

EXPLORING LOANWORDS FROM FRENCH, ARABIC AND SONINKE IN KHASSENGE LANGUAGE

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Abstract

This study explores the incorporation of loanwords from French, Arabic, and Soninke into the Khassengé language, focusing on the phonological and morphological adaptations these terms undergo. Utilizing a mixed-methods design, including qualitative interviews and quantitative analysis of text corpora, the research applies Grammatical Adaptation Theory of Haspelmath, M. (2009) to understand the mechanisms of linguistic borrowing. Major findings reveal that while French loanwords predominantly affect the technical and modern lexicon, Arabic borrowings are closely tied to religious and cultural domains, and Soninke terms influence everyday vocabulary and traditional practices. The study highlights how these loanwords not only enrich Khassengé but also reflect broader sociolinguistic dynamics and cultural exchanges in Mali.

Keywords: *loanword, language contact, borrowing, loan shift, code switching*

Résumé

Cette étude explore l'incorporation des emprunts lexicaux en français, arabe et soninké dans la langue khassengé, en mettant l'accent sur les adaptations phonologiques et morphologiques que ces termes subissent. Utilisant une approche méthodologique mixte, comprenant des entretiens qualitatifs et une analyse quantitative de corpus textuels, la recherche applique la Théorie de l'Adaptation Grammaticale de Haspelmath (2009) pour comprendre les mécanismes du prêt linguistique. Les résultats principaux révèlent que, tandis que les emprunts français influencent principalement le lexique technique et moderne, les emprunts arabes sont étroitement liés aux domaines religieux et culturels, et les termes soninkés influencent le vocabulaire quotidien et les pratiques traditionnelles. L'étude met en évidence comment ces emprunts enrichissent non seulement le khassengé, mais reflètent également des dynamiques sociolinguistiques et des échanges culturels plus larges au Mali.

Mots-clés : *mot d'emprunt, contact linguistique, emprunt, changement de mots d'emprunts, alternance codique.*

1. Introduction

Loanwords, or borrowing, refer to the process through which a language

adopts words or linguistic units from another language. Heine and Kuteva (2005) define this process as the transfer of sound and meaning units between languages. Language contact, a key factor in this process, often involves phenomena such as bilingualism, multilingualism, diglossia, code-switching, code-mixing, and the formation of pidgin and creole languages. It is crucial to distinguish between borrowing (loanwords) and code-switching, as both involve the use of external linguistic items, yet differ fundamentally in their linguistic integration.

Borrowing generally occurs when speakers lack an equivalent word in their language or when the borrowed word carries a certain prestige. According to Phelizon (1976), borrowing is the process by which one language receives a linguistic unit from another. Mounin (1974) describes it as the integration of a foreign element into a language, with varying degrees of assimilation depending on the linguistic systems involved. Loanwords often undergo adaptation in pronunciation, morphology, and grammar to fit the recipient language, as noted by Poplack (2001). Despite their foreign origins, established loanwords take on the phonological, syntactic, and morphological identity of the recipient language. However, not all scholars agree on this; for instance, Myers-Scotton (1993) distinguishes between core borrowings, which integrate fully, and cultural borrowings, which may resemble code-switching.

In Khassonke, for example, the word "Kaseto" (from the French "Cassette") and "Firigo" (from the French "Frigo") have been modified to align with Khassonke phonological and morphological rules. Unlike loanwords, code-switching involves alternating between languages without such adaptations, as speakers switch codes based on social contexts rather than linguistic necessity (Matras, 2009).

The problem in the context of Mali's rich linguistic diversity is that the Khassonke language, like many others, has absorbed loanwords from various languages. This linguistic borrowing, particularly from French, Arabic, and Soninke, reflects the historical, cultural, and social interactions between these language communities. However, despite the prevalence of loanwords in Khassonke, there has been limited research on identifying and documenting these linguistic elements. As languages evolve, they are influenced by other languages, leading to borrowing and the creation of neologisms. The vitality and survival of languages depend on this intercultural exchange.

