CHAPTER 6
CONCLUSIONS AND FINDINGS

- From the theoretical review done as part of the present research, it is concluded that the extra-linguistic factors (i.e., socio-cultural, political and psychological factors) are highly involved in language change in both genetically transmitted languages and mixed languages.

- Social environment in which language contact takes place is a significant factor in determining the eventual outcome of contact. Language contact phenomena can be categorized and better understood by considering the situations under which they were formed.

- Both internal ecologies (i.e., L1 structure and direction of change before language contact) and external ecologies (i.e., L2 influences on structural change) affect the language contact outcomes.

- Foreign forms and patterns make their way into a language through a number of paths—enhancement of an already existing feature, or extension by analogy, or reinterpretation and reanalysis, or a really induced grammaticalization, or grammatical accommodation, or loan translation, or lexical and grammatical parallelism. The status and the expression of a category in interacting languages determine the path. No linguistic feature is entirely ‘borrowing proof’. A number of other factors are also favouring the diffusion of features and of forms.
The overall result of language contact also depends on degrees of knowledge of each other’s language, on regularity of contact, and, most importantly, on relations of dominance or rough equality between languages.

Mixed languages emerge as expressions of identity rather than as a result of a communicative need. There is much less agreement on the kinds of grammatical processes which are required for a relatively stable language to emerge.

Since Arabi Malayalam emerged out of a semi conscious effort of the community to propagate and express their ideal and to form a literary tradition, it can be considered as a Mixed Language.

The socio-cultural and linguistic evidences prove that this language is typically the result of an attempt to purposely create a special language, or a language register, by the Mappila ethnic group asserting its identity.

Social factors were instrumental in language change involving AM language contact situations.

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.
• Ancient trade contact of Malabar region of Kerala with Arabia had a central role in the Arabic and Malayalam language contact. Availability of best quality spices and favourable climatic and geographical features were significant in the development of ports and maritime trade in Kerala.

• The custom Mut’a marriage facilitated the marital union of Arabs with native women with the support of local kings and chieftains and Arab merchants used to live in colonies in the port towns of Kerala.

• This sort of marital union gave birth to a mixed community known as Mappilas. It is evident that the Mappila community prevailed in Malabar, the northern part of Kerala long before the propagation of Islam in Kerala.

• At the initial stage of the Mappila community formation it was a non-religious group and later the Arab traders collectively embraced the Islam the Mappila community turned to be a religious group.

• Since the term ‘Mappila’ is used in several dialects of Malayalam and in Tamil to signify bridegroom or son-in-law, it can be concluded that the community was termed as Mappilas as the people from Middle-East would marry the local women, and thereby assumed the kinship status of sons-in-law.
The three important factors mainly responsible for the spread of Islam and thereby the development of the community were the role of Sufis and Missionaries, support of native rulers and conversion.

With the coming of western groups, especially Portuguese, the higher status enjoyed by Mappilas in all fields of social life began to decline. The Zamorins, the chief patrons of Mappilas, were compelled to give in before the strategies adopted by Portuguese with an aim to acquire the monopoly of the seaport trades.

Between 16th and 19th Century, Mappilas had shifted from coastal region to the interior part of Malabar due to the increase in conversion and European intervention in Malabar Coast.

The growing insecurity after the Portuguese interventions made the Mappilas flee from the trade and related business in the coastal area to the agricultural occupations in the interior parts of Malabar.

Portuguese interventions, the resultant decline in the prosperity from the sea trade and the withdrawal of support from Zamorins created an insecurity and identity crisis among Mappilas of Kerala.

When the Mappilas were alienated from the mainstream commercial activities, they were forced to rely on the supernatural forces for relief and confined themselves in their own community sentiments. The community sentiments became further aggravated during the reign of British. They began to form several identity markers and find
console in such markers and had to find out a language as a medium for strengthening the identity.

- The community sentiment grown out of the insecure social and political situation made them in search of an identity marker and ‘AM’ is a consciously developed language as one of the identity markers of the Mappila community of Malabar.

- The hybridization of pure Islam and the ‘folk’ elements formed a distinct identity to the Mappilas which is manifested in AM language and literature.

