

An Analysis of the Outcomes of Language Contacts: with Specials Reference to Arabi-Malayalam

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ABSTRACT

Until the 20th century, the AM script was extensively used to teach religious literature and for creative expressions among Mappilas (Muslims in Malabar) in Kerala. Most of the Mappila songs were written in AM script. The literary tradition of Mappila Muslims of Malabar is evident in the AM literature that includes Romantic Ballads, Folk Tales and Battle Songs. AM periodicals had an important role in the social reformation of the Mappilas. Several periodicals were published in AM language to preach the basic tenets of Islam to the commoners and to make them aware of the evil practices and superstitions existed in those days. This study treats AM as a contact language and it aims at isolating the contact induced elements in AM. The empiric foundation of the present study is the extensive data collected from AM literature representing different period and from different genres. The works used for data collection were Mohiyudheen Maala (1607 A D), Nool Madhu (1737 AD), The Padappattu (War Songs) of Moyeen Kutty Vaidyar (1852AD to 1892 AD), and Chaar Dharwesh (1883 AD). The results of this study indicate that there are various borrowing patterns of grammar that occur in ARABI-MALAYALAM language contacts such as; Coordinating Conjunctions, Number Markers, Adjectives etc.

Keywords: *Grammar; Literature; Language; Semantic.*

INTRODUCTION

Arabi-Malayalam (henceforth AM) is a language developed among Mappila Muslim Community in the Malabar region of Kerala as outcome of contact between Malabar dialect of Malayalam and Arabic. It was Adopted the grammar and syntax of Malayalam and its lexis included vocabulary from Arabic, Urdu and Tamil. It was written in Arabic script, with some new symbols to denote Malayalam consonants unfamiliar to Arabic alphabet. It can be viewed as a fusion of Malayalam grammatical base, Arabic script with special orthographic features and vocabulary from Malayalam, Arabic, Tamil, Urdu and Persian.

“Until the 20th century, the AM script was extensively used to teach religious literature and for creative expressions among Mappilas (Muslims in Malabar) in Kerala. Most of the Mappila Songs were written in AM script. The earliest known such work is “Muhiyudheen Mala”, written in 1607” (Hameed, V P, Abdul 2008: 86). Many words used in AM related to law, administration was assimilated to the Malayalam language.

The literary tradition of Mappila Muslims of Malabar is evident in the AM literature that includes Romantic Ballads, Folk Tales and Battle Songs. AM periodicals had an important role in the social reformation of the Mappilas. Several periodicals were published in AM language to preach the basic tenets of Islam to the commoners and to make them aware of the evil practices and superstitions existed in those days.

The socio-cultural background of AM is directly related to the factors responsible for the community formation of Mappilas in Malabar region of Kerala as AM is the language exclusively used by Mappila Muslim Community. The available historical source attest that majority of Mappilas were convert form different Hindu castes who kept affinity with local culture and tradition. Since Mappilas with pure Arab blood and culture were very fewer in strength, it was impractical to make the majority bilinguals, fluent in Arabic in found out that the linguistic environment prevailed at the initial stages community formation never demanded a stable bilingualism. As an alternate, the Arab merchants who were fewer in number when compared with the newly formed Mappilas, learned the local language and used scribes for recording their transaction. Barabosa says, “the king gave each one (Moorish merchant) a Nair to guard and serve him, a Chetty scribe for his accountant and to make care of his property and a broker for his trade” (Padmanabha Menon:538).

However, several words related to trade and commerce was mutually exchanged, which is still prevalent in the Mappila dialect of Malayalam. As far as common Mappila folks were concerned, learning of Arabic was demanded by the newly formed cultural identity, not for the day-to-day communication need. The internalization of newly introduced Islamic ideology demanded the learning of how to read and write classic Arabic of Qur'an, not spoken Arabic, mainly for just reciting Qur'an and to utter the compulsory daily prayers. While considering the diglossia feature of Arabic language, the situation here was the literary Arabic language and its script in contact with the dialect of Malabar. As Thomason and Kaufman (1988:7) stated learning to write a language does not necessarily lead to and ability to speak it. Of course, there may be a situation where spoken Arabic was in contact within the small circle of trade and commerce, but the outcomes of which is unclear yet.

