CHAPTER VI

SYNTAX
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CHAPTER VI

SYNTAX

General remarks:

The syntax in this dialect can be analysed under three main headings, viz., Phrase, Clauses and Sentences. Phrases are further divided into three groups, i.e., Noun phrases, Adverbial phrases and Verb phrases. Again the noun phrases are further divided into two types, viz., Sub-ordinate noun phrases and Co-ordinate noun phrases. The adverbial phrases are further divided into five types, viz., Case phrases, Time phrases, Place phrases, Directional phrases and Manner phrases. Clauses are further divided into two groups, first is Main clause and second is Sub-ordinate clause. Again the sentences are two types, namely Major sentences and Minor sentences. The major sentences are two kinds, viz., Verbal Major sentences and Non-verbal major sentences. The verbal major sentences are further divided into three groups, namely Simple sentences, Complex sentences and Compound sentences.

Above mentioned are the formation of all units of Syntax are described in detail hereafter. Though our main aim is not an syntax of the dialect alone, however for the sake of completion we deal here.
6.1 PHRASES

6.1.1. NOUN PHRASES:

Noun phrases are endocentric constructions. They have nouns as their heads. Noun phrases can be divided into two main types:

1. Sub-ordinate noun phrases and
2. Co-ordinate noun phrases.

Sub-ordinate noun phrases consist of a head and an attribute which precedes the head. The word can occur as attributes are as follows.

Nouns:— (only nouns which denote measures can occur as attributes)

Eg: /seirrgegi/ 'one seir of ragi'
    /mana savda/ 'one mound of fuel'
    /kavlga yala/ 'twenty of betal leaf'
    /palla betta/ 'twenty or fourty kolgas paddy'

Genitives:

Eg: /nin mana/ 'your house'
    /mard ne:glu/ 'wooden plough'
    /ka:di jana/ 'tribals'
    /nannedti/ 'my wife'

Derived:

Eg: /dod mana/ 'big house'
    /san moga/ 'small child'
    /olle uagi/ 'good girl'
    /vasangi/ 'new shirt'
Demonstratives:

Eg: /aman/ 'that house'
    /igida/ 'this plant'
    /yasuru/ 'which village'

Elements like /estu attu/ 'that much', /istu ittu/ 'this much' and /estu ettu/ 'how much' can occur as attributes.

Eg: /astalu/ or /attaalu/ 'that much of milk'
     /istanna/ or /ittanna/ 'this much of rice' (cooked)
     /estrupaya/ or /ettrupaya/ 'how much money'

Element like /anta/ 'like that', /inta/ 'like this'

/yanta/ 'like what' can occur as attributes.

Eg: /anta dana beiku/ 'I want that kind of cow'
     /inta mera/ 'this kind of tree'
     /yanta moge/ 'what kind of child'

Numerals:

Eg: /ond kara/ 'one calf'
     /erd dana/ 'two cows'
     /muir jana/ 'three people'
     /naik esru/ 'four plough carts'

Non-neuter nouns have the plural suffix after numerals denoting numbers more than 'one'.

Eg: /att makklu/ 'ten children'
     /naik dangolu/ 'four cows'
The relation ship between the verb and noun in constructions of this type, may be of many kinds and hence they give rise to ambiguity in many instances. The various relations are as follows.

(1). Always the noun has subject relation with the previous verb, in addition to other relations.

Eg: /bend mensa/ ‘the man one who came’
(i) The noun may be object in the preceding verb

Eg: /tindama/ 'one who eat'
/kuntudgi/ 'the girl who is cripple'
/maiiddama/ 'one who did'

(ii) Especially when the noun denotes physical space, it may have a locational relation with a limited number of verbs. Thus /iddmana/ 'the house which was or the house in which (some one) stayed.'

Eg: /vaddama/ 'one who beat'
/kaddama/ 'one who bite'
/iddama/ 'one who catch'

(iii) Noun phrases with adjectives as attributes can occur in their turn, as heads, where the following can occur as attributes.

