Various Forms and Meanings of Diminutive in Classical and Modern Arabic

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Abstract: Diminutive (isim tasgĩr) is often interpreted in Arabic as a word that means 'little'. In fact, linguistic data shows the many meanings denoted and connoted by this diminutive form and meaning. Hence, this study aims to describe various forms and meanings of diminutive lexemes in Arabic. Diminutive is a small form of a word which in Arabic is often referred to as isim tasgĩr. The method which is used is descriptive-qualitative. The source of research data are Arabic dictionaries, poetry collections and novels. The results of this study indicate: first, diminutive in Arabic if it is seen in its form has one morpheme, namely u ay, with three different realizations depending on the number of consonants of a word, i.e. when the lingual unit (adjective or noun) is minimized consists of three consonants, u ay i when the lingual unit (adjective or noun) is divided consisting of four consonants and u ay iy, with several omissions of several consonants when the lingual unit both the noun and the adjective are divided into five consonants or more; secondly, it is diminutive in Arabic if it is seen as the meaning that shows affection, closeness, intimacy, insulting or looking down, praising and others. The significance of this research based on the presentation of other meanings which are not only of 'smallness' or 'littleness' of its meaning. This study at least has a novelty about adding other meanings that is broader than just a small meaning in Arabic.

Introduction

Diminutive in Arabic is one of the many complex processes of morphological change. Although all Arabic words can be mapped to three patterns based on the number of consonants, in certain cases, the pattern of changing these words into diminutive form is very complicated. For example, the word *kitāb*. At a glance, the word can be categorized as a trilateral noun with three consonants [k, t and b]. Based on this basis, it can simply be changed into diminutive form following the first pattern of *fuʔayl* (CuCayC), then as a rule it becomes *kutayb* by changing the vowel [i]to[u] and [ā] to [ay]. But in reality, the diminutive form is not in the form of *kutayb*, but *kutayyib* with

the geminate [y] that follows the second *fuʔayʔil* (CuCayCiC) pattern. From there, then the question arises as to the fact that why *kitāb* are actually composed of three consonants [k, t and b] diverted to follow the *fuʔayʔil* pattern (CuCayCiC) and not to follow the *fuʔayl* pattern (CuCayC).

Another problem also arises in the word mustagfir which consists of six consonants and hence follows the third pattern of fuʔayʔiyl (CuCayCiyC) so that when it is changed into diminutive form, there is the reduction of two consonants from *mustagfir* to *mugayfiyr*. In that word, the consonants omitted are [s] and [t]. The problem is then why the second and third consonants are reduced and why can the reduction be carried out on the fourth or fifth consonant.[1] In addition to the above problems, nouns that have been changed to be diminutive cannot be separated from problems of meaning. Sometimes the meaning of a lexeme after being diminutive has a meaning far different from the original lexeme. Therefore this paper questions two levels of linguistic problems in diminutive formation; first, the problem of morphological change and second, the problem of semantic change.

Based on some of the complexities above, the topic of diminutiveness is very important to study.[2] There are five special articles that review about Arabic diminutive. First, *The Diminutives in The DīwānIbnQuzman: A Product of Their Hispanic Milieu?* By Abu Haidar (1989)[3]. Abu Haidar's discussion focused more on the existence of diminutive words in IbnQuzman's poems without paying further attention to his pattern of morphological change. In addition, his findings also emphasized more on Amiyah Arabic vocabulary. While this paper focuses on patterns of change in diminutive Arabic Standard (classic and modern). Besides that, what Haidar presented is nothing more than a small meaning in diminutive form. Further elaboration on its meaning did not receive much attention in his study.

Second, *Arabic Morphology: Diminutive Verb and Diminutive Nouns in San'ani*

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[1] This paper tries to answer the diminutive morphological problem above with the basic assumption that in Arabic, long vowels ā (vowels a plus alif like مَاء), ī (vowels i plus y like مِيْنَ), ū (u plus w like مُوْنَ) are worth studied furthermore, especially the origin of its formation

[2] To simplify the analysis and presentation, in this paper, the long vowel ī is transliterated as a combination of i and consonant y sukun and ai transliterated as ay following Arabic directly, because the position of y in diminutive Arabic is so important. So فُعَيْلٌ was not written fuʔail but was written fuʔayl and so on.

[3] J.A Abu-Haidar, "'The Diminutives in the "Dīwān" of Ibn Quzmān: A Product of Their Hispanic Milieu?,'" *Bulletin of the School of Oriental and African Studies* Vol. 52, no. No. 2 (1989) : 239–54.