Fusion of Arabic with local language, at least in terms of the development of script is found in most of the parts of the world where Islam was propagated. Russell Bernard (2000) in his article „Language and scripts in contact: Historical Perspective“ proves that ideologies and philosophies are largely the part of written tradition, it was natural of them to search for a script as medium to record and propagate their ideals. The fact that the uniform Malayalam script in its present form was not developed at the initial stage of propagation of Islam in Kerala and they find it difficult to record the Arabic phonemes in its purest form in the “Vattezhuthu” or “Kolezhuthu” script then prevailed. This situation made them to record the things in Arabic script even though the adopted the native dialect as the undercurrent of the language. In due course the Arabic scripts were modified to represent all the native phonemes alien to Arabic language and scripts. The effort to record the local words in Arabic, even if in a limited way, might have started even before the propagation of Islam as an effort to record the native name of local

product for the purpose of trade. As V M Kutty (2006:26) attested, the language eventually developed into a full-fledged literary language along with the propagation of Islam and enormous works including prose and poetry have been come out in this language.

The present study treats AM as a contact language and it aims at isolating the contact induced elements in AM. The patterns and forms investigated here would be helpful for the comparative study of Mixed. Languages formed in similar socio-cultural setting an to elicit the commonalities, if any in the procces of the similar language mixture and creation.

METHOD

This study uses the empirical foundation as it is the extensive data collected from AM literature representating different period and from different genres. The works used data collection taken from Mohiyudheen Maala (1607 A D), Nool Madhu (1737 AD), The Padappattu (War Songs) of Moyeen Kutty Vaidyar (1852AD to 1892 AD), and Chaar Dharwesh (1883 AD). The data collected from these written texts is analyzed to elicit both the contact induced elements and the divergent linguistic features found in AM in comparison with standard Malayalam.

FINDINGS AND DISCUSSION

Contact-induced linguistic features in Arabi-Malayalam and its mechanisms

“Languages borrow form and pattern. Borrowed forms may include a lexeme, a pronoun, an affix, a phoneme or intonation pattern, or a way of framing discourse” (Campbell: 1997). Based on general linguistic evaluation of the data collected, the patterns and forms adopted from Arabic (Donor Language) in the formation of AM are analyzed here.

Borrowing of grammatical patterns

Coordinating Conjunctions

In AM, some grammatical features of Malayalam are reduced to the grammatical ways of Arabic. For examples, in Standard Malayalam the marker „-um“ is used for the conjunction „and“. It is suffixed with all Malayalam nouns in the coordinating conjunction. Eg. Aakaśavum bhoomiyum (the sky and earth). In Arabi Malayalam –um is suffixed only with any one of the nouns. E.g /aakaasàboomiyum/. More examples are given below.

Word with	The parts without Conjunction	Meaning	Remarks
Nayanmuukkum		Eyes and nose	The conjunction marker is added with the second part
Daartalavum	Nayan + Muukk	House and region	”
Kutiquasrum	Daar (a) + talam (m)	House and palace	”
/kursarum/	Kuti (m) + quasr (a)	The royal seat of	”
/taqtumbaśka/	Kurś(a) + arś (a)	God and the position	The marker added with the first part
	Taqt (a) + baaśka (m)	The Royal seat and the exercise of power	

It can be treated as borrowing of a grammatical feature from Arabic, where the conjunction „va“ is added between nouns only once. E.g. /raamaavasiitaa/ (Rama and Sita). Here AM gave up one of the Malayalam grammatical features and adopted the Arabic grammatical way in the place of it.

Number Marker

“If one language has a number system consisting of just singular and non-singular while a neighbor has singular, dual, and plural, then the first language may innovate a dual either by internal grammaticalization, or by borrowing a dual form from the second language” (Aikhendvald : 2001). In AM also the writers used Arabic inflections that function as dual marker. It can be treated as an addition to the grammatical system of recipient language. Examples for nouns used in AM with inflections signifying dual number system.

