Chapter V

SYNTAX

5.0 Syntax: Syntax is considered as a very important item of a language. It mainly deals with sentence.

5.1 Sentence: A combination of words that makes complete sense is called a sentence. Such a sentence generally shows two parts—subject and predicate.

The word or words denoting the person or thing about which something is said are called the subject.

The word or words which say some thing about the person or thing denoted by the subject are called the predicate.

A sentence in Rabha has also the same components i.e., subject and predicate. e.g.;

<table>
<thead>
<tr>
<th>Subject</th>
<th>predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) āγ</td>
<td>sāno ; sā - no</td>
</tr>
<tr>
<td>I</td>
<td>will eat; eat-will</td>
</tr>
<tr>
<td></td>
<td>= I will eat.</td>
</tr>
<tr>
<td>b) nāγ</td>
<td>reγo ; reγ - o</td>
</tr>
<tr>
<td>You</td>
<td>will go; go - will</td>
</tr>
<tr>
<td></td>
<td>= You will go.</td>
</tr>
</tbody>
</table>
5.2 Types of sentences: Sentences in the Rabha language are divided into eight different types. These are illustrated below.

(1) Assertive sentence
(2) Negative sentence
(3) Interrogative sentence
(4) Imperative sentence
(5) Optative sentence
(6) Exclamatory sentence
(7) Doubtful sentence
(8) Indicating sentence

5.2.1 Assertive sentence: A sentence that states something is called an Assertive sentence. e.g.;

i) guwahāti gosā chunjāy chāŋ phutā
   Guwahati is a big city/town
   = Guwahati is a big city.

ii) rābha bhāsa parishad rābhāni rasan
   Rabha Bhasa Parishad rabhas glory
   = Rabha Bhasa Parishad is a glory for the Rabhas.
5.2.2 **Interrogative sentence**: A sentence that asks a question, is called an Interrogative sentence. e.g.;

i) *nāy bisi towa?*  
you where do stay  
= Where do you stay?

ii) *nāy bejā bā rejōnā?*  
you where any are go/will go  
= Will you/are you go any where?

iii) *āto khappar?*  
what news/matter  
= How are you ? or  
what is the matter with you?

5.2.3 **Imperative sentence**: A sentence that express an order, an advice, a request or prayer, is called an imperative sentence. e.g.;

i) *janabā thakchā tauskhār*  
anybody don’t insult  
= Don’t insult anybody.

ii) *bājnā bichhrā*  
God upon believe  
= Believe upon God.

iii) *unā prāo*  
him call  
= Call him.
iv) *isiān nu*

*here sit down*

= Sit down here.

### 5.2.4 Negative sentence

A sentence that expresses a negative sense is called negative sentence. e.g.,

i) *nāŋ taysā ; taŋ - sā*

You not present; stay not

= You were not present.

ii) *u taysāyetā ; taŋ - sā - yetā*

He not staying; stay not ing

= He is not staying.

iii) *ēŋ taysājo ; taŋ - sā - jo*

I shall not stay; stay not shall

= I shall not stay.

iv) *nāŋ renā taysā ; taŋ - sā*

You go do not; do/stay not not

= Don’t you go or Are n’t you go?

### 5.2.5 Optative sentence

A sentence that expresses a wish or blessing is called an optative sentence. e.g.,

i) *ēŋ cikā cikāŋjo*

I water shall drink

= I shall drink water or I am thirsty.
ii) *dipri krāṇā nemchā*

midday walking bad

= It is bad, walking in the midday.

Or

Walking in the midday is bad.

iii) *nāja bāy bār rākhukhān*

You God some load bless

On to some

One, may

= May God bless you.

iv) *ni cīj kāmi rānā*

let we work do

= Let us do the work.

5.2.6 **Exclamatory sentence**: A sentence that expresses strong and sudden feeling is called an exclamation or exclamatory sentence. e.g.;

i) *tagaun brānā cheowāy*

= pray to God.

ii) *āhāy ube chijo che*

= Alas! She is dead.

iii) *lāŋgronāŋgre bekhre chīhowā*

= How beautiful the man is!

iv) *āto jādākāy kāy ube.*

= what a foul he is!
5.2.7 Sentence of Doubt: A sentence expresses doubt about something or the feeling that somebody has done something wrong i.e., illegal or disponent, without being sure of it. e.g.;

i) ekan käynā taumini
   = Don’t laugh at anybody without a reason.

ii) nāγ reγo daγbā ?
    = Are you sure, you will go?

iii) rāmāi chāy chāy ruγo ne?
     = Will Ramai sing a song?

iv) nāγ āŋā sāmā τaŋsā ne?
    = Will not you wait for me?