- The large chunk of Mappilas was the converts from different Hindu castes and had kept affinity with local culture and tradition. The available demographic profile also proves that the Mappilas with pure Arab blood and culture were very fewer in strength.

- It was impractical to make the majority of the Mappilas who were converted people from lower caste peoples as bilinguals, fluent in Arabic in addition with their mother tongue. As an alternative, the basic prayers and rituals were taught them in their mother tongue using the Arabic script.

- Learning of Arabic was not demanded by 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 the purpose of just reciting Qur’an and to utter the compulsory daily prayers.

- The written—not oral-classic Arabic language and its script were in contact with the dialect of Malabar.

- Arab Traders learned this oral language of common folks, as they were directly in touch with lay men for the purpose of trade and this oral language became the base when they formed AM for the purpose of propagation of Islamic ideology among the native folks who embraced Islam.

- At the time of the origin of the AM script and language, no uniform Malayalam script was developed and the Malayalam was not standardized in its present form.

- 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 namse of local products for the purpose of trade.

- The exponents of this language and its scripts were bilinguals fluent or partly fluent in Arabic and Malabar dialect of Malayalam. A few among them are even polyglot which is evident in the amalgamation of linguistic items from other Indian languages found in several AM literature.
• Traditional centres and institutions of religious learning facilitated fully or partly bilingualism among Mapilas of Malabar and the advent of print media accelerated the propagation of Arbi-Malayalam scripts among Mappilas.

• The emergence of different genres in AM literature owes its origin and development to specific socio-cultural circumstances. There was a necessity to preserve and propagate the religious and cultural identity and AM was used as medium. As a result, different genres of AM literature such as Malappaattu, Mystical poems, Padapattu etc, developed in AM

• AM script is a fusion of Arabic and Malayalam phonemes. It was formed by Mappila Muslims of Malabar revising the Arabic scripts by adding new symbols in order to represent all the letters and sound in Malayalam and to get assimilated with Malayalam Language.

• Arabic loan phonemes in AM are:- /ʕ/, /dˤ/, /q/, /θ/, /ð/, /x/, /ɣ/, /ʕ/,

• /f/ occurs with Arabic loan words and also with Malayalam word as a substitution for /p/. It is to be noted that the phoneme /p/ was absent in the earlier AM work as it was alien to Arabic script and it was substituted with /f/. 
• The older generation of the community pronounces the written /l/ as /p/ while reciting the older AM texts. So it can be regarded as a feature of the script rather than a phonemic feature.

• Based on the data analyzed for the present study, it can be concluded that there were 5 vowels and 35 consonant in AM up to the second half of 19th century.

• Several attempts have been made to reform this script in the direction of Standard Malayalam and the prominent reformists were Sana-ullah Makti Thangal, Saidalikutty Master, Vakkam Abdul Khader Maulavi and Chalilakath Kunhahammed Haji.

• The modern AM is able to represent all the phonemes in standard Malayalam and it is reduced just to the transliteration script for Standard Malayalam.

• On the basis of the manner of articulation it can be concluded that there are 6 voiceless and 4 voiced plosives, 5 voiced nasals, 2 voiced laterals, 1 voiced trill and 1 voiced flap, two voiced continuants, 9 voiceless and 5 voiced fricatives in AM.

• On the basis of position of articulation it can be concluded that there are 3 voiced labials, 3 voiceless and 2 voiced dentals, 1 voiceless and 1 voiced labio-dentals, 2 voiceless and 5 voiced alveolar, 1 voiceless post alveolar, 2 voiceless and 3 voiced dentals retroflex, 1 voiceless
and 3 voiced palatal, 3 voiceless and 2 voiced velar, 1 voiceless uvular, 
1 voiceless and 1 voiced pharyngeal in Arabic-Malayalam

- Out of 35 consonants 13 consonants are peculiar to Arabic and 12 of them used only with Arabic loan words. They are: /ʕ/ /θ/ /ð/ /ʃ/ /ɻ/ / endlessly /x/ /ɣ/ /ʕ/ /ħ/ /ðˤ/ /sˤ/ /z/ /f/ is used also for Malayalam phoneme as a substitution for /p/.