/swahaabiyaani/	= Two followers
/jabalaani/	= Two mountains
/jamalaani/	= Two Camels

Loss of grammatical categories from loan forms

The grammatical form of source language may also be vanished in contact language situation. That is, the borrowed system is even made irrelevant. Examples for the loss of grammatical categories in Arabic loan forms.

/saahlihiinkal / (the virtuous persons)

In the example cited above the Malayalam plural marker -kal is added with the Arabic plural form of /saalih/ even when the Arabic inflected form -iin functions as a plural marker. The Arabic plural inflection becomes irrelevant with the addition of Malayalam plural marker -kal. Hence, the significance of the loan plural marker is lost with the addition of native plural marker. However, the inflected word segment -iin is retained with the root form.

Readopting already abandoned features

If languages in contact share a category or a construction, language contact may increase its frequency or its productivity. This is found to be true in the case of Arabi – Malayalam in the detailed analysis of gender verb agreement. In modern Malayalam no markers are used for gender-verb agreement. However, Tamil still follows the gender-verb agreement which was used in Malayalam too in ancient periods as attested by several studies on earlier inscriptions and literatures in Malayalam. The gender-verb agreement and the inflections to denote the same is one of the important features of classics Arabic language (the donor language). Under the influence of Arabic, AM readopted and retained gender-verb agreement, the feature that Malayalam had given up.

Examples for Gender-verb Agreement

/caattinaan/ (AM) = he said
 /jaaha/ (Arabic) = he came
 /jaahat/ (Arabic) = she came

Verb form	Verb without suffix	Suffix with gender or number marker	Meaning
/yedirtaar/	/yedirtu/	/-aar/	They protested
/poruttar/	/poruttu/	/-aar/	They resided
/caattnaaR/	/caatti/	/-aar/	They said
/coodikkunnan/	/coodikkunnu/	/-aar/	He asks
/colliyaal/	/colli/	/-an/	She said
		/-aa /	

Interpretation of newly introduced patterns

A few examples are noted in the AM contact situation where new patterns adopted from the donor language are treated in accordance with the ways of recipient language. The borrowed Arabic plural morphemes are considered as singular markers and thus integrated into the Malayalam plural marker system already in place.

E.g. /ṣahiid/ -> /ṣuhadaa/ -> /ṣuhadaakkal/

Another instance for the process is found in the addition of gender marker in the contexts alien to native language. In the word ending with -I an additional -an is suffixed as masculine gender marker even if the word itself without the marker -an signifies masculinity is Standard Malayalam.

Eg. /adipayan/= /an/ as gender marker

In standard Malayalam /adipadi/ itself indicates the Masculine form. Since there are several -I ending words that denote femininity -an is added in order to avoid confusion.

This can be treated as an interference of Arabic linguistic ways in which all the nouns are strictly demarcated with gender marker. It is also to be noted that AM does not prefer the nouns related to human being without gender marker. In standard Malayalam there is another word /adhipan/ which can be used in the same context. However, in AM the word /adipadi/ is used by adding -an as the gender marker.

Changes in Case Marking Patterns

Further system-altering changes involve case-marking patterns in AM works. Here, case marking systems of native language are found to be altered with several variations.

Accusative case suffix /a/ instead of /e/

Standard Malayalam	AM
/kala:mine/	/kalaamina/
/avane/	/avana/
/sariattine/	/sariattina/
/ṣahaadattine/	/ṣahadattina/
/soomane/	/soomana/

Deletion of phonemes from the case markers the (-ooṭu becomes -ṭu with /a/ ending sounds in sociative case marker)

Standard Malayalam	AM
/ummayooṭu/ To Mother	/ummaaṭu/
/ikkayooṭu/ To Brother	/ikka:ṭu/
/allahuvoṭu/ To Go	/allaaṭu/

Some case markers even appear in the place of others (locative case markers in the place of sociative marker).

