
RESEARCH ARTICLE

Sociolinguistic Implications of Language Contact Situation and the Development of Kashmiri-Arabic Common Lexicon

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ABSTRACT

Sharing lexicon is a direct outcome of a language contact situation. When two or more languages exist side-by-side while serving the communicative requirements in a particular social situation, they grow in an envelope and environment of linguistic exchange, and sharing of lexicon among them becomes a natural process. In a language contact situation, the speakers of one language are bound to incorporate linguistic items from their contact languages into their language to satisfy their communication needs. In the linguistically heterogeneous and multilingual situation of the Kashmiri Speech Community, Kashmiri, a member of the Indo-Aryan family, and Arabic, a language of the Semitic family of languages, are two significantly dominant contact languages. The side-by-side existence of these two languages while serving different sociolinguistic purposes and the assignment of different roles to them in various domains of the social life of the Kashmiri speech community have resulted in a linguistic amalgamation at a very large scale. This linguistic amalgamation has, in turn, resulted in the transfer of an enormously huge stock of lexicon from Arabic into Kashmiri, thereby paving a smooth path for the development of an extensively large amount of lexicon common to them. In the present paper, an attempt has been made to demonstrate various Kashmiri-Arabic language contact situations and the subsequent transfer of the Arabic lexicon into the Kashmiri language. The paper also considers the impetus and inspiration behind this Arabic-Kashmiri linguistic flow in detail. The influence of some sociolinguistic factors and linguistic implications of the Kashmiri-Arabic common lexicon has also been explored in the study. In the paper, an effort has been made to throw light on the hospitality of the Arabic language in donating an enormously huge amount of word treasure to Kashmiri and the receptivity of the Kashmiri language in accepting this vocabulary treasure from the Arabic language.

KEYWORDS

Speech community, linguistic amalgamation, intercultural contact, naturalization, loanwords

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1. Introduction

Kashmiri is a modern Indo-Aryan language. However, being close to other Dardic languages spoken in Gilgit, Pakistan, and the northern regions of Kargil, India, some scholars have classified it under Dardic, a sub-group of the Indo-Aryan family of languages. On the basis of its unique characteristics and identity, Kashmiri was recognized in the Eighth Schedule to the Constitution of India a long ago. At present, Kashmiri doesn't have a well-defined territory and boundary in terms of its usage. Although Kashmiri speakers are mainly concentrated in the Union Territory of Jammu and Kashmir, particularly in the valley of Kashmir, its speakers constitute pockets across the sub-continent of India and in other countries of the world. Kashmiri is the principal regional and dominant majority language of the valley of Kashmir. It is predominantly spoken as the mother tongue by the entire population of the valley, accounting for about 7 million people (Census 2011). Although due to the disturbed condition of the territory, quite

a considerable number of Kashmiri speakers are settled outside the valley in different states and union territories of India, they maintain their language, i.e., Kashmiri.

Similar to other sociolinguistic phenomena, such as bilingualism, language borrowing, code-switching, and code-mixing, sharing lexicon is a direct turn out of a language contact situation. Two or more languages are said to be in contact if they are used alternatively by the speakers of the same language. Language contact situation is a prerequisite and precondition for the development of lexicon common to languages in contact. In a language amalgamation situation, transport and sharing of lexicon between two or more languages emerge to be a dominant feature. In a language contact situation, different languages in contact show a functional separation- one language is used in one set of circumstances while another in an entirely different set of circumstances. Thus, in a way, the assigning of different functions to different languages, in turn, gives rise to linguistic amalgamation, thereby paving the way for sharing a considerable amount of lexicon.

Being a very prestigious religious language among Kashmiri speakers, Arabic is the most significant contact language among them. Since it is the main source of carrying out all religious rituals among Kashmiri speakers, they are bound to learn and use it to perform and practice their religious obligations. As the language of the Holy Qur'an, Arabic enjoys a very privileged status among Kashmiri speakers. The way Arabic as a language of religious purposes among Kashmiri speakers has been especially very cordial, cooperative, and friendly in donating a huge stock of vocabulary to the Kashmiri lexicon, Kashmiri in response has equally been found to be very hospitable to receive and add this vocabulary stock into its lexicon. As a matter of fact, the exposure to the Arabic language and Islamic culture had a major impact on the social life of Kashmiri speakers and their language, on account of which an enormous number of Arabic loan words must have made their way into Kashmiri linguistic system through religious writings and ritual practices.

There is a very high incidence of bilingualism among Kashmiri mother tongue speakers with Arabic. Arabic is taught as a compulsory subject in all government, semi-government, and private schools from nursery to secondary school levels of the education system of the Kashmiri region of Jammu and Kashmir. It is also taught as an optional subject at higher secondary and degree college levels of the territory's education system. Moreover, there is a fully fledged department of Arabic at the University of Kashmir to achieve higher studies (M.A. and Ph.D.) in Arabic. In order to be able to carry out religious rituals, it is customary rather obligatory for each Kashmiri family to educate its children in Arabic, irrespective of their gender.

