Verb Agreement In Kalati Brahui

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Abstract
Brahui is one of the most ancient languages on earth. It belongs to Dravidian family. The current research work attempts to analyze the Agreement of verb order in intransitive and in intransitive verbs in Brahui, mainly focusing on the Kalati Brahui. The study analyses the Kalati Brahui verbs to see their agreement with subject, object, person, number, aspect, tense, mood, etc. The research is descriptive, analytical, and qualitative in nature. The data have been collected by the researchers via unstructured interview of native participants from Kalat district. The participants have been selected conveniently. The data have been analyzed with the perspective of 'Agreement Rules' by Dense Brey "The Brahui Language Part I" (1909). Towards the end, it is seen that Kalati Brahui verb shows agreement with various constituents in sentences. The results show these agreements: subject-verb agreement, object-verb agreement, number, person, aspect, and tense agreement.

Key words: Agreement, Subject-Verb, Object-Verb, Brahui, Dravidian

1. Introduction
Every language has its own grammatical structure. There are different steps for formulating a meaningful word, phrase and sentence (Formkin atel, 2007). Morphemes are the basic and meaningful grammatical units of a language, from morphemes the words are made and then from those word the sentences are made (Aronoff & Fudeman 2011), according to Aronoff & Fudeman (2011), this process is called morphology. 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).
Morphemes are of two types free and bound morphemes; they are elements which fabricate words. The English word working, is made 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. The meaning of '-ing' can be constructed by combining it with 'work'. For making words or for the formulation of new words bound morphemes are attached to free morphemes. Bound morphemes are also known as affixes which further divided in to prefixes, infixes and suffix. English language only has two kinds of bound morphemes namely prefixes and suffixes. Further bound morphemes are categorized into two types; derivational and inflectional morphemes (Yule, 2007).

2. Origin of Brahui
There are many political and social fights about the origin of Brahui language, many political leaders are trying to prove it as an Indo-Aryan language, but their views are totally based on self-assumptions and are not research based. Brahui is one of the oldest languages and it belongs to Dravidian Language Family (Brey, 1909, Pirkani, 2015). Burrows & Emeneau (1961) counted some 250 words common in Dravidian and Brahui language. There different similarities between Brahui and Dravidian Languages in vocabulary, syntax and semantics.

3. The Brahui Dialects
There are three main dialects in Brahui language but they have also their sub-dialects. Following are the main dialects.

3.1. Sarawani
The Sarawani dialect is spoken in the north of Baluchistan. The people of Kalat, Quetta, Mastung, Mangochar and Dhadar use Sarawani dialect in Brahui language. This dialect is used as the standard dialect of Brahui language (Sani at, el 2014).

3.2. Rakhshani
Rakhshani dialect in Brahui is spoken by the people of Noshky, Dalbanden, Nokundy and Mashkel. The Rakhshani dialect is in west and northwest of Baluchistan. Some speakers of this dialect also found in north Afghanistan, Iranian, and Baluchistan (Sani at, el 2014).

3.3. Jhalawani
Jalahwani dialect is spoken in southeast of Baluchistan. The people of Khuzdar, Zahri, Karkh, Wadh, Moola, Naal, Hub Chowki and some areas of Sindh province are speaking Brahui in Jalahwani dialect. Somehow their styles and tunes are different to another but the dialect is same and it is one of the major dialects of Brahui language in Baluchistan, Jalahwani Dialect is pure form of Brahui Language, it has less mixture of other languages (Sani et al., 2014).

3.4. Kalati Brahui
The dialect of Brahui which is spoken at Kalat region can be present as Kalati dialect, which is normally part of Sarawani Dialect. There are views that Kalati dialect is the standard dialect of Brahui Language because of its historical and royal history.

4. Research Concern
This research paper is about the verb agreement structure of Kalati dialect of Brahui language. In this study researcher analyzed the structure of agreement of Kalati Brahui verbs. Number of local and foreigner writers worked on Brahui Grammar, verbs, about its origin and comparative studies on Brahui with Balochi language, but there is not any separate and detailed available work on pure linguistics of Brahui language but there is discussion about phonology of Brahui language in the works of Bray (1909), Bashir (1991), Elfenbein (1997), and Andronov (2006). Brahui language is considered to be 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 the most of the works on Brahui Grammar, verb, phonology, and phonetics is done by the foreigner writers and the data which is used is 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 language. Bashir (2010) worked on the conjugation of Brahui verbs but there is need of further work on the conjugation of Brahui verb of present spoken Brahui. The process of inflectional suffixation in Brahui language 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).

5. Objectives of Study
The objective of the study is to analyze the verb agreement structure in Kalati Brahui. The study attempts to see how Kalati Brahui verbs agree with subjects, objects, person, number, aspect, tense, aspect, mood, etc.

