

A MORPHOSYNTACTIC ANALYSIS OF SUFFIXATION IN LASI AND SINDHI

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Original Article

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ABSTRACT

Lasi is one of the minor languages of Pakistan, but widely spoken language of Lasbela, Balochistan. Lasi has been one of dialects of Sindhi, which is spoken in different areas of Lasbela (Zahid, A., 2016; Ali, Z., Aliani, A. & Zafarullah, 2020; Ali, et al., 2021; Veesar & Mustafa, 2021). The current research aims to describe and analyse the properties of suffixation in Lasi nouns, verbs, and adjective in comparison with standard Sindhi. The research is a qualitative in nature, and it uses descriptive and analytical research designs. The data are collected through informal conversation (unstructured interviews) with native speakers of Lasi which were further reproduced and translated into Sindhi via Sindhi speakers for the purpose of comparison with standard Sindhi. The research has shown differences between the two languages; Sindhi and Lasi. Towards the end, it is found that Lasi and Sindhi differ from each other in the use of postpositional suffixes: Sindhi uses a separate postpositional word to show the position while Lasi uses them with nouns, e.g., 'm', 'k', 't'. They also differ in use of suffixation in formation of oblique forms of nouns. The research has also explored the similarities between the two languages, such as, no difference in the use of suffixes in Lasi and Sindhi in forming plural form of masculine feminine nouns. Both languages use 'yun' suffix to pluralize the feminine nouns and 'aa' sound for making masculines.

Keywords: Suffixation, Morphemes, Inflectional morphemes, Lasi, Sindhi

INTRODUCTION AND BACKGROUND

Affixation, as a linguistic process, involves the formation of words through the addition of prefixes or suffixes to a base form (Ginzburg, 1979). Understanding prefixes and suffixes is a crucial aspect of research that aids students in expanding their knowledge (Ginzburg, 1979). Suffixation, as described by Ginzburg (1979), is a word formation process wherein suffixes are added to create new word categories. In most cases, suffixes conform to the base or lexical words, transforming them into a distinct part of speech. However, certain types of suffixes do not change the word's category; instead, they shift the semantic group from one to another (Ginzburg, 1979). Ginzburg (1979) classifies suffixes into various categories based on specific criteria, including the formation of part of speech, the introduction of lexico-grammatical characteristics, meaning, stylistic reference, degrees of productivity, and the origin of the affix (native or borrowed). Plag

(2018), Arnold (1986), and Korn et al. (2008) define an "affix" as a morpheme that can be attached to base words.

Yule (2020) posits that affixes, in contrast to free morphemes, are bound morphemes and cannot function independently; they must be attached to other words. Yule (2020) and Radford (2004) argue that the process of word formation from an existing stock of words involves distinct processes such as compounding, conversion, and derivation. Derivation, accomplished through affixation, employs prefixes or suffixes, and in some cases, infixes, to create new word meanings. Prefixes are added before the base, suffixes are added at the end, and infixes occur within the root word. The present study primarily focuses on suffixation, which examines the introduction of new words and the modification of the structure of headwords. Additionally, this research analyzes the productivity of both Sindhi and Lasi languages in terms of suffixation (Yule, 2020).

Ginzburg (1979) argues that in most of the cases suffixes change the meaning of the words and make those words completely changed even make them a different part of speech. Suffixes have been grouped into: "1. suffixes which form nouns 2. suffixes which form verbs 3. suffixes which form adverbs and 4. suffixes which form adjectives. There are also some other special classifications of suffixes in linguistic writings, according to which suffixes can be divided into several organizations these are called exclusive concepts: 1. classification in terms of parts of speech. 2. semantic class. 3. lexico-grammatical person of the stem. 4. origin of suffixes. 5. suffixation as a productive way of word formation.

According to Bauer (1983), there is a list available within the lists of illustration of suffixes supplied in each phase as under:

- Suffixes producing nouns are: er, hood, tion, ee, dom, ness, ess, ure, al, ary, ment, cy ist, th, etc.

