

A Morphosyntactic Analysis of Kalati Brahui Verbs

Shazia

Department of English, Wadh Campus, Lasbela University of Agriculture Water
And Marine Sciences, Uthal, Balochistan, Pakistan

Zahid Ali

Faculty of Languages and Literature, Lasbela University of Agriculture Water
And Marine Sciences, Uthal, Balochistan, Pakistan

Gulkhanda

Department of English, Noshki Campus, Sardar Bahadur Khan Women's
University, Quetta, Balochistan, Pakistan

Shahida

Faculty of Languages and Literature, Lasbela University of Agriculture, Water
And Marine Sciences, Uthal, Balochistan, Pakistan

*Email of the corresponding author: zahiimahii85@gmail.com

ABSTRACT

Brahui is one of the oldest languages of the sub-continent. Brahui belongs to Dravidian family. Number of local and foreigner writers have worked on Brahui origin, grammar, comparative studies with Balochi. However, there is very less or a separate and detailed work on pure linguistics of Brahui except the works of Bray (1907; 1934), Bashir (1991a & b), Elfenbein (1998), and Andronov (2006). The process of inflectional suffixation in Brahui needs to be explored. This study is about the morphology of Brahui verbs (the process of inflectional suffixation to show the properties of Brahui verbs). The data are collected by the unstructured interviews of Brahui native speakers for getting natural use of Brahui verbs. Thus, the current study attempts to analyze features/properties of Brahui verbs along with investigation of the role of affixation in form and meaning. Using Yule's (2010) 'Morphological Description', the Brahui verb phrases have been analysed in terms of mood, aspect, person, number, tense, etc. Theory is also helpful to analyse inflectional morphemes in Brahui. Towards the end, it is found that Brahui differs from other languages in the use of inflectional morphemes.

Keywords: Kalai Brahui, Inflections, Morphology, Morphemes, Verbs

To cite this article: Shazia., Ali, Z., Gulkhanda & Shahida (2022). A Morphosyntactic Analysis of Kalati Brahui Verbs. Competitive Social Science Research Journal (CSSRJ), 3(2), 74-87

INTRODUCTION

Languages are made of words, which construct the body of languages. All languages have their own way of making words. There is a system of making new words in a

language with certain rules. According to Aronoff & Fudeman (2011), branch of linguistics which involves in word formation and its internal structure is known as morphology. Words are blocks of any language and building of these blocks is acknowledged as morphology. Words are the main area of study in morphology. Formation of words is the basic interest of morphological structure. The work of morphological structure is to combine elements to form words. Affixation is the frequent way of word formation in languages. It is the procedure of forming words by the addition of affixes (bound morphemes) in stem/free morphemes. Word formation is by adding affixes or bound morphemes in roots words or stems (free morphemes).

Brahui

There are different theories about Brahui origin. A group of scholars (Meer Gul Khan Naseer, Agha Naseer Khan Ahmedzi, Haqil Khan Mengal, Saleh Muhammad Lehari and Meer Khuda Baksh Marri) believe that Brahui belongs to Aryan and Turko-Iranian Language on the bases that there are many words of Balochi, Sindhi, Persian, Pushto, Urdu, and Saraiki present in Brahui (Pikani, 2015). But this theory has no solid facts as the grammar and morphology of Brahui are totally different from the Turko-Iranian Languages (Sabir, 2004).

There is another strong theory that Brahui has Dravidian origin. A vast majority of Pakistani and western linguists, historians like Dennis Bray, Ormiston Middki, Sir John Marshall, Emeneau, Murray B. T Bro, G.R Hunter, Grierson, George (1906), Asko Parpola, Buship, Coldwell, MS Andronof, Dr. Abdul Razzaq Sabir, Dr. Abdul Rehman Brahui, Muhammad Hassan Danni, Anwar Roman, Dr Inamul Haq kosar, Professor Javeed Akhtar, Nazeer Ahmed Shakir Brahui, Noor Muhammad Perwana, state that Brahui has a Dravidian origin. Burrow & Emeneau (1984) counted some 250 words common in Dravidian and Brahui. Some similarities between Brahui and Dravidian languages are given below.

The syntax of Brahui is like that of Dravidian languages. They also have some Alphabets alike, such as *Ta, Noon, Daal, Meem, Laam*. Sound moods, e.g., *e, ne, na, nuna. numa. kuna. aa, a, na ouna, ourkay and oudhay* are alike in Brahui and other Dravidian languages. The preposition is also same in Brahui and Dravidian language (*o, a, on*). The rule of making plurals is same in Brahui and other Dravidian languages; they use /k/ for making plurals for example '*luma*' (mother) '*lumak*' (mothers). For the words 'from and who' the Dravidian and Brahui use same words '*att* and *dhair*' respectively. The words for feminine relations e.g., *herr, mussirr, bulghurr, mulghurr* are same in Dravidian and Brahui.

In the light of above discussion, it can be concluded that Brahui belongs to Dravidian family. The same has been claimed by different researchers in the International (2015) Conference on the Brahui language and Culture held at Allama Iqbal Open University Islamabad. The theory of the origin of Brahui as a Dravidian is like a hypothesis which needs to be investigated. There is great need of quality research on the origin of Brahui. No one can claim what origin Brahui does have; all scholars, historians, and researchers have supposition.

