The Impact of Arabic on Wolof Language

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Abstract—This research aims to study Wolof people in terms of their origin, background, and language. It will also discuss the factors that led Arabic to spread among the members of this tribe, such as the religious factor after the spreading of Islam in the West of Africa (i.e. Mauritania, Senegal, and Gambia), where Wolof people reside. The commercial factor also affected the spreading of Arabic language in the aforementioned areas. In addition to that, the emigration factor of some Arab tribes from Egypt and the Arab peninsula that resided in the far west of Africa for economic and political reasons had an impact on the spreading. Finally, the study will show the impact of Arabic Language on Wolof Language as the following: 1) the Arabic phonetics and their alternatives in this language; 2) the borrowed vocabulary in Wolof language from Arabic; and 3) Conduct a contrastive analysis in verb conjugation, masculinity and femininity, and definiteness and indefiniteness between the two languages to know how far Arabic Language has impacted Wolof Language.

Index Terms—Wolof, Arabic, contrastive study

I. INTRODUCTION

Arabic is the religious language for millions of African Muslims, as they use Arabic to recite Quran and to perform the rituals of Islam such as prayers, pilgrimage and others. Arabic has spread in the west of Africa since the tenth century due to the spread of Islam. Therefore, Arabic became the language of communication in the markets and the public places (Hilal, 1980, p.69). It became an instrument of education because it was affected by the language of the Noble Quran. Many of Arabic, Islamic and commercial words were introduced into the languages of the tribes of West Africa. The Senegal Muslims depend on Arabic letters in writing what they want in their spoken language; some of them used Arabic letters to write books in their spoken language such as the tribes of Muslim Wolof (Nias, 1969, p.174).

Regions of Wolof Tribes

The people of these tribes are about 3,500 million people in Senegal, they form 43% of the population of the state, which is about 10 million people. Their language is the most common one, as it is the official language. Some of them migrated to Mauritania that is isolated from Senegal by Senegal river; some of them migrated to Mali in the East and others to Guinea in the South. Gambia Muslims and Guinea Bisawa also speak this language. The people of these tribes reside in various cities in Senegal such as: Andar, Lug, Sakal, Kimbir, Tuwa'un, Gies, Tuba and Goriel.

The majority of them are working in agriculture, commerce and industry; their social classes are divided into three main classes: liberals (Jamber) who are the nobles, religious men and farmers; the Artisans class (Aljeij) and the slaves class (Aljam), it consists of male and female slaves of wars captives (S□aʕab, 1978, p.14).

The majority of Wolof tribes are Muslims, and the others are Christian. Therefore, they speak Arabic. Some of them translate Al-Baqara and Al-Fatiha Surahs into their language using Arabic letters. However, the colonial powers worked on tightening control over Islam in Africa after the 19th century to erase its relationship with Arabic culture. The colonials tried to substitute Latin letters instead of Arabic ones in this language, and to establish alternative economic relations with the areas in the west of Africa. Also, the colonials revived the ancient African culture and empowered it by regionalism that leads to spark extremism and they paved the way for consignments missionary to supervise the education, to limit the spread of Islam and the Arab culture and to spread colonials' culture (Shaker, 1995, p. 276).

II. METHODOLOGY

This study depended on both the contrastive and the descriptive approach. The first is used to collect the data pertaining the Arabic and the Wolof phonetics, conjugation, femininity and masculinity, and definiteness and indefiniteness. Meanwhile, the second approach is used to contrast between the phonological and morphological features in both languages, in order to find the similarities and differences between them, and identify the impact of Arabic on Wolof.