Standard Malayalam	AM
/maaɾanoṭu/ To husband	/maaɾaril/
/rasuulinoṭu/ To prophet	/Rasuulil/
/tolarooṭu/ To the companions	/toolaril/
/onṭanooṭu/ To the One (The God)	/onṭanil/

Combined use of Arabic and Malayam conjunction

The and Malayalam conjunction marker are used together in several places Example: /salaatum va tasliimum/ (va is a conjunction in Arabic to denote and, -um is the conjunction in Malayalam, here both are used)

Several Arabic prepositions are blended with Malayalam words The more frequent Arabic prepositions in AM are /bi/, /min/, /an/, /fi/, /ila/, /va/, /kad/, etc.

Arabic Morpheme	Malayalam meaning	English meaning
/bi/	/konṭu/	With
/min/	/ninnu/	From
/an/	/kuricc/	About
/fi/	/il/	in
/ila/	/vare/, /ileek/	Up to, to
/va/	/um/	And
/kad/	/niśċayamayum/	of course
/la/	Illa	No (negative for)
/yaa/	Exclamatory term	Exclamatory term

Phonemes integrated with native words

Phonemes in the loan subsystem of AM language is found to be get integrated into the Mappila dialect of Malayalam. E.g /f/. There is a tendency to pronounce the aspirated /pha/ (PHA) as /fa/ among Mappilas. (Example /phalam/ - /falam/). Since most loan words containing /f/ have now been assimilated, it is now part of the mainstream phonological system of Mappila dialect of Malayalam.

Formation of new linguistic items

It is also found that several new patterns are developed out of the native language resources in the situation of AM language contact. Formation of new verbs and nouns using native roots in an unfamiliar and unaccepted ways of native language can be found

in AM. With regard to word formation AM alter the existing system of native language. Examples:

/tanippittu/ /akkarattorkal/ /akkañattar/ /udaviket̪toon/	Alienate Outsiders Those who are included in the group helplessman
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Adjectives

Apart from phonological subsystem, Arabi Malayalam has another loan subsystem of adjectives. Several Arabic adjective forms are used to qualify Malayalam nouns. The Arabic adjective forms are integrated with Malayalam nouns by suffixing link or Zero morpheme.

Adjective form	Arabic word part	Malayalam suffix	Adj+noun	Meaning
/şarafutta/	/sharaf/	/-utta/	/ şarafutta diin/	Respected
/rahmatta/	/rahmatt/	/-a/	/rahamatalkaṭal/	religion
/miska/	/misk/	/-a/	/	the ocean of
/haquana/	/haqu/	/-aana/	/miskakkaṭal/	mercifulness
/takkovar/	/taqva/ is phonemically modified and becomes	/-ar/	/haquananakoon/	The ocean of
/adabatta/		/-att/	/takkooverhaami	fragrance
/swagiiraam		/-aam/	/dar/	The God of
/kafiyaaye/		/-aaye/	/adabattamoli/	ultimate truth
/aa"laaye/		/-aaye/	Swagiiraam	The pious haamid
			Kafiaaye	Indecent words
			mooppan	The small person
			/aa"laayedoodaR/	The leader who is enough
			/	The great prophet

Malayalam Adjective with Arabic Nouns

Modified form of Malayalam adjectives are also used to qualify the Arabic nouns. The examples for which are listed below:

Adjective form	Malayalam word part	Malayalam suffix	Adj+Arabic noun	Meaning
/mikkoor/	/mikacca/	/oor/	/mikkoor/	The best
/baliye/	Only /mik/ is used here	/e/	/sahaabikal/	followers of prophet
/kuraye/		/e/	/baliye/	The big
/cokkaR/		/ar/	/balaal/	disaster
/perum/	/valiya/	-	/kuraye/	The soft
/maana/	/kura/	/maanya/ > /ma	/muhammaed	Mohammed
/ciinaan/	/śonk/	ana/	/cokkar/ /nabi/	The handsome
	/perum/	/sriimaan/ > /ca	/perum/	prophet
	/maanya/	iman/	/quatr/	Big drop
	/sriimaan/		/maana/	The respected
			/biivi/	lady
			/ciiman/	The respected
			/nabi/	prophet

Peculiarities in the Treatment of Malayalam Adjective in AM

In a few contexts the verb forms of Malayalam roots are used as adjective in AM. Example: /baartticamar/ = vazhthapeṭunna yudham (praised war). Here the adjective

part of the word /baarti/ is the past tense form the verb /baalt/, which is used as adjective here.

