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Triplication Patterns in Disyllabic Words in Punjabi Language: A Linguistic Analysis

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ABSTRACT

This research investigates reduplication and triplication phenomena in Punjabi within the framework of Morphological Doubling Theory (MDT). Contrary to Harrison's (1973) assertion that triplication is exclusive to monosyllabic verbs, this study aims to demonstrate that triplication extends to both monosyllabic and disyllabic words in Punjabi. Additionally, it explores the triplication of imperative verbs and meaningless particles, challenging previous assumptions. Through analysis of Punjabi triplicate compounds, this research reveals insights into the structural and semantic aspects of triplication. The methodology involves examining linguistic data to identify patterns and deviations from established norms. The findings suggest a broader scope of triplication in Punjabi than previously recognized. This study underscores the need for a comprehensive understanding of triplication phenomena in Indo-Aryan languages. Recommendations include further exploration of triplication patterns across different linguistic contexts to enrich theoretical frameworks and language documentation efforts.

| **Keywords:** | Triplication, Patterns, Disyllabic Words, Punjabi Language, Linguistic Analysis |

Introduction

Morphology, as a branch of linguistics, involves the study of the structure of words. Expanding upon this notion, Bauer (2003) extends the definition to include not only the examination of word shapes but also the collection of units used in altering word forms. Morphology is commonly divided into two major branches: inflectional morphology and derivational morphology. Inflectional morphology focuses on the various forms that words can take, while derivational morphology examines the processes involved in creating new lexical items. Derivational morphology further suggests the study of the processes such as affixation, compounding, truncation, reduplication, etc. If the new words, as Plag (2002:15) states, are formed by linking together bases and affixes in a chain, it is called concatenation such as boy+s=boys and if the morphologically complex words are formed in a non-linear manner especially through conversion, zero-affixation or transposition, it is called non-concatenation such as 'foot' leads to 'feet' and 'go' leads to 'went'.

Within concatenative morphology, the process of compounding is utilized to create new lexical words. Compounding encompasses various methods, one of which is reduplication. Uhlenbeck (1978: 90) characterizes reduplication as a unique form of affixation where a complete or partial copy of the base is attached as either a prefix or a suffix.

The process of reduplication in compounding not only constructs new lexical items but also impacts the syntactic structure of phrases or sentences. Consequently, reduplication emerges as both a morphological and syntactic phenomenon. There are two primary types of reduplication: total reduplication and partial/echo reduplication. Montaut (2008:23) suggests that the reduplication of an entity alters its relationship with one or more of the other constituents in the statement.

Triplication, the triple use of a morpheme, is particularly prominent in Micronesian languages like Mokilese and South Asian languages such as Telugu. Another Micronesian language, Pingalapese, exhibits both reduplications and triplications. In English, triplication is more of an exception, but it does occur, as seen in expressions like "tic tac toe" and phrases like "win, win, win" or "you-you-you." In the Indo-Aryan languages particularly in Punjabi, there are various nuances of triplication.

Ghomeshi et.al discuss *Triplication* as a way of compounding which is as a process of occurrence of some particle or segment three times consecutively to give meaningful expressions. Keane (2005) takes the stance that the base words of reduplications are always meaningful and hence the same condition may be applicable on triplication.

Several morphological constructions necessitate semantic identity, semantic similarity, or, in certain instances, semantic dissimilarity between their constituents. These constructions are not typically labeled as reduplicative or triplicative, although Singh (1982) discusses examples in Hindi where this occurs. Crucially, in these constructions, the daughters may differ not only phonologically but also semantically. There are so many constructions in the form of compounds which have semantic similarity such as */roti shoti/* 'bread etc'. */pani vani/* 'water etc'/ *Ucha lamma/* 'tall', /jana jawan/ 'healthy and sturdy' but such constructions are called synonymy compounding (Khmer (Ourn and Haiman 2000: 485). Here the members of the compound are phonologically and etymologically distinct but they have some semantic similarities. They have either two semantic heads (as in / *Ucha lamma*/ 'tall', /jana jawan 'healthy and sturdy') or at least one semantic head (as in */roti ʃoti/* 'bread etc'. */pani vani/* 'water etc').

