Postpositions In Lasi And Sindhi: A Syntactic Comparison With The Perspective Of Their Place, Position, And Role

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Abstract

Lasi is said to be one of the dialects of Sindhi which is spoken in Lasbela and some districts of Sindh (Azam, 2019; Mustafa, G. & Ali, Z., 2021; Amin, M. & Ali, Z., 2021). The research aims to describe and analyse the use of postpositions in Lasi and Sindhi. The study compares postpositions in Lasi and Sindhi in terms of place and position. This research is a qualitative, and it uses descriptive and analytical research designs. The data have been collected through informal conversation (unstructured interviews) with native speakers of Lasi which have been later reproduced by the Sindhi speakers so that we can have comparison of postpositions between the two languages. Chomsky’s (1988) principles and parameters have been used as a theoretical/analytical framework. The research has shown differences between the two languages; Sindhi and Lasi. It has been found that Lasi and Sindhi differ in the use of postpositions. Sindhi uses a separate word in the postpositional phrase to show the postposition while Lasi uses postpositional suffixes with the noun in the postpositional phrase to show the postposition. The prominent Lasi postpositional morphemes/suffixes are ‘m, k, t, la’. The most interesting finding is that Lasi uses just a phoneme (a consonant) to show a complete morpheme (a word: postposition).
However, the two languages have been found similar in the placement of postpositions; both use postpositions after the nouns, because Lasi and Sindhi are head-final languages unlike English.

**Keywords:** Lasi, Sindhi, suffixes, morphemes, postpositions

**Introduction**

The wellspring of sharing people information, convictions, sentiments, wishes, dangers, orders, much obliged, guarantees, announcements, emotions, and numerous others, is language. In language thoughts are framed and put away as impression of the real world. Language is social by its nature; it is indistinguishably associated with the individuals who are its makers and clients; it develops a lot along with the improvement of society and like all occasions on the planet, it is currently constant change (Plag, I. 2003).

Affixation is one of the formations of a Language. In the process of affixation words are formed in a way that the users of the languages sometimes add prefixes and at other places the use suffixes to the base form. Knowing of prefixes and suffixes is research which helps students in enhancing their existing knowledge. In the words of Ginzburg (1979) suffixation is a process of word formation in which suffixes are added to form new categories of words. In most cases Suffixes adjust to the base/lexical words and transform them to a unique part of speech. Besides this there are other kinds of suffixes too which do not shift category of words from one into another; this kind of suffix, however, changes one semantic group of word to another semantic one.

Ginzburg (1979) has grouped suffixes into many organizations consistent with special concepts such as: 1. the formation of part of speech, 2. the lexico-grammatical character is introduced, 3. its meaning, its stylistic reference, 5. the 2 degrees of productivity, 6. the origin of the affix whether that is native or borrowed. Plag, I. (2003) explains ‘affix’ as a morpheme which can be attached to base(s). Montero (2011) is of the opinion that affixes in comparison with free morphemes are bound morphemes and can't be used on their own however ought to be affixed to other words. On the other hand, Montero (2011) says developing new words from an indigenous stock of words, can apply distinguishable processes of word-formation and these can be somewhere compounding, conversion, may be formation or derivation. Derivation is derived through affixation, like; using a prefix to make derive meaning of a word or a suffix in some cases an infix. Prefixes as it is understood by their name are attached before a base, suffixes on the other hand at the end of a base and infixes are the ones which take place internally in a root word. In this research the special focus of the researcher is to examine the word formation process, use of derivation, i.e., using suffixes, which sheds light on the introduction of recent words enlarging or converting the structure of the headwords. In same way the researcher analyzes productivity of both the Sindhi and Lasi language in terms of word formation through suffixation. The justification for the present studies lies, for this reason, inside the current want of research at the evaluation of suffixes as a phrase-formation method in the Sindhi and Lasi languages.

