Morphological Assimilation of Arabic Loanwords in Maguindanaon

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Abstract

The study is synchronic, i.e. examined the integration of Arabic loanwords in Maguindanaon at present. It used qualitative, descriptive, and structural methods in identifying loanwords through morphological structure within the domain of contrastive analysis. Morphological integration seems to be more difficult when the languages in contact possess two distant morphological paradigms. Factors influencing the degree of integration into Maguindanaon of Arabic loanwords is the linguistic nature of the loanword itself. Whether it conforms to the morphological patterns of the recipient language could have a bearing on which inflections to take and on the generative capacity of the word. Another is whether such integration would lead to homonymy with other existing words, thus leading to ambiguity. The effect of morphology was apparent in many cases of Arabic loanwords in Maguindanaon such as the adaptation of words where all Arabic loanwords that were realized in Maguindanaon followed Maguindanaon morphological templates. Likewise, the surface form of some nouns was affected by morphological factors such as clipping, affixation, and the word-formation processes. It also employed its inflectional rules for gender, number, and possessive assignment. The gender of the Maguindanaon equivalent is the most influential determinant of the gender of the loanword. Likewise, loanwords inflect to show plurality in Maguindanaon by the addition of markers (suffixes). Other morphological processes such as the nominal suffixation of loanwords and clipping of compounds generally apply to established loanwords, except in preservative circumstances, i.e., the bilingual use of affixes in playful contexts, and the clipping of technical (institutional) terms.

Keywords: Morphological Assimilation, Arabic, Maguindanaon

Introduction

Morphological integration seems to be more difficult when the languages in contact possess two distant morphological paradigms. Winford (2003) states that, in comparison with syntactic integration, morphological integration can be proven more difficult, particularly if the borrowing language or the donor language has 'complex' inflectional and derivational paradigms, such as case, number, gender, etc.

In Maguindanaon, the researcher had noticed that it appears that all the established loanwords are treated as a stem regardless of its word-class. Canonically, words that end in a vowel tend to get fully adapted due to syntax and gender distinction. In much the same way as loanwords may be integrated to the phonological patterns of Maguindanaon along a continuum from fully integrated on one extreme, to non-integrated on the other. Loanwords maybe assimilated morphologically as well into Maguindanaon. According to Smeaton (1973), a loanword undergoes modification of morphological structure to achieve harmony with the established predominant pattern and root system, thus usually leading to internal pluralization, i.e. broken plural and similar derivations. With respect to morphological assimilation, two areas were examined: integration related to word-formation processes (e.g., affixation and clipping), and inflectional integration. A comparison between the morphology of the Arabic item and its reproduction in Maguindanaon was conducted to examine word formation-based integrational patterns. Changes targeting the inflectional paradigm focused mainly on gender, number, and possessive assignments of Arabic words entering Maguindanaon. Since Maguindanaon is a language that does not assign number, gender, and possessive distinctions, reliance was on the reproduction of the Arabic terms in Maguindanaon in order to examine how these words were changed to fit in its inflectional paradigm.

A. Inflectional Integration

Gender

In Arabic, the masculine form is the "unmarked" form -- that means there is no special ending. Therefore, it is the feminine form that is "marked" which contains an inflection on the ending. By far, the most common ending is ة. This letter is called *taa marbuuta*, and it only appears at the end of a word. It is always preceded by *fatha*, so feminine nouns generally end in /–a/.

This is called a "productive suffix," meaning that one can add it to words and generate a new word that people will accept as correct. That is how Arabic gets the feminine forms of different occupations. For instance:

Table 1. Gender Inflection in Arabic

Root word	Masculine	Feminine
رَئيس (president) ra?is	رَئيس (male president) ra?is	رَئيسَة (female president) ra?isa
أستاذ (professsor) ?ustadh	أسـتاذ (male professor) ?ustadh	اسـتاذة (female professor) ?ustadha
عالِم (scientist) ʕalim	عالِم (male scientist) ʕalim	ةعالِم (female scientist) ʕalima

However, in Maguindanaon, the biological sex of the animate referent does not have a crucial role in determining the gender of the loan noun. In fact, very few loan nouns in the corpus are assigned a gender (masculine or feminine) based on their biological sex. The examples given above are all referred with their root term when referring to both male and female. Hence, the word *ʔustadh*, for instance, is being referred to both male and female professor even without adding the suffix /-a/ for feminine inflection.