Arabic by Watson Janet (2006)[4].Like the previous work, this article reviews the Arabic Amiyah dialect of San'ani, Yemen. One focus of this paper is to discuss diminutive verbs in the San'ani dialect Arabic. Of course the interesting aspect is his findings regarding the number of verbs that are minimized in the amiyah dialect. In fact, diminutive verbs in official Arabic are rarely found except only in interjection sentences and that is also limited to certain verbs.

Third, *Default Diminutive: Evidence from Modern Standard Arabic* by Sabri Alshboul (2013).[5] Alshboul studies standard Arabic and emphasizes the formation of feminine pluralistic diminutive Arabic. To conclude, sufix -at as a marker of feminine pluralism is always added to singular, masculine and feminine diminutives and not to plural nouns that are made into diminutive. For example, masculine singular *rajul* becomes *rujayl* and is called *rujaylāt*, not *rijāl* (plural rajul) becomes *rujayyil*. Alshboul's research does not explore further the variety of forms and meanings of diminutive lexemes in Arabic. As it will be discussed later, Alshboul is very minimal in data and his review only focuses on the form of diminutive plural. Of course, it is different from the study that is conducted through this paper. The focus of our study is that which has not been touched by Alshboul, which is a matter of the variety of meanings and forms that can be displayed in diminutive ways.

Fourth, *A Comparative Study of Diminutive Forms in English and Arabic* by Iman Hamid and Sahar Faiq (2009)[6].This article reviews the comparative dimensions in Arabic and English. The results of the article's research stated that diminutive lexemes in English and Arabic consist of vocabulary, morphological processes and part of speech. This article explains that the pronunciation and meaning of some vocabulary meanings in English and Arabic are similar. English basically uses suffixation and prefix, while Arabic depends entirely on infixation, in which some patterns are basically determined by the morphology of words. Imam Hamid and Sahar Saiq forget that diminutive Arabic experiences a pattern of transfixation, not fixation. Infixation only occurs in one addition while transfixing is the insertion of more than one morpheme simultaneously and of

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[4] Watson Janet, *Arabic Morphology: Diminutive Verb and Diminutive Noun in San'ani Arabic*, 2006.
[5] Sabri Alshboul, "'Default Diminutive: Evidence from Modern Arabic Standard,'" *Journal of Language Teaching and Research* Vol. 4, no. No.1 (2013): 21-26.
[6] Iman Hamid dan Sahar Faiq, "A Comparative Study of Diminutive Forms in English and Arabic," *Journal of Education and Science* Vol. 16, no. No. 1 (2009): 1-15.

course differentiating meaning. So, Faith Hamid and Sahar Faiq are certainly wrong in understanding the morphological processes that occur in Arabic.

Fifth, *Noun Diminutive Formation in Algerian Arabic as Used in Jijel: An Optimality Analysis* by Samia Azieb (2008). This article analyzes the formation of diminutives in Jijilian Spoken Arabic (JSA), which is an Arabic dialect, and calculates it in the Optimality Theory Framework. The article has revealed that the formation of diminutives in JSA comes from the application of the following phonological processes: vocal syncope, vocal epenesis, vocal shortening, slide insertion, degemination and metathesis. The five articles did not mention in detail the internal structure of changes in diminutive standards in both classical and modern Arabic.

Diminutive itself means the form of words with small meanings, usually with the addition of suffix[7]. The addition of suffixes applies to Indo-European languages such as Dutch *-je*, French *-ette* and English *-let* [8]. In contrast to Indo-European languages, Arabic diminutive is very unique, not using the addition of suffixes at the end of a word that is changed into diminutive form but rather by changing according to certain patterns [9]. Morphological processes of diminutive form in Arabic can be realized in the form of minor fixation or derivation[10]. Actually this process is done by adding affixes to the root of the word to be changed into diminutive form can mean 'small', whether it is used for its literal or metaphorical meaning[11]. Word-formation in Arabic occurs internally, namely by the process of affixation and modification at the root of a word[12]. However, this process does not occur randomly, but rather by following certain patterns which correspond to the morphological structure of the words that can be changed according to diminutive forms.

Arabic uses three patterns (wazan) in the formation of dimunitives; firstly fuʔayl (CuCayC) pattern, secondly fuʔayʔil (CuCayCiC), and thirdly,fuʔayʔiyl (CuCayCiyC). All three patterns are used according to the number of consonants in a word. The first pattern applies to all words consisting of three consonants. For example, the word *roqm* 'number' consists of three consonants [r, q and m] and when converted to *ruqaym* 'small

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[7] H. Kridalaksana, *Kamus Linguistik*, (Jakarta : Gramedia Pustaka Utama, 2008), 53.

[8] F. Katamba. *Morphology*. (London : Macmillan Press, 2008) 21, 48-49 and 75.