- Even though /h/ /ʃ/ /ɻ/ /l/ /d/ are common to Malayalam and Arabic, they occur only with Arabic loan word at word initial

- All Arabic loan phonemes (/ʕ/ /θ/ /ð/ /ʃ/ /f/) occur at word initial, word medial and word final

- Among native phonemes /ɳ/ /ɲ/ /ŋ/ /ɻ/ /h/ /ʈ/ and /ɾ/ do not occur at word initial

- All the 22 native consonants occurs at the word medial (/b/ /t/ /d/ /c/ /ʤ/ /k/ /m/ /n/ /l/ /v/ /j/ /s/ /ʃ/ /f/ /ɳ/ /ɲ/ /ŋ/ /ɻ/ /h/ /ʈ/ and /ɾ/)

- The native phonemes in AM retain the Dravidian feature that necessitates the help of a vowel to stop the consonant at the word final excluding Chillu. All the 22 native phonemes except /ŋ/ appear at the word final, that are followed by any one of the vowels.

- The phonological changes as consonant and vowel epenthesis, consonant deletion, consonant substitution, vowel lowering and vowel strengthening do not occur with Arabic loan words. The social force behind this might be the notion of purity assigned to Arabic language
as the language crept into the native dialect mainly through religious propagation.

- Plenty of phonemic deviation and adaptation can be found in the earlier works of AM either due to the interference of Arabic language or with the mistakes committed as found in many cases of second language acquisition. The tendency to retain the dialect features and old Malayalam features are also noted in this study.

- In addition with Arabic and pure dialect forms, Sanskrit words were also preferred by the AM writers for their creative expressions. Unlike in Arabic loan forms, the Sanskrit loan words are found to have undergone regular phonological transformations in line with the native phonological system of the then Malabar dialect of Malayalam and rarely with the Arabic phonological system.

- The limitations to represent all loan phonemes, limitations in transliteration and tendency to find affinity with Arabic language might have the reasons for these phonemic variations. The notable variations affirm that AM had used the phonemic pattern of the then Malabar dialect of Malayalam which retained several proto-Dravidian phonological features

- There is a tendency to replace the aspirated sounds with the unaspirated sounds.
• The clusters are not used at word initial. It might have occurred either as a conscious effort to maintain its affinity with Arabic or as a tendency to retain Proto-Dravidian feature found in most of the Malabar dialects. It is to be noted that the clusters are not used at the word initial in both Arabic and Proto-Dravidian.

• There is a tendency to de-cluster the consonants at word initial, medial and final in all Sanskrit loan words.

• The Malayalam Voiced Unaspirated does not occur at the word initial. All the Voiced Unaspirated phonemes at the word initial are found to be changed into Voiceless Unaspirated. However, in Arabic loan words the /d/ occurred at the word initial is retained.

• No Malayalam words begin with /h/ and in such cases /h/ at the word initial is deleted. However, Arabic loan words with /h/ at word initial are retained.

• It is also noted that the words are not begun with /–r/. In such cases the vowel /–i/ is added before /–r/.

• There is a tendency to stop the words with /e/ where /a/ occurred in Standard Malayalam.

• Several words have undergone metamorphism as a result of regular phonemic variation. The origin of such words alien to Standard
Malayalam or other dialects of Malayalam can be traced only in the light of regular phonemic variation pattern found in AM

- The process of Epenthesis can be found in the formation of De-clusters. Anaptyxis Epenthesis, the process of inserting a vowel between consonants is preferred for de-clustering

- If the final consonant of the clusters is /–y/ the de-clustering vowel would be /–i/. (Ref. page no. 126 for more examples)

  E.g /andy/ -> /andiya/ (/dy/ -> /diy/)

- When the final consonant of the clusters is /–v/ the de-clustering vowel would be –u. (Ref. page no. 126 for more examples)

  E.g /viSvaasam/ -> /viSuvaasam/ (/Sv/ -> /Suv/)