1.1 Factors influencing the sharing of lexicon among languages

Several factors giving rise to the production of lexicon common to languages in contact have been identified by scholars of sociolinguistics and cultural anthropology. Different European and other countries of the world that have been in close contact for centuries offer excellent examples of this phenomenon. The excessive use of the latest communication systems such as emails, WhatsApp, Facebook, Twitter, and Instagram and easily availability of modern communication tools like radio, television, mobile, iPhones, iPads, iPods, smartphones, and laptops have enhanced language and cultural contact through the spread of linguistic and communicative elements. Moreover, tourism, immigration, and trade have also resulted in the development of a sizeable amount of lexicon in common in different languages in contact.

Several scholars have documented different situations of language contact which impact the process of exchange and transfer of linguistic items in the languages in contact that have given rise to the development of a huge volume of lexical stock common to them. Commerce or incidental contact has been observed to have resulted in sharing of a little lexicon relatively, whereas side-by-side contact over decades or centuries, as in the case of the *Scandinavians* in England, has been found to give rise to the phenomenon of sharing the lexicon at a very large scale. The dominance of one linguistic group over another in contact also results in developing a lexicon common to them. Latin phrases are still used in scholarly publications in the West, centuries after Latin was no longer anyone's native language. Edward Sapir (1921) noted how the Chinese flooded Korean and Japanese with vocabulary and how English borrowed an immense number of words and productive affixes from French.

The existing tools of electronic social media, such as Facebook, Twitter, and WhatsApp instant messaging systems, are used to track, support, create, and mobilize social networks. These tools have significant potential to enhance community engagement efforts (Fine, 2006). Social media venues have undergone a significant shift to greater bidirectional or multidirectional communication in recent years (Bacon, 2009). These venues represent opportunities for health messaging that have yet to be fully realized. In addition, they provide new forums to raise issues, facilitate the exchange of ideas, and engage a larger community. Social media tools provide a newly emerging mechanism for engaging a large and diverse group of participants, including individuals or groups that would have otherwise been hard to reach together.

1.2. Linguistic Implications of the Kashmiri-Arabic Common Lexicon

As a matter of fact, no living language affords to remain uninfluenced by its contact languages linguistically, culturally, and religiously after being in protracted and constant contact with them. Kashmiri cannot be excluded from the list of world languages influenced by Arabic extraordinarily. Research has shown that these influences are more obvious at the level of lexicon than at other levels of linguistics which give rise to the development of a common lexicon among the languages in contact. Since Kashmiri and Arabic are used side-by-side to serve different purposes in the social life of Kashmiri speakers, their usage has resulted in an enormous linguistic mixture. This phenomenon of linguistic amalgamation between Kashmiri and Arabic has led to the development of a huge lexical treasure common to them. Although Kashmiri has incorporated an extensively large number of Arabic words into its lexicon, it has not allowed many Arabic sounds to enter its phonological system in their original form. Most of these sounds have been modified in accordance with the phonological system of Kashmiri. It is a well-known linguistic fact that in a language, words and expressions are formed and built in accordance with the phonetic and morphemic principles of that language. Under its tremendous influence, Kashmiri has adopted a huge word, a treasure from Arabic, throughout its history and development. This word stock has been naturalized and nativized by Kashmiri speakers in accordance with the phonetic temperament of their mother tongue in due course of time.

2. Review of the Related Literature

One of the earliest American studies in linguistic anthropology to deal with issues of language choice and language alternation was George Barker's (1947) description of language use among Mexican Americans in Tucson, Arizona. In this study, Barker attempted to analyze the economic relations, social networks, and social geography of Tucson residents. Moreover, he sought to answer the question of "How do the bilinguals happen to use their ancestral language in one set of circumstances and English in another, and what makes the bilinguals alternate from one language to another without any clear cause?" (Barker 1945, p.185-86). Nilep Chand (2006) admits that "an important base for code-switching research in the field of linguistics is Uriel Weinreich's (1953) *Languages in Contact*. One of those inspired by Weinreich's book was Hans Vogt, whose "Language Contacts" (1954) is cited as the first article to use the term "code-switching" in the field of linguistics (Alvarez-Caccamo 1998; Benson 2001 cited in Nilep Chand 2006, pp.4)".

Hans Vogt (1954) holds that "code-switching in itself is perhaps not a linguistic phenomenon, but rather a psychological one, and its causes are obviously extra-linguistic. But bilingualism is of great interest to the linguists because it is the condition of what has been called interference between languages" (Vogt 1954, p.368). Furthermore, "Vogt (1954) assumes that code-switching is not only natural but common. He suggests that if not all language users experience language contact, and that contact phenomena, including language alternation, are an important element of language change" (Nilep 2006, p.5)

3. Methodology

3.1. Research Hypotheses

For the present study, the following hypotheses have to be verified and proved.