The suffix –ar is added with nouns to form adjective. Example:

/kaṭuvar/ - /kaṭuva (tiger)+/ar/ = the one who is like tiger

/duśiyar/- /duśiyan/ (Cruel Man) + /-ar/ = The one who is cruel

In the adjective and adverb forms with the words ending /cca/, /ya/ and /ye/ phonemic changes are noted with the /m/ and /ne/ endings

/mikacca/ (SM)	=	/mikum/ (AM) (the best)
/niraye/ (SM)	=	/niram/(AM) (full or plenty)
/iṭaya/ (SM)	=	/iṭaM/ (AM) (younger)
/valuttaaya/ (SM)	=	/baludane/ (AM) (the bigger)

The suffixes added to the root word in Standard Malayalam to form adjectives are deleted in AM and the root itself is used as adjectives in such cases. Examples:

Standard Malayalam form	AM form	Adj + noun
/teṭinha/ or teṭivulla	/teṭi/	/teṭijanar/ (the Intelligent Persons)
/mikacca/	/mika/	/mikadiin/ (the good religion)
/Lakṣaṇamotta/	/laccanji/ (here the feminine Marker is added as the noun To be qualified is female)	/laccanji manka/ (the perfect women)
/ Koṭiya/ or / koṭuM/	/koṭu/	/koṭu veyil/ the warm sun

Peculiar phonemic changes including deletion, addition and substitution of phonemes are noted in the formation of Adjectives based on Standard Malayalam roots. Examples

Malayalam base form	Am forms	Remaeks
/mikacca/	/mette/ (the best)	/i/, /cc/ and /a/ is substituted by /e/, tt/ and /E/. /ka/ is deleted
/karutta/	/karṣṇa/ (the dark)	/utta/ is replaced by /ṣṇa/

It is also noted that the syntactic order of using adjective in standard Malayalam is violated in rare occasions. In standard Malayalam the adjective normally comes before the noun to be qualified. The example given below show AM deviates from that order by using adjectives after the noun to be qualified. Example:

/madikooṭi/ = /madi/ (n) Moon + /kooṭi/ (adj) billions (billions of moons)

Semantic divergence in native linguistics items

Earlier studies on contact languages pointed out that once borrowed, a form or a pattern is often deviated from what it was in the source language, in terms of its formal adaptation, and in its semantics function. However, several semantic variations are noted in the Arabi Malayalam forms of words with Sanskrit and Dravidian origin.

Examples for semantic broadening

Semantic broadening is the process in which the meaning of a word becomes more general or more inclusive than its historically earlier form. An existing lexeme can develop additional meanings, matching the concepts in a contact language.

e.g. /padaccavan/. The direct meaning of this word is creator. Extended meaning is God

/niskaaram/ - the word is a modified form of /namaskaram/ that denotes the way of respecting elders and pious persons with a slight bow and hands pressed together, palms touching and fingers pointing upwards, thumbs close to the chest. In AM the meaning is extended to be particular ritualistic worship of God that the Muslims do five times in a day.