This study seeks to fill that gap by systematically identifying loanwords in Khassonke, focusing on those borrowed from French, Arabic, and Soninke. The documentation of these loanwords is crucial for preserving the linguistic heritage of Khassonke and contributing to language planning and standardization efforts. Additionally, understanding the patterns and motivations behind these borrowings can provide valuable insights into the sociolinguistic dynamics of Mali, where multiple languages coexist and influence each other.

The significance of this research extends beyond mere documentation. It explores how Khassonke speakers navigate linguistic diversity and adapt to external influences, thereby shedding light on the broader processes of language change and evolution in a multilingual society.

In the light of above literature and many other writers, this study could be grounded in several key theories that explain the processes and motivations behind linguistic borrowing and loanword integration, such as: *Language Contact Theory* (Weinreich, 1953), *Sociolinguistic Theory of Bilingualism and Multilingualism* (Haugen, 1966), *Poplack's Theory of Borrowing vs. Code-Switching* (Poplack, 1980), *Social Motivation for Language Change* (Myers-Scotton, 1993), *Language Planning and Standardization Theory* (Fishman, 1968). However, the most suitable theory that best describe this study is the Grammatical Adaptation Theory of Haspelmath (2009). He identified two primary motivations: social and attitudinal factors, such as the prestige of the donor language, and grammatical factors, where certain linguistic elements (e.g., verbs) may be more challenging to borrow due to their complex grammatical integration. These motivating factors are universal, as borrowing is a common practice among different cultures and languages in everyday communication. Haspelmath's Grammatical Adaptation Theory highlights the grammatical challenges of borrowing, particularly the idea that some word classes, such as verbs, are more difficult to borrow due to the grammatical adjustments required. This theory is used to analyze the patterns of borrowing in Khassonke, focusing on how different word classes are integrated into the language.

2. Methodology

2.1. Objectives

The aims of this study are to identify some of the loanwords in the Khassonke language of Mali: These objectives are achieved by answering the following research questions:

- What are the loanwords used by Khassonke speakers in Mali?
- Which languages Khassonke did borrow words from?

2.2. Research Design

The researcher used a mixed-methods design. On one hand, Data were collected using the qualitative technique of Focus Group Discussions and interviews, which allowed collecting reliable data from the participants. On the other hand, in the data analysis, the quantitative analysis of text corpora was used.

2.3. Participants

The researcher has purposively selected 60 participants from each ethnic group. The Khassonke language is the mother tongue of the researcher. In total, the researcher dealt with 60 informants. The participants of this study are men and women who were sampled according to gender and age. The reason for investigating on gender was to see whether there was typical borrowing for men and women. However, the triangulation of the data did not reveal such typical gender-based loanwords.

Table 1: Sample selection and gender

Languages	Gender		Age		TOTAL
	Men	Women	Age rank	Number	
Khassonke speakers	10	10	15 to 30 years	9	20

(Tomora)			30.1 to 50 years	7	
			50.1 to 70 years	4	
Khassonke speakers (Logo)	10	10	15 to 30 years	6	20
			30.1 to 50 years	8	
			50.1 to 70 years	6	
Khassonke speakers (Sero)	10	10	15 to 30 years	5	20
			30.1 to 50 years	10	
			50.1 to 70 years	5	
TOTAL	30	30	15 to 70	60	60

2.4. Procedures

Two focus group discussions were conducted with the participants of each of the three selected Khassonke area in three different towns of Mali. The Khassonke from group were interviewed (FG discussion) in Ousoudiagna, region of Kayes. The people from Logo were met in Kakoulou, region of Kayes. The last group interviewed are the khassonke people from Sero is khassonke, a town located in the region of Kayes. All the participants were first briefed and were then explained the purpose of the study by the researcher. The consent of participants was necessary first to their participation and we assured them that their information will be kept confidential. The focus group session started with an introduction of the members and the different topics of discussion. Then after, the researcher re- examined the main points for informants to make comments on or ask questions about them again. The interviews were conducted with some participants from the FGs. Both the FG discussions and interviews with the participants were mainly focused on identification of the loanwords in khassonke

languages. The FG discussions were held separately in order to have more in-depth information from each participant group. Two FG discussions were organized with men and women in each area. The size of the FGs was comprised of five participants.