- i) A language contact situation is a precondition for developing a lexicon common to languages in contact.
- ii) The existing vocabulary of a language is a reliable source for analyzing the range of lexicons common in the languages in contact.
- iii) Inter-cultural contact and the process of linguistic amalgamation influence the linguistic system of the languages in contact.

3.2. Objective of the study

The Kashmiri speech community offers an excellent example of the Kashmir-Arabic- language contact situation. This language contact situation provides the basis for linguistic amalgamation and thereby paving a smooth way for sharing a large number of linguistic items in bulk. The main objective of this study is to examine the extent, and circumstances/ situations, leading to the development Kashmiri-Arabic common lexicon.

3.3. Methodology

The approach adopted in carrying out the present study is qualitative in nature. The entire amount of data for the present study were collected as discussed below.

3.4 Data collection

To elicit the required data, the researcher (a native speaker of Kashmiri) observed the speakers of the Kashmiri language very closely while they were engaging in oral communication in their mother tongue in various domains of their social life. The locations for collecting the data for the present study were selected with a view to ensuring that speakers from different social and professional groups were readily available. These places included: -parks, gardens, tourist spots, hostels, schools, colleges, bus stops, markets, paddy fields, orchards, government offices, hospitals, and exhibition grounds. In order to ensure the data was

as authentic as possible, the investigator also visited many villages, towns, urban centers, and other common meeting places, where members of said speech community were engaging in oral communication related to matters of their day-to-day life. The researcher also recorded the speech of various religious figures while addressing religious gatherings on different occasions, especially during Friday prayers. Moreover, the members of the Kashmiri speech community were closely observed by the researcher during their telephonic/cell phone interactions with each other.

Besides the above, other sources of data include:

- i) Kashmiri-Urdu translation texts
- ii) Kashmiri-Arabic translation texts
- iii) Arabic-Urdu dictionaries
- iv) Urdu-Persian dictionaries
- v) Words collected from religious books/texts
- vi) Arabic- Kashmiri Holy Quran texts

3.5. Editing of the Data

The whole amount of the collected data was not useful for the purposes of the present study. Therefore, the irrelevant, weak, unwanted, and dubious portions were eliminated. In the process of editing, the weaknesses found in the data were rectified to render it to be useful for this investigation.

3.6 Data Analysis

After completing the editing, the edited data was analyzed. This process involved the verification of the proposed hypotheses of the current investigation. Finally, the data were tabulated and interpreted to arrive at an appropriate conclusion.

4. Results and Analysis

The Kashmiri-Arabic language contact situation and linguistic amalgamation have given rise to a prodigious quantity of common lexicons in Kashmiri and Arabic. The frequency of occurrence of Arabic lexemes in Kashmiri is so extensive that hardly any domain of the social life of the Kashmir speech community has been unaffected. Different social domains of the Kashmiri speech community, such as religion, administration, medicine, education, language and literature, law, and the domain of everyday conversation, are flooded with this Kashmiri –Arabic common lexicon.

4.1 Arabic words Used in Various Domains of the Social Life of Kashmiri Speakers

4.1.1 Words Used in the Domain of Religion

The Arabic language made its entry into the valley of Kashmir with the advent of Islam. As the language of the Holy Quran, Arabic enjoys a privileged status among Kashmiri speakers and is the most significant contact language for them. Since Arabic is the main medium for carrying out religious rituals, Kashmiri speakers are obliged to learn and use it to perform their religious obligations. N.A. Koka (2015) states that Arabic has donated a huge stock of vocabulary to the Kashmiri and Urdu lexicon, and both Kashmiri and Urdu, in response, have eagerly absorbed it. In fact, exposure to the Arabic language and Islamic culture has had a major impact on the social life of Kashmiri speakers and their languages, on account of which a vast amount of Arabic lexicon has made its way into the Kashmiri linguistic system through religious writings and ritual practices (Koka, 2015, pp.127-50)

The Kashmiri speakers are overwhelmingly muslims. Irrespective of their educational level, age, gender, socio-economic status, or profession/ occupation, they share an immense amount of lexical stock of Arabic in the domain of religion. In Kashmiri, some of these words are used in their original form, whereas a good number of them have been modified and naturalized according to the phonological temperament of the Kashmiri language.

Table 1.1.1. Words used in the Domain of Religion

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
i:ma:n	_____	faith
di:n	_____	religion
aḏa:n	aza:n	call for prayer
mauḏin	mozin	the one who sounds the call to prayer
ima:m	_____	the one who leads prayer
maṣjid	_____	mosque
vUḏu:	vozu:	ablution

