swah. *alḥamdulilahi*, *bismillahi*); verb forms and words dependent on them (Swah. *salalaa*); prepositions, conjunctions and particles followed by words (Swah. *mashalla*, *inshallah*).

Numeral Composite Words of the Second Ten (11-19)

In Arabic, the numerals of the second ten are complex in their composition, formed from two words by repeating the original numerical components of the decimal system. The connection of components is based on the addition of components: ‘*arba* ‘*ata* “four” + *ašara* “ten” = ‘*arba* ‘*ata ašara* “fourteen”. All numerals in the second ten (except 12) are not declined, i.e. have an unchangeable shape on -a. (Grande, 2001). Penetrating into

Swahili, the numerals retained the morphological characteristics of the source language, while losing their separate spelling due to their inclusion in one rhythmic group.

Here are some examples: 11 – *hedashara* / *edashara* (from Arab. 'aḥada 'ašara); 12 – *thenashara* (*iṭnā* 'ašara); 13 – *thelathashara* (*ṭalāṭata* 'ašara); 14 – *arubatashara* ('arba'ata 'ašara); 15 – *hamstashara* (*ḥamsata* 'ašara); 16 – *sitashara* (*sittata* 'ašara); 17 – *sabatashara* (*sab'ata* 'ašara); 18 – *themantashara* (*ṭamāniyata* 'ašara); 19 – *tisa[ta]shara* (*tis'ata* 'ašara).

The borrowed Swahili Arabic numerals of the second ten are not homogeneous and both masculine and feminine forms are found here. Thus, the numbers *thelathashara* “13”, *sitashara* “16” are feminine, and the rest are masculine. The numeral “19” is applicable for both genders: g. R. – *tisashara* m. R. – *tisatashara*.

Johnson's dictionary indicates the numeral “24”, also representing a composite word - *arobaishirini* (Johnson, 1939). In other dictionaries, this numeral was not found.

Currently, the Arabic numerals of the second ten are ousted from active use by Swahili synonyms and are actually lexical archaisms.

In the Swahili language, a complex word is found that cannot be attributed to any of the above groups of composite words according to their characteristics. This is *biashara* “trade”, “commerce”, “business”, formed from the addition of opposite words in meaning: *bā'a* “to trade”, “to sell” and *šarā* “to buy”, literally translated “sold-bought” (Johnson, 1939). In their original meaning, Arabic words as separate lexical units did not take root in the Swahili language. It should be noted that addition as a way of forming new words by adding two (or more) verbs is not typical for the Arabic language. In the meaning of “trade”, “commerce” the Arabs use the word *tiḡāra*, which is also borrowed by Swahili, but functions in a different sense – *tijara* “profit”, “income”, “surplus”.

It is interesting to note that this method of forming abstract concepts from the combination of antonymic words with a specific meaning is extremely productive in the Chinese language. This method is sort of copulatory type of the Chinese word formation. The Chinese word *mǎimài* (also obsolete *màimǎi*) “trade” is formed by combining two verbs – *mǎi* “to buy” and *mài* “to sell”. For the Chinese language, this combination of antonyms is typical: cf. *duōshao* “how much” (*duō* “a lot”, *shǎo* “little”), *zuǒyòu* “approximately” (*zuǒ* “left”, *yòu* “right”), *dàxiǎo* “size” (*dà* “large”, *xiǎo* “small”).

Although it is just a preliminary assumption to clear up the fact whether such a similarity in the African and Far Eastern languages is a typological parallel, or a consequence of trade ties along the Great Silk Road, where a kind of trade pidgin could be formed using simplified grammar and Arabic vocabulary. Bringing in more material will perhaps shed light on this issue.

Conclusion

Summing up the above, we should state that in the Arabic borrowings that form composites in Swahili, rhythmic groups of the source language are found, the composition of which is represented by various elements: verb forms and words dependent on them; *iḍāfa*; particles followed by words; complex numbers. In the course of the analysis of composite words, the most frequent rhythmic group pattern is distinguished, i.e. the *iḍāfa* combination. The peculiarities of the phonetic system of the Arabs created favorable conditions for the appearance of composite words in Swahili, which in its turn, retained the original speech characteristics of the Arabic language, but have undergone phonetic adaptation, characteristic for the African language discussed, consisting in a tendency towards openness of all syllables. At the same time, the appearance of composites in Swahili is a vivid example of oral penetration of borrowings, as a result of human communication.

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