Eg: /unadama/ 'the house where we ate'
/tindannru/ 'the fruit which we ate'
/kuddani:ru/ 'the water which we drink'

The noun phrases which are described hitherto are made up of two words, one of which is the head and other of which is the preceds it is the attribute. And noun phrase also possible with either the head or the attribute. It can be further analysed into phrases. Such kind of phrases are described here.
Genitivals:

- Eg: /nimale langs/  'your old skirt'
- /nannosmana/  'my new house'
- /avn sott kayyi/  'his crooked hand'
- /ivn kundgannu/  'his blind eye'

Adjectives:

- Eg: /dod kamban kuri/  'big horn sheep'
- /san karimari/  'small black lamb'
- /kari tala kuri/  'black head sheep'
- /yala otrgara/  'young bull calf'

Demonstratives:

- Eg: /i: kendasa/  'this brown cow'
- /a: kyat jana/  'that bad people'

Elements like /anta/ and /inta/:

- Eg: /anta dodd mansa/  'such a great man'
- /inta cikk mansa/  'such a small man'

Numerals:

- Eg: /ond sann gullu/  'one small hut'
- /nask olle kurgalu/  'four good sheep'
- /erd jota ettu/  'two pair oxen'

Relative participles:

- Eg: /biddyad mansa/  'one who fall down & gets up'
- /tandolle aslu/  'the good milk one who brought'
- /eddo:dd kuri/  'the sheep which stood up and ran away'
(ii). The noun phrases with demonstratives as attributes can occur in their turn as heads, where the following can occur as attributes.

Genitivals:

Eg: /a: kaːdːə jana/ 'that forest people'
    /iː mərd nəːglu/ 'this wooden plough'

Elements like /anta/ and /inta/

Eg: /aː manasnanta/ 'such a type of man'
    /iː mardanta/ 'such a type of tree'
    /inta mana/ 'such a house'
    /anta mansa/ 'such a man'

Relative participles:

Eg: /əttlallə aː engsu/ 'the woman that wept'
    /əddnalla iː udga/ 'this boy who played'

(iii). Noun phrases with numerals as attributes can occur in their turn as heads, where the following can occur as attributes.

Eg: /cindond sara/ 'a chain of gold'
    /uːrnerd asa/ 'two cows of the village'

Adjectives:

Eg: /olle ond gandu/ 'one good bride groom'
    /cikkdu erd kasyi/ 'two small coconut'

Demonstratives:
Eg: /a: erd mana/ 'that two houses'

/i: naik ko:li/ 'these four cock/hen'

(iv). Noun phrases with relative participles as attributes can occur in their turn as heads, where the following can occur as attributes.

Numerals:-

Eg: /ond karya asa/ 'a milking cow'

/erd tinno annu/ 'two eatable fruits'

Demonstratives:-

Eg: /i: asdo udgi/ 'this playing girl'

/a: yala moga/ 'that young child'

(v). When any noun phrase with a genitival attribute is preceded by the following, the whole construction is potentially ambiguous because of two possibilities of I C analysis.

Demonstratives:-

Eg: /a: danad ka:lu/ 'the leg of that cow'

/i: mana dana/ 'cow of this house'

/yaiv mana dana/ 'cow of which house'

Elements like /astu/, /istu/ and /estu/

Eg: /astasina:lu/ 'that much of much cow's milk'

/istni:ru/ 'this much of water'

/est mana a:lu/ 'howmany house milk'
Element like /anta/, /inta/ and /yanta/

Eg: /anta cindungra/ 'such a gold finger ring'
/inta cindsara/ 'this type of gold necklace'
/yanta jidi mala/ 'what a heavy rain'

Numerals:

Eg: /nask mana ullu/ 'the grass from four house'
/ond tasy makka/ 'the children from one mother'

Phrases which act as attributes in a sub ordinate noun phrase are made up of more elements, the following are the possibilities.

Elements like /basla/ 'very much' /solpa/ 'a little'
/jasti/ 'too much' /vasi/ 'a little' & /appara/ 'very much
+ adjectivals.

Eg: /basla olle mansa/ 'very good man'
/solpa olle mansa/ 'a little good man'
/jasti mala bantu/ 'too much of rain has come'
/vasi takond bai/ 'bring a little'
/appara anna kodu/ 'give more rice'
/solpa jasti anna kodu/ 'give little more rice'

Genitivals / + /anta/ & /inda/

Eg: /kallnanta mansa/ 'stone like man'
/valginda/ 'from in side'

Numerals + /astu/, /istu/

Eg: /ondast anna kodu/ 'give that much of rice'
/ondist nir kodu/ 'give this much of water'
The numeral that can occur in only /ondo/ 'one'.
When it occurs it does not have its usual meaning here.
It gives the meaning of indefinite quantity instead of
the meaning 'one'.