Brahui Dialects

The word Brahui is used for the people using Brahui as L1. There are different views about Brahui people, but still the origin of Brahui people needs to be explored. Bray (1907) argues that the in an assumption according to the Khan of Kalat that Brahuies came from Aleppo, but Bray also called it speculation not a fact. According to Pirkani,

(2015) Brahui is one of oldest languages of sub-continent languages. Pirkani (2015) writes that the historians consider Brahui and Baloch belonging to same race, both penetrated into two different sides in Balochistan; Baloch speaking from Makran and Brahui speaking from Chagi conquered the Dravidian area of Kalat. They did inter marriages with Dravidian people. As Balochi and Dravidian mixed up and a new language Brahui emerged. The factual evidence he gave that most of Brahui tribes living in Makran area speak Balochi and others who live in Kalat, Nushki, Besima, Neemurg, and Surab speak Brahui. According to the Simons & Lewis (2013), the native of Brahui speakers are 4.2 million and approximately 2,000,000 people living in Balochistan, Pakistan. Brahui in Balochistan is divided mainly in to three dialects: Sarawani (spoken in Kalat, Mastung, Kanak, Mungachar, Bolan, and Quetta), Jhlalwani (spoken in Khuzdar, Zahri, Vadh, Naal, Mula, Jahu, and Bela) and Chaghi dialect (Noshki, Kharan, Besema and Panjgur).

Morphology

Languages are consisted of words, and there always exists a process of formation of new words, this formation usually based on the making new words from the existing words, this process is studied as Morphology. Zahid (2016) argues that the word morphology is invented by a German scholar Goethe in biological context in 19th century, which is a Greek word, means study of forms. Linguistically, meaning of morphology is the representation of mental system of making words and known as study of lexemes and their forms and structures. For example, from word, word, wording, and from work, works, working, and worked are generated. A word in a language may be consist of many constituents, e.g., nationalization, nationality, national, nations come from one root element 'nation'. A smallest meaningful or grammatical unit of a languages is termed as a morpheme (Yule, 2010; Veesar & Mustafa, 2021; Ali, Bagddu & Maimota, 2014; Ali, Khan & Gulkhanda, 2021; Ali, Roonjho & Brohi, 2021; Ali, et al., 2022).

Lim (1975) argues that a morpheme is the smallest meaningful unit of language. Morphemes are of two types free and bound morphemes. The English word 'working' is made up of two meaningful units i.e. work-ing. The morpheme 'work' which is forming word working has the lexical meaning; the morpheme -ing giving the sense of continuous. 'Work' can stand alone and give meaning and is classified as free morpheme, but the situation with 'ing' is different as it cannot stand alone and also cannot give meaning alone and in classified as bound morpheme. For generating words, bound morphemes are attached to free morphemes. Bound morphemes are also known as affixes which are further divided in to prefixes, infixes and suffix (Haegeman, 1994; Yule, 2007; Zahid, 2016; Veesar, Srinivass & Kadhim, 2015b).

Simaremare & Silalahi (2021) argue that the words give two methods of morphological study: free and bound morphemes. According to them, work, sleep, read, are some examples of free morphemes, they are also called lexemes. These morphemes can stand of their own and give meanings. Such morphemes can also be seen in Brahui, *kun* (eat), *bar* (come), *khach* (sleep), *mar* (boy), *luma* (mother), etc. A type of morpheme which cannot stand alone and are unable to give meaning alone are known as bound morphemes, e.g. -ed, -ion, -ize, -etn, -s, -pre, -ir, etc. Bound morphemes though some of them have meanings but always need a lexeme to complete their meaning.

English language

Type of inflection	grammatical category	function/meaning	word class	examples
Conjugation	number, person	3 rd . pers.sg	Verb	eat-s
Conjugation	Tense	regular, simple/past	Verb	at-e
Conjugation	Tense	Regular past participial	Verb	eat-en
Conjugation	Tense	Present participial	Verb	eat-ing

(Fromkin et al. -Ch. 2-Morphology: the word of languages 2007: 4

Morphology of Brahui

The grammatical number and case are the substantives. There are two numbers in Brahui singular and plural. There is zero formant for singular or no special formant. The suffixes *-k-ak-* are the formants in the nominative case for making plural. The choice of taking form both suffixes *-k* and *-ak* totally depends on the base of the word i.e., *'melh'* (sheep) in to *'melhk'* (sheep), *'or'* (finger) in to *'ok'* (fingers), *'duzz'* (thief) in to *'duzzak'* (thieves), *'uch'* (camel) in to *'chhuak'* (camels), etc.