tayammUm	_____	dry ablution
niyə (t)	ne:th	intension
rakət	raka:th	a part of the formal prayer
rUku	roku:	bow to one's knees in formal prayer
sadḏa	səjdət	prostration at the time of prayer
fərḏ	phartz	obligatory
sUnna	sonath	the deeds and prayers performed by the prophet (SAW)
haid: θ	hədi:s	sayings of the prophet (SAW)
saha:bi:	sahibi:	companions of the prophet (SAW)
tahjjUd	tohjUd	late night prayers
xUtba	khUtbət	address speech
və:jib	və:jtə	next to obligatory deeds
nəfl	naphal	voluntary/optional prayer
dUa:	doa:	supplication
tahara(t)	thə:rath	cleanliness
gUsl	gosUl	bath
haj	_____	pilgrimage to Makkah
Umra	_____	mini haj
tava:f	tava:ph	circumambulating the Ka'ba
zaka:t	zəka:th	purifying dues
sadqa	sadktə	alms
ehra:m	_____	white clothes to be worn at the time of Haj/Umrah
ŠUkr	ŠUkUr	thanks
taqva:	takva	inner conscience
aza:b	_____	punishment
ajr	ajtr	reward
jaza:	_____	reward
khe:r	khə:r	welfare
hala:l	halhal	permissible
hara:m	_____	forbidden
fatva:	phUtva:	legal opinion on religious matters
mUfti:	mUphti:	a religious scholar who issues a decree
a:lim	ə:lim	learned person/a scholar
ilm	əlim	knowledge
Šar iyat	Šeriyat	Islamic code of conduct
qUra:n	kora:n	the Holly book of Muslims
a:ya:t	_____	verses of the Holly Qura'n
su:rat	_____	a collection of verses
tila:və(t)	tilavath	recitation of the Qura'n
ha:fiz	hə:phiz	one who memorizes the Qura'n
tavhi:d	_____	Islamic monotheism
Širk	Širtk	polytheism
mUŠrik	_____	polytheist
nabi:	_____	prophet
malə:yika	malə:yikh	angel
mUna:fiq	mUn:phak	hypocrite
ka:fir	kə:phir	disbeliever
fa:siq	pha:sekh	hypocrite
zUlIm	zUlUm	cruelty /brutality
za:lim	zə:lim	cruel
axirə(t)	ə:khərat	the world hereafter
qaya:ma(t)	kaya:math	dooms day
rUh	_____	soul
sala:m	_____	peace
tawba	təbt	repentance
ehtira:m	_____	respect
qahar	kəhar	massacre

gəzəb mUsi:ba(t) raham baraka(t) nasi:b jana(t) jahnam sabr Šahi:d Še:ta:n	gazab mUsi:bath rəham barkath nəsi:b janath _____ səbtr _____ _____	massacre misfortune mercy blessing destiny heaven hell patience martyr devil
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4.1.2 Names of the Different Prayers

However, Kashmiri has its own traditional names for prayers; the words for the five obligatory as well as the optional prayers in the Kashmiri-Arabic common lexicon are loanwords of Arabic origin. Although some of these words have retained their original form in Kashmiri, others are naturalized in accordance with the phonological system of Kashmiri.

Table 1.1.2.1 Names of the five obligatory prayers used in the Kashmiri-Arabic common lexicon.

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
Fajr ḍohər asar maġrib iŠa: tauhjjUd nafl	Phajtr zohar _____ magrib iŠa: tohjUd haphal	early morning prayer early afternoon prayer late afternoon prayer evening prayer early night prayer the late night prayer optional prayer

4.1.3 Names of the Prophets and Angels.

In the Kashmir-Arabic common lexicon, the names of some Prophets and Angels have been borrowed directly from Arabic and still do exist in their original form.

Table 1. 1.3.1 Names of some Prophets and Angels used in the Kashmiri-Arabic common lexicon

Names of Prophets	Gloss
Muhamaḍ a:dam i:sa mu:sa da:vu:d ibra:hi:m isma:i:l isha:q ya:qu:b hu:d nUh yu:sUf sUlaima:n yu:sUf	The prophet Mohammad (pbuh) Adam (pbuh) Jesus, the son of Mary(pbuh) Moses (pbuh) David (pbuh) Abraham (pbuh) Ismael (pbuh) Isaac(pbuh) Jacob (pbuh) Hood(pbuh) Nuh(pbuh) Joseph(pbuh) Sulaiman (pbuh) Yusuf (pbuh)
Names of Angels	Gloss
jibri:l isra:i:l isra:fi:l mi:ka:i:l	Gabriel Israel Israfeel Mikael

4.1.4 Divine/ religious Books

The names of certain divine books revealed on some of the Prophets used in the Kashmiri-Arabic common lexicon are original Arabic words. In Kashmiri, some of these words have been naturalized, while others are used in their original form.

Table 1.1.4.1: Names of Divine / Religious Books

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
qUra:n	kora:n	the Holy Book revealed on the Prophet Mohammad (pbuh)
inji:l	_____	the Holy Book revealed on the Prophet Jesus (pbuh)
tawra:t	tora:t	the Holy Book revealed on the Prophet Moses (pbuh)
zabu:r	zobu:r	the Holy Book revealed on the Prophet David (pbuh)

4.1.5. Names of the Islamic Months

Although Kashmiri speakers have their own traditional set of words for the days of a week; and months of a year, a substantial proportion of speakers from Kashmiri frequently use alternative words of Arabic origin. Some of these words have been phonetically modified and naturalized in Kashmiri.