5.2.8 Sentence of command: A sentence that expresses command or order.

i) cika nemchā kāy tāruŋ
   = Don’t drink impure water.

ii) ekāy kāṣā tā rāŋ
    = Don’t take this book.

iii) isu māŋ reŋ
     = Go at once.

iv) hāi hulā tākhār
    = Don’t make noise.
5.3 **Tense**: The verbs in the Rabha language have only three tenses. These are present, past and future. All these tenses are further subdivided into four types. These classification of tenses alongwith sub-varieties are shown below--

a) **Tense**: i) Present, ii) Past and iii) Future.

(i) **Present Tense** –
   - Simple or Indefinite present,
   - Present continuous,
   - Present perfect,
   - Present perfect continuous.

(ii) **Past Tense** –
   - Simple or Indefinite,
   - Past continuous,
   - Past perfect,
   - Past perfect continuous.

(iii) **Future Tense** –
   - Simple or Indefinite,
   - Future continuous,
   - Future perfect,
   - Future perfect continuous.

5.3.1 All these tenses are indicate by different suffixes added to the verb root. Some tense suffixes are used in all persons, but there is no separate tense marker in different persons. These are shown below in a tabular form.
### Table – I

<table>
<thead>
<tr>
<th>Tense</th>
<th>All persons (1\textsuperscript{st}, 2\textsuperscript{nd}, 3\textsuperscript{rd})</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>ā, wā</td>
</tr>
<tr>
<td>Continuous</td>
<td>tā, etā</td>
</tr>
<tr>
<td>Perfect</td>
<td>jo</td>
</tr>
<tr>
<td>Perfect continuous</td>
<td>yān, tayēta</td>
</tr>
</tbody>
</table>

### Table – II

<table>
<thead>
<tr>
<th>Tense</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>nātā, ṇātā</td>
</tr>
<tr>
<td>Continuous</td>
<td>tāmyun</td>
</tr>
<tr>
<td>Perfect</td>
<td>tekān ān, jo, tiṅ kāyān</td>
</tr>
<tr>
<td>Perfect continuous</td>
<td>yān, taytāmyun</td>
</tr>
</tbody>
</table>

### Table – III

<table>
<thead>
<tr>
<th>Tense</th>
<th>Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td></td>
</tr>
<tr>
<td>Simple</td>
<td>āno, tanō, no</td>
</tr>
<tr>
<td>Continuous</td>
<td>yān, anō, tanō</td>
</tr>
<tr>
<td>Perfect</td>
<td>kāy, chā ṯowā</td>
</tr>
<tr>
<td>Perfect continuous</td>
<td>chāne, ta ṯowā, ta ṯkāy, chāṅowā</td>
</tr>
</tbody>
</table>
All these are illustrated below for better understanding.

5.3.1.1 **Present tense:**

i) **Indefinite or Simple:** This tense is used to express present action, habitual action and general truth. Suffix ‘a’ is added after the verb root. e.g.;

   a) *oraŋ* ribä
   
   they come
   
   = They come.

   b) *cin* káthä* kanibä
   
   we talk speak
   
   = We talk or we speak

   c) *raŋchāŋ* dogokāy
   
   sunshine/sun rise in the east
   
   = Sun rises in the east.

   d) *aŋ* phuŋ* tāp* tāp
   
   I morning early
   
   = I get up early in the morning.

ii) **Present continuous:** This tense is used to describe an action as going on the means continuity of action by adding suffix ‘tā’ to the verb root. e.g.;

   a) *oraŋ* minitā
   
   they laughing
   
   = They are laughing.
iii) **Present perfect tense**: An action is just completed, in this sense the tense is used. e.g.;
   a)  än sujo
       I have written
       = I have written.
   b) nāṇ sājo
       You have eaten
       = You have eaten.