6. Morphology
Languages are consisted of words, and there always exist a process of formation of unfamiliar words, this formation usually based on the making new words from the existing words, this process is studied as Morphology. Anroff & Fuedeman (2010) argued 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 worked are generated. A word in a language may be consist of many constituents, for example nationalization, nationality, national, nations are come from one root element 'nation'.

7. Morphology of Brahui
The Morphology of Brahui is very complex. According to Bray, (1909) there are two oppositions in the system, perfective/imperfective and affirmative/negative. The negative conjugation is formed from the affirmative by putting infixes, on the other hand the imperfective aspect is made from the perfective with the use of prefixed and suffixed -a- (not prefixed to negative imperfect forms, nor suffixed to endings with a final vowel).

8. The Brahui verb
The verb forms in Brahui are split into aggregated forms of finite and nonfinite, which are 115 in number except the allomorphs and other dialectical variated verbs (Andronovo, 2001). The Grammatical inflectional categories like tense, mood, person, number, positive and negative are the finite forms and the infinite forms are verbal nouns, participles, and verbal participles.

8.1. Transitive verbs
The verbs which need an object for the completion of meaning are known as transitive verbs (Shazia et al., 2022; Zahid, 2016; Bray, 1986).

i. ***Hamal kung* (Hamal ate).**

In above sentence we need farther information that *Hamal ant kung* (what Hamal eat). An object is necessary for the completing the full meaning and information about subject's action.

ii. ***Hamal rag kung* (Hamal ate bread)**

8.2. Intransitive verbs

In intransitive verbs the subject does not need any object and the action is completed on verb it does not need farther information for the completion of meaning (Ali et al., 2021; 2021; 2021; Ahmadzai, 2009).

iii. ***Naeema bus* (Naeema came)**
iv. ***Balach hina* (Balach went)**

9. Subject Verb Agreement in English

According to the Richard, (2020) in the grammar of English , subject verb agreement is the connection of a verb with its subject person (first, second, or third) and number: singular or plural. The rule of subject verb agreement applies to finite verbs in the present tense, it is also used in limited way to the past forms of the verb *to be* (*was* and *were*). There are few examples of subject-verb agreement. In English, the singular subject needs a singular verb, and a plural subject needs a plural verb (Chmosky, 1988).

She (singular subject) *cooks* (singular verb) delicious food.
They (plural subject) *cook* (plural verb) delicious food.
Tania (singular subject) *is* (singular verb) going.
Tania and Maria (plural subject) *are* (plural verb) going.

10. The Verb Agreement in Brahui

Verb is considered the most important part of any language because it shows the action in a sentence which has a doer (subject). In Brahui language the role of verb is more important because the verb can show the number, person, tense and other aspects of grammar if the subject is not mentioned. The structure of Brahui Syntax is SOV, i.e. *Ali schoola kaik* (Ali goes to school.) Brahui language has two types of verb agreement order; subjective agreement order second is objective agreement order (Shazia; 2022; Ahmed et al., 2023; 2023; Mulazai et al., 2023; Amin & Ali; 2021).

10.1. Subjective Agreement

In subjective agreement in Brahui language, verb agrees with its subject, number and persons, (Brahui speakers do not have gender concept in their language) for example

1. *Ee bareva* (I come)
2. *Nan barena* (we come)
3. *brek* (she comes)

In above sentences the verb is agreeing with its subject in shape of person, number and tense.

1. Mar khonik (boy reads)
2. *Masir khonik* (girl reads)

In these two sentences it is clear that gender does not affect the verb in Brahui language

10.2. Objective Agreement

In objective agreement the verb of Brahui language agrees with its object, number and person, and it's in the passive voice cases. For example,

1. ***Eragh koniga* (bread is eaten)**

In this sentence as it is clear that *Eragh* is singular for and the verb is agreeing with its singularity, as the object from can be any person 1st, 2nd, or 3rd either singular or plural.

2. ***Eraghak konigar* (breads are eaten)**

The verbs in the above sentences agree with the plurality of its object.

11. Research Methodology

Research methodology discusses the research design, data selection, collection, description, and data analysis. The data have been analyzed to see the verb agreement order in sentences. The data analysis method has been taken from Bray's book (1909) "Brahui language part I".

11.1. Research Design

Descriptive and analytical research design has been used in this study, and qualitative research method (Creswell, 2014) has been applied to this research. The spoken Kalati Brahui language has been taken for the analysis of the properties of Brahui verbs. The purpose of choosing spoken language is to get natural data which are being used by the native speakers of Brahui.

11.2. Data Selection
The spoken Brahui has been taken from the district Kalat, Balochistan. The spoken language has been selected for the purpose of being natural, as written form of any language is standard and error less but the spoken language is natural and the speaker uses it according to his/her choice and environment that is not artificial. The pervious works on Brahui are on the written form of old data, this study has used the current spoken language to get data which represent the language of today.

