1.0 THE FIELD OF CONTACT LINGUISTICS

Studies on language contact have been a fertile field of sociolinguists ever since the emergence of the discipline. The growing concern of sociolinguists in the contact language phenomena involves the insight that languages cannot develop in isolation from other languages. It is also recognized that the outcome of language contact are mainly resulted from the adaptation of the existing linguistic systems with the new linguistic patterns with which a language comes into contact. Contact linguistics, an emerging field of study within sociolinguistics, investigates the relationship of social forces and linguistic factors in the process of language transformation and creation of new languages. How socio-cultural and linguistic factors mould human languages even when several constraints imposed by their own genetics and the resultant structures is key area of interest in contact linguistic studies.

The present study investigates the sociolinguistic process and the outcome of language contact between Malayalam and Arabic and to show how Arabi-Malayalam (hence forth AM), the language originated out of this contact is a living example of this process. This will be accomplished by doing a close investigation on the socio-cultural histories of the Arabic and
Malayalam contacts and thus showing how the nature of contact between the Arabic and Malayalam initiates and shapes the process of language creation, mixture and transformation.

It attempts to explain the contact induced phenomena in AM language within the framework of theories of contact typology and try to identify cross-linguistic regularities likely to be occurred in the Arabic and Malayalam contact situation. The contact-induced outcomes will be analyzed in order to find out whether there is any typological peculiarity in the Arabic and the Malayalam language contact when compared with the previously established theories and typology of languages in contact situation. The recipient language selected for analysis is Malayalam while the donor language in contact is Arabic.

The pressure exercised by the donor language because of several socio-cultural factors may bring on major structural changes in the recipient language. These changes are determined by the structural constraints of the recipient language, the degree of bilingualism and the language attitude among the users of recipient language. The present study would enquire how far the language under analysis was able to acclimatize to the new community formation settings through linguistic borrowing and mixing. In addition, the present study tries to make it obvious that the evaluation of the language mixture can be made more precise only by considering sociolinguistic and
historical factors. The study hypothesizes AM as a mixed language that was formed as a conscious effort of Mappila community as a part of identity formation.

1.1 AM—THE LANGUAGE UNDER STUDY

AM, the language developed among Mappila Muslim Community in the Malabar region of Kerala is a mixed language, the result of contact between the language of the Kerala and Arabia. It adopted the grammar and syntax of Malayalam. 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 script was extensively used to teach religious literature and for creative expressions among Mappilas (Muslims in Malabar) in Kerala including women. Most of the Mappila Songs were written in Arabi-Malayalam script. The earliest known such work is the ‘Muhiyudheen Mala’, written in 1607” (Hameed, V P, Abdul 2008: 86). Many words used in AM related to law, administration came to be assimilated to the Malayalam language.
The literary tradition of Mappila Muslims of Malabar is evident in the AM literatures that include Romantic Ballads, Folk Tales and Battle Songs. AM periodicals had an important role in the social transformation of the Mappilas. New papers and periodicals published in AM language were aimed at preaching the basic tenets of Islam to the commoners by evaluating the religious practices and making them aware of the evil practices based on several superstitions.

1.2 REVIEW OF LITERATURE ON AM

A number of studies on AM language and literature have come out in the last few decades. Abu O (1970), the pioneer in this field attempted to evaluates the style, linguistic peculiarities and grammatical features of AM in a general way. It provides several glimpses on the nature of AM language, which directs and facilitates for further in depth research. The study also introduces a few notable AM works. The major limitation of the study is its deficiency of the theoretical based approach and the absence of an elaborate database. However, the study gives several insights for the future researchers in this field.

Shamsudheen (1978) discusses AM form the point of view of a dialectologist. It is the most notable linguistic study in this field. He compares the mixing of Arabic and Malayalam words normally found in AM Literature with the Manipravalam genre of medieval Malayalam literature.
The syntax and poetic diction based on *Mappila Pattu* (Mappila Songs) are also discussed with limited examples. The major constraint of his study is its deficiency in the theoretical based approach and an elaborate empirical base. His study was limited to describe the dialect feature of Mappila language and it did not make any serious attempt to analyze the language in the contact linguistic perspective.

