

COPULATIVE COMPOUNDS IN PUNJABI: MORPHEME-BASED MORPHOLOGY

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ABSTRACT

The present work aims to analyze and elucidate the various instances of compounding in Punjabi, explicitly focusing on copulative compounds. The copulative compound does not exhibit a head modifier relation but demonstrates coordination between its two elements. For instance, the words “actor-manager” and “actor and manager” contain two semantic heads due to the autonomous nature of its constituent elements. The constituents of these compounds exhibit fusion, wherein one constituent is completely assimilated into the other, distinguishing them from endocentric and exocentric compounds. The data has been gathered from both the Punjabi grammar book and individuals who are native speakers of Punjabi. The findings from the data analyses indicate that the three hypotheses proposed by the morpheme-based theory are highly appropriate and applicable to the Punjabi copulative compounds.

Keywords: Copulative compound, Endocentric, Exocentric, Morpheme.

INTRODUCTION

Morphology is the science of words that helps explain how words are formed by combining smaller meaningful units (Godby et al., 1982). Nida (1975) believes the “study of morphemes and their arrangements is called morphology.” Gleason (1961) asserts that morphology is the study of language structure and understanding the smallest meaningful units of grammar. A compound is a morphological unit consisting of multiple free morphemes. Delahunty and Garvey (2010) define a morpheme as the most minute constituent of a word with either grammatical significance or meaning rather than the smallest unit. Stageberg (1999) concurs with this definition, stating that a morpheme is a concise linguistic segment that satisfies three conditions: it must be a meaningful word or portion thereof; it must not be decomposed into smaller meaningful components without compromising its meaning; and it must recur in various verbal contexts while maintaining a relatively stable meaning. To put it briefly, the morpheme is the most fundamental meaningful unit.

Many languages contain copulative compounds, which are essential for expanding vocabulary. They give language flexibility and dynamic quality by enabling speakers to combine words to form new ones. For language learners and linguists researching word formation,

comprehending the composition and meaning of copulative compounds is crucial. As defined in linguistics, a copulative compound is a compound word composed of two elements, usually nouns or adjectives, connected by a linking element, frequently a conjunction such as “and.” Regarding the coupling or connecting function of these compounds, the term “copulative” is used.

The present study is about the semantics and morphological process of Compounding. According to Marchand (1960), a Compound is the combination of two or more than two words joined to form a morphological unit. Phrasal words, on the other hand, are smaller words with the underlying structure of phrases but are nonetheless used as words (Cahyani, 2016). In other terms, Compounding is the process of joining two or more words to produce a new meaning. Similarly, Olsen (2000) states that Compounding means a new complex word formed with the help of two stems. The meaning of compound words piques the researcher’s interest in their analysis. Compound words include meanings that are interrelated to one another, creating a new meaning for each word (Noumianty, 2016). It implies that giving complex words a meaning is crucial. We must examine the compound terms to determine their meaning. To create a new unit that operates as a single word, words with their lexical meanings—that is, significant meanings of their own—are combined. “Compounding is a process which forms new words not from bound affixed but from two independent words,” according to Crabtree & Power (1985). The components of the compound are the words, which might be free morphemes, words obtained by affixation, or even words created by compounding one another. Compounding is the most widely utilized method of creating new lexemes, according to Booij (2007). It is made up of two words combined, one of which changes the meaning of the other, head. Its distinctive characteristic is that it comprises lexemes combined to form longer words.

Furthermore, the significance of the compound may vary from that of the corresponding phrase, either to an extent or not. A blackbird is a bird species irrespective of its coloration, while a blackbird is a bird species that is black in appearance. Thirdly, the order of the constituent terms in numerous compounds differs from that of the corresponding phrase. Consider the compounds sawdust and dust from a saw, for example. Lastly, compound nouns prohibit any alteration to the initial component. In contrast, noun phrases permit modification.

KINDS OF COMPOUNDS:

Compounds with heads are called endocentric compounds, whereas compounds without heads are called exocentric compounds. For example, in sneak-thief, the thief is the head (a sneak-thief is a kind of thief; a thief and a sneak-thief are both nouns). The difference between the two compounds is a matter of explanation and understanding; for example, whether a greenhouse is an exocentric or endocentric compound depends on whether someone thinks it is a kind of house (Fabb, 1998). The copulative compound shows no head modifier relation but coordination between the two constituents, e.g., actor-manager actor and manager’. The two constituents are independent; thus, the compound has two semantic heads (Islam, 2011). A word’s meaning is simplified by combining certain components, for instance, eyewear and post office. However, some of them also generate an entirely new meaning. For instance, the term “pigtail” does not convey its literal meaning, a pig’s tail. So, the compound word is defined as an amalgamation of individual words. Furthermore, the definition of the new term may differ or remain consistent with the original meanings of the head and modifiers. Moreover, the

significance of the diminutive words can be employed to deduce or ascertain the meaning of compound words.