2.5. Data Analysis

The audio recordings of the focus groups and interviews were transcribed, and we employed constant comparison analysis for coding and grouping the responses by paying attention to terms, contexts, meanings, and described the source languages where the words are borrowed from. Before the data translation into English during data analysis, the participants' answers in khassonke were not distorted so as to keep the faithfulness.

3. Results and Discussions

This section presents the findings on loanwords in the Khassonke language. Following the methodology outlined earlier, the data gathered from the three sources are displayed in the tables provided. Each loanword is identified, and its corresponding equivalents are given, with examples where applicable. This analysis aims to illustrate the integration and adaptation of these borrowed terms into Khassonke, shedding light on their phonological and morphological characteristics.

3.1. Analysis and Interpretation of Khassonke Loanwords from French

African languages, particularly those that have experienced colonization, are often influenced by external linguistic forces such as Anglicisms, Arabisms, or Gaullisms. While these influences can reflect the dynamic nature and adaptability of these languages, they also contribute to their gradual erosion and potential decline. Khassonke is no exception to this trend, having been shaped by the presence of foreign languages, notably French and Arabic.

This section aims to analyze and interpret loanwords from French in Khassonke in table 2 below, focusing on how these borrowings illustrate both the impact of colonial languages and the ongoing evolution of Khassonke. By examining common expressions and their equivalents, we highlight the richness and resilience of Khassonke, underscoring the

importance of preserving and valuing our linguistic heritage.

Table 2: Khassonke Loanwords from French

N°	Khassonke loanwords	Etymology in French	Literal Meaning in English	Sentences from participants utterance	Meaning in English and French
1.	Peze	Peser	Weight	X'a dono peze	Take the weight of the luggage
2.	Butigo	Boutique	Shop	A si soto butugo la	We can find it in the shop
3.	Pilo	Pile	Battery	Pilo banta	The battery is dead.
4.	Mulo	Moule	Mould	Muli juman	The right mould
5.	Takisi.	Taxi	Taxi	Takisi borilalu	Taxi drivers
6.	Patisakana	Parti sanglante,	Hard moment,	Patisakana, a mapi	No, it does not work
7.	Telefon	Téléphone;	Telephone	Nte laa telefoni numero fele	Here is my phone number
8.	Seso.	Chaise	Chair	Sesi kilin nata bi	A chair is brought today
9.	Brigo	Brique	Brick	Brigi xoso	Make some bricks
10.	Politigo	Politique	Politics	Politiki ton	Political party
11.	Zu	Joug	Yoke	xa zu la gninso xana	The yoke is placed on the cow's neck
12.	Lampo	Lampe	Light, lamp	Lampa te jan	There is no light

13.	Pòmpe	Pompe, forage	Pump	Pòmpe xadi N'ÿen	We need a water pump
14.	Pomudetero	Pomme de terre	Potato	Pomudeteri sène	Potatoes growing
15.	Plako	Plaque	Signboard	Na galo plako	The Signboard of our village
16.	Klifitino/Marato	Marteau	Hammer	Musa la Marato	Mouusa's hammer
17.	Lingetuto/Ponto	Pointe	Spike	Butiki tigo nte ponti firi la	The shopkeeper doesn't sell spikes
18.	Sirife/Lamseto	Lame	Blade	Butiki tigo nte lamseti firi la	The shopkeeper doesn't sell blades
19.	Worodome/buteli ferinwo	Verre de bouteille	Glass bottle	Buteli ferinwo ha jogu	He was injured by a glass bottle
20.	Lepelepo/Brige	Briquette	briquette	Sigereti mana brige	Briquette to light a cigarette
21.	Loje/Papakaye	Papaye	Papaya	Papaye firi ta	Papaya for sales

The table above presents a collection of Khassonke loanwords derived from the French language, reflecting the influence of French on the Khassonke lexicon. The 21 loanwords identified in the table are a mixture of nouns, verbs, and interjections that have been integrated into the Khassonke language, often adapting to the phonological and morphological rules of Khassonke.