More examples:

Root	Modified	Original	Extended	Change in	Example/
form	Form, if any	meaning	meaning	Grammatical	Meaning/
Category	Remarks				
/valar/(V)	---	To grow	Greatness(n)	Verb to noun functions as Adjective	valaR CeeraR (one who has greatness)
/arik/ (adj)	/arikoor/(n) /arik/ + /-oor/ (Gender – Plural Marker)	Near/ close	Followers (n)	Adjective to Noun	Followers are to be closer to the leaders, it is formed as an alternate usage for /swahaabi/ (a)
/pulari/(n)	/pularvai/ (adj)	Dawn	Newly introduced	Noun to adjective	/pulaRvai diin/ (Newly introduced religion)
/manam/ (n)	---	Mind	Chest(n)	No change	/manamaaltoSiccal/ (beat oneself at chest)
/paarkk(v)	---	To stay	Delay (v)	No change	/paaRkkalaad/ (without delay) Staying somewhere causes delaying something, So the meaning is extended to, „delay“
/paka/ (n)	/pakayar(n) Added with Plural marker	Angry, revenge	Enemies	No Change	Those who anger and take revenge is assumed to be enemy
/mukam/ (n) + /ket/ (V) + /oor/	/mukamketjoor/ /mukam/(n)= Face /ket/ (v)= (dim0	Dim faced Persons (nearer translation)	Insulted person	Compound from of Noun and Verb becomes Adjective	When someone is insulted, the face normally lost its luster
/akkara/ (n)	/akkarattorkal/ /akkara/ (n) + /-tt / (iink morpheme) + -oor (pl) + kal (pl)	Those who reside on the other side (of river)	Those who are included in the outside group	No change	/akkara/, „the opposite bank of the river“ is extended to the „other group“
/maattam/	/maattam Kaattji/	Chege, difference	Done in the opposite way		Different way is extended to opposite way

Examples for Semantic Narrowing

Semantic narrowing is the shift in which words refer to a specific class of items or objects or the process by which a worse meaning becomes less general than its earlier meaning. This happens when a word with a general meaning is applied shifts from the general to the specific definition. It occurs when a word is used for a specific definition more often than the others so it eventually evolves over time to having a more specific meaning.

Root form	Modified Form, if any	Original meaning	Narrowed meaning	Change in Grammatical category	Example/ Meaning/ Remarks
/Keṇam/(n)	/keṇam/ +/- Ar/ (Plural Marker)	The modified form of Sanskrit /gaṇam/ means „group of anything“	Group of people	No change	The meaning is contracted into „ group of People“
/upajiivanam	/ojiinam/ (n0	All the things that we depend to sustainlife	Food	No change	No change
/klesam/(n)	/kilasam/	Sorrow pain	Disease	No change	General to specific
/vaanar/(n)	/baanar/	Those who resides in the sky	Angels	No change	General to specific
/putuma/(adj)	----	The fresh or new	Astonishing	No change	General to specific
/pulamb/ (v)	/pulav/(v)	Saying something while crying	Saying	No change	The meaning is contracted into just „saying“
/swaroopam/ (n)	/soroopam/ (n)	Own structure	Good	No change	--
/jap/(v)	/cepu/(v)	To saying Or Whispering prayers	Say anything	No change	Whispering Prayer is contracted into „saying anything“

Several other semantic deviations are found in Am that are very difficult to be included in the category of semantic broadening and narrowing. Examples for such words are given below.

Root Form	Modified Form, if any	Original meaning	Changed meaning	Change in Grammatical Category	Example/ meaning/ Remarks
/kadir/	/kadir/	Ear of Paddy Plant	Sun	No change	It can also be the simplified form of /kadiravan/, which means Sun

/astam/(v)	/astam/(n)	To sun set, To disappear	Sun	Verb to noun	/astaM aNinta/ The sun set
/mun/(adj)	/mun/(adj)	Before	Beginning	No change	/mun lail/ The beginning of the night
/iru/(adj)	/Iru/(adj)	Two	The Second	No change	--
/paṭi/	/paṭi/	Step	Like	No change	/alapaTi/ Like The Wave
/attam/(n)	/attam/(n)	End	Time	No change	--
/oorkk/(v)	/oorkk/(v)	Remember	Think	No change	/oorttiTuvoor/ Those who think

Hybrid Words, Phrases and Sentences

Compound Nouns

In addition to Standard Malayalam nouns and nouns in Mappila dialect of Malayalam, several hybrid nouns derived from the amalgamation of Arabic and Malayalam are also found. Such fused nouns are termed as Compound Nouns in the present study. The Arabic and AM compound nouns are one of the apparent linguistic outcomes of AM language contact. Example: /kuṭalihuurika/