Conversely, compound words are not the only forms that consist of more than one word; phrases are also compounds. Compound words and phrases have identical appearances on the outside. Both of them consist of multiple elements. However, it appears that stress patterns are essential for assisting language users in distinguishing which words qualify as compounds and which do not. Additionally, compound words are typically more specialized than phrases in meaning. Delahunty and Garvey (2010) delineate four distinct characteristics that differentiate compounds from phrases. Initially, it is common for the stress pattern of the compound to differ from that of the phrase, consisting of identical syllables arranged in the same sequence. The primary emphasis is placed on the initial word in the compounds, whereas in the phrases, it is on the final word. “blackbird” (compound) and “blackbird” (phrase) are two examples.

COPULATIVES WITHOUT INTERFIXES AND WITH INTERFIXES

A copulative may appear in various forms. It may show an interfix *-o-* functioning like a conjunction *or* ‘and’ with its full semantics; it may be without interfix like /tʃəlda: pʰɪrda:/, /bʰu:ki: pja:si:/ (Islam, 2011). One notable point is that Punjabi does not have interfix like *(-o-)* in Urdu and Persian. Punjabi borrowed some of the interfixes from Persian and Arabic

languages, like *li:r -o- li:r/* , لیرولیر *ma:r -o- ma:r/* مارومار etc.

INTRODUCTION TO PUNJABI

Punjabi is a widely spoken language of India and Pakistan, written in two famous scripts named Shahmukhi (in Pakistan) and Ghurmukhi (in India). It is the language of 150 million people worldwide (Lewis, 2009). It has 16 vowels, 16 diacritical marks, and 49 consonants (Malik, 2006). In morphological terms, it is called agglutinative language, and the order of the word or parts of speech is usually “Subject, Object, and Verb.” **Majhi**” is the famous dialect spoken in Indian Punjab and Pakistani Punjab. Other languages, including Urdu, Hindi, Persian, Arabic, Sanskrit, and English, have influenced modern Punjabi vocabulary. Most loan words come from Urdu, Persian, Arabic, English, and Dutch. The Punjabi script used in Punjab (Pakistan) is closely related to the Persian Nastaliq script. Hindus and the people of India mostly used the Davnagri script. Gurmukhi and Shahmukhi scripts are official language scripts (Wikipedia, 2018).

Punjabi was used as a local vernacular during the Mughal Empire. Persian was the empire’s official language (Khokhlova, 2014), and was necessary for a job in the public sector (Rahman, 2003). During the Sikh Empire (1799 to 1849), Persian – not Punjabi – remained the Punjab’s official language (Kholhlova, 2014). In British rule, Punjabi remained the vernacular language, Urdu became the language of administration for low-ranked jobs (Rahman, 2011), and English was replaced with Persian (Rahman, 1996a).

After the establishment of Pakistan, the Punjabi language continued to receive little regard and was relegated to a peripheral position. During the initial years of Ayub Khan's administration, political considerations led to the prohibition of organizations dedicated to promoting the Punjabi language. The government subsequently encouraged Punjabi publications in 1962 to promote the language (Riaz, 2011). As a result, the circumstances began to alter considerably after that. An order was issued to incorporate Punjabi instruction into the curriculum from the 6th to the 12th grade and transmit Punjabi programming via Radio Pakistan. These endeavors were designed to instill a sense of heritage and pride in the Punjabi language among its speakers.

According to the Government of Pakistan (1998), the Punjabi community is the most populous in Pakistan regarding numerical representation, constituting 44.15% of the country's total population. According to Zaidi (2011), most of the country's main institutions have been occupied by Punjabi individuals. According to statistical data, the Punjabi language is spoken by an estimated 80% of the army personnel and 55% of the bureaucracy. Owing to their interests, the Punjabis have frequently been accused by other ethnolinguistic groups of occupying conventional power circles to their detriment.

FORMATION OF COMPOUNDS IN PUNJABI:

Word formation in Punjabi is a very effective method to create new words, called Compounding. In Punjabi, many compounds are borrowed from Urdu, Sanskrit, Persian, and Arabic. These words are called hybrid compound words. Different compounds can be obtained by using syntactic categories of morphemes, for example, NN (/mændzæ: bɪstərə:/), bed and cover, VV compounds (/tʃɔlda: pʰɪrda:/) active, (/ã:de: dʒa:nde:/) come and go, AA (/kʰəʃʃa: mi:tʰa:/) sour and sweet, (/bʰu:ki: pja: si:/) hungry and thirsty (/sətʃʃa: dʒʰu:tʃa:/) right and wrong.