Eg: /istu/, /astu/, + numerals

/istond banu/ 'this much of mutton'
/astond anna/ 'that much of rice'

/istu/, /astu/, + noun (measure)

Eg: /ist palla batta/ 'this much palla of paddy'
/ast mana savda/ 'that much maund of fuel'

numerals + noun (measure)

Eg: /ond pavi ellu/ 'one pavi of sesane seed'
/erd kavlga yala/ 'twenty batal leaf'

Any noun phrase + genitive.

Eg: /a; olle mansma (mana)/ 'that good man's (house)
/anta olle mantanaad (maga)/ 'such a good family's
daughter'
/inta ro:gdanin (ba:du)/ 'this kind of diseased
beef'

It is theoretically possible to have indefinite
length attributes, where all the words are ingenitive.

Eg: /nan magla magla magla mommaga/

'my daughter's daughter's daughter's
grand daughter'

/avla magna magla magna biga/

'her son's daughter's son's in-law's father or mother'
RELATIVE PARTICIPLES:

Any sentence with a finite verb (except imperative) and without an overt subject noun phrase can be transformed into an attribute, by changing the finite verb to a relative participle.

Eg: /nyanna ka:dgogi savda tanna/

'having gone to forest yesterday, he brought fuel'

/nyanna ka:dgogi savda tanda mansa/

'the man who has gone to forest yesterday, has brought fuel'

/rastri madavgo:gi unde banna/

'having gone to marriage at night, he came without eating'

/rastri madavgo:gi unde band gandu/

'the boy has gone to marriage by night, has came without eating'

The examples given above, illustrate past participle forms. Similarly, non-past and negative participle transformations are possible.

Eg: /naslaka unnak battala/

'she will come to dine tomorrow'

/naslaka unnak bara mansi/

'the woman who will come to dine tomorrow'

/iga iskulgo:gi ala/ 'now do not go to school'

/iga iskulgo:go udugru/ 'the boys who go to school now'

/istotge mango:gi unnakilla/

'I do not go to home and eat early'

/istotge mango:gi undama/

'one who goes to home and ate early'
Any sentence with a finite verb and with an overt subject noun phrase can be transformed into a subordinate noun phrase by (a) changing the finite verb into a relative participle and (b) by placing the noun phrase after the participle.

Eg: (a). /a: udgi nyanna jina appan mango:gi va:pas banda/

'that girl having gone to her father's house yesterday has come back'

/nyanna appan mango: va:pas banda a: udgi/

'that is the girl who has gone to her father's house yesterday and has come back again'

(b). /i: me: stru candagi makklga o: dustana/

'this teacher reads well to the children'

/candagi makklga o: do i: me: stru/

'this is the teacher who reads well to the children'

Numerals phrases:

These are always used as attributes in a subordinate noun phrase. Numerals denoting only consecutive numbers are used, if both of them denote numbers less than ten.

Eg: /onderd yala/ 'one or two betal leaf'
/mu:rmak gala/ 'three or four bamboo sticks'
/aydari jana/ 'five or six people'
/yolenta:lu/ 'seven or eight servants'
/entatt rupa:yi/ 'eight or ten rupees'
/erdmu:ranu/ 'two or three fruits'
/attipatt ko:li/ 'ten or twenty hen/cock'
The noun phrase made up of a numeral + /jana/ 'people' can be used as an attribute.

Eg: /attjana/ 'ten people'
    /attjana gandsru/ 'ten men'
    /attjana engsru/ 'ten women'

6.1.1.1. COORDINATE NOUN PHRASES:

Co-ordinate noun phrases are constructed by juxtaposing two or more nouns or noun phrases. Two types of co-ordinate noun phrases are there in this dialect. They are additive and alternative.

Additive noun phrases are constructed by juxtaposing two or more nouns or noun phrases.

Eg: /adu idu/ 'that, this'
    /ama ima/ 'that person, this person'
    /arsna kumkuma/ 'turmeric, vermilion'
    /karpara gandadkaddi/ 'camphor, scented stick'
    /adyala kaddipudi/ 'arecnnut, betal leaf & tobacco'

Additive noun phrases can be followed by the elements /yalla/ 'all'

Eg: /anna sa:ru ka:lu yalla/ 'cooked rice, curry, grain and all'
    /anna sa:ru paiysa kallauli yalla/ 'cooked rice, curry, sweet liquid bengal gram sour and all'
    /annu kariy uvvu yalla/ 'banana, coconut, flower and all'
Eg: /anna sairu appla upnkasiyi yalla/
‘cooked rice, curry, pappad, pickel and all’
/maida ranga sidda yalla/‘madi, ranga, sidda and all’
/byatta gudda mara gida yalla/
‘hill, small hill, tree, plant and all’

In both the cases the co-ordinate phrases as a whole and the following elements are the immediate constituents.

