The Morphological Analysis of Borrowed Words in Najdi Arabic

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Abstract: Arabic language borrows words from other languages such as English, Greek, and Persian. This paper investigates the common words that Najdi dialect has borrowed from English. The paper also aims to investigate and analyze the borrowed words from English to show if the borrowed words in Najdi Arabic are treated as native words or not. The data were collected through observing people around Najd region. Then the data were analyzed in light of the morphological analysis. The results showed that the criteria of relevance to syntax and obligatoriness are crucial criteria to distinguish between inflection and derivation. Moreover, Najdi dialect deals with the borrowed words the same way they treated their Arabic words by using the morphemes ta, ya, ma, i:, aat, and e/i:. They modified the borrowed word until it confirms the phonetic constraints of their dialect.

Keywords: Najdi dialect, Borrowed Words, Derivational morpheme, Inflectional morpheme, Iteration

1. Introduction

All languages around the world are used as a mean of communication. Hence, there is a need to understand the words, or at least adapt them to convey the intended message. Arabic language borrows words from other languages such as English, Turkish, Greek, Syriac, and Persian (Bueasa, 2015). In Arabic language, when it is impossible to translate a word, translators tend to Arabize it, though; such concept did not find acceptance among people, they tend to borrow it under the term *Arabization* (Al-Hussaini, 2009).

Kenstowicz (2010) stated that such modification is limited until the word adapts/accommodates with phonotactic constraints of L1 (as cited in Alhoody, 2019). Although several studies have discussed the morphemes. A little have focused on the borrowed words of Najdi dialect. Hence, this study will contribute to this field. This study aims to contribute to the field of borrowed words in Najdi dialect. The data were collected through observation on the people around the researcher in Najd region. This paper aims to develop our argument regarding which constitutes are convening or not. Moreover, the paper aims to apply the properties of inflection and derivation. Finally, it will help us to decide which inflection morpheme is inherent or contextual.

According to Albattat (2014), affixation in Arabic is to add a morpheme to the root of the word. Either before 'prefix', or in the middle 'infix' or at the end 'suffix'. In Arabic there are

about 10 different morphemes. However, in this paper, I am going to focus only on Najdi Arabic including the present morphemes and possession morphemes such as *ta, ja, i: ma, e/i:* and *aat*. Abo Alazem (2016) stated that in Arabic *Alwħdah alsrfjah* 'morpheme' is the smallest meaningful part. According to Alrada (1975) suffixes in Arabic follow only several patterns '*awzan*' in term of the borrowed words such as *faʕlal, feʕlal, fuʕlal, feʕl,* and *faʕlaal* (as cited in Husain, 2018)

The morphemes have different meanings in Najdi dialect. The morpheme *ta* is used for many purposes, but here I intend to use it for the feminine form, present, and Arabization. Similarly, the morpheme *aat* is used for the plural feminine. The morpheme *i:* is used to show possession. While the morpheme *ma,* indicates to the past tense. Finally, the morpheme *ja* is attached to the word to address its number, gender, and type. Furthermore, it could come with feminine, singular, and addressee (Albattat, 2014). In Najdi dialect, in order to indicate to the doer of the action, they use the prefix *e* then the suffix *i:* in the same word. Clearly, from the previous morphemes, it is obvious that they play different roles depending on the context. For more morphemes and examples see appendix. Accordingly, this paper seeks to figure out if, the borrowed words, in Najdi dialect, are treated as native words or not.