Table 1.1.5.1: Names of the Months of the Islamic calendar used in the Kashmiri-Arabic common lexicon.

Names of Months used in Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
Mahram	məhram	1 st . month of the Islamic calendar
safar	_____	2 nd . month of the Islamic calendar
rabi-UI-awal	_____	3 rd . month of the Islamic calendar
rabi-UI-θa:ni:	rəbiU-sani:	4 th . month of the Islamic calendar
jUma:da-UI-awal	jemi:dul-awal	5 th . month of the Islamic calendar
jUma:da-UI-θa:ni:	jami:dU-sa:ni:	6 th . month of the Islamic Calendar
rajab	_____	7 th . month of the Islamic calendar
Ša:ba:n	_____	8 th . month of the Islamic calendar
rəmðā:n	ramtza:n	9 th . month of the Islamic calendar
Šəwa:l	-----	10 th . month of the Islamic calendar
ðUlqada	zi:ka:d	11 th . month of the Islamic calendar
ðUlhija	zilhaj	12 th . month of the Islamic calendar

4.6 Words used in the Domain of Administration

In fact, Urdu enjoys a special status in the union territory of Jammu and Kashmir, particularly in the valley of Kashmir. It has assumed many prominent roles and has been used as the official and the court language of the territory throughout the period of Afghan rule and the Mughal regime. Currently, all official and revenue records of the territory are maintained in Urdu using the Perso-Arabic script. Since it is worth mentioning that the Urdu lexicon is hugely flooded with Arabic words in all domains of its usage, Urdu, as a significant contact language of Kashmiri, cannot afford to prevent or even minimize the transport of the Arabic vocabulary stock into Kashmiri. Moreover, the privileged status assumed by Arabic itself in the Kashmiri Speech Community has also paved a path for the flow of an enormously huge amount of Arabic lexicon into Kashmiri. These phenomena have resulted in the development of a voluminous amount of Kashmir-Arabic common lexicon.

Table 1.2.1: Words used in the Domain of Administration

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
hUkuma(t)	hUku:math	government
vazi:r	vəzi:r	minister
niza:m	_____	system
fawj	foaj	troops
ja:su:s	_____	spy
ixla:q	ekhla:k	manners/behavior
iða:ra	ida:rɛ	institution
vaza:rat-e-xa:rija	_____	ministry of foreign affairs
vaza:rat-e-da:xila	_____	ministry of the interior
markaz	_____	center
intiza:m	_____	arrangement
xabar	khabar	news item
axba:r	akhba:r	newspaper
ma:liya(t)	mə:liya:t	finance

4.7 Words used in the Domain of Medicine

Although medical professionals use English to prescribe medicines to patients, Kashmiri and Urdu are used as the medium for oral communication during consultations. Moreover, the vocabulary items used by the general public to name different concepts and items related to the field of medicine and health care are common to Kashmiri and Arabic. However, Kashmiri speakers tend to modify and naturalize these linguistic items in accordance with the phonetic temperament of their mother tongue.

Table 1.3.1: Words used in the Domain of Medicine

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
sehə(t)	sehath	health, physic
mard	martz	disease
mari:z	məri:z	patient
ila:j	ala:j	treatment
jism	jistm	body
zuka:m	_____	common flue, cold
mout	mo:t	death
hara:ra(t)	hara:rath	fever, temperature
dava:	_____	medicine
ra:ha(t)	ra:hat	relief
xe:r	khə:r	welfare
sala:ma(t)	sala:math	well being

4.8 Words used in the Domain of Education

Although Urdu is the language of education in the union territory of Jammu and Kashmir, Arabic is taught as a compulsory subject in all government, semi-government, and private schools from nursery to secondary school levels of the education system of the territory. It is also taught as an optional subject at higher secondary and degree college levels of the education system of the union territory of Jammu and Kashmir, particularly that of the valley of Kashmir. Moreover, there is a full-fledged department of Arabic at the University of Kashmir for achieving higher studies (M.A. and Ph.D.) in Arabic. In order to be able to carry out religious rituals, it is customary rather obligatory for each Kashmiri family to educate its children in Arabic, irrespective of their gender.

Table 1.4.1: Words used in the domain of Education

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
ta:li:m	tə:lim	education
tarbiyə(t)	tarbiyth	training
madrassa	madrast	school
mUdaris	_____	school teacher
ta:lib	tə:lib	student
qalam	_____	pen
kita:b	_____	book
varaqa	varUkh	paper
dars	darts	teaching
ilm	əlim	knowledge
a:lim	ə:lim	scholar
mUalim	_____	instructor
sawa:l	_____	question
jawa:b	_____	answer
kUrsi:	_____	chair
ilm-e-naju:m	əlmīnəju:m	astronomy
ki:miya:	_____	chemistry
jağra:fiya	jəgra:phi:	geography
falsafa	phalsaphṭ	philosophy
nafisiya(t)	naphsiya:t	psychology
hisa:b	_____	mathematics
tava:ri:x	tava:ri:kh	history
aljabar	aljabra	algebra
fan	phan	art
maha:ra(t)	maharath	skill/expertise
jama:	jamath	class
Usta:d	_____	teacher

4.9 Words used in the Domain of Language and Literature

Arabic language and literature have had a profound effect on every genre of Kashmiri prose and poetry. Arabic has received almost the same amount of attention and importance from Kashmiri speakers as their mother tongue when it comes to the question of studying language and literature. Therefore, the relationship between Kashmiri and Arabic on the basis of literary tradition has contributed to the development of a tremendous amount of Kashmiri-Arabic common lexical treasure.