Additive noun phrases can also followed by certain nouns derived from numerals like /ibbru/ ‘two persons’ and /musrjana/ ‘three persons’ etc.

Eg: /ranga maida ibbru/ ‘ranga and madi both’
/ranga maida ninja musrjana/
‘ranga madi and ninja three people’
/sidda nanja madi rangi naskjana/
‘sidda nanja madi rangi four people’

6.1.1.2. SUB-ORDINATE NOUN PHRASES:

Additive noun phrases are formed by juxtaposing two sub-ordinate noun phrases. In such phrases if the attributes of the first sub-ordinate noun phrase are /estu/ ‘that much’ /istu/ ‘this much’ and /estu/ ‘how much’ And it is frocovariation with /a:paṭi/, /i:paṭi/ and /ya:paṭi/. The second sub-ordinate noun phrase also has either same element or different element as the attribute.
Eg: /astanna astsəː ru/ 'that much of cooked rice and that much of curry'

/istəːki istraːgi/ 'this much of rice and this much of ragi'

/estəːlu estkuːli/ 'how many servants and how much wage'

/əpəti ɪttu əpəti byalla/ 'that much of cooked ball and that much of jaggery'

/ɪpəti mannu ɪpəti kallu/ 'this much of soil and this much of stone'

/yaːpəti tupa yaːpəti byanna/ 'how much of ghee and how much of butter'

/astanna ɪstsaː ru/ 'that much of cooked rice and this much of curry'

/əpəti ɪttu ɪpəti byalla/ 'that much of cooked ball and this much of jaggery'

/yaːpəti byalla estanna/ 'how much of jaggery and how much of cooked rice'

Another additive noun phrase can be followed by two elements like /astu + gaːtra/ 'that much big'

/ɪstu + gaːtra/ 'this much big' and /esˈtuː + gaːtra/ 'how much big'.

Eg: /ɪstgaːtra ɪttu/ 'this much big of cooked ball'

/astgaːtra byalla/ 'that much big of jaggery'

/estgaːtra kallu/ 'how much big of stone'
Alternative interrogative sentences are formed by adding */-u/* and */-o/*.

Eg: /avno ivno/ 'that man or this man'
    /avlo ivlo/ 'that woman or this woman'
    /ado ido/ 'that or this'
    /asina:lo yama:lo/ 'cow's milk or buffalow's milk'
    /ammo tammo/ 'elder brother or younger brother'
    /siddno ma:idno/ 'sidda or mada'
    /adu idu/ 'this & that'
    /avlu ivlu/ 'that girl & this girl'
    /avnu ivnu/ 'that boy & this boy'

6.1.2. ADVERBIAL PHRASES:

Adverbial phrases are of five kinds.
1. Case phrases.
2. Time phrases.
3. Place phrases.
4. Directional phrases and
5. Manner phrases.

6.1.2.1. CASE PHRASES:

The case * suffixes are added to the head noun of a sub-ordinate phrase or the last noun of the co-ordinate noun phrase.

Eg: /i: penninda/ 'from this pen'
    /a: kullinda/ 'from that sickle'
    /a: manali/ 'in that house'
    /i: manali/ 'in this house'
Eg: /sankuriga/ 'to small sheep'
/anta marka/ 'to that kind of tree'
/ast dappa marka/ 'to that much of big tree'
/inta janka/ 'to this type of people'
/anta janka/ 'to that type of people'
/ya:urli/ 'in which village'

Eg: for co-ordinate noun phrases.
/ranga rangi ibrinda/ 'from both ranga and rangi'
/akki ra:gi erdinda/ 'from both rice and ragi'
/istyamma istdama/ 'this much of buffaloes
ak and this much of cows'
/akki ra:giga/ 'to rice and ragi'

6.1.2.2. TIME PHRASES:

The noun phrases containing nouns like, /divsa/ or
/jina/ 'day' /aglu/ 'day time' and /ra:tri/ 'night' etc.,
as their heads, such constructions can be used as adverbial
phrases of time. In case of many such constructions the
presence of certain elements in the clause help us to
decide whether the noun phrase is being used adverbially
or not. The presence of another noun phrase in the same
clause, or the presence of non-neuter personal markers
in the finite verb help us to decide that the phrase is
adverbial.