Type of inflection	grammatical category	function/meaning	word class	examples
Conjugation	tense	1 st , 2 nd , 3 rd , and plural Nouns/pronouns. Past	verb	kun-gut, (I ate) kun-gus, (you ate) kun-g (he/she/singular name ate) kun-gure. (You/plural ate) kun-gun (we ate) kun- gur, (they ate)
Conjugation	tense	1 st , 2 nd , 3 rd , and plural Nouns/pronouns. Present	verb	kun-ewa, (I eat) kun-esa, (you eat) Kun-ek (s/he eats) kun-ure (you/plural eat) Kun-ena, (we eat) kun-ur (they eat)
Conjugation	tense	1 st , 2 nd , 3 rd , and plural Nouns/pronouns. Future	verb	kun-ewa (I will eat), kun-(e)us (you will eat), kun-u(ek) (he will eat) kun-ur (they will eat) kun- un (we will-eat), kun-ure (you/plural will eat)
Conjugation		Continuous negative	verb	kun-ing (eating) kun-pa (not eat)

Brahui Main Verb

The main or basic form of Brahui verb is stem+(i) ng (Burrow & Emeneau, 1984; Andronov, 2003 & 2006). The other forms of verb are made after dropping infinitive suffix-ing.

Verbal Infinitive	Glossary	Stem
<i>Besifing</i>	to bake	<i>Besif</i>
<i>ohging</i>	to weep	<i>ohg</i>
<i>silling</i>	to wash	<i>sel</i>
<i>manning</i>	to agree	<i>man</i>
<i>chasing</i>	to through	<i>khas</i>

There are some verbs having two stems, one has the geminated consonants and second one has only one consonant i.e., *malling* (to open) the gem. Stem. *mall-* and sing. stem *mal-* (*malta*, open it), *tamming* (to fall) gem.stem. *tamm-* and sin.stem. *tam-* (*tamo*, she/he may fall down), *driking* (to jump) gem.stem. *drikk-*, sing.stem. *drik-* (*drikat*, I jumped).

There are some other verbs having three stems, examples are *uring/unning* (to see) the stems are *ur-* (*urta*, see it), *u-* (*upata*, don not see it), *unn-* (*unnta* see it), *banning* (to come) the stems are *bann-* (*banninge*, he is coming), *bar-* (*bareva*, I will come), *ba-* (*bafak*, he does not come), *paning* (to say) the stems are *pan-* (*panta*, we tell/say him), *par-* (*pareta*, he tells/says her), *pa-* (*panta*, do we tell/say).

There are also Brahui verbs which have four stems, examples are; ‘*tinning*’ (to give) its stems are *tin-* (*tinta*, we give him), *tir-* (*tirta*, they give him), *ti-* (*tita*, you give him), *et-* (*eta*, you give him), *danning* (to take away) its stems are *dar-* (*darta*, you take it away), *da-* (*dapata*, do not take it away), *dann-* (*dannta*, we take it), *de-* (*deta*, s/he take it away), ‘*kanning*’ (to do) its stems are *kann-* (*kanning*, to do), *kar-* (*karota*, s/he will do it), *ka-* (*kata*, you do it), *ke-* (*keta*, s/he do it).

Statement of the problem

Number of local and foreigner writers have worked on Brahui origin, grammar, comparative studies with Balochi. However, there is very less or a separate and detailed work on pure linguistics of Brahui except the works of Bray (1907; 1934), Bashir (1991a & b), Elfenbein (1998), and Andronov (2006). Brahui is one of the ancient languages of subcontinent, but there is very limited literature on the language’s morphology, semantics, phonology, and syntax. It is observed that most of the works on Brahui grammar, phonology, and phonetics is done by the foreigner writers and the data used are old and confined to written sources; there is no such work in the field of pure linguistics especially in the field of morphology which could be based on current spoken Brahui. DeArmond (1975), Barjasteh, Delforooz & Behrooz (2008) and Bashir (2010) worked on the conjugation of Brahui verbs, but there is still a need of further work on the conjugation of Brahui verb of present spoken Brahui. The process of inflectional suffixation in Brahui needs to be explored. Therefore, the study is on the morphology of Brahui verbs (the process of inflectional suffixation to show the properties of Brahui verbs). The data are being collected by the unstructured interviews of two Brahui native speakers for getting natural use of Brahui verbs. Thus, the current study attempts to analyze features/properties of Brahui verbs along with investigation of the role of affixation in form and meaning.

Research Method and Design

The current study is qualitative in nature (Kumar, 2011; Creswell, 2014). It uses descriptive and exploratory research designs to analyse and explore the data. The spoken Brahui has been taken for the analysis of the properties of Brahui verbs. The purpose of choosing spoken language is to get natural data which is being used by the native speakers of Brahui. This study analyzes the inflectional morphemes to see the properties of Brahui verbs.

Data Selection

The data for this study are taken from spoken Brahui which is being used by the native speakers of Kalat district. The spoken language is selected for the purpose of being natural, as written form of any language is standard and errorless, but the spoken language is natural, and the speaker uses it according to his/her choice and environment that is not artificial. The previous works on Brahui are on the written form of old data, this study uses the current spoken language to get data.

Data Collection

Interviews are conducted from two native speakers of Brahui, aged between twenty to twenty-five. The researchers ask question about them, their childhood, their studies, their unforgettable memories and their wishes and dreams. The interviewees are asked to feel free to share and feel confident to speak as the interviewers are also native speaker belonging to same area. This technique is helpful to reduce the fear of speaker of being interviewed and the purpose of getting a natural language is successfully accomplished.