The combined work of C N Ahammed Moulavi and K K Abdul Kareem (1978), has generally analyzed the AM literature as a part of discussing the contribution of Muslim writers to Malayalam. It was just a historic study not a linguistic one. The main aim of the work was to analyze the evolution of socio-political life of Mappila Muslims of Kerala and the influence of Islam on Kerala culture. A large portion of the work is presented in the form of a directory of Muslim writers, so it lacks many basic features of a research work. It also cites the texts from relevant poetry or prose work of the writers concerned while discussing the contribution of the writers. As the earlier Muslim writers preferred AM for their writing, the work contextually discussed the orthographic features of the AM. However, it lacks objectivity in several places, as the linguistic style of the work aimed at glorification of the past which the title *Mahathaya Mappila Sahithya Pranmparyam* (The Great Tradition of Mappila literature) itself signifies. No other work on ‘AM’ could surpass its status as a basic source text and as a directory which is being utilized by Historians, Sociologists and linguists, as it introduces a large
portion of AM genres and the writers and the works, that contributed for these
genres. They adopted the methodology of the collection of the available
works in AM and classified it according to various genres in the literature.

A few essays in the collection of essays on Mappilappattu and other
Mappila art forms published by Kerala Sangeetha Nataka Academy entitled
‘Samagamam (Mal)’ (1979) also discuss the origin and development of Arabi-
Malyalam. The aim of these essays was not to discuss the features of the
language, but to introduce the Mappila folk arts. P Muhammed Kunhi (1982)
discusses the Arabic and Persian words embedded in Malayalam language as
a result of the cultural contact with Arabian countries. The work does not
contain any remarkable observation on the origin and development of AM, as
it aimed at providing only a historical sketch of Muslims of Kerala.

Mohiyudheen (1992) explores the social and cultural values of
Mappilapattu genre of AM with special reference to the work of Moyeen
Kutty Vaidyar. The study concentrates on literature rather than linguistics and
evaluates the stylistics and prosody of the AM Poems. While discussing
features of various dialects in Malayalam Namboothiripad, Usha. (1994: 32),
made a brief and general discussion on the features of Mappila dialect of
Malayalam and analyzed its peculiar phonemic features. She noted the
absence of voiced aspirated sounds and phonemic variation of /v/ to /b/ and
/Z/ to /y/ in Mappila dialect of Malayalam.
O M Karuvarakund (1995) evaluates the AM literary work of Moyeen Kutty Vaidyar, as a part of discussing various Mappila art forms. It does not offer any linguistic observations on the language, but provides the stylistics peculiarities of the works. Balakrishnan Vallikkunnu (1995, 2000) made a general evaluation of the poetic diction of Mappila songs and stressed on the ethnographic features of Mappilas with special reference to various art forms prevailed among them. There works were also not based on the linguistic enquiry, rather made out of the inquisitiveness in Mappila literary traditions and folk arts.

Kutty, V M (2000) also evaluates the prosodic features of Mappila songs and makes an evaluation on the origin of the term Mappila in the introductory part of the work. One of the remarkable and outstanding contributions for AM made by Kareem & Aboobacker (2005) was to collect the entire works of Moyeen Kutty Vaidyar, which was published by the Moyeen Kutty Vaidyar Smaraka Samithi. The work included the transliteration in Malayalam along with the original AM Text. Though the publication of this work in two volumes created wider discussions on the literary values of AM in the literature circle of Kerala, its linguistic features were not probed intensively. Vallikunnu, Balakrishnan & Tharammel, Ummer (2006) made an elaborate study on themes of Mappilapattu and evaluated how these songs are deeply interwoven with Mappila social life.
However, the study does not provide much insight into the linguistic features of the language used in Mappila songs.