Verbs and Semantic Adaptation

One of the significant findings is the inclusion of verbs like "**Peze**" (from French *Peser*, meaning "to weigh"). In Khassonke, while there is a synonym "**Sumano**" related to volume measurement, "**Peze**" has been adopted to specifically refer to weight. This adaptation underscores the semantic precision needed in certain contexts, prompting the integration of the French term. For example, in the phrase "**Xa dono peze,**" meaning "Take the weight of the luggage," the borrowed verb fills a lexical gap that might otherwise lead to ambiguity.

Nouns and Material Culture

Many of the loanwords are nouns, particularly those related to material culture and objects not originally present in traditional Khassonke society. Words like "**Mulo**" (from French *Moule*, meaning "mould") and "**Butigo**" (from French *Boutique*, meaning "shop") demonstrate how new objects and concepts, introduced through contact with French-speaking cultures, necessitated the borrowing of foreign terms. These nouns are often adapted to fit Khassonke phonological patterns, as seen in "**P̄mudetero**" (from French *Pomme de terre*, meaning "potato"). The introduction of these terms reflects the ongoing exchange between Khassonke speakers and the broader global community, as well as the incorporation of Western goods and ideas into local life.

Ideological Terms and Abstract Concepts

The presence of ideological terms like "**Politigo**" (from French *Politique*, meaning "politics") indicates that borrowing extends beyond tangible objects to include abstract concepts and institutions. The adoption of such terms suggests the influence of French colonial and post-colonial governance, as well as the role of French in shaping modern political discourse in Mali.

Interjections and Social Expressions

Interestingly, the table also includes an interjection, "**Patisakana**," which is used to express astonishment or a negative reaction. This term, which participants explained as being equivalent to the French *partie sanglante* (bloody event), illustrates how borrowing can extend to expressive language. Such interjections often carry strong emotional or cultural connotations, making them powerful tools for communication in specific contexts.

Cultural and Linguistic Integration

Overall, these loanwords demonstrate the deep cultural and linguistic integration between Khassonke and French. The borrowing of terms from French into Khassonke is not merely a matter of linguistic convenience; it reflects broader socio-cultural changes, including the

introduction of new technologies, political structures, and cultural norms. As Khassonke speakers encounter and engage with French-speaking communities and global culture, their language evolves to accommodate these new realities.

The analysis of these loanwords also highlights the adaptability of the Khassonke language. While it borrows terms from French, it often modifies them to fit its own phonological and grammatical rules, ensuring that the borrowed words become fully integrated into the Khassonke linguistic system. This process of adaptation helps preserve the distinct identity of the Khassonke language even as it incorporates foreign elements.

3.2. Analysis and Interpretation of Khassonke Loanwords from Arabic

This section delves into the influence of Arabic on the Khassonke language, examining how Arabic loanwords have been integrated and transformed within Khassonke. Table 3 presents a detailed list of Khassonke loanwords derived from Arabic, illustrating their etymological roots and their adapted meanings in Khassonke.

The presence of Arabic loanwords in Khassonke reflects historical and cultural interactions between the speakers of these languages. This analysis will explore how these loanwords not only enrich Khassonke vocabulary but also reveal the broader socio-cultural exchanges that have shaped the language. By interpreting these borrowings, we aim to gain insights into the linguistic dynamics at play and the impact of Arabic on Khassonke.

Table 3: Khassonke Loanwords from Arabic

N°	khassonke Loan words	Etymology in Arabic	Literal Meaning in French	Literal Meaning in English	Example sentences from participants utterance	Meaning in English and French

1.	Abada v.	Abadaad	Jamais	never.	O me sin xa ke abada	It can never happen
2.	Kasaro	Qasaara	Acciden t	Accident	Nin kasara jaxuyata ! Moxocaman joguta.	It was a serious accident. A lot of people were injured.
3.	Barako	Baraka	Force	Strength	-Nbe barako lala Ala gne.	I give thanks to God.
4.	Layido	wa'ada/a'idu	Promess E	Promise	Ab'a la layidodafala	He keeps his promises
5.	Waxato.	Al wakt	Temps	Time	Waxato do la	Sometimes
6.	Misido	Masgid	Mosqué E	Mosq	Misidi Sali waxato	The praying time
7.	Laado n.	al ada	Coutum e/ tradition	custom/t radition	xa kepe ni laado ti	according to tradition
8.	Walahi	Wula	au non de dieu	In name of gode	A Kuwo xa xole wala yi	I swear God, it is not easy
9.	Faamu	Fahm	Compre Ndre	Understa nd	I x'a faamu	Did you understa nd?
10	Lakika	ar: al-baqiqa:	Vrai	True, right	O mu lakikati	This is the true one
11	Wajibo	Wajib	Necessit E	Necessity	Wajibo lemu	It's necessary.
12	Gerebo	Garib	Mendia Nt	Beggar	Nte lu mu geribu jamana le ti	Our country is a begging country