Data Description

Researchers conduct two interviews separately. The first interview is of 14 minutes and 56 seconds with 257 sentences. The time of second interview is 15 minutes and 5 seconds, having 268 sentences. The total number of sentences is 525. However, keeping the research ethics in mind, this study uses the most relevant sentence to analyse the properties of Brahui verbs mainly inflections with the verbs.

The first participant Z is from Kalat district Balochistan having Brahui as his L1. He is of the age of 20 years. He is studying at LUAWM, Uthal, Faculty of languages and literature, doing his BS in English in linguistics and literature. The second participant A is also from Kalat district Balochistan having Brahui as her L1. She is 25-year-old, doing her BS Agriculture at LUAWMS, Uthal, Pakistan.

Data Analysis

The researchers apply theory of “Morphological Description” by Yule (2010: 70) in his book ‘The study of Language’. He discusses suffixation in English. He differentiates between inflectional and derivational suffixes. He argues that both inflectional and derivational morphemes are suffixes added to base(s) (roots/stems) to show aspect(s) and to create new word(s). Yule (2010) gives examples from English as well other languages. The researchers follow same procedure in this study to describe, analyse and explore the properties of Brahui verbs in terms of number, person, aspect, mood, and tense. The relevant data have been selected to describe and analyze the properties of verbs. Verbs are focused and their properties are analyzed according to the process of inflectional suffixes.

Data Analysis and Discussion of Brahui Verbs

The selected sentences are of four kind complete sentences, null subject, null object, and null subject. Verbs are taken for the inflectional morphemic analysis to see the properties of Brahui verbs. The properties of verbs; number, person, tense, aspect, mood, and voice are analyzed through the inflectional morphemes. Let's have a glance at the analysis of 15 Brahui examples given below. Each verb phrase, mainly inflectional morphemes, has been critically analysed so that we may see the role of inflectional morphemes in Brahui.

i. *Anda wajaghan shayad o khushk masuny*

Anda=this; wajaghan=because of; shayad=might; o=it; khushk=dry; masuny=has become.

Because of this it might have become dry.

The word “*masuny*” is derived from the infinitive verb “*mannig*” (to be). It comprises four inflectional morphemes which show different morphological characteristics of the verb, such as tense the inflectional suffix –s indicates the tense of the sentence which is past tense in this word. Second one is aspect which is shown through *-un* in the verb “*masuny*” and it indicates present perfect aspect. Third one is number which is presented by the inflectional suffix –y for showing singular object. The free morpheme in the verb “*masuny*” is ‘mar’ which is taken from infinitive verb “*mannig*” means ‘to be’ for example “*joan os mar*” (Be good), and by adding –s suffix instead of –r the tense of verb changes and it becomes past i.e., “*khushk mas*” (Became dry). The literal meaning of the word “*masuny*” is “has been”. However, the context of the word in the sentence (i) “*anda wajaghan shayad o khushk masuny*” is giving meaning that it might because of this have become dry. And the context of “*masuny*” also shows that it is used as present perfect aspect and it gives meaning, ‘has become’.

ii. *Chunakiti ee kasy na eath a manetavata.*

Chunakiti= in childhood; *ee*= I; *kasy*= no one; *na*=’s; *eatha*= words/talk; *manetavata*= did not listen/ take words/agree.

In childhood I did not take words of any one or I do not listen to anyone.

In the above sentence the verb ‘*manetavata*’ is showing negation and it is derived from the infinitive verb ‘*maning*’ (to agree) and its imperative form is ‘*mane*’ means do agree. Further, by adding suffixes in it, it is used for showing persons and numbers. In the word ‘*manetavata*’ there are four morphemes, a root word and three bound morphemes. The stem or root morpheme in this word is ‘*mane*’ means ‘agree’ and the bound morphemes are *-ta*, *-va*. *-ta*, giving different meanings and functions. The bound morpheme – *ta* is used for past simple tense (did), *-va* is used for showing negative aspect and *-ta* is used first person singular (I). The context of the word shows that the interviewee is talking about herself that in her childhood she was stubborn and did not listen to anyone. The literal meaning of the word ‘*manetavata*’ is I did not agree but the contextual meaning in sentence (ii) is giving the meaning of the word that I ‘did not listen’.

iii. *Matlb k harang k nana ust khoaesaka nan hamong enana.*

Matlab=mean; *k*=that; *harang*=where; *k*=to; *nana*=our; *ust*=heart; *khoaesaka*=wanted; *nan*=we; *hamong*=there; *enana*=went.

Mean where our heart wanted (to go) we went there.

The verb in above sentence '*khoesaka*' is derived from the infinitive verb '*khoaing*' mean 'to ask'. It consists of three morphemes, a free '*khoae*' mean 'to ask' and two bound morphemes *-sa* which is used for singular entity in past tense and the second bound morpheme shows desire of a singular object like khuda *khoesaka* (God wanted) *kana jind khoesaka* (I wanted). The context of the verb shows that the participant in the first part of sentence (iii) is telling about her desire that '*arang k nana ust khoesaka...*' (where our heart said/wanted). According to contextual analysis the literal and contextual meaning of the first part of sentence is same. In the second part of the sentence the verb '*inana*' comes from the infinitive form '*inning*' which means to 'to go'. The word '*inana*' is combination of three morphemes, a free morpheme '*en*' (go) and two bound morphemes *-a* and *-na* which are playing their roles in giving different meanings to the verb. The suffix *-a* is used for past simple tense, The bound morpheme *-na* is being used for the first-person plural (we) in past simple tense. The contextual and literary meaning of the verb '*enana*' is same according to the sentence A1 (*matlb k harang k nana ust khoesaka nan hamong enana*).

iv. ***Likn tena time a school a enana o madersa a hum khoanana.***

Liken=but; *tena*=our; *time*=time; *a*=at; *school*=school; *a*=to; *enana*=we went; *o*=and; *madersa*=religious education; *a*=to; *hum*=also; *khoanana*=we read
But we went to school at time, and we also read/ get our religious education.