RESEARCH QUESTION

1. What are the morphological and semantic features of the copulative compounds in Punjabi?

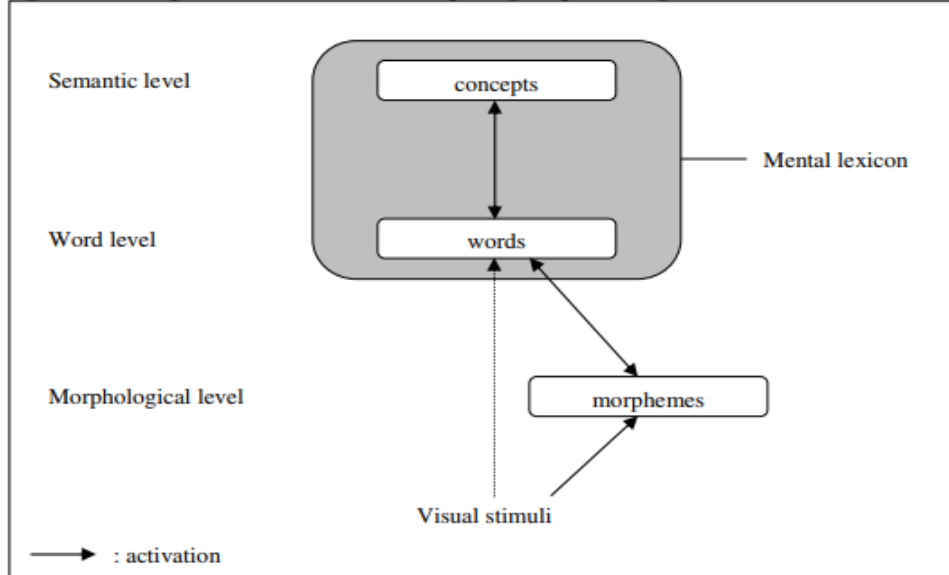
THEORETICAL FRAMEWORK: MORPHEME-BASED THEORY

The present research is qualitative. The researcher has collected the data from the Punjabi grammar book for B.A class written by Mohsen (2018) and the native language speakers. The researcher has applied the Morpheme-based Morphology theory to the Punjabi copulative compound. There are three basic hypotheses of morpheme-based theory, which help the researcher to analyze the data in many ways. The following are the three hypotheses of MBMT;

- Baudoin's "single morpheme" hypothesis: Roots and affixes have the same status as morphemes.
- Bloomfield's "sign base" morpheme hypothesis: As morphemes, they are dualistic signs since they have both (phonological) form and meaning (Bloomfield, 1933).

- Bloomfield’s “lexical morpheme” hypothesis: morphemes, affixes, and roots alike are stored in the lexicon (Bloomfield, 1933).

Figure 1: A morpheme-based model of morphological processing:



(www.lingref.com)

In the present research paper, the researcher has applied the three hypotheses mentioned above and tried to answer the research question. In light of the theory mentioned above, the researcher has also explored the morphosemantics of the Punjabi copulative compounds.

LITERATURE REVIEW:

Comparatively few copulative compounds are found in Punjab, contrasting endocentric and exocentric compounds. In contrast to endocentric and exocentric compounds, these substances consist of fused constituents, with one being fully integrated into the other. The incorporation process entails the consolidation of one entity into another (Islam, 2011). Word formation through Compounding in Punjabi is a very effective method to create new words. In Punjabi, many compounds are borrowed from Urdu, Sanskrit, Persian, and Arabic. These words are called hybrid compound words. Different compounds can be obtained by using syntactic categories of morphemes, for example, NN (/mændʒæ: bɪstəre:/), bed and cover, VV compounds (/tʃəlda: pʰɪrda:/) active, (/ā:de: dʒa:nde:/) come and go, AA (/kʰəʃtʃa: mi:tʰa:/) sour and sweet, (/bʰu:ki: pja:si:/) hungry and thirsty (/sətʃtʃa: dʒʰu:tʃa:/) right and wrong.

DATA ANALYSES

In this section, the researcher intends to outline the proposed research work by applying some basic elements of the framework of MBM theory. The researcher intends to apply the three famous hypotheses of the MBM theory on copulative compounds along with morphosemantic

analyses. The source of our data is the Punjabi grammar book of B.A class written by Mohsen (2018) and the Punjabi native speakers.