Eg: /a: divsa na:ni o:geka:gnilla/
'I could not go on that day'
If a clause contains just the non-finite verb, the next clause with a finite verb with non-neuter suffixes will help in deciding that the phrase is adverbial.

Eg: /a: jina nam o:sga:signilla/
'I could not go on that day'
/aglotnaalle namanelkaltana:toytu/
'during day time itself robbery has taken place in our house'
/namu aglot kyalsa ma:dtimi/
'we work during day time'
/ro:jina rasiri kaltana ma:dtara/
'daily they do robbery during night time'
/ri: rasiri avru namangbettara/
'they come to our house to this night'

If the clause contains just the noun phrase and a finite verb with a neuter singular suffix or a third person imperative suffix it is ambiguous.
The other nouns which function similarly are:

/monna/ 'day before yesterday' /nyanna/ 'yesterday'

and /nàila/ 'tomorrow'.

Eg: /ama monna mysurgo: g banna/

'day before yesterday he went to mysore and came'

/ima nyanna urind banna/

'he came yesterday from the village'

/nà: melaa nàila: manakoytími/

'tomorrow we are all going to mandya'

TIME PHRASES. II :

This is the another type of time phrase which is
formed by adding /astottu/ 'at that time' /istottu/

'at this time' and /estottu/ 'how much of time'

/astottu/

/kaltana astotttg a polisbantu/

'police came at that time of robbery'

/na:n beligge astottge o: gid bandi/

'at the time of morning I went and came'

/istottu/

/istottge ni:pyakappa banda/

'why did you come at this time'
There is another type of time phrase which is formed by adding /aige/ 'then' and /mya:la/ 'after' to relative participles and they are called as participle transforms.

/ama bandai:ga/ 'when he came'
/ama bandmya:la/ 'after he came'
/aba sa:mmain tanda:iga/ 'when she bring the things'
/aba sa:mmain tandmya:la/ 'after she bring the things'

6.1.2.3. PLACE PHRASES:

Generally, all locative phrases can be used place phrases. In addition, there are certain forms which are
morphologically nouns but do not occur as subjects in syntactic constructions. They are as follows.

<table>
<thead>
<tr>
<th>/alli/</th>
<th>'there'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/na:nalliddi/</td>
<td>'I was there'</td>
</tr>
<tr>
<td>/avlallind bändlu/</td>
<td>'she came from there'</td>
</tr>
<tr>
<td>/avnallilla/</td>
<td>'he is not there'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/illi/</th>
<th>'here'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/avníllilla/</td>
<td>'he is not here'</td>
</tr>
<tr>
<td>/avillilla/</td>
<td>'she is not here'</td>
</tr>
<tr>
<td>/adillilla/</td>
<td>'it is not here'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/elli/</th>
<th>'where'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/avnelll/</td>
<td>'where is he'</td>
</tr>
<tr>
<td>/avlelli/</td>
<td>'where is she'</td>
</tr>
<tr>
<td>/ni: ellidde/</td>
<td>'where are you'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/a:ca/</th>
<th>'that side' or 'out side'</th>
</tr>
</thead>
<tbody>
<tr>
<td>it is free variation with /a:eri/ 'that side'</td>
<td></td>
</tr>
<tr>
<td>/a:ca măngo:gu/</td>
<td>'go to that house'</td>
</tr>
<tr>
<td>/mana inda a:co:gu/</td>
<td>'go out from the house'</td>
</tr>
<tr>
<td>/a:co:ri/</td>
<td>'that side'</td>
</tr>
<tr>
<td>/a:co:noro:ri/</td>
<td>'see that side'</td>
</tr>
<tr>
<td>/a:clind banna/</td>
<td>'he came from out side'</td>
</tr>
</tbody>
</table>
6.1.2.4. **DIRECTIONAL PHRASES:**

All dative and ablative phrases function as directional phrases. There are certain nouns denoting direction which function adverbially. They are, /atta/ 'that side'
/itta/ 'this side' and /yatta/ 'which side'. And these are all in freevariation with /a:cori/ /accori/ /i:cori/ /i:cori/ and /ya:cori/ /yaccori/.