- In the clusters such as /sR/ or /kR/, the immediate vowel that comes after the cluster is normally used for de-clustering (Eg. /sRaddha/-/sarada/, /putRi/-/puttiri/). However, exceptions are found in the clusters followed by –aM sound, where either –i or –a is used as de-clustering vowels (E.g. /cakRam/-/cakkaRaM/, /tantRaM/-/tantiRaM/, /candran/-/candiran/) . Ref. page no. 126 for more examples
• In the triple consonant clusters, where /R/ comes between first and third consonants the de-clustering vowel for the fist two is /i/ and for the second and third is /u/. (E.g. /tRdiyi/-/tirudiya/, /dRti/-/diRuti/)

• If the clusters appear at the word initial either of the consonants is deleted. (E.g. /stRi/-/siri/- /sthaanaM/-/taanaM/, /kSaNaM/ - /SaNaM/). The exception is found with the word initial cluster, where either of the consonant is /R/. In such cases vowel is added for de-clustering. (E.g. /pRataapi/-/faradaavi/)

• Several morphophonemic features that contradict the standard Malayalam usages are found in the AM.

• In standard Malayalam when /–uM/ ending sound is added with the case maker having vowel at the initial, the link morpheme /–tt/ appears in between the word and case marker. But such a link morpheme is absent in AM.

• In Standard Malayalam when the conjunction /–uM/ is add with /–uM/ ending words, /–v/ appears with /–uM/. Such a change is absent in AM.

• Many phonologically and morphologically modified words are found in AM with the addition, deletion and substitution of phonemes with in the words itself.
The nouns in AM include Arabic, Malayalam, Mappila dialect and AM hybrid words. Most of the Arabic nouns are derived nouns, except certain non-derived nouns, which are used to refer to place, and personal nouns. In addition with Standard Malayalam nouns and nouns used in Mappila dialect of Malayalam, several hybrid nouns derived from the amalgamation of Arabic and Malayalam are also found.

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

Semantic process to fill the gap and find an alternate in native language for the ideas in donor language (Arabic) has a significant role in the derivation of new nouns in AM. The direct meanings of the derived forms are extended to the ideas and concepts of donor language. The linguistic phenomenon working in this context is lexical paraphrase. It is evident in the words such as /padaccavan/, as it is a lexical paraphrase of /khallaq/, which means creator. See page no. 134.

In AM, nouns derived from Arabic nouns are used without any semantic deviation. The peculiarity in such nouns is the inflection form with the Malayalam forms like /aayoon/, /aayavan/. Such nouns are
found in abundance in the AM works analyzed here and all of them are used as homonyms for Allah (the God).

- Peculiar nouns are formed from the nouns used in standard Malayalam or Malabar dialect forms. Most of such newly formed nouns have semantic values as they were formed to supplement the indented meanings.

- In AM /–aR/ or /–aaR/ is found to be used with Adjective forms to make derived nouns.

- Unlike other grammatical categories the Arabic pronouns are not inflected with native words and they are found only in the context where pure Arabic sentences, mostly Qura’nic and in the form of prayers.

- The pronouns in Tamil and old Malayalam are retained in addition with the modern Standard Malayalam pronouns.

- All the gender marking rules and the corresponding morphophonemic changes in standard Malayalam go with the AM words with the exception of Masculine words ending with /–i/. It is interesting to note that in the muscular word ending with /–i/ an additional /–an/ is suffixed as masculine gender marker even if the word itself without any marker signifies masculinity in Standard Malayalam.
- It is also found that AM does not prefer the nouns related to human beings without gender marker
- /atti/ is the common gender marker used for feminine forms in Arabic loan word. It is found that the marker /–atti/ is added with the Arabic words which already indicate femininity with the corresponding Arabic gender suffixes.
- The masculine gender marker with Arabic loan words are /–an/ or /–ka:ran/
- Plenty of instances are found in the AM work analyzed in the present study for the varieties of compound forms created by fusing Malayalam number markers with Arabic words
- The doubling of number markers, not customary in Standard Malayalam can be found. Here the plural marker /–aR/ is doubled with /–kaL/ which occurs only in the case where /–aR/ is used as honorific marker in Standard Malayalam. Such doubling of suffixes can be found in many contact language situations.
- Another variation in the number marking system where /–aR/ is generalized in the entire context where either /–kaL/ or /–maaR/ is to be added.
- All the plural markers in Malayalam are found to be easily go with Arabic nouns with a few deviation of the accepted ways of Standard Malayalam
• It is found that the Arabic plural forms are further suffixed with Malayalam plural markers in most of the Arabic loan words.