List of the copulative compounds

/lʰi: tʃəɾʰi:/	لتھی چڑھی	/sɔ:dʰe: dʒa:gdɛ:/	سوندے جاگدے
/bʰi:n kʰəlo:n/	بھین کھلون	/ʊtʰn bʰen/	اٹھن بھین
/tʃəlda: pʰirda:/	چلدا پھردا	/ʊtʰde: bæ:nde:/	اٹھدے بندے
/ru:kʰi: sɔkʰi:/	رگھی سگھی	/əɽve: ɣəmze:/	عشوے غمزے
/li:rā kəti:rā:/	لیراں کتیراں	/no:kā ʈo:kā:/	نوکاں ٹوکاں
/ʊtʃe:jā: ləm:jā:/	اُچیاں لیاں	/kʰa:n pi:n/	کھان پین
/ri:tā pəri:tā:/	ریتاں پریتاں	/mərən dʒi:vən/	مرن جیون
/ni:lʃā pi:lʃā:/	نیلیاں پیلیاں	/pɔtr kəpɔtr/	پتر کپتر
/vəsdjā: rəsdjā:/	وسدیاں رسدیاں	/rə:nde: ton:de:/	روندے توندے
/li:r -o- li:r/	لیرو لیر	/bəlde: budʒʰde:/	بلدے بجدے
/ma:r -o- ma:r/	مارو مار	/kɔbɾi: dɔbɾi:/	گہڑی ڈہڑی
/su:rətā: mu:rətā:/	صورتاں مورتاں	/ba:ŋgā: tʃa:ŋgā:/	بانگاں چانگاں

1. /tʃəlda: pʰirda:/ چلدا پھردا (WORDS HAVING SAME MEANING)

The word /tʃəlda: pʰirda:/ is a compound word of two free morphemes and two bound morphemes. The word /tʃəlda: / has two morphemes: one is a free morpheme /tʃəl/, and the other is a bound morpheme /da: /. The word /tʃəl/ is a root word, whereas the word /da: / is a suffix. In the same way, when we discuss the compound's second semantic head, we also know that this word has one free morpheme /pʰir/, and one bound morpheme /da:/. When we join them, it becomes /pʰirda:/. Interestingly, it is noteworthy that combining these two semantic heads takes the shape of a copulative compound /tʃəlda: pʰirda:/ means “active”. Both words are verbs, but when we combine them to gather, it becomes an adjective. Separately, both the root words /tʃəl/ and /pʰir/ have the same meaning: to walk.

Morphologically, it consists of two verbs.

Phonologically, it has a characteristic stress pattern.

Orthographically, the two components are written together.

Syntactically, it behaves as an adjective.

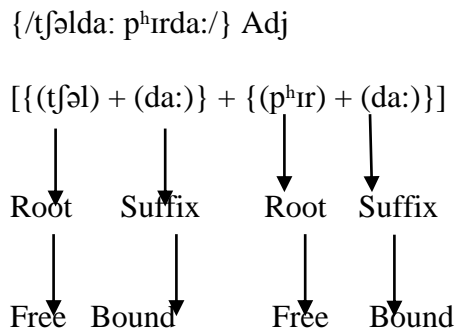
Semantically, it means an “active person.”

APPLICATION OF THEORY.

Morpheme-based morphology presumes three basic axioms:

1. (H-1) Baudoin’s “single morpheme” hypothesis: Roots and affixes have the same status as morphemes.

$\{X+Y\} = \{/tʃəlda: pʰɪrda:/\} = \{V + V\}Adj$



According to Baudoin’s hypotheses (H.1), all the roots mentioned above and affixes have the same status. Let us apply it to the compound mentioned above that is often used in Punjabi. In the first semantic head of the compound, we have one free morpheme and one bound morpheme like /tʃəl / and /da:/. When we combine it to gather, it becomes a word /tʃəlda: /, which is a verb. The same is the case with the second head /pʰɪrda:/, which is also a verb, but combining both verbs changes into adjectives. Both are imperfective verbs and may derive from base verbs. So, according to H-1, the roots and the affixes in the compound have the same status as the morpheme seems to be applicable.

2. (H-2) Bloomfield’s “sign base” morpheme hypothesis: As morphemes, they are dualistic signs since they have both (phonological) form and meaning.

The copulative compound /tʃəlda: pʰɪrda:/ means “active” or “a healthy person.” The word is often used in Punjabi and is part and parcel of the Punjabi culture. The word has two free morphemes (tʃəl) and (pʰɪr), which are also the root words, and two bound morphemes (da:) and (da:) are also the suffixes. So, according to the H-2 hypothesis, morphemes have both phonological form and meaning, which seems to be true. But if we change the arrangement of the items of the compound, the compounds would be indifferent to phonological forms but have no meanings. The following is the list of compounds with phonological structures without meanings.

/tʃəlda: pʰɪrda:/

/da:tʃəl da:pʰɪr/	دا چل دا پھر	Not in use in Punjabi.
/tʃəl:de: pʰɪrda:/	چل دے پھر دا	Not in use in Punjabi.
/tʃəlda: pʰɪrɪdi:/	چل دا پھر دی	Not in use in Punjabi.