13	Jama	Jamia	Foule	Crowd	Mali jamao: jama kilin – kuntilinna kil in - ṅaneyakilin	Republic of Mali: one people - one goal - one faith.
14	Sababo	Sabab	Cause, raison	Reason	O le si ke sababu ti	This may be the source of the problem
15	Tubabu Syn: nansara, faraje.	Tubab	Blanc	white person	Tubabu jaman olu	The white countries
16	Xibaro.	Habar	Nouvell Es	News	Xibarudima n	Good news.

The table provides a detailed list of 16 Khassonke loanwords derived from Arabic, reflecting the deep historical and cultural connections between the Khassonke-speaking communities and the Arab world. These loanwords, which encompass abstract nouns, verbs, common nouns, and an adverb, demonstrate the diverse ways in which Arabic has influenced the Khassonke lexicon.

Abstract Nouns and Cultural Concepts

One of the key observations is the prevalence of abstract nouns among the loanwords. Terms such as "**Xibaro**" (from Arabic *Habar*, meaning "news"), "**Sababo**" (from *Sabab*, meaning "reason"), and "**Wajibo**" (from *Wajib*, meaning "necessity") highlight the importance of Arabic in shaping Khassonke vocabulary related to intellectual and cultural concepts. These terms are often associated with religious, philosophical, or societal ideas, which points to the significant influence of Islam and Arabic culture on the Khassonke people.

For instance, "**Laado**" (from Arabic *al-Ada*, meaning "custom" or "tradition") reflects the integration of Islamic traditions into Khassonke

social practices. The use of such terms indicates the extent to which Arabic has contributed to the cultural and religious framework of the Khassonke community.

Common Nouns and Social Roles

Another notable category of loanwords includes common nouns that describe social roles or groups of people. Examples include "**Tubabu**" (from Arabic *Tubab*, meaning "white person"), "**Gerebo**" (from *Garib*, meaning "beggar"), and "**Jama**" (from *Jamia*, meaning "crowd"). These terms highlight the interaction between the Khassonke people and other communities, both within and outside of Africa.

The term "**Misido**" (from Arabic *Masgid*, meaning "mosque") specifically points to the religious influence of Islam in Khassonke-speaking regions. The adoption of such terms underscores the role of Arabic as a language of religion and social organization in West Africa.

Verbs and Action Words

The inclusion of verbs such as "**Walahi**" (from Arabic *Wala*, meaning "swear by God") and "**Faamu**" (from *Fahm*, meaning "understand") demonstrates the extent to which Arabic has penetrated everyday speech in Khassonke. These verbs are essential for expressing actions related to communication and belief, further illustrating the profound influence of Arabic in shaping both the spiritual and practical aspects of Khassonke life.

Adverb and Expression of Time

The adverb "**Abada**" (from Arabic *Abadan*, meaning "never") shows the integration of Arabic into Khassonke expressions of time and negation. The use of this adverb reflects a linguistic need to express certainty or permanence in conversation, a concept that has been borrowed from Arabic.

Linguistic Integration and Adaptation

Overall, the loanwords from Arabic found in Khassonke are well-

integrated into the language, often adapted to fit Khassonke phonology and syntax. For example, "**Kasaro**" (from Arabic *Qasaara*, meaning "accident") and "**Barako**" (from *Baraka*, meaning "strength") are examples of how Arabic words have been modified to align with the sound patterns of Khassonke.

