

**RESEARCH PAPER****Eponyms from *Mustafa*: A Morphosemantic Analysis**Muhammad Riaz*¹, and Dr. Riaz Ahmad Mangrio²

1. Assistant Professor of English, Government Graduate College Gujranwala, Punjab, Pakistan

2. Associate Professor of English, Sindh Madrissa Tul Islam University, Sindh, Pakistan

***Corresponding Author**

riazthinker@gmail.com

ABSTRACT

Mustafa is the personal name of the Holy Prophet Hazrat Muhammad (SAW). This name has religious sanctity for the Muslims all over the world. The Muslims feel elated in showing their affiliations with this name by using eponyms derived from it. An eponym is actually a name derived from some personal name of a person, place or mythical character. The name derived from the personal name of a person is called anthroponymic eponym. The name Mustafa is highly productive anthroponym in the sense that it presents its various eponymous formations which the present research aims to explore through the application of Distributed Morphology (DM). The researcher has delimited his research only to the morphosemantic nuances of the single name [Mustafa]. Distributed Morphology is a new and emerging theoretical framework which helps to find lexical meanings through syntactic and morphological operations. We find few of its applications on morphology and semantics in general but there us rare one is on religious names and particularly on Mustafa. The research discovers the productivity and richness of the particular name showing that Islamic names are highly productive morphologically as well as semantically. This research may help to analyse religious names from socio-cultural perspectives also.

KEYWORDS

Distributed Morphology, Morphology, Mustafa, Productivity, Semantics

Introduction

The study of names is an old as well as a new discipline. It is old in the sense that it dates back to the ancient Greeks who used to focus on giving names to the different things in their surroundings in order to communicate with one another. (Hough 2016). Socrates, Plato, Aristotle and the other philosophers were interested in the relationship between names and referents. Thus, the study was a shared discipline between philosophy and linguistics. Debus (2012) emphasizes that anthroponyms have been the most ancient factor in human civilization. These names simultaneously represent the norms of the society as well as the beliefs of the people who give and take some particular names. According to Anderson (2007), the naming act involves the well-being of the name bearer. He also argues that names indicate the status symbol as well as the social rank of the name bearer. Therefore, the naming factor is a universal phenomenon and its history is as old as the history of man itself. In some of the regions and religions, the factor of name giving was taken as ritual and we see such ideas still prevalent in such societies. Guenther (2009) says, "The act of naming is an act of power. Parents naming children, conquerors naming new lands and organizations naming themselves involve the assertion of authority and power control."

The study of names is a new discipline in the sense that its formal study, under the title Onomastics, developed in the recent years of 20th c. and is still at the stage of development.

If viewed socially and culturally, eponyms are derived from proper names or personal names. McGuigan (2007) calls eponymy an allusion which refers to a particular famous person or to his or her attributes. He further states that an eponym is a balancing act; if the person, from whom the name is derived, is too obscure, no one will understand the reference, but if he is well known, his eponym will become a cliché. Trahair (1994) points out that:

Eponyms begin with a name, and the name is usually that of a person. Sometimes people give their own name to an item, and sometimes others do it in their honor. Most eponyms come from people who are living and lived some time ago, but others are based on a fictional character, a legendary hero, or even a monster.

According to Marciano (2009), an eponymous word enters the English language due to the influence of a person or their notable deeds. Podolskaya (1978) emphasizes that eponyms often lead to the creation of new ones. Shubov (1964) defines eponyms as terms derived from proper names. This suggests that individuals must achieve recognition in various fields such as science, literature, arts, and politics to be classified as eponyms. However, Trahair (1990) highlights that in social sciences, eponymous events can be associated not only with individuals but also with significant places. These various perspectives illustrate that eponyms can stem from anthroponomy as well as toponyms. While politics contributes a significant number of eponyms, economics generates many technical and theoretical eponyms, and religion serves as a vast source as well. Additionally, in the social sciences, eponymous events may be linked to important places rather than individuals.

The names associated with some place are called toponymic eponyms, those associated with some person are called anthroponymic eponyms, and the ones associated with some fictional characters are called characternymic eponyms.

Migliorini (1927) says that the term *eponym* refers to an ordinary common noun derived from a proper or personal name. That name may be the name of some person, place, fictional character or some mythical character. The words like *Farooqi* 'name derived from Hazrat Umar-e-Farooq RA', *Muhammadi* 'name derived from Hazrat Muhammad SAW', *Aleeg* 'name derived from Ali-Garh University', *Gujrati* 'name derived from Gujrat district', *Hayatians* 'name derived from Hafiz Hayat campus of The University of Gujrat', *Chenabish* 'name derived from the Chenab River', etc. are the most frequent eponyms used in the day to day Urdu speaking and writing. It is also important to note that an eponym is a word, not a phrase. The eponyms that look like phrases are actually the compound eponymy such as *Nawaz Leagui* 'the one who is the activist of Muslim League party headed by Nawaz Sharif', *Ouaid Leagui (Q- Leagui)* 'the one who is the activist of Muslim League party named after Quaid-e-Azam', *Faisal-Abadi* 'name is derived from Faisal Abad district,' etc.