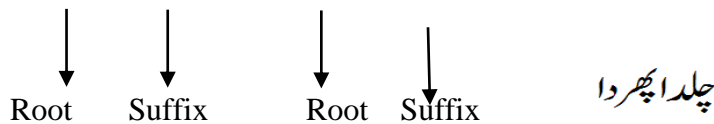
The words mentioned above have been derived from the compound /tʃəlda: pʰɪrda:/ چل دا پھر دا . The first word /da:tʃəl da:pʰɪr/, is a combination of two words /da:tʃəl and da:pʰɪr/. This word is unacceptable in Punjabi because its constituent violated the rules of morphology. For example, the suffix cannot be used in place of a prefix, but the word mentioned above /tʃəl:de: pʰɪrda:/ suffix /da:/ is used in place of the prefix, which is against the rules of Punjabi morphology.

In The second word /tʃəl:de: pʰɪrda:/ چل دے پھر دا the first word /tʃəl:de:/ is a plural which is used with the word /pʰɪrda/, which is a singular word. In Punjabi, a copulative compound cannot be formed by using one plural word with one singular word together. So, the word mentioned above cannot be included in the dictionary.

The same is true with the 3rd word /tʃəlda: pʰɪrɪdi:/ چل دا پھر دی. This word is also the combination of two words: the first word /tʃəlda:/ is masculine, and the second word /pʰɪrɪdi:/ is feminine. This combination of words is unnatural and against the rules of Punjabi morphology. That's why it cannot be part of the Punjabi dictionary.

3. (H-3) Hypothesis states that morphemes, roots, and affixes alike are stored in the lexicon. Let us see how. By applying the derivational and inflectional process to the copulative compound, we have many different compounds that are part of the Punjabi language and culture. Following is the list of words popular in Punjabi culture and stored in our lexicon of the dictionary.

a. [{"(tʃəl) + (da:)}] + {(pʰɪr) + (da:)}]= Copulative compound, masculine verb.

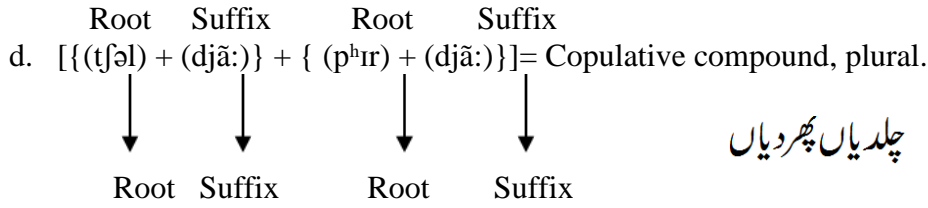


b. [{"(tʃəl) + (de:)}] + {(pʰɪr) + (tʃəlda:)}=Copulative compound, masculine plural.



c. [{"(tʃəl) + (di:)}] + { (pʰɪr) + (di:)}]=Copulative compound, feminine verb.





The first compound (a), (tʃəl) + (de:) (pʰɪr) + (de:) چل دے پھردے is the result of the inflectional process. The word /tʃəlɖa: pʰɪrɖa:/ is a singular and masculine verb which means active. It becomes plural when we change the suffix /ɖa:/ into /de:/. So, this process changes the form of the word.

The second compound (b), is (tʃəl) + (di:) + (pʰɪr) + (di:) چل دی پھردی, which is a singular, feminine verb. This is also the result of the inflectional process. Again we change the suffix /ɖa:/ into (di:) to make it feminine. As a result of that, it become feminine (tʃəl) + (di:) + (pʰɪr) + (di:) چل دی پھردی. This word is also a part of the Punjabi dictionary.

The last compound (c), is [{"(tʃəl) + (djā:)}] + [{"(pʰɪr) + (djā:)}] / چلداياں پھردياں which is a plural, feminine compound. The suffix /ɖa:/ changes into (djā:), and as a result of that, we have a new word [{"(tʃəl) + (djā:)}] + [{"(pʰɪr) + (djā:)}] چلداياں پھردياں which is a plural, feminine compound.

2. /ltʰi: tʃəlʰi:/ لٲھی چڑھی (WORDS, HAVING OPPOSITE MEANING)

The above-mentioned Punjabi word /ltʰi: tʃəlʰi:/ (adj) لٲھی چڑھی is a compound word, made of two free morpheme /ltʰ/ لٲھ and /tʃəlʰ/ چڑھ and a bound morpheme, /i:/is used at the end of both the words, which means reputation. The free morpheme /ltʰ/ is masculine, which means down or downward, while the word /tʃəlʰ/, also a masculine, means up or upward or ascend. The bound morpheme /i:/ is a suffix and a feminine marker. This copulative compound has two semantic heads, and they are fully incorporated and merged into a single compound called copulative. Both the free morphemes /ltʰ/ and /tʃəlʰ/ are verbs. After discussing the morphosemantics analyses of the compound, we will now apply the morpheme-based morphology theory to the copulative compound /ltʰi: tʃəlʰi:/ لٲھی چڑھی.