2. Data Analysis

This paper deals with morphological relations in Najdi dialect. The morphological relationship has two kinds: inflection and derivation. The *inflection morpheme* means a morpheme that carries a grammatical function. In this paper, I have the inflection morphemes *ta, ma, ja, i:* and *aat*. On the contrary, the *derivation morpheme* means a morpheme that changes or creates a new concept, for instance, the morpheme *e* and *i:* when they occur together in Najdi dialect they drive a noun from the concept. Below are the criteria to differentiate between inflection and derivation:

Table 1

List of Properties of Derivation and Inflection part1

Pattern	Example	Relevance to Syntax	Obligatoriness	Same concept as base	Word-class change
ta-	*Snaap/ta-snep*	I	I	D	D
-aat	*Snaap/snaab-aat*	I	I	I	I

ja-	*Snaap/ ja-sneb*	I	I	D	D
ma-	*Snaap/ma-sneb*	I	I	D	D
-i:	Snaap/ Snab-i:	I	I	I	I
e-/-i:	*Snaap/ e-saneb-i:*	D	D	D	D

Note: 'I' indicates to inflection. 'D' indicates to derivation.

Table 2

List of Properties of Derivation and Inflection part 2

Pattern	Example	Limitation on application	Abstractness	Base allomorphy	iteration
ta-	*Snaap/ta-sneb*	I	I	D	I
-aat	*Snaap/snaap-aat*	I	I	D	I
ja-	Snaap/ ja-sneb	I	I	D	I
ma-	Snaap/ma-sneb	I	I	D	I
-i:	Snaap/ snab-i:	I	D	D	D

e/i:	*Snaap/ e-*	I	I	D	I
	sanep-i:				

Note: 'I' indicates to inflection. 'D' indicates to derivation.

The criteria of inflection and derivation:

a. *Relevance to syntax*

Haspelmath and Sims (2010) defined relevance to syntax as "Inflection is relevant to the syntax; derivation is not relevant to the syntax" (p.90). The inflectional morpheme *ta* is relevant to syntax since it shows gender and tense differences, *snaap* 'snap' noun → *ta-sneb* 'you (SG) take snaps' verb. The inflectional morpheme *aat* is relevant to syntax due to the gender difference, it indicates *ipad*→ *ibad-aat* 'ipads- F.PL'. The inflectional morpheme *ja* is relevant to syntax because it shows a tense difference from past to present *kansla* 'canclled' *ja-kansel* 'he cancels'. In addition, the inflectional morpheme *ma* is relevant to syntax since it indicates to the verb change *snap* → *ma-sanneb* 'he took snaps'. On the contrary, the derivational morphemes *e* and *i:* when they occur together in Najdi dialect they indicate to the influencer on snapchat, *e-snab-i:*. While if the inflectional morpheme *i:* occurs alone in Najdi dialect it indicates to the possessor *snab-i:* 'my snap'.

b. *Obligatoriness*

According to Haspelmath and Sims (2010) "Inflectional features are obligatorily expressed on all applicable word-forms. Derivational meanings are not obligatorily expressed." (p. 92)

The inflectional morphemes (*ta, aat, ja, ma* and *i*:) are expressed in all the applicable forms, for example the /snap/:

- /ta-sanb/ 'she takes snaps'

- /ta-sanb/ 'you (M. SG) snap'

- /ta-sanb-en/ 'you (F.PL) take snaps'

- /ta-sanb-i:-n/ 'you (F. SG) take snap'

- /a-sneb/ 'I take snap'

- /snab-aat/ 'snaps (F. PL)'

- /m-sanb-aat/ 'send the snaps (F.PL)

- /ma-sanb-een/ 'they (M.PL) took snaps'

- /ja-sneb/ 'he takes snap'

- /ja-sneb-oon/ 'they (M.PL) take snaps'

- /ja-sanb-en/ 'they (F.PL) take snaps'

- /snab-i:/ 'my snap'

- /na-sneb/ 'we take snaps'

The previous set of data show that the lexeme *snap* has in its paradigm13 word-form. Moreover, each word-form tries to express 'case', 'number', 'person'. On the other hand, the derivational morphemes *e* and *i:* are not fixed to express noun or belonging, respectively, if they occur together in Najdi dialect. For example, one can say *e-snab-i:* as the 'influencer' and *al-snab-i:* as the 'influencer who do snaps'. Thus, the morphemes are not fixed to express the doer on *e+i:*.