III. DISCUSSION AND ANALYSIS

A. The Impact Factors of Arabic on Wolof Language

The impact of Arabic on Wolof language began because of the commercial ties between the Arab traders and the people of these tribes. As a result of mixing with each other, the signs of influence emerged. These signs included some of the areas of Wolof language such as religion and culture. Beside their business activities, which dated back to several

centuries before Islam, Arab traders spread Islam. After the spread of Islam, the traders stayed for a long time among the members of these tribes to teach them the rituals of Islam (Sayed Ahmed Iraqi, 1984, p. 231). In addition, they had close relationships with scholars and students who worked in Trade. By virtue of this relationship, they had a significant role in spreading Islam and the Arabic language, as trade requires writing down commercial words, idioms and numbers. Therefore, Wolof language borrowed many Arabic words.

The religious factor has a very significant role in acquiring the Islamic religious words from Arabic. The spread of Islam played a pivotal role in the diffusion of Arabic in the far west of Africa. Therefore, its tribes transferred to Arabists, and Arabic became the means of communication among its members in all areas of life. In addition, Arabic was so close to their hearts as it is the language of Islam; Islam played a significant role in developing their language, as Wolof people are one of the inveterate people, and most of them participated in the Arab-Islamic culture (Alnahawi, 1992, pp. 11-12).

In addition to the religious factor, the migration factor contributed in highlighting the role of the Arabic language among the members of these tribes. Some Arab tribes emigrated from Egypt and Arab peninsula to the far west of Africa before Islam for economic and political reasons. These migrations paved the way in spreading Islam, Islamic culture and Arabic language, the language of the Noble Quran. After that, Arab immigrations increased to Senegal, Gambia, Mali, Mauritania and Guinea Bisawa. This accelerated the impact of Arabic on spoken languages in these areas i.e. Wolof language. This also led to the mixing of many Arabic vocabulary and expressions in the vocabulary of this language. Based on information achieved from the inspectors of developing Senegal in 1960, Vincent Monti pointed that Wolof people wrote their language using Arabic letters (S□aʕab, 1978, p. 31).

B. The Aspects of Arabic Impacts on Wolof Language

Arabic sounds and their dialectal variations in Wolof Language

Consonants:

The following consonants are found in Wolof language and Arabic as well:

/a/, /b/, /d/, /f/, /dʒ/, /k/, /l/, /m/, /n/, /q/, /r/, /s/, /t/, /w/, /x/, and /j/.

In Wolof language, there are consonants that are not found in Classical Arabic, such as /g/ which is pronounced as /g/ in Egyptian Arabic i.e. the verb *ga:tʃ* [ɣaʃʃa] (cheat), and the /p/ sound as in *pixi* [fax] (trap/trick). Another example is the compound sounds that consist of two sounds and pronounced as one-unit sound such as /tʃ/ which is pronounced as /ch/ in English i.e. church. This sound consists of two different sounds /t/ plosive sound, and /sh/, Palato-alveolar such as in the word *tʃib* [ʔlʔaruz] (rice).

The /ñ/, a nasal sound in Spanish too, is pronounced as /n/ followed by /j/. Sameer Istatieh calls it a diphthong, because it consists of two continuing sounds (Istaytiyah, 2003, pp. 150-151) This sound can be heard clearly when pronouncing the pronoun *ninj [naħnu]* (we); some sounds are written as two sounds but they are read as one sound such as *nug* is pronounced as one sound, like in the English word *song*, and *ma:nug* [ʔana ʔaku:nu] (I am). The two sounds /m/ and /b/ are pronounced as *mb* such as *dʒamba ː r* [dʒabba ː r] (powerful/courageous)

The following 12 Arabic sounds are not found in Wolof language:

/θ/, /ħ/, /ð/, /z/, /ʃ/, /sˤ /, /dˤ /, /tˤ /, /ðˤ /, /ʕ/, /ʁ/, /h/ (Anjai, 1971, p. 156).

Wolof speakers substitute these sounds by alternative dialectal sounds. For example, when they pronounce the labio-dental sounds (Istaytiyih, 2005, p. 24), such as /θ/, /ð/ and / ðˤ /, they pronounce it as /s/, so they get rid of these sounds by transferring them to the back of the teeth in order to reduce the muscular effort required to pronounce these sounds, they say *wirs* [wirθ] (inherited), *tiskar* [tiðka:r] (memorial) and salim [ðˤ a:lim] (tyrannous).

