CHAPTER-3

ANALYSIS OF IDIOMS

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3.1. INTRODUCTION

In this chapter we will continue our exploration of the analysis of idioms with respect to their morphology and syntax. We will examine the similarities and differences between words, the objects of morphological investigations, on the one hand and phrases (and sentences) the objects of syntactic investigation on the other.

The nature of idioms will form an important aspect of our investigation. The reason for this is that idioms raise interesting questions about the interaction between syntax and morphology. Idioms (e.g., *eat humble pie*, i.e. ‘submit to humiliation’) are lexical entities and function very much like a single word although they contain several words and are comparable to syntactic phrases or clauses.

Most of our attention, however, will be devoted to the identification of an idiom, its distinction from that of a phrase, and the question of how they are processed using rules that are essentially different.

Idioms come in many different forms or sizes. They can be very short or rather long. An idiom can have a regular structure, an irregular or even a grammatically incorrect structure. A native speaker is not consciously aware of these inconsistencies. Some idioms can be guessed if we hear them in context, that is, when we know how they are used in a particular situation. However, some idioms are too difficult to guess correctly because they have no association with the original meaning of the individual words. It was mentioned earlier that we have to learn an idiom as a whole because we often cannot change any part of it. (cf. Di Sciullo, A.M. and Williams, E. 1987)

Some idioms, however, allow only limited changes in the parts that are not fixed. Take for example, the idiom *to give someone the cold shoulder*. The idiom means ‘to treat someone in a cold or unfriendly way’. Here the *cold* shoulder cannot be replaced by a ‘cool’ or ‘warm’ shoulder or *to give someone ‘a’ cold shoulder* or *to give a cold shoulder to* someone is not possible. We must understand the idiomatic peculiarities of these
constructions for the purpose of translation. Here are some examples of idioms that are not fixed in all parts: to come to a bad/ nasty/ sticky/ no good/ untimely end; to keep a sharp/ careful/ watchful/ professional eye on someone (cf. Seidi, C. Jennifer and McMordie W. 1978).

It is difficult to understand idioms in terms of the meanings of their constituents. The ‘meanings of the constituent words', must be understood implicating 'meanings of the constituent words have in other, non-idiomatic contexts'. One finds that to apply the definition one must already be able to distinguish between idiomatic and non-idiomatic expressions (Cruse 1986:37). Since, idioms in the strict sense are semantic units, they should resist replacement of their components by words that are themselves semantic units. Compare in this respect, blow the gaff/*puff the gaff and kick the bucket/*kick the pail, where the effect of substitution is to produce nonsense or a non-idiom (cf. Cowie, et al 1983: xii).

3.1.1. ISSUES IN THE TRANSFER OF IDIOMS

One of the main difficulties is that the learner does not know in which situations it is correct to use an idiom. The level of style is not known, that is, whether an idiom can be used in a formal or in an informal situation.

Choice of words depends on the person one is speaking to and on the situation or place at the time. If the person is a friend and the situation is private, we may use informal or even slang expressions. In a formal situation, when we do not know the person we are speaking to very well or the occasion is public, we choose words much more carefully. It would be wrong to choose an informal expression in some rather formal situations and bad manners to choose a slang expression. This means that we can express the same information or idea in more than one way using a different level.
Another major difficulty is to identify appropriately the given sequence of an idiom and translate it appropriately in a certain situation. Careful analysis and careful transfer of it into target language is ridden with many a pitfalls.

The third major difficulty is that of fixed idioms and only partly fixed idioms. It is most important that the learner should be exact in his use of fixed idioms, as a native speaker. It is extremely unwise to translate idioms literally into target languages from one’s own native language.

3.2. ANALYSIS FOR IDENTIFICATION OF IDIOMS

In the following we try presenting a number of selected idioms and their analysis and suggest a procedure for appropriate transfer of them into the target language Hindi, since, some sequences are ambiguous between the idiomatic meaning and the componential meaning. Hence, it is required to have a systematic structural differentiation for the machine to understand the ambiguity and thus identify the idiom from its corresponding and contextually different non-idiomatic phrases.

Here, we would set out analyzing identification clues of an idiom from its literal counterparts. It is generally assumed with reference to verbs or sequences of verbs or noun-verb sequences that they have an argument structure corresponding to the surface meaning. In other words, each verb comes with an argument structure allowing only such and such set of nouns as arguments contributing to the major part meaning proportion. A sentence will be inappropriate if there exists a failure in this i.e. the arguments in a sentence must be licensed by the verb in order to be properly interpreted.

In the case of idiomatic constructs paralleling the non-idiomatic ones, i.e. when a sequence is ambiguous between idiomatic and lexical senses, often it is predicted by the difference in argument structure. This is parallel to same thing like ambiguous verbs with one or more meaning correspondences to one or more argument structures. In other words, there are as many argument structures as there are different meanings to the given
verb. Extending this idea, we may propose that the sequences that have verbs and are ambiguous will have different argument structures corresponding to the idiomatic or non-idiomatic as the case may be. Therefore, we propose different argument structures to these constructs with verbs\(^3\) contrasting their non-idiomatic meaning.

However, the idioms need to be classified before analyzing them.

