An Analysis on Hybridization in Arabi Malayalam

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Abstract
This paper is based on a small-scale study on the degree of hybridization in Arabi Malayalam language with special reference to *"Bettilappattu"* and *"Uhdupadappattu"*, Arabi Malayalam works of Moyeenkutty Vaidyar. The study evaluates the linguistic data obtained from the literary works. Findings indicate that among the loan words, the frequency of Arabic words and Arabi Malayalam compounds are higher. It also analyzes the peculiarities of noun suffixes and identifies the grammatical features that contradict the standard Malayalam grammar. The findings can be useful in gaining a better understanding of the phenomenon of hybridization aspect in contact language situation and brings in new information based on the linguistic investigation done.

Keywords: Hybridization, Contact linguistic, Arabi Malayalam, Mappila, Declusterization, Loan words.

1. Introduction

Hybridization can generally be termed as the process of combining or amalgamating words, phrases and grammatical features in a contact language situation with an aim to fill lexical gaps and allow speakers to convey an intended meaning more precisely. According to Kachru (1978) Hybridization is used in variety of ways such as to refer to mixing at a very low level that is within the word, phrase, clause or sentence as well as for the overall process of the evolution of a new language as a result of the mixing of languages. In contact language situation people try to find ways to get rid of the communicative barriers confront them by compromising in their forms of speech. Such compromising may result in only slight borrowing of vocabulary. In extreme cases persistent contact situations may lead to the creation of entirely new languages as a result of varying degrees of mixture and structural change in one or the other of the languages involved.

Winford (2002) makes it evident that language mixture is a creative, rule-governed process that affects all languages in one way or another, though at varying degrees. In some cases, externally induced changes do not even require speakers of the different languages to have actual social contact. For instance, lexical borrowing can be accomplished through book learning by teachers, writers, lexicographers, and the like who pass on the new vocabulary to others via literature, religious texts, dictionaries, and so on.

Contact linguistics analyses the various kinds of mixture, change, adaptation, and restructuring that result from interaction between the users of different languages and the interaction of linguistic and external ecological factors in shaping these outcomes. the present study on Hybridization in Arabi Malayalam is undertaken based on the theoretical

observations made by the pioneers in the field like Muller (1875), Paul (1886), Johannes Schmidt (1872), and Schuchardt (1884), Sapir (1921), Bloomfield (1933), Thomason and Kaufman (1988), Mufwene (1998) Thurston (1994) and Winford (2002)

1.1 The Language under Study

The contact language situation analyzed here is *Arabi Malayalam* which had been originated as a result of the trade contact between Kerala[*] and Arabia. The language was extensively used among the Mappila community in the north Malabar region of Kerala i.e. in the districts of Malappuram Kozhikode, Kannur, Kasaragode, Trissur and Palakkad. It generally followed the grammar and syntax of Malayalam[†]. But its vocabulary included words from Arabic, Urdu and Tamil. It was written in Arabic script, with some new symbols to denote Malayalam consonants unfamiliar to Arabic alphabet. In short, it is presumed to be a blend of Malayalam grammatical base, Arabic script with special orthographic features and vocabulary from Malayalam, Arabic, Tamil, Urdu and Persian.

Malabar was the most important state on the western coast of India where the Arabs found a fertile soil for their trade activities. The community, which arose in Malabar as a result of the long standing Arab contact, is termed as Mappilas. The Mappila communities came into existence through the marriage of local women to Arab sailors and traders. The native rulers extended all facilities and protection to them because their presence was needed for the economic prosperity of the rajas. (Hussein Randathani, 2009)

Arabi Malayalam script was the chief medium of education for the Malabar Muslim. Matters related to religious belief and code of conduct were mainly taught and assimilated in the Arabi Malayalam medium. The use of this script was not confined to religious instruction. In due course it entered the daily life of the people. When Mappilas began to express their thoughts and feeling through this medium, it acquired a literary dimension. "Arabi-Malayalam has enriched Malayalam language, by developing a literary vehicle of its own, known as Mappila literature. It consists of both prose and poetical literature. Prose composition composed of the work on religion, history and stories etc., many of the texts for private Madrasas is still in Arabi-Malayalam. But it is poetical literature in Arabi-Malayalam generally known as Mappilapattu that has percolated to the common people by its melody and facile expression." (Ibrahim Kunhu A P, 1989).