The / dˤ / sounds becomes /l/ when it occurs in the middle of the spoken word, they drop the bilabial / dˤ / by transferring it besides the teeth to soften the muscular effort when pronouncing it. Its place of articulation is near to the articulations of /l/, at the tip of the tongue. This indicates that /l/ and / dˤ / have nearly the same place of articulation; the difference between them is that / dˤ / is a stop emphatic sound while /l/ is a plain sound (Aser, 1994, p. 18). This sound can be clearly heard when they pronounce the word *ʔlla ː li ː n* (ʔldˤ dˤ a:li:n) in the Noble Quran. However, this letter is pronounced as /dal/ in the beginning and the end of a word. /dal/ is the plain equivalent for emphatic / dˤ /. This relates to their tendency to drop / dˤ / sound due to the difficulty of its pronunciation (Mousa, 2001, p. 121), such the pronunciation of the word *daëm* [dˤ ai:m] (Peace Corps the Gambia, 1995, p. 29)

With regard to other emphatic sounds such as / sˤ /and /tˤ /, their pronunciation can be problematic for Wolof people. Therefore, they substitute emphatic / sˤ / with plain /s/, this can be heard when pronouncing the word *sadq* [sˤ adaqa] (charity). /tˤ / is stop emphatic sound, it is a dento-alveolar; the speaker should makes effort when s/he pronounces it comparing to other plain sounds (Anis, 1981, p. 29) such as /t/ when pronouncing the word *ta:r* (tˤ a:hir) (Peace Corps the Gambia, 1995).

The resonance /z/ is transferred to /s/, while the voiceless palate-alveolar /ʃ/ (Ramadan, 1979, p. 114) is pronounced as voiceless /s/ for ease of articulation, such as pronouncing the word say *saita:n* (ʃai:tˤ a:n) (Peace Corps the Gambia, 1995).

Glottal sounds are problematic for Wolof people, for example, /ʕ/ is pronounced as the glottal sound /ʔ/ at the end of the word because it is existed in their language. It is known that /ʔ/ and /ʕ/ have nearly the same place of articulation, as /ʔ/ is a pharyngeal sound while /ʕ/ is a glottal (Anis, 1999, p. 77). Ibn Alsakeet (1978) mentions that some words are

pronounced in /ʔ/ in old Arabic dialects such as an old Arab saying *ʔsta ʔdaitu ʔl ʔami:r ʕala fula:n* in the meaning of [ʔstaʕdaitahu] (I antagonize the prince on someone) (p. 84).

Wolof people pronounce /ʕ/ as /ʔ/ at the beginning of the word such as the pronunciation of the proper noun *ʔaisa* instead of [ʕa:ʔ ʃah], while /ʔ/ in the middle of the sentence is heard as a long vowel, such as *ʔala:fia* instead of [ʔalʕa:fi:ah], *Ka:ba* instead of [Kaʕbah], or they may drop it from the word such as *ʔalarb* instead of saying [ʔalʔarbiʕa:ʔ]. /ɣ/ is pronounced as Cairene /g/, between the /q/ and /ɣ/; this sound is not used in standard Arabic (Al Saran, n.d., p. 156) They say *gÓm* [ɣammadˤ a] (to close his eyes) and *luga* [luɣah] (language); /ħ/ is substituted by /ʔ/ when it is pronounced at the beginning of the word; it is heard when they pronounce the word *ʔaʤ*, they drop it in the middle and at the end of the word i.e. *ʔlʔa:ʤ* (ʔlħa:ʤ) and *ʔa:lu:* [ʔallu:ħ].Also, /h/ sound is substituted by long hamza/ʔ/ such *ʔa:ru:n* instead of [Ha:ru:n], and it is dropped in the middle of the sentence such as the word *madi* [mahdi] (Anjai, 1971, p. 156).