Eponyms can also be derived by adding suffixes such as *-iay* and *-ey*. These suffixes may be added to any name and simply mean some common noun e.g. *Leaguia* 'the name used for the activists of Muslim League', *Marxia* 'the name used for the activists of Karl Marx', *dulara* 'the name used for the activists of *Tehreek-e-Insaaf*', etc. If some inventions are named after someone and are used commonly such as *Unani majoon* 'Greek herbal medicine' and *Rohani phakki*, 'spiritual tonic'; these are also called

eponymy. The brand names of clothes and cosmetics such as; *Joffas*, *Firdousi*, *Al-karams*, *Gul Ahmadi*, etc. may be considered as eponyms. The present research, anyhow, tries to find out the maximum range of morphological as well as semantic patterns which Urdu eponym [Mustafa] exhibits.

Description of Distributed Morphology

Distributed Morphology (DM) is basically a theory of syntax, which was first postulated in the early 1990s at MIT by Halle, Marantz (1993, 1994), Harley and Noyer (1999). Müller (2002, 2003, 2004) for German, Icelandic and Russian nouns respectively and Weisser (2006) for Croatian nouns also applied Distributed Morphology (henceforth DM) to study nominal inflectional morphology.

The core idea of the DM is that there is no difference between the construction of a word and that of a sentence. There is the same generative engine that is called syntax which establishes sound-meaning correspondence in complex phrases and complex words. The simplest diagram can be shown in the form of following figure as:

Syntactic Operations >Spell Out> [PF] and [LF]

Marantz (1984) was the first one to propose that the syntactic operations may be replaced with morphological operations (Mirror Principle). In the syntax proper the operations start with Late Insertion and similar is the case with morphology. Then there is the mechanism of underspecification for the dissociation of some particular feature. Thirdly, there is the hierarchical structure of the word all the way down in the form of a tree diagram like the syntax proper. In other words the internal structure of a word reflects syntactic structure, and this is called Mirror Principle. The present research deals with all these operations for the morphosemantic analysis of Urdu eponyms. The three operations of late insertion, underspecification and syntactic hierarchical structure are little more explained below.

Late Insertion is the basic feature of DM which differentiates DM from the Lexicalist approach and informs that the words are not already fully formed and loaded with meanings; they are rather abstract entities which are manipulated by syntax and in the case of a word by morphosyntactic features such as [Noun/Verb], [Singular/Plural], [masculine/Feminine] and [Present/Past] are assigned from the fixed list of abstract feature bundles or the from the Formative List A. These features are assigned through LVI and FVI from of some particular language. The lexicon does not play any role here. About 'late Insertion' hypothesis (Halle and Marantz 1994) state that the phonological features are allotted after the syntactic operations are over or after the Spell-Out stage. The PF is prescribed to the word late as it is not present prior to Spell-Out.

The phonological realizations come to surface through the vocabulary insertion from the Vocabulary List B. The vocabulary is the static list of items whose function in the grammar is to provide phonological realizations to the features contained in the host node of the derivation so that the derivation can be pronounced. These VIs are also called exponential items. The whole list is called Vocabulary and the individual items within this list are called Vocabulary Items (VIs). These VIs show the interface between sound and meaning of a language.

Underspecification contrasts with the idea of full specification in lexical approaches where the lexical entries are fully specified and carry all the necessary features of some lexical item. On the other hand, in DM, the many available vocabulary

items compete for insertion at the terminal node of abstract morpheme but the most highly specified vocabulary item whose identifying features are the sub-set of the features of terminal node, wins the competition for insertion. Such a principle through which the abstract morpheme and some particular vocabulary merge is called Sub-set Principle. The feature is dissociated under the specific situation and the terminal node is called dissociated node. In other words, the agreement of the features of syntactic terminal node and the features of the vocabulary item (competing for insertion) both decide the process of insertion. Furthermore, the syntactic terminal node and the inserted vocabulary item make dissociated morpheme. The Vocabulary Items which are not compatible with the terminal node are ruled out or impoverished. This is called the principle of Impoverishment.