In the words of Godard, D. (1978), "There are two fundamental suffixes deriving verbs from nouns -ify and -ize and those also are used to derive verbs from adjectives. Recent words show the usage of the suffixes such as metrify, fishify "offering with fish". A third suffix deriving verbs is -en as in shorten, whiten, widen.

Kiparsky (1972) provide a few examples of adjective suffixes: "-al: environmental, labial, palatal, etc. Others: esque: picturesque, less: colourless, ate: passionate, en: wooden, ese: Chinese, ful: careful, ic: syntactic, cording to, ish: pinkish (Bauer, 1983)

According to Aronoff (1976), the role of suffixes in English is following the stem and forming a new derivative in extraordinary part of speech or extraordinary word elegance. When both the underlying and resultant forms belong to the equal a part of speech, the suffix serves to distinguish among lexico-grammatical lessons by means of rendering some very well-known lexical-grammatical meaning. If we realize that suffixes render the maximum preferred semantic element of the phrase's lexical that means via marking the general magnificence of phenomena to which the referent of the phrase eleven belongs, the motive why suffixes are in most cases semantically fused with the stem stands defined. Aronoff (1976) states that suffixes and prefixes in Urdu at spoken level are difficult to study because of unpredictable occurrences.

Rahman (2009) added that in Sindhi morphological construction is derivational as well as inflectional and it takes place when gender, number and case of a word are changed when words are formed with the addition of affix to root word (Clark, 1995). Words can be altered in different grammatical forms in inflection: past, present, future; singular and plural; masculine and feminine, neuter, etc. In Urdu noun's last phoneme \ a\ will be converted into \ e\ to pluralize the noun as hat^hoṛa (hammer) and its plural is hat^hoṛe. and nouns ending with \ \ will be convert in \ ja\ suffix to

pluralize the noun such as kursi (chair) its plural will be kursja (chairs). Urdu words are inflected with different forms as by gender, number and by mood\tense. In Urdu direct and indirect causative behaviour is also presented as kær (to do) has infinitive form as (kærna), directive causative infinitive form (kærana) and in directive causative infinitive form as kærwana (Pitafi, 2009; Qureshi et al., 2012).

The process of adding affix to root word in morphology is termed as process of affixation, e.g. in English language for making plurals suffix -s, ies etc. are added after the words work (-s), Boy(s), beatify, (-ies) and prefix -un, -ir, etc. are added before the words e.g. (un-)able, (ir-) regular etc. affixes are of four types which are prefixes, infixes, suffixes and circumfixes. Umera-Okeke (2007) discusses that though prefixes and suffixes are just a combination of two, three, or four letters, but they have meanings in English. For example, dis, un, and im, illustrate negative meaning when added to a stem, e.g., disable, unmarried and impossible.

Morphemes

Aronoff and Fudeman (2011) stated that the study of a morpheme helps the morphologists to find out changes which occur in the structure of a word. They define morpheme as the smallest grammatical unit of words. Different forms of the word consist of a single element, for example, different forms of the English word like helps, helped, helping etc. consist of one element "help" and the other constituents like s, ed, ing; all are known as a morpheme. According to Fromkin et al. (2018), work, sleep, read, are some examples of free morphemes, they are also called lexemes. Such morphemes which can stand of their own and give meanings are stem or free morphemes.

Das (2013) divides free morphemes into lexical and functional morphemes, and bound morphemes into derivational and inflectional morphemes. Yule, G. (2020) explains that lexical morphemes are those which carry the content of message. For example, noun, adjective etc. Whereas functional morpheme are words in a language such as preposition, conjunctions, and articles. According to Das (2013), inflectional morphemes have the ability to generate new words with altered forms while maintaining the same meaning as the original stem. This process involves modifying an existing stem to create variations, such as changing "buses" to "bus" or "die" to "died." On the other hand, derivational morphemes are employed to construct novel words from existing stems, typically by converting adjectives into nouns or verbs into adjectives. For instance, the transformation of "happy" to "happiness" or "commercial" to "commercialize" exemplifies the application of derivational morphemes.