[9] Abduh Rojih, *At-TaṭbīqaṢ-Ṣorfiy* (Beirut: Dar Nahdah Arabiyah, 1999), 130.

[10] Samih Abu-Mughli, *Fiqhu L-LughatiwaQadaya l-Arabiyya* (Amman: Majdalawi Press, 1987), 411.

[11] David Crystal, *A Dictionary of Linguistics and Phonetics* (Oxford: Basil Blackwell Ltd, 2008), 145.

number'. The second pattern is used for each word consisting of four consonants. For example, the word 'mosque' consists of four consonants [m, s, j and d]. When converted to diminutive, it becomes 'small mosque'. Meanwhile, the third pattern is used for all words consisting of five or more consonants. For example, the word *muʃtakʃif* 'explorer' consists of six consonants. When transformed into diminutive, it becomes a *mukayʃif* 'small explorer'. The consonants of [y] in the three patterns above have an important role in Arabic diminutive and are often referred to as [y] diminutive or *yamushoghoroh* (the letter ya are written)[13] [14] [15] [16].

Based on the pattern of diminutive formation as has been explained by experts above, it can be illustrated that actually diminutive Arabic has only one basic pattern namely **u ay**, with three realizations (**u ay, u ay I** and **u ay iy**) and this is certainly different from the opinions of some experts who divide it into three patterns. The pattern of **u ay** becomes **u ay** when the lingual unit (adjective or noun) of diminutive form consists of three consonants. The pattern u ay become **u ay i** when the lingual unit (adjective or noun) of the diminutive form consists of four consonants. The **u ay** pattern realizes to become **u ay iy** with the reducing of several consonants when the lingual unit of both nouns and adjective is consisted of five or more consonants.

So, this study will analyze the data relating to diminutive in the frame that diminutive in Arabic actually only has one form with three different realizations depending on the number of consonants that are in the diminutive. The formulation of the problem can be framed as below; first, what is the form of variant diminutive in Arabic and second, what is the meaning of the form? Does the lexemes being diminutive always contain 'little' in meaning or not?The purpose of this research is to describe diminutive forms in Arabic and present variants of its meaning. In addition, this research also ensures that diminutive in Arabic does not only mean 'small'.

Method

The object of this research is diminutive lexemes in Arabic. The data is taken from Arabic dictionaries such as *Mu'jam al-Lughat al-Arabiyah al-Mu'ashirah*, *al-*

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[12] Katamba, *Morphology* (London : Macmillan Press, 2008), 63.
[13] Abduh Rojih, *At-TaṭbīqaṢ-Ṣorfiy*.
[14] Amru Sībawaih, *Al-Kitab* (Beirut: Dār al-Kutub al-Ilmiyyah, 1999), 460.
[15] Mustafa Al-Ghalayini, "Jami'u d- Durusi l-'Arabiyya," Vol. 1 (*Sayda. Al-Maktabatu l-Asriyya.* 1971), 87.

Qomus al-Muhit, *Lisan al-Arab*, *DiwanAbi-Tayyib al-Mutanabbi* and *Tauq al-Hamamah*. The reason of selection of several dictionaries, collections of poems and novels as a source of data is due to that the lexemes are sufficient to collect classical and modern Arabic vocabulary. There are three methods used in this study, namely (1) data collection method, (2) data analysis method, and (3) data analysis results presentation method. The data to be raised is diminutive Arabic patterned with three realizations. Because the study is in the form of written language, in collecting data, it uses the note taking technique, by recording all data in a data card. After the data is collected, then the data is analyzed using the method of distribution using the transforming technique and the referential equivalent method. After the data analysis is complete, the results of the analysis are laid out in the form of a description that will be presented informally in the discussion. It is said to be informal because the results are presented in ordinary words rather than using symbols. However, the author also uses <which means "comes from" and> which means "becomes" and that means formal methods are also used in presenting the results of data analysis in this study.[17]

Result and Discussion

Arabic Diminutive: An Overview on Forms

Diminutive triliteral nouns use the **u ay** pattern as the first realization of **u ay**, namely by adding the vowel [u] to the first consonant, the vowel [a] to the second consonant, and finally by adding the semivocal[y]. The infixation process is carried out simultaneously. From this pattern, Arabic lexemes consisting of three consonants can be made as diminutive as can be seen in the following examples: (1) nahr 'river'>nuhayr 'small river'. (2) jabalab mountain '>jubayl' hill'. (3) baṭn 'belly'>buṭayn 'small stomach (masc)'. (4) walad 'child (masc)'>wulayd 'child (masc)'. (5) ∫aʔr 'hair'> ∫uʔayr 'thin hair /' blood vessel'.