Morphologically, it consists of two adjectives.

Phonologically, it has a characteristic stress pattern.

Orthographically, the two components are written together.

Syntactically, it behaves as an adjective.

Semantically, it means an “honor.”

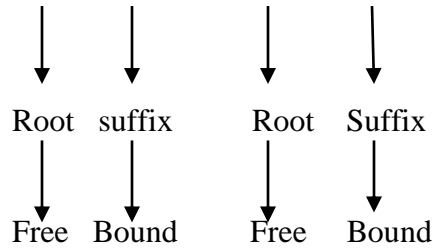
APPLICATION OF THE THEORY:

Morpheme-based morphology presumes three basic axioms:

1. Baudoin's "single morpheme" hypothesis: Roots and affixes have the same status as morphemes.

$$\begin{aligned} \{X+Y\} &= \{/lt^hi: + tʃəɽ^hi:/\} \\ &= \{\text{adj} + \text{adj}\} \text{adj} \\ &\quad \{/lt^hi: tʃəɽ^hi:/\} \text{adj} \end{aligned}$$

$$[\{(lt^h) + (i:)\} + \{(tʃəɽ^h) + (i:)\}]$$



According to Baudoin's hypotheses (H.1), all the roots mentioned above and affixes have the same status. Let us apply H-1, a hypothesis on the above-mentioned compounds that are often used in the Punjabi language as a proverb. The first word /lt^hi: / has two components. The first word is a root and a free morpheme /lt^h/, and the second part is a suffix, and a bound morpheme is /i: /; when we combine it to gather it becomes a word /lt^hi:/, the same is the case with the second semantic head of the copulative compound /tʃəɽ^h/ and /i: /. As a result of that, we may say that roots and affixes logically combine to form a compound, which has the same status as a morpheme.

2. (H-2) Bloomfield's "sign base" morpheme hypothesis: As morphemes, they are dualistic signs since they have both (phonological) form and meaning.

/lt^hi: tʃəɽ^hi:/ لتھی چڑھی

The compound /lt^hi: tʃəɽ^hi:/ (adj) is used in the Punjabi language in the sense of a proverb, which means reputation, but when we change the arrangement of the morphemes in this compound as /lt^ha tʃəɽ^hi:/ or /tʃəɽ^hi: /lt^ha/ it has no meanings at all. It has morphemes and phonological forms but no logical meaning. When someone uses this compound in a sentence like "Us no "lt^ha tʃəɽ^hi:." de koe faker nahe", it does not give any meaning at all. So, Bloomfield's sign-based morpheme H-2 hypotheses prove to be true. Following is the list of words with phonological form but without appropriate meaning.

/lt ^h a tʃəɽ ^h i:/	لتھا چڑھی	Not in use in Punjabi.
/lt ^h e tʃəɽ ^h i:/	لتھے چڑھی	Not in use in Punjabi.
/lt ^h i: tʃəɽ ^h a:/	لتھی چڑھا	Not in use in Punjabi.

The first word /lt^ha tʃəɽ^hi:/ لتھا چڑھی is a combination of two words /lt^ha and tʃəɽ^hi:/, which has no logical meanings in the Punjabi dictionary. The word /lt^ha is masculine, while the second

word /tʃəɾ^hi/ is feminine. It means this so-called compound results from masculine and feminine root words, which is not acceptable in Punjabi morphology and cannot be part of the dictionary.

The next word is /lt^he tʃəɾ^hi:/ لتھے چڑھی, which is also unacceptable in Punjabi as it has no meaning. This word is also the combination of two words /lt^he and tʃəɾ^hi:/ in which the first word is masculine, plural, while the other is singular and feminine. So, this is an unnatural combination of the words.

The last word is /lt^hi: tʃəɾ^ha:/ لتھی چڑھا, which has no meaning in the Punjabi dictionary. The first word is singular and used for a female, while the second word is also singular and is used for masculinity. So, the combination is not acceptable in Punjabi.

3. (H-3) Bloomfield's "lexical morpheme" hypothesis: morphemes, affixes, and roots alike are stored in the lexicon.

The following morphemes, affixes, and roots alike are stored in the lexicon. These words have formed with the help of derivation. The following words, "a, b, c, d" are all used in Punjabi and a part of our lexicon because they have proper phonological forms and meanings.