Morphology of Sindhi

Rahman (2009) asserts that Sindhi language encompasses two types of words: primary words and secondary words. Primary words are considered morphemes and are indivisible. Examples of primary words include "rasto" (path, way) and "haari" (farmer). Secondary words, on the other hand, are categorized as complex or compound words. Complex words are formed by combining prefixes or suffixes with root words. For instance, the root word "jaan" (knowledge) can be combined with the prefix "اڻ" ("ann," a prefix that negates meaning) to create "unjaan" (layman). Similarly, attaching the suffix "o" to the root word "jaan" yields "jaano" (scholar). Compound words, on the other hand, are created by combining two simple words without any affixes. In Sindhi, derivational morphology involves combining a root word with a grammatical morpheme to create words of different classes, such as forming a noun from a verb or an adjective from a noun. Affixes play a significant role in altering Sindhi's derivational morphology. Inflectional morphology in Sindhi involves combining a root with a morpheme to create words of the same class (Trump, 2011; Stack, 2011; Veesar et al., 2016; Veesar & Mustafa, 2021).

Devi (2009) argues that gender classification in Sindhi language comprises two categories: animate nouns and non-animate nouns, similar to Urdu. Animate nouns inherently possess gender specificity, while non-animate nouns do not inherently possess gender but rather acquire it artificially. Rahman (2009) suggests that Sindhi nouns exhibit masculine and feminine genders, following a similar gender system as Urdu for both animate and non-animate nouns. For non-animate nouns without an inherently defined gender, gender is assigned artificially. For example, "meza" (desk) is feminine in Sindhi, whereas "kitab" (book) is masculine (which is feminine in Urdu). The gender of a noun is often determined by the final vowel or diacritic sound. Nouns ending in *اي*, *اِ*, or *اَ* are typically feminine, while nouns ending in *او*, *اُون*, *اُو*, or *اُ* are commonly masculine, with some exceptions.

RESEARCH CONCERN/PURPOSE

There are several previous research studies related to this study which makes contrast of simply adjective suffixes or noun suffixes. One of them is "Comparative evaluation of adjectival suffixes and prefixes in the English and Uzbek languages" by Sharopov (2019). Other research work which motivated us is "The comparative looks at of semantic derivation inside the English and Uzbek languages" by Azimova (2017). Sindhi is the standard form of Lasi dialect (Grierson, 1919). There are many studies conducted on the Sindhi language Grammar, Morphology and Phonology with respect to its different dialects (Ali, Z., 2021; Amin & Ali, 2021; Ali, Roonjho & Brohi, 2021). However, to the best of our knowledge there is no/very less work on suffixation in Lasi with comparison to Sindhi. Therefore, the main purpose of the current study is to explore the process of suffixation in Lasi with comparison to Sindhi. The research mainly focuses on the processes of suffixation in Lasi. It focuses on how suffixes are used in Lasi and it also keeps an insight on the way whether it follows pattern of suffixation or not. Suffixation in Lasi is compared with Suffixation in Sindhi. Thus, this research work attempts to answer the research questions: How suffixation take place in Lasi? and What are similarities and difference between Lasi and Sindhi suffixes? The study describes and analyzes suffixation in Lasi nouns, verbs, and adjectives. Later, it compares the suffixes of Lasi nouns, verbs, and adjectives with Sindhi.

RESEARCH METHODOLOGY

This section addresses the methodology employed to gather and analyze the data for the research study. The data collection and analysis process is conducted through a systematic procedure. The primary focus of this research study is to examine suffixation in Lasi and Sindhi languages.