Hierarchical Structure All the Way Down highlights that elements of some word are diagrammed through binary branching trees or through phrase structure patterns. In other words, in the DM, the pieces both in syntax proper and in morphology are taken as discrete units which cannot be treated as in the morphophonological process. There is, hence, a hierarchical structure all the way down till we get the basic constituents. These basic constituents are actually the roots forms in the sense that they show the morphemes and the vocabulary items in separate forms. There are three lists in DM such as;

List A: Formative List: Abstract Morphemes (Roots and Functional head morphemes)

Halle (1990) categorized morphemes into two types: 'concrete' morphemes and 'abstract' morphemes. Subsequently, Harley & Noyer (1999) proposed an alternative classification, introducing 'f-morphemes' and 'l-morphemes'. These classifications align with the conventional division between 'functional' and 'lexical' categories or closed-class and open-class categories. This suggests that the traditional distinction between 'free' and 'bound' morphemes is not acknowledged in Distributed Morphology (DM). In nutshell, morphemes in DM are divided into two categories: functional head morphemes shown with the symbol (<>) and the roots shown through the symbol (√). The functional head morphemes are the functional feature bundles that give syntactic realization to the Roots. Both morphemes are abstract generative morphemes. Furthermore, vocabulary items are not generative; they are rather expandable.

Noun, Gender, and Number are the functional head morphemes that can be realized in Urdu eponyms as Noun (common, proper, abstract), Gender (masculine, feminine) and Number (singular, plural). The f-features are closed set categories and their insertion into the abstract nodes is called FVI (Functional Vocabulary Insertion). The Roots are open set categories and their insertion into abstract nodes is called LVI (lexical Vocabulary Insertion). Through the insertions, the abstract morphemes become concrete ones.

Embick (1995) introduces the concept of the Universal Features Inventory (UFI), which aids in selecting and bundling together specific features of a language for effective communication. These features are termed 'active features' of the language, while those that are disregarded are labeled 'non-active features'. Interestingly, what may constitute an active feature in one language could be considered a non-active feature in another. No language encompasses every feature within the UFI.

Furthermore, in Urdu eponyms, f-morphemes are commonly combined to create specific morphemes, particularly for open-set words. Additionally, both roots and f-morphemes in this context undergo the 'late insertion' principle. Roots represented by

'√' morphemes typically pertain to the realm of extragrammatical information with a-categorical features, while functional category morphemes denoted by '<>' contribute grammatical information to roots, collectively embodying syntactico-semantic features. It's noteworthy that in Distributed Morphology, a square and capitalized representation like [√GOHAR] signifies an abstract and a-categorical root linked to a specific concept, whereas roots in lowercase such as [√Gohar] denote concrete roots in a particular language. Additionally, elements of List A lack phonological content.

The above given example can be seen as:

Table 1

Abstract Morphemes/a-categorical		Morphemes Concretized/ categories allotted		
L-morpheme	F-morpheme	LVI	FVI	Impoverishment
√GOHAR	<N°, Gen, Num>	√Gohar	<N _{pro} , mas, sing>	<N _{com} , fem, Pl>

Then, the process of formation comes at a point, where it needs to be explained by the phonological and semantic dimensions. At such stage the derived forms are called PF and LF. At/after Spell-Out (Siddiqui 2009) the derivation process bifurcates into two. Towards the phonological interpretations, the structure undergoes some morphological operations, before the optimal PF form is realized. Similarly, towards the semantic representation, there work some specific operations that apply to reach a Logical Form (LF).

List B: Exponential List, List of phonological exponents, Vocabulary Items (VIs)

The elements of this List B are termed 'Vocabulary Items' (VIs). The phonological form to the root is given through Late Insertion operation. For the PF realizations of the roots, there are Vocabulary Items or phonological components that specify phonological realizations through particular features. The suitable or the best-fit Vocabulary Items are inserted under the sub-set principle and the irrelevant ones are deleted through the principle of impoverishment. For example there is an Urdu name as a terminal node specified for [N°+fem+Sing] (where N° indicates a Nominal head), and the three hypothetical VIs with different feature specifications are as:

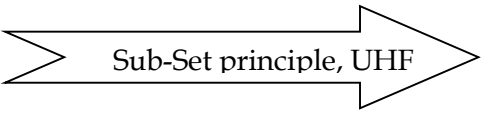
Terminal node	Vocabulary items
√Farooq [N°, mas, sing]	Farooq+i *Farooq+o *Farooq+u
	

Figure No.1

The VIs /o/ and /u/ are not eligible to realize the terminal node, because they refer to the clashing features with the terminal node. Only /i/ is eligible for insertion, as its features are a subset of the terminal node to make it an eponym. This best-fit competition for insertion thus obeys sub-set principle. If [Farooqi] is the best-fit eponym, the one is selected under the Universal Hierarchy Feature Inventory which is always language specific (Noyer (1997). In the case of syntax proper the other segments of the sentence determine, whether it is a simple plural or the oblique one but in the case of a single word, Sub-Set Principle and UHF control and determine the derivation process. We see that /z/ is also a plural marker (*Kitabz*), but it is not compatible, for its features

are incompatible to Urdu pluralization; it is rather English plural marker. Hence it does not come under the umbrella of UHF of Urdu language.