c. Same concept as base

Haspelmath and Sims (2010) stated that "Canonical inflected word-forms express the same concept as the base; canonical derived lexemes express a new concept" (p. 93). The morphemes *e/i:*, are derived from the noun snap to indicate the noun/ doer of the snap *e-snab-i:* 'the person who is an influencer on Snapchat' While the morphemes *ta, ja*, and *ma* change the base *'snap'* noun to '*ja/ma/ta-sneb:*' verb.

d. Word-class change

According to Haspelmath and Sims (2010) "Canonical inflection does not change the word-class of the base; derivational affixes may change the word-class of the base" (p. 96). The morphemes *e/ i:* derived from the word '*snap*' the noun *e-snaab-i*: 'the influencer on Snapchat'. While the morphemes *ja, ma* and *ta* change the noun '*snap*' to the verb *ja-/ta/ma-sneb* 's/he takes snap' or *ma-sneb* 'he took snap'.

e. *Limitation on application*

Haspelmath and Sims (2010) stated "Inflectional values can be applied to their base without arbitrary limitations; derivational formations may be limited in an arbitrary way" (p. 93). Clearly from the above words, the derivation, as I assume, is not found in an arbitrary limitation on Najdi dialect. While the inflection such as *ja* could be applied in all and every syntactic function. The word cancel becomes *ja-kansel* 'he cancels' , *ja-kansel-uun* ' they (M.PL) cancel'.

f. *Abstractness*

Haspelmath and Sims (2010) stated that **"**Inflectional values express a relatively abstract meaning; Derivational meanings are relatively concrete" (p. 94). The morpheme *ma* shows an abstract accusative case. While the morpheme *i:* expresses the possession '*snabe-i:*' 'my snap', which I assume to be more concrete.

g. *Base allomorphy*

According to Haspelmath and Sims (2010) "inflection induces less base allomorphy; derivation induces more base allomorphy" (p. 96). To make it clear, morpheme *ta* shows a change on the base. e.g. *snaap→ ta-sneb* 'he/ she takes snaps'. Similarly, the morpheme *ja* shows a change on the base. *snaap →ja-sneb* 'he takes snaps.' To sum up, it seems that all Najdi dialect morphemes modify the base such as the morpheme *aat* made changes on the base *snaap→snab-aat* 'F.PL. snaps'.

h. *Iteration*

Haspelmath and Sims (2010) stated "Inflectional values cannot be iterated; derivational meanings can sometimes be iterated" (p. 98). Clearly, the Najdi dialect is simple hence, the speakers do not prefer to repeat their morphemes. However, children or teenagers may iterate *i:* as '*snab-i:-i:*' to show an emphasis that this snap belongs to them. By contrast, Najdi speakers, as far as I know, do not iterate the morphemes *ja* or *ta* as * *ta-ta-sneb* or **ja-ja-sneb*.

4. Observation discussion

From the observation on Najdi morphemes above (*ta, ja, ma, i:, e/i:* and *aat*) I noticed that the criteria of *Relevance to Syntax* and *obligatoriness* are more reliable than the other criteria. I argue that through the application of the morphemes, that those inflectional morphemes are relevant to syntax. In other words, there are five inflectional morphemes which are as follows:

- *aat→*indicates to the feminine plural form, which is relevant to syntax.
- *ta→* changes the tense of the word.e.g. kæpʧər *→te-* kæbʧər ' PRS. F- takes capture'.

- *ja*→ indicates to the masculine. e.g. *retweet* → *ja- ratwet* 'he retweets'
- *i:* → it shows the possession or belonging to something, for instance, *Instagram* → *Instagram-i:* 'my account on Instagram'. Clearly, as known about inflection that it shows the possession of something as this example.
- *ma* → indicates to tense change. For example, *snaap*→ *ma-saneb* 'PST. took snap'

On the other hand, the derivational morphemes *e/ i:* that tend to occur together in Najdi dialect to indicate the doer of the action which has nothing with syntax.