Research Design

The research design employed in this study is descriptive in nature. Qualitative research methodology, as outlined by Creswell (2014), has been utilized. The data are comprehensively described to fulfill the requirements of analysis and adequately explained when necessary. The spoken Lasi language has been selected as the target of analysis to investigate the characteristics of Lasi nouns, verbs, and adjectives in comparison to the Sindhi language. The choice of spoken language is made to obtain natural data as it is used by native speakers of Lasi.

Data Selection

The data for this study was obtained from the spoken Lasi language, which was spoken by native speakers in the Lasbela district. The use of spoken language was chosen to ensure naturalness in the data. The utilization of spoken language by individuals reflected their own choices and environmental influences, thus providing a more authentic representation compared to artificial language usage.

Primary Data

In this research, primary data from Lasi and Sindhi languages was utilized. The primary data refers specifically to oral or verbal data. The data consisted of excerpts from daily life conversations with Lasi and Sindhi speakers. A total of approximately 500 sentences were collected across three interviews. However, given the nature of the study, only 24 sentences were selected for analysis, with twelve sentences from each language. These selected sentences specifically focused on the occurrence of suffixation in nouns, verbs, and adjectives.

Data Collection Techniques

Three Lasi and three Sindhi respondents were selected to be interviewed. The data have been collected through unstructured interviews from the Lasi and Sindhi natives. The unstructured interview does not carry pre-planned questions; in fact, it comes up with questions out questions spontaneously. The interviews in this study were recorded using a recording device to ensure accurate capture of the participants' responses. During the interviews, individuals were asked questions about their daily life activities, socio-economic status, aspirations, and agricultural practices. The interviews were conducted in a friendly manner to create a comfortable environment, aiming to alleviate any apprehension or anxiety that the speakers might have felt during the interview process. This technique helped to reduce the fear associated with being interviewed, thereby facilitating more authentic and open responses from the participants. The rationale of using unstructured is to get natural data which is used in our routine life conversation so that we can see how suffixes are used in Lasi and Sindhi.

DATA ANALYSIS AND THEORETICAL FRAMEWORK

The researcher applied 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 the suffixation in Lasi nouns, verbs, and adjectives to see the properties of suffixation in Lasi nouns, verbs, and adjectives in terms of number, gender, tense, and person. The relevant data have been selected to describe and analyze the properties according to process of suffixation. Further, the researchers compare the data of Lasi with Sindhi to see if there are any similarities and differences in terms of using inflectional and derivational morphemes between the two languages.

Suffixation in Nouns

Following examples will analyse the use of suffixes with nouns in Lasi and Sindhi.

Example (1)

- i. **Lasi:** Asien yako umer bhar hinahe rakhim ayaan
We always life whole these rivers in are
- ii. **Sindhi:** Aaan saji umer hinaee nadin main aahyoon
We whole life these rivers in are

Translation: We have been living in these rivers for whole life.

The example (1.i) illustrates a sentence in Lasi, where the term 'rakhi:m' functions as a noun phrase (NP). This word is derived from the base form 'rakha', which translates to 'water canal'. The noun 'rakha' contains two inflectional morphemes, namely 'i' and 'm'. The suffix 'i:' is appended to the

noun 'rakha', resulting in 'rakhi', which signifies canals. The 'i:' suffix is specifically employed with plural feminine nouns to indicate the oblique form, while the suffix 'm' indicates the subject's position and serves as a postpositional suffix in Lasi. In Lasi, postpositions are not expressed as separate words; instead, the final letter of a noun functions as the postposition.

In contrast, the example (1.ii) presents a Sindhi sentence featuring the term 'nadin' as a noun. The word 'nadin' is derived from the singular noun 'nadi', which translates to 'water canal/river'. The singular form 'nadi' is transformed into the plural form 'nadin', with the addition of the suffix 'n'. This 'n' suffix is utilized with Sindhi feminine nouns to indicate plurality, specifically serving as the oblique form for plural feminine nouns in Sindhi. Additionally, Sindhi employs a separate postpositional word 'mein' to indicate position, as exemplified by 'nadin mein', meaning 'in water canals/river'.