**Sindhi language**
Sindhi Language is a historic language of the world. Different scholars have different opinions according to the origin of Sindhi language (Stack, 2011). Trump (1872:1) explains that Sindhi language appeared in the eleventh century. According to him, there are a lot of Sindhi words which show that Sindhi is derived from Sanskrit. According to Allana (2010), Sanskrit scholars’ views also are that Sindhi has been taken from Sanskrit, because lots of similarities in phonetic and morphology are found between these two languages. Baloch’s (1962) view that Sindhi has been taken from Indo-Aryan language of Indus Valley. Sirajul Haq Memon (1964), cited in Allana, (2010) argues that Sindhi has not been derived from Sanskrit, but on the other hand Sanskrit has been taken from Sindhi because the people of old Sindh had migrated to Mesopotamia and Babylonia. They had taken their Language with them, and it spread there. Grierson (1919: 01) expresses his views that Sindhi belongs to the northwestern group of the Indo-Aryan dialects. Allana (2009) argues that Sindhi has originated in the Indus valley civilization. Because, before the settlement of Aryans in India; people of Indus valley were speaking Sindhi Language. Thus, Sindhi is the original Language of them it is not an off shoot of any other language.

According to Pirzado (2009), there are six dialects of Sindhi Language: Siroli, Vicholi, Lari, Kohistani, Thareli/ Kuchhi and Lasi. The dialect Siroli is spoken northern area and upper part of Sindh. The word “Siro” means in Sindhi ‘Head’ or upper. The dialect Vicholi is spoken in the central part of Sindh. The word “Vicholi” has been taken from Sindhi word “vich-u” which means center or middle. This dialect is said to be a standard dialect. It is used in education, media and literature. The Lari dialect is spoken in lower Sindh including Hyderabad, Thatta, Badin and Indus Delta. The word Lar means sloping; it is applied to the lower Sindh. Kachi and Thareli are both mixed dialects. According to Baloch, 1994, the Sindhi Language consists of twelve major dialects which are used in many districts in the Sindh province as well as different districts in the Balochistan province of Pakistan. The Vicholi dialect is considered as the standard dialect of this language.

**Lasi language**

Allana (2010) suggests that the term Lasi is geographical name which is used for all tribes that are living in Lasbela. There are five major tribes; Roonjha, Jamot, Burah, Shaikh and Angaria who speak Lasi. According to the census report of the 1998 Lasbela is divided in nine (09) Tehsils: Bela, Lakhra, Liyari, Uthal, Durreji, Gadani, Sonmiyani, Hub and Kanraj. He further argues that many tribes have migrated from Sindh to Las in ancient times; they spread their culture and Language here. According to him in the times of Arab, Soomra and Samma had migrated to Las and resided in Las. According to Grierson (1919), Lasi is a form of Sindhi Language which is spoken in Las. He also claims that Lasi differs semantically and morphologically from Sindhi.

Azimova (2017) says that the derivation is a more open and vibrant among the grammatical field of language. It is important to be aware of well-known and precise questions of word forming to come close into the changing aspects of its processes, to explore their logic and law of change. The process of word formation has a vital position in carrying out experiment of the most essential
assignments in a language. The existence of suffixes in a language structure shows typological generality of its various phenomena.

Although most of languages include morphologically associated words, getting to know one stem may upsurge the full jargon. Therefore, acquiring knowledge of inflectional suffixes is helpful in keeping together. Not simplest know-how of suffixes offers us the capacity to decide phrases meaning without searching their meaning in other methods, but additionally through information of suffixes’ meanings, we have the equipped knowledge for decoding difficult phrases. Studying the maximum common place suffixes also make us advantage the talents had to come to be greater efficient readers. Not handiest does information of suffixes meanings improve reading abilities; however, it also boosts comprehension. It is likewise validated that, knowledge numerous suffixes are certainly one of the powerful techniques for boosting check scores (Azimova, 2017)

Morphology
Languages consist of words and the processes of forming new words, the process in which new words are formed from the existing words. This process is studied as Morphology. Aronoff & Fuedeman (2011) argue 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. According to Plag, I. (2003) 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 structure, structural, structures, structured and from walk, walking, walked, walker are generated. According to Baurer (1983), Morphology is a branch of linguistics that provides the information about the internal structure of words. The basic unite of morphology is morpheme. Morpheme is divided into two types: free morpheme and bound morpheme. Free morpheme can occur in isolation while bound morpheme cannot occur in isolation.