As for obligatoriness, the derivational morphemes e/i: which occur together in Najdi dialect to indicate the doer/ influencer of the action. In fact, they are not the only morphemes to do that. For example, *e-snab-i:* as the 'influencer' and *al-snab-i:* as the 'influencer who does the snaps'. Accordingly, these morphemes are not fixed to express the doer on *e+i:*. While inflectional morphemes, they are expressed in many kinds to show case, number, or person. I think this criterion 'relevance to syntax' is important to differentiate between inflection and derivation. Since this criterion directly addressed the features to distinguish between inflection and derivation.

In terms of inflectional morphemes, they are divided into two subtypes: inherent inflection and contextual inflection. The first is inherent inflection which includes features related to the syntax but conveying a certain amount of independent knowledge   that   includes   the tense and aspect values of a verb, and the values of numbers for nouns. The second is contextual inflection, which comprises meanings that are assigned to a word due to its syntactic meaning. It includes some cases such as nominative, accusative, and genitive,

usually required by syntactic agreement or government but essentially expressing redundant data. (Haspelmath & Sims, 2010)

After identifying these concepts, in this section, I am going to divide the five inflectional morphemes into inherent or contextual. The morphemes *ta, ja, ma*, and *i:* are inherent because they express features that are related to syntax which is expressed above. On the other hand, the morpheme *aat* plays two roles in Najdi dialect. First, it is inherent if it carries independent information (i.e. number). Second, it could be contextual if it agrees with the preceding noun in gender. For example:

- *al-talib-aat   kabir-aat*
  DEF-Students(F)   big

  'The student (F) are big'

The first *aat* in the noun is *inherent*, while in the second *aat* in the adjective in *contextual*.

I found that inherent inflection shares some properties with derivation which make them similar. However, it is not supported all the time by Najdi morphemes. Moreover, in this paper, I cannot judge or have a clear-cut decision, since I have only one derivation morpheme, which is at the same time inherent and contextual.

It goes without saying that, the Najdi dialect is highly inflected. As we think, it is difficult to find derivational morphemes, unlike inflectional morphemes that are easy to find. Furthermore, speakers of Najdi dialect treat the borrowed words as the original words. In other words, if there is a word in the Najdi dialect and the speaker wants to change the tense, he only does the following:

- *dˤærb* 'hit'→ *ja-dˤreb* 'he hits'

In Najdi dialect when they want to change from past to present, they add the morpheme *ja*. Similarly, in Najdi dialect when they adapt a borrowed word to their dialect, they do the same procedure:

- *retweet → ja-ratwet* 'he retweets'

Furthermore, they deal with most of the plural form of the nouns with *dʒamʕ almu:ænæθ alsælem* 'feminine plural form'. Which is explained in Arabic language as the morpheme *aat:*

- *dʒwæal* 'cell phone'→ *dʒwæal-aat* 'cell phones'.

In the same way, they treated the borrowed words:

- group→ *group-aat* 'groups'

If someone in Najdi dialect wants to shift the verb tense from present to past, she/he adds the prefix morpheme *ma*:

- *ja-sˤwer* 'he takes a picture' → *ma- ja-sˤwer* ' he took a picture'

Likewise, the Najdi people add the same morpheme to the borrowed word:

- *capture →ma-kabt.tʃar* ' took capture'

In Najd region, if they want to express belongness they use the suffix morpheme *i:* as the following:

- *beɪt* 'house' → *beɪt- i:* 'my house'

In the exact way, Najdi people express the possession with borrowed words:

- jacket → *dʒaˈke:t-i:* 'my jacket'

As the derivational morphemes e/i:, which as we noticed, tend to occur together, as follows:

- *twitter→ e-twitter-i:* 'someone who is famous in twitter'

Clearly, they drive this name from the noun Twitter.