• A lot of deviant forms are noted in case markers in comparison with Standard Malayalam.

• In accusative case the suffix /a/ is added instead of /e/.

• When the social case marker /-o:Tu/ is added with /a/ ending sounds, the /o:/ sound is deleted.

• The locative case marker is added in the place of sociative case marker (/ooTu/ → /-il/).

• Three level of morphological variation are found in dative case marker.

  In the the case marker /nə/ the Samvrithokaram (the central vowel -ə) becomes /a/ and the phoneme preceding it is doubled. The SAMVRITHOKARA in the case marker /-ukk/ or /-kk/ becomes /-i/.

• In the context where either of the case markers /-kk/ or /-nu/ is used, both are used together.

• In the context where the aadhaarika or locative case markers /-il/ or /-kal/ are to be used the instrumental case marker /-aal/ is used.

• In the place of the prayojika or instrumental case marker /-aal/, the aadhaarika or locative case markers /-il/ is used.

• The possessive case marker /-uTe/ is replaced by the pratigraahika or accusative case marker /-e/.
• In several contexts where \(-uTe/ is to be added as possessive case marker, \(-nRe/ is added

• In some context where the possessive case marker \(-nRe/ or \(-uTe/ is to be added, the marker \(-aare/ alien to standard Malayalam is added

• The case markers \(-il/ and \(-kal/ in locative case are changed to \(-meel/ or \(-mal/ in AM and very rarely the locative marker \(-il/ is found to be substituted by the sociative case marker \(-ooTu/.

• It is found that all the case markers used in Standard Malayalam are easily amalgamated with the Arabic loan words used in AM.

• Mixed or doubling of case markers are found in AM. Nirddheshika case marker \(-e/ is added with prayoojika or instrumental case marker \(-aal/ and aadharika case marker \(-il/. uddeeSika or dative case marker is combined with aadharika or locative case marker

• The patterns of Arabic nouns with Malayalam adjectives and vice versa are common in AM literature. The phonemically adapted Arabic adjective forms are used with Malayalam nouns by suffixing link or Zero morpheme. Pure Arabic adjective forms without any phonemic modification or adaptation are also found very rarely in the data collected for the study. Modified form of Malayalam adjectives are also used to qualify the Arabic nouns. In a few contexts the verb forms of Malayalam roots are used as adjective in AM
In the adjective and adverb forms with the words ending /cca/, /ya/ and /ye/ phonemic changes are noted with the /m/ and /ne/ endings. 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.

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. In many cases AM deviates from that order by using adjectives after the noun to be qualified.

The Samuchayam (coordinating conjunction) marker /–uM/ is added only with either of the parts. This can be treated as an instance of the influence of Arabic grammatical feature in AM. In Arabic the coordinating conjunction /–va/ (and) appears only once i.e. in between words to be combined. The Arabic and Malayalam conjunction marker are used together in several places.

While joining plural forms of both the nouns, there is a tendency to add the plural marker only with either of the nouns.

Plenty of examples are found for the combined forms of words without any conjunction marker, where such markers are inevitable in Standard Malayalam. It is also found that in the combined forms without
conjunction marker, the case and plural markers if any, are suffixed only with the second part of the combined forms

- With some words /–ai/ is used as a conjunction marker instead of /–uM/ and /idai/, the variant form of /idayil/ is used to denote ‘between’

- In AM a lot of instances can be found for gender-number agreement with verb, which is absent in Modern Malayalam. It can also be viewed as the influence of Arabic, where the gender –number agreement with verb is strictly followed and AM adopted the old ways of Malayalam in order to find affinity with the Arabic Grammatical style.

- In AM /–e/ is added instead of /-a/ to form relative or adjectival participle.