[[{lt^h} + (i:)] + {(tʃəɾ^h) + (i:)}] = Copulative compound, feminine adjective. لتھی چڑھی

↓ ↓ ↓ ↓

Root Suffix Root Suffix

a. [[{lt^h} + (e)] + {(tʃəɾ^h) + (e)}] = Copulative compound, masculine adjective. لتھے چڑھے

↓ ↓ ↓ ↓

Root Suffix Root Suffix

b. [[{lt^h} + (a:)] + {(tʃəɾ^h) + (a:)}] = Copulative compound, masculine adjective. لتھا چڑھا

↓ ↓ ↓ ↓

Root Suffix Root Suffix

c. [[{lt^h} + (jã:)] + {(tʃəɾ^h) + (jã:)}] = Copulative compound, plural adj. لتھیاں چڑھیاں

↓ ↓ ↓ ↓

Root Suffix Root Suffix

The first word (a), in the list is [{{(l^h) + (e)}} + {{(tʃəɾ^h) + (e)}}] **لتھے چڑھے**, which is a copulative compound. Both the word [{{(l^h) + (e)}}] and {{(tʃəɾ^h) + (e)}} have their meanings, but when we combine these two semantic heads, it merge into a compound. So, a new word is added in our lexicon. If we change the suffix /i:/ with /da:/ in the copulative compound /l^hi: tʃəɾ^hi:/, we have a new word i-e /l^hda: tʃəɾ^hda:/ . This new word (verb) is the result of the derivational process.

Another word (b) is [{{(l^h)+(a:)}} + { (tʃəɾ^h) + (a:) }] **لتھا چڑھا**, which has two semantics heads incorporated into a copulative compound. It is also the result of the morphological process. This word has an acceptable meaning and is a part of our lexicon.

The last word of the list is [{{(l^h) + (jã:)}} + { (tʃəɾ^h) + (jã:) }] **لتھیاں چڑھیاں**, which is a copulative compound and has a plural meaning. This plural form of the compound results from the morphological process when we change the suffix /i:/ into /ja:/. The same word has a place in our lexicon and is often used in Punjabi culture.

3. /b^hi:n k^həlo:n/ **بھین کھلون** (WORDS, HAVING OPPOSITE MEANING)

The word under discussion is a copulative compound because it has two semantic heads and is fully incorporated into a single word, which means behavior or character of a person. The word /b^hi:n/ **بھین** has two morphemes; one is /b^h/, and another is /i:n/. The first morpheme is a free morpheme, whereas the second morpheme is a bound morpheme. The word /b^h/, which means to sit, is a root, and the word /i:n/ is a suffix. Combining the root word /b^h/ with the suffix /i:n/becomes/b^hi:n/ **بھین** means to sit. In the same way, the second semantic head of the compound is /k^həlo:n/, which also has two morphemes. The first free morpheme is /k^həlo/ **کھلو**, which means to stand, and the second is /:n/, a suffix. When we combine it, it becomes /k^həlo:n/ **کھلون**, which means to stand. But combining these two semantic heads gives a different meaning i-e behavior or character of a person.

Morphologically, it consists of two adjectives.

Phonologically, it has a characteristic stress pattern.

Orthographically, the two components are written together.

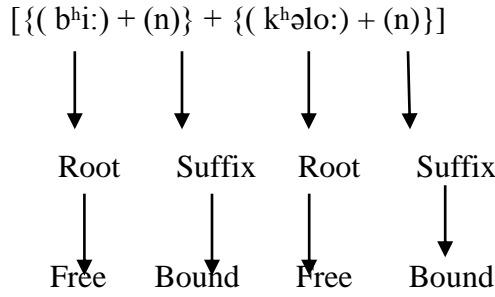
Syntactically, it behaves as an adjective.

Semantically, it means a “character”.

1. (H-1) Baudoin’s “single morpheme” hypothesis: Roots and affixes have the same status as morphemes.

$$\{X+Y\} = \{b^h i:n k^h əlo:n\} = \{ \quad \text{adj} + \quad \text{adj} \} \text{adj}$$

{b^hi:n k^həlo:n} adj.



H-1 states that the roots and affixes have the same status as morphemes. The word under discussion is /b^hi:n k^həlo:n/ بھین کھلون , which has two roots and two affixes. The words /b^h/ and /k^həlo/ are the root words, while the word /:n/ is a suffix that is used at the end of words. When we apply H-1 to this copulative compound, we can say that the H-1 is applicable to the compound.

- (H-2) Bloomfield's "sign base" morpheme hypothesis: As morphemes, they are dualistic signs since they have both (phonological) form and meaning.

{b^hi:n k^həlo:n} adj.

According to the second hypothesis, this compound word has a phonological form as well as a meaning, which is acceptable in Punjabi culture. But if we dismantle the arrangement of the items of the compound, it would give us the list of the following words.

/b ^h k ^h əlo:n/	بھ کھلون	Not in use in Punjabi language.
/b ^h ə:na: k ^h əlo/	بھینا کھلو	Not in use in Punjabi language.
/b ^h i:ni: k ^h əlo:ni:/	بھینی کھلونی	Not in use in Punjabi language.