Eg: /attag tirgu/ 'turn to that side'
/a:cor g tirgu /accorg tirgu/ 'turn to that side'
/attag no:du/ 'to see that side'
/a:cor gno:du accorgno:du/ 'to see that side'

/ittag tirgu/ 'turn to this side'
/i:cor g tirgu /iccor g tirgu/ 'to turn this side'
/ittag no:du/ 'to see this side'
/i:cor gno:du accorgno:du/ 'to see this side'

/yattago:dn/ 'where did he go'
/ya:cor go:dn/ /yaccor go:dn/ 'where did he go'
/yattag bentu/ 'where it has come'
/ya:cor bentu /yaccor bentu/ 'where it has come'
There is another noun /kada/ 'side' which can be added to genitivals, relative participles or participle transforms, to get directional phrases like /askada/ 'that side' /1:kada/'this side' /ya:vkada/ or /ya:skada/ 'which side'

Eg: /a: kada batta takamba/ 'bring while coming to that side'
    /1: kada barbya:da/ 'don't come to this side'
    /ama ya:vkadgo:dn/ /ama ya:skadgo:dn/ 'which side did he go'

And also /kada/ will use for the meaning of 'last'.
Eg: /ranga kadalban/ 'ranga came lastly'
    /ni kadalkustko/ 'you sit in the last'
    /kadalbanbudu/ 'you come in the last'

It is to be noted that even compounds like /vargada/ 'out side' and /valgada/ 'inside' can also be added to genitivals to get adverbial phrases.
Eg: /ni ille vargada kuntir/ 'you sit here in the out side'
    /avmilllla vargada o:gan/ 'he is not here, he went to out side'
    /ama mana valgada bann/ 'he came inside the house'
    /adu valgada ada/ 'it is inside'
    /namnappanavalgalva:na/ 'my father is inside of the house'
6.1.2.5. **MANNER PHRASES:**

The derived forms are called here as adverbs of manner. They are /a:ge/ 'like that' /i:ge/ 'like this' and /ya:ge/ 'like what'. Out of these three, the first can be added to genitivals, relative participles or participle transforms, and also it is free variation with /a:ge/ /i:ge/ and /ya:ge/.

Eg: /a:ma maiddange ni: mai:du/ 'you do as he do'
    /avna:ge nisnu o:du/ 'you reed as he'
    /na:n inge maiddes:kittu/ 'I would have done like this'
    /na:n:ige mai:du/ 'I will do like this'
    /avlyang bandlu/ 'how she came'
    /na:n ya:ge mai:ddru sari/ 'what ever I do it is right'

Some times /ya:ge/ or /ya:ge/ becomes numeral meaning.

Eg: /ra:gi se:ryange/ 'what is the cost of ragi per seer'
    /ke:ji i:ru:li ya:ge/ 'what is the cost of onion per kilogram'

There is also another form /a:gi/ 'having become' the past gerund of /a:gu/ 'become', which can be added to adjectives or nouns derived form such adjectives.

Eg: /nyonna jina u:ta cenna:gi:ttu/ 'yesterday meal was fine'
    /udka rucya:gi:ttu/ 'curry was tasty'
Other forms which function similarly are /a:ytu/ 'happend' and /o:ytu/ 'gone' in the past tense.

Eg: /e:najytti/ 'what happenend'
/o:lle:ytu/ 'good happenend'
/emmoga:ytu/ 'female baby has took birth'
/nan ungra hiddo:ytu/ 'my finger ring has fell down'
/bassonto:ytu/ 'bus has gone'
/mana unto:ytu/ 'house has collapsed'

6.1.3. **VERB PHRASES:**

Generally the verb by itself remains as a phrase. If that phrase is non-finite (except relative participle) it is called incomplete and if the phrase is finite, it is called complete. Because the sequences of certain verbal forms function as single units at the syntactic level, they are also called as verb phrases.

The gerundial forms normally stand as phrases by themselves as mentioned above, but when they are followed by certain other verbal forms, the whole sequence has to be regarded as a single unit. When the second verb of a sequence is non-finite the phrase is called infinite. Such sequences are given below.
(1) Present gerundial + forms of /iru/. This combination has the meaning of durative action. Depending on the form of /iru/ we get the following kinds.

(a) If the forms of /iru/ are non-past habitual, we get future continuous meaning.

Eg: /kuntirtimi/ 'I will be sitting'
     /tintirtimi/ 'we will be eating'
     /mangirtain/ 'she will be sleeping'
     /kuditirtimi/ 'we will be drinking'
     /hintirtana/ 'he will be standing'

(b) If the forms of /iru/ are non-past certain, we get present continuous meaning.