AM Compound Nouns are found in two combinations. Noun + Noun and Adjective + Noun with either of the parts are Arabic or Malayalam is very common in AM literature.

noun = noun	Adjective + noun
/paatilail/ = paati (m) + lail (a) Half + night = midnight	/Tirukkaff/= /tiru/(m) + /kaff/(a) Great + Hand = Great hand
/khaliqayoon/= /khaaliq(m0+/uṭayoon/(a) Creator + owner + The god	/kulaldaar/= /kuṭal/(m) + /daar/(a) Women + House = the house of women
/khamarmukham/= /khamar/(a)+ /mukham/(m) Moon+face= the Moon like face	/siriquasv"r/ = / siri/ (strii) (m) + /quasv"r/(a) Women + Manson = The Manson of the Women
/Sujaaa"tuṭayavan/= /sujaas"tt/(a0+/utayawan/(m) Courage + Owner = Those who is having courage	/catusaa"tt/= /catur/(m) + /saaa"tt/(a) Forth + pat of night Forth part of night
/śajarkomp/ = /śajar/ (a) + /kompu/(m) Branch + tree = branch of the tree	/caturhouL/ = /catuRr/(m) + /houL/ (a) Rectangular + Pond = rectangular pond

Absence of shared cultural practice and linguistic diffusion

Borrowing customs, belief, and practice may facilitate borrowing a set of linguistic expressions related to them. Speakers of languages in contact may share cultural practices, as for instance, food, dress, religious ideology etc. Often these borrowed cultural practices will not have alternate linguistic expression in native language. The absence of such words to express the cultural practices will facilitate for the adoption and diffusion of linguistic items of donor language.

In AM a lot of loan words are enrooted as a result of shared cultural practices. For example: /ba:nkə/ (calling for Prayer), /ceerni/ (sweets – derived from the word /śiriin/), /vuLu(ablation), /dars/(religious seminaries), /uruus/ (ritualistic prayer), /raatiib/ (ritualistic worship) etc,

This gap was filled not only through borrowed forms, but by using native resources. The native resources are semantically reinterpreted by matching them with the expression in the donor language. The concept of God in Islam and the monotheism is expressed in Am using the native word forms. For example: /padaccavan, /periyoond etc.

Arabic noun to which Malayalam forms are inflected

In Arabi Malayalam, Arabic nouns are used without any semantic deviation. The peculiarity in such nouns is the inflection of Malayalam forms like /aayoon/, /aayavan/ etc. such nouns are found in abundance in the Arabi Malayalam works analyzed here and most of them are used as homonyms for Allah (the god).

Word	Morphophonemic	Meaning
/quadiimaayoon/	/quadiim/+/aayoon/	The one who existed at beginning of the universe (God)
/vahdaayoon/	/vahd/+/aayoon/	The one (God)
/subhaanavan/	/subhaan/+/avan/	The most sacred one (God)

CONCLUSION

Based on the detailed linguistic evaluation of the Data collected, several contacts induced elements in the AM have been traced out. AM borrowed a few grammatical features from Arabic, which is evident in the usage of coordinating conjunction, which is used only once with either of the noun. Under the influence of Arabic, AM adopted Arabic inflected segments that functions as dual marker with Arabic loan words. Loss of grammatical categories in loan foams are occurred in AM, as found in many other contact language situations. Inflected segment in the Arabic plural form becomes irrelevant with the addition of Malayalam plural marker. It is also found out that several new patterns are developed out of the language own resources in the situation of AM language contact. Formation of new verbs and nouns in an unfamiliar and unaccepted ways of native language using the roots of native elements can be treated as a system altering change is noted also with case markers. The borrowed Arabic plural inflections were reinterpreted as singular markers and thus integrated into the Malayalam plural marker system already in place. It is also to be noted that AM does not prefer the nouns related to human beings without gender

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