iv) **Present perfect continuous tense**: This tense is expressed by using suffix ‘tayetā’ to the verb root. e.g.;
   a) än nā rauneyān tayetā
       I fish catching have been
       = I have been catching fish.
   b) nāṇ mathar sameyān tayetā
       You bus waiting have been
       = You have been waiting for a bus.
c) \textit{phuŋ pāstāni pāra rāṇ phāyān tayaṭā}
\begin{itemize}
  \item \textit{morning five from raining has been}
\end{itemize}
\begin{itemize}
  \item = It has been raining from 5 A.M.
\end{itemize}
\[ \text{d) nāraṇ phuŋ āṭhāṇi pārākāmi rāyān tayaṭā}\]
\begin{itemize}
  \item You morning eight from working have been
\end{itemize}
\begin{itemize}
  \item = You have been working from 8 A.M.
\end{itemize}

5.3.1.2 Past Tense

i) Simple or Indefinite: This tense is expressed by using suffix \textit{‘nāṭa’} and \textit{‘yāṭa’} to the verb root.

\begin{itemize}
  \item a) \textit{āŋ reŋāṭā}
  \begin{itemize}
    \item I went
  \end{itemize}
  \begin{itemize}
    \item = I went.
  \end{itemize}
  \item b) \textit{kākāy sānāṭā}
  \begin{itemize}
    \item we ate
  \end{itemize}
  \begin{itemize}
    \item = We ate.
  \end{itemize}
  \item c) \textit{orang ḍā ṛibā – nāṭā?}
  \begin{itemize}
    \item they why come did
  \end{itemize}
  \begin{itemize}
    \item = Why did they come.
  \end{itemize}
  \item d) \textit{nāŋ testā khār nāṭā}
  \begin{itemize}
    \item you try do did (ed)
  \end{itemize}
  \begin{itemize}
    \item = You tried to do.
  \end{itemize}
\end{itemize}

(ii) Past continuous tense: In this tense suffix \textit{‘nāṭamun’} is used to the verb root and ended with a vowel. But while suffix \textit{‘atamun’} is used to the verb-root it is ended with a consonant. e.g.;
a) *dare mây sânatâmun.*
   Dare rice was eating
   = Dare was eating rice.

b) *ciy renâtâmun hâtinâ*
   we were going to market
   = We were going to the market.

c) *ânj kâmi khârtâmun*
   I work was doing
   = I was doing work.

d) *nâray dāorâyâ tâmun*
   you were running
   = You were running.

(iii) **Past perfect tense:** This tense is indicated by using suffix

   'namun' to the verb root. e.g.;

   a)  *nânj ribâ yetâ mesa sâbrâ be phusâ namun*
       you come girl had danced
       = The girl had danced if you came.

   b)  *phâsi daybe ribâyetâ musâ sâbrâ be to cinema namun*
       rain if came boy Cinema had gone
       = The boy had gone to see the Cinema if it did not came rain.

   c)  *ânj ribânâ tînkâyân u bâjînâ renjo*
       I came before he out had gone
       = He had gone out before I came.
d) nāraṇ basar raukhā parikhāna tekaṇ nemen pārāynātā
you annual the examination before much(hard) had studied
= You had studied hard before the annual examination.

(iv) **Past perfect continuous tense**: This tense is indicated by adding suffixes 'ānj' and 'myun' to the verb root. e.g.;

a) ānj ekāy traṇḍami baresā ran thāmā parāyān taytāmyun
    I this school year for three studying/reading had been
= I had been studying/reading in this school for three years.

b) kākāy pānā bausār tekānjipārān ekāy saṃjīyān taytāmyun
    we many years living since this village had been
= We had been living in this village since many years.

c) mahatma gāndhi bhāratinā ribānā tekaṇ London digi pārāyān
    Mahatma Gandhi to India came before London in studying
    taytāmyun.
    had been

= Mahatma Gandhi had been studying in London before he came to India.

5.3.1.3 **Future Tense**: 

**Indefinite or Simple**: This tense is expressed by using suffix -'no' or 'o' to the verb root. e.g.;

a) ānj reṇo
    I shall go
= I shall go.
b) ciŋ khārrno
we shall do
= We shall do.

c) nāŋ tāŋo
you will stay
= You will stay.

d) orāŋ hātinā reŋo
they to market will go
= They will go to market.