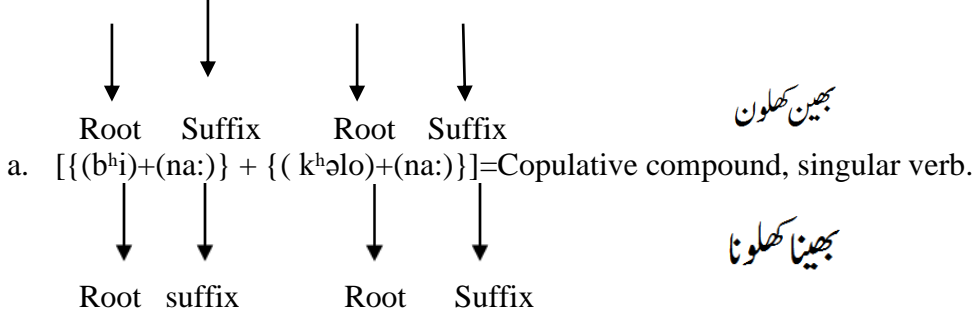
The words mentioned above are not part of the Punjabi language because they are wrongly constructed or constructed against the rules of the morphological process. If we analyze the first word /b^h k^həlo:n/ بھ کھلون , we can say that its construction is inappropriate because the first word is a root word /b^h/ and the second word has two morphemes, one is /k^həlo/ a free morpheme and a root word, the next is a bound morpheme /:n/ which is also a suffix. When we combine them, it becomes /b^h k^həlo:n/, which has a phonological form but is semantically unacceptable in Punjabi. The same is the case with the second word /b^hə:na: k^həlo/ بھینا کھلو , which is also constructed against the rules of morphology. The word has a phonological form, but semantically, it is barren and without meanings.

The last word b^hi:ni: k^həlo:ni:/ بھینی کھلونی can not be included in the Punjabi dictionary because its components are wrongly connected. The first word /b^hi:ni:/ is not available in Punjabi, but the second word /k^həlo:ni:/ is a part of Punjabi used for a female. But when we combine them, it becomes /b^hi:ni: k^həlo:ni:/, which has no meaning but only a phonological form. In short, we can say that these words cannot be part of our lexicon.

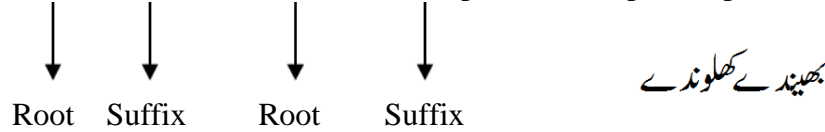
3. (H-3) Bloomfield's "lexical morpheme" hypothesis: morphemes, affixes and roots alike are stored in the lexicon.

According to the H-3 hypotheses, morphemes, affixes, and roots alike are stored in the lexicon. Our lexicon stores those words that are logical, have phonological forms, and give appropriate meanings. Words cannot be stored in the lexicon without appropriate meanings and phonological forms. Below are examples of words used in Punjabi and part of our lexicon.

$[[\{(b^hi:)+(n)\} + \{(k^h\text{ə}lo:)+(n)\}]=$ Copulative compound, adjective.



b. $[[\{(b^hi:n)+(de)\} + \{(k^h\text{ə}lo:n)+(de)\}]=$ Copulative compound, plural verb.



The first word (a) $[[\{(b^hi)+(na:)\} + \{(k^h\text{ə}lo)+(na:)\}]$ ਬਹਿਨਾ ਕਹਲੋਨਾ is the result of the derivational process and can be called a copulative compound. It has two semantic heads that are fully incorporated. The compound $[[\{(b^hi)+(na:)\} + \{(k^h\text{ə}lo)+(na:)\}]$ means "to stay for someone". It is a proper compound word and has a place in Punjabi dictionary.

The last word $[[\{(b^hi:n)+(de)\} + \{(k^h\text{ə}lo:n)+(de)\}]$ ਬਹਿਨਦੇ ਕਹਲੋਨਦੇ is also a copulative compound which means "to stay" or "to stop for someone". When we added the suffix /de:/ with the compound /b^{hi}:n k^həlo:n/, it changes into a new word $[[\{(b^hi:n)+(de)\} + \{(k^h\text{ə}lo:n)+(de)\}]$ ਬਹਿਨਦੇ ਕਹਲੋਨਦੇ which is the result of a derivational process.

CONCLUSION:

This study aimed to explore the complex patterns of copulative compounds in Punjabi and the different morphogenetic shades of Punjabi copulative compounds. The researcher has collected the data from the Punjabi grammar book of B.A class written by Mohsen (2018) and the native language speakers. The results of the data show that the morpheme-based morphology theory is quite suitable to answer the research questions mentioned above. It also shows that Compounding is the only suitable process for generating new words in the Punjabi language.

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