This process of adaptation not only makes the borrowed words more natural to Khassonke speakers but also ensures that the borrowed elements are fully assimilated into the language. The integration of Arabic loanwords into Khassonke demonstrates the dynamic nature of language, where external influences are absorbed and transformed to meet the needs of the speaker community.

Cultural and Religious Impact

The prevalence of Arabic loanwords in Khassonke can be largely attributed to the spread of Islam in the region, as Arabic is the language of the Quran and Islamic scholarship. The borrowing of Arabic terms reflects both religious devotion and the cultural prestige associated with Arabic as a language of learning and spirituality.

Moreover, the presence of Arabic loanwords in everyday language, such as in the words for "promise," "understand," and "time," suggests that the influence of Arabic extends beyond formal religious contexts and into daily communication. This highlights the deep integration of Arabic cultural and religious practices into the fabric of Khassonke society.

3.3. Analysis and Interpretation of Khassonke Loanwords from Soninke

This section focuses on the integration of Soninke loanwords into Khassonke, as detailed in Table 4. The table outlines various Khassonke terms borrowed from Soninke, including their original meanings and how they have been adapted within Khassonke.

The presence of Soninke loanwords in Khassonke highlights historical interactions and cultural exchanges between these neighboring communities. Through this analysis, we aim to understand how Soninke vocabulary has influenced Khassonke and how these borrowings contribute to the linguistic and cultural tapestry of Khassonke. This

section will explore the extent of Soninke's impact on Khassonke, revealing both the mechanisms of borrowing and the socio-cultural contexts behind these linguistic exchanges.

Table 4 : Khassonke Loanwords from Soninke

N°	Khassonke Loan words	Etymology in Soninke	Literal Meaning in Fench	Literal Meaning in English	Example sentences from participants utterance	Meaning in English and French
1	Badage	Yiro dugumalo	Jeune pousse	Young shoot	Badage sopo	
2	Xawuye	Naluma	Bete	Silly	Musa Xa Xawuye	A silly boy
3	Sarafate	Sarafate	Plante Rampante	Creeping plant	Sarafate domolalu	Persons who eat creeping plants
4	Magno	Magno	Nouvelle mariée	New bride	Musa la Magno	Fanta is a new bride
5	Na Salanxu	Sananxulo	Rinsage	Rincing	Fanu Sananxo	To rince the cloths
6	Bire	Bire	Hangar	Hangar	Bire suma	The hangar of Moussa
7	Kunke	Danbankunke	Epaule	Shoulder	Musa Danbankunke	Moussa's shoulder
8	Sirane	Siranere	Interjection de joie	Interjection of joy	Siranere	Interjection of joy
9	Fonnansire	Fonninsire	Gentillesse	Kindness	Bari Musa xa fonninsire	Moussa is really nice
10	Diarinte	Diarinte	Bagareur comme un lion	A fighter like a lion	Bari Musa xa diarinte	Moussa is really a fighter like a lion

11	Siyange	Simoxo	Mouche	Fly	Simoxo xa sa samato	There are too many flies during the wintering period
12	Muno	Mamiwata	Mamiwata	Mamiwata	Mamiwata	Mamiwata
13	Banbale	Banbalo	Terrasse	Terrasse	Fanta la banbalo	Fanta's terrasse
14	Sabusire	Sabusire	Sabouciré	Sabouciré	Sabusire gallo	The village of Sabouciré (place of success)
16	Modinka	Modinkane	Modinkané	Modinkané	Modinkane	The village of Modinkane (The house of the islam religious guide)
17	Kaxule	Kaxulu	Kakoulou	Kakoulou	Kaxulu gallo	The village of kakoulou (White house).

The table lists Khassonke loanwords derived from Soninke, highlighting the linguistic and cultural exchanges between the Khassonke and Soninke communities. These loanwords, ranging from nouns describing physical objects to terms reflecting social roles and actions, provide insight into the historical interactions and shared cultural heritage of these two groups.

Cultural and Historical Context

The significant presence of Soninke loanwords in the Khassonke language, particularly in regions like Galougo and Kayes, can be traced back to historical events where the Soninke people occupied parts of what is now Khassonke territory. This temporary occupation, likely before the formal establishment of the Khassonke ethnic group, facilitated the integration of Soninke vocabulary into Khassonke. The borrowing of village names and other terms further underscores the depth of Soninke influence on Khassonke culture and language.