**Future continuous tense:** This tense is also expressed by adding suffix –‘yān’, ‘tāŋo’ to the verb root. e.g.;

a) kākāy khereyāŋ tāŋo
we playing shall be
We shall be playing.

b) āŋ sāyāŋ tāŋo
I eating shall be
I shall be eating.

c) nāŋ kāreyāŋ tāŋo
you doing will be
= You will be doing.

**Future perfect tense:** This tense is indicated by adding suffix ‘kāy’ – ‘chāŋowā’ to the verb root. e.g.;
Future perfect continuous tense: This tense is indicated by using suffixes "-kāy", "-tānowā", "-chānowā" to the verb root. e.g.;

a) āŋ gosā suluk sukāy chāni tānowā
I a story writing shall have been
= I shall have been writing a story.

b) orāŋ ḥāsu chubāynā dhunē tankāy chānowā
they mountain high climbing will have been
= They will have been climbing high mountain.

c) u nokini kāmi khāre tankāy chānowā
she home work doing will have been
= She will have been doing the home work.
(II) **Universal truth and Habitual action:**

a) *to bijān puwā*
   
   bird are fly
   
   = Birds are fly.

b) *kāybe chiya*
   
   man is mortal
   
   = Man is mortal.

c) *nāŋ muluki gincha rāŋ chetrāk bijān towā*
   
   you planets nine solar system many have
   
   = There are nine planets in the Solar system.

d) *längre gochā rāŋcheatre*
   
   moon a satellite
   
   = The moon is a satellite.

e) *bauchā māntāni khāŋ āniŋ towā*
   
   end of the earth, pole earth two are
   
   = There are two poles in the earth.

f) *bekhre chithonāŋa golāp pār*
   
   how lovely a flower
   
   = How lovely the rose is?

g) *rāŋ chāy chereme nāyā*
   
   Sun shines bright
   
   = The Sun shines bright.

h) *ki hāŋā*
   
   dog bark
   
   = Dogs bark.
The following elaboration with proper examples of the Rabha language will give a clear picture of the entire tense-system of the verbs. Here, the Rabha verb 'khār' 'to do' and 'rey' 'to go' are taken as principal verb. These verbs are described in a tabular form.

**PRESENT TENSE** : Verb : 'khār' (to do)

i) Simple present tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ən̄ khārə 'I do'</td>
<td>cɨn̄ khārə 'We do'</td>
</tr>
<tr>
<td>2nd</td>
<td>nān̄ khārə 'You do'</td>
<td>nāran̄ khārə 'You do'</td>
</tr>
<tr>
<td>3rd</td>
<td>o khārə 'He/She does'</td>
<td>oran̄ khārə 'They do'</td>
</tr>
</tbody>
</table>
ii) Present continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>āṇ khāreta</td>
<td>ciṇ khāretā</td>
</tr>
<tr>
<td></td>
<td>I am doing</td>
<td>We are doing</td>
</tr>
<tr>
<td>2nd</td>
<td>nāṇ khāreta</td>
<td>nāraṇ khāreta</td>
</tr>
<tr>
<td></td>
<td>You are doing</td>
<td>You are doing</td>
</tr>
<tr>
<td>3rd</td>
<td>o khāreta</td>
<td>oran khāreta</td>
</tr>
<tr>
<td></td>
<td>He/She is doing</td>
<td>They are doing</td>
</tr>
</tbody>
</table>

iii) Present perfect tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>āṇ khār jo</td>
<td>ciṇ khār jo</td>
</tr>
<tr>
<td></td>
<td>I have done</td>
<td>We have done</td>
</tr>
<tr>
<td>2nd</td>
<td>nāṇ khār jo</td>
<td>nāraṇ khār jo</td>
</tr>
<tr>
<td></td>
<td>You have done</td>
<td>You have done</td>
</tr>
<tr>
<td>3rd</td>
<td>o khār jo</td>
<td>oran khār jo</td>
</tr>
<tr>
<td></td>
<td>He/She has done</td>
<td>They have done</td>
</tr>
</tbody>
</table>
(iv) Present perfect continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>āṇ khāreyān tayetā</td>
<td>ciṣ khāreyān tayetā</td>
</tr>
<tr>
<td></td>
<td>I have been doing</td>
<td>We have been doing</td>
</tr>
<tr>
<td>2nd</td>
<td>nāṇ khāreyān tayetā</td>
<td>nāraṇ khāreyān tayetā</td>
</tr>
<tr>
<td></td>
<td>You have been doing</td>
<td>You have been doing</td>
</tr>
<tr>
<td>3rd</td>
<td>o khāreyān tayetā</td>
<td>orāṇ khāreyān tayetā</td>
</tr>
<tr>
<td></td>
<td>You have been doing</td>
<td>They have been doing</td>
</tr>
</tbody>
</table>