Number

In Arabic, plurals can be sound or broken. Sound plurals /jamʿ sālim/ are created simply by adding a suffix to the singular form (وْنَ /un/ or يْنَ /in/ for the masculine and اتْ /at/ for the feminine), whereas broken plurals /jamʿ taksīr/ change the internal structure of the singular (ergo the term 'broken').

Rendering a noun plural using a sound plural is quite simple. Both the masculine and feminine versions have only one basic form each. And this form involves simply adding a suffix to the noun as indicated above. The only thing to note is that the form for the masculine plural is changed slightly depending on the grammatical case of the noun. To illustrate, the following table shows the pluralization for both kinds.

Table 2. Number Inflection

Gender	Singular Form	Plural
Masculine	muslim	muslimin
Feminine	muslima	muslimat
Broken Plural	masjid	masajid

However, in Maguindanaon, these loan nouns only appear on their singular form and are formed into plural by adding a Maguindanaon quantifier "mga" which means "many", thus, forming a quantity phrase such as "mga muslim" for "many Muslims" and "mga masgit" for "many mosques".

It can be seen from the above that broken plural and sound plural are not in complementary distribution as some nouns take only sound plural, some only broken plural, some both, and some neither. The choice could be dictated by the degree of conformity of the loanword to Maguindanaon patterns. Such degrees of integration could also reflect language attitudes. For instance, the use of broken plurals (where there is a sound-plural form available) could mean that the user is less educated while use of the sound-plural form could be regarded positively to the speaker as educated or negatively as affected and foreign.

It is also noticeable that broken plural loan nouns are inflected to plural number after they are phonologically integrated into Maguindanaon. Hence, they are formed based on their integrated forms not on their original forms in the Arabic. The loanword *masjid* which is pluralized in Arabic as *masajid* is phonologically integrated as *masgit*, and then its plural form by adding Maguindanaon quantifier "mga masgit" is generated. Indeed, all loan nouns that are pluralized in the form of quantifying phrase are old established loan nouns that have been accepted in the Maguindanaon language a long time ago. In all cases, assigning a quantifying phrase for loan nouns entails mapping these loan nouns (roots) onto Maguindanaon existing inflectional templates.

The question here is not one of whether such words can be easily reduced to Maguindanaon root and pattern structure but rather of speakers' linguistic preferences. While some prefer broken plurals as they treat the loanwords as indigenous words integrated into Maguindanaon lexicon, others may prefer sound-plural suffix addition to keep the word intact and unanalyzed due to their awareness of its foreignness, both positions depending to a large extent on speakers' linguistic background, education and attitude to bilingualism. It could also be the case that newly introduced loanwords start with a sound-plural form and later, when felt to be part of the Maguindanaon, switch to a broken-plural form, especially as the words go through required phonological integration.

Possessive assignments

Loan nouns in the corpus also inflect to show possessives. In Arabic, nouns are inflected to show the possessive case by adding a possessive pronoun to the noun that is owned. The possessive pronouns are used as suffixes attached to the noun. In comparison, possessive assignment in Maguindanaon differs. The stem or root word borrowed are added with Maguindanaon inflections on cases of pronouns. As an illustration, below are the possessive forms of the word *kitāb* 'book' in Modern Standard Arabic and spoken Maguindanaon:

Table 3. Possessive assignment in Arabic and spoken Maguindanaon

Person	Modern Standard Arabic	Maguindanaon Adaptation	English meaning
1st	*kitābi*	*kitab ko*	my book
2nd .M	*kitābuka*	*kitab nengka*	your book
2nd .F	*kitābuki*	*kitab nengka*	your book
3rd .M	*kitābuhu*	*kitab nin*	his book
3rd .F	*kitābauha*	*kitab nin*	her book
2nd .DUAL	*kitābukumaa*	*kitab nu*	your book
3rd .DUAL	*kitābuhumaa*	*kitab nilan*	their book
1PL	*kitābuna*	*kitab nami*	our book
2PL.M	*kitābukum*	*kitab nu*	your book
2PL.F	*kitābukunna*	*kitab nu*	your book
3PL.M	*kitābuhum*	*kitab nilan*	their book
3PL.F	*kitābuhun*	*kitab nilan*	their book

In the table, one may notice that in English, the category for a noun denoting the meaning of two or more is called Plural. However, in Arabic, the noun that denotes the meaning of two is dual or *Muthanna* and plural is a noun that denotes three or more in number. As shown in the table, Arabic adds the suffix *–i* which is equivalent for the English "my" and is formed in Maguindanaon by adding the Maguindanaon singular possessive pronoun for 1st person *ko* on the root word borrowed from Arabic. For the second person singular possessive case, the suffix *–ka* is added for masculine gender and the suffix *-ki* for feminine gender in Arabic; however, in Maguindanaon, one adds the 2nd person singular possessive pronoun *nengka* for both masculine and feminine gender. The third person singular possessive pronoun in Arabic take the suffix *–hu* for masculine and *–ha* for feminine; and are both formed in Maguindanaon by adding third person singular possessive pronoun *nin* for both male and female gender. For the dual number, Arabic forms the possessive form for second person by adding the suffix *–kuma* for both male and female and is formed in Maguindanaon by adding the Maguindanaon 2nd person plural possessive pronoun for both male and female *nu,* and the 3rd person dual possessive form in Arabic is formed through adding the suffix *–huma* which is formed in Maguindanaon by adding the third person plural possessive pronoun *nilan.* For the first person plural possessive form in Arabic, the suffix *–na* is added which is equivalent to adding the Maguindanaon first person plural possessive pronoun *nami* on the Arabic root word in Maguindanaon. Arabic adds the suffixes *–kum* and *–kunna* for second person plural possessive form while adding the 2nd person plural possessive pronoun *nu* in Maguindanaon. Lastly, the suffixes *–hum and –hunna* are added for the 3rd person plural possessive form in Arabic while adding the third person plural possessive pronoun in Maguindanaon *nilan* which is also applicable in the dual form as Maguindanaon is same with English which categorizes the number of two as plural disparate from Arabic.

Established loan nouns inflect to show the possessive case following the Maguindanaon possessive patterns. Another interesting finding concerns the possessive assignment of some spontaneous loanwords. In the spoken language, they are sometimes expressed by the native possessive adjective *kani* (belong to) which is placed before the noun owned. This is also true for established loanwords that consist of two parts.

B. Word Formation Processes

Affixation

In Maguindanaon, Arabic loanwords that contain foreign suffixes are treated differently. In some cases, suffixed loanwords such as *akh* (brother) which is made into possessive forms in Arabic by adding the suffix "*i*" for "*my*" as in *akhi* (my brother), as well as *ukht* (sister) into *uhkti* (my sister), *umm* (mother) into *ummi* (my mother) and *"ab"* (father) into *abi* (my father), are borrowed together with their Arabic possessive pronoun suffixes. However, the corresponding forms derived from existing Arabic stems and affixation is still added with Maguindanaon possessive pronouns for ownership "ko" which is already composed in the Arabic with the presence of the possessive suffix for ownership "i". For this reason, these Arabic loanwords are borrowed in Maguindanaon as *aki ko* for "my brother", *ukti ko* for "my sister", *umi ko* for "my mother" and *abi ko* for "my father". This may possibly because Maguindanaon did not borrow root words of these loanwords and thought that these terms are the stem so they make it into possessive forms by adding the Maguindanaon affixation on possessive pronouns. This may also explain why another form of possessive pronouns in Maguindanaon such as *nin* for "his/hers", *nilan* for "theirs", *taw* for "our", and *nami* for

"ours", may still be added in this terms as in *umi nin* (her/his mother), *umi nilan* (their mother), *umi taw/tanu* (our mother) and *umi nami* (our mother).

There are examples of loanwords that are borrowed along with their accompanying suffixes, such as the loanwords containing the foreign suffixes */ah/*, which are borrowed as a whole. Loanwords containing these suffixes are integrated by adding the Maguindanaon suffix /t/ directly to them, as in *Jum-ah* (Friday) into *gyamat* and *baraka* (blessing) into *barakat*. Maintenance of the loanwords may be due to the difficulty of integrating loanwords without them as opposed to the integration of those containing other suffixes.

Finally, it is reasonable to view integration of loanwords as a process on a continuum with two polar end points: non-integrated spontaneous loanwords, and fully integrated established loanwords. As shown in the data, applying the light word strategy to integrate loanwords might be the first strategy towards establishing such loanwords. As well, functioning as a root or stem for further derivations and inflections is considered a clear sign of being accepted in Maguindanaon and thereby becoming established loanwords. An example is the integrated spontaneous loanwords endpoint towards the integrated established loanwords endpoint which contain points like indirect insertions by reserving a template for loanwords such as the addition of Maguindanaon prefix "*ed*" which means "to do" to different Arabic loanwords such *edsakat* which means "to do zakat", with the stem *zakah* (obligatory alms-giving) and the loanword *edsadaka* which means "to do sadaqah" with the stem *sadaqa* (optional alms-giving/charity) and the Maguindanaon suffix *–an* which means "set" or "imposed" added in the Arabic borrowed word such as *ibaratan* which means "set examples" from the original word *ibarat* which means "example" and the word *kitaban* which means "set instructions" from the Arabic word *kitab* which means "book".

Clipping

Clipping is creating new words by truncation of already existing words. McCarthy (1981) states that clipping is a word-formation process with a phonological dimension because the clipped word may become monosyllabic or disyllabic. Haspelmath (2009) suggests that, although clipping is considered one of the less productive word-formation processes, it is becoming more important in our daily lives. This is mainly due to people's familiarity with a particular subject, which made clippings come into common usage because of the preference for a more easily and quickly pronounceable version of the word (Hoffmann 1991).

There are two types of clipping: fore-clipping and back-clipping. The former refers to the deletion of the initial part of the word and the latter to the deletion of the final part of the word. Most clipped loanwords found in the corpus are back-clipped. Few fore-clipped loanwords are also identified. In both types, the dominant type of clipping refers to clipped compounds. Matras (1998) states that compound clipping takes place when a compound is reduced to one of its parts. Notably, most of these compounds belong to the domain of everyday supplication and expression. The back-clipped Maguindanaon compounds *lakola* from the Arabic supplication *La hawla wa la quwwata ila billah* (There is no power and might except that by Allah.), *la ila* from the Arabic *La ilaha ilallah* (There is no deity except Allah.), *Astaga* from the Arabic supplication Astagfirullah (Forgive me Allah.) and *salam* from the salutation *Assalamu 'alaikum* (Peace be upon you.) are examples of clipped loanwords belonging to this domain. In comparison, the clipped compound *latala* from the Arabic word *Allahu Ta'ala* (Name of God) is an example of fore-clipped compounds

belonging to the religious terms. However, in the current society of Maguindanaon which are becoming more literate with Arabic, the first two examples mentioned such as *lakola* and *la ila* are now avoided because the meanings implied if you remove the rest of the words in the sentence would rescind the meaning of the supplication. *lakola* would only mean "There is no power," and *la ila* would only mean "There is no God". In the current times, this can only be heard from an illiterate Maguindanaon especially among elders who became their habit to use these as exclamation expressions and who may still be not aware of the alteration on the meaning if they cut the supplication short. In agreement with Harley (2006), the truncation of compounds in the given examples seems to be motivated by the need to obtain an easily pronounceable version of the compound. The clipping pattern is nearly consistent, i.e., deletion of the last part of the compound (back-clipping).

Conclusions

The findings show that, in most cases, the more a word is entrenched in Maguindanaon, the more dramatic changes it shows at the level of morphology. Established loanwords are more likely to show intense integrations, which have, sometimes, led to a word that is distant from its original form. The phonological adaptation patterns seek to preserve the Maguindanaon phonological inventory in relation to affixation and word-formation processes.

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