### 3.3. CLASSIFICATION OF IDIOMS

The possibility of modifications with respect to their constituent structure does not, however, prove either that ‘pappulu udakavu’ and ‘xummu xulupu’ carry an identifiable part of the idiomatic meaning of their respective idioms, or that their literal meanings contribute in any direct way to the idiomatic meanings. Modifications such as these seem to be interpreted in two stages: (1) they are applied to the literal meanings of what they modify (their heads); then (2), this process is taken as a semantic model, and is applied analogically to the idiomatic meaning of the whole expression. The result is that the meaning of the whole idiom is intensified. It is not clear what general regularities govern such cases, although, most examples seem to involve semantic intensification. Idioms, like any other aspect of language, can be bent to creative and innovative use. The idioms may be classified based on their category of semantics or morphological properties as in the following:

#### A. Category of the head:

a) **Verbal:** These are idioms whose head is a verb or functions as a verb in a sentence. Among the Telugu idioms, the frequency of verbal-idioms is more when compared to other categories of head. These can be studied under three heads as follows:

1. \([N + V] = V\)
In this case, a noun combines with the transitive verb a VP and forms an idiom. Consider some examples of VP.

1. **gaddi winu**: Hi. ‘GUsa KA’:

   l.m: GAsa KA: ‘to eat grass’
   i.m: GUsa KA: ‘to take bribe’

   The structure for this could be obtained as follows:

   \[ \{(N[Ag]) + [(N + V) = V]\} = V \]
   +human gaddi + winu

   The usual argument structure representing the normal meaning for ‘winu’ will be

   \[ \{ (N[Ag]) \} \quad (N[Th]) \]
   +animate +concrete
   -human -artif.

   Ex. Te. Avu gaddi wiMxi
   Hi. gAy_ne GAsa KayI
   Lit: The cow ate grass.

   And,

   Te. vAdu gaddi winnAdu
   ‘He took bribe’
   Te. vAdu gaddi wini saMpAxiMcAdu
   ‘He took bribes and acquired the money’
In order to identify the idiomatic sense, the following argument structure needs to be proposed.

\[
\text{winu} \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]
\[
+\text{human} \quad +\text{concrete}
\]
\[
<\text{vAdu}> \quad -\text{animate}
\]
\[
-\text{artif.}
\]
\[
<\text{gaddi}>
\]

Here, when the verb ‘winu’ is seen in combination with two nouns and the agent noun is [+human] i.e., ‘vAdu’ and when it is in combination with the theme noun of ‘gaddi’, then the intended sense of the sentence would be coming from the idiomatic sense of an idiom.

Similarly, the following phrase also renders the idiomatic sense as in the following example:

Te. vAdi buxXi gaddi wiMxi

‘his senses faltered’

Here, the verb ‘winu’ supports the two nouns wherein the noun ‘buxXi’ [-concrete, -animate] is in the nominative case, and the other noun ‘gaddi’, the object has the following structure as explained:

\[
\text{winu} \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]
\[
-\text{animate} \quad +\text{concrete}
\]
\[
-\text{concrete} \quad -\text{artif.}
\]
\[
-\text{animate}
\]

In this case, the lexical sense is suppressed and the idiomatic sense is obtained.

2. \textbf{akRiMwalu veVyyi}: Hi. ‘dAzta-PatakAranA’:
l.m: ‘akRawa dAlanA’: ‘to bless (grains of rice smeared with turmeric used in religious ceremonies)’
i.m: ‘dAzta-PatakAranA’: ‘to chide’

The structure for this is as follows:

\{(N[Ag]) \ + \ [(N + V) = V]\} = V
+human akRiMwalu + veVyyi

The non-idiomatic sequence is understood by considering some examples as follows:

Te. mA wAwayya nannu akRiMwalu vesi xIviMcAru.
‘My grandfather blessed me by showering rice’
Te. vaXUvarula pE akRiMwalu veyaMdi!
‘Bless the married couple!’
Te. peVIYli rojuna akRiMwalu veyadaM sAMpraxAyaM.
‘On the occasion on marriage it is a tradition to bless by showering rice’

This again is an example of a sequence that is ambiguous between its idiomatic meaning and its componential meaning.

Thus non-idiomatic sequence is assigned to the following argument structure:

veVyyi \ v \ \{(N[Ag]) \ (N[Th]) \ (N[loc.])\}
+human +concrete +human
<rice> +loc.
<turmeric>

However, consider the following examples:
‘Husband chided his wife who was gossiping’

‘Mother chided me for not working’

‘Ramu was chided/scolded by his father for tearing the book’

Here, in contrast to the lexical meaning of the sequence, the following argument structure is considered:

veVyyi} v {(N[Ag]) (N[Th]) (N[dat.])}
+human -concrete +human
<rice> +dat.

Here, the verb's argument structure in its idiomatic sense differs from the one with lexical sense and has everything in common except for the dative noun as against the locative noun in the above.

3. **gowulu wavvu**: Hi. ‘gadDe KoxanA’:

l.m: ‘to dig a pit’

i.m: ‘to dig a pitfall (for someone)’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
+human gowulu + wavvu

Consider the following examples:

Te. oVkadi svArWaM kosaM iwarulaki gowulu wavvadaM maMcixi kAxu.
‘For one’s own gains it is not proper to dig pitfalls for others’
Te. wana snehiwudanikUdA cUdakuMdA raGu vAdiki gowulu wavvAdu.
‘Not even considering that he is his friend, raghu dug pitfalls for him’

In order to explain the possibility of an idiom, an argument structure of verb ‘wavvu’ occurs with dative noun that is [+human] as follows:

\[
\text{wavvu} \rightarrow v \{(\text{Ag}[\text{N}]) \ (\text{Th}[\text{N}]) \ (\text{dat.}[\text{N}])\} \\
+\text{human} \quad \quad +\text{concrete} \quad +\text{human} \\
+\text{artif.} \\
<\text{pits}> \\
\]

However, the examples in the non-idiomatic sense are:

Te. vAdu nelalo gowulu wavvAdu
‘He dug pits in the earth’
Te. vAdu koVnni jaMwuvulani pattukuneMxuku gowulu wavvi peVttAdu
‘He dug pits to catch some animals’
Te. kukka ikkada gowulu wavviMxi
‘The dog dug pits here’

Here, in case of these sentences with non-idiomatic sense, the following structure may be proposed:

\[
\text{wavvu} \rightarrow v \{(\text{Ag}[\text{N}]) \ (\text{Th}[\text{N}]) \ <(\text{purp.}[\text{N}]>) \ <(\text{loc.}[\text{N}]>)\} \\
+\text{human} \quad +\text{concrete} \quad +\text{animate} \quad +\text{concrete} \\
+\text{obj.} \quad +\text{loc.} \\
\]

In this case, optional occurrence of the locative and purposive nouns is significant in the consideration of a non-idiomatic sentence.
4. **valalo padu**: Hi. ‘caMgula meM PazsanA’:

**l.m:** ‘jAla meM PazsanA’: ‘to get caught in a net’

**i.m:** ‘caMgula meM PazsanA’: ‘to fall in (someone’s) charm’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]

+human

valalo + padu

+concrete

Consider some examples for the explication of idiomatic senses:

Te. vAdu A ammAyi valalo paddAdu

‘He fell into the charms of that girl’

Te. dabbu, hoxA ane valalo paddAdu

‘He fell into the charms of money and fame’

Consider the argument structures for the above example of idiomatic usages that could be best understood by considering the following structure:

\[
\text{valalo padu} \text{ v } \{(N[Ag]) \text{ } (N[loc.])\}
\]

+human

-concrete

+loc.

<net>

However, consider the following examples:

Te. I jAlari vesina valalo padda cApa wappiMcukolexu

‘Fish that gets caught in the net of this fisherman cannot escape’

Te. appudu wappiccukunna jiMka I roju vetagAdu vesina valalo padiMxi.
‘The deer that escaped the other day got caught in the hunter’s net’

The following structure is proposed for the non-idiomaticity:

\[
padu} \ v \ {(N[Ag]) \ (N[loc.])} \\
\quad +\text{animate} \quad +\text{concrete} \\
\quad -\text{human} \quad +\text{loc.} \\
\quad <\text{net}> \\
\]

However remote, it is possible to handle the agent noun (argument) as [+human] and yet not an idiom. In most of these cases the locative noun is 'uccu' rather than 'vala'.

5. **kannlIYlu wuducu**: Hi. ‘AzsU poMcanA’:

l.m: ‘To wipe away the tears’  
i.m: ‘To console’

The structure for this is as follows:

\[
{(N[Ag])} \ + \ [(N + V) = V]} = V \\
+\text{human} \quad \text{kannlIYlu} + \text{wuduvu} \\
\]

Consider the following example:

Te. vyApAMraMlo naRtapoyina alludiki dabbu sahAyaM cesi reVddigAru A iMti kannlIYlu wudicAru  
‘By lending money to his son-in-law who had a loss in his business, Mr Reddy consoled him’

In this case, when the verb ‘wuduvu’ occurs in combination with its corresponding genitive noun of [+concrete], then the following idiomatic structure occurs:
Otherwise, the sequence of a non-idiom can be rendered if the word 'tears' is modified by genetive noun that is [+human]. Consider the following example:

Te. amma pillavAdi kannIlYlu wudiciMxi
‘Mother wiped away the tears of the child’

In order to understand this structure further, the following structure may be considered:

wuduvu} v \{(N[Ag]) \quad (N[gen.]) \quad (N[Th])\}
   +human       +human       +concrete
   +gen.         <tears>
   <house>

6. **cevu koVruku**: Hi. ‘kAna PUzkanA’

l.m: ‘To bite one’s ear’
i.m: ‘To initiate’

The structure for this is as follows:

\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V
+human         cevi + koVruku

Consider the following example:

Te. vAlYlu A pani guriMci oVkari cevi marokaru koVrukunnAru
‘Secretly, they initiated about the work’
Te. rahasyaM ceVppetappudu cevulu koVrukuMtAru
‘While revealing secrets, initiation takes place’

In this case, when the verb ‘koVruku’ occurs with its corresponding agent noun, and the object noun is not marked for accusative, then the idiomatic sense is rendered:

koVruku} v {(N[Ag]) (N[Th])}  
+h +concrete  
<ear>

However, for a non-idiomatic reading consider the following examples:

Te. pillalu Atallo oVkari cevini maroVkaru koVrukkunnAru
‘While playing, kids bit each other’s ears’
Te. pillulu oVka xAni mIxa iMkoVkati padi cevulanu koVrukkunnAyi
‘Cats fell on each other and bit their ears’
Te. mEk tEsanu wana prawyarWi yoVkka cevini koVrikAdu
‘Myke Tyson bit his opponents ear’

In order to understand this structure further, the following structure could be proposed:

koVruku} v {(N[Ag]) (N[Th])}  
+h +concrete  
+a <ear>  
<<ni>>

7. **baruvu xiMeu koVnu**: Hi. ‘BAra uwArA’

l.m: ‘To unburden oneself’
i.m: ‘To fulfil the responsibility’
The structure for this is as follows:

\[(N[Ag]) + [(N + V) = V}] = V
\]

+human baruvu + xiMcu

Consider the following example:

Te. awanu wana kUwuri peVlYli cesi baruvu xiMcuoVnnAdu
‘He married off his daughter and thus fulfilled his responsibility’
Te. xAni peVlYli ceswe kAnI nA baruvu xiMcuokolenu
‘I cannot fulfil my responsibility unless I marry her off’