PAST TENSE : Verb : 'reṇ' (to go)

(i) Indefinite or Simple past

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>āṇ reṇāṭā</td>
<td>ciṣ reṇāṭā</td>
</tr>
<tr>
<td></td>
<td>I went</td>
<td>We went</td>
</tr>
<tr>
<td>2nd</td>
<td>nāṇ reṇāṭā</td>
<td>nāraṇ reṇāṭā</td>
</tr>
<tr>
<td></td>
<td>You went</td>
<td>You went</td>
</tr>
<tr>
<td>3rd</td>
<td>o reṇāṭā</td>
<td>orāṇ reṇāṭā</td>
</tr>
<tr>
<td></td>
<td>He/She went</td>
<td>They went</td>
</tr>
</tbody>
</table>
ii) Past continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ärj reŋātāmyun</td>
<td>cij reŋātāmyun</td>
</tr>
<tr>
<td></td>
<td>I was going</td>
<td>We were going</td>
</tr>
<tr>
<td>2nd</td>
<td>nāj reŋātāmyun</td>
<td>nāraŋ reŋātāmyun</td>
</tr>
<tr>
<td></td>
<td>You were going</td>
<td>They were going</td>
</tr>
<tr>
<td>3rd</td>
<td>o reŋātāmyun</td>
<td>oraŋ reŋātāmyun</td>
</tr>
<tr>
<td></td>
<td>He/She was going</td>
<td>They were going</td>
</tr>
</tbody>
</table>

iii) Pat perfect tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ärŋā reŋānā tiŋkāŋān u ribājo</td>
<td>cijŋā reŋānā tiŋkāŋān u ribājo</td>
</tr>
<tr>
<td></td>
<td>He had gone before I came</td>
<td>He had gone before we came</td>
</tr>
<tr>
<td>2nd</td>
<td>nāŋ reŋānā tiŋkāŋān u ribājo</td>
<td>nāraŋ reŋānā tiŋkāŋān u ribājo</td>
</tr>
<tr>
<td></td>
<td>He had gone before you came</td>
<td>He had gone before you came</td>
</tr>
<tr>
<td>3rd</td>
<td>o reŋānā tekāŋān u ribājo</td>
<td>oraŋ reŋānā tekāŋān u ribājo</td>
</tr>
<tr>
<td></td>
<td>He/She had gone before you came</td>
<td>They had gone before you came</td>
</tr>
</tbody>
</table>
iv) Past perfect continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ǝɲ rẹjnänǝtįŋkǝŋǝn taytǝmynun</td>
<td>ciŋ rẹjǝná tįŋkǝŋǝn taytǝmynun</td>
</tr>
<tr>
<td></td>
<td>I had been doing</td>
<td>We had been going</td>
</tr>
<tr>
<td>2nd</td>
<td>nǝŋ rẹjǝnänǝtekǝŋǝn taytǝmynun</td>
<td>nǝranrẹjǝnänǝtekǝŋǝn taytǝmynun</td>
</tr>
<tr>
<td></td>
<td>You had been going</td>
<td>You had been going</td>
</tr>
<tr>
<td>3rd</td>
<td>o rẹjǝnǝ tekǝŋǝn taytǝmynun</td>
<td>orǝŋ rẹjǝnǝ tekǝŋǝn taytǝmynun</td>
</tr>
<tr>
<td></td>
<td>He/She had been going</td>
<td>They had been going</td>
</tr>
</tbody>
</table>

FUTURE TENSE : Verb : 'nu' (seat)