Even though the number of printing press devoted to the Arabi Malayalam script has been dwindling over the years, text books for Madrasas[‡] are still being published. Even today the medium of instruction in more than 6000 Madrasas (religious institution for children) run by Samasta Kerala Islam Matha Vidyabhasa Board continue to be Arabic Malayalam. (Dr Abdul Hameed V P 2007)

Majority of the Mappila students are getting Madrassa Education in Arabi-Malayalam medium and it influences their dialect and also the linguistic performance. In the oral language performance, the students automatically switch-off to the local dialect.

In spite of having an interactive life with other community, the intonation of the most of the Muslims, even today are widely distinct from the rest. It is very difficult even for the member of other community in the same region to comprehend the intonation and accent of the Muslims. In their dialect there are several linguistic elements borrowed from Arabic. (Panikkar G K: 1973).

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[*] One of the southern states of India
[†] one of the four major Dravidian languages of southern India
[‡] Traditional religious seminaries of Mappila Muslims of Malabar for teaching Islamic theology and religious law

1.2 The Poet and the Work under Study

Moyeenkutty Vaidyar (1857-1891), often referred to as Mahakavi[§] is historically considered as one of the most renowned and authentic poets of the Mappilappattu[**] genre of Malayalam songs composed in Arabi Malayalam language. The songs of Moyeenkutty Vaidyar are distinguished by their depth of imagination, the beauty of the metaphors used, the creative comparison involved and the variety of their *ishals*[††] . His poem depicted the emotional manifestation of Muslims of the day, using literary forms such as romanticism, devotionals and social realism. The present study intends only a linguistic evaluation of the nature, degree and process of hybridization of the Arabi Malayalam words used in the work of Moyeenkutty Vaidyar with special reference to his "*bethilappattu*" and "*Uhud Padappattu*". *Bethilappattu* consists of four songs which appreciate the advantages of using betel leaf, the customs and folkways associated with the habit of taking betel leaf and the importance of sharing betel leafs to strengthen the close ties among friends, relatives and neighbors. *Uhud Padappattu* tells the legendary story of Uhud war.

2. Linguistic Analysis

The analysis is based on the linguistic data obtained from two major works in Arabi Malayalam by Moyeenkutti Vaidyar ie, "Uhdu padappattu" and "Bettilappattu".

2.1 Phonological Features

The following examples show that phonemically the Arabi -Malayalam has close proximity with dialect features of Mappila Muslims of Kerala which has been largely influenced by Arabic Phonemes and they tried to minimize the gap between the written and oral language by reducing the phonemic differences between the two.

Phonological change	Word in Standard Malayalam	Word in Arabi Malayalam	Meaning
a/a:	/tappə/	/ta:pə/	wrong
a/e	/e:kiya/	/e:kiye/	given
i/u	/arikil/	/arukil/	near
ja/tha	/nijaM/	/nitaM/	sure
ca/ta	/dharica/	/tarita/	worn
ba/pa	/sabdam/	/saptaM/	sound
va/ba	/valli/	/balli/	Female attendant
ya/sa	/mayangi/	/maSangi/	captivated
ksha/sa	/kshaNaM/	/saNaM/	suddenly
a/i	/a:daricə/	/a:diritə/	Respected
ə/i	/veccə/	/vecci/	put
c/s	/calanaM/	/salanaM/	Movement
da/ta	/de:vi/	/te:vi/	Godess
dha/ta	/bhu:dam/	/pu:tam/	Demon
ŋa/nta /	aniŋa/	/aninta/	worn
pa/fa	/poLi/	/foLi/	lie

[§] Great Poet
[**] Poetical literature in Arabi Malaylam
[††] tunes/modes

It is observed that an in-depth study is   required to examine the phonological changes, the ancientness (archaic features of Malayalam), the dialect features and the presence of old Tamil features in Arabi Malayalam**.**

2.1.2 De-Cluster Forms (Ariyachatavu)

The clusters in standard Malayalam are found in De-clustered form (which is known as *Aryachathavu* forms) in the Arabi Malayalam works analyzed here.