Example (2)

iii. **Lasi:** Tem ken so (100) dino.

That in someone Hundred gave.

iv. **Sindhi:** Tehn mein kehn so (100) dino.

That in someone hundred gave

Translation: Someone contributed a hundred in that.

In the given example (2.iii), the word 'tem' in the Lasi sentence functions as a demonstrative pronoun with a postpositional suffix. This word is formed by combining two morphemes: 'ten=that' and 'm=postpositional suffix'. The combination of these morphemes results in the formation of the postpositional phrase 'tem= in that'. The letter 'n' is replaced with 'm' to indicate the position. On the other hand, in the Sindhi sentence (iv) of example (2), the word 'tehn' functions as a demonstrative pronoun preceding the postpositional word 'mein'. For example, 'tehn mein' means 'in that'. Hence, it can be observed that Sindhi employs a separate postpositional word instead of a postpositional suffix. The distinction between Lasi and Sindhi lies in their usage of postpositions. Sindhi utilizes distinct words to indicate the position of objects, while Lasi combines the first letter of 'mein', which is 'm', with nouns as a suffix to indicate the position. Consequently, we can conclude that Lasi differs from Sindhi in terms of the use of postpositional suffixes, as Sindhi employs separate postpositional words (Devi, 2012; Amin & Ali, 2021).

Example (03)

v. **Lasi:** Gareebala Allah deendo.

Poor for Allah will give

vi. **Sindhi:** Gareeba je laai Allah deendo.

Poor of for Allah will give

Translation: God will give/help the poor.

In the provided example (3.v), the term 'gareebala' in the Lasi sentence fulfills the role of an indirect object within the sentence structure. This term is derived from the noun 'gareeb', denoting 'poor', by incorporating the suffix 'la', resulting in 'gareebala', signifying 'for the poor'. The suffix 'la' functions as the Lasi equivalent of the English preposition 'for' and operates as a postpositional suffix. Conversely, in the Sindhi sentence (vi), the noun 'gareeba', meaning 'poor', precedes the

words 'je=of' and 'laai=for', which function as postpositional words in the postpositional phrase 'Gareeb je laai = for the poor'. Thus, it is evident that Lasi and Sindhi exhibit dissimilarities in their employment of postpositions.

Example (4)

- vii. **Lasi:** Rakhiyun panrhyun harhai khuliyunan.
Canals waters all open are
- viii. **Sindhi:** Nadiyun sabhai khuliyun aahin.
Rivers/canals all open are

Translation: All water channels/canals are open.

In the given example (4.vii), the word 'rakhiyun' is derived from the Lasi noun 'rakha' means 'water canal' which is a singular noun treated as feminine. By adding 'yun' suffix, it becomes plural noun 'rakhiyun' means 'water canals'. The suffix 'yun' is used to show the properties of noun, number plural and gender feminine. We can see in the above examples (4.vii & 4.viii) that Lasi and Sindhi use the suffix 'yun' to pluralize the feminine nouns. In this case there seems no difference between Lasi and Sindhi; therefore, based on similar use of suffixes we can say that Lasi is a dialect of standard Sindhi.

Suffixes used in Verb

Following examples will analyse the use of suffixes with verbs in Lasi and Sindhi.

Example (5)

- ix. **Lasi:** Hit wareyayaan phireyayan
Here wandered we wandered we
- x. **Sindhi:** Hity wareya aahiyun phireya aahiyun.
Here returned are wandered are

Translation: We have been wandering and visiting here.

The above phrase in example (05.ix), is a verb phrase, the Lasi word 'waryayaan' is derived from the Lasi imperative 'war' means 'wander' by adding two inflectional morphemes it became 'wareyayan'. This verb has two suffixes: 'ya' and 'yan'. The suffix 'ya' shows gender and number i.e., masculine gender plural number. The suffix "yan" shows present simple tense and the hidden subject that is 1st person plural. The second word 'phiryayan' also contains suffixes i.e., 'ya' and 'yan'. It also shows the properties of present tense, masculine gender and 1st person plural.