From the examples above, it appears that all consonants in examples (1), (2), (3), and (4) have not changed at all. Changes occur precisely in the vowels that is inserted in between the consonants. These changes can be formulated as follows: the vowel in the first syllable become u and the vowel in the second syllable are changed to **ay** after

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[16] Wright, William. *A Grammar of the Arabic Language*. (Cambridge : CUP, 1971), 166.
[17] Sudaryanto, *Metodedan Aneka Teknik Analisis Bahasa: Pengantar Penelitian Wahana Kebudayaan Secara Linguistis.* (Yogyakarta: Duta Wacana University Press, 1993), 145.

undergoing a diminutive process (v> u in the penultimate syllable and a> ay in the ultima syllable). The semivocal position of [y] is very important in the Arab diminutive system because of its position as a reducing marker. If the example above occurs in masculine nouns, the following example occurs in feminine nouns with the addition of the suffix -*ah* at the end of the word: (6) baqar-ah 'cow'>buqayr-ah 'little cow', (7) ʃajar-ah 'tree'> ʃujayr-ah 'small tree', (8) hujr-ah 'room'>hujayr-ah 'washroom', (9) ʃamʔ-ah 'candle'> ʃumayʔ-ah 'small candle', (10) ḥafl-ah 'party'>ḥufayl-ah 'little party'.

Based on the data above it can be seen that there is no change at all in feminine nouns. That is, the pattern can be likened to masculine gender nouns. However noteworthy, not all Arabic feminine nouns end up with suffixes -ah as in the words *uðun, ʔayn, sinn, dār* and *nār*. The feminine gender nouns, if changed to diminutive form, should be added to the suffix at the end of the word. For example: (11) uðun 'ears'>uðayn-ah 'small ear', (12) ʔayn 'eyes'>ʔuyayn-ah 'small eye', (13) sinn 'teeth'>sunayn-ah 'small tooth', (14) dār 'house'>duwayr-ah 'small house', (15) nār 'fire'>nuwayr-ah 'small fire'. At a glance data no (14) and (15) show inconsistencies in Arabic legal norms that require the need for three consonants for each word to be become changed into diminutive form. But the words *nār* 'fire' and *dār* 'house' actually come from *nawar* and *dawar* respectively. The consonant [w] disappears when it is enclosed in two vowels of [a] and reappears when changed into diminutive form.

This happens because the Arabs find it difficult (*tsiql fi lisan*) to pronounce the consonant [w] which is enclosed in two vowels of [a]. Because it is so difficult, [w] tends to be silent. From there we can formulate the following rules [w]> Ø / a_a> ā. Another example for this rule can be seen in the following data; (16) qās 'arrows' <qawas, >quwayskecil small arrows ', (17) nāq-ah 'camel' <nawaq-ah, >nuwayq-ah 'small camel', (18) bāb 'door' <bawab, >buwayb 'small door', (19) gār 'cave' <rawar, >guwayr 'small cave', (20) qār-ah 'continent' <qawar-ah, >quwayr-ah 'small continent'.

Diminutive of quadriliteral nouns use the pattern **u ay i** by adding [u] vowel to the first consonant, vowel [a] in the second consonant, semivocals [y] before the third consonant and vowel [i] before the fourth consonant (CuCayCiC). These additions are carried out simultaneously. More easily it can be seen in the following examples; (21) maktab 'table'>mukaytib 'mini table', (22) mosque 'mosque'> mosque 'small mosque', (23) mablag 'price'>mubaylig 'minimal price', (24) maʔmal 'laboratory'>muʔaymil 'small laboratory'. The examples for feminine nouns can be seen in the following data;

(25) maqbar-ah 'grave'>muqaybir-ah 'narrow grave', (26) madras-ah 'school'>mudayris-ah 'small school', (27) miɡraf-ah 'dipper'>mugayrif-ah 'small dipper', (28) milʔaq-ah 'fork'>mulayʔaq-ah 'small fork'.

The above pattern is very complex applied to Arabic words with long vowels [ī] (as in the word ʔazīz عزِيْز) and long vowels [ā] (kitābكتاب) which are before the final consonant. In the word ʔazīz the long vowel [ī] is derived from the combination of vowels [i] with [y] which are obsolete while in the word [kitāb] the long vowels [ā]are derived from a combination of two vowels flanking [w]. So these two words, even though they appear to have only three consonants at first glance, are still regarded as quadriliteralconsonants because there are reduced [y] and vowel [ā]. When changed to diminutive form, the two words follow the pattern of *u ay i*as the realization of *u ay* for adjective or noun consisting of four consonants (CuCayCiC). (29) ʔazīz / ʔaziyz 'best friend'>ʔuzayyiz 'little friend', (30) ḥaṣīr / ḥaṣiyr 'mat'>ḥuṣayyir 'small mat', (31) ṭarīq / ṭariyq 'street'>ṭurayyiq 'small road', (32) ḍarīb-ah / ḍariyb-ah 'tax'>ḍurayyib-ah 'small tax'. *ʔaziyz* consists of four consonants namely [ʔ], [y] and geminated [z] consonant. When changed into diminutive form, vowel [u] is placed on the first consonant [ʔ], vowel [a] on the second consonant [z], semivocal[y] before the third consonant [y] and vowel [i] before the fourth consonant [z] so that *ʔaziyz-un* becomes *ʔuzayyiz-un*. In this example, we find two consonants of [yy] where [y] is the first affix diminutive and the second [y] is a phoneme from the origin of the word before it is changed to diminutive form. So are other examples.