List C: Encyclopedia

Encyclopedia guides how the words are used with their conceptual and intentional interfaces. Towards the semantic interpretations, the LFs interface with the internal world of meanings which is Encyclopedia or List C. Through such interface the meanings of the derived expressions are accessed. It is important to note that all the derived forms are idiomatic expressions in one sense or the other. They have their denotative as well as connotative meanings. At this stage, the expressions may be called lexes or lexical items which are loaded with meanings. They express their meanings in their syntactic and social contexts. In the syntactico-semantic context, both idiomatic and conventional interpretations of roots find their explanations within a third list of idiosyncratic information, referred to as Encyclopedia or List C. Morita (2016) suggests that compositional meanings originate from syntactic features and are distributed to the Pure Lexicon. Lexical meanings, representing the senses of roots and affixes, are allocated within the vocabulary. Meanwhile, idiosyncratic meanings, which are the senses of complex words and cannot be predicted from the senses of their internal elements, are stored in the Encyclopedia. Consequently, only regular and compositional meanings are processed in the universal syntactic computation to LF.

Harley (2005) asserts that root elements possess entries in the Encyclopedia, whereas functional morphemes do not. Consequently, roots can be designated for idiomatic interpretation, occasionally constrained to intricate interdependent syntactic and semantic contexts. In contrast, functional morphemes are obliged to provide their standard denotation to any structure in which they are embedded.

A single root has one categorizer to which the Encyclopedia provides a fixed interpretation in the context of particular categorizer. The most important factor is that the roots are abstract in nature or acategorial; and they achieve interpretations through composition with N° , V° and A° heads. This factor allows different but related interpretations. For example, the root \sqrt{FAROOQ} may be *Farooq-i* (N) as well as *Farooq-ia* (Adj) as per categorizer and each categorizer demands different interpretation. Siddiqui (2004) proposes that words themselves can function as idioms. Extending this idea logically suggests that we inherently memorize the meanings of arbitrary collections of segments when we memorize monomorphemic words like "book". Therefore, there is essentially no distinction between memorizing the meaning of a large chunk such as "read between the lines" and a small chunk like "book". From this perspective, an idiom can be defined as any grammatical expression whose meaning is not predictable. Consequently, grammar does not necessarily need a specific storage mechanism for large idiosyncratic chunks, as everything within it can be considered idiosyncratic. Instead, grammar must have a mechanism for interpreting idiosyncratic meanings. It is significant to highlight that such part of the grammar comes after insertion. It is after Spell-Out that the LF appears in the way that can be interpreted and understood.

In DM, the process through which we may interpret some LFs is called the conceptual, the Encyclopedia, or List C. The List C has the central position for idiosyncratic knowledge of roots such as the fact that *book* and *cat* have special meanings when their objects are *the book* and *the cat* respectively. But in our real world knowledge of the referents of words, the concepts turn out different. For example, *book* is simply a book but in the sentence 'I read the holy book' the concept is changed. Similarly, a *cat* is

an animal and in the idiom ‘raining cats and dogs’ the cat is a different concept. Actually, the pieces of information that lie in the Encyclopedia are extra-linguistic. They need syntactic as well as social contexts. Social context may further be understood through religious, cultural and geographical alignments. Anyhow the status of Encyclopedia is always debatable.

Eponyms from *Mustafa*: Morphosemantic Analysis

The following seven eponyms can be observed in the Islamic way of naming;

1. Mustafa > Mustafvi
2. Mustafa > Mustafvia
3. Mustafa > Al-Mustafa
4. Mustafa > Al-Mustafai
5. Mustafa > Al-iMustaia
6. Mustafa > Mustafeen

Eponym 1 (Mustafa > Mustaf-vi)

Table 2

Syntactic Operations		Morphological Operations			Semantic operations	
List A Abstract Morphemes	Active & Impo. Feature	List B VIs	Merger & Readjustment	PF	LF	List C
√MUSTAFA <N°, Gen, Num>	Act<Nprop,mas, sig> Imp.<Ncom,fem,pl>	/vi, va, vo/	[Root+vi] Deletion of end vowel from the terminal node	/Mustafvi/	Mustafvi	The name referring to Hazrat Muhammad Mustafa (SAW)

Results and Discussion

Syntactic Operations

The pattern 1 shows a formative item as [√MUSTAFA] with its possible feature bundles as <N°, Gen, Num>. Its features <Ncom, fem, pl> are impoverished while those of <Nprop, mas, sig> are considered being the active ones. In this way, the root morpheme is concretized as [√Mustafa] with the f-features as Noun proper, masculine and singular.