Ayyar, Parameswara (1967), George (1958), Kareem (1960, 1990), Miller, E. Ronald (1976), Menon, Sreedhara (1978), Chummar(1979) and Koya (1993) also introduced very briefly the Mappila literature and culture as part of recording the socio-cultural history of Kerala Muslims and the history of Malayalam literature

1.3 RELEVANCE OF THE STUDY

The major limitation of the studies on AM reviewed above is that most of them evaluated only the literary value of AM that too mainly based on the Mappilapattu (songs). The scholars were interested mainly on exploring the stylistic and prosodic features of AM poetry and rarely probed into the linguistic features of the language. Even though the linguistic enquiry has been made in a limited way, such studies have several drawbacks with their deficiency in the theoretical based approach and a solid empirical base. All these studies concentrated either on literary values or on the historical importance of AM.

Most of the woks done on AM are descriptive studies and not based on the methodology of Linguistics and Sociolinguistics. No serious attempts have been made to analyze the AM language and literature using the methodology and perspectives of contact linguistics.
Origin, development and significance of mixed and contact languages are one of the major areas of enquiry in Sociolinguistics. No serious efforts have been made to explore sociolinguistic features of AM as a contact language and this makes the present study both relevant and compelling.

1.4 OBJECTIVES OF THE STUDY

The main objective of this study is to explore the sociolinguistic process and the outcomes of language contact between Malayalam and Arabic, and to show how Arabi Malayalam, the language originated out of this contact is a living example of this process. This will be accomplished by the exploration of the socio-cultural histories of the Arabic and Malayalam contacts and the nature of contact between the Arabic and Malayalam resulted and shaped the process of language creation, mixture and transformation.

The general objective of the thesis is to evaluate the AM as a contact language and the socio-cultural factors responsible for the origin and development of the language.

Thus, the present study focuses on

- The social and historical back ground of the origin and development of AM as contact language
- The general evaluation of the written literature available in AM
• Linguistic evaluation of AM with an aim to isolate the contact induced elements

• The influence of Mappila dialect of Malayalam in AM

1.5 METHODS OF THE STUDY

The empiric foundation of the present study is an extensive data of AM collected from the written texts available in this language. The present study mainly attempts to approach and evaluate Arabi-Malaylam as a contact language. Since the purpose of this study is to investigate the sociolinguistic process and the outcome of language contact, the secondary data related to the socio-cultural histories of the Arabic and Malayalam contacts and history on the origin and development of Mappila community will be analyzed along with linguistic data. The selected AM works representing different period of the linguistic evolution and from different genres is collected. 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. The Data of the present study is based on the following texts representing different periods and different genres:

1. **Mohiyudheen Maala (1607 A.D)**

Mohiyudheen Maala is the earliest known works in AM, which gave birth to the particular genre ‘Malappattus’ in AM literature. ‘Maalas’ were
eulogies of Islamic divinities and it was appended with prayers called ‘Iravu’. It was believed that, collective recital of such work would bring about miracles in life. Mohiyuddeen Mala dealt with the life and miracles of a Sufi Sheik of Bagdad; Mohiyuddeen Abdul Khader Jilani who lived in 11th C AD. It was composed in 1607 A D by Quazi Mohammed of Calicut and was considered the earliest known AM work.

2.  *Nool Madhu* (1737 AD)

This is the second known work in AM, written by Kunhayin Musliar in 1773 AD. It praises the virtue of prophet Muhammed in 666 verses.

3.  *The Padappattu (War Songs) of Moyeen Kutty Vaidyar (1852AD to 1892 AD).*

Padappattu were the histories of Islamic battles in verses and it constitute a major category of Mappila Ballads. The most popular war songs were Badr Padappattu, Uhd Padappattu and Malappuram Padappattu composed by Moyeen Kutty Vaidyar. The data for the present study has been drawn from the three war songs mentioned above.

4.  *Chaar Dharwesh (1883 AD)*

Chaar Darwesh, is the translation of the Persian Novel by Muhiyudheen ibnu Mahin Ali of Thalassery in 1883 AD.