As for *kitāb* (كتاب), the alif comes from the consonant [w], as explained above, the consonant [w] disappears following the rules of [w] > Ø / a_a> ā. But when made into diminutive form, the consonant [w] is raised again. Therefore, (كتاب) become *kitawab* (كِتَوَب). After experiencing a diminished morphological process, (كِتَوَب) become *kutaywib* (كُتَيْوِب). The consonant [w] which is vocal [i] and preceded by [y] undergoes the process of assimilation to [y]. Therefore *kutaywib* (كُتَيْوِب) becomes *kutay-yib* (كُتَيْيِب), then becomes *kutayyib* (كُتَيِّب) because there are geminate consonants of [y]. Another example can be explained below; (33) ḥizām / ḥizaam 'belts' <hizawam, >huzaywim>huzayyim 'mini belts', (34) qitāl / qitaal 'war' <qitawal, >qutaywil>qutayyil 'small war', (35) jidār / jidaar 'wall' <jidawar, >judaywir>judayyir 'small wall', (36) risāl-ah / risaal-ah 'letter' <risawal-ah, >rusaywil-ah>rusayyil-ah 'small letter'.

The process of the emergence of [w] also occurs in Arabic lexemes such as *hātif, rākib, nāṣir, kātib, hākim*. Like the previous rules, if the lexeme converted to diminutive, then [ā]<awa. Therefore, the consonant [w] is raised again, and can be diminutive as in the following data; (37) tājir / taajir 'trader' <tawajir,>tuwayjir 'small trader', (38) fasiq / faasiq 'rat' <fawasiq,>fuwaysiq 'little mouse, (39) nāqid / naaqid 'critic' <nawaqid, >nuwayqid'little critic', (40) kātib / kaatib 'writer' <kawatib, >kuwaytib 'little writer', (41) ʃāʔir> ʃaaʔir 'poet' <ʃawaʔir,> ʃuwayʔir 'little poet'.

A diminutive lexeme pattern consisting of five or more consonants is actually the same as a quadriliteral diminutive pattern except that the difference lies in reducing one or two consonants and adding [y] before the final consonant. This can be described as follows; First, lexemes consisting of 5 or more consonants are made diminutive in advance according to a quadriliteral diminutive pattern. Second, because it is adapted to a quadriliteral diminutive pattern, then one or two consonants are reduced. Third, adding the consonant y before the final consonant. This can be seen in the following data; (42) farazdaq 'diamond'>furayziq / furaydiq> insertion of affix y (orthographically symbolized by the letter ya '(ي) y which is not followed by a vowel) before the final consonant, furayziyq>furayzīq / furaydiyq>furaydīq. (43) safarjal 'jewels'>sufayril / sufayrij> insertion of affixes y (orthographically symbolized by the letter ya '(ي) y which is not followed by a vowel) before the final consonant, sufayriyl / sufayriyj. (44) ʔankabūt 'spider'>ʔunaykib / ʔunaykit> insertion of affix y (orthographically symbolized by the letter ya'(ي) y which is not followed by a vowel) before the final consonant, ʔunaykiyb>ʔunaykīb / ʔunaykiyt>ʔunaykiyt>ʔunaykiy>ʔunaykiy.

Arabic Diminutive: An Overview on Meaning and Function

In data no (42), we see the reduction of consonants [d] in *furayziyq* or consonants [z] in *furaydiyq*. Data no. 43 is also the case where the fourth or fifth consonant is reduced. This consonant reduction occurs because it follows a quadriliteral pattern which requires a diminutive noun consisting of four consonants while *farazdaq* and *safarjal* each consist of five consonants. Therefore *farazdaq* consists of consonants [f, r, z, d and q] while *safarjal* consists of 5 consonants [s, f, r, j and l]. After the consonant, the next step is to add [y] as supported by sample of data (1) and (2) above.Because it is adapted to four consonants, lexemes consisting of five or more consonants must be reduced to a few consonants if it is made diminutive. Therefore, if the lexeme consists of five, one consonant is reduced, if it consists of six, only two consonants are omitted. For example,

mustakʃif 'explorer'(مُسْتَكْشِف) consists of six consonants; [m, s, t, k, ʃ, and f]. When converted to diminutive, the consonants [s] and [t] are reduced so that only four consonants such as [m, k, ʃ, and f] forming the lexeme *mukayʃif* (مُكَيْشِف). The [y] consonant is added before the final consonant and it becomes reduced to *mukayʃiyf* (مُكَيْشِيْف), while [iy] in Arabic becomes umlaut, double vowel [ī], as in the examples of mukayʃiyf>mukayʃīf.