In this case, when the verb ‘xiMcuoVnu’ occurs with its theme i.e. ‘peVlYli’, then the following idiomatic structure occurs:

\[\text{xiMcu} \rightarrow v \rightarrow \{(N[Ag]) \rightarrow (N[Th])\}\]

+human -concrete
<peVlYli>

However, for a non-idiomatic construction consider the following example:

Te. Ame neVwwi mlxi moswunna mUtanu pakkaku peVtti baruvuni xiMcuuxMxi
‘She put the sack which she carried on head aside, and unburdened herself’
Te. niMdu kuMdani xiMci AmeV baruvuni xiMciMxi
‘She put the full pot down and unburdened herself’

In this case, the object noun is marked for accusative form as in the following structure:

\[\text{xiMcu} \rightarrow v \rightarrow \{(N[Ag]) \rightarrow (N[Th])\}\]
8. **woka muduvu**: Hi. ‘xuma xabAkara BAgaN\A’

l.m: ‘to curl a tail’
i.m: ‘to show a clean pair of heels’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V

+human woka + muduvu

Consider the following examples:

Te. savAlu cesi wanawo potIkri rammaMte, raju woka mudicAdu
‘When asked to take challenge against him, raju showed a clear pair of heels’

Te. vAdiwo lABaM lexu, vAdu woka mudice rakaM
‘Its no use with him for he is of the sort who shows a clean pair of heels’

In this case, the verb ‘muduvu’ when occurred with an agent noun of [+human] in the nominative case, then the following idiomatic structure is formed:

muduvu} v \{(N[Ag]) (N[Th])\}

+human +concrete

<tail>

However, for a non-idiomatic construction consider the following examples:

Te. Avu wana woka mudicukoVni padukuMxi
‘The cow lay with its tail curled’
Te. kukka wana woka mudicukoVni pAripoyiMxi
‘The dog curled its tail and ran away’

In order to understand this further, the following argumentative structure could be obtained:

\[
\text{muduvu} \quad \text{v} \quad \{(N[Ag]) \quad (N[Th])\} \\
+\text{animate} \quad +\text{concrete} \\
-\text{human} \quad \langle\text{tail}\rangle
\]

9. **raMgu bayatapadu**: Hi. ‘kalayl KulanA’:

l.m: ‘chipping out the color’
i.m: ‘To be exposed’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V \\
+\text{human} \quad \text{raMgu} \quad +\text{bayatapadu}
\]

Consider the following example:

Te. innAlYlaki vAdi raMgu bayatapadiMxi
‘After these many days his true colors are exposed’
Te. mekapu xigipoyAka asalu raMgu bayatapadiMxi
‘After the make-up faded, the true colors are exposed’
Te. vAdiwo paxi rojulu gadipesariki vAdi asali raMgu bayatapadiMxi
‘After spending ten days with him, his true colors got exposed’

In this case, when the verb ‘bayatapadu’ occurs with its argument ‘raMgu’ which is
modified by a human noun in its genetive form, then the following idiomatic sense structure occurs in:

\[
\text{bayatapadu} \ v \ \{(\text{N[gen.]}) \ (\text{N[Th]})\}
\]

\[+\text{human} \quad +\text{concrete} \]
\[+\text{gen.} \quad <\text{color}>\]

However, for a non-idiomatic construction consider the following example:

Te. iYlu pAwa padadaMwo muMxu vesina raMgu bayatapadiMwi
‘As the house became old the existing color chipped off to expose the earlier ones’

Te. i kAru pAwa padetappadiki iMwaku muMxu vunna raMga bayata padasAgI Mxi
‘As the car became old, its earlier color got exposed’

In order to understand this structure further, the following argument structure could be ascertained:

\[
\text{bayatapadu} \ v \ \{(\text{N[gen.]}) \ (\text{N[Th]})\}
\]

\[+\text{concrete} \quad +\text{concrete} \]
\[-\text{human} \quad <\text{color}>\]

In this case, the idiomatic sequence and some keywords are necessary to render idioms as the case may be.

10. **wAtAkulu kattu**: Hi. ‘ullU banAnA’:

l.m: ‘To tie palm leaves’
i.m: ‘To befool’
The structure for this is as follows:

\{(N[Ag]) + [(N+V)=V]\} = V

+human wAtAkulu + kattu

Consider the following example:

Te. vAdu wama mAStAruki wAtAkulu katti edipiMcAru
‘He taunted his master by fooling him’

Te. meVwwagA uMte wAtAkulu kadawAru
‘If one is submissive, people tend to fool him’

In this case, when the verb ‘kattu’ occurs in combination with its corresponding dative noun of [+human], the following idiomatic structure occurs:

\{kattu\} v \{(N[Ag]) (N[Th]) (N[dat.])\}
+human + concrete +human
< palm leaves>

The following sentences are non-idiomatic because of the absence of dative argument:

Te. vAdu paMxirikosaM iMti cuttU wAtAkulu kattAdu
‘For a canopy he put palm leaves all around the house’

Te. grAmAllo wAtAkulu amarci xadi kadawAru
‘In villages walls are constructed by arrainging the palm leaves’

In order to understand this structure further, the following argument structure could be presented exemplifying non-idiomatic sense:

\{kattu\} v \{(N[Ag]) (N[dat.]) (N[Th])\}
+human +concrete +concrete
Normally, when a human noun occurs as dative as part of the mandatory argument structure of ‘wAtAkulu kattu’, it is interpreted as an idiom. However, it is remotely possible to read a non-idiomatic sense as in:

Te. A piccixAniki wAtAkulu katti UregiMcAru
‘They paraded the mad woman by tying palm leaves to her’ or
‘They paraded the mad woman by befooling her’

