

## A BRIEF ABOUT MORPHOLOGICAL AND LEXICAL SIMILARITIES BETWEEN ARABIC AND BRAHUI LANGUAGES

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Waheed Razzaq\*

### ABSTRACT

*Arabic is a Semitic language while Brahui spoken in the Central Balochistan is classified as a North Dravidian language. Arabic language belongs to the Central Semitic languages, most closely related to Hebrew and Aramaic languages. The standardized written Arabic known as "fusha" is different in some extent and more traditional than all of the spoken dialects known as "hamia" used side-by-side of "fusha" in the Arab world. Arabic is considered as a single language spoken by as many as 280 million people as their first language and one among the seven most populous languages in the world. Arabic is also the one among the seven languages recognized by the United Nations. The modern written language known as Modern Standard Arabic or "fusha" is derived from the language of the Quran also known as Classical Arabic or Quranic Arabic. It is widely used academic purposes including teaching purpose in the schools, colleges and universities, also used varying degrees in the workplaces.*

*On the other hand "Brahui is classified as a member of the North Dravidian languages group of the Dravidian language family. Brahui is the language spoken by Brahuis, a mainly tribal people, the great majority of whom live in Central Balochistan from Quetta to Karachi. Another large group of Brahui speakers live in Sindh Province. Brahuis also live in the Helmand and Nimruz provinces of Afghanistan and in the province of Sistan-o-Balochistan in southern Iran. A large number of Brahuis live in the Gulf States, while a few families of Brahuis living in Mari Province in Turkmenistan still speak Brahui as well. The linguist classified Brahui as a North Dravidian language because of its*

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\* Research Officer, Balochistan Study Centre, University of Balochistan, Quetta-Pakistan

*close relationship with the Kurukh and Malto languages in central India. The other Dravidian languages, Tamil, Telegu, Malyalam, Kunri, and Gondi, are spoken in southern India. In this paper a short history of Arabic and Brahui languages will be discussed and a brief study of commensalities of the Arabic and Brahui pronouns and few lexicons will also be discussed.*

## ARABIC LANGUAGE

Arabic is a member of the Semitic subgroup of the Afro-Asiatic group of languages. The common ancestor for all Semitic languages including Hebrew in the Afro-Asiatic group of languages is called Proto-Semitic. Based upon reconstruction efforts, linguists have determined many of the phonological, morphological, and syntactic features of Proto-Semitic. As might be expected, not all Semitic languages have equally preserved the features of their common ancestor language. In this respect, Arabic is unique; it has preserved a large majority of the original Proto-Semitic features. In fact, many linguists consider Arabic the most "Semitic" of any modern Semitic languages in terms of how completely they preserve features of Proto-Semitic". **(Satakari:86:3-4)** Arabic belongs to the Semitic language family. The members of this family have a recorded history going back thousands of years--one of the most extensive continuous archives of documents belonging to any human language group. The Semitic languages eventually took root and flourished in the Mediterranean Basin area, especially in the Tigris-Euphrates river basin and in the coastal areas of the Levant, but where the home area of "proto-Semitic" was located is still the object of dispute among scholars. Once, the Arabian Peninsula was thought to have been the "cradle" of proto-Semitic, but nowadays many scholars advocate the view that it originated somewhere in East Africa, probably in the area of Somalia/Ethiopia. Interestingly, both these areas are now dominated linguistically by the two youngest members of the Semitic language family: Arabic and Amharic, both of which emerged in the mid-fourth century C.E" **(Satakari:86:3)**

Arabic also contains many of the fundamental morphological features of Proto-Semitic. Modern Standard Arabic contains all of the classical Proto-Semitic features. The resemblance between Arabic and Proto-Semitic is



remarkable, certainly. Very few changes have taken place between the two. And, of those changes that have taken place, many are simple phonological changes (Satakari:86:4).

Arabic is the official language of the 26 countries in the Arab world, it is the religious language of Islam throughout Muslim world. "The rise of Arabic to the status of a major world language is inextricably intertwined with the rise of Islam as a major world religion. Before the appearance of Islam, Arabic was a minor member of the southern branch of the Semitic language family, used by a small number of largely nomadic tribes in the Arabian peninsula, with an extremely poorly documented textual history". (Terri::01)