There are some sounds that are not pronounced in the middle and at the end of the word such as stop Hamza. Arabic learners tend to the ease of articulations of these letters, such as *ʔa:xa* (ʔixa:ʔ), *ʔalarb* instead of [ʔlʔarbiʕa:ʔ] (Wednesday), while it is pronounced as /a/ at the beginning of the word *ʔbli ː s* (Satan). The /q/ sound is substituted by hamza /ʔ/ at the beginning of the word *ʔa:ti* instead of [qa:dˤ i:] *(judge)*, or /k/ as in *kula* instead of [qullah]; it is pronounced as /k/ in the middle of the word such as *takki:* instead of [tanaqul].

Vowels

Wolof language has 15 vowel sounds, short and long vowels; some of them are existed in Arabic such as the two front vowels short /i/ and long/i:/. The short one in Wolof is plain, it is a narrow and unrounded (Kholi, 1990, p. 98) for example, the pronunciation of the word *ʔaʤ*, they do not have the emphatic /i/ in their language. In Arabic, the emphatic /i/ comes with the emphatic sounds (/sˤ /, /dˤ /, /tˤ /, and /ðˤ /). As mentioned earlier, they substitute these letters by another letters for ease of articulation (Bsher, 2000, p. 230). Long/I/ is clearly heard in the pronunciation of the word *ʔbli:s* (Satan).

There are two main central vowels: short /a/ such as *ʔldʒan* (ʔldʒannah); it is equivalent to fatħa, which goes above the end of a word and is pronounced as a short /a/, as they the emphatic fatħa is not existed in their language because of its adjacent emphatic sounds, while long fatħa /a:/ is clearly heard in the pronunciation of the noun *ʔala:dʒ* [alħa:dʒ]. The two languages have the same back vowels: (dˤ amma), it resembles a tiny *waw*, goes above the end of a word, and is pronounced as a short /u/, such as the pronunciation of *dug* [da:dʒ] (walk in Arabic) and long dˤ amma /u:/ as in the word *tu:bi:n* [ta:ʔib] (repentant). Another similarity with Arabic vowels is that vowels in Wolof do not occur at the beginning of the word, but they occur in the middle and at the end of a word.

The vowel /ɛ/ in Wolof language is an equivalent to minor tilt in Arabic; this can be clearly heard when pronouncing ʔalid (ʔalʔaħad). /aʊ/ is a compound vowel followed by gliding; it is clearly heard when pronouncing the last syllable of the word *ʔandandaʊ* [ʔanda:d] (Omenzoa, 1999, p. 57).

Some vowels in Wolof are not found in Arabic. However, they use them to pronounce the Arabic words existed in their language such as /o/, back round vowel, when pronouncing *dʒoma:n* (zama:n). The central vowel /Ó/ can be heard when pronouncing the verb *gÓm* (closing eyes); the vowel /é/ in pronouncing the adjective *wét* [waħi:d], and the vowel /ë/ in pronouncing *daëm* [dˤ ai:m]. There are some diphthongs in Wolof such as /ee/, it is heard when pronouncing the word *kees* (bag) and the diphthong /éé/ in the verb *ʔéédʒa*, the diphthong /Ó Ó/ in pronouncing the word *fÓ Ó tˤ* (washing clothes).

Apparently, there are shared vowels between the two languages; some of them are found in Wolof language only, but they employ them in pronouncing the borrowed Arab words in their language.

In conclusion, the sounds of Wolof language are affected by the Arabic sounds. The members of these tribes learned Arabic, the language of the Noble Quran; some of them pronounce the Arabic sounds accurately when reciting the Noble Quran. However, some of them have an accent when they pronouncing the Arabic sounds especially when pronouncing Arabic letters that are not found in their language. Thus they keep the phonological aspects of their language (Nias, 1969, p. 174). This often occurs when a word is borrowed in a certain language. The spread of Arabic among the Wolof tribes because of Islamic expansions and economical migrations affects the phonological sounds of these tribes. Therefore, Arabic overwhelmingly affected their phonological sounds.