Diminutive is used to show that something is considered small both in quality and quantity[18]. In its use, diminutive is often used for expressions of affection, intimacy, respect, irritation, humiliation and others[19] [20]). So denotatively, diminutive means little while connotatively depending on the context of its use in sentences. For example, *ibn* 'child' which is reduced to *bunayy*,[21] denotatively means 'little child' and it is often used to express affection (connotatively) as in the following example sentence;

(45) *Yābunayy-arkammmaʔanā* (QS. Hud: 42)

(Yā: O: interjection) (bunayy: 'little son' nom dim sing masc) (a: pronpos pers1) (irkab: ride: v imperpron pers1 sing) (maʔa: with: adv) (nā: us pron pers1 plural)

'*O my beloved son, ride with us!*'

The context of this verse speaks of one of the sons of Noah who refused his father's invitation to board the ship when the flood came. Certainly the diminutive bunayy in this verse does not contain the meaning of a child because Kan'an was already an adult at that time. Likewise the word ʔax 'brother' becomes uxayy:

(46) *YāʔuxayY-a jannibilmaʔāṣi*

(Yā: O) (ʔuxayy: little brother: nom dim sing masc) (a: me: pronposs pers1) (jannib: stay away: v imperpron pers1 sing) (al-maʔāṣi: sins: n plural def N2)

'O *My close friend, stay away from the sins!*

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[18] Muhammad Ali Al-Khuli, *A Dictionary of Theoretical Linguistics: English-Arabic with An Arabic-English Glossary.* (Beirut: Libraire Du Liban, 1982), 75.

[19] A.M. Fontein, *Nederlandse Grammaticavoor Anderstaligen* (Utrecht: Nederlandse Centrum Buitenlander, 1985), 66.

[20] William Z Shetter, "The Dutch Diminutive," *The Journal of English and Germanic Philology* Vol. 58, No. 1 (July 1,1959), 75–90..

[21] *ʔibn* (اين) according to Sibawaih is derived from the word [b n w] (بنو). The last syllable aw is omitted and as compensation the syllabus is replaced by *ʔi* and placed at the beginning of the word so that it becomes *ibn*. When it is changed into diminutive, the first process of the word *ʔibn* is returned to its original root, *banaw*. Then the process is changed into diminutive such as this: ʔibn>banaw>bunayw>bunayy. The consonant [w] experiences regressive assimilation to [y] because it is preceded by [y].

Diminutive lexeme *ʔuxayy* does not mean here 'little brother'but rather refers to the close relation of the speaker to his friend. The speaker gives advice to his friend who always doesbad things in the eyes of religion. He uses the word *ʔuxayy*,[22] not *ax* to show their closeness and familiarity with the speech partners they advise. Diminutive is also sometimes used to underestimate something. That is, in the eyes of the speaker, something is not important. This can be found for example in the poem al-Mutanabbi.

(47) *Yastaʔẓimūnaubayyāt-annaʔamtubihā*

(Yastaʔẓim: glorify: v imperf act) (ūna: they: pron pers3 pluralmasc N1) (*ubayyāt-an*: stanzas of poetry: n indef plural N2) (naʔam: bored: v perf act) (-tu: I: pron pers1 Sing) (bi: with: prep) (hā: herpronpers3 fem sing)

'*They are reciting verses of the poem that I really hate with him*'

*Ubayyāt*in the poem of al-Mutanabbi does not mean 'short stanzas' as denoted in their diminutive form. *Ubayyat*in that context is used to express the attitude of al-Mutanabbi who despises poetry. An attitude that is inversely proportional to Arabs in general. Another example of this diminutive function can be found in IbnHazm's*Tauq al-Hamamah*. When sending a letter to his girlfriend, he uses diminutive lexeme for the purpose of praising the beauty of the lover's face. For example:

(48) "*wamā ʃasribtu l-māʼa mina l-kūbiillāwarayʔtufīhiwujayhak*"