11.3. Data Collection
Interviews were conducted from native speakers of Brahui aged between twenty to twenty-five. The questions were about them, their childhood, their studies, their unforgettable memories and their wishes and dreams. The interviewees were asked to feel free to share and feel confident to speak as the interviewer was also native speaker belonging to same area which was helpful to reduce the fear of speaker of being interviewed and the purpose of getting a natural language was successfully accomplished. As it is observed that the works on Brahui though it is the grammar or anything else was conducted with the written forms and old use of Brahui, there cannot be any novelty in the researches if the same material is being used, that is why in this study the searcher has taken her data from the spoken language of day to day life, the verbs which are used by the interviewees are more natural.

11.4. Data Description
Researcher conducted two interviews which were separately conducted. The first interview was 14 minutes 56 seconds and it consisted on 257 sentences. The time of second interview was 15minutes and 5 seconds and it comprises 268 sentences. The total number of sentences was 525 and 56 sentences were chosen for the study. The sentences were selected on the bases of complete sentences, null subject sentences null object sentences from both interviews. The number of selected completed sentences were 27, null subject sentences were 20, null object sentences was 1 (as in total number there was only 1 null object sentence) and null subject and object sentences were 6.

11.5. Data Analysis
Verbs have been taken from the selected sentences and their properties have been analyzed according to the process of inflectional suffixes. The selected sentences are of four kinds; complete sentences, null subject, null object, and null subject and object. Verbs have been taken for the inflectional morpheme analysis to see the properties of verbs. The properties of verbs; number, person, tense, aspect, mood, and voice were analyzed through the inflectional morphemes.

11.6. Theoretical/Analytical Framework
The current research study applies the 'Verb Agreement Rules' which Dense Brey used in his book "Brahui language part I" (1909).

12. Data Analysis and Discussion of Brahui Sentences
1. *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 *"manning"* (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 *"manning"* 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 (1) *"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.*

2. *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 any one.
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 sismple 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 any one. The literal meaning of the word '*manetavata*' is I did not agree but the contextual meaning in sentence A15 is giving the meaning of the word that I 'did not listen'.

3. *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 *'khoaesaka'* is derived from the infinitive verb *'khoaing'* mean 'to ask'. It consists on 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 khoaesaka* (I myself wanted). The context of the verb shows that the participant in the first part of sentence (3) is telling about her desire that *'arang k nana ust khoaesaka…'* (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 A19 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 (*matlb k harang k nana ust khoaesaka nan hamong enana*).

4. 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 4 the literal and contextual meaning of the verb *'khoanana'* (reading) is same.

5. 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' it's 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 5 the verb *'karina'* is used for doing the action of playing.

6. Pen chunaak, ara asy chuna baz khachi asaka, kasarat ee o kana cousin ara tem khananata, 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; *khananata*= 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 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 the sentence 6, the verb *'khalkuna'* has same literal and contextual meaning that is 'we beat the children too much.'

7. 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 7, it gives meaning of 'we make breads for the people'.

8. 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; *etynata*=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/tining'* 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 also 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.

9. Sang ati hum nan khoaefena kuly
Sang=engagement; *ati*=in; *hum*=also; *nan*=we; *khoaefena*= we invite; *kuly*=all
We also invite all (of them) in the engagement.
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 9.

10. Walda enam k massak oka pad elo dy puch berifiing 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 10 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.

11. 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 A63.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 11 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 11 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'.

12. 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 12.

13. Walla o basur.
Walla=then; *o*=they; *basur*=came
Then they came
The verb in sentence A94 '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 13.

13. Subject-Transitive Verb Agreement
Transitive verbs are those verbs which need an object to complete their sense.

13.1. Present Simple
14. *Ee chonate khalkota* (I beat the children)
In this sentence the speaker is singular, and according to verb agreement order in Brahui language the verbs is agreeing with its subject. *Khalkota* is used for 1st person singular. In number and subject order, the verb agrees with its subject.
15. *Ee o kana Cousin shaer khalkona* (I and my cousin sing song)
The verb agreement order is also shown in above sentence. As the subjects are plural so the verb is also according to them (*khalkona*). The verb shows agreement with subject, number and also with tense.
16. *chulum khashera. (*They smoke huka)
This sentence also verb is agreeing with its subject, in sense of number and tense.

13.2. Past Simple Tense
17. *Kana luma kasheda kareka.* (My mother did embroidery)

In this sentence verb *kareka* is agreeing with its in terms of singularity and also in terms of tense and subject.

18. *Kana elum football goazi kareka.* (My brother played football)

In this past simple tense, the verb agrees with the subject and also with number.

19. *Najma kana snagat bas ketab khonaka.* (My friend Najma read lot of books)

Verb is agreeing with its subject in condition of number too.