Table 1.5.1: Words used in the Domain of Language and Literature

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
Adab	_____	Literature
Ša:r	_____	poetic couplet
tarjam	tarjmət	translation
ixla:s	ekhla:s	sincerity
xəya:l	khaya:l	imagination
daraja	darjt	degree
rabit	rə:bt:t	connection, link, relation
fəxr	phakhṭir	pride
maqsad	_____	intention, purpose
qatl	kətl	murder
qə:til	kə:til	murderer
gə:yib	gə:yib	absent
tə:s:r	tə:s:r	impact, effect
kə:mil	kə:mil	complete
mauju:d	mu:ju:d	present
unva:n	_____	title, topic, theme
tafsi:r	_____	interpretation
tafsi:l	_____	detail
mUnə:sib	mUnə:sib	appropriate, suitable
nazariya	nazriyṭ	point of view
ehsa:s	_____	feelings
sabab	_____	reason, cause
əji:b	əji:b	strange
iŠiq	əŠtk	love, romance
a:Šiq	a:Šak	lover
janu:n	jonu:n	madness
baxi:l	_____	miser
ahmaq	ahmak	stupid, fool
maqda:r	Meqda:r	quantity
ka:tib	kə:tib	writer

4.10 Words used in the Domain of Law

Since Arabic continues to be the most significant contact language among Kashmiri speakers, a huge vocabulary treasure replete with an Arabic lexicon related to the domain of law was firmly established in Kashmiri. This is yet another example of the significant impact of Arabic on Kashmiri speakers.

Table 1.6.1: Words used in the Domain of Law

Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
MUlzim	məlzim	Accused
fariqaye:n	_____	both parties
valid	_____	son of
bint	bint	daughter of
zauja	_____	wife of
Šahu:d	Šhə:hid	witness
dali:l	_____	evidence
ahka:m	ehka:m	rulings, decrees
za:min	zə:min	guarantor
va:ris	və::ris	successor
vəqf	vaktf	legal property endowment
baya:n	_____	statement
zUlm	zUUm	injustice
za:lim	zə:lim	cruel

qa:nu:n	konu:n	law
mansu:x	mənso:kh	abrogated
intiq:a:m	intika:m	revenge
sir	_____	secret
avvla:d	_____	offspring
nika:h	_____	Islamic marriage bond
tala:q	tala:kh	divorce
haq	hakh	right, truth
xasa:ra	khasa:rɛ	loss
fiqa	phikt	jurisprudence
jari:m	jUrUm	crime
mUjrim	məjrim	criminal
adl	adtɪ	justice
a:dil	ə:dil	fair
misl	misəl	file
əda:la(t)	ada:lath	court

4.11 Words used in the Domain of Everyday Conversation

In addition to the above-mentioned domains, Kashmiri and Arabic share a huge amount of lexicon in the domain of everyday conversation. The common lexicon is filled with a sizeable number of Arabic and Persian words. Being a fascinating and popular tourist spot, famous fruit and saffron producing region, and producer of world-class handicraft products, the union territory of Jammu and Kashmir, especially the valley of Kashmir, has witnessed the confluence and mixture of people from different cultures. Its close commercial relations with adjoining central Asian states have resulted in the convergence of Arabic, Persian, Urdu, and Kashmiri to a considerable extent. This convergence, in turn, has given rise to the development of a huge common lexical treasure among these languages in general and Kashmiri and Arabic in particular.

Tale 1.7.1 Words used in the domain of everyday conversation

Kashmiri-Arabic Lexicon	Common	Naturalized in Kashmiri	Gloss
ha:l	_____	_____	condition, position, present
tarti:b	_____	_____	order
nəti:ja	nəti:jɛ	nəti:jɛ	result, consequence
itifa:q	_____	itipha:k	agreement, consensus
ithiha:d	_____	_____	unity
ijtima:	_____	_____	meeting
ehsa:s	_____	_____	feelings
asləh	_____	_____	arms and ammunition
ama:na(t)	ama:nath	ama:nath	deposits
intixa:b	intikha:b	intikha:b	selection, election
mi;za:n	_____	_____	balance
ha:dis	hə:dtɛ	hə:dtɛ	accident
hasad	_____	_____	jealousy
salu:k	solu;k	solu;k	behavior
ḍaru;ri:	zoru;ri:	zoru;ri:	essential, necessary
Umr	Umɾ	Umɾ	age
xa:lis	khə:lis	khə:lis	pure, only and only
sahal	_____	_____	easy
xata:	khata	khata	mistake
mUmkin	_____	_____	possible
mausam	mo:sam	mo:sam	season, weather
zya:da	zya:dɛ	zya:dɛ	excessive
qari:b	kəri:b	kəri:b	close, near
tə:ri:x	tə:rikh	tə:rikh	date
markəz	_____	_____	center
tə:jir	tə:jir	tə:jir	trader
tija:rə(t)	tijarath	tijarath	trade