In above sentence the verb '*khoanana*' is derived from the infinitive verb '*khoaning*' '*mean to read*' and its imperative form is '*khoanak*' which means to read. This word has three morphemes, a free morpheme '*khoan*' (read) and two bound morphemes '*a*' and '*na*'. The bound morpheme *-a* is used to show the past simple tense and *-na* is used for first person plural (we) in past simple tense. According to the sentence (iv) the literal and contextual meaning of the verb '*khoanana*' (reading) is same.

v. ***Pen chunaki ti nan kuly goazi te karyna.***

Pen=more; *chunaki*=childhood; *ti*=in; *nan*=we; *kuly*=all; *goazi*=games; *te*=to; *karina*=played
And in childhood we played all games.

The verb '*karina*' (played) is taken from the base word '*kaning*' which means 'to do' its imperative form is also '*kar/ka*' (do). The verb *karina* is combination of three morphemes; a free morpheme *kar* (do) and two bound morphemes *-i* and *-na*. The suffix *-i* is used to show past simple tense and *-na* is used for first person plural (we) in past simple tense. The literal meaning of the verb '*karina*' is different from its contextual meaning as this word is used for doing anything from the word, we are unable to give it meaning that what to do but after looking it in the context we get its meaning. In the sentence (v) the verb '*karina*' is used for doing the action of playing.

vi. ***Pen chunaak, ara asy chuna baz khachi asaka, kasarar ee o kana cousin ara tem khamanata, nan ofty baz khalkuna.***

Pen=more; *chunaak*=children; *ara*=who; *asy*=the; *chuna*=child; *baz*=very; *khachi*= dirty; *asaka*=was; *kasarat*=on the way; *ee*=me; *o*=and; *kana*=my; *cousin*=cousin; *ara*=when; *tem*=time; *khamanata*=we saw them; *nan*=we; *ofty*=them; *baz*=too much; *khalkuna*=we beat

More children, who the child was too much, dirty on the way me and my cousin when we saw them beat them too much

There are two verbs in the above sentence, the first one is '*khananata*' (we saw them), and second one is '*khalkuna*' (we beat). The word '*khananata*' 'mean we saw them' is taken from the infinitive word '*khaning*' and it has four morphemes, a free morpheme '*khan*' mean 'see' and bound morphemes *-a*, *-an*, and *-ta* they have respectively their functions in giving categories to the verb. The suffix *-a* is used to present the past simple tense of the verb, the *-na* is presenting the subject/person of the sentence that is we (1st person singular) and the *-ta* suffix is used for object/person of the sentence that is 3rd person plural 'them'. The literal and contextual meaning of the verb '*khananata*' (we saw them) is same according to the sentence.

The second word of the A28 sentence '*khalkuna*' mean 'we beat' is drive from the infinitive verb '*khalling*' (to beat). This word has three morphemes, one free morpheme '*khal*' and two bound morphemes *-ku* and *-na*. The suffix *-ku* is presenting past simple tense and *-na* is used for 1st person plural (we). According to this sentence, the verb '*khalkuna*' has same literal and contextual meaning that is 'we beat the children too much.'

vii. *nan shashaeti nan eragh hum kena.*

Nan=we; *shashaeti*=on the sixth day; *nan*=we; *eragh*=bread; *hum*=also; *kena*=make

On the sixth day of child's birth, we make/give bread (for/to the people)

The verb *kena* from above sentence is driven from the infinitive verb '*kanning*' means 'to do'. It has a free morpheme '*kar/ka*' and a bound morpheme *-na*. The suffix *-na* is used to show the tense which is present simple tense and person which is 1st person plural (we). The literal meaning of the verb '*kena*' is 'we do' but the contextual meaning of the verb according to the sentence A33, it gives meaning of 'we make breads for the people'.

viii. *Othe erag etenata ya matav ohka pad chae etynta.*

Othe=them; *erag*=bread; *etenata*=we give them; *ya*=if; *matav*=not; *ohka*=that; *pad*= after; *chae*=tea; *etynta*=give them

We gave them bread if not after that we give them tea.