Morphological Operations

After the syntactic operations the root morpheme has been realized as [√Mustafa+<Nprop, mas, sig>. There is the list of VIs as /vi, va, vo/. These VIs are to be inserted into root but under the specific environment. Alternatively, there is the blocking principle suggested by Aronoff (1976), Plag (1999), and Embick and Marantz (2008) which states why a possible form for a word cannot surface because it is blocked by another form whose features are the most appropriate to the surface form and its environment. More basically, it may also be construed as the non-occurrence of one form due to the simple existence of another. Embick and Marantz (2008) state that only those word forms surface that are morphosyntactically appropriate, the rest are blocked.

We can see the following:

Table 3

Spell Out/Morphological Operations			
Abstract Root	VIs (Set 1)	Readjustment	Phonological Realization
√Mustafa <Nprop,mas,sig>	[vi, va, vo]	Deletion of /a/	/Mustafvi/

After the operation of VI into the root √Mustafa, the phonological realization comes as /Mustafvi/.

Table 4

Post-Spell Out operations			
Concrete Root	VIs (Set 1)	Possible Forms	Optimal Realization
√Mustafa	Vi	√Mustaf-vI	/MustafvI/
√Mustafa	va	√Mustaf-va	.....
√Mustafa	vo	√Mustaf-vo	.....

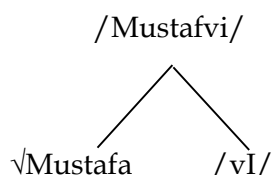
We see that the realization [√Mustafa] acts as the terminal node. There is a set of phonological pieces as /vI, va, vo/ to be inserted. All these VIs compete for insertion and it is [vi], under the sub-set principle, that realizes the optimal realization as /Mustaf-vi/. The /a/ phoneme is deleted during the readjustment as the phonological realization /Mustaf-a-vI/ is not legible. The other forms /Mustaf-va/ and /Mustaf-vo/ are also blocked.

Semantic Operations

So far as the semantic operations are concerned, Vocabulary [√Mustafa] is a personal name and [Mustafvi] is an eponym. Again the total semantic features of this eponym are not clear until. They are backed up by encyclopedic information held by the speakers of referents. It is through the religious alignment that the concept of [Mustafvi] is established.

It is the Encyclopedia that connotes the eponym. It tells that this particular eponym has extra-linguistic concept which is a reference or an allusion to the prophet of Islam Hazrat Muhammad Mustafa (SAW). [Mustafavi] is thus the derived name form [√Mustafa] and it refers to the followers of Hazrat Muhammad Mustafa (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:



Eponym 2 (Mustafa > Mustaf-vi-a)

We see that the eponym [Mustafvi] works as the terminal node for the insertion of another VI i.e. /a/

Table 5

Spell-Out/Morphological Operations		
Root	Vis	Phonological Realization
$\sqrt{\text{MustafvI}}$ <Nprop,mas,sig>	/a,i,u/	/Mustaf-vI-a/

We see that the realization [$\sqrt{\text{Mustafvi}}$] acts as the terminal node. There is a set of phonological pieces as /a,i,u/ to be inserted. All these VIs compete for insertion and it is /a/, under the sub-set principle, that gives the optimal realization as /Mustafvia/. This is called the fission process as the stem [$\sqrt{\text{Mustafvi}}$] adjusts the exponent /a/ in a sisterly coordination.

In the cycle 2, after the insertion of /a/ into the root through competition, the phonological realization comes as /Mustafvia/ as the table shows:

Table 6

Spell-Out/Morphological Operations			
Root Morpheme	VIs (Set 1)	Possible Forms	Optimal Realization
$\sqrt{\text{MustafvI}}$	/a/	$\sqrt{\text{MustafvI-a}}$	/MustafvIa/
$\sqrt{\text{MustafvI}}$	/i/	$\sqrt{\text{MustafvI-i}}$	.....
$\sqrt{\text{MustafvI}}$	/u/	$\sqrt{\text{MustafvI-u}}$	.....

The /a/ phoneme is inserted as the most appropriate one. The other forms may be /Musvi-i/ and /Musvi-u/ are blocked.

Semantic Operations

So far as the semantic operations are concerned, the LF [$\sqrt{\text{Musa}}$] is a personal name and [Musvia] is an eponym. The total semantic features of this eponym are still abstract. They are backed up by encyclopedic information held by the speakers of referents. It is through the socio-cultural and religious alignment that the concept of [Mustafvia] is established.