(i) Future Indefinite tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>ǝɲ nuno</td>
<td>ciŋ nuno</td>
</tr>
<tr>
<td></td>
<td>I shall seat</td>
<td>We shall seat</td>
</tr>
<tr>
<td>2nd</td>
<td>nǝŋ nuno</td>
<td>nǝran nuno</td>
</tr>
<tr>
<td></td>
<td>You will seat</td>
<td>You will seat</td>
</tr>
<tr>
<td>3rd</td>
<td>o nuno</td>
<td>orǝŋ nuno</td>
</tr>
<tr>
<td></td>
<td>He/She will seat</td>
<td>They will seat</td>
</tr>
</tbody>
</table>
(ii) Future continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>țįj nunoyān taŋo</td>
<td>ciįj nunoyān taŋo</td>
</tr>
<tr>
<td></td>
<td>I shall be sitting</td>
<td>We shall be sitting</td>
</tr>
<tr>
<td>2nd</td>
<td>nāįj nunoyān taŋo</td>
<td>nāraįj nunoyān taŋo</td>
</tr>
<tr>
<td></td>
<td>You will be sitting</td>
<td>You will be sitting</td>
</tr>
<tr>
<td>3rd</td>
<td>o nunoyān taŋo</td>
<td>oraįj nunoyān taŋo</td>
</tr>
<tr>
<td></td>
<td>He/She will be sitting</td>
<td>They will be sitting</td>
</tr>
</tbody>
</table>

(iii) Future perfect tense

| 1st    | țįj nunokāy chāŋowa     | ciįj nunokāy chāŋowa |
|        | I shall have seated     | We shall have seated |
| 2nd    | nāįj nunokāy chāŋowa    | nāraįj nunokāy chāŋowa|
|        | You will have seated    | You will have seated |
| 3rd    | o nunokāy chāŋowa       | oraįj nunokāy chāŋowa |
|        | He/She will have seated | They will have seated |
(iv) Future perfect continuous tense

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>āŋ nunokāy čāŋe tanowā</td>
<td>čīŋ nunokāy čāŋe tanowā</td>
</tr>
<tr>
<td></td>
<td>I shall have been sitting</td>
<td>We shall have been sitting</td>
</tr>
<tr>
<td>2nd</td>
<td>nāŋ nunokāy čāŋe tanowā</td>
<td>nāraŋ nunokāy čāŋe tanowā</td>
</tr>
<tr>
<td></td>
<td>You will have been sitting</td>
<td>You will have been sitting</td>
</tr>
<tr>
<td>3rd</td>
<td>o nunokāy čāŋe tanowā</td>
<td>oraŋ nunokāy čāŋe tanowā</td>
</tr>
<tr>
<td></td>
<td>He/She will have been sitting</td>
<td>They will have been sitting</td>
</tr>
</tbody>
</table>

5.4 Immediate Constituent: Immediate constituent analysis is one of the strong methods of analysis a sentence. It aims at finding out the ultimate constituent of a sentence and their relationship with one another. The constituents are nothing but the morphemes or groups of morphemes. It is the discovery of these constituents which has come to be known as immediate constituent. e.g.,

jinā nāŋ tā khāpe
Jina you not cry
= Jina, you don’t cry.

Here in this sentence split it up into two immediate constituents. These being in turn analyzable into further constituents (Jinā, nāŋ tā,
So, a sentence is seen not as a sequence or a ‘strong’ of elements, *Jinā+nāη+tā+khāpe*. But as being made up of ‘layers’ of constituents, diagram being given an identifying table.

---

*OR*

Sentence

Subject  Predicate

Noun  Pronoun  Particle  Verb

<table>
<thead>
<tr>
<th>jinā</th>
<th>nāη</th>
<th>tā</th>
<th>khāpe</th>
</tr>
</thead>
</table>

---

*Jinā+nāη+tā+khāpe*
The above sentence is made up four morphs –

\[ \text{jinā nāj tā khāpe.} \]

The morphemes are the ultimate constituents of the sentence. The expression ultimate constituents implies that these elements are not further analysable at the syntactic level.

5.5 **Particles**: The particles may always stand alone and they never need any affix. There is no limit to their canonical shapes except those that are described in the case of free morphemes. The particles express their individual meanings in syntactic constructions. e.g.;

(i) \[ \text{tākāj ribino nā} \quad \text{‘nā’} \quad \text{is a particle.} \]
   Takang come does
   = Does Takang come?