13.4. Future Simple Tense

20. *Ee CCS karot.* (I will do CSS)

In this sentence the verb *karot* is agreeing with its subject in terms of number and person.

21. *Ee madrasah henot.* (I will go to mosque)

The verb *henot* in this sentence is also agrees with its subject *E* in terms of number and subject.

22. *Nan kul barun.* (We all will come)

In this sentence the verb *barun* agrees with its subject *nan kul* in relation of person and number agreement.

14. Intransitive Verb Agreement

14.1. Present Simple

23. *Ketabak khonigar.* (Books are read)

The above sentence is a passive sentence in which the subject is not mentioned but in such type of sentences the verb agreement is with its object. Like in this sentence the verb *khonigar* is agreeing with its object *ketabak*, in terms of number. If the object (noun) is singular so the verb would be *khoniga*.

24. *Fasala mas.* (The decision is made.)

In this sentence the object (noun) *fasila* singular and its verb *mas* agrees with it in it singularity.

25. *Ora saff kaniga.* (House is cleaned.)

In this sentence the verb *kaniga* agrees with object in terms of number.

14.2. Past Simple Tense

26. *Gerak halingasur.* (Things were bought)

The above sentence is kind of a passive sentence of past simple tense. In this sentence the noun (object) is plural, and the verb *halingasur is* agreeing with it in term of number.

27. *Ludo gozi kaningasas.* (Ludo was played.)

In this sentence the verb *kaningasas* agrees with its object in relation of number.

28. *Imtehan pass kaningasas.* (Exams were passed.)

In this sentence the verb *kaningasas* agrees with its object *imtehan* in terms of number.

14.3. Future Simple Tense

29. *Ali khalingo* (Ali will be beaten)

Above sentence is type of future simple tense in passive form. In this sentence the verb *khaling* agrees with it object in relation of number.

30. *Melh alingo.* (Sheep will be bought)

In this sentence our object is singular and the verb *alingo* is used for singular nouns, if the object would be *melhk* (sheep plural) the verb in its agreement will be *alingor*, so verb is agreeing with its object.

15. Findings

After analyzing the data research have the results that Brahui verb agreement order is subject verb agreement, subject number and person agreement with verb, and the second one is object verb agreement, verbs agrees with its object. The Brahui lacks in gender agreement. Findings of this research paper can be concluded as:

15.1. Number Agreement

In Brahui, the verb always agrees with its subject's number in transitive sentence for example

31. *Ee chonate khalkota.* (I beat the children)

In this sentence the subject is first person singular and the verb agrees with it in term of number.

32. *Ketabak khonigar.* (Books are read)

This sentence is an example of intransitive passive sentence and in this sentence the object is plural, the verb is *khoningar* agrees in ration of number with its object.

15.2. Person Agreement

In Brahui, the person agreement is also present. There are few examples from the data which is analyzed.

33. *Ee o kana Cousin shaer khalkona.* (I and my cousin sing song.)

In this sentence the subject is plural (*e o kana cousin*). The verb khalkona agrees with its plural subject. If the subject is singular *e* so the verb would be *Khalkota*.

15.3. Tense Agreement

After analyzing the data, it is found that there is also tense agreement in the Brahui language. For example

34. *Ee madrasah henot.* (I will go to mosque.)

In this sentence the verb *henot* is also telling about the tense that it is future simple tense.

6. Conclusion
Having anlysed the data, it can be concluded that the Brahui has its own standards of its verb agreement. There is a subject-verb agreement order and also object-verb agreement in Brahui language. Brahui language has no gender agreement. The order of agreement of verb comes in terms of number, person and tense in a sentence. There is something new which researcher came to know as, she is speaker of Brahui language that in intransitive verb agreement, in passive sentences the subject is normally not mentioned always and, and the verb agreement order is only with number and tense. For example; *Fasila mas* (decision is made), here the sentence does not have any subject, it can be any one, the object is a noun *fasila* (decision) and it is singular in nature so the verb agrees in singularity and also in tense form. Further researches can be done on verb agreement order they are lot of dimensions are present for research.

17. Contribution of the Study
Linguistics of Brahui is so far not given importance a very few works have been done in the field. The subjects of syntax, semantics, phonology and morphology are still need to be studied. This study aimed to investigate the morphology of Brahui verbs, (the process of inflectional suffixation of the properties of Brahui). This study is on the spoken Brahui and seeks to bring the present use of inflectional suffixes to present the properties of verbs, as Brahui is considered to be inflectional rich language. This study has multi impotence, firstly it is a contribution in the field of linguistics of Brahui, secondly it will provide fresh data on Brahui verbs, thirdly it will be a small contribution in the morphology of Brahui, and it would open corridor for future researchers of Brahui.

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