The Encyclopedia C that connotes the eponym. It tells that this particular eponym is allusion to the prophet of Allah Hazrat Musa (AS). [Mustafvia] is thus the derived name form [$\sqrt{\text{Musatafa}}$] and it refers to the followers of Hazrat Muhammad Mustafa (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:

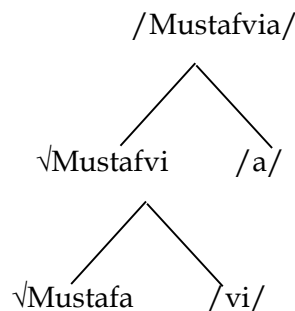


Table 7
Eponym 3: Insertion of Arabic prefix /Al/

Syntactic Operations		Morphological Operations			Semantic operations	
List A	Active & Impo. Feature	List B VIs	Merger & Readjustment	PF	LF	List C
√MUSTAFA <N°, Gen, Num>	Act<Nprop,mas, sig> [√Mustafa] Imp.<Ncom,fem, pl>	/al,il,ul/	[Al+Root] The lateral /l/ in the prefix /al-/ is pronounced.	/Al-Mustafa/	Al-Mustafa	The eponym referring to Hazrat Muhammad Mustafa (SAW)

Results and Discussion

Syntactic Operations

√MUSTAFA is an abstract morpheme. It has a list of abstract feature bundles as <N°, Gen, Num>. With the help of UFI of Urdu, the non-active features such as <fem, pl, v> are impoverished while the active features as <Nprop, mas, sig> are attached with the abstract morpheme √MUSTAFA. With the allocation of these features, the root morpheme is concretized as [√Mustafa]. In the concrete form, √Mustafa is a proper noun, masculine in gender and singular in number.

Morphological Operations

After the syntactic operations, the root morpheme has been realized as [√Mustafa+ <Nprop, mas, sig>]. There is a list of VIs as /al,il,ul/. These VIs are to be inserted into root but under the specific environment. The VIs are to be inserted at prefixal position as these are not the regular affixes of Urdu but these are Arabic in nature. There is the blocking principle which informs why some VIs are not suitable for the insertion with the root morpheme √Mustafa. More basically, it may also be construed as the non-occurrence of one form due to the simple existence of another. In other words, only those VIs are inserted that are morphosyntactically appropriate, the rest are blocked. It is important to note that in DM there is no difference between derivational and inflectional processes. The insertion of /al-/ with the root (though apparently inflectional) can be called derivation.

We can see the following:

Table 8
Spell-Out/Morphological Operations

Concrete Root	VIs	Readjustment	Phonological Realization
√Mustafa <Nprop,mas,sig>	/al, il, ul/	In the root /m/ is moon-like and /l/ is pronounced	/Al-Mustafa/

After the operation of vocabulary insertion into the root through competition /Al-Mustafa/ is realized as:

Table 9
Spell-Out/Morphological operations

Concrete Root	VIs	Possible Forms	Optimal Realization
---------------	-----	----------------	---------------------

√Mustafa	al	/AI-Mustafa/	/AI-Mustafa/
√Mustafa	il	/II-Mustafa/	.....
√Mustafa	ul	/UI-Mustafa/	.....

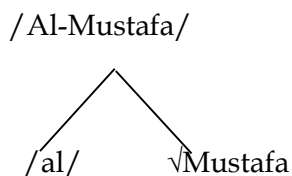
We see after the morphosyntactic operations the optimal realization is /Al-Mustafa/. The realization /Al-Mustafa/ is very unique formation in the sense that the Urdu consonant /m/ or is not Arabic sound but the prefixation process is like Arabic consonants. We know that in Urdu there are 14 *Qamri*/moon-like and 14 *Shamsi*/sun-like consonants and /m/ sound is moon-like/*Qamri*. The lateral sound /l/ is pronounced with *Qamri* consonants and remains silent with sun-like/*Shamsi* consonants. In the formation /Al-Mustafa/, the lateral sound /l/ is pronounced.

Semantic Operations

After the Spell-Out, the LF is [Al-Mustafa] which is an eponym from a personal name [Mustafa]. The LF in Urdu is written with the symbol (-) after /Al/. In Arabic, when we begin a word with the prefix /al-/, it is definite but in Urdu, the formations like [Al-Mustafa], [Al-Ghuman], [Al-Umer], etc. are used as common nouns. Such semantic descriptions are supported by encyclopedic information held by the speakers of referents. It is through the socio-cultural and religious alignment that the meaning of [Al-Mustafa] is established.