While in the Sindhi sentence (x), the word 'phirya' is a verb. The word 'phirya' is a main verb. It is derived from Sindhi imperative 'phir' means 'wander' by adding suffix 'ya' it becomes 'phirya' means 'wandered'. The suffix 'ya' is used to show the number plural. While the word 'aahiyun' is an aspectual verb shows present aspect of the verb. It is derived from the Sindhi aspectual verb 'aaye' which means 'is'. By adding suffix 'yun' it becomes 'aahiyun' means 'we are', the suffix 'yun' is used to show the number plural and person first.

Example (6)

- xi. Lasi:** Paanrhi aghurhu harken kuj khaasha huwa
 Earlier before everyone some better was
- xii. Sindhi:** Pehreen manhoon kujh behtar huyaa
 Earlier people some better were

Translation: Earlier people were somehow better.

In the above example (6.xi), the word 'huwa' is an aspectual verb which shows past aspect of the sentence. The verb 'huwa = were' is used to show state of a subject. It is derived from the word 'huwo', by adding suffix 'a' it becomes 'huwa'. The suffix 'a' is used to show the number plural and gender masculine.

Whereas in the Sindhi sentence (xii) the word 'huyaa' is state verb which only shows state of the subject of the sentence in past. The suffix 'aa=agreement' is used to show the number plural and gender masculine of the argument (noun) it talks about. In these examples, we can see no morphological difference between Lasi and Sindhi, but only dialectal variations. Therefore, it can be said that Lasi is dialect of Sindhi Language.

Example (7)

- xiii. Lasi:** Sala hoi
 Consultation was

- xiv. Sindhi:** Salah huee
 Consultation was

Translation: There was a consultation.

In the above example (7.xiii) in Lasi sentence, the suffix 'i = agreement' is used with the verb 'huwo=was' to produce 'hoi=was' to show singular number and feminine gender in the past tense. This suffix 'i' is an agreement marker of feminine singular which agrees with the word 'sala' that is treated as feminine in Lasi.

While in Sindhi sentence (xiv), the word 'huee' is a state verb to show only state of the subject/object. It is used to show the past aspect of the tense. The suffix 'ee' is used with the state verb 'huyo=was' to make 'huee'. The suffix 'ee' is used to show the number singular and gender feminine. In the above-mentioned examples, there is no morphological alternation found. Based on this similarity between the two languages under discussion, we can say that Lasi is a dialect of Sindhi.

Example (8)

- xv. Lasi:** kin panjha keyo ta kam theote
 Some fifty did that work happened was/were
- xvi. Sindhi:** kehn panjah kayo ta kam nimbreyo pae
 Some fifty did that work happened was/were

Translation: someone arranged fifty rupees to make it work. Or it was working if someone would arrange fifty rupees.

The example (8) presents a Lasi sentence in (xv) where the word 'keyo=did' is derived from the Lasi imperative 'kar' means 'do'. It gives contextual meaning of 'arrange' rather than 'do' in this clause. Suffix 'yo' is added to the word 'kar' to make it 'keyo' which means 'arranged' the past form of verb. The suffix 'yo' is used to show past tense, number (singular), and gender (masculine). In the word 'theote' the suffix 'o' with 'theo' shows number (singular) and 'te' shows tense (past).

Whereas in Sindhi sentence (xvi) the word 'kayo' is derived from the Sindhi imperative 'kar' means 'do'. It also gives contextual meaning of 'arrange' rather than 'do' in the Sindhi sentence. The suffix 'yo' is added to the word 'kar' to produce 'kayo' which means 'did or arranged', the past form of verb. The suffix 'yo' is used to show past tense and number (singular). In this case, we can observe that there is no morphological difference found in Lasi and Sindhi, both languages use same suffix for number, gender, and tense.

Suffixes in Adjectives

Following examples will analyse the suffixation in Lasi and Sindhi adjectives.

Example (9)

xvii. Lasi: Wo wechara Saada seeda manrhuan.
They poor simple direct people are

xviii. Sindhi: Hu wechara saadaa manrhu aahin
They poor simple people are

Translation: They are simple people.

In the above example (9) in Lasi sentence (xvii), the word 'wechara' is an adjective in Lasi. It is derived from the word 'wecharo' means 'simple/poor/miserable' (for singular masculine). By adding suffix 'a' it turns into 'wechara' means miserable (for plural masculine). The suffix 'a' is used to show the number plural and gender masculine. While in the Sindhi sentence (xviii), the word 'wechara' is also an adjective. It is derived from the word 'wecharo' means 'miserable' (for singular). The suffix 'a' is used to show the number plural and gender masculine. There is no difference found in both languages (Lasi and Sindhi) in the use of suffixes in this case.

Example (10)

xix. Lasi: Po je taqatare khet hekrho bareo
Then if powerful farm one filled/ploughed

xx. Sindhi: Poi je taqata waare hik pokh pokhi
Then if powerful person one farm filled/ploughed

Translation: Then if a powerful person ploughed the field.

The example (10) presents the Lasi sentence in (xix) where the word 'taqatare' is derived from the Lasi noun 'taqat' means 'power' by adding suffix 'are=of' it becomes an adjective 'taqatare=powerful'. The word 'taqatare' is inflected by 'e=agreement' that makes the oblique form of the singular adjective 'taqataro=powerful person'. The word 'hekrho' means 'one/a person' is also an adjective of number. The suffix 'o' with the adjective 'hekarho' is used to show the number singular and gender masculine. While in Sindhi sentence (xx), the word 'taqata waare' is an adjective phrase which is derived from the Sindhi noun 'taqata'. By combining postpositional word

'waare=of' it becomes 'taqata waare' means 'powerful person'. The suffix 'e' is inflected in postpositional word 'waro' it becomes an oblique form of singular postpositional word.

We can see the difference in Lasi and Sindhi that Lasi language merges the postpositional word 'waare' as a suffix 'are' in the noun 'taqata' to make it 'taqatare'. While we can also observe the similarity in both languages in the use of an inflection 'e' in their adjectives to make the oblique form of singular adjective.

Example (11)

xxi. Lasi:	Ya	beyakak	beyanrha	kotiyu	partiyu			
	chadin							
	This	old to	tosit	never	parties			
leave								
xxii. Sindhi:	Hina	porhe	khe	partiyunwehanubhe	nathiyun	deyan		
	This	old	to	parties	to sit	also	do not	give

Translation: Parties don't let this old man sit.

In the above example (11), in the Lasi sentence (xxi), the word 'beyakak=to an old man' is an adjective phrase in Lasi. It is derived from the word 'beyak=old', and it turns into 'beyakak' with the addition of suffix 'k=to/have'. The suffix 'k' is a postpositional suffix in Lasi. It is mostly used with nouns and pronouns to show possession and make them indirect object of the sentence. Whereas in Sindhi sentence (xxii) in the example (11), the word 'porhe' is an adjective. It is derived from the word 'porho' means 'old'. The suffix 'e' is used to make the oblique form of the singular adjective 'porho'. While the word 'khe' is possessive morpheme. It is mostly used with nouns and pronouns to make them indirect object of the sentence. We can observe in the example (11) that Lasi uses a postpositional suffix 'k' instead of a separate word 'khe' to refer something to noun. This is the difference between Lasi and Sindhi which make them different in the use of suffixes.

Example (12)

xxiii. Lasi:	Yo	baba	kako	mashahoora.
	This	father	uncle	famous is
xxiv. Sindhi:	Hee	chacho	mashahoor	aahy/aabaa
	This	uncle	famous	is father (discourse marker)

Translation: This uncle is famous.

In the above example (12), in Lasi sentence (xxiii), the word 'mashahoora' is an adjective phrase in Lasi. It has two morphemes; free morpheme 'mashahoor' means 'famous' and bound morpheme 'a = is'. The suffix 'a=is' is used to show the aspect of tense that is present, number singular and gender masculine. The suffix 'a' with adjective shows an agreement with the noun 'kako' that is a singular, masculine noun.

While in the Sindhi sentence (xxiv), the word 'mashahoor' means 'famous' in the Sindhi sentence is an adjective. It follows auxiliary verb 'aaye=is' the word 'aaye' shows the aspect of the tense that is present tense. We can see the difference in Lasi and Sindhi that Lasi uses 'a' suffix to show the present aspect of the tense while Sindhi uses a separate auxiliary verb to show the tense. This difference makes both languages look different in the use of suffixes.

CONCLUSION

The properties are analyzed through inflectional and derivational suffixes used in Lasi nouns, verbs, and adjectives. The focus of the research was spoken Lasi language with comparison to Sindhi. During the analysis of data, it is found that the Lasi speakers use different inflectional morphemes which are added at the end of nouns to make them plural according to their gender. Lasi uses inflectional morpheme “a” to change singular masculine nouns into plural, for example ‘saal’ is a singular masculine noun by inflecting ‘a’ it became plural ‘saala’ and inflection morpheme “yun” is used with singular feminine nouns to change them into plural, for example the word ‘rakha’ is a singular feminine noun by adding inflectional morpheme ‘yun’ it became plural ‘rakhiyun’.

It is found that Lasi speakers use different inflectional/derivational morphemes which are added at the end of the verbs to show the properties number, gender, tense, and person. It is observed from the data analysis that Lasi uses inflectional morpheme ‘o’ with singular masculine verbs i.e., ‘dindo’ and ‘a’ with plural masculine verbs i.e., ‘dinda’. For singular feminine ‘i’ is added at the end of the verbs ‘dindi’ and ‘yun’ is added for plural feminine ‘dindiyun’. For past tense Lasi uses model auxiliary verb ‘huwo’ and with the addition of inflectional morpheme ‘a’ it became ‘huwa’ that shows number plural gender masculine and the addition of ‘sien’ shows first person. Lasi uses ‘to’ with verb for present simple and continuous tense i.e., ‘aan wanji to’. It is also observed that Lasi uses inflectional morpheme ‘o’ with singular masculine adjectives and ‘a’ with plural masculine adjectives. For singular feminine ‘i’ is added at the end of the adjective and ‘yun’ is added for plural feminine. Inflectional morpheme ‘an’ is added at the end of the adjective to show present aspect.

The study finds that Lasi and Sindhi look different in the use of suffixes to form an oblique form of plural feminine nouns. Sindhi uses ‘in’ suffix to show plural number and feminine gender, and Lasi uses ‘i’ suffix in oblique form of plural feminine nouns. For masculine nouns, Sindhi uses ‘an’ suffix with masculine plural nouns to form an oblique form while Lasi uses ‘ã’ to make an oblique form of masculine plural nouns. Lasi and Sindhi differ in the use of postpositions; Sindhi uses a separate postpositional word to show the position while Lasi uses postpositional suffixes such as ‘m’, ‘k’, ‘t’.

LIMITATIONS AND DIRECTIONS

This research work is limited to suffixation in Lasi and Sindhi. It mainly focuses on Lasi suffixation with comparison to the one in Sindhi. In addition to that, this study is limited to morphosyntactic properties of suffixation in Lasi. This work has future direction; it can be extended at a broader level like PhD in future. This work can be replicated by Lasi natives as well as other speakers to conduct research in their languages. This contributes to the existing knowledge about Lasi language and literature. This work can be significant to Lasi researchers, students, teachers, and linguists. It can motivate many other researchers to replicate this work in their languages.

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