The verb in above sentence '*etinata*' means 'we give them' 'is derived from the infinitive verb '*eting/tinging*' means 'to give'. The verb '*etinata*' is combination of three morphemes. The free morpheme in the verb is '*et*' means 'give' and bound morphemes are, *-ina* and *-ta*, which are used to give show the number and tense of the sentence. The bound morpheme *-ina* is used to show the 1st person plural (we) in present simple tense and representing the subject of the verb. The second morpheme *-ta* is for 3rd person plural (them) in the A35 it is working as object. The contextual and literal meaning of the word '*etinata*' is same in the context of the sentence.

ix. *Sang ati hum nan khoaefena kuly*

Sang=engagement; *ati*=in; *hum*=also; *nan*=we; *khoaefena*=we invite; *kuly*=all

In engagement we also invite all

The verb from above sentence '*khoaefina*' mean 'we invite' is taken from the infinitive verb '*khoaefing*' which means 'to invite'. This verb has two morphemes a free morpheme '*khoaef*' (invite) and a bound morpheme *-ina* which is used to indicate the present simple tense and number person which is 1st person plural (we).

The literal and contextual meaning of the verb 'khoaefena' is same in the light of the sentence.

- x. **Walda enam k massak oka pad elo dy puch berifing marekak**
Walda=then; enam=hina; k=the; massak=is happened; oka=after; pad=that;
elo=next; dy=day; puch=dress; berifing=wearing; marekak=happens
Then the hina is happened after that next day dress wearing happens

The verbs 'massak' and 'marekak' have same meaning but they vary in verb form and tense. The first word 'massak' is derived from the infinitive word 'manning' which means 'to be'. The word 'massak' comprises on three morphemes, a free morpheme 'mar/ma' means to be, and -s which is used to change the tense of verb and it is used for past simple tense, the third bound morpheme -ak is added to show the number object that it is used for singular object for example, 'karem massak' (the work is done).

The second verb 'marikak' means 'will be done' is derived from the infinitive verb 'manning' which means 'to be'. The word 'marikak' consists of two morphemes, a free morpheme 'mar/ma' (to be) and two bound morpheme -ikak, which is used for singular object in present simple tense i.e., karem marikak, (work will be done) eath marikak (talk will be done). The literal and contextual meaning of the verb 'massak' and 'marekak' is in the milieu of sentence are different. The context shows that the hina and dress wearing ceremonies are happened and, on the other hand, the literal meaning of the word 'massak' and 'marekak' is done.

- xi. **Tenat dol a hum khalera shaer hum khalera.**
Tenat=by themselves; dol=drum;a=the; hum=also; khalera=beat; shaer=song;
hum=also; khalera=sing
They by themselves also beat the drum also sing song.

The verb 'khalera' means 'beat' in first part and 'sing' in second part of the sentence (xi). The verb 'khalira' is derived from the infinitive verb 'khaling' means 'to beat' and its imperative form is 'khal' means 'beat. This verb is consisting of two morphemes, a free morpheme 'khal' means 'beat' in first part of sentence (xi) and 'sing' in second part, and a bound morpheme -ira. The suffix -ira is used for third person plural (they) in present simple tense. The literal meaning of the verb 'khalira' in the sentence is: 'they beat' and 'they sing'. the meaning of the verb 'khalira' differs because of its usage in different context like in singing a song it is used as 'sing' and in beating drums it is used as 'beat'.

- xii. **To nan chaesuna ta k dairasur.**
To=so; nan=we; chaesuna=we know; ta=them; k=that; dair=who; asur=are they
So, we know them that who are they

In the above sentence verb 'chaisuna' 'we know' is derived from the infinitive verb 'chaing' means 'to know'. The verb has a free morpheme 'cha' (know) and two bound morphemes -isu and -na. The suffix -isu is working to indicate past perfect tense and the suffix-na is working to show the 1st person plural. The literal and contextual meaning of the verb 'chaisuna' is same in the context of the sentence.

- xiii. **Walla o basur.**
Walla=then; o=they; basur=came

Then they came

The verb in sentence ‘basur’ comes from the base word ‘baning’ means ‘to come’. It has a free morpheme ‘ba’ (come) and two bound morphemes –s and –ur. The suffix –s is used for past simple tense. The –ur is used for 3rd person plural (they) in past simple tense a. The contextual and literal meaning of the verb ‘buser’ is same in the perspective of sentence.

xiv. *Lakin challis saal marek nan kalat ati rahengingun.*

Liken=but; challis=forty; saal=years; marek=happen; nan=we; kalat=kalat; ati=in; rahengingun=we are living

However, we have been living in Kalat for forty years.

The verb ‘rahengingun’ is derived from its infinitive verb ‘rahenging’ which means ‘to live’. It has a free morpheme ‘raheng’ and two bound morphemes –ing and –un. The suffix –ing is used for continuous form and ‘un’ is used for present tense and 1st person plural, both –ing and –un suffix together make present continuous tense. The literal and contextual meaning of the verb ‘rahengingun’ (we are living) in the light of earlier sentence are same.

xv. *Antae k ona elum asy kafirak khalkusur.*

Antae=because; k=of; ona=his; elum=brother; asy=one; kafirak=non-believers; khalkusur=they had killed

Because of their brother they killed one non-believer.

The word ‘khalkusur’ (they had killed) is derived from the infinitive word ‘khalling’ mean ‘to beat/kill’. This word has three morphemes, a free morpheme ‘khal’ means (in this sentence ‘kill’) ‘beat’ and two bound morphemes. The bound morpheme –kus is used for pluperfect tense and –ur is used for 3rd person plural. The literal meaning of the verb ‘khalkusur’ is different from the contextual meaning. The literal meaning of this verb is ‘they beat’ but in the context of sentence it is giving the meaning that they killed (because the non-believers killed his brother).