had	_____	limit, boundary
rizq	ri:zikh	sustenance
fa:yida	phə:yd̪t̪	benefit, advantage
qami:s	kəmi:z	shirt
iza:r	yeza:r	trousers
liba:s	_____	dress
kUrsi:	_____	chair
xabar	khabar	news item
axba:r	akhba:r	newspaper
sandu:q	sondu:k	box
nahar	nəhərY	canal
halwə	həlv̪t̪	sweets
zaitu:n	_____	olive
inji:r	_____	fig
hija:b	-----	veil
itr	ətt̪r	perfume
insa:n	_____	human being
hayva:n	_____	animal
xasa:ra	khaas:r̪t̪	loss
də:yra	də:yrt̪	circle
mUraba	_____	square
baṢar	_____	defective
sa:bu:n	sa:ban	soap
hUb	_____	love
xidma(t)	khidmath	service

4.11.1 Names of the Four Directions

The names of the four directions used in the Kashmiri-Arabic common lexicon are the original Arabic words and are used in their original form with a slight phonetic modification.

Table 1.7.2.1: Names of the Four Directions

Names of Four Directions	Gloss
MaṢriq	East
maġrib	west
ṢUma:l	north
Jano:b	south

4.12 Adjectives and Adverbs of Arabic Origin Used in the Kashmiri-Arabic Common Lexicon

A particularly large number of adjectives and adverbs of Arabic origin have made their way into the Kashmiri-Arabic common lexicon. In fact, the use of these adjectives and adverbs in the various domains of the social life of Kashmiri speakers reflects the immense socio-cultural impact of Arabic on Kashmiri and its speakers. Although some of these loanwords (especially adjectives) of pure Arabic origin have been phonetically modified and naturalized in Kashmiri-Arabic common lexicon and some of them have been adopted in their original form (especially adverbs). These loanwords have retained their original grammatical function.

Table 1.8.1 Adjectives of Arabic Origin used in the Kashmiri-Arabic Common Lexicon

Adjectives used in Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
ḍayi:f	zəyi:ph	Weak
miski:n	_____	poor
maŠhu:r	_____	famous
mUna:sib	mUnə:sib	suitable, proper
mU hazab	mohzib	civilized, cultured
maŠgu:l	_____	busy
baxi:l	bəkhi:l	miser
kaḍa:b	kaza:b	liar
tavi:l	təvi:l	long
ahmaq	ahmak	stupid, fool

Table 1.8.2: Adverbs of Arabic Origin used in the Kashmiri-Arabic Common Lexicon

Adverbs used in Kashmiri-Arabic Common Lexicon	Naturalized in Kashmiri	Gloss
amu:mən	_____	Generally
ḡa:liban	galiban	probably
yaqi:nan	yaki:nan	certainly
avalan	_____	first, primarily
taqri:ban	takri:ban	approximately
qari:ban	kari:ban	soon, shortly

4.13 Commonly Used Expressions of Arabic Origin used in the Kashmiri-Arabic Common Lexicon

Along with the huge stock of loanwords of Arabic origin like nouns, adjectives, adverbs, etc., a considerable number of commonly used expressions of Arabic origin have been imported into the Kashmiri-Arabic common lexicon over time. These expressions are used by the speakers of most of the other languages of the Indian sub-continent as well. Despite the fact that the contextual meaning of most of these expressions is not understood by all the speakers, they are nevertheless commonly used by them. It should be pointed out that all of these expressions of Arabic origin are used by Kashmiri speakers with very little phonetic modification. Some of these expressions, along with the context in which they are used, are tabulated below:

Table 1.9.1: Complete expressions of Arabic Origin Used in the Kashmiri-Arabic common lexicon

Expressions	Gloss	Context of the Usage
Bismilah	in the name of (God) Allah	Used before committing any act.
alhamdUlilah	all praise be to God(Allah)	Used to express the deepest gratitude to Allah.
inŠa: ala:h	if God(Allah) is willing, God (Allah) willing	Used when referring to the future (including the willingness of Allah).
jaza:kala:h	May God(Allah) reward you with the Best	Used to acknowledge someone for his/her help and asking Allah to reward him/her with the best.
sUbha:nala:h	glory to God(Allah)	Used when praising Allah to express awe at attributes, bounty and creation.
laila:hail ala:h	there is no deity except Allah	Used to testify and urge one to practice monotheism.
astaḡfirUlah	Asking/ seeking forgiveness	Used in supplication for seeking forgiveness after committing minor transgressions.
ma:Ša:ala:h	God(Allah) willed it	Used to express admiration for something while attributing all praise to Allah.
ala:hUakbar	Allah the greatest	Used to remind one that no one is greater than Allah the Almighty.

la:havla:qUa ət	not be so willed by Allah	Used to wish someone solace, especially when faced with difficulties or adversity.
ba:rakala:h	may God (Allah) bless you	Typically used to express thanks to another person upon being offered something by him or her, especially for eating.