C. Vocabulary Borrowed from Arabic

Wolof language borrowed many words from Arabic in different fields such as the religious field, as Arabic is the language of Islam for millions of the Wolof people, they recite the Noble Quran and perform their religious rituals i.e. prayer, Almsgiving, Pilgrimage by Arabic.

The following words are dedicated to serve this field:

ʔalamdulla [ʔlħamdulilah] (Praise to Allah), ʔami ː n [ʔa:mi ː n], ʔalma:m [ʔlʔima:m], fart [fardˤ] (ritual), ʔinsa:la:x [ʔinʃa:ʔallah] (God willing), dʒama: [dʒa:miʕ] (mosque), ka:ba (Kaʕbah), dʒul [sˤ ala:h] (prayer), ja:la: [ja:lˤ :la:h] (Oh, God), ka:mi:l (Quran), Kabbar (Say Allah is the greatest), ma:li:kum sala:m [ʔalsala:mu ʕali:kum] (Peace be upon you), sa:r [su:ra fiʔlqurʔa:n] (a verse in the Noble Quran)

The majority of religious vocabulary has not been changed, as they use them with their equivalent pronunciations. Based on the abovementioned vocabulary, we can see that there is a limited phonological change in some sounds. However, few words were changed such as the word Ka:mi:l (The noble Quran). Malik Anjai (1971) states that the use

of the abandoned Wolof words in order to use Arabic ones instead are still kept in the memories of the Arab scholars due to their teaching methods in explaining the meaning of every word with its synonyms in Wolof. During times, their language became abandoned and the Wolof people transferred it from generation to another (Anjai, 155).

While the proper nouns and the vocabulary used in their social life and commercial transactions are accommodated into their own language patterns; they apply their linguistics rules on them such as deletion, addition or substitution to make the new vocabulary appropriate. They use the new vocabulary rather than its equivalent in their language. For example, in their social life, there are many Arabic vocabularies such as in customs, medical vocabulary and other social settings such as the following:

TABLE I.
BORROWED VOCABULARY FROM ARABIC IN SOCIAL SETTINGS

Wolof	Arabic	Translation
Sidiq	sˤadaqa	(charity)
ʔa:x	ʔixa:ʔ	(brotherhood)
ʔalʔafia	ʔalʕa:fi:ah	(health)
la:b	ʔalʔab	(father)
ta:r	tˤa:hir	(pure)
ʔandandaʊ	ʔanda:d	(peers)
ʔani:u:n	ʔana:ni:	(selfish)
dʒina:b	dʒuna:bah	(junaabah)
sia:r	zijarah	(a visit)
dʒalab	dʒilba:b	(jilbab)
Fitan	fitnah	(turbulence)
tandʒur	tannawr	(oven)
Pixi	fax	(trick)
Wirad	Mari:dˤ	(patient)
tu:bi:n	ta:ʔibi:n	(repentant)
ru:s	raʃ	(spray)
jaʔirma:nd	Raħi:m	(beneficent)
li:ka	ʔalʔakl	(food)
Nat	Na:s	(people)
kai:l	Qullah	(a jar for water)

(Peace Corps the Gambia, 1995)

In the commercial field, there were mutual relations between Arabs and Wolof people. These relations based on business transactions at first. As a result, the Wolof people relayed on Arabic commercial vocabulary in the transactions of buying and selling such as the following:

TABLE II.
BORROWED VOCABULARY FROM ARABIC IN COMMERCE

Wolof	Arabic	Translation
Kasa:rah	xasa:rah	(a loss)
Qabul	qubu:l	(acceptance)
ga:tʃ	ɣaʃʃa	(cheating)
Fad	fudˤdˤah	(silver)
Riba:	riba:	(usury)
gafara:n	zaʕfara:n	(Safron)
Sugl	ʃuɣul	(work)
dʒib	dʒi:b	(pocket)
Tadʒur	Ta:dʒir	(trader)
daram	dirham	(Dirham)

Importantly, what happens to the form and the meaning of the Arabic word, as the Arabic word loses some of its letters by the phonological deletion or substitution of the Arabic sounds which are not found in Wolof. The deletion or the addition that occurs to the borrowing Arab vocabulary may lead to deteriorate the Arabic word such as the abbreviation of the proper noun Ibrahim to *ʔb,* they delete five letters: R, *madah* (elongation), H, Y, and M. This deteriorates this name as they keep only two letters of this name. In addition, they delete the beginning of the noun such as deleting the /ʕ/ from the word *qil* instead of *ʕaql* and the /r/ in *sax* instead of *rasax* (suppuration) (Sissi, 1976, p.74).

They sometimes substitute short vowels by long ones in some Arabic vocabulary. In addition, they reduce the stress in the same vocabulary, as it transfers from a verb into a subject. This can be clearly seen in the Arabic verb *tˤabba* *(fall),* in Wolof language, it becomes *ta:b,* the /tˤ / sound is substituted by /t/, and the short *fatħa* by Alaf (a), then they /b/ sound is unstressed.

Wolof language borrowed many vocabularies from Arabic, and it gives these vocabulary new semantic meaning such as the verb *safar* (to travel) in Arabic mean *sacred water* in Wolof language. The word *fearful* in Arabic means *hungry,* in Wolof; the word *sa:n* means insane and insa:n in Arabic means human. In Wolof and the verb *go to bed* in Arabic means to *wake up* in Wolof.

D. Conjugations

Arabic is a derivative language, as it focuses on the root of the word and changes it, the verb becomes in the present by adding the present mark to the beginning of the root such as baɣa: (in the past tense) becomes in the present tense by adding /j/ jabɣi:. If we add one of the future letters to this verb, it will be in the future tense *sajabɣi:*. In the first case, it is an adverb while in the second it is future tense (Ghalayini, 1981, p. 194). If the action continues at the time of speaking, the tense will be in the present, such as "*jabɣi ʕali: duxu:l ʔlqaʕah ʔala:n*" (I ought to enter the classroom now), but the sentence "*jabghɣi ʕali: duxu:l ʔlqaʕah ɣadan*"(I ought to enter the classroom tomorrow), the word *ɣadan* gives an indication to the future.

On the other hand, Wolof verbs are not derivative. However, some suffixes are added to the time of the verb to make it past or present; the verb can be in the future too. For example, if we want to know the tense of the verb *bugi* (want), we should look at the tense attached to it i.e. using the time reference *ma:ng* indicates that the tense of the verb is in the present, while the time reference *dina:* refers to the future tense, and the reference *damaj* is a possessive pronoun and it is used to confirm the action of the verb, see the following verbs:

TABLE III.
CONJUCATION IN ARABIC AND WOLOF

Wolof	Arabic	Translation
Ma:ng bugga ʔi:dikt	ʔana: ʔabɣi: ʕiðˤ ah	I need an advice (continuous)
Dina: bugga ʔi:dikt	ʔana: ʔabɣi: ʕiðˤ ah	I will need an advice (future)
Dami bugi ʔi:dikt	ʔana: ʔabɣi: ʕiðˤ ah	I need an advice(emphasis)
Bugu:n na ʔi:dikt	ʔana: baɣi:tu ʕiðˤ ah	(I needed an advice)

The suffix (oon) is attached to the verb to emphasize its occurrence in the past.