In other words, the Encyclopedia C connotes the eponym. It tells that this particular eponym alludes to Hazrat Muhammad Mustafa (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:



Eponym: 4: Insertion of Arabic prefix /Al/ and Urdu suffix /i/

Here we see the root /Al-Mustafa/ works as the terminal node for the further insertion as;

Table 10

Spell-Out/Morphological Operations			
Concrete Root	VIs	Readjustment	Phonological Realization
√Al-Mustafa		Vowel shortening	/Al-MustafaI/
<Nprop.mas,sig>	/i,o, u/	from /i/ to /I/	

After the operation of vocabulary insertion into the root through competition /Al-Mustafa// is realized as:

Table 11

Spell-Out/Morphological operations			
Concrete Root	VIs	Possible Forms	Optimal Realization
√Al-Mustafa	/i/	/Al-Mustafa-I/	/Al-MustafaI/

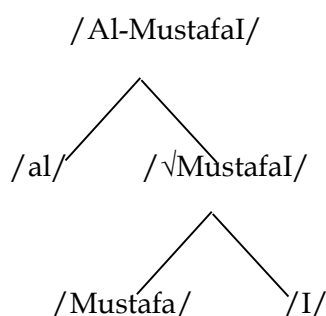
√Al-Mustafa	/o/	/Al-Mustafa- o/	.....
√Al-Mustafa	/u/	/Al-Mustafa- u/	.....

Here we see that the optimal realization after Cycle 2 is /Al-Mustafa**I**/.

Semantic Operations

After the Spell-Out, the LF is [Al-Mustafai] which is an eponym from a personal name [Mustafa]. In Arabic, when we begin a word with the prefix /al-/, it is definite but in Urdu, the formations like [Al-Naqeebi], [Al-Farooqi], [Al-Mujaddadi], [Al-Rahimi], etc. are used as common nouns. Such semantic descriptions are supported by encyclopedic information held by the speakers of referents. It is through the socio-cultural and religious alignment that the meaning of [Al-Mustafai] is established. In other words, the Encyclopedia C connotes the eponym. It tells that this particular eponym alludes to Hazrat Muhammad (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:



Eponym: 5: Insertion of Arabic prefix /al/ and two Urdu suffixes /i/+a/

Here again the root /Al-Mustafai/ works as the terminal node for the further insertion as;

Table 12

Concrete Root	Vis	Possible Forms	Optimal Realization
√Al-Mustafai	/a/	/Al-Mustafai- a /	/Al-Mustafa-I-a/
√Al-Mustafai	/e/	/Al-Mustafai- e/	.....
√Al-Mustafai	/u/	/Al-Mustafai- u/	.....

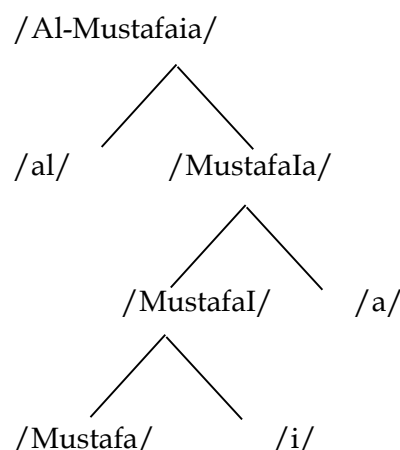
In this way, the PF after the three cycles is **/Al-Mustafaia/**

Semantic Operations

After the Spell-Out, the LF is [Al-Mustafaia] which is an eponym from a personal name [Mustafa]. In Arabic, when we begin a word with the prefix /al-/, it is definite but in Urdu it is used as common noun. Such semantic descriptions are supported by encyclopedic information held by the speakers of referents. It is through the socio-cultural and religious alignment that the meaning of [Al-Mustafaia] is established.

In other words, the Encyclopedia C connotes the eponym. It tells that this particular eponym alludes to one of the fourth caliphs of Islam Hazrat Muhammad Mustafa (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:



Eponym: 6: Insertion of Arabic Prefix /al/ and Arabic suffix /een/

We see who √Al-Mustafa/ allows another VI to be inserted as;

Table 13

Spell-Out/Morphological Operations			
Concrete Root	Vis	Readjustment	Phonological Realization
√Al-Mustafa/ <Nprop,mas,sig>	/een,ean,uen/	Deletion of end vowel	/Al-Mustafeen/

After the operation of suffixation, through competition /Al-Mustafeen/ has been realized as:

Table 14

Spell-Out/Morphological operations			
Concrete Root	Vis	Possible Forms	Optimal Realization
√Al-Mustafa	/een/	/Al-Mustafeen/	/Al-Mustafeen/
√Al-Mustafa	/ean/	/Al-Mustafean/	.....
√Al-Mustafa	/uen/	/Al-Mustafuen/	

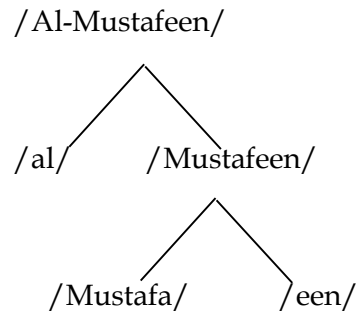
Here we see that the optimal realization after Cycle 2 is /Al-Mustafeen/. There is vowel deletion from terminal position of the root [√Al-Mustafa] under the rule of readjustment.