(wa: and: conj) (mā: do not: neg) (ʃasrib: drink: v perf) (-tu: I: pron pers1 singular) (l-māʔa: n def singular N2) (min: of: prep) (al-kūbi: glass: n def singular) (illā: except: conj) (wa: and: conj) (raʔay: see: v perf) (-tu: I: pron pers1 singular) (fī: in: prep) (hi: her: pronsinggularmasc) (wujayh: face: n dim sing N2) (your: pronpossssingular fem)

'*I didn't drink water from a cup of glass but instead I saw the reflection of your face*'

Wujayh in the example above is not intended to be 'small face' of his lover, but rather intended to praise her beauty, elegance and beauty so that IbnHazm always remembers her every time, until a sip of water that he drinks also reflects his beauty.[23] Diminutive lexeme is also sometimes used to represent new meaning or new form of a word. The decline of Arabic culture in the last two hundred years and the emergence of

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[22]ʔax (أخ) according to Sibawaih comes from ʔ x w (أخو). Then it is changed into diminutive form by going through this process ʔax<ʔaxaw>ʔuxayw>ʔuxayy.

[23] In line with the above meaning, IbnFarid in his collection of poems, DīwānIbnFarīd, made a poem about one of the diminutive functions,*māqultu*hubayyibī *min l-tahqiri, balyaðūbu 'smu al-ʃaxṣi bi*

Western culture as the centre of modern civilization enabled Arabic to be influenced by foreign languages, especially English as a language of technology and science. Therefore the process of neology is inevitable. Foreign vocabulary translation projects in various parts of the Arab world are being promoted. Not a few English lexemes have adopted their meanings to be later translated and adjusted into Arabic.[24]

The translation process for certain foreign vocabulary (for example in the fields of anatomy, chemistry, physics and biology) usually uses diminutive. Thus, diminutive contains many meanings (polysemy). On the one hand, it represents the meaning of 'small' with all of its variants. On the other hand it contains new meanings borrowed from concepts that exist in Arabic culture itself or the concept of loans from foreign civilizations. For example the word *batn* 'belly' is reduced to *butayn* meaning 'small belly' both in classical and modern Arabic. Other than 'small stomach',*butayn*also means 'heart chambers'. 'Heart chambers' are modern meanings borrowed from Western anatomy. Other examples can be seen in the following data: (49) sahl 'plain'>suhayl 'narrow plain' / 'canopus star'.[25] (50) habb-ah 'seeds'>hubayb-ah 'small seeds'/'zits'. (51) ḥawṣal-ah 'cache'>ḥuwayṣil-ah 'small cache' / 'festering boils'. (52) bayd 'egg'>buwayḍ-ah 'small egg' / 'ovum'. (53) uðun 'ear'>uðayn-ah 'small ear' / 'hearing instrument'.

From the examples above it can be drawn that diminutive can have a double meaning; first, it contains an objective meaning from the diminutive form of the word in question itself, which means little; Second, it contains other meanings which sometimes have nothing to do with the diminutive lexeme meaning. For example, (49) *sahl* 'plain' can have the meaning of 'small/narrow plain' and can also mean 'Canopus star'. The

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ttaṣġīri. This poem was translated by Nicholson as follows: *Not in contempt I say 'my darling'. No!. By diminution names do sweeter grow* (Nicholson via Haydar, 1989, 244).

[24] Once discussed the influence of English on word-formation in Arabic in the journal of Islamic Studies. His findings include the following; First, the addition of lā prefixes to nouns and adjectives such as *lāmutanāhī* 'infinite ', *lāʔabaqīʕ*'classless', *lāʔaxlāqī* 'immoral', *al-lāʔurubah* 'anti-Arabic', *lāṭabaqīʕ*'not classy ', *lāʔaxlāqīʕ*'immoral ', *al-lāʔurubah* 'anti-Arabic ', *lāmaʔqūl* 'not classy '. Secondly, the use of suffix -at to refer to names of science such as *as-sowtiyyāt* 'phonetics', *iqtiṣādiyyāt* 'economics', *lughawiyyāt*'linguistics', *islamiyyāt* 'Islamic science '. Whereas before the 20th century, according to Abderahman, to refer to knowledge, usually the pattern used was the addition of *al-* and nouns. For example, *al-ṣarf* 'morphology', *al-handasah* 'geometry', *al-ṭṭib* 'medicine', *al-tārīx* 'history'. Third, the effect is seen in the combination of several lexemes into a dense word (blend). For example *bayjuzʔiy* 'intermolecular' is a blend of *bayna*plus *juzʔiy*, *baysaṭḥiy* 'interfacial' is mixing of *bayna* plus *saṭḥiy*, *kimmihayawi* 'biochemical' is a blend between *kimiyāʔ*and *ḥayawiy*, *kimikahrabiy* 'electrochimical' is a blend of *bayna* plus *saṭḥiy*, *kīmihayawi* 'biochemical' is a blend of *kimiyāʔ*and *ḥayawiy* etc, Abderahman, Wajih Hamad. "A Linguistic Study of The Impact of English on ArabicWord-Formation". *Islamic Studies*. Vol. 34. No. 2. (1995) : 229-230.