## BRAHUI LANGUAGE

"The word "Brahui" is a very old term and a purely Dravidian one". (Peter: 1995) Despite Brahui the other Dravidian languages including Kurukh and Malto in Central and Tamil, Talgu, Malyalum, Kunri, Gondi exist further south in the provinces of Tamil Nado, Kerala, Karnatak and Aundra Pãrdes̄h in India has led to several specualations about the orgin of the Brahui. There are three hypotheses regarding the Brahui that have been proposed by academics. One theory is that the Brahui as a relic population of Dravidians, surrounded by speakers of Indo-Iranian languages, remaining from a time when Dravidian was more widespread. The second theory is that Brahuīs migrated to Balochistan from inner India during the early Muslim period of the 13th or 14th centuries.( Elfenbein:86:217) But the more established theory says the Brahui migrated to Balochistan from central India after 1000 CE. The absence of any older Iranian (Avestan) influence in Brahui supports this hypothesis. The main Iranian contributor to Brahui vocabulary is a western Iranian language like Kurdish (Anwar: 1980:237). Over the centuries, due to their location, the Brahui have mixed with Iranian peoples as well as the Sindhis, among other Indo-Aryan peoples. They culturally resemble their Baloch and Sindhi neighbors, although they still continue to speak their Brahui language. (Sabir:1995:1-8)

Brahui is the language spoken by Brahui people, the great majority of whom live in Central Balochistan. Another large group of Brahui speakers live in Sindh Province. Brahuīs also live in the Helmand and Nimruz provinces of

Afghanistan and in the province of Sistan-o-Balochistan in southern Iran. A large number of Brahuīs live in the Gulf States, while a few families of Brahuīs living in Mari Province in Turkmenistan still speak Brahui as well. According to the linguists Brahui is a member of the North Dravidian languages group of the Dravidian language family. The linguist classified Brahui as a North Dravidian language due to its close relationship with the Kurukh and Malto languages in central India. The other Dravidian languages are Telegu, Tamil, Malayalam, Gondi and Gondi etc which are spoken in the southern provinces of India i.e. Karnatik, Tamil Nado, Kerala and Andhra Pradesh. Brahui belongs to the northwestern group of Dravidian languages close relations with the northeastern group of these languages including Malto and Kurukh. The number of Brahui speakers is very difficult to estimate because there are no census figures provided by the governments where the language is spoken. The main Brahui populations are in Quetta, Kalat, Chagai, Naseerabad, and Lasbela divisions in Balochistan and Larkana and the Hyderabad and Nawabshah divisions in Sindh Province. (Sabir:1995:1-8)

The Brahui language has three main dialects, known as Sarawani, Jhalawani and Rakhshani or Chagai Brahui. There are no clear differences between the infinitive verbs in the Rakhshani, Sarawani, and Jhalawani dialects. Most of the Brahuīs speak the Sarawani and Jhalawani dialects. The Sarawani dialect of Brahui is very common and the most widely used in Brahui literature. The Chagi or Rakhshani dialect is spoken in the southwestern parts of Balochistan, up to the Helmand and Nimroz provinces of Afghanistan and in Mari Turkmenistan. Jhalawani dialect of Brahui is much influenced by the Sindhi language reason behind this influence is the seasonal migration of the Jhalawani people to Sindh and other plain areas.

#### FORMATION OF INFINITIVES IN ARABIC AND BRAHUI:-

The infinitives in both languages are formed through imperatives. The infinitive in Arabic is to be made from (a+imperative): a+kul=akul (to eat), a+dharab =adhrab (to beat), a+shrab =ashrab (to drink). While in Brahui formation of infinitive is (imperative+ing) i.e. kun+ing=kuning (to eat),



*darabbef+ing=darabbefing* (to knock the door or beating something),  
*thing+ing=thinging* (to drink) \*.

## SUBJECT AND OBJECT PRONOUNS IN ARABIC AND BRAHUI

### SUBJECT PRONOUNS

Subject pronouns (I, you, we, he, she, we, they) take the place of a noun and function as the subject of a sentence in both languages.

English	Brahui	Arabic
I am from Egypt	ee misri si uth	anaa min al-misar
He is a teacher	o ustaad asi	howwa muddarris

In Arabic and Brahui both, the subject pronoun is frequently dropped. It's not necessary to use the subject pronoun in such cases except for emphasis. However, in verb-less sentences like the two above, the subject pronoun is needed.

	English	Brahui	Arabic
	I	ee اي	(ana) أنا
	you (masc.)	nee ني	(anta) أنتَ
<b>Singular</b>	you (fem.)	nee ني	(anti) أنتِ
	He	ho او	(howwa) هو
	She	ho او	(heyya) هي
	We	nan نن	(nahno) نحن
<b>Dual</b>	You	Num نم	(antuma) أنتما
	They	ofk اوفك	(humaa) هما
	We	nan نن	(nahno) نحن
	you (masc.)	Num نم	(antum) أنتم
<b>Plural</b>	you (fem.)	Num نم	(antunna) أنتن

\* In Brahui nowadays the 'kunning' is used for both eating and drinking instead of 'tinging' in the most of the Brahui speaking areas

	they (masc.)	ofk اوفك	هم (homa)
	they (fem.)	ofk اوفك	هن (hunna)

In Arabic, there are masculine and feminine versions of "you," as well as singular, dual and plural versions: أنت انت if you are addressing one person, أنتما is used if you are addressing two, and أنتم أنتم if you are addressing three or more people. In Arabic the dual "you" (انتما) is the same regardless of gender. In Brahui, there is only one second-person pronoun, "you," which is used whether you're talking to one person, two people, or more.. In standard Arabic, there is also a dual version of "they" (هما) and masculine and feminine versions of the plural "they" (هم هم and هن هن. As for as common subject pronouns in both languages are concerned, the first person singular "anna" in Arabic and "ee" in Brahui are similar, in the first person plural (we) "nahno" is very much similar to Brahui "nan" while second person singular in Arabic is "howwa" and in Brahui its is "ho".