11. **macca padu**: Hi. ‘xAga laganA’:

l.m: ‘to have spots’
i.m: ‘to be stigmatized’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]

+human  macca + padu

Consider the following example:

Te. Ame nadavadika pE/mIxa macca padiMxi
‘Her behaviour got stigmatized’

Te. wana cariwra pE/mIxa macca padiMxani kumilipoyAdu’
‘He became distressed as his character got stigmatized’

In this case, when the verb ‘padu’ occurs in combination of theme noun and a locative noun that is [+abstract], then the idiomatic sense occurs:

\[
\text{padu} \ v \ \{(N[\text{loc.}]) \quad (N[\text{Th}])\}
\]
However, for a non-idiomatic reading consider the following example:

Te. paMdlə pE maccalu padatəM sahajəM
‘To have spots on fruits is natural’
Te. I cIra pE padina macca vaxalataMlexu
‘The stain on this sari is hard to remove’

In order to understand this structure further, the following argument structure could be obtained:

\[
\text{padu} \quad \vee \quad \{ (N[\text{loc}]) \quad (N[\text{Th}]) \}
\]
\[
\quad \quad \quad +\text{concrete} \quad +\text{concrete}
\]
\[
\quad \quad \quad -\text{animate} \quad <\text{spot}>
\]
\[
\quad \quad \quad +\text{loc.}
\]

12. coVMga kArcu: Hi. ‘muzha se lAra tapakA’

l.m: ‘to salivate’
i.m: ‘temptation running rampant’

The structure for this is as follows:

\[
\{ (N[\text{Ag}]) \quad + \quad [(N + V) = V] \} = V
\]
\[
+\text{human} \quad coVMga + kArcu
\]
Consider the following examples:

Te. aMxamEna Adapillanu cUswe vAdiki coVMga kArinaMwa pani avuwuMxi.
‘When he sees a beautiful girl, his temptation seems to run rampant’
Te. vAdiki sridevi kanipiMcagAne coVMga kArcAdu
‘When he saw Sridevi, his temptation ran rampant’

Here, the verb ‘kArcu’ when occurs with an agent noun of [+human] that is in the dative form, then the structure would always trigger an idiomatic sentence.

\[
k\text{Arcu} \; v \; \{(N[\text{dat.}]) \; (N[\text{Th}])\}
\]

+human \quad +\text{concrete}
+\text{dat.} \quad <\text{saliva}>
<<\text{ki}}>

However, for a non-idiomatic construction consider the following example:

Te. cinna pillalu nixralo coVMga kAruswAru
‘Kids salivate while they sleep’
Te. vAdu nixralo coVMga kAruswAdu.
‘He salivates while he sleeps’
Te. nixralo koVMwamaMxi coVMga kArcataM sahajame!
‘It is common for some people to salivate while sleeping’

In this case, the agent noun is in the nominative case. In order to understand this further, the following argumentative structure could be ascertained:

\[
k\text{Arcu} \; v \; \{(N[\text{Ag}]) \; (N[\text{Th}])\}
\]

+human \quad +\text{concrete}
<<\text{saliva}>>
13. **cukkalu leVkkapeVttu**: Hi. ‘wAre ginanA’

**l.m:** ‘to count the stars/dots’
**i.m:** ‘to pass the time restlessly’

The structure for this is as follows:

\[ \{(N[Ag]) + [(N + V) = V]\} = V \]

+human cukkalu + leVkkapeVttu

Consider the following examples:

Te. repu emi jaruguwuMxo ani AlociswU vAdu cukkalu leVkka peVttAdu
‘Thinking about what happens tomorrow, he passed the time restlessly’

Te. parIkRa kosaM caxavakuMdA vAdu cukkalu leVkka peVtta sAgAdu
‘He passed the time restlessly without studying for his exams’

Te. Ame kosaM eVxuru cUswU vAdu cukkalu leVkkapeVttAdu
‘He passed the time restlessly while he waited her’

Here, the verb ‘leVkkapeVttu’ occurs in combination with a corresponding agent noun and the object noun that is not marked for accusative then it triggers an idiomatic sentence as in the following structure:

\[ \text{leVkkapeVttu} \quad v \quad \{(N[Ag]) \quad (N[Th])\} \]

+human -concrete
<stars>

However, for a non-idiomatic reading consider the following examples:
‘Sitting outside the veranda, children started counting the stars for fun’

‘She counted the dots for diagram’

In order to understand this further, the following argumentative structure could be obtained:

\[
\text{leVkkapeVttu} \lor \{(N[Ag]) \land (N[Th])\} \\
+\text{human} \quad +\text{concrete} \\
+\text{artif.}
\]

14. **wala wirugu**: Hi. ‘hoSa udajAnA’

l.m: ‘To feel giddy’

i.m: ‘To become nuts’

The structure for this is as follows:

\[
\{(N[Ag]) \lor [(N + V) = V]\} = V \\
+\text{human} \quad \text{wala + wirugu}
\]

Consider the following examples:

‘I became nuts when I heard to what he replied’

‘Why don’t you reply; are you nuts?’
Here, the verb ‘wirugu’ when occurs with its corresponding object noun that is [-concrete], it triggers an idiomatic sentence as in the following structure:

\[
\text{wirugu} \ v \ (\text{N[Ag]} \ (\text{N[Th]})) \\
+\text{human} \quad -\text{concrete} \\
\text{<head>}
\]

However, for a non-idiomatic construction consider the following example:

Te. eMdalo eVkuva sepu nilabadiwe nAku wala wiriginattu vuMtuMxi
‘If one stands in the Sun for a long time, he/she may feel giddy’
Te. eVkuva jvaramu vacci ramuki wala wirigi kiMxa paddAdu
‘When Ramu got high fever, he felt giddy and fell down’

Here, when the verb 'wirugu' occurs with its corresponding agent noun that is in the dative form, then the following non-idiomatic structure occurs:

\[
\text{wirugu} \ v \ (\text{N[dat.]} \ (\text{N[Th]})) \\
+\text{human} \quad +\text{concrete} \\
+\text{dat.} \quad \text{<head>}
\]

15. **dappu koVttu**: Hi. ‘DazDorA pItanA’

l.m: ‘To beat drums’
i.m: ‘To indulge in self-praise’

The structure for this is as follows:

\[
(\text{N[Ag]} \ + \ [(\text{N} + \text{V}) = \text{V}]) = \text{V} \\
+\text{human} = \text{dappu} + \text{koVttu}
\]
Consider the following examples:

Te. wana dappu koVttukoVnuta vAdi alavAtu
‘He has a habit of indulging in self-praise’
Te. wama dappu koVttukune vArio nijamEna sawwA vuMdaka povaccu
‘One who indulges in self-praise may not have a real caliber’
Te. vAdu eVkkadikelYliwe akkada wana dappu koVttukuMtAdu
‘Wherever he goes, he indulges in self-praising’

Here, the verb ‘koVttu’ when occurs with its argument 'dappu' that is modified by a human noun in its genetive form, then the following idiomatic sense occurs:

koVttu}  v  {(N[gen.])  (N[Th])}
+human  -concrete
+gen.

However, for a non-idiomatic construction consider the following example:

Te. dappu koVttuta vAdi vqwwi
‘It is his profession to announce publicly by beating drums’
Te. koVnni grAmAllo iMkA dappu koVtte pracAramu ceswAru
‘In some villages publicity is done still by beating drums’
Te. sarkasulo anni jaMwuvulawo dappu koVttiswAru
'In circus every animal is made to beat drums'

Here, in the case of non-idioms, the verb 'koVttu' always occurs in combination with the theme noun that is [+concrete], as in the following structure:

koVttu}  v  {(N[Ag])  (N[Th])}
+human  +concrete
16. **goMwu koVyyi**: Hi. 'gAlA kAtanA'

l.m.: 'To slash/cut (someone's) throat'
i.m.: 'To inflict heavy loss'

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V}\} = V
+human goMwu + koVyyi

Consider the following examples:

Te. vAdu cinna pillEna wana kUwurini musalivAdikici peVlYli cesi Ame goMwu kosAdu
‘He married off his young daughter with an old man and inflicted heavy loss on her’

Te. vAdu wana snehiwuni Aswi kAjesi awani BArYa pillala goMwu kosAdu
‘He usurped the property of his friend and inflicted a heavy loss on his wife and children’

Te. nammiMci mana goMwu kose vAlyla nuMci wappiMcukovataM maMcixi
‘It is better to avoid those who make us believe and thus inflict heavy loss on us’

Here, the verb ‘koyu’ when occurs with its argument 'goVMwu' that is modified by a human noun in its genetive form, then the following structure in the idiomatic sense occurs:

koVyyi \ v \ \{(N[gen.]) \ (N[Th])\}
+human -concrete
+gen.

However, for a non-idiomatic construction consider the following example:
Te. koMxaru gorrela goMwu kosi vAtini xevawalaku bali iswAru
‘Some people cut the throats of sheep and offer it as sacrifice to gods’

Te. vAdu manuRulani goMwu kosi caMpataMlo peru mosina vyakwi
‘He is very famous for killing men by slashing their throats’

Te. vAdu eMwa krUramEna vyakwi aMte vAdu eVvvari goMwu nEnA koyagaladu
‘He is such a cruel fellow that he can slash anyone’s throat’

In the case of non-idioms, the verb ‘koyu’ always occurs with its corresponding theme noun that is [+concrete], as in the following structure:

koVyyi}  v  {(N[Ag])  (N[Th])}
+human  +concrete
<trunk>

17. velu pattu: Hi. ‘hAWa pakadanA’

l.m: ‘To lend a helping hand’
i.m: ‘To accept a woman as a spouse’

The structure for this is as follows:

{(N[Ag])  +  [(N + V) = V]}= V
+human  velu + pattu

Consider the following example:

Te. peViYlilo varudu vaXuvu yoVkka velu pattukuMtAdu
‘In a marriage, the bridegroom accepts the bride as his spouse’

In this context, the verb ‘pattu’ when occurs with its argument ‘velu’ in its theme noun
that is modified by a human in its genitive form, then the following structure occurs in the idiomatic sense:

\[
\text{pattu} \quad v \quad \{ (N[Ag]) \quad (N[\text{gen.}]) \}, \\
+\text{human} \quad +\text{concrete} \\
+\text{gen.} \quad <\text{finger}>
\]

However, for a non-idiomatic construction consider the following examples:

Te. cinnapillalaki velu patti nadaka nerpuwAru
‘kids are taught to walk by lending a helping hand’

Te. guddivAdiki velu patti xova cUpuwAru
‘Blind people are shown a way by lending a helping hand’

In the case of non-idioms, the verb ‘pattu’ always occurs with an agent noun and a dative noun that is, as in the following structure:

\[
\text{pattu} \quad v \quad \{ (N[Ag]) \quad (N[\text{dat.}]) \quad (N[\text{Th}]) \}, \\
+\text{human} \quad +\text{human} \quad +\text{concrete} \\
-\text{abstract} \quad +\text{finger}
\]