There is a similarity between Arabic and Wolof pronouns, for example the pronoun *ma:ngi*. If we delete the /m/ and /g/, it will be like the singular first person pronoun [ʔana:] in Arabic. The plural pronoun *nundʒi:* in Wolof is similar to the plural first person pronoun *naħnu* (we), if we delete the /dʒ / and the /ħ/ which is already not found in Wolof.

If we drop /d/ from the first person singular pronoun [dina:], it indicates the future time, we will have (na:) which is near to the first person singular pronoun [ana:] in Arabic; if drop of /d/ from the plural first person pronoun [danu], it becomes [nu], which is near to the Arabic pronoun [naħnu]. These are some evidence that Arabic affects the conjugations of pronouns and verbs.

With regard to Arabic present tense verbs which mixed in their spoken and written language, they changed some letter and added the prefix /y/ to indicate the present tense such as the following examples:

jarʔim   jarħam
jangil   janqul
ji:u: jaʔwi

E. Masculinity and Femininity

Wolof language does not have definite pronouns for gender, they sometimes use the prefix /j/ to distinguish the feminine, and they neglect it when they refer to masculine. However, they distinguish between masculine and feminine when they use Arabic words such as:

Dafa ʔani:u:n   hwa ʔana:ni: He's selfish
Daf ʔani:ua:ni: hi:a ʔana:ni:ah   She's selfish

When referring to feminine, they use the diphthong /ee/ for the adjective, it is pronounced as /ay/, it is a semi-vowel in Arabic; it is clearly heard when pronouncing the word *bayt* [b+y]. In addition, when they pronounce the feminine Arabic words, they pronounce it with a minor tilt, such as in the Lebanese dialect, and using *Kasrah* with a light elongation i.e. dʒana:zi: (dʒana:za), or they drop the /t/ sound and pronounce it as *fatħa* /a/, i.e. ka:ba (kaʕbah).

F. Definite and Indefinite Articles

Wolof language has different definite articles such as [s,j,w,m,l,y]. These articles should fit the noun that it describes, as some of them refer to singular nouns, and the others to the plural; it is used as a suffix. If we trace the Arabic nouns used in Wolof, we find that they pronounce and write them using Arabic definite article [al], see the following words:

ʔla:g   ʔalħa:dʒ   ʔalid   ʔalʔaħad
ʔldʒan   ʔldʒannah   ʔallafi ʔalʕa:fi:ah
ʔalamdulla   ʔalħamdullah   ʔalrab   ʔlʔarbiʕa:ʔ
ʔlimam   ʔalʔima:m   li:k   ʔalʔakl

They do not add the definite article [ʔal] to the Arabic indefinite nouns:

daëm   dˤ ai:m
ʔin   ʕa:n
dʒa:d   dʒa:dd
dʒó ma:n   zama:n

IV. RESULTS AND CONCLUSION

- Wolof is the official language in Senegal, and it is used in other countries such as Mauritania, Gambia, Mali, Guinea, and Guinea Bissau.

- This language belongs to the Roman Niger-Congo; Arabic affects this language and enriches it with many vocabulary and expressions in different fields such as: religious, commercial, social and cultural.

- Arabic language has been the best instrument that portrayed the Islamic for many centuries. The effect of Arabic language is still significant in the religious vocabulary written Arabic font and still used in their language.

- The Arabists members of Wolof tribes, who are affected by the Islamic culture, prefer to transfer the Arabic vocabulary and terminologies into their native language.

- Some Arabic words were deteriorated when they are used in Wolof language, as Wolof people reproduce these words in ways that fit their phonological system.

- Wolof language borrowed many Arabic words, and these new vocabularies acquire different meanings.

- They use the Arabic conjugations of verbs.

- Arabic language introduced religious, moral and intellectual values that affected the behaviors of these tribes by learning new Islamic expressions read or written in Arabic fonts.

- Wolof language borrowed some aspects of the Arabic syntax such as the pronouns, conjugations, feminine and masculine, definite and indefinite articles.

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