## OBJECT PRONOUNS

Object pronouns (me, you, us, him, her, them) are used when you do something directly to someone or something else. In Arabic and Brahui the pronouns are suffixes that are attached to the verb:

	English	Brahui	Arabic
	Me	کنے kane	ني(-ni)
	you (masc.)	نے ne	ك(-ka)
<b>Singular</b>	you (fem.)	نے ne	ك(-ki)
	Him	اودے ode	ه(-u)
	Her	اودے ode	ها(-ha)
	Us	نے nane	نا(-na)
<b>Dual</b>	You	نمے nume	كما(-kuma)
	Them	اوقتے ofte	هما(-huma)

\* [http://mylanguages.org/arabic\\_pronouns.php](http://mylanguages.org/arabic_pronouns.php)

	Us	ننه nane	نا (-na)
	you (masc.)	نمه nume	كم (-kum)
<b>Plural</b>	you (fem.)	نمه nume	كن (-kunna)
	them (masc.)	اوڤٽه ofte or ofke	هم (-hum)
	them (fem.)	اوڤٽه ofte or ofke	هن* (-hunna)

### COMMON VERBAL IMPERATIVES

In Arabic and Brahui there are some verbal imperatives similar as under:-

<u>English</u>	<u>Brahui</u>	<u>Arabic</u>
give	eth (ايت)	ath (اعط / عطا / هات)
see	or ار	onzor انظر
eat	kon کن	kol کل
free	el ال	khal خل
cover	sathr ستر	sathr ستر

### SEMANTICAL COMMONSILTIES

There are few semantical commonsilties among both languages where one word gives two different meanings in the both languages some of these are as under:-

<b>Common word</b>	<b>Different meanings in Arabic and Brahui</b>
Anen هنين	In Arabic it means "weeping slowly" but in Brahui it means "sweet".
Aunt انت	In Arabic ant means "you" while in Brahui it gives the meaning of "what".
baab باب	In Arabic baab means "door" while in Brahui same word means "equality".
Dam دم	In Arabic dam means "blood" while in Brahui it gives the meaning of "breath".
Kaan كان	In Arabic kaan means "was" while in Brahui it gives the meaning of "let us go".
Kaff كف	In Arabic "kaff" means "palm of the hand" while in Brahui it gives the meaning of "foam".

### COMMON LEXICONS.

There is a reasonable number of common and proper nouns in both languages.

\* [http://mylanguages.org/arabic\\_pronouns.php](http://mylanguages.org/arabic_pronouns.php)



<u>English</u>	<u>Brahui</u>	<u>Arabic</u>
age	omr/san سن / عمر	omr/san سن / عمر
all	kol گل	kol گل
bowl/cup	taas تاس	taas تاس
chin	zanon ذنون	zaqan ذقن
drop	thama طما	thaha طاح
door	ba با	baab باب
egg	beda بيدا	baida بيضه
eye	khan خن	ain عين
from	aan آن	min/aan من
hand	duو	yad يد
in	ti تي	fi في
now	da saa داسه	Alaan الحين and (haz-al sa'aa) هذا الساعة
palm of the hand	talf تلف	kaff كف
which	ara (أرا)	aai أي
where	arang أرانگ	ain أين
when	aratama أراتما	lamma/mata متي *

## CONCLUSION

As for as the influence of Arabic on Persian and other languages in Persia and Balochistan is concerned, the Arabs conquered Iran and north western parts of Balochistan consequently Arabic language affected the languages spoken here including Balochi and Brahui. Arabic turned out to be the official language and the conquest of Iran and ancient Balochistan lasted for four centuries, from the 7th to the 11th AD. In fact, some educated people of that time people tried to use Arabic in their discussions; also some writers, poets as well as people in the administration spoke and wrote in Arabic since it was considered as the language of prestige. Hence, Arabic was the instrument by which people could gain some authority, they simply could not do otherwise. During this period, many Arabic words entered in the Persian and other languages of the region including Brahui. The extensive influence of Arabic on Indo Iranian and Dravidian languages is lexical instead of morphological. (Yoosofan: 2010: 1078-85)

\* <http://albrahuibaloch.wordpress.com>



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