- The normal present tense marker is /–unnu/. However /–aaM/ is also used rarely as present tense marker with Arabic loan words, which is unfamiliar to standard Malayalam

- In addition with the past tense markers in Standard Malayalam, diversity of past tense markers, alien to Standard Malayalam are found to be used in AM (/–ail, /–dai/, /–itt/, /–ntu/, /–i/, /–att/). /–aai/ and /–aakki/ are the generally preferred past tense markers for Arabic loan words.
AM adopted Malayalam,, Tamil and Arabic markers to form negative words and sentences. Malayalam and Tamil negative forms are added with both native and Arabic loan word. However, the Arabic negative markers are added only with Arabic loan words.

AM generally follows the cardinal forms of Malayalam. However, it often either prefers Arabic forms or AM compound form. The adoption of Arabic numeral words, found in literature analyzed in this study can be treated as an outcome of language contact.

It generally follows the syntax of the Standard Malayalam or the Malabar dialect of Malayalam even if a few variations are noted. As a contact induced feature, it is to be noted that the AM poets occasionally use pure Arabic sentences, especially when they illustrate the religious rituals and beliefs and for the citation from Holy Quran. This indicates that they tend to maintain the religion identity while keeping the process of assimilation in several other cultural aspects. The syntactic interference includes a full sentence and part of a sentence.

It is also found that AM was influenced by Arabic grammatical base forms in addition with borrowed Arabic words and the formation of AM compound forms. The blending of Arabic grammatical base is found not only with Arabic root word, but also occasionally with
Malayalam lexical items. Arabic case morphemes, tense suffixes, SM prepositions, SM postpositions etc are properly blended with native words mainly to create the rhythmic and rhyming patterns of AM poems.

- Semantic variations are not common in the loan words from Arabic, when compared with the instances of Sanskrit, Dravidian, Arabic and Persian loan words.

- There are plenty of examples for words that are morphologically and phonetically deviant from both Arabic and Malayalam in AM that have rooted in Mappila dialect of Malayalam

- It is interesting to note that many new words are formed in Arabi-Malyalam based on Malayalam roots that might be intended to supplement the meanings in several contexts, as found in the case of many other contact languages. Such words made out of nouns and verbs are totally unfamiliar to Standard Malayalam

- Several Malayalam forms and usages are also has its own AM alternates, which is formed either due to the simplification of phonemes or for retaining the proto Dravidian features of old Malayalam

- Based on the detailed linguistic evaluation of the Data collected, several contact 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 dual marker with Arabic loan words

• Loss of grammatical categories in loan forms have occurred in AM, as found in many other contact language situations. Arabic plural marker with the loan forms becomes irrelevant with the addition of Malayalam plural marker

• It is also found out that several new patterns are developed out of the language’s 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 word elements can be treated as a system altering change. Such a change is noted also with case markers

• System-preserving pattern is noted in the case of numbering patterns in Arabi Malayalam. Here, the borrowed numbering patterns tend to supplement the regional one.

• The borrowed Arabic plural morphemes 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 marker. This can be treated as an interference of Arabic linguistic ways in which all the nouns are strictly demarcated with gender marker.

• Contact-induced changes may result in creating a new, somewhat marginal, subsystem within a language, without affecting the ‘core’. Adoption of the Arabic phonological system into the native phonological system can be treated as the emergence of contact induced marginal sub system.

• The Arabic phoneme /l/ is integrated with native words.

• The Arabic and Malayalam conjunction marker are used together in several places and Several Arabic prepositions are blended with Malayalam words.

• The Arabic Pronoun used in the literature as part of Quranic verses and pure Arabic sentences used to express religious matters.

• Several semantic deviations are noted in several contexts in the Arabic Malayalam forms of Sanskrit loan words. It can be treated as a divergent tendency in borrowing patterns.

• In AM, the gender-verb agreement is predominantly retained which is a Proto-Dravidian feature and further strengthened due to the influence of Arabic language, which strictly maintains it.
• An existing structure can develop additional meanings, matching the ones in a contact language. Such a process is evident in AM with formation of new words using native resources and the extension of its meaning in the direction of foreign concepts.

• When a ritual or cultural practice is borrowed, several linguistic expressions related to it would also be borrowed from the donor languae. In AM a lot of loan words have got established as a result of shared cultural practices.