Eg: /tintavla/ 'she is eating'
     /battavla/ 'she is coming'
     /tintivni/ 'I am eating'
     /battivni/ 'I am coming'
     /kuntavra/ 'they are sitting'

(c) If the forms of /iru/ are past, we get past continuous meaning.

Eg: /masāta: idda/ 'she was doing'
     /batta: idda/ 'she was coming'
     /masāta: iddna/ 'he was doing'
     /batta: iddna/ 'he was coming'
     /kudita: iddru/ 'they were drinking'
(d) Imperative forms of /iru/ are found here.

Eg: /batta: iru/  'be coming'
     /gye:ta: iru/  'be working'
     /ma:tda: iru/  'be doing'
     /ka:yta: iru/  'be waiting'
     /tinta: iru/  'be eating'

(2) Past gerundial + forms of /iru/. This combination has a perfective meaning. Depending on the forms of /iru/ we get the following kinds.

(a) If the forms of /iru/ are non-past habitual we get future perfect meaning.

Eg: /kuddirtini/  'I would have drunk'
     /tindirtini/  'I would have eaten'
     /bandirtini/  'we would have come'
     /nintirtana/  'he would have stood'
     /bandirtala/  'she would have come'

(b) If the forms of /iru/ are non-past certain we get present perfect meaning. The roots take /ask/ in this environment.

Eg: /vadda:k avna/  'he has broken'
     /metta:k avna/  'he has filled'
     /tinda:k avna/  'he has eaten'
     /stta:k avra/  'they have burnt'
     /mrdsa:k avra/  'they have broken'
(c) Forms of /iru/ may be imperative.

Eg: /ma:diru/ 'have it done'
   /kuddiru/ 'have it drunk'
   /tindiru/ 'have it eaten'
   /mangiru/ 'have it sleep'

(3) Past gerundial + forms of /budu/. This combination has a complete meaning.

Eg: /kuddbuttu/ 'having drunk'
    /tindbuttu/ 'having eaten'
    /mangbuttu/ 'having sleep'
    /ritbuttu/ 'having stood'

The gerundial of /budu/ can be further followed by forms of /iru/.

Eg: /kuddbuttavna/ 'he has drunk'
    /tindbuttavna/ 'he has eaten'
    /bandbuttavla/ 'she has come'
    /kuddbuttivni/ 'I have drunk'

(4) The gerundial plus forms /oigu/. This combination has a completion meaning. The forms of /oigu/ are used after the past gerundial of /xyi /sayi/ 'die', /bi:lu/ 'fall' and forms of /asiku/ 'put' after the past gerundial of /ki:lu/ 'pluck'.

The gerundial of /oigu/ and /asiku/ can be further followed by forms of /iru/ 'stay' and /budu/ 'leave'.
Eg: /ni o:gostralli sattagirtana/  
‘before you go he might have died’  
/avn mango:gastralli ad biddoyta/  
‘before he go home it might have fell down’  
/avn barastralli ivl kittakirtala/  
‘before he come she might have plucked’

(5) Infinitive plus forms of verb. This combination denotes that the action referred to in the second verb is done for the purpose of the action referred to in the first verb.

Eg: /o:dak banna/  
‘he came to read’  
/unnek banna/  
‘she came to eat’  
/ma:idak bendru/  
‘they came to do’

6.2. CLAUSES:

There are two types of clauses, viz., main clause and subordinate clause. This is formed on the basis of whether the verb phrase is complete or incomplete. If the verb phrase is complete, it is called as main clause and if it is incomplete, it is called as subordinate clause.

6.2.1. MAIN CLAUSE:

Eg: /na:ma bannya/  
‘we came’  
/na:nak battara/  
‘they will come tomorrow’  
/na: bandi/  
‘I came’  
/nyanno:dru/  
‘they went yesterday’
6.2.2. **SUBORDINATE CLAUSE**

Examples:

- `/bandu/` 'having come'
- `/avl bandu/` 'she having come'
- `/avn egi/` 'he having gone'
- `/avmillig bandra/` 'if he come here'
- `/ni naslak bandra/` 'if you come tomorrow'

In a subordinate clause though the order of phrases is fairly flexible, the incomplete verb phrase always occurs in the final position.