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1 prayers
The textual parts of the above-described works were segmented and categorized to form the data for the present study. A general linguistic analysis has been made to evaluate the Phonological, Morphological, Syntactic and Semantic features of AM based on the data. The foremost aim of the analysis was to elicit the contact-induced features found in AM.

1.6 LIMITATIONS OF THE STUDY

The study is based on the data collected form written text including prose and poetry. “Poetry is highly stylized form of prose, an artistic use of the ordinary resources of a language” (Lass: 1988:68). However, it is unlikely in principle that any device used in verse will be an absolute violation of the norms of non-verse and spoken language, even if certain phenomenon in literature would seem to be potential source of information about underlying language state.

The major limitations that might be experienced when literature is depended for the construction of history of language are:

a) Literary material may be evidence not for the way a language as whole works, but also, to a greater or lesser degree, for genre specific and even idolectal features (Lass: 1988:69).

b) External (historic, comparative) evidence is needed to justify an interpretation of the linguistic elements in literature
The present study considers the above limitations and collects the corresponding socio-historic data with an aim to compare the linguistic process parallel with the socio historic development of the community under study.

1.7 CHAPTER SCHEME OF THE STUDY

The first chapter provides a brief account of AM, the contact language analyzed under present investigation. It also explains the need, objectives, scope and limitations of the study. The methodology adopted for the study and source of data are described in this chapter.

The second chapter of the thesis is theoretical review of the relevant contact linguistic studies. It attempts to formulate the conceptual foundations for the analysis of linguistic borrowing in the contact situation under investigation. Based on the theoretical review various causes of contact-induced language changes will be streamlined and the factors concomitant to the changes at different levels would be recognized. All the theoretical elements are combined in an all-inclusive manner to form a theoretical foundation for the present investigation.

The third chapter elaborately describes the source language and the recipient languages in terms of their historical development, sociolinguistic status and dialectical peculiarity. It also gives a detailed account of the community and area under study, which includes origin and growth of the
Mappila community with reference to social, economic, political and religious life. The description of the historical development of AM provides a more accurate characterization of the intensity and duration of contact and the expected degree of influence of the donor language, Arabic. The sociolinguistic description of the recipient languages in terms of its diglossic position, the societal levels of bilingualism and other social factors that might be influential in the pressure applied by the source language (Arabic) on the recipient languages (Malayalam) for linguistic borrowing will also be analyzed. The historical, sociolinguistic and linguistic description of the language under study would be done with an aim to unfold the borrowing behavior of each language based on the theoretical framework formulated in the first part. It also deals with a brief evaluation of AM literature available in Malayalam with an aim to identify various genre of the literature.

The fourth chapter is the analytic core of the thesis. It describes the findings from the analysis of data and compares these findings to the predictions made in the first and second part on possible linguistic outcome of Arabic and Malayalam language contact in order to test the validity of the hypothesis. Contact induced changes and linguistic borrowings will be analyzed at four levels – Phonological, Morphological, Syntactic and Semantic. The morpho-phonological adaptation to the recipient language will be treated specially while analyzing the phonological, morphological, semantic and lexical level of borrowing and changes. The overall findings of
lexical and grammatical borrowing are evaluated in the framework of major contact linguistic theories and typology of linguistic borrowing.

The fifth chapter streamline the contact induced patterns and forms found in AM, based on the detailed analysis made in the previous chapters.

The sixth chapter is the concluding part of this study and it would point out whether there is any correlation between the linguistic and socio-cultural factors in shaping the linguistic borrowing of the contact situation analyzed in the present study. The overall findings would aim to verify that whether the linguistic constraints and the structural possibilities of the participating languages dominate over socio-cultural factors, in determining the outcomes of language contact. Since the structural peculiarities would limit or extend the possibility of language mixing, the analysis would aim to identify the structural levels, which is more prone to contact induced changes. Findings of the study and summary of the analysis of all the chapters are included in this part with the recommendation for further study. Bibliography and glossary follow as appendix.