4.14 Formation of Compound Words

The inclusion of loanwords of Arabic origin in the Kashmiri-Arabic common lexicon is not confined to simple words only but extends to a considerable number of compound words as well. The process of formation of certain compounds involves combining the borrowed elements from Arabic + Arabic. It is interesting to note that the newly-formed compounds are exclusive to the Kashmiri-Arabic common lexicon; they are not found in Arabic. Kashmiri speakers have naturalized these compound words somewhat under the influence of their mother tongue. Examples of these compounds, along with their domain of usage, are given below:

Table 1.10.1 Compounds of Arabic (Arabic + Arabic) origin used in the Kashmiri-Urdu common lexicon

Compound	Gloss	Domain of usage
hajr-e-asvað	black stone	Religion
da:r-UI-olu:m	home of Knowledge	Religion
som-o-sala:t	fasting and prayer	Religion
Šari:k-e-həya:t	life partner	Literature
da:r-UI-qUra:n	home of Quran	Common usage
Jəbl-e-rahmat	the mountain of blessing	Religion
Jəbl-e-nu:r	the mountain of light	Common usage
vaza:rat-e-xa:rija	ministry of Foreign Affairs	Administration
vaza:rat-e-da:xala	Ministry of the interior	Administration
na:r-e-jahnam	hell fire	Religion
da:r-UI-khala:fa	home of governance	Religion
Šams-o-kamar	sun and moon	Literature
da:r-UI-ptatva	home of decree	Religion
va:d-e-kaŠmi:r	valley of Kashmir	Common usage

5. Conclusion

Sharing lexicon is a dominant and striking feature of a language contact situation. Since in the Kashmiri speech community, Kashmiri, Arabic, Urdu, English, and Persian exist side-by-side while serving various sociolinguistic purposes, each of these languages has a different sociolinguistic perspective. One is used in one set of social circumstances and the other in an entirely different one. Allocating significant roles to these languages has led to the linguistic amalgamation among them at a very large scale. This linguistic amalgamation has paved the way for the development of a Kashmiri-Arabic common lexicon. The Kashmiri-Arabic common lexicon is highly flooded with Arabic loanwords. The loanwords that made their way into the Kashmiri-Arabic common lexicon are not confined to mere grammatical categories like nouns, verbs, adjectives, adverbs, etc., but a considerable stock of full expressions of Arabic origin commonly used by Kashmiri speakers in various domains of their social life has also been imported. As the language of the Holy Qur'an and the principal medium for carrying out religious activities, Arabic enjoys a privileged status in the Kashmiri speech community. One of the main reasons for the development of this Kashmiri-Arabic shared lexicon has been the extraordinary generosity of Arabic in donating this lexical stock and its acceptance by Kashmiri in equal measure from time to time.

Kashmiri speakers come across linguistic items of Arabic origin in almost every domain of their social activity. These domains include religion, administration, medicine, education, language and literature, law, and the domain of everyday conversation. Moreover, the Kashmiri speech community, being dominated by the Muslim identity of its speakers, has adopted loanwords of Arabic origin for different prayers, prophets, angels, divine/religious books, months of the Islamic calendar, and names of the four directions. In addition to introducing the above-mentioned loanwords of Arabic origin into the Kashmiri-Arabic common lexicon, a considerable number of complete expressions of Arabic origin have also been incorporated into the Kashmiri-Arabic shared lexicon.

The dominance of one culture over another is generally considered to be the main impetus behind the emergence of a common lexicon among the languages in contact. However, the development of the Kashmiri-Arabic common lexicon on such a large scale may be due to the significant role played by Arabic in the Kashmiri speech community. The development of Arabic loanwords, complete expressions of Arabic origin, concepts related to Islamic theology, and the formation of Arabic compounds in the Kashmiri-Arabic common lexicon became a lexical necessity for the Kashmiri language. The Kashmiri-Arabic common lexicon is densely

populated with Arabic loanwords. Some of these words have been modified in accordance with the phonological and morphological systems of the Kashmiri language, though a fair number have retained their original form.

The study is limited in its scope in the sense that it doesn't consider all aspects of the Sociolinguistic Implications of Language Contact Situation and the Development of Kashmiri-Arabic Common Lexicon. It is merely a very simple and small attempt to test the hypotheses on the above-mentioned research topic. There is indeed a wide scope for further research to be carried out in this direction.

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