

A COMPARATIVE ANALYSIS OF PRONOMINAL SUFFIXES IN SINDHI AND BRAHUI: A MORPHOSYNTACTIC STUDY

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Abstract

This research work compares and analyzes the pronominal suffixes in Sindhi and Brahui. The study of pronominal suffixes falls within the category of morphology, hence the morphology of both languages is the primary emphasis of this study. The study seeks to explore single and dual pronominal suffixes with verbs, and single pronominal suffixes with nouns, pronouns, verbs, auxiliaries, and post-positions in both languages. This study aims to see if pronominal suffixes exist in various aspects of Sindhi and Brahui. Frank's (2018) Person Case Constraints (PCC) has been used as a theoretical framework to provide a direction for finding the sequence of suffixes in Sindhi and Brahui. Sindhi attaches one or two suffixes to numerous hosts in a definite order of priority, whereas Brahui attaches only one suffix to various hosts. The qualitative method is used to conduct the study which is based on both primary and secondary data to analyse the use of pronominal suffixes in both languages. The relevant research study is descriptive and exploratory, dealing with its qualitative description, analysis, investigation, and discoveries. The research uncovers the presence of pronominal suffixes at various places in both languages. Pronominal suffixes with nouns and dual suffixes with pronouns are present in both languages, but only Sindhi has a single suffix of the pronoun with the verb, auxiliaries, and postpositions. The study finds much similarity between Sindhi and Brahui which indicates strong historical connections between the two languages.

Keywords: Morphology, Affixes, Suffixes, Sindhi, Brahui,

1. Introduction

Humans are distinguished from other creatures of the Creator by their ability to think and talk. Language is what causes both thinking and speaking to occur. Without language, we as humans would be unable to generate new ideas or communicate them. As a result, we can conclude that language is essential in distinguishing us (humans) from other creatures. Language allows us to produce new ideas and communicate our thoughts and feelings in words. Chomsky (1988) defines language as native speakers' intrinsic ability to interpret and produce grammatically accurate sentences. In Generative Grammar Theory, Chomsky defines language as the ability to generate multiple concepts by utilizing words in various sentence patterns. Saussure (1916) defined language as an arbitrary system of signs constituted of the signifier and signified. The basic unit of a language is a word. Words are considered as building blocks of language. In the opinion of Aronoff and Fudeman (2010), word formation and its internal structure belong to the branch of linguistics which is known as morphology. A morphological modification in a word that reflects a pronoun as well as the existing word class is known as a pronominal suffix. Pronominal suffixes are added to nouns, verbs, and postpositions (Rehman, 2010). Emeneau (1965) gives a list of languages that have pronominal suffixes that he is aware of. Pashtu, Balochi, Brahui (a Dravidian language in an otherwise Indo-Aryan region), Sindhi, Lahanda, Kashmiri, Shina, Shumashti, Pashi, Bashgali (Kati), Waigali, and Ashkun are among them. Emeneau concludes that pronominal suffixation is an areal trait. He believes that language contact with nearby Iranian languages resulted in the development of pronominal suffixation. However, he argues that the groundwork for this easy borrowing must have been built into the languages structurally.

2. Origin of Sindhi

Sindhi belongs to the Indo-European language family and has a large vocabulary. Persio-Arabic, Devangeri, and Gurmukhi are the three writing scripts used in Sindhi. Sindh uses the Persio-Arabic script, while India uses Devangeri script (Jatly, 2013; Zahid, A., 2016). Sindhi is one of the common and regional languages which is spoken in various parts of Pakistan mainly in the province of Sindh. It is acknowledged as the official language of the province by the government of Sindh. Sindh is separated into two parts: urban and rural. Nearly half of Sindh's population lives in rural areas, where Sindhi is spoken as a first language. In urban areas, mainly in Karachi, Sindhi competes with Urdu (the national language of Pakistan) and increasingly with English for status and speakers (Ali et al., 2021). Approximately 2.5 million people in India also speak Sindhi, including major communities in Gujarat, Mumbai, and Pune, where Sindhi immigrants migrated after the partition of India and Pakistan in 1947. Sindhi is spoken by large Diaspora groups in the United Kingdom and the United States, and across the world, outside the Indian subcontinent (Lashari, 2013, Ali, Z., 2016).

2.1. Dialects of Sindhi

Sindhi is one of the standard languages of South Asian languages, which belongs to the Indo-Aryan language family. Six dialects of Sindhi are known as Vicholi, Serili (Sindhi Seraiki), Thari, Lasi, Lari, and Kachhi (Grierson, 2005). Trump (1880) wrote about three dialects of Sindhi. He narrows down Sindhi in the territory of Sindh province. However, Sindhi is not limited only to Sindh but it has spread around the globe. The main three dialects of Sindhi belong to Sindh, the other two from India, and one is spoken in Lasbela, Baluchistan. Three dialects are spoken in Baluchistan Lasi in Lasbela, Jedgali in Mekran, and Feraki in Sibi (Allana, 2002). The geographical location in Sindh names various dialects in Sindhi. Vicholi, Thareli, Kachhi, Lari, Lasi, and Utradi (Veesar et al., 2015a; 2015b; Bagudu, R. S., Ali, Z., & Kadhim, K. A., 2015; Ali, Z., 2016; Ali, Z., 2021; Veesar & Mustafa, 2021; Ali, & Azam, 2021).

3. Origin of Brahui

Brahui is one of the oldest languages that survive in Pakistan's province Baluchistan and a few other areas of Pakistan, Afghanistan and Iran (Pirkani, 2001). There are many debates regarding the origin and history of Brahui, but still it needs to be explored, because theories given regarding the origin of Brahui are based on supposition not on authentic proof. There is no agreement on whether Brahui is a new language introduced to Balochistan or a vestige of a once-widely spoken Dravidian language family. The most frequent explanation, according to Josef Elfenbein (1989), is that the Brahuys were part of a Dravidian migration into north-western India in the third millennium BC. According to Southworth (2012), Brahui is not a Dravidian language, but it can be linked to the other Dravidian languages and Elamite to form the 'Zagrosian family,' which originated in Southwest Asia (southern Iran) and was widely distributed in South Asia and parts of eastern West Asia before the Indo-Aryan migration. Most well-known Balochistan figures, such as linguists and historians Meer Gul Khan Naseer, Agha Naseer Khan Ahmedzi, Haqil Khan Mengal, Saleh Muhammad Lehri, and Meer Khuda Baksh Marri, believe that Brahui is part of the Turko Aryan (Turrani) language family. Brahui is classified as an Aryan language since it incorporates vocabulary from Persian, Balochi, Pashto, Sindhi, Urdu, and Siraiki. This concept seems to be unrealistic and based on shaky footing. The unreliability of this notion is because the syntax, sound moods, prepositions, and alphabetical special items of the Brahui, Balochi, Pashto, Sindhi, and Siraiki languages are completely different (Pirkani, 2001; Shazia, Ali & Gulkhanda, 2022; Ahmed & Veesar, 2022; Rasheed, Ali & Khan, 2023).

3.1. Dialects of Brahui

There are three major dialects of Brahui which are: Sarwani, Jhalwani, and Rakhshani (Sabir, 2009). The Sarwani dialect of Brahui, which is its standard dialect because it is the most literary useable dialect of Brahui, is the first major dialect of the language and is primarily found in the north part of Balochistan, where it is spoken in the districts Mastung, Kalat, Drengarh, Mungchar, and a few parts of Bolan, Kachee, Naseer Abad and Jafar Abad. Other than that, it may be found in Quetta. The Jhalwani dialect is a dialect spoken in the southeast of Baluchistan which can be found all over Jhalwan (Khuzdar, Nal, Karkh, Bela, Uthal, Hub chowki) Jahalmagsi, Naseerabad, Jafarabad and some areas of Sindh province (Mehar, Faridabad, Karachi, Jacobabad, Nawabshah, and Hyderabad). This dialect of Brahui has been influenced by Sindhi, because Brahui Speakers of mountainous areas of Jhalwan often travel to Sindh due to harsh weather and in such a way that the dialect of Brahui gets influenced by Sindhi. Rakhshani dialect is also known as Reki or Noški dialect which is spoken in the northwest and west of Balochistan. The speakers of Rakshani dialect are spread throughout Chaghi and Kharan divisions.

4. Pronominal Suffixes

The first systematic comprehensive empirical research on clitics was Wackernagel's (1892). In the analysis of clitics and affixes, Wackernagel's ideas are still considered relevant. In this area, Wackernagel's seminal paper has become a guide. For occurrence, clitics prefer the second position after a word or expression, according to Wackernagel. After the author's name, this is known as the Wackernagel location. Zwicky (1977) was the second significant advancement in this regard. Zwicky classified clitics into two categories: basic and unique. Simple clitics occur where a full word from which a clitic is derived is expected; however, if a clitic appears in an unusual position or in a location other than where its original full word form was meant to occur, it is regarded as a special clitic. Simple clitics, according to Zwicky, behave supra-segmentally like weak function words. Weak morphemes, according to Zwicky, evolve into simple clitics, which have a simple, predictable syntax structure. Special clitics, on the other hand, do not always behave like simple clitics or their full word equivalents. They act more like lexical words on their own words (Spencer and Luis, 2012). In addition, Zwicky describes a third type of clitics known as 'bound terms.' This is where the English apostrophe 's' belongs. Bound word clitics, according to Spencer and Luis, are phonologically attached to constituent margins but semantically to the entire constituent. Whereas, bound words, unlike simple and special clitics, do not have complete forms and, like special clitics, do not have as simple a syntax.

Klavans (1982) was the next study to follow this line, and it was quickly followed by a second study by the same author (1985). She decides whether the clitics are anchored to the right or left edge of the hosts. The phonological attachment of clitics is the second parameter used by Klavans. She also discusses whether the domain's first or last term is used for attachment and anchoring. Klavans established a typology of clitics based on parameters such as anchoring, connection, and its domain. In their explanation of the existence of clitics, Salveen and Helland (2013, p.3) point out that clitics have 'special roles relative to complete phrases.' Special clitics vary from simple ones, according to Kabak and Grjzenhout (2009), in that the former is not always derived from their corresponding full forms and therefore can be positioned separately regardless of where their full forms occur. The presence of two pronouns in a single host verb is an important feature of pronominal affixes/clitics. With a verb, double pronominal suffixes, i.e. subject and object, are sometimes concatenated. Regarding such combination, various patterns are seen in the world languages. The most common is that actor precedes in order (Jiang & Billings, 2015).

This study analyses the pronominal suffixes in Sindhi and Brahui. These languages allow single and double suffixes to be attached to verbal stems, as well as copula, negative polarity markers, auxiliary verbs, and nouns. In some cases, the order in which double suffixes appear is constant, while in others, it varies based on a variety of factors. Single suffixes trigger semantic ambiguity, while double suffixation results in complex ordering parameters. In a sentence with only one pronoun, semantic issues such as vagueness and polysemy occur. Only a contextual depiction will clear up such ambiguity.

5. Pronominal Affixes/Clitics in Pakistani Languages

Khubchandani (1983), Grierson (1895), and Emeneau & Anwar (1980) tried to describe the existence of pronominal suffixes/clitics in Sindhi, Kashmiri, and Brahui. These studies, on the other hand, are merely a simple introduction to this phenomenon in these languages, with no in-depth examination of different aspects of the phenomenon and related issues. Double pronominal suffixes do exist in languages of northwestern Indo-Aryan family namely Kashmiri (Koul & Wali, 2015; Grierson, 1895), Sindhi (Khubchandani, 1983), Saraiki (Bashir & Connors, 2019), Romani (Matras, 2011) and Khetrani (Birmani & Ahmad, 2017). This phenomenon also exists in Brahui (Emeneau, 1980), Persian (Yousef & Torabi, 2018) and Pashto (Bogel, 2010). Single pronominal clitics do exist in languages like Punjabi (Butt, 2007). The main point of interest in this study is double affixes/clitics of pronouns of subjects and objects in Brahui and Sindhi. Therefore, we particularly focus on these languages.

Saraiki language belongs to the Indo-Aryan language family (Bashir, Connors and Hefright, 2019) with almost same characteristics, such as agreement, ergativity, etc. Suffixes of pronoun are shared feature in languages of the north western Indo-Aryan sub family, such as Saraiki, Sindhi, Kashmiri, Khetrani and Jaffarki. Saraiki has tense/aspect inflections as well as gender and number agreement for subjects and objects. Syed and Raza (2019) studied pronominal suffixes and clitics in Saraiki. Saraiki follows the order of fixed pattern in which one or two suffixes are attached to various hosts e.g., copula, negative polarity markers, auxiliary or principal verbs, and nouns where suffix prefers to be attached to copula if it is present in a sentence or else it is attached to negative polarity marker and if none of them is found, the suffix prefer to attach with an auxiliary or principal verb. For example, the Sindhi word 'chayomaans' (I told him) contains all details about the verb and its arguments, such as tense, subject (speaker), and object (listener). It has two pronouns, like I and him, attached with the verb. Pronominal suffixes in Persian, Pashto, and Kashmiri have all been studied previously. Saraiki, Sindhi, and Khetrani are members of the North-Western Indo Aryan language family (NWIA) while Brahui is a member of the Dravidian language. In this research, we compare Sindhi, which belongs to (NWIA) language family, with Brahui which is considered as originated from the Dravidian family. This research can help to settle the debate about whether NWIA languages borrowed pronominal suffixation from the Iranian or Dravidian families, or whether it is an intrinsic Indo-Aryan phenomenon.

According to Rehman (2017), a pronominal suffix is a morphological variation in a word, which reflects the pronoun along with the existing word class. Along with a few Indo-Aryan languages like Kashmiri, Punjabi, and Seraiki, Sindhi also has pronominal suffixes. A morphological change in a word that shows the pronoun along with the existing word class is called a pronominal suffix. During the process of suffixation syntactic function of words remains the same. Suffixes of pronouns, which attached with other components usually declined for person and number and rarely for gender. Suffixes of pronouns appear on nouns, postpositions, adverbs, main verbs, and auxiliary verbs in Sindhi.

6. Pronominal Suffixes in Sindhi and Brahui

Rehman (2017) claims that the Sindhi, along with Kashmiri, Punjabi, and Saraiki, is one of the few Indo-Aryan languages with pronominal suffixes. A morphological modification in a word

that represents the pronoun as well as the current word class is known as a pronominal suffix. The noun 'puTa' (son) may have the pronominal suffix '-mi,' and the word 'puta-mi' (my son) has both the pronoun 'my' and the noun 'son.' It should also be noted that the word's syntactic role remains unchanged, i.e. the word remains in the same syntactic / part of speech class after inflection. Pronominal suffixes are applied to nouns, verbs, and postpositions and are commonly declined for person and number, but are rarely declined for gender. There have been few works done on Sindhi pronominal suffixes it is relatively easy to find some literature in Sindhi on this topic, but no proper work has been done on Brahui pronominal suffixes. Thus, this study tries to examine Brahui by comparing it with Sindhi to see how pronominal suffixes work in both languages.

7. Research Concern

This research study aims to define and analyze pronominal suffixes in Sindhi and Brahui to determine the typology and diachronic relations of this phenomenon. It helps to fill the gap to examine and explore the features and properties of the usage of the pronominal in Sindhi and Brahui. Though many works have been done on this feature of many languages, to our limited knowledge, no one has researched a comparative study of pronominal suffixes of Sindhi and Brahui.

8. Research Objective

The current study addresses the usage of pronominal suffixes in Sindhi and Brahui by comparing their patterns. The study analyses the pronominal suffixes in Sindhi and Brahui nouns, verbs, auxiliaries, and postpositions.

9. Research Methodology

The research is qualitative in nature. It is based on both secondary and primary data (Creswell, 2013). It applies the descriptive and exploratory research designs. To investigate and study pronominal suffixes in both languages secondary data are analyzed in the case of Sindhi and primary in Brahui. Brahui data have been collected through interviews from the native speakers. The investigators sought and grasped the central phenomenon from secondary data from the Sindhi books, articles, journals, and websites, and primary data from native speakers of Brahui, since the researchers have command on both languages.

10. Theoretical Framework

The theoretical framework for the study was taken from Frank's Person Case Constraints (PCC) model to build an idea about the ordering of suffixation of Sindhi and Brahui. Syed and Raza (2017) used this theoretical framework in their research on the Seraiki language. Person feature geometry and pronominal clitic ordering preferences have been assigned by Franks (2018). He studied the nature and origin of person restrictions on the ordering of co-occurring clitics, often known as person ordering constraints by working on person case constraint (PCC). He demonstrated three different South Slavic POC systems: strong, fweak, and Me-first.

An important aspect of pronominal affixes/clitics is an occurrence of two pronouns in a single host verb. Sometimes double pronominal suffixes i.e. that of subject and object are combined with a verb. Regarding such combinations, various patterns are seen in the world languages. Some languages use prosodic weight as an ordering principle placing monosyllabic words in the first place. Those languages which use persons as an ordering principle, a speech-act participant (first or second person) comes before third person (Jiang & Billings, 2015). Franks (2018) discusses the concept of clitic ordering called Person Case Constraint (PCC) which explains ordering clitics with reference to the concept of spreading of a feature of person feature geometry. He calls his view 'Person Ordering Constraint' (POC). He develops various POCs which are reproduced below:

Strong POC: In a combination of clitic pronouns, the last one has to be 3rd person (p.628).

Weak POC: In a combination of clitic pronouns, if there is a 3rd person, then it has to come last (p.629).

Me-First POC: In a combination of clitic pronouns, if there is a 1st person, then it has to come first (p.629).

Strictly Descending POC (Ultra-Strong): In a combination of clitic pronouns, the argument with the 'higher' person specification (where 1st » 2nd » 3rd) has to come first (p.637).

Super-Strong POC: In a combination of clitic pronouns, the first clitic cannot be 3rd person and the second clitic must be (p.642).

There are possibilities of doubling of third person clitics with different cases. Franks gives the following ordering possibilities for all these types of constraints (2018). Pronominal suffixes can occur in 1st 2nd and 3rd person in Sindhi and Brahui but at different positions. Suffixation is a movement of pronouns from one place to another. Franks (2018) claims that the first person has two features which are participant and author, the second person has the feature PART but a third person does not have any feature, or it has a zero-feature specification.

Sindhi and Brahui verbs are heavily loaded verbs where suffixes get attached to verbs to make the language rich. They have suffixation (doubling) in the following order:

1st >> 2nd

1st >> 3rd

2nd >> 1st

2nd >> 3rd

3rd >> 1st

3rd >> 2nd

3rd >> 3rd

They do not have a combination of the following persons in the order given below:

1st >> 1st

2nd >> 2nd

11. Data Analysis: Personal Ordering Constraints

Sindhi and Brahui follow the same pattern of the ordering of suffixation. When two pronominal suffixes occur in Sindhi or Brahui they are placed at different positions as the first person (as subject) in the beginning followed by a third person (as object). However, in certain languages, first person occurs at the end of the phrase, while in most suffixes, the third person comes last, as Frank (2018) described in Person Case Constraint (PCC) to investigate clitic ordering principles. To grasp the nature of ordering in Sindhi and Brahui, Frank's approach is applied.

11.1. Personal Ordering Constraints in Sindhi

Table 1: Ordering of Suffixes in Sindhi

<i>Ordering of Suffixes</i>	<i>Sentences</i>
<i>1st >> 2nd</i>	Dinomao (I gave you)
<i>1st >> 3rd</i>	Dinomas (I gave him)
<i>2nd >> 1st</i>	Dinai (You gave me)
<i>2nd >> 3rd</i>	Dinaiyas (You gave him)
<i>3rd >> 1st</i>	Dinaiem (he gave me)
<i>3rd >> 2nd</i>	Dinayai (he gave you)

We can see how dual suffixes of pronouns are used with a verb simultaneously in the Sindhi sentences above. In the first example, first person and second person pronouns are used with a verb, in the second example, first person and third person pronouns are used with a verb, in the third example, second person and first person pronouns are used with a single verb, in the fourth example, second person and third person pronouns are used with a verb, in the fifth example, third person and first person are used, and in the sixth example, third person and

second person are used with the verb. As a result of the given information, the researcher concludes that Sindhi does not support suffixation (doubling) in the following order.

1st >> 1st
2nd >> 2nd

In pronominal suffixation, it has a combination of the following person order:

1st >> 2nd
1st >> 3rd
2nd >> 1st
2nd >> 3rd
3rd >> 1st
3rd >> 2nd
3rd >> 3rd

11.2. Personal Ordering Constraints in Brahui

Table 2: Ordering of Suffixes in Brahui

<i>Ordering of suffixes</i>	<i>Sentences</i>
1 st >> 2 nd	Tisutnay (I gave you)
1 st >> 3 rd	Tisutta (I gave him)
2 nd >> 1 st	Tiskuska (You gave me)
2 nd >> 3 rd	Tisusta (You gave him)
3 rd >> 1 st	Tiska (he gave me)
3 rd >> 2 nd	Tisnay (he gave you)

In Brahui, we can see how dual suffixes of pronouns are used with a verb at the same time. First person and second person pronouns are used with a verb in the first example, first person and third person pronouns are used with a verb in the second example, second person and first person are used with a verb in the third example, second person and third person are used with a verb in the fourth example, third person and first person pronouns are used in the fifth example, and third person and second person are used with a verb in the sixth example. The examples demonstrate how to use different person pronouns. The difference between Sindhi and Brahui is that in Sindhi both pronoun suffixes are pronominal suffixes, whereas in Brahui, one suffix is for pronominal suffixes and the other is for agreement marker. It is therefore argued that Brahui does not enable suffixation (doubling) in the following order based on the information provided.

1st >> 1st
2nd >> 2nd

It has a mixture of the following person order:

1st >> 2nd
1st >> 3rd
2nd >> 1st
2nd >> 3rd
3rd >> 1st
3rd >> 2nd
3rd >> 3rd

11.3. Pronominal Suffixes in Sindhi

Pronominal suffixes can be found in both Sindhi and Brahui. Pronominal means the phrase that functions as a pronoun while the suffix is a morpheme added at the end of the word/phrase to form a derivative. A pronominal suffix means a pronoun that is used as a suffix in any word. It can be attached at the end of any noun, adjective, adverb, or verb of a sentence. Pronominal suffixes are those suffixes of pronouns that change the word to which they get attached.

i. Maan likhiyo (I wrote) became likhiyum.

ii. Maan wayum (I went) became wayum

When the pronoun (maan) is written apart from the verb, the verb is ‘likhiyo’, but when that pronoun is used as a suffix with a verb, it changes the verb from likhiyo to likhiyum, as illustrated in (a). However, in the second sentence, the verb ‘wayum’ does not change when the pronoun is removed from the subject position, indicating that it is an agreement marker rather than a pronominal suffix.

11.4. Pronominal Suffixes with Nouns

A pronominal suffix with a noun is when the pronoun is attached to a noun as a suffix and gives the meaning of both the noun and pronoun present in the sentence. The pronoun is attached to a noun and it becomes one word. Like in Sindhi, ‘muhnjo chacho’ (my uncle) becomes ‘chachaham’. The pronoun muhnjo (my) is used as the suffix ‘m’ at the terminal position of the noun chacho (uncle) and it became chachaham (my uncle). This word Chachaham is used as a complete phrase, which gives the meaning of a noun as well as a pronoun. Sindhi can add pronominal suffixes to nouns, adjectives, adverbs, postpositions, and verbs. With nouns the suffixes added for the first person is ‘m’ for the second person ‘n’ and for the third person is ‘s’.

As pronominal suffixes are used with nouns in Sindhi likewise it can be used in Brahui in the same manner. Like, ‘Kana ela’ (my uncle) can be used as ‘Elaka’. Here ‘kana’ (my) is used as a suffix of pronouns with ‘ela’ (uncle) and it becomes ‘elaka’ (my uncle), this word gives meaning to the whole phrase. With Brahui nouns ‘ka’ is used as a suffix for the first person, ‘na’ as the suffix for the second person, and ‘ta’ as a suffix for the third person pronoun. Pronominal suffixes with nouns can be used in both Sindhi and Brahui.

Table 3: Pronominal Suffixes in Sindhi and Brahui

	<i>Sindhi</i>	<i>Brahui</i>
<i>1st Person</i>	Muhnjo Bhau (my brother) becomes Bhanam	Kana elum (my brother) becomes Elumka
<i>2nd person</i>	Tuhinjo bhau (your brother) becomes bhanen	Na elum (your brother) becomes elumna
<i>3rd person</i>	Hina jo bhau (his brother) becomes bhaanas	Ona elum (his/her brother) becomes elumta

In the above examples, the first person pronoun muhnjo (my) is attached as a suffix ‘m’ at the end of the noun Bhau (brother) and it becomes a bhanam (my brother) with the meaning of both noun and pronoun. The suffix of the pronoun for the first person in Sindhi is ‘m’. In Brahui, ‘kana’ (my) is a pronoun for the first person singular and when it is attached to the noun elum (brother) it deletes its last part and is used as ‘ka’ at the end of the given noun. Like ‘kana elum’ used as elumka (my brother). Here ‘kana’ (my), a pronoun, firstly, deletes its last part and then simply attaches to a noun as a suffix and it gives a sense of the whole sentence. In the second example the word ‘tuhinjo’ (your) is second person pronoun and it is added at the end of the noun bhau (brother) as a suffix ‘n’ becoming ‘bhanen’ (your brother). For second person, Brahui does not have any other suffix but ‘na’, which is a free as well as a bound morpheme, as used in the above examples ‘Na elum’ (your brother) is informally used in spoken language as elumna (your brother). In the third Sindhi example, the suffix added with the third person is ‘s’, ‘hina jo’ (his) added to ‘bhau’ (brother) becomes ‘bhaanas’. It can be seen that ‘s’ is used as a suffix for the third person pronoun. While the suffix of pronoun for the third person in Brahui is ‘ta’. It is shown that when ‘ona’ (his/her), a free morpheme, is attached to a noun as a suffix, it becomes ‘ta’, like ‘ona elum’ which means his/her brother becomes ‘elumta’. From the above discussion, it is clear that suffixes of pronouns are used in both Sindhi and Brahui. The suffix of the pronoun for the first person is ‘m’, the second person

is ‘n’ and the third person is ‘s’ in Sindhi, while in Brahui, suffix for the first person is ‘ka’, second person is ‘na’ and for third person is ‘ta’.

11.5. Pronominal Suffixes with Verbs

Pronominal suffixes with verbs can be found in different ways in Sindhi and Brahui. Pronouns are used as suffixes, attached at the end of verbs, giving meaning to both pronouns as well as verbs. Single as well as double pronominal suffixes with verbs can be found in Sindhi. While Brahui has dual suffixes of pronouns with verbs. Suffixes of pronouns can only be used with past tenses of both languages. In Sindhi, suffixes of pronouns for the first person, singular, and plural can be found in the transitive verbs.

iii. Maan mani khaadhi (I ate food) become mani khaada-m

| | |
noun Verb 1SG

iv. Asaan mani khaadhi (we ate food) become mani khadi-seen

| | |
noun Verb-1PL

The noun ‘maan’ (I) attached to the verb ‘khaadhi’ (ate) as suffix ‘m’, and it becomes ‘khaadam’ (I ate) for first person singular pronoun; likewise, pronoun asaan (we) added to the verb ‘khaadhi’ (ate) as a suffix ‘seen’ becoming ‘khaadhiseen’ (we ate). Khaadam (I ate) is a verb phrase consisting of the verb ‘khaadhi’ and the pronoun ‘maan’. Here the verb and pronoun can be used together as well as separately to give the same meaning. As ‘Maan khaadhi’ becomes ‘khaadam’; likewise, the second example shows first person plural pronouns are used as suffixes with verbs.

The suffix of pronouns in Sindhi can be used in the transitive verbs. The following examples discuss the pronominal suffix with the transitive verb of Sindhi.

11.5.1. FOR 1SG

Table 4: Maan likhiyo becomes Likhiyum (1SGM)

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhiyam
<i>Translation</i>	I wrote
<i>Transliteration</i>	Likhi-ya – m
	Wrote - I
<i>Syntactic Analysis</i>	Likhi – ya - m
	Verb-Tense-1SG

Above are example of first person singular pronouns which are used as suffixes with verbs as ‘m’. ‘Likhiyum’ which means I wrote in Sindhi. The word ‘maan’ (I) is used as the suffix ‘m’, with the main verb ‘likh’ it becomes ‘likhiyum’.

11.5.2. For 1PL

Table 5: Asan likhyo becomes Likhyoseen (1PLM)

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhiyoseen
<i>Translation</i>	We wrote
<i>Transliteration</i>	Likhi-yo-seen
	Wrote we
<i>Syntactic Analysis</i>	Likhi-yo-seen
	Verb-Tense-1PL

Above example shows how first person plural pronouns are used as suffixes with the main verb as 'seen'. The verb 'likhiyoseen' denotes what 'we wrote' in Sindhi. In this example, Asan (we), a pronoun, is used as a suffix 'seen' with the main verbs 'likh' resulting in 'likhiyoseen'. Thus, the suffix of first person plural with the main verb is 'seen' in Sindhi.

Pronominal suffixes are used with the transitive verb as 'ai' with second person singular and 'yav' with second person plural.

11.5.3. FOR 2SG (ai)

Table 6: Tu likhyo becomes Likhyai

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhyai
<i>Translation</i>	You wrote
<i>Transliteration</i>	Likhi-yai Wrote you
<i>Syntactic Analysis</i>	Likh- ya - ai Verb-Tense-2SG

11.5.4. For 2PL (yuwa)

Table 7: Tawhan likhyo become Likhyuwa

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhyuwa
<i>Translation</i>	You wrote
<i>Transliteration</i>	Likh-yu-wa Wrote you
<i>Syntactic Analysis</i>	Likhi-yu-wa Verb-Tense-2PL

Suffix of pronoun for second person singular and plural used differently with transitive verbs. The pronoun 'Tu' (you) when used as a second person singular suffix with verb becomes 'ai' while for second person plural suffix 'tawhan' becomes 'yuwa'.

Pronominal suffixes are used with the transitive verb as 'ain' with third person singular and 'aun' with third person plural.

11.5.5. For 3SG (ain)

Table 8: Hun likhyo becomes Likhyaain

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhyaain
<i>Translation</i>	S/he wrote
<i>Transliteration</i>	Likhya-ain Wrote S/he
<i>Syntactic Analysis</i>	Likh- ya -ain Verb-Tense- 3SG

11.5.6. For 3PL (aun)

Table 9: Unhan likhyo becomes Likhyaun

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhyaun
<i>Translation</i>	They wrote
<i>Transliteration</i>	Likh-yaaun
	Wrote They
<i>Syntactic Analysis</i>	Likhi- ya - aun
	Verb-Tense-3PL

The suffix for 3rd person singular and plural are changed as shown in the above examples. The suffix for 3rd person singular is ‘aain’ and for third person plural is ‘aun’. As mentioned in the above examples of third person singular and plural pronouns, the pronoun ‘hun’, S/he used as ‘aain’ with likhyo as a suffix of pronoun while ‘unhan’ is used as ‘aun’ as a suffix with the verb.

These are examples of the transitive verb. When it comes to Sindhi intransitive verbs, such verbs cannot have pronominal suffixes, but pronouns are used as inflectional agreement markers.

- v. Maan ayum used as ayum (I came)
- vi. Maan wayum used as wayum (I went)
- vii. Maan runum used as runum (I wept)

We can see that verbs do not change themselves as it happens with transitive verbs. The transitive verb ‘likhyo’ becomes ‘likhiyum’ whereas the intransitive verb, ‘ayum’ remains the same. So, suffix ‘m’ is used as a suffix of a pronoun for transitive verbs while in intransitive verbs it is an agreement marker.

Therefore, it can be argued that Sindhi verb can accept the suffix of pronoun only if it is a transitive verb. On the other hand, a single pronominal suffix does not exist in Brahui whereas double suffixes of pronouns do exist. In the dual suffixation of Brahui, one suffix is used as a pronominal suffix while the other acts as an agreement marker. The pronominal suffix with verb exists only in the past tense of Sindhi and in Brahui as a dual pronominal suffix. Let’s examine Brahui verbs with the help of examples, ‘ee kungot’ (I ate), here the pronoun ‘ee’ (I) is used but if we drop it or delete it the verb ‘kungot’ gives its meaning with the help of inflection. Brahui verb is always used with person marker. It cannot give proper meaning if we use person pronoun separately and delete the inflectional person marker as it happens in Sindhi. Thus, it can be said that a single suffix of pronoun is used as an inflectional person marker rather than a pronominal suffix in Brahui.

11.6. Dual Pronominal Affixation

Two or more affixes may be used with verbs to show two or more pronouns in both Sindhi and Brahui. The pronouns of first person and third person take place together as dual affixations in various orders in both languages. The affixes used for both person pronouns are different and are also used differently with verbs. However, the second person pronouns cannot be combined with any other person in any verbal form. The following examples discuss such properties in both languages.

11.6.1. Dual Pronominal Suffixes in Sindhi

Table 10: Likhiyomaas

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhiyomaas
<i>Translation</i>	I wrote to him/her
<i>Transliteration</i>	Likhi-yo-ma-s Wrote-to-I-him/her
<i>Syntactic Analysis</i>	Likhi – yo –maa-s Verb-adv-1SG-3SG

Table 11: Likhioseens

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman script</i>	Likhioseens
<i>Translation</i>	We wrote to him/her
<i>Transliteration</i>	Likhi-yo-seen-s Wrote-to-we-him/her
<i>Syntactic analysis</i>	Likhi-yo-seen-s Verb-adv-1PL-3SG

In dual pronominal affixes, one of the pronouns appears between the verb and the suffix of another pronoun. Like in the above examples, the suffix of the third person is used at the end as ‘s’, and it plays the role of suffix while first person singular and plural pronouns are used as infixes in between suffix of third person and main verb. In the first example, the pronouns ‘him’ and ‘I’ attached to the verb become one word. In ‘likhiyomaas’, the pronoun ‘him’ is used as a suffix at the end as ‘s’ while the pronoun ‘I’ is used as an affix between the verb and suffix of third person pronoun as ‘m’. Likewise, in the second example, in ‘likhioseens’ the suffix for the pronoun ‘him’ remains as ‘s’ at the end of a word, while its first person singular changes into ‘m’ and plural into ‘seen’.

Sindhi has the quality to show person, number, gender, aspect, and tense through one word. Like, wayomaas (I went to him) and wayaaseens (we went to him) in Sindhi. The suffix for him is ‘s’ in all sentences while the suffix of the first person singular is ‘m’, and suffix for the first person plural is ‘seen’.

11.6.2. Dual Pronominal Suffixes in Negative Sentences of Sindhi

Table 12: Nalikhiyomas

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman script</i>	Nalikhiyomaas
<i>Translation</i>	I did not write to him/her
<i>Transliteration</i>	Na - likhi - yo-ma-s Did not-write-to-I-him/her
<i>Syntactic Analysis</i>	Na- likhi- yo-maa -s Neg-verb-abv-1SG-3SG

These examples show double pronominal affixes in negative sentences. These examples show the affixation of pronouns of both singulars and plurals with verbs as a host in Sindhi. As in Sindhi, the suffix ‘maas’ shows a singular item while ‘seen’ shows the plural form, and ‘na’ is used as a prefix for negation. Dual affixation of negative sentences remains the same as of

positive ones. Only a negation marker ‘na’ is added to the verb to make it negative. The rules of using suffixes and infixes remain the same as of positive dual pronominal affixes.

11.6.3. Dual pronominal affixes in Brahui

Like Sindhi, Brahui has also the property of dual affixes of pronouns. However, the difference is that in Brahui one suffix is used as a pronominal suffix while the other acts as an agreement marker.

viii. Ee ora likhava used as Likhavaeyata (I write to him).

Likha – va – ya – ta

| | | |
Write – I – to – him

The difference between pronominal suffixes and agreement markers has already been discussed. The suffix that changes the verb is called the pronominal suffix while in agreement marker verb remains the same. So, in the case of ‘likhavaeyata,’ the verb ‘likh’ has two pronouns as suffixes. The first person singular pronoun is ‘va’ and the third person singular pronoun is ‘ta’. Here ‘va’ is used as an agreement marker on the other hand ‘ta’ is used as a pronominal suffix. The positioning of double affixes of Brahui is used the same way as in Sindhi. The suffix of the third person pronoun is used at the end position while the first person pronoun as singular and plural both used as an infix between the suffix of the third person and main verb.

Table 13: Likhatiyata

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhatiyata
<i>Translation</i>	I wrote to him.
<i>Transliteration</i>	Likha – ti – ya – ta Wrote – I – to – him
<i>Syntactic Analysis</i>	Likha – ti – ya – ta Verb – 1sg – adv-3sg

Table 14: Likhaniyata

<i>Sentence description</i>	<i>Sentence</i>
<i>Roman Script</i>	Likhaniyata
<i>Translation</i>	We wrote to him.
<i>Transliteration</i>	Likha- ni – ya - ta Wrote- we-to-him
<i>Syntactic Analysis</i>	Likha – ni – ya - ta Verb-1PL-Adv-3SG

The examples presented above show how dual affixes exist in Brahui. It has agreement markers for person, number, tense, etc. The pronouns are used as affixes with the main verb. In the first example, ‘likhatiyata’ shows that the third person singular pronoun is used as the suffix ‘ta’ at the terminal position while the first person singular pronoun is used as an infix ‘ti’ between verb and suffix of the third person. In the second example, only first person singular changes into the first person plural pronoun. Sindhi and Brahui have the property of double pronominal affixes. The interesting thing is that the pattern of structure for positioning the affixes is the

same in both languages. First person singular as well as plural pronouns are used as infixes in both while third person singular is used as a suffix at the end in both languages.

11.6.4. Dual Pronominal Affixes in Negative Sentences of Brahui

Table 15: Likhatawatyata

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman script</i>	Likhatawatyata
<i>Translation</i>	I did not wrote to him/her
<i>Transliteration</i>	Likh - ta-wat-ya-ta Wrote-I-did not-to-him/her
<i>Syntactic Analysis</i>	Likh-ta-wat-ya-ta Verb-1SG-Neg-adv-3SG

11.7. Pronominal Suffixes with Auxiliary Verbs

The pronoun can also be used with an auxiliary verb as an inflectional suffix. On auxiliary verbs, these suffixes mark subjects (ultimately cause subject drop) but the subject would be recovered with the help of inflectional morpheme.

Table 16: Khabar budhi aahyam/aatham

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Khabar budhi aahyam/aatham
<i>Translation</i>	I have heard the news.
<i>Transliteration</i>	Khabar budhi aah-yam / aath-am News- heard- have-I / have - I
<i>Syntactic Analysis</i>	Khabar budhi aah-yam / aath-am Noun Verb Aux-1SG / Aux-1SG

ix. Mu khabar budhi aahe. (1SG)
(I have heard the news)

Table 17: Khabar budhi aaahen/Khabar budhi aathai

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Khabar budhi aaahen/aathai
<i>Translation</i>	You have heard the news.
<i>Transliteration</i>	Khabar budhi aah-en / aath-ai News- heard- have-you / have - you
<i>Syntactic Analysis</i>	Khabar budhi aah-yam / aath-am Noun Verb Aux-2SG / Aux-2SG

x. Tu khabar budhi aahe. (2SG)
(You have heard the news)

Table 18: Khabar budhi aahas/athas

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Khabar budhi aahas/athas
<i>Translation</i>	S/he has heard the news.
<i>Transliteration</i>	Khabar budhi aah-as / aath- as News- heard- has-S/he / has - S/he
<i>Syntactic Analysis</i>	Khabar budhi aah-as / aath-as

xi. Hun khabar budhi aahe. (3SG)
(S/he has heard the news)

Table 19: Khabar budhi hoiyam

Sentence Description

Roman Script

Translation

Transliteration

Syntactic Analysis

Noun Verb Aux-3SG / Aux-3SG

Sentence

Khabar budhi hoiyam

I had heard the news.

Khabar budhi hoi_yam

News- heard- had-I

Khabar budhi hoi-yam

Noun Verb Aux-1SG

xii. Mu Khabar budhi howi (1SG)
(I had heard the news)

Table 20: Khabar budhi hoiyan

Sentence Description

Roman Script

Translation

Transliteration

Syntactic Analysis

Sentence

Khabar budhi hoiyan

You had heard the news.

Khabar budhi hoi_yan

News- heard- had-I

Khabar budhi hoi-yan

Noun Verb Aux-2SG

xii. Tu khabar budhi howi (2SG)
(You had heard the news)

Table 21: Khabar budhi hoiyas

Sentence Description

Roman Script

Translation

Transliteration

Syntactic Analysis

Sentence

Khabar budhi hoiyas

S/he had heard the news.

Khabar budhi hoi_yas

News- heard- had-S/he

Khabar budhi hoi-yas

Noun Verb Aux-3SG

xiv. Hun khabar budhi howi (3SG)
S/he had heard the news
Khabar budhi hoyas

Above are examples of pronominal suffixes of auxiliary verbs. We can omit the subject and use inflection with the auxiliary verb to show the subject of the sentence. Pronominal suffixes of auxiliary verbs change according to the tense. As the auxiliary verb of the present tense is 'aahe' (is) and in past tense is 'huo' (was), having different inflections. Let's examine the above examples and find out the pronominal inflections. The subject maan (I) is omitted from the sentence and it is attached as an inflection at the end of the auxiliary verb 'aahe' (is), which shows the tense of the sentence. After attaching inflection 'aahe' becomes 'aahem' and also used as 'atham' in different dialects of Sindhi. We can see that there are different

pronominal suffix inflections such as 1SG is ‘m’, 2SG is ‘n’, and 3SG is ‘s’. These inflections can be used with an auxiliary verb of present tense as ‘aahe’ (is), resulting into ‘aahem’, ‘aahen’ and ‘aahas’ after attaching inflection of pronominal suffixes. The same happens with an auxiliary verb of past tense, which is ‘huyo’, and it becomes ‘hoyam’, ‘hoyan’ and ‘hoyas’. This is a very common quality of Sindhi to use pronouns as suffixes with auxiliary verbs but this is not present in Brahui. Brahui auxiliary does not accept suffixes of pronouns. In most cases, Brahui auxiliary itself is used as an inflectional suffix with the main verb.

- Bin - g - nut (I have heard)
| | |
Verb+Asp+Tense/1SG
- Bin - g - sun (we have heard)
| | |
Verb+Asp+Tense/1PL
- Bin - g - sus (You have heard)
| | |
Verb+Asp+Tense/2SG
- Bin - g - sak (S\he has heard)
| | |
Verb+Asp+Tense/3SG
- Bin - g - sur (They have heard)
| | |
Verb+Asp+Tense/3PL

11.8. Pronominal Suffixes with Postpositions

We have discussed how suffixes of pronouns are used with nouns, verbs, and auxiliary verbs in Sindhi. In this section, we analyse how pronominal suffixes are used with postpositions in Sindhi. In this case, too, Brahui lacks the usage of a pronominal suffixes in postposition.

Table 22: Khes Likh

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Khes Likh
<i>Translation</i>	(You) write to him.
<i>Transliteration</i>	Kha-s Likh To him write
<i>Syntactic Analysis</i>	Kha -s Likh Prep-3SG-Verb

Table 23: Khein Likh

<i>Sentence Description</i>	<i>Sentence</i>
<i>Roman Script</i>	Khein Likh
<i>Translation</i>	(You) write to them.
<i>Transliteration</i>	Khe-in Likh To them write
<i>Syntactic Analysis</i>	Khe -in Likh Prep-3PL-Verb

In the above Sindhi examples, a single suffix gives the meaning of dual pronouns as, in the first sentence, the pronouns ‘tu’ (you) and ‘hun’ (him) are both attached with the postposition ‘khy’

(to) as the single suffix ‘s’ and it becomes ‘khes’. In the second sentence, the pronoun ‘tu’ (you) and pronoun ‘hunan’ (them) both attached with the postposition ‘khy’ (to) as a single suffix (ein), becoming ‘khein’. It is clear in the above examples that subjects as well as objects are dropped from sentences hence both are recovered through pronominal suffixes.

In this discussion, we have analyzed the Sindhi and Brahui data with the perspective of pronominal suffixes. It is seen that both languages have many similarities, they also have significant differences. They follow the same pattern of sentence structure. Regarding the pronominal suffixes, after comparing and contradicting both languages, we come to know that this feature is present in vast numbers in Sindhi but only in a few places in Brahui. As it is present in nouns of both languages. Sindhi uses ‘m’ as a suffix for a pronoun in first person while Brahui uses ‘ka’, with second person Sindhi uses ‘n’ as a suffix and Brahui uses ‘na’ and for a third person, Sindhi uses ‘s’ as a pronoun suffix while Brahui uses ‘ta’. However, it is only seen in Sindhi's transitive verb. Sindhi intransitive verbs and Brahui verbs do not have this characteristic. While dual pronominal suffixes are present in both languages. Other than that, it is present in auxiliary verbs, postpositions, and adverbs of the place of only Sindhi. The same has been discussed in the studies Ahmed, et al., 2023a; 2023b; Mullazai, et al., 2023.

12. Findings and Conclusion

The study analyses and investigates pronominal suffixes in Sindhi and Brahui. It is a comparative study of both languages. It uses qualitative methods along with exploratory research design. The study applies the Franks (2018) Person Case Constraints (PCC) theory to build an idea about the ordering of suffixation of Sindhi and Brahui. It is seen that both languages have many similarities, they also have significant differences. Both languages follow the same sentence pattern. Both have pronominal suffixes with nouns and dual pronominal suffixes with verbs. On the other hand, only Sindhi has single pronominal suffixes with verbs, auxiliary verbs, and postposition. The below tables show all suffixes of pronouns of both languages.

12.1. Pronominal suffixes of nouns in both languages

Pronominal suffix	Sindhi	Pronominal Suffix	Brahui
‘m’	1SG	‘ka’	1SG
‘n’	2SG	:na’	2SG
‘s’	3SG	‘ta’	3SG

12.2. Pronominal suffixes of transitive verb of Sindhi

Pronominal Suffix	Person
‘m’	First person singular
‘seen’	First person plural
‘ai’	Second person singular
‘yuva’	Second person plural
‘ain’	Third person singular
‘aun’	Third person plural

12.3. Dual pronominal suffixes with verb of Sindhi

Pronominal Suffix	Person
‘m’	First person singular
‘seen’	First person plural
‘s’	Third person singular
‘n’	Third person plural
‘i’	Second person singular
‘v’	Second person plural

12.4. Dual suffixes of pronouns with verb of Brahui

Pronominal Suffixes	Person
'ta'	Third person singular
'te'	Third person plural
'nay'	Second person singular
'numay'	Second person plural
Agreement Markers	Person
'ti'	First person singular
'ni'	First person plural
's'	Second person singular
'ray'	Second person Plural

12.5. Pronominal suffixes of auxiliary verbs of Sindhi (present tense)

Pronominal Suffix	Auxiliary verb of present tense	Person
'm'	Aaahe	1sg
'n'	Aaahe	2sg
's'	Aaahe	3sg

12.6. Pronominal suffixes of auxiliary verbs of Sindhi (past tense)

Pronominal suffix	Auxiliary verb of past tense	Person
'm'	Howi	1sg
'n'	Howi	2sg
's'	Howi	3sg

12.7. Pronominal suffixes with post-position of Sindhi

Pronominal Suffix	Preposition	Person
's'	Khe	1sg
'n'	Khe	3pl

12.8. Pronominal suffixes with adverb of place of Sindhi

Pronominal suffix	Adverb of place	Person
'n'	Wat	3sg
's'	Wat	3sg

13. Contribution of the Study

This study sheds light in the field of linguistics, notably in the area of morphology. The pronominal suffix is a relatively new notion in linguistics that requires further investigation due to a lack of research on the subject. This study helps those who want to understand more about the pronominal suffix. It is very advantageous for linguistics students. Sindhi and Brahui communities will learn and get more about their languages. Furthermore, the analysis presented in this work is valuable for future research on pronominal suffixes in linguistic aspects. This research work not only helps to examine the phenomenon of pronominal suffixation in Pakistan's understudied languages but also compares it to establish a diachronic and typological profile of pronominal suffixes in Pakistani languages. This research would benefit the fields of syntax, phonology, morphology, as well as historical and region linguistics.

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