Literature Review

In Punjabi, there is only Badkshani who discusses reduplication in *Quaid-e-Punjabi* *'*The grammar of Punjabi', by using the terms *Murakab-e- tabeY Mauzu (*where both the head word and the reduplicant in the compound are meaningful e.g. */jaan pachaan/* 'to have know-how etc.') and *Murakab-e- tabeY Muhmal (*where only the head word is meaningful but the reduplicant is meaningless e.g. */roti shoti /*"bread etc."). Here, again we have no discussion on triplication in particular.

Zoll (2002) takes total and partial reduplications as phonological issues and his discussion provides grounds for Morphological Doubling Theory (MDT). There are three main points regarding semantically identical morphological sub-constituents. This theory provides format and structure for reduplicate compounds but may be applied on triplicate compounds. The three arguments are as follow;

1. Idiomaticity in reduplication encompasses both affix reduplication and triplication.
2. Semantically null reduplication involves phonologically and morphotactically driven reduplication.
3. Morphotactic differences between two semantically identical stems include the presence of empty morphs in one but not the other, as well as different suppletive allomorphs of the same morpheme in the two copies.

If the meaning of a compound is not detectable from the meanings of the individual constituents or daughters, it appears from the whole compound. Thus the idiomaticity (the exocentricity of the compound) in reduplication and triplication supports the existence of a morphological construction. Similarly in the case of affix reduplication and triplication, the meaning is not determined by the head or by any single particular formative constituent but by the whole construction. Thus the meaning is the property of the whole compound and is unrelated to the individual segments or particles.

In the case of idiomaticity, affix reduplication and triplication occur. There are several cases where affix doubling along with meaning doubling occurs through specific affixes, rather than prosodically delimited portions of a stem. There appears the meaning which is completely unrelated to the meaning of the affix. In Boumaa Fijian, the process of plurality occurs through root reduplication, but a certain prefix present in the verb arbitrarily, reduplicates too such as /ta-lo'i/ 'bent' but /ta-ta-lo'i-lo'i/ 'bent in many places' (Dixon 1972). Anyhow in Punjabi, there are the formations in reduplication and triplication where the affixes do not matter and the structures are made by the complete revoweling or by the complete modification of the base. Furthermore all of the formative constituents may be meaningless individually but as a whole the expression in the form of reduplicate and triplicate compound are meaningful. Such patterns are very unique to Punjabi language.

Schaefer (2001), (cited in Wee 2005) claims that the verbs triplicate to form adverbs such as; /pu-pu-pu/ 'to flap', /kpi-kpi-kpi/ 'to flutter' and /kpa-kpa-kpa/ 'to tremble.'

Harrison (1973: 425) also believes that only the monosyllabic verbs in their progressive form reduplicate twice, resulting in triplication.

Table 1
Denotative and Progressive form of Words

Denotative	Progressive	Gloss
i. Kang	kang-kang-kang	'eat'
ii.doau	doau-doau-doau	'climb'
iii.soal	soal-soal-soal	'black'
iv.daun	Dah-dah-daun	'fill'
v.jahk	Jah-jah-jahk	'bend'

Harrison (1973) suggests that triplication is an anti-homophony approach. It occurs even when homophony is not an issue. (See table 1: iv, v where the constituents are not homophonous). He further gives his concluding remarks which can be summarized as;

- Triplication of disyllabic words
- Only progressive verbs triplicate
- In triplication, if the meaningful morphemes or constituents reduplicate twice, the triplicate compound is meaningful and if the meaningless morphemes or constituents reduplicate twice, the triplicate compound is vacuous /meaningless.

This research paper aims at proving that triplication in Punjabi occurs not only of monosyllabic words but disyllabic words also happen to triplicate. Secondly, in Punjabi, not necessarily the progressive verbs triplicate but the imperative verbs triplicate. Thirdly, the meaningless constituents make semantically meaningful triplications.

The data from Punjabi language in the form of triplicate compounds have been analyzed through Morphological Doubling Theory (MDT).