Word in Standard Malayalam	Declusterisation& Deaspiration in Arabi Malayalam	Meaning
/mukhyaM/	/mukkiyam/	Major
/viSva:sam/	/visuva:sam/	belief
/maryada/	/mariyada/	manner
/pRata:pi/	/FaRada:vi/	Those who held high position
/cakramM/	/cakkaraM/	Wheel
/stri/	/siri/	woman

The preference for de-cluster forms might be for the simplification of pronunciation. The language of the commoners found place in the Arabimalayalam poems which was less sanskritized. It might have preferred only the phonemes used in the then Mappila dialect. This affirms the fact that the base of Arabimalayalam is the dialect that must have been used by Mappilas of Malabar.

2.2 Morphological Features

2.2.1 Arabi Malayalam Compounds

Out of 781 words analyzed here, 296 are Arabi Malayalam compounds which include Malayalam suffixes attached to the Arabic loan words.

Examples:

Arabi Malayalam Compounds	*Compounding Pattern*	*Meaning*
/kuzhaalihoorikaL/	/kuLali/ (m)[‡‡] + /hu:ri/ (a)[§§] + /-kal/ (plural marker) Beautiful+women	beautiful women
/anphadalph/	/ambat/ (m) + /alph/(a) Fifty+thousand	fifty thousand
/tirukkafphph/	/tiru/ (m) + /kkaf/ (a) Lord+hand	lord's hand
/pa:tilail/	pati/ (m) + /lail/ (a) half+ night	mid night
/lisa:nmu:rcca/	/lisa:n/ (a) + /mu:rcca/ (m)	Sharpness of tongue

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[‡‡] Arabic root
[§§] Malayalam root

	Toungue+ sharpness	
/basmalatinodu/	/basmalat/(a)+/-inu/(dative case marker) + /-odu/ (m)	In the name of God
	The name of God	
/i:mma:l/	/i:/(m)+/ma:l/(a)	this wealth
	This+ wealth	
/to:Larkullil/	/to:Lar/+/kull/(a)+/-il/(case marker)	among all the friends
	Friends+all	
/phayyaltwab:b/	/phayyal/ (dialect usage) + /twabi:b/ (a)	the little doctor
	The little child+doctor	
/isama:ka/	/ism/ (a) + /a:ka/ (m)	the complete name
	Name+total	

2.4 Syntactic Features

Most of the Arabic loan words are derived nouns, except certain non-derived nouns which are used to refer to place and personal nouns. In certain cases the masculine and plural case markers of Arabic are suffixed to the stem of the loan words in addition with the Malayalam gender and number case markers.
Eg. /sa:lihi:ngal/---------/sa:lih/+/-i:n/ (a) +/-kal/ (m) –
The virtuous person
The gender, number and case markers of the Malayalam alone without any single marker of Arabic are suffixed to the Arabic stems the instances of which are comparatively more than the former.
Eg. /na:sukaL/ na:su (a)+kaL (m)   Human beings

2.4.1 Examples for Malayalam Suffixes Attached to the Loan Words

1.	Plural markers	-kaL , -ukaL ,	/na:sukaL/
2.	feminine gender markers	-aatti	(haya:Luka:ratti/
3.	masculine gender marker	-ka:ran	/safarka:ran/
4.	non gender plural marker	-kaar	/ahaluka:r/
5.	dative case	-ikku ,-nu,	/miara:jukku/
6.	genitive case marker	-ute	/satta:nute/
7.	instrumental case marker	-ootu	/ishkkino:tu/
8.	locative	- il	/makkamil/

2.4.2 Pure Arabic Sentences

The Arabi Malayalam poets occasionally use pure Arabic sentences, especially when they illustrate the religious rituals and beliefs and for the citation from Holy Quran.
Examples

/laisa lahum phi: dunya:/	they do not have in this world
/haLrttuquds/	sacred presence
/swahi:h riva:yat/	authentic
/ka:nu:/	they were
/jaza:kkaLLa:hu/	May the God rewards you
/la herbun laka/	you do not have to participate in war
/in qutiltu/	if I am killed

/hudvat wa:di jabal/   the valley of that hill namely Hudvath

2.4.3 The Features that Contradict the Grammatical Rules of Standard Malayalam

1.   Morphophonemic rules
a)   When the word ends with anuswaram joins with um (samuchayam) ma comes instead
        of va.   Eg. faNaM + uM = faNamuM
b)   na:lu+pe:r = nalar (four person). *pe:r* becomes *ar*
c)   Mikathath > mikachath, vidhithath>vidhichath (*ta* instead of *ca*)