Semantic Operations

After the Spell-Out, the LF is [Al-Mustafeen] which is an eponym from a personal name [Mustafa]. In Arabic, when we begin a word with the prefix /al-/, it is definite but in Urdu it is used as common noun. Such semantic descriptions are supported by encyclopedic information held by the speakers of referents. It is through the socio-cultural and religious alignment that the meaning of [Al-Mustafeen] is established.

In other words, the Encyclopedia C connotes the eponym. It tells that this particular eponym alludes to one of the Prophet of Islam Hazrat Muhammad Mustafa (SAW).

If the whole process is viewed through syntactic fashion (syntactic hierarchical structure all way down), we may find it as:



There can be seen allomorphy in the case of 'Mustafa' as:

Mustafa > Mustaf**vi**

Mustafa > **Al**-Mustafa

Mustafa > **Al**-Mustafai

Mustafa > Mustaf**een**

Here **/-vi/**, **/-al/**, **/i/** and **/-een/** are discrete in phonological forms and are hence called allomorphs as all can be possibly inserted (rendering the same function of generating eponyms) with the root 'Mustafa'.

The given patterns and the analyses show that Urdu proper names generate a wide range of eponyms and particularly the religious names are more productive and generative. These religious names, in other words have relatively more morphosemantic vivacity. The very name *Mustafa*, as discussed above, weaves a tapestry of eponyms by taking different affixes with it. It is the Distributed Morphology that tries to decipher all the possible morphosemantic nuances of the name *Mustafa*.

References

- Anderson, J. M. (2007). *The Grammar of Names*, Oxford: Oxford University Press
- Aronoff, M. (1976). *Word Formation in Generative Grammar*. Cambridge, MA: MIT Press. ISBN 978-0-262-51017-2.
- Aronoff, M. (1976). *Word Formation in Generative Grammar*. Cambridge, MA.: MIT Press. ISBN 978-0-262-51017-2
- Debus, F. (2012). *Namenkunde und Namengeschichte: eine Einführung* (Grundlagen der Germanistik 51; Berlin: Erich Schmitt Verlag).
- Embick, D. (1995). *Mobile Inflections in Polish*. *The Proceedings of the North East Linguistic Society 25*, Vol. 2, edited by J.N. Beckman, 127-142. Amherst: GLSA, University of Massachusetts, Amherst.
- Guenther, K. (2009). *The politics of names: Rethinking the methodological and ethical significance of naming people, organizations, and places*. *Qualitative Research* Vol. 9, no. 4
- Harley, H. & R. Noyer. (1999). Mixed nominalizations, short verb movement, and object shift in English. *Proceedings of NELS 28*, edited by P.N. Tamanji & K. Kusumoto, 143-157. Amherst: GLSA, University of Massachusetts, Amherst.
- Harley, H. (2005). *Bare Phrase Structure, acategorial roots, one-replacement and unaccusativity*, in S. Gorbachov and A. Nevins, (eds.) *Harvard Working Papers in Linguistics* Vol. 11, Cambridge, MA: Harvard Linguistics Department
- Leichik, V. 2007. *Nomenclature names as a class of Scientific and Technical Vocabulary*. Composition and function. Tutorial. Saint Petersburg. Russia.
- Marantz, A. (1984). *On the nature of grammatical relations*. Cambridge, Mass.: MIT Press.
- McGuigan B. (2007). *Rhetorical Devices: A Handbook and Activities for Student Writers*: London Prestwick House
- Migliorini B. (1927). *The CRC World Dictionary of Plant Names*. New York: CRC Press
- Morita, J. (2016). *Florida Linguistics Papers*, journals.fcla.edu
- Muller, (eds.), (2002) *Word-Formation. An International Handbook of the Languages of Europe* (Handbucher zur Sprach- und Kommunikationswissenschaft, 2; Berlin: De Gruyter Mouton), 1159 -71.
- Noyer, R. (1997). *Features, positions and affixes in autonomous morphological structure*. New York: Garland. Revised version of 1992 MIT Doctoral Dissertation
- Plag, I. (1999). *Morphological productivity : structural constraints in English derivation*. Berlin: Mouton de Gruyter. ISBN 978-3110158335. OCLC 40311603
- Podolskaya, N. (1978). *Dictionary of Russian onomastic terminology*. Science publishing. Moscow. Russia
- Siddique A. L. (2004). *Comprehensive Grammar of Urdu*. Lahore: Urdu science Board

Trahair, R. 1994. *From Aristotelian to Reaganomics*. A Dictionary of Eponyms with biographies in the social sciences. Greenwood press. Westport. United States.

Trahair, R.1990. *What's in a name?* Oxford university press. New York

Wieser, R. (2006). *Phonological vs. Morphological Rules; on German Umlaut and Ablaut*. *Journal of Linguistics*, 32,113-35