Methodology

This research investigates triplication of disyllabic words through Morphological Doubling Theory (MDT) by focusing on the morphological analysis of its various patterns. Morphological Doubling Theory describes triplication as morphological process where the formative constituents form a particular morphosemantic compound. The Morphological Doubling Theory (MDT) presents a departure from earlier theories regarding reduplication, where the reduplicant was regarded as an abstract morpheme denoted as RED, with its materialization achieved through phonological replication (Marantz, 1982; Steriade, 1988), or correspondence (McCarthy & Prince, 1995). In contrast, MDT posits that both the reduplicant and the base emerge as products of morphology within a construction

framework. This construction also encapsulates semantic and phonological generalizations regarding the outcomes of reduplication:

Ideally the structure of MDT is as;

Mother= Daughter1+ Daughter2

But for triplication (not necessary that the same daughter comes twice) the structure may be as;

Mother= Daughter1+ Daughter2+ Daudhter3

Data Analysis and Results

The data have been collected from some authentic novels and poetry books of Punjabi. Some of the examples have been taken from the observation of the researcher. The data have been presented in three major headings and analyzed through the tableau from such as;

Triplication of Disyllabic Words/Expressions

Table 2
Examples of Triplication

Mother	Daughters1,2,3 (Triplication)	Gloss
i. Balay	*ballay, ballay, ballay*	Hurrah
ii. kar ley	*kar ley, kar ley, kar ley*	Do it
iii. Shawa,	*Shawa,Shawa, Shawa,*	Good, carry on

(i) In the above given table*, /balay/* is an exclamatory expression with the triplicate compound as */ballay, ballay, ballay/. Here /balay/* is the mother node which has two daughters as / *ballay, ballay/.* If we see the morphology of the expression */balay/*, it has two syllables as */bal+lay/.* It means there is the triplication of the disyllabic word or expression which is very unique to Punjabi language.

There is the homophony between the mother segment and the daughter. In other words the reduplicant occurs twice through the complete copy pasting of the mother segment. As mentioned above that the expression */balay/* is the exclamatory utterance and the thrice occurrence of the same utterance has the emphatic sense. Furthermore, the mother and the daughter segments have morphological as well as semantic identicity as all the segments have same morphological as well as semantic repetition. There is no exocentricity of the triplicate compound as the constituents retain their individual meanings and in repetition there is just emphasis on the sense of appreciation.

(ii) The mother node in the triplicate compound */kar ley, kar ley, kar ley/* is */kar ley/* 'do it, do it, do it'' which is an imperative verb. The verb */kar ley/* has two syllables as */kar+ley/.* It means there is the triplication of the disyllabic imperative verb.

There is again homophony between the mother segment and the daughter. In other words the reduplicant */kar ley/* has occurred twice through the complete copy pasting of the mother segment.   Furthermore, the mother and the daughter segments have morphological as well as semantic identicity as all the segments have same morphological as well as semantic repetition. There is no exocentricity of the triplicate compound as the constituents retain their individual meanings and in the twice occurrence of the daughter there is just emphasis on the verbal sense.

(iii)   In the triplication of*, /shawa, shawa, shawa,/* there is also exclamatory expression like (i) with is the mother node */shawa / and the two identical daughters as*

/*shawa, shawa /.* Here it gives emphatic sense in the form of triplication. If we see the morphology of the expression */ shawa /*, it has two syllables as */ sha+wa /.* It means there is the triplication of the disyllabic word or expressions which is very unique to Punjabi language.

There is the homophony between the mother segment and the daughter as the reduplicant occurs twice through the complete copy pasting of the mother segment. As mentioned above that the expression */ shawa/* is the exclamatory utterance and the thrice occurrence of the same utterance has the emphatic sense. Furthermore, the mother and the daughter segments have morphological as well as semantic identicity as all the segments have same morphological as well as semantic repetition. There is no exocentricity of the triplicate compound as the constituents retain their individual meanings and in repetition there is just emphasis on the sense of appreciation.

Triplication of Imperative Verbs

Table 3
Triplication of Punjabi Words

Mother	Daughters1,2,3 (Triplication)	Gloss
i. ruk	ruk, ruk, ruk	Stop
ii. kar ley	kar ley, kar ley, kar ley	Do it

(i) The mother node */ruk/* is a verb. Its triplication */ruk, ruk, ruk/* denotes iterative sense. If morphologically analyzed, we see the */ruk/* is monosyllable imperative verb.

We can observe homophony between the mother segment and the daughters. In other words the reduplicant */ruk/* has occurred twice through the complete copy pasting of the mother segment. The mother and the daughter nodes are identical morphologically as well as semantically. There is no endocentricity of the triplicate compound as the constituents retain their individual meanings and in the twice occurrence of the daughter there is just emphasis on the verbal sense.

There are the similar triplicate compounds as */ja, ja, ja/* 'go' and */chal, chal,chal/* 'go/walk' which imperative verbs in monosyllabic forms.

(ii) The mother node in the triplicate compound */kar ley, kar ley, kar ley/* is */kar ley/* 'do it' which is an imperative verb. The verb */kar ley/* has two syllables as */kar+ley/.*It means there is the triplication of the disyllabic imperative verb.

There is again homophony between the mother segment and the daughter. In other words the reduplicant */kar ley/* has occurred twice through the complete copy pasting of the mother segment. Furthermore, the mother and the daughter segments have morphological as well as semantic identicity as all the segments have same morphological as well as semantic repetition. There is no exocentricity of the triplicate compound as the constituents retain their individual meanings and in the twice occurrence of the daughter there is just emphasis on the verbal sense.

Triplication of Meaningless Particles

Triplication of monosyllabic meaningless particles

Table 4
Triplication of monosyllabic meaningless particles

Mother	Daughters1,2,3 (Triplication)	Gloss
i. ShaN	ShaN, ShaN, ShaN	Sound of wind blow
ii. Kut	Kut, kut, ktaak	Utterance of the hen
iii. ha	Ha, ha, ha	Laugh

iv. hoon	*Hoon, hoon, hoon*	Ok, I understand
v. Ghur	*ghur ghur ghuruN/*	Utterance in the water

In the table 4, all the mother nodes are meaningless but in the form of triplicate compounds, they give meaningful expressions. In this way the vacuous utterances or morphemes become meaningful in the form of triplicate compound. Any how the patterns (i,ii,iii,iv) have morphological identicity in the daughter nodes to form triplicate compounds but the pattern (v) has variations in the daughter segments.

i. /shaN / is monosyllabic and meaningless but in the form of triplicate compound it becomes a meaningful onomatopoeic expression to convey the sound of the trees when it blows hard. There is morphological identicity in the mother and daughter nodes.

ii. /Kut/ is again monosyllabic and meaningless but in the form of triplicate compound it becomes a meaningful onomatopoeic expression as the utterance of the hen. There is morphological identicity in the mother and daughter nodes.

iii.iv, v. ha, hooN, are also monosyllabic and meaningless as individually but in the form of triplicate compound they become meaningful in the form of exclamatory expressions. Here again we find morphological identicity in the mother and daughter nodes.

v. Ghur is again a monosyllabic and meaningless particle but in the form of triplicate compound it becomes a meaningful onomatopoeic expression as it gives the sense of evaporation of oxygen from water. Here we find that there is no morphological identicity in the mother and in both of the daughter nodes. The mother node and daughter1 are monosyllabic with morphemic identity but the daughter2 is the disyllabic. The first daughter in the compound */ghʊr ghʊr ghrʊN/* is the complete reduplication of the mother segment but in the case of second daughter */ghrʊN/* there is the process of revoweling. There are simultaneously deletion and addition processes; the deletion of /ʊ/ 'rounding of the lips' and the addition of /ʊN/ segment (a nasalized segment) as */ghr+ʊN/.* In this way the /ʊ/ sound glides from the first syllable to the second one. Such patterns are very unique to Punjabi language.

Triplication of disyllabic meaningless particles

Table 5
Triplication of disyllabic meaningless particles

Mother	Daughters1,2,3 (Triplication)	Gloss
aaeN	aaeN , baeN , shaeN	To be reluctant in doing sth.

In the table 5, the triplicate compound / aaeN , baeN , shaeN /, the Mother node is / aaeN /, the Daughter1is / baeN */ and the Daughter2 is /*shaeN /. All the three segments are discrete morphologically as well as phonologically in the sense that all the three are not total copy pasting. As far as the semanticity of the compound is concerned, there is the sense of reluctance and unwillingness in doing something. In this way the three meaningless and morphologically unidentical segments can form a semantically sensible triplicate compound. Such patterns are very rare and are particular to Punjabi.

Findings

Firstly, the researcher finds through the investigation of triplicate compounds that in Punjabi, not only disyllabic words form triplicate compounds but disyllabic words also have such structures as */Balay/, /kar ley/, /shawa/.*

Secondly, in Punjabi, the imperative verbs both in mono and disyllabic words can triplicate such as */ruk/, /kar ley/.*

Thirdly, the meaningless particles (without any particular semantic head such as onomatopoeic utterances) triplicate both in monosyllabic forms and disyllabic forms such as (monosyllabic words) */shaN/, /Kut/, /hoon/, /ha/, /Ghur/ and (disyllabic words* such as */aaeN , baeN , shaeN /*

Fourthly, not only verbs only but onomatopoeic sounds and exclamatory particles also triplicate to form meaningful expression such as */Balay/, /shawa/.* (Gohar: 2017)

Fifthly, the expressions in Punjabi can be found in triplicate forms where Daughter1 and Dughter 2 both are morphologically and phonologically different from the Mother node. Such patterns are very unique to Punjabi. See Table: 5: /aaeN , baeN , shaeN /

Sixthly, in */ghʋr ghʋr ghrʋN/* (a monosyllabic and meaningless particle triplicates to make a meaningful onomatopoeic expression). Here we find that there is no morphological identity in the mother and in both of the daughter nodes. The mother node and daughter1 are monosyllabic with morphemic identity but the daughter2 is the disyllabic. Such patterns are very unique to Punjabi language.

Seventhly, this research also rectifies the claims of Harrison (1973) and Keane (2005) that in reduplication and triplication, the daughter of the semantic head comes twice to make a compound. But in the Table: 5: / aaeN , baeN , shaeN / there is no semantic head at all and still we have the triplicate compound.

Conclusion

In conclusion, the findings of this study highlight several significant aspects of reduplication and triplication in Punjabi language. Firstly, it is evident that triplication occurs not only with monosyllabic words but also extends to disyllabic words, imperative verbs, and meaningless particles. This challenges previous assumptions and broadens our understanding of triplication phenomena in Punjabi. Secondly, the unique patterns observed, such as the presence of morphological and phonological differences between the mother node and daughter nodes, signify the distinctiveness of Punjabi triplicate compounds. Moreover, the identification of triplicate forms without a semantic head further complicates traditional theories proposed by linguists like Harrison and Keane. These findings contribute to the ongoing discourse on linguistic reduplication and underscore the need for nuanced frameworks to accommodate the complexities of Punjabi language structures.

Considering these findings, the objectives of the study have been achieved by providing empirical evidence that challenges existing notions regarding triplication in Punjabi. By examining a wide range of linguistic data, this research contributes to a more comprehensive understanding of reduplication phenomena, particularly within the framework of Morphological Doubling Theory. Moving forward, it is imperative to continue exploring triplication patterns across different linguistic contexts and languages to refine theoretical frameworks and enhance language documentation efforts. Additionally, future research could delve deeper into the morpho-phonological intricacies of triplicate compounds in Punjabi and investigate their semantic implications within discourse analysis frameworks. Overall, this study opens avenues for further inquiry into the rich linguistic diversity present in Indo-Aryan languages like Punjabi.

Recommendations

Based on the findings of this study, it is recommended that future research in linguistics should further explore the complexities of reduplication and triplication phenomena in Punjabi and other Indo-Aryan languages. Additionally, scholars should continue to investigate the semantic implications of triplicate compounds, particularly those

lacking a semantic head, to refine theoretical frameworks and deepen our understanding of linguistic structures. Furthermore, efforts should be made to integrate insights from this research into language teaching curricula to provide students with a more nuanced understanding of Punjabi morphology and syntax. Lastly, collaboration between linguists and native speakers could facilitate the documentation and preservation of linguistic diversity, ensuring that the intricacies of Punjabi language and culture are accurately represented and celebrated.

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