Examples:

- `/jeldi ba:/` 'come soon'
- `/nidasnak ba:/` 'come slowly'
- `/naslak ma:dtimi/` 'we will do tomorrow'
- `/naslako:gu/` 'go tomorrow'

But the verb phrase can occur, though rarely in non-final position.

Examples:

- `/va:dlu appan manga/` 'she went to her father's house'
- `/ma:dtimi naslaka/` 'we will do tomorrow'
- `/banna nyanna jina/` 'he came yesterday'
- `/ba: birbirna/` 'come quickly'

6.3. **SENTENCE**

Sentences of this dialect can be divided into two groups, viz.,

(a). Major Sentences and
(b). Minor Sentences.

6.3.(a). MAJOR SENTENCES:

These major sentences can be further divided into two groups, viz.,

1. Verbal sentences and
2. Non-verbal sentences.

6.3.(a).1. VERBAL SENTENCES:

The verbal sentences can be further subdivided into three groups, viz.,

1. Simple sentences,
2. Complex sentences, and
3. Compound sentences.

6.3.(a).1.1. SIMPLE SENTENCES:

Simple sentences are made up of a single main clause.

Eg: /naːn bándi/ 'I came'
    /naːn tindi/ 'I ate'
    /naːm bándmu/ 'we came'
    /iːgə akki tændiːmə/ 'now we have brought rice'
    /avlu bánda/ 'she came'

6.3.(a).1.2. COMPLEX SENTENCES:

Complex sentences are formed of a single main clause
which is preceded by one or more subordinate clauses.

Eg: /angdigo:gi samam taran ba:/

'having gone to the shop let us bring things'

/anna tindmya:la sakti bantu/

'after eating the food, strength came'

/ama mara attbiddna/

'he fell down by climb up the tree'

/ibbru: bassatto:drug/

'both of them went by bus'

6.3. (a). 1.3. COMPOUND SENTENCES:

Compound sentences are formed of two or more main clauses. They may also contain subordinate clauses.

Eg: /manakyalsa maiddra uttanu batta:u kodtimi/

'If you do the house hold work, we will give both food and cloth'

/ama manakattaka samain kodtana, kuili kodtana
mu:rot uttanu kodtana/

'he will give things for building a house, and gives wages, and also gives three time meel'

/kyalsko:dra uttanu kodo:kara kamblanu kodo:ke:/

'If go for work they will give meal and wages'

/mal:u uru meli vuli ultim bi:ja bittimi/

'after the rainfall we plough the field, sow the seeds'

/madvagandga onjota sutkodtimi, ond va:ckodtimi
kattgond sara kodtimi/ 'we will give a pair of suite, one wrist watch and a chain to the bridegroom'
6.3.(a). 2. NON-VERBAL SENTENCES:

Non-verbal sentences consist of usually two noun phrases which stand in opposition.

Eg: /adu nayi/ 'that is a dog'
    /idu dana/ 'this is a cow'
    /a: mana doo:du/ 'that house is big'
    /ama olle mansa/ 'he is a good man'
    /adu nin danc/ 'that is your cow'

But one thing may be noted here is that the corresponding negative sentences are verbal in character.

Eg: /adu nayalla/ 'that is not a dog'
    /idu danalla/ 'this is not a cow'
    /a: mana dooddalla/ 'that house is not big'
    /ama olle mansnalla/ 'he is not a good man'
    /adu nin danalla/ 'it is not your cow'

The non-verbal type is frequently found in interrogative sentences.

Eg: /i:da:u mara/ 'which tree is this'
    /i:da:ururu/ 'which village is this'
    /a:da:va:ma/ 'who is he'
    /i:da:vala/ 'who is she'
    /ade:ma/ 'what is that'

6.3.(b). MINOR SENTENCES:

Any word except a finite verb or any phrase except
a complete verb phrase or any subordinate clause occurring in isolation is called a minor sentence. These usually occur as answers to questions or presuppose certain statements that have already been made.

Eg: /nãːmu/ 'we'
    /nìːmu/ 'yours'
    /nìːmu/ 'you'
    /nãːmu/ 'I'
    /aː niːr kuddu/ 'having drink that water'
    /rotti tinde/ 'having not eaten bred'
    /rotti tindu/ 'having eaten bred'
    /uːu/ 'no'
    /uː/ 'yes'
    /aː/ 'what'
    /oː/ 'what or yes'
    /avdu/ 'yes'
    /særí/ 'alright'

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