2.   doubling of case markers
        /shadi:da:le/   shadi:d+a:l+e
        /smala:le/   amal+a:l+e
         /ahlinil/   ahl+in+il

3.   In the adjective and adverb forms the archive forms or proto Dravidian features are
        retained
        /mikuM/ = /mikacca/
        /niRaM/==/niRaye/
        /baluda:ne/ = /valutha:ya/

4.   to denote past tense with Arabic loan word.
        /kharaja:yi/=/kharaj/(a)+ /-a:yi/ = started, /sayra:yi/= /sayar/(a)+/a:yi/ =walked

5.   There is a general tendency to use *are* instead of *ute* in genitive case
        /avara:re/ = /avaravarude/, /sauja:re/= /iNakalude/

6.   doubling of Number markers
        /qutubukal/ ===   /qutub/(a)(pl) +/-ukal/(m)(pl)

7.   Accusative case marker *e* becomes *a*
         /kala:mina/ = va:kkine

2.5 Semantic Features

2.5.1 Numbering

For numbering Arabi Malayalam prefers either Arabic forms or Arabi Malayalam compound
form. Examples:
/sala:salf/   three thousand
/miatt/   hundred
/swala:h/   One thirty nine
/gainumiatainiyuM/   one thousand two hundred and seventy eight
/narh/   two hundred and fifty eight
/anphatalph/   five thousand

2.5.2 Dialect Usages

There are plenty of examples in *Bethilappattu* and *Uhdu padappattu* for their preference for
dialect usages to standard Malayalam usages.

Dialect usages	*standard Malayalam*	*Meaning*
/marya:di/	/marya:da/	manners
/ta:nama:nam/—/ta:name:ni/	/stha:nama:naM/	honours
/maruo:n/	/marumakan/	son in law
/karNo:nma:r/	/ka:raNavanma:r/	elders
/kiRva/	/ kripa/	generosity
/sankitaM/	/sankataM/	sadness
/yeneccel/	/e:ngikarayal/	weeping
/o:ttaM/	/o:ttakaM/	camel
/aRkkal/	/aRukkal/	cutting
/phayanaM/	/vyakhya:naM/	interpretation
/muhamkeduka/	/apama:nitara:kuka/	insulted
/mette/	/mikacca/	best
/MoSinth/	/mozhinhu/	told
/be:nduka/	/vica:ram/, /thi:ruma:nam/	decision
/udəru/	/ozhivukazhivu parayuka/	telling excuses
/cokkan/	/sundaran/	handsome
/eLummaM/	/eLuppaM/	easy
/eSarma/	/uyaraM/	height

2.5.3 Newly Created Arabi Malyalam Forms using Malayalam Root

It is interesting to note that a lot of new words are formed in Arabi Malyalam based on Malayalam roots which might be intended to supplement the meanings in several contexts.
Examples:

/tanippittu/	alienate
/akkarattoRkal/	outsiders
/akkaNattare/	those who are included in the group
/udavikeTTon/	helpless

2.5.4 Arabi Malayalam Forms of Malayalam Words

Several Malayalam forms and usages are also has its own Arabi Malayalam alternates
Examples:

Malayalam	*Arabi Malaylam*	*Meaning*
/veNmazhu/	/bemmaSu/	the sparkling axe
/cu:zhnnu/	/cuSantu/	covered
/va:zhcca/	/baska/	rule
/jetavu/	/jehattar/	winner
/tiLangi/	/thuLanki/	shined
/tudarnn/	/todutt/	followed
/viLakki/	/biLangi/	forbidden

Conclusion

The present study concludes that:-
- Phonetically the Arabi Malayalam has close proximity with dialect features of Mappila Muslims and there are plenty of dialect and old Malayalam usages in Arabi Malayalam works
- 37% of the words in the Arabi Malayalam works are Arabi Malayalam compounds. Pure Arabic sentences are also used in some contexts.

- Most of the Arabic loan words in the Arabi Malayalam work under study are derived nouns
- The masculine and plural case markers of Arabic whether normative and accusative are suffixed to the stem of the loan words
- The Malayalam gender and number case markers are also attached to the Arabic loan words
- Some words and phrases have been newly created using Malayalam root and De-cluster formed have been preferred for the pure Sanskrit words.
- For Numbering Arabi Malayalam prefers Arabic words   or Arabi Malayalam compounds

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