Loanwords Reflecting Social Roles and Community Structures

Several loanwords reflect important social roles and structures within the Khassonke community. For example, "**Magno**" (from Soninke *Magno*, meaning "new bride") signifies the importance of marriage and social status within the community. The usage of this term in everyday conversation, such as in the example sentence "**Musa la Magno**" (Fanta is a new bride), shows how the concept of marriage is linguistically linked to Soninke traditions.

Similarly, "**Modinka**" (from Soninke *Modinkane*, referring to a village or house of an Islamic religious guide) highlights the religious and cultural significance of Islamic practices in the region. This term reflects the role of religious leaders within the community, illustrating the influence of Soninke culture on Khassonke religious and social structures.

Terms Related to Nature and the Environment

Loanwords like "**Sarafate**" (from Soninke *Sarafate*, meaning "creeping plant") and "**Badage**" (from *Yiro dugumalo*, meaning "young shoot") show the integration of Soninke vocabulary related to the natural environment into Khassonke. These terms suggest that Soninke agricultural knowledge and practices have had a lasting impact on the Khassonke people, influencing not only their language but also their understanding and interaction with the environment.

For instance, the use of "**Sarafate**" in the phrase "**Sarafate domolalu**" (persons who eat creeping plants) may indicate both literal and metaphorical meanings, possibly referring to individuals who rely on or are associated with these types of plants. This reflects how language can encode both practical knowledge and social connotations.

Emotional and Expressive Terms

The loanword "**Sirane**" (from Soninke *Siranere*, meaning "interjection of joy") illustrates how the Khassonke language has adopted expressions of emotion from Soninke. The integration of such terms enhances the expressive capacity of Khassonke, allowing speakers to convey nuanced emotions that are deeply rooted in Soninke culture.

Similarly, "**Fonnansire**" (from Soninke *Fonninsire*, meaning "kindness") reflects the cultural value placed on positive social behavior. The adoption of this term suggests a shared understanding of social virtues between the Khassonke and Soninke peoples.

Geographic and Place Names

The borrowing of place names, such as "**Kaxule**" (from Soninke *Kaxulu*, meaning "Kakoulou") and "**Sabusire**" (from *Sabusire*, referring to the village of Sabouciré), highlights the lasting impact of Soninke settlement patterns on Khassonke geography. These place names serve as linguistic markers of Soninke presence in the region, preserving the memory of historical connections between the two communities.

Adaptation and Integration

The loanwords from Soninke have been adapted to fit Khassonke phonological and morphological rules, making them more accessible to Khassonke speakers. This process of linguistic integration ensures that the borrowed words are seamlessly incorporated into the daily language use of Khassonke speakers.

For example, "**Kunke**" (from Soninke *Danbankunke*, meaning "shoulder") and "**Bire**" (from *Bire*, meaning "hangar") have been adapted in a way that aligns with Khassonke pronunciation and syntax, demonstrating the flexibility and adaptability of the Khassonke language.

Conclusion

This study provides a comprehensive examination of the incorporation and adaptation of loanwords from French, Arabic, and Soninke into the Khassonke language. Through a mixed-methods approach combining qualitative interviews and quantitative analysis, the research reveals the nuanced ways in which these loanwords reflect the sociolinguistic and cultural dynamics of Mali. French loanwords are predominantly absorbed into the technical and modern lexicon, signaling the impact of globalization and technological advancement. In contrast, Arabic borrowings are closely associated with religious and cultural contexts, illustrating the historical and ongoing influence of Islam in the region.

Soninke terms, meanwhile, enrich everyday vocabulary and traditional practices, highlighting the deep-rooted linguistic connections within the local context. This study not only enhances our understanding of Khassonke's linguistic landscape but also underscores the broader implications of linguistic borrowing as a mirror of cultural and social exchange. The findings contribute to the broader field of linguistic adaptation and highlight the importance of recognizing the dynamic interactions between languages in multicultural settings.

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