18. \textbf{viRaM kakku}: Hi. ‘jahara ugalanA’

\text{l.m: ‘To spit venom’}
\text{i.m: ‘To speak in venomous language’}

The structure for this is as follows:

\[
\{ (N[Ag]) \quad + \quad [(N + V) = V] \} = V
\]
Consider the following examples:

Te. vAdu mAtlAdiwe cAlu viRaMni kakkinnatu vuMtuMxi
‘Whenever he speaks he speaks in venomous language’
Te. kodalimIxa kasiwo A awwa eVppudU viRaMni kakkuwU vuMtuMxi
‘Out of bitterness towards her daughter-in-law, that mother-in-law always speaks in venomous language’

Here, the verb ‘kakku’ when occurs with the corresponding agent noun of [+human] and the object noun that is marked for accusative, then the idiomatic sense is rendered as follows:

\[
\text{kakku} \rightarrow \text{v} \{ (N[Ag]) \rightarrow (N[acc.]) \rightarrow \text{+human} \rightarrow \text{-concrete} \rightarrow \text{+acc.} \rightarrow \langle ni \rangle \rightarrow \langle \text{poison} \rangle \}
\]

However, for a non-idiomatic construction consider the following examples:

Te. pAmu viRaM kakkuwuMxi
‘Snake spits venom’
Te. koVnni purugulu viRaM kakkuwAyi
‘Some insects spit venom’

However, in this case, the verb ‘kakku’ always occurs with its corresponding agent noun that is [+animate]. For a non-idiomatic construction consider the following structure:

\[
\text{kakku} \rightarrow \text{v} \{ (N[Ag]) \rightarrow (N[Th]) \}
\]
19. **kannu muyyi**: Hi. ‘xama wodanA’

L.m: ‘To close one’s eyes’
I.m: ‘To die’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]
+human  kannu + muyyi

Consider the following examples:

Te. vAdu guMde potuwo kannu mUsAdu
‘He died due to heart attack’
Te. Ame nixralo kannu mUsiMxi
‘She died during her sleep’

Here, the verb ‘mUyu’ when occurs with an agent noun that is [+human] and an instrumental noun as an object, then the following idiomatic structure occurs:

\[
\text{muyyi} \ v \ (N[Ag]) \quad (N[Th]) \quad (N[Instr.])
\]
+human \ -concrete \ -concrete \ +Instr.

However, for a non-idiomatic construction consider the following example:

Te. xurbInu loMci cUsinappudu oVka kannu mUsukovAli
‘While seeing through a Telescope one has to close an eye’
Due to an eye infection, the eye got closed

Close your right eye

However, in this context, the verb ‘mUyu’ when occurs with a theme noun that is [+concrete], then the following non-idiomatic structure occurs:

\[
\text{muyyi} \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]

+human \quad +concrete

+animate \quad <eye>

20. \text{xeVbba winu}: Hi. ‘Cota KAnA’

\text{l.m: ‘To sustain damage’}
\text{i.m: ‘To suffer a loss’}

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V
\]

+human \quad xeVbba + winu

Consider the following examples:

‘He suffered huge loss in his life’

‘He suffered many damages in his life’

Here, when the verb ‘winu’ occurs with its argument that is modified by a locative noun that is [-concrete], then the following structure occurs in the idiomatic sense:
However, for a non-idiomatic construction consider the following example:

Te. ceVtunuMci kiMxa padina paMdu xeVbba wiMxi  
‘The fruit that fell from the tree sustained damages’
Te. prayANaMlo gAju vaswuvulu xeVbba winnAyi  
‘During transportation, the glass objects sustained damages’

In contrast, for the sentence to be a non-idiomatic one, the following structure is considered:

\[
\{ (N[Ag]) + (N_{loc.}) + (N\{Th\}) \} \\
+\text{human} \quad -\text{concrete} \quad +\text{concrete} \\
+\text{concrete} \quad +\text{artif.} \\
<<\text{lo>>}
\]

21. **raMgulu mArcu**: Hi. ‘raMga baxalanA’

l.m: ‘To change colors’
i.m: ‘To change attitudes’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V \\
+\text{human} \quad \text{raMgulu} + \text{mArcu}
\]
Consider the following examples:

Te. rAjakIya nAyakulu raMgulu mAruswAru
‘Politicians change attitudes’

Te. vAdu saMxarBamu batti raMgu mAruswAdu
‘He changes his attitude according to the situation’

Here, the verb ‘mArcu’ when occurs with an agent noun of [+human] and a theme noun of [-concrete], then the following structure occurs in idiomatic sense:

\[
mArcu \rightarrow v \rightarrow \{(N[Ag]) \rightarrow (N[Th])\}
\]
+human -concrete
<color>

However, for a non-idiomatic construction consider the following examples:

Te. UsaraveVlli raMgulu mAruswuMxi
‘The Chameleon changes colors’

Te. oVka raMguki iMkoVka raMgu kalipi raMgulu mArcukovaccu
‘One color is mixed with the other and change to a new color’

Te. iMtiki raMgulu mAruswAru
‘We change colors’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
mArcu \rightarrow v \rightarrow \{(N[Ag]) \rightarrow (N[Th])\}
\]
-human +concrete
22. **kuMda pagalagoVttu:**

Hi. l.m: ‘GadA PodanA’: ‘To smash an earthen jar’
   i.m: ‘muzha woda javAba xenA’: ‘To retort’

The structure for this is as follows:

\[(N[Ag]) + [(N + V) = V] = V\]

+human  kuMda + pagalagoVttu

Consider the following examples:

Te. vAdu kuMda pagalagoVttinattu mAtlAdawAdu
   ‘He gives a retorting reply’