Findings

Verbs are taken from the chosen sentences of data which was collected through unstructured interviews. The properties of verbs; number, person, tense, aspect, mood, and voice are studied through the inflectional morphemes.

Number

During the analysis of data, it is found that Brahui speakers use different inflectional morphemes, which are added either at the end of the verb or in the middle of the verb to make singular and plural according to the subject and tense. For singular forms in present/future tense Brahui speakers add –ik with stem and –or for plural forms, e.g.,

the word ‘*mar*’ (to be), to form the singular form of this word in present/future tense the suffix *-ik* is added to the stem i.e., ‘*marik*’, further, to form the plural of this word the suffix *-or* is added to the stem i.e. ‘*maror*’. To make singular forms in past tense Brahui adds zero suffixes \emptyset or *-s* in past simple tense; for example, in the word ‘*mar*’ the suffix *-s* is added after removing *-r* from the stem i.e., ‘*mas*’ and the inflectional morpheme *-u* is added to the stem with the addition of past simple tense suffix *-s* by removing suffix *-r* i.e., ‘*masu*’. The suffix *-y* is added to the past stem to make singular forms in present perfect tense i.e., ‘*masuny*’, and the inflectional morpheme *-u* is added to the past stem to make plural form i.e., ‘*masunu*’. This can also be seen in the studies of Corbett (2003), Das & Barbora (2020) and Dixon (2014).

Tense

Brahui forms present/future simple tense; verbs are made after removing *-(e)ing* forms from the infinitive forms and with the addition of person, and number morphemes examples are ‘*khalira*’, (they beat) from infinitive from ‘*khaling*’, ‘*rahengiva*’ (I live) is taken from ‘*rahenging*’. For present continuous tense the bound morpheme *-ing* is used with person forms, e.g., ‘*raheningun*’ (we are living). The suffixes *-s*, *-i*, *-k* *-is* and *-a* are added to the stems according to the subject to make past simple tense, i.e., *mas* (became), *karis* (you did) *ina* (he went), *khalkut* (I beat). The suffix ‘*un*’ is added to the stem to make present perfect tense according to the person i.e., *masunut*, *masuny*, *bsunu* etc. Brahui also has pluperfect tense the bound morpheme *-s* is added directly to the suffixes *-a*, *-e* and for the suffixes *-k* and *-s* it relates to the vowel *-u*, for example ‘*khalkusur*’ ‘*alkusas*’ ‘*peshtamasa*’. For the formation of past perfect tense, the suffix *-n* is added to the past stems, i.e., ‘*masununt*’, ‘*basunut*’, ‘*khananut*’, ‘*narrasas*’, ‘*halkasas*’, ‘*basasas*’, ‘*orasas*’, ‘*kutasas*’ ‘*alkusur*’. This finding aligns with the findings of Ali et al. (2022) who conducted research agreement in Lasi.

Person

Brahui verbs show the person property through different inflectional morphemes according to the tense, for example the suffix *-ta* is used for first person singular and *-na* is used for first person plural in past tense i.e. ‘*khalkuta*’ (I beat), ‘*khalkuna*’ (we beat). The suffixes *-as* and *-re* are used respectively for singular and plural forms of second person in past tense, examples are ‘*khalkuas*’ (you beat) and ‘*khalkure*’ (you beat). The formant *-ka* and *-ra* are used for third person singular and plural respectively in past tense for example ‘*khalkak*’ (he beat), ‘*khalkura*’ (they beat). The person formants in present tense for first person singular is *-iva* and *-ina* for first person plural e.g., ‘*khaliva*’ (I beat), ‘*khalena*’ (we beat). The suffixes *-isa* and *-ire* is used for second person singular and plural respectively in present tense for example ‘*khalisa*’ (you beat), ‘*khalire*’ (you beat). The bound morphemes *-ik* and *-ira* are added to the present stems for the formation of third person singular and plural forms in vice versa i.e., ‘*khalik*’ (he beat), ‘*khalira*’ (they beat). The person morphemes for first person singular and plural in future tense are *-ut*, i.e., ‘*khalut*’ (I will beat) and *-un*, i.e., ‘*khalun*’ (we will beat). The second person singular formant is *-us* and *-ure* is second person plural in future tense e.g., ‘*khalus*’ (you will beat), ‘*khalure*’ (you will beat). The suffix *-u* is used for third person singular and the bound morpheme *-ur* is used for third person plural for example ‘*khalu*’ (he will beat), ‘*khalur*’ (they will beat).

Voice

The word 'marikak' is a passive form 'kanning' meaning doing. The bound morpheme *-ik* is used to make passive forms in present tense for singular objects i.e., 'karem marikak', (work will be done) *eath marikak* (talk will be done).

