

## Cyclic changes because of phonetic and pragmatic reasons

In this study, we provide examples of similar linguistic processes i.e., deletion and movement or displacement occurring in Saraiki synchronically (Appendix-A) and diachronically (Appendix-B) and hypothesize that, as result of these processes, pronominal suffixation emerged in Saraiki in the past. Currently, because of social contact with the dominant national language Urdu, a reversal of the same is happening resulting in the detachment of the pronominal suffixes in the speech of educated class of Saraiki speakers. Being native speakers of Saraiki, the authors are the main source of the synchronic data in this study, and the diachronic data has been taken from Turner (Turner, 1966).

Saraiki is an Indo-Aryan (IA) language of Pakistan (Bashir & Conners, 2019). In modern Saraiki, [fi] undergoes various linguistic processes like deletion, insertion, and displacement or metathesis, etc. It is also transparent to some phonological processes like nasal spreading and vowel reduction. Many examples showing the varying behavior of [fi] establish that [fi] triggers and participates in many linguistic processes which resulted in structural changes in Saraiki.

The data in appendices compare insertion, deletion, and displacement of [fi] diachronically (Appendix-B) and synchronically (Appendix-A). It means these phonological processes have occurred in Saraiki in a continuum. It is already confirmed in the literature that deletion, insertion and movement of [fi] occurs because of its weak acoustic signals (Exare, 2020).

In this context, we hypothesize how pronominal suffixation emerged in Saraiki. Pronominal suffixation is a very significant feature of Saraiki morphology (Syed & Raza, 2019). It emerged because of [fi]-deletion, movement, and suffixation of the remaining parts of the pronoun as illustrated below.

**Saraiki:** Mei Akhia he > akhia he mei > akhia him > akhiem (**English:** I've said.)  
1SG said COPULA

This feature emerged in Saraiki as a diachronic process spanning over millennia.

Currently, a reversal of the same process is observed in modern Saraiki under the influence of Urdu. Urdu is the national and dominant language in Pakistan. Urdu is also a symbol of being educated. Therefore, it has influenced all minor languages of the country substantially. Urdu does not have pronominal suffixes attached to the principal verbs. Therefore, a detachment of the pronominal suffixes from the principal verbs in Saraiki has started under the influence of Urdu. As the example below shows, now-a-days some sections of Saraiki speakers use verbs without pronominal suffixes in their common discourse. This process has developed and is being reversed in stages as illustrated in the following example.

<b>Development</b>	1. mein dittã he	(Glosses: mein=I, dittã =give, he=have)
Diachronic↓	2. dittã	he meiN <b>Stage 1:</b> Movement of pronoun
	3. dittã fim	(he+meiN > fim) <b>Stage 2:</b> pronominal suffixation
Synchronic↑	4. dittĩm	(dittã+fim> dittĩm) <b>Stage 3:</b> fi-deletion
	(ditt̃(give)+a (PERFECTIVE)+he (COPULA)+meiN (1 SG)	

Thus, the four expressions of the above sentence of Saraiki indicate the synchronic reversal of an already completed diachronic process. The level of influence of Urdu on Saraiki and its results are different in four different classes of Saraiki society, namely, highly educated, moderately educated, less educated and uneducated Saraiki monolinguals, as reflected in the above example in 1 through 4, respectively. These four versions reflect the discourse style of the four sections of Saraiki speakers in Pakistan. In this paper, we present data from modern Saraiki and Old Indo-Aryan to demonstrate how these morpho-phonological processes developed and how these changes are now being reversed because of language contact situation.

## Appendices

### A. Synchronic Data

#### 1. [h]-deletion in modern Saraiki

/makkah/ → [mækka:]	‘Makkah a city name’
/ṭarkah/ → [ṭərka:]	‘inheritance’
/ṭasbi:h/ → [ṭəsbi:]	‘rosary’
/merlah/ → [mərɫa:]	‘a measurement unit’
/maslah/ → [məsla:]	‘issue’
/badlah/ → [bədla:]	‘revenge’

#### 2. f̣i-movement in Modern Saraiki

Saraiki words	Glosses
ʃafi~ʃ <sup>h</sup> a	place
ṭrafi~ṭ <sup>h</sup> a	drag
rəfi.və~rə.v <sup>h</sup> a	plant (causative)
gāfi.ṇa~gāṇ <sup>h</sup> a	ornament
rʌfi.mē ~ra.m <sup>h</sup> ē	a name (oblique case)
mifi.ṭē~meṭ <sup>h</sup> ē	taunts

#### 3. Insertion in Modern Saraiki

Saraiki words	Glosses
kabutar ~ kab <sup>h</sup> utar	pigeon
buledi ~ bulifidi	from Buleda
mala ~ mal <sup>h</sup> a	necklace
solaṇ ~ sol <sup>h</sup> aṇ	a caste name
malaṇ ~ mal <sup>h</sup> aṇ	Name of a person

### B. Diachronic Data

#### 1. Deletion in the Past

Sanskrit	Saraiki	Glosses
Kōmh	kumā	wither
Khila	kill	pimple
Khūha	k <sup>h</sup> ū	well
Gārbha	gābā	calf
Guttha	gutt	wrist

#### 2. f̣i-movement in Diachronic Data

Sanskrit	Saraiki	glosses
kútaḥ	kit <sup>h</sup> ā	‘where’
*gr̥bidha	g <sup>h</sup> iddā	‘took’
ḍhēlla	ḍil <sup>h</sup>	‘lump’
*dhaḍāṅgaka	darang <sup>h</sup>	‘skeleton’
*túṣa	ḍ <sup>h</sup> ūī	‘husk’
uṣṇakāla	ḥunālā	‘summer’
ṣṭāla	ṭ <sup>h</sup> ʌl	‘desert’

#### 3. Insertion in Diachronic Data

Sanskrit	Saraiki	Glosses
Kōmh	kumā	wither
Khila	Kill	pimple
Khūha	k <sup>h</sup> ū	well
Gārbha	Gābā	calf
gutṭha	gutt	Wrist

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