Te. Ame kuMda pagalagoVtte javAbu icciMxi
   ‘She gave a retorting reply’

In this context, the verb ‘pagalagoVttu’ when occurs with an agent noun of [+human] and
a object noun of [–concrete], then the following idiomatic structure occurs:

\[\text{pagalagoVttu} \} v \{(N[Ag]) \quad (N[Th])\}\]

+human  -concrete
   <pot>

However, for a non-idiomatic construction consider the following examples:

Te. rAyi vesi pillavAdu kuMdani pagalagoVttAdu
   ‘The kid threw a stone and smashed the earthen jar’
Te. kuMdani suluvugA pagalagovttaccu
‘The earthen jar can be easily smashed’

Here, the verb ‘pagalagovttu’ when occurs with its corresponding agent noun and the object noun that is marked for accusative, then the following idiomatic structure occurs:

pagalagovttu } v {(N[Ag]) (N[Th])}
+human +concrete
+animate <pot>
<<ni>>

23. cewiki aMxu:

Hi. l.m: ‘hAWa AnA’: ‘To be able to catch hold of’
   i.m: ‘hAWa laganA’: ‘To achieve’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
+human cewiki + aMxu

Consider the following examples:

Te. kaRtapadina waruvAwa cewiki aMxina PaliwaM cAlA maXuraMgA vuMtuMxi
‘The result that is achieved after an effort will be very sweet’

Te. mana cewikaMxina xAnini vaxuluko rAxu
‘We should not lose the result that is achieved’

In this context, the verb ‘aMxu’ when occurs with the agent noun in a dative form, then the following idiomatic structure occurs:
However, for a non-idiomatic construction consider the following example:

Te. A koVmma nA cewiki aMxiMxi
‘I was able to catch hold of that branch’
Te. koVbbarikAya A koVwi cewiki aMxakuMdA xAcu
‘See that the coconut does not get into the holds of that monkey’
Te. vAdu Ame cewiki aMxakuMdA pAripoyAdu
‘He escaped without getting into her holds’

In contrast, for the sentence to be a non-idiomatic, theme noun of [+concrete] in the dative form as in the following:

24. seVlava iccu:

Hi. l.m: ‘CuttI xenA’: ‘To give leave’
    i.m: ‘ParmAnA’: ‘To speak-out’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
Consider the following examples:

Te. rAjakIyanAyakulu aMxarikI uxyogAlu iswArani seVlava iccAru
‘The politicians spoke out that they will give jobs to everybody’
Te. maMwri aMxarikI ilYlu kattiswAmu ani seVlava iccAru
‘The minister spoke out that he would construct houses for everyone’

In this context, the verb ‘iccu’ when occurs with an agent noun of [+human] and a theme noun of [-concrete], then the following structure occurs in the idiomatic sense:

\[
iccu \{ (N[Ag]) \rightarrow (N[Th]) \}
+human \rightarrow -concrete
\]

However, for a non-idiomatic construction consider the following example:

Te. I roju praXAnopAXyAyudu badiki seVlava iccAru
‘The head-master gave leave to the school’
Te. UregiMpu kosamu aXikAri APIsuki seVlava iccAru
'The Officer gave leave to the office due to procession'

In contrast, the verb 'iccu' when occurs with an agent noun, and a dative noun then the following structure occurs in the non-idiomatic sense:

\[
iccu \{ (N[Ag]) \rightarrow (N[dat.]) \rightarrow (N[Th]) \}
+human \rightarrow +concrete \rightarrow +leave \rightarrow +dat.
\]
25. **grahaNaM pattu**: Hi. 'grajaNa laganA'

l.m.: 'To eclipse'

i.m.: 'To shelve'

The structure for this is as follows:

\[ \{ (N[Ag]) + [(N + V) = V] \} = V \]

+human grahaNaM + pattu

Consider the following examples:

Te. vAdi caxuvuku grahaNaM pattiMxi

'His studies got shelved'

Te. niXula korawa valana panulaku grahaNaM pattiMxi

‘Due to lack of funds various works had to be shelved’

In this context, the argument verb ‘pattu’ when occurs with its corresponding object noun in its dative or post position, then the following idiomatic structure occurs:

\[ pattu\} v \{ (N[Ag]) \} \quad (N[Th]) \quad \]

+human +concrete

+concrete +eclipse

+animate

However, for a non-idiomatic construction consider the following example:

Te. ninna sUryuniki grahaNaM pattiMxi
‘Yesterday there was a sun-eclipse’
Te. grahānām pattinappudu gariñī swrīlu kaxalakudaxu
‘At the time of eclipse the pregnant women should not move’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
pattu \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]
\[
+\text{sun} \quad +\text{concrete}
\]
\[
+\text{moon} \quad +\text{eclipse}
\]
\[-\text{human}\]

26. noru mūsukoVnu: Hi. ‘muzha bāmxā karanā’

l.m: ‘To shut the mouth’
i.m: ‘To keep quiet’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V
\]
\[
+\text{human} \quad \text{noru} \quad +\text{mūsukoV}
\]

Consider the following examples:

Te. nenu evxuru samāxānamu cevppesariki vādu wana noru mūsukunndu
‘When I gave a retorting reply he kept quiet’

Te. nuvvu nī noru mūsuko evkkuva mātālādaku
‘You keep quiet, don’t talk much’

Te. nāku evxuru cevppaleka vādu wana noru mūsukunndu
‘As he cannot retort he kept quiet’
In this context, the verb ‘mUsukoVnu’ when occurs in correspondence with an agent noun of [+human] and a theme noun that is in the accusative form, then