Conclusion

Current research is held on the morphology of Brahui (the process of affixation in Brahui verbs). Researcher just took the inflectional morphemes for analysis. As far as there are very few works on Brahui and rear works on pure linguistics field. This study contributes generally to morphology and particularly to the morphology of Brahui verbs. This work could play a role for the representation of current spoken Kalati Brahui. In field of Brahui linguistics this research will help teachers and students to understand the process of inflectional morphemes and the conjugation of Brahui verbs. It is observed that the nonnative Brahui speakers feel difficulty in the usage of Brahui verbs especially in person forms, this study make the usage of verbs easy for the nonnatives. These results align with the findings of Amin and Ali (2021); Ali, et al. (2022); Khan, et al. (2022)

REFERENCES

- Ali, Z., Bagddu, R.S., & Maimota, M.S. (2014). Tense and aspect in Hausa Language. *Balochistan Journal of Linguistics*, (2), 2312-5454.
- Ali, Z., Khan, S. & Gulkhanda (2021). Article A Comparative Study of Locative, Source, Goal and Instrumentive Thematic Relations in English and Sindhi. *University of Chitral Journal of Linguistics & Literature*, 5(II), 237-255.
- Ali, Z., Roonjho, Z., & Brohi, F. M. (2021). A Comparison of the Lasi language with English. *Progressive Research Journal of Arts & Humanities (PRJAH)*, 3(2).
- Amin, M., & Ali, Z. (2021). Phonological and Morphological Variations between Lasi and Standard Sindhi. *Hor J. Hum. & Soc. Sci. Res*, 3(2), 181-194.
- Andronov, Mikhail S. (1977). The negative in Dravidian. *Journal of Tamil Studies* 11:106–120.
- Andronov, Mikhail S. (2003). *A Comparative Grammar of the Dravidian Languages*. Wiesbaden: Harrassowitz.
- Andronov, Mikhail S. (2006). *Brahui, a Dravidian Language*. M'unchen: Lincom Europa.
- Barjasteh Delforooz, Behrooz. (2008). Structure of verbs in Brahui. In XXX. *Deutscher Orientalistentag*.
- Bashir, Elena. (1991a). *A Contrastive Analysis of Brahui and Urdu*. Peshawar, Pakistan; Washington, DC: Directorate of Primary Education, NWFP and Academy for Educational Development.
- Bashir, Elena. (1991b). *A Contrastive Analysis of Balochi and Urdu*. Peshawar, Pakistan; Washington, DC: Directorate of Primary Education, NWFP and Academy for Educational Development.
- Bauer, L. (1983). *English Word-Formation*. Cambridge University Press. Retrieved from <http://www.combridge.org>.
- Bray, Denys. (1907). *The Brahui Language, Part I: Introduction and grammar*. Quetta: The Brahui Academy. Reprinted 1977.
- Bray, Denys. (1934). *The Brahui Language, Part III: Etymological vocabulary*. Quetta: The Brahui Academy. Reprinted 1978.
- Burrow, T., & Emeneau, M. B. (1984). *A Dravidian etymological dictionary*.

- Corbett, G. (2003). *Agreement: The range of the phenomenon and principles of the Surry Data Base of agreement*. University of Surry.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (4th edition (March 14, 2013) ed. Vol. 1). USA.
- Das, P., & Barbora, M. (2020). Derivational Morphology of Assamese Lexical Word Categories. *Indian Journal of Language and Linguistics*, 1-15.
- DeArmond, Richard C. 1975. Some Rules of Brahui Conjugation. In H. F. Schiffman and C. M. Eastman, eds., *Dravidian Phonological Systems*, pages 242–298. Seattle, WA: University of Washington Press.
- Dixon, R. M. (2014). *Making new words: Morphological derivation in English*. Oxford University Press, USA.
- Elfenbein, Josef. 1998. Brahui. In S. B. Steever, ed., *The Dravidian Languages*, pages 388–414. Routledge.
- Grierson, George. 1906. *Linguistic Survey of India, Vol. 4, Mun. d. and Dravidian Languages*. Calcutta: Office of the Superintendent of Government Printing.
- Haegeman, L. (1994). *Introduction to Government & Binding Theory* (Second ed.). UK & USA: Blackwell Oxford UK & Cambridge USA.
- Kumar, R. (2011). *Research Methodology: A step by step Guide for Beginners*. Loss Angles, USA: SAGE.
- Radford, A. (2004). *Minimalist Syntax: Exploring the Structure of English* (First Edition). University of Express.
- Simaremare, D., & Silalahi, D. E. (2021). DERIVATIONAL AFFIXES IN WRITING ANALYTICAL EXPOSITION TEXT. *Journal of Languages and Language Teaching*, 9(1), 44-52.
- Simons, G. F., & Lewis, M. (2013). The world's languages in crisis. *Responses to language endangerment: In honor of Mickey Noonan. New directions in language documentation and language revitalization*, 3-20.
- Veesar, Z. A., Srinivass, S., & Kadhim, K. A. (2015b). A Comparison of Theme Theta Roles in English and Sindhi. *Language & Communication*, 2(1), 77-89.
- Veesar, Z. A., & Mustafa, G. (2021). A Comparative Analysis of Retroflexion in Romani and Lasi: NA. *Journal of Education & Humanities Research, University of Balochistan, Quetta-Pakistan*, 11(1), 78-95.
- Zahid, A. (2016). *Morphosemantic and syntactic analysis of verbs in Sindhi/Zahid Ali* (Doctoral dissertation, University of Malaya).