(ii) \[ \text{idē chiŋān khārno} \quad \text{‘de’} \quad \text{is a particle.} \]
    Let us do
   = Let us do.

(iii) \[ \text{khapar māndajbe beyon reyo} \quad \text{‘māndaj be’} \quad \text{is a particle.} \]
    News if sure go
   = If I have got the news, I am sure to go.
5.6 Clause: A clause in Rabha consist of a sequence of a verb in the minimum with or without other members of the structural clauses. A clause is a component of a sentence, i.e. one or more clauses may occur within a sentence.

Such clauses are divided into principal and sub-or-dinate clause. The sub-or-dinate clause are three types: noun – sub-or-dinate clause, adjectival sub-or-dinate clause or adverbial sub-or-dinate clause. e.g.;

5.6.1 Principal clause:

(i) o tepbāmun

He/She had to told

= He/She had to told.

(ii) oray ribā bāmun

they come had to

= They had to come.

(iii) nāji musā sābrā āji nakinā ribābāmun

your son/child my home had to come

= Your son/child had to come my home.

(iv) nāraj reyātāmum

you had to gone

= You had to gone.
5.6.2 **Noun-Subordinate Clause:**

(i) *bāŋ bāŋ isinā ribā bāmun*
    
    uncle here had to come
    
    = Uncle had to come here.

(ii) *māni iskool reŋ tāmun*
    
    aunt school had to gone
    
    = Aunt had to gone to the school.

(iii) *babul bājār reŋ tāmun*
    
    Babul market had to gone
    
    = Babul had to gone to the market.

5.6.3 **Adjectival sub-or-dinate clause:**

(i) *kitringgir jā ciyo nuken teteprejo kāsākāli uo urgino*
    
    = Teachers are venerated because they have led us to knowledge.

5.6.4 **Adverbial sub-or-dinate clause:**

(i) *jela rāŋ phāno telā sāta rāno*
    
    when rain come then umbrella take
    
    = When the rain comes then take the umbrella.
    
    Or
    
    It is time to yoke when the cart comes to the oxen.
Here ‘jelā rānphāno’ Adverbial sub-or-dinate clause. From these two clauses, it appears that there are three types of sentences. e.g.;

5.6.4.1 **Simple sentence:** It has one subject and one predicate. e.g.;

i) \[ \text{āŋ māy sājo} \]
   
   S pre
   
   ī eat rice
   
   = I eat rice.

(ii) \[ \text{ciŋ reyo ni} \]
   
   Š Pre
   
   we/us let go
   
   = Let us go.

5.6.4.2 **Compound sentence:** It has one complete sentence and have many sub-or-dinate sentence. e.g.;

i) \[ \text{jelā āŋ towā, jelā tākā towā, tenāŋ nāyribāno} \]
   
   when I stay then money have then you will come
   
   = When I have money, then you will come.

Here in above sentence – ‘nāŋ ribāno’ you will come – complete sentence.

\[ \text{jelā āŋ towā} \] - sub-or-dinate sentence.

When I stay = When I stay.

\[ \text{jelā, tenāŋ} \] - conjunction.

When then
5.6.4.3 Complex sentence: This occurs two or three simple sentence or many compound sentence. e.g.;

(i) oray kākjinkhitāk sājeta
they acting eating
= They are acting as they have dead.

(ii) u sā khitāk āro
He/she eat acting as
= He/she is acting as he/she is eating.

(iii) ciŋokāpāke bādāgur khitāk phāno
we with them quairel guise will be
= We will be in guise as we are quarrelling with them.

(iv) āro tenāŋ nāŋ ribā no, pāychā ciŋ reyo
whether/if then you come as can we go
= Whether you come then we can go.

Here in above sentences—

a) oray kākjinkhitāk sājeta
b) u sā khitāk

}{ Compound sentence
c) ciŋ okāpāke bādāgur khitāk phāno
d) nāŋ ribāno

e) ciŋ reyo

}{ Simple sentence
f) āro, tenāŋ, pāychā

}{ Conjucation
Here, an attempt has been made to give a clear idea of the sentences used in the Rabha language following the principles of descriptive analysis.

* * *

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