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relation of meaning between narrow plain'and 'Canopus star 'is so far away if it is not said to have no relation at all. Therefore, *suhayl* is a lexeme which means polysemy which not only represents the meaning of 'narrow terrain' but also represents the meaning of 'Canopus star'.

The rest of the lexeme has a related meaning. For example, we can see the data of (50) *habb-ah* 'seeds' with *hubaybah* 'acne', (51) *ḥawṣal-ah* 'cache' with *ḥuwayṣil-ah* 'festering boils', (52) *bayd* 'eggs'with *buwayḍ-ah* 'ovum'. The meaning of the lexeme with its diminutive form can be related to the similarity of the forms referred to by the lexemes. Such a lingual phenomenon can also be called 'metonymy'. Diminutive is also sometimes used to replace classical lexeme which conceptually means relatively the same as the modern form. For example, the meaning of atoms in classical Arabic is expressed through the words *al-jauhar al-fard* or *al-ðarr-ah*. The two lexemes are classical Arabic forms that represent the concept of the atom. In the modern age, *jusaym*which is a diminutive of*jism* 'body'replaces the position of *al-jauhar al-fard* or *al-ðurr-ah*. Thus, these two words are not used anymore.[26]

Conclusion

From the explanation above, it can be concluded; First, the double vowel ā is actually a combination of two vowels [a] which surrounds the consonant [w] (orthographically symbolized in the form of alif). Alif itself actually comes from the consonant [w]. In Arabic the consonant [w] suffers when it is flanked by two vowels [a] (ā <aa<awa). This is because the Arabic tongue is very risky if it raises [w] which is flanked by these two vowels. For example *kitāb*, it is difficult for Arabs to say *kitawab* so that [w] is not raised and instead, a vowel is extended. The reduction of the second consonant [s] and the third consonant of [t] on the diminutive *mustagfir* becomes *mugayfiyr*, *mustakʃif* becomes *mukayʃiyf* because [s] and [t] are not the original consonants of *mustagfir*and *mustakʃif*. It could be said that [s] and [t] are infixes from the

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[25] The brightest star in the Constellation Carina after Sirius. Usually on December 28-29 this star shines very brightly in Meridian. In Arabic culture, Canopus is also called *kawkabyamaniy* 'Yemeni star' as a marker of the coming of the fruit season.

[26] At first *al -jauhar al-fard* or *al-ðarr-ah* was used by Islamic theologians as an argument or argument to prove the diversity of God's knowledge and as an argument for the novelty of nature. The term was first introduced in the realm of theology by a muktazilah named Abu Hudzail al-Allaf, teacher of Abu al-Hasan al-Ash'ari, founder of the AhlSunnahwa al-Jama'ah school (Al-Jabiri, Muhammad Abid. *Bunyat al-Aql al-Arabi: Dirasat Taḥlīliyyah Naqdiyyah li Nuḍum al-Ma'rifah fi al-Tsaqōfah al-Arabiyyah*. Beirut :

root words *gafara* (g, f and r) and *kaʃafa* (k, ʃ and f). Whereas the consonant [m] followed by the vowel [u] does not disappear because it is a marker of the perpetrator, as is the case with the prefix in Indonesian. However, it should also be noted that the reduction of the second consonant [s] and the third consonant of [t] only applies to pattern of*mustaftafʔill*. Whereas lexemes other than the pattern, only the fourth or fifth consonant is reduced. This third pattern according to us is still problematic if viewed from the standpoint of meaning. Because the rules that apply in Arabic, if there is reduction of one of the lingual elements of a lexeme, it will certainly change the overall meaning or even have no meaning at all. In addition, another consideration is the fact that diminutive of four consonants in Arabic literature is unproductive. Therefore, to make diminutive form of four consonantal lexemes, we propose the use of a periphrastic paradigm. For example, instead of making diminutive of *safarjal* to *sufayrij* or *sufayriyl*, it is more appropriate to use *safarjalṣogīr/ḥaqīr* which is more meaningful. Second, diminutive in Arabic is often used to show affection, intimacy, insult or look down on, praise and others. It all depends on the meaning of the speaker based on the context behind the speech setting and context.In addition to the pragmatic functions above, diminutive is also used to create a new lexeme (neologism) with a different meaning from that of the diminutive grammatical itself.

Acknowledgment

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