Das (2016) explains that inflectional morphemes are those bound affixes through which new words with different forms, but same meaning are made from an existing stem. They are used to make plural or past tense. For example: Plurals: buses-bus. Past tense: die – died. Derivational morphemes are those bound affixes through which new words are formed from the existing stems. The new word is different from the original word, and it often belongs to a different syntactic category. They are used to make noun from adjective or adjective from verb. Example: Adjective to noun: happy – happiness. Adjective to verb: commercial – commercialize. Varshney (2008) classifies morphemes into roots and affixes: root morphemes are those which are left after removing all affixes; it may be free or bound. Affixes are those morphemes which cannot stand alone. They are bound. For example, the English word ‘unfaithful’ has three morphemes: ‘un’, ‘faith’ and ful. ‘Faith’ is a root while ‘un’ and ful are affixes. He further divided affixes into prefix, suffix, and infix. Prefix those bound morphemes that are affixed before root, and suffixes are affixed in the end of root.
Morphology of Sindhi

Cole (2001; 2006) argues that morphologically Sindhi is rich inflectional and derivational language. Suffixes are added, subtracted, and replaced. Sindhi words always end in a vowel. Rahman (2009) suggests that Sindhi has two types of words: primary words and secondary words. Primary words are those that are not breakable. These words are said to be morphemes. For example, ‘rasto’ (path, way) and ‘hari’ (farmer). Secondary words are divided into complex and compound words. Complex words are those which are made by combining prefixes or suffixes with root words for example root word ‘jjan’ (knowledge) combines with prefix (اڻ) ‘ann’ (a prefix which negates the meaning) then it becomes ‘unjjan’ (layman) and when suffix ‘o’ attached with root word ‘jjan’ it becomes ‘jjano’ (scholar). Compound words are made by combining two same or different simple words without bound affixes. Derivational morphology in Sindhi is the result of combination of a root word with a grammatical morpheme which forms a word with different class. For instance, noun is formed from verb and adjective is made from noun. Sindhi derivational morphology is changed by affixes. The inflectional morphology in Sindhi is the result of combination of a root with a morpheme which forms a word with same class.

According to ODA (2009), Sindhi language has a very rich morphological system, inflection and derivations of the script treated by prefixes and suffixes. It has a huge number of morphological variants. According to him there are two categories of words in Sindhi: primary and secondary words. The primary words are breakable, but the secondary words can be classified into compound words (the combination of two or more primary words) and complex words (the addition of affixes). Morphologically Sindhi language makes use of reflexive (passive) and goal (impersonal) verbs trunks (Stems), also uses suffixes pronouns in conjunction with nouns, put up-positions and verbs.

Ali, Z. (2016) also classifies Sindhi words into two types: simple and complex words. Simple words consist of one meaningful unit, called morpheme. Complex words are those words which comprise root and affixes units. Roots are of two types: potentially free (a unit can be spoken by itself in normal speech, bound (a unit never appears itself). Affixes also are of two types: derivatives (they modifies the scope of a stem) inflectional (which express grammatical function (number, case person, etc.) of the stem (Ali, Z., Roonjho, Z., & Brohi, F. M., 2021; Veesar, Z. A., Sriniwass, S., & Kadhim, K. A., 2015a; Veesar, Z. A., Kadhim, K. A., & Bagudu, R. S., 2015b).

Allana (2010), Rahman (2009) and Ali (2016) argue there are genders in Sindhi nouns masculine and feminine. Like Urdu this gender type is for animate as well as non-animate nouns. For non-animate nouns which don’t have gender evidently defined, gender is specific artificially. For Example, ‘meza’ (desk) in Sindhi has feminine and ‘kitab’ (book) has masculine gender (which is feminine in Urdu). Apart from some exceptions the final vowel/diacritic sound of noun identifies the gender of the noun. Nouns with, ای, ای endings are commonly female nouns and nouns with، اہو، ا، اہو، اہو، اہو， اہو endings are commonly with masculine nouns. Gender inflection in nouns can take vicinity in numerous methods which includes diacritic trade, suffix addition and closing vowel exchange. According to him there are some masculine nouns in Sindhi which are not inflected for genders;
they have irregular feminine. For instance, feminine of ‘murās’ (husband) is ‘zalā’ (wife). Also, in Sindhi like Urdu there is no general rule to find the gender classification of inanimate nouns. Usually, bigger things are considered masculine and smaller are considered feminine; like dur (door) is masculine and khirki (window) is feminine. (It can be seen also in Maisarah, Kadhim, & Veesar, 2016; Veesar, Z. A., & Mustafa, G., 2021; Amin, M., & Ali, Z., 2021; Ali, Z., 2021).

Prepositions

O’Keefe (2003 & 1999) argues that prepositions, with many nouns, particularly with proper nouns as place names, are used with i & /w/£ or on/na/na is determined by linguistic convention. i.e., under which geometric schematizations the given language allows a given L-r to be categorized. Lindstromberg (1996; 2010) aimed to familiarize readers with the gist of prototype semantics as applied prepositions, and to suggest pedagogical application and benefits. The argument is developed primarily with reference to the word ‘on’.

Fillmore (1966) summarizes his study on prepositions by saying that he does not regard all questions of grammatical case as belonging exclusively to the superficial structure of sentences. This may be true only of the 'nominative', under which term he subsumes all those neutralizations of case distinctions that take place in noun phrases that have been made subject, and of the 'genitive' which represents another kind of neutralization of case distinctions, one which occurs in noun-phrase modifiers derived from sentences.

Folli, R., & Ramchand, G., (2005) look at the contrast between English on the one hand and Italian on the other. Italian looks, on the face of it, to be of the Spanish/Romance type, a closer examination of the data reveals a much more complicated picture. Similarly, English proves to be somewhat less liberal than expected in certain domains than has been acknowledged in the literature. Nevertheless, there are clear differences between the two languages which they argue are due to the different formal features typically associated with verbs and prepositions in each language. Such variations can also be seen in Cienki, A. J. (1989); Dubinsky, S., & Williams, K. (1995) and Rustamov, I. T., Rustamov, D. T., & Rustamova, M. D. (2020).

Postpositions

Frajzyngier, Z. (1971) argues that three postpositions may occur as markers of locative case: so, to and too. They have same function but different meaning at different situations. The occurrence of postpositions depends upon the choice of verbs in each language. However, the choice of which postposition depends upon various several factors. On the other hand, (Djamouri, R., Paul, W., & Whitman, J. (2013) argue that Postpositional Phrases (PostP) and Prepositional Phrases (PrePs) instantiate the same basic category, PP; more precisely, neither type of P belongs to the category N or V, as has sometimes been suggested. The differences between these two types of PP reflect a hierarchical universal ([Path [PlaceP]]) and a language-particular property of Chinese (the absence of phrase-final heads with the ability to check case). Their study shows that postpositions denote static location, that is, place. Hayashi, M. (2004), however, presents the analysis of the capability
of postpositions to create a “long distance” grammatical linkage with prior nominals and retroactively to revise the grammatical status of those nominals is particularly significant because it leads us to a distinct characteristic of turn construction in Japanese talk-in-interaction. Koopman, H. (2010), on the other hand, focuses on the architecture of PPs in Dutch, the development of a unified account of the different types of surface PPs, and the distribution of their constituent parts. What looks like a relatively simple syntactic category turns out to be quite complex, as usual.

Zeller (2001) also elaborates his hypothesis through a detailed discussion of the properties of postpositions and particles in German and Dutch. Zeller shows that postpositions are functional heads that project functional phrases, whereas the projection of a particle is a lexical PP without functional structure. Although there are several differences between particle phrases and postpositional phrases that follow from this fact, particles and postpositions also show certain parallels that cast doubt on the claim that the functional status of postpositions mirrors that of other functional elements like tense affixes or determiners. Zeller, rather, tries to claim that postpositions are not “genuine” functional heads, but semi-lexical elements. Dékány, É. (2009) also spent considerable effort in their work to demonstrate that the meaning of the naked P and its complement do not add up compositionally; the oblique DP does not have a place (or Path) denotation and the naked P does not modify its complement. However, this is not the case always in every sentence. Some sentences have the dressed PP which does have a place denotation, and the meaning of the whole phrase preserves the meaning of its components. Thus, keeping the above-mentioned literature in view, this study aims to compare and analyse the use of postpositions in Lasi and Sindhi.

**Research Methodology**

This section deals with the methodology of the research that has been applied to collect and analyze the data. It is a procedure to analyze collected data through a systemic procedure. This research study focuses on postpositions in Lasi and Sindhi.

**Research Design**

The study uses descriptive and exploratory research designs to describe and explore the use of postpositions in Lasi and Sindhi. The qualitative research method (Creswell, 2013; 2014) has been applied in this research. The data have been thoroughly described to meet the need of analysis and explained morphologically and syntactically. The spoken Lasi language has been chosen to critically analyze the use of postpositions in comparison to Sindhi.

**Data Selection**

The data for this study is selected from spoken Lasi language which is being spoken by the native speakers of district Lasbela. Spoken language is selected for the purpose of being natural. Spoken language is natural and speakers use it according to their choice and environment. The purpose of choosing spoken language is to get natural data being used by the native speakers of Lasi and Sindhi so that we can compare them with the perspective of postpositions.
Primary Data

This research is based on primary data. The researcher collected data from native speakers of Lasi and compared it with Sindhi. Sindhi data were collected from the Sindhi natives living and working in Lasbela. The data were collected from daily life conversation via unstructured interviews. There were three participants from each language.

Data collection Techniques

The data have been collected through unstructured interviews. The interviews were recorded via recording device. The participants were asked questions about their daily life activities, wishes, and agriculture. The participants were given a friendly environment and the interviewees were asked to feel free and confident to speak as the interviewer is also native speaker belonging to same area which became helpful to reduce the fear of being interviewed. This technique helped us have a natural data. The convenient sampling technique has been used to collect the data. The data included approximately 100 sentences from Lasi natives. Later, Sindhi speakers were asked to reproduce those sentences in Sindhi. This study has selected only the sentences having postpositional phrases.

Data Analysis

This study analyses the use of postpositions in Lasi and Sindhi. To analyse the data, we have followed the theory of Principles and Parameters (Chomsky, 1988; Haegeman, 1994; Carnie, 2006). Chomsky (1981; 1982 & 1988) argues that a principle is grammatical rule that a language must follow, while a parameter is a use of a particular rule in a language. For example, all languages must have subject, verb, and object, but their use differs in every language. Some languages follow SVO order, while others follow SOV and VSO. Some languages use prepositions with their nouns, and some languages follow postpositions constructions. Lasi and Sindhi are those languages which use postpositions than prepositions with their nouns to show postpositions phrase. These languages are also agreement languages that use inflections to show agreement between subject and verb and agreement to show person, number, and gender of the given subject. The inflections in these languages also show tense, aspect, and mood of verbs in sentences.

The following sections present the detailed analysis and discussion of postpositions in Lasi and Sindhi.

Postpositions in Lasi and Sindhi

(1) Lasi: Asien yako umer bhar hinahe rakhim ayaan

Asien yako umer bhar hinahe rakhim ayaan
We always age for/always this in the rivers are/have

(2) Sindhi: Asien saji umer hinae nadin main aahiyun

Assan sajee umer hina hee nadin mein aahiyun
We whole life this this river in are/have
Translation: We have been living in these rivers for whole life.

The example (1) presents the Lasi sentence. The word ‘rakhi:m’, in sentence (1), is derived from the Lasi Noun ‘rakha’ which means ‘water canal’. The noun ‘rakha’ has two inflectional morphemes ‘i:’ and ‘m’. The inflection ‘i:’ is added to the noun ‘rakha’ to make ‘rakhi:’ to show plural number (rakhi: = canals). The inflection ‘i:’ is also used to show feminine gender. It can also be used to show oblique case in Lasi. The inflection ‘m’ is used to show the place/position of the subject in the sentence, and this inflection is a postpositional suffix in Lasi.

Sindhi sentence is presented in the example (2), where the word ‘nadin’ is a common noun in Sindhi and it is derived from the singular noun ‘nadi:) which means ‘a river’ or ‘a water canal’. To make a plural form of ‘nadi:) = river’, the inflection ‘in’ is added to make it ‘nadin = rivers or water canals.’ The inflection ‘in’ is used with the Sindhi feminine nouns to pluralize them. To show place/position/location, Sindhi uses the word ‘mein=in’. Same is the case with this sentence, the word ‘mein=in’ is used with ‘nadin=river’ to make it postpositional phrase where ‘mein=in’ works as a postposition. Sindhi and Lasi are head-final languages that is why they use postpositions with nouns to show place/location/position of nouns. The only difference is that Sindhi uses a separate word as a postposition while Lasi uses last letter of the word to show postposition.

We can see the difference between Lasi and Sindhi in the use of inflections/suffixes to show postpositions. Lasi uses ‘i’ inflection in oblique form to pluralize the feminine nouns and Sindhi uses ‘in’ morpheme with feminine plural nouns in oblique forms. We can also observe the difference in the use of postpositions in Lasi and Sindhi in the above examples. Lasi uses postpositional inflection/morpheme with Lasi noun and Sindhi uses a separate postpositional word following the noun.

Examples 03 and 04

(3) **Lasi:** tem ken so (100) dino.

<table>
<thead>
<tr>
<th>Tem</th>
<th>ken</th>
<th>so (100)</th>
<th>dino</th>
</tr>
</thead>
<tbody>
<tr>
<td>That in</td>
<td>someone</td>
<td>hundred</td>
<td>gave</td>
</tr>
</tbody>
</table>

(4) **Sindhi:** Tehn mein kehn sau (100) dino.

<table>
<thead>
<tr>
<th>Tehn</th>
<th>mein</th>
<th>kehn</th>
<th>sau (100)</th>
<th>dino</th>
</tr>
</thead>
<tbody>
<tr>
<td>That in</td>
<td>someone</td>
<td>gave</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Translation: Someone contributed a hundred in that.

In the example (3), the word ‘tem’ in the Lasi sentence, is a demonstrative pronoun, it is derived from the Lasi demonstrative pronoun ‘ten’ means ‘that’. With the addition of an inflectional morpheme ‘m’ it becomes ‘tem’ means ‘in that’. The inflection/suffix ‘m’ is a postpositional inflection in Lasi which is used to show the position of the argument/nouns (subjects or objects).

Sindhi sentence is presented in the example (4). The word ‘tehn’ means ‘that’ is a demonstrative pronoun preceding the postpositional word ‘mein’ as in the postpositional phrase ‘tehn main’
which means ‘in that’. So, it can be said that Sindhi has a separate postpositional word unlike Lasi which use postposition within in the same word. The difference between Lasi and Sindhi occurs in their postposition is that Sindhi uses a separate word to show the position of nouns while Lasi merges the first letter of ‘mein’ that is ‘m’ with nouns as an inflection/suffix to show the position. Thus, it can be argued that Lasi differs from Sindhi in the use of postpositional inflection/suffix.

Examples 05 and 06

(5) Lasi: *Gareebala* Allah deendo.

Gareebala Allah deendo.

Poor for Allah will give

(6) Sindhi: *Gareeba je laai* Allah deendo.

Gareeba je laai Allah deendo.

Poor of for Allah will give

**Translation:** God will give (help) the poor.

In the example (5), the word ‘gareebala’, in Lasi sentence, is an indirect object of the sentence. It is derived from the noun ‘gareeb’ means ‘poor’, by adding suffix ‘la’ it becomes ‘gareebala’ means ‘for a poor’. The inflection/suffix ‘la’ performs the function of English preposition ‘for’. It is a postpositional morpheme/inflection/suffix. While in Sindhi sentence (6) the noun ‘Gareeb = poor’ precedes the word ‘je laai = for’ is a postpositional morpheme in Sindhi, so the postpositional phrase ‘Gareeb je laai’ means ‘for a poor’. The phrase ‘je laai = for’ may also be further divided into two words ‘je = of’ and ‘laai = for’. Individually, they give separate meaning; however, collectively they give meaning of preposition ‘for’. The difference can be observed between Lasi and Sindhi that Lasi uses a postpositional suffix with the noun to show the position while Sindhi uses a separate postpositional word to show the position.

The word ‘deendo = will give’ in Lasi and Sindhi sentences is a verb of the sentence. The word ‘deendo’ is derived from the infinitive ‘diyanu=to give’ which is further derived from the imperative ‘de=give’. The suffix ‘do’ is used to show the future tense, singular number, and gender ‘masculine’ it also shows the agreement of number and gender with the subject ‘Allah’ that is singular and treated as masculine noun in Lasi and Sindhi.

Examples 07 and 08

(7) Lasi: *Hun zameenat kam ty kayo.*

Hunan zameenat kam ty kayo.

They field on work progAgr did

(8) Sindhi: *Hunan zameena ty kam pae kayo.*

Hunan zameena ty kam pae kayo.

They filed on work progAgr did

**Translation:** They were working on/in the fields.
The example (7) shows the Lasi sentence, where the word ‘zameenat = on field’ shows postpositional phrase. It is combination of two morphemes: a noun ‘zameena = field’ and a postposition ‘t = on’, making a word ‘zameenat=on fields’. The sentence shows that they (some people) were working on the fields. The morpheme ‘t’ is a postposition which shows place and position of subject that is working in the fields.

Sindhi sentence is shown in the example (8). The postpositional phrase ‘zameena ty=on fields’ is combination of two words: ‘zameena=field’ and ‘ty=on’. The postposition ‘ty = on’ shows the location of the subject in the sentence. It can be seen that Lasi uses last letter of the word as a postposition, while Sindhi uses a separate word to show postposition in the sentence. Both Lasi and Sindhi use postpositions to show place/position of the subject in the sentence; that someone is at some place.

Examples 09 and 10

(9) Lasi: Thorha ganrha watem aahin shero staappad.
    Thorha ganrha Wattem aahin Shero staappad.
    Few more Watto in are Shero stop to/towards

(10) Sindhi: Thoraa ghana ho Watte mein aahin Shero staap daanh.
    Thoraaghaa Watte mein aahin Shero staap daanh.
    Few more Watte in are Shero stop towards

Translation: A few (of them) are there in Watta (place) towards the Shero stop.

The example (9) presents the Lasi sentence where the word ‘watem’ is derived from the noun ‘watto = a name of the local place’, The word ‘watto’ is inflected with ‘e’ to make it ‘wate=oblique marker’. It has an oblique case of singular noun ‘watte’. A postpositional morpheme/inflection ‘m’ is added to the noun ‘watte’ to make it ‘watem’, which means ‘in watto’. We can also see another word ‘staappad’ in the Lasi example. This word also has two morphemes, free and bound morphemes, free morpheme is ‘staap = stop’ (bus stop)’. The suffix ‘pad’ is used to show the direction.

The Sindhi sentence is shown in the example (10). The word ‘watte’, having an oblique case, is made from the nominative noun ‘watto’. The inflection ‘e’ is used in oblique form of singular noun. Moreover, the word ‘mein’ is used to show the place/position of a noun in Sindhi. Similarly, the word ‘daanh=towards’ is used with the noun ‘staap’ to show the direction to the stop.

We can see no difference between Lasi and Sindhi in the use of inflectional morphemes in forming oblique form of singular nouns, both Lasi and Sindhi use ‘e’ morpheme/suffix with the singular nominative nouns to make the oblique form. We can also see the difference in Lasi and Sindhi in the use of postpositions; Lasi uses a postpositional suffix like; ‘m’ and ‘paad’ within the same words, while Sindhi uses separate postpositional words like ‘mein=in’ and ‘daanh=towards’ to show the position/place of the nouns in the sentences. Such variations in the forms of Lasi and Sindhi do not affect the form and meaning of the sentences.
Examples 11 and 12

(11) **Lasi:** Hekarho horham *wanjeto*

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<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Hekaro</td>
<td>horham</td>
<td><em>wanjeto</em></td>
</tr>
<tr>
<td>One boats in</td>
<td>goes</td>
<td></td>
</tr>
</tbody>
</table>

(12) **Sindhi:** Hik beran te wanje tho.

<p>| | | |</p>
<table>
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</thead>
<tbody>
<tr>
<td>Hik</td>
<td>beran te</td>
<td>wanje tho.</td>
</tr>
<tr>
<td>One boats in</td>
<td>go</td>
<td>agreement marker</td>
</tr>
</tbody>
</table>

**Translation:** One goes (for fishing) in/on the boats.

The example (11) presents the Lasi sentence where the word ‘*wajeto*’ is a Lasi verb. It is derived from the Lasi imperative ‘*wanj*’ means ‘go’, and by adding suffixes ‘*e*’ and ‘*to*’ it becomes ‘*wanjeto* = goes’. The suffix ‘*e*’ is used to show the number singular and gender masculine, while the suffix ‘*to*’ is used in Lasi verbs to show the number singular, gender masculine and aspect of the tense that is present indefinite tense. The word ‘horham=in the boats’ shows postpositional phrase. This word is combination of two morphemes ‘*horan*=boats’ and ‘*m=in*’. The second morpheme/inflection works as a postposition to show position of a noun (subject).

The Sindhi sentence is presented in the example (12). The word ‘wanje tho’ is the verb in the sentence. It is derived from the imperative ‘*wanj*’ which means ‘go’, and by inflecting ‘*e*’ it becomes ‘*wanje*’ which also means ‘go’. The morpheme ‘*e*’ is used to with verb to make oblique form of the verb for third person singular (He/She). Whereas the word ‘*tho*’ with the verb is an inflectional morpheme and an agreement marker to show person, number, and gender of the subject. The last vowel ‘*o*’ in the word ‘*tho*’ shows that subject of the sentence is third person singular with masculine gender. The phrase ‘beran te=on the boast’ is a postpositional phrase showing place and position of the subject of the sentence. The word ‘*te=on*’ is the postposition in the sentence.

We can observe the difference between Lasi and Sindhi in the use of inflectional morphemes that Sindhi uses ‘*e*’ morpheme to make the oblique form of verb for third person singular. While Lasi uses ‘*a:*’ suffix with verb to show the number singular and gender masculine, but in auxiliary verb there is no morphological difference found in formation of present participle tense.

**Conclusion**

To conclude we can say this small-scale study attempts to analyse the postpositional morphemes of Lasi in comparison with Sindhi. It has been analyzed to see how postpositional morphemes/suffixes are used with Lasi nouns to show postpositional phrases. The focus of the research is on spoken Lasi language with comparison to Sindhi. It is observed that previous writings did/could not give importance to morphology of spoken Lasi. The Language needs to be explored yet. Current research is an effort to critically analyse morphology of Lasi especially postpositional morphemes in comparison to the ones in Sindhi.
The analysis of the data shows that both Lasi and Sindhi use postpositional morphemes to show postpositions in their sentences. Postpositions are attached to nouns to show place/position/location of subject and objects in Lasi and Sindhi. Lasi is considered one of the dialects of Sindhi (Baig, 2006; Allana, 2010; Jokhio, 2012; Ali, 2016; Veesar et al., 2021). However, there are various morphological and phonological variations between Lasi and Sindhi (Amin, M. & Ali, Z., 2021). The postpositions ‘mein’, ‘te’, and ‘laai’ are decreased into Lasi like ‘m’, ‘t’, and ‘la’. The other main difference between the use of postpositions in Lasi and Sindhi is that Sindhi uses a separate word as a postposition to show place/position of a subject, while Lasi, on the other hand, attaches postpositions with their nouns. Lasi uses last letter of the word (noun) to show position/place of the subject of the sentence, as explained in the above given examples. However, the two languages have been found similar in the placement of postpositions; both use postpositions after the nouns, because Lasi and Sindhi are head-final languages unlike English. The main finding of the study is that Sindhi uses a separate word/morpheme as a postposition, while Lasi Lasi does. The other finding is that such variation in the use of postpositions does not affect the form and meaning of the sentence; it is clear and syntactically and semantically correct in the sentence.

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