To sum up, there are some borrowed words in Najdi Arabic such as *Snap, Instagram, cancel,* and *break* which are borrowed from English and we, as Najdi speakers, treated them similarly as the words in our original dialect. In addition, there are morphemes such as *aat* which are considered to be a productive morpheme. However, only the Najdi speaker could decide which is acceptable like *snap→ snab-aat* 'snaps' or not acceptable like * *cancel → kansl-aat.*

5. Conclusion

The current paper investigates the borrowed words and how Najdi speakers deal with them. Based on the above observation, Najdi dialect tends to have more inflectional morphemes than derivational morphemes. I practiced applying the criteria of inflection and derivation to support my argument. I used five inflectional morphemes which are *ta, ma, ja, i:, aat,* and one derivational morpheme which is *e/i:* occur together to indicate to the doer in Najdi dialect. The criteria of relevance to syntax and obligatoriness are crucial criteria to distinguish between inflection and derivation in Najdi dialect. Moreover, the Najdi speakers deal with the borrowed words similar way they deal with their native language. That is, they use the morpheme *ta* to refer to feminine or present. Similarly, they use the morpheme *ja* to refer to masculine or present. On the contrary, the morpheme *ma* is used to show the past tense. The morpheme *aat* is used to indicate feminine plural and the morpheme *i:* is used to show possession. The derivation morpheme *e/i:* is for showing the doer. I noticed that Najdi speakers use the same morpheme with the same function to deal with the borrowed words.

My future prospect is improving this study to deal with the same concept 'borrowed words in Najdi dialect' by considering other factors such as age, dialect, and gender. Moreover, to observe borrowed words in Najdi dialect in many areas such as house, school, and work, to find if they use the same morphemes or not. I assume that such studies will be significant to equip learners, through the necessary knowledge to be known about morphemes in Najdi dialect.

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Appendix

A list of common English borrowed word in Najdi dialect (in alphabetical order). These words are taken from Alhoody (2019).

English word	**English IPA transcription**	**QA IPA transcription**	*ta-*	*ja-*	*-aat*	*-i:*	*-ek*	*-ah*
album	/ˈæl.bəm/	[ʔalˈbuːm]	-	-	/ʔalˈbuːm-aat/	/ʔalˈbuːm-i:/	/ʔalˈbuːm-ek/	/ʔalˈbuːm-ah/
bouquet	/bəˈkeɪ/	[buˈkeːh]	-	-	[buˈkeːh-aat]	[buˈkeːh-i:]	[buˈkeːh--ek]	[buˈkeːh-ah]
bus	/bʌs/	[bɑːsʕ]	-	-	/[bɑːsʕ-aat]	[bɑːsʕ-i:]	[bɑːsʕ-ek]	[bɑːsʕ-ah]
group	/gruːp/	[gruːb]	-	-	[gruːb-aat]	[gruːb-i:]	[gruːb-ek]	[gruːb-ah]
style	/staɪl/	[ˈstaː.jal]	-	-	[ˈstaː.jal-aat]	[ˈstaː.jal-i:]	[ˈstaː.jal-ek]	[ˈstaː.jal-ah]

retweet	/ˌˌriːˈtwiːt/	[ratwiːt]	[ta-ratwet]	[ja-ratwet]	[ratwet-aat]	[ratwet-iː]	[ratwet-ek]	[ratwet-ah]
zoom	/zuːm/	[zuːm]	[ta-zuːm]	[ja-zuːm]	[zuːm-aat]	[zuːm;iː]	[zuːm-ek]	[zuːm-eh]

Note: - indicates to the lack of this morpheme in the word.

ah- indicates to noun possessor. *ek-* indicates to possessor.

Most of the time, in Najdi dialect, the morphemes ta, ja, ma, *e/i*: work with verbs.

The addressee morpheme *ka* enables the speaker to identify the number, gender, and type. Moreover, it is attached to noun and verb. e.g. *ktabk* 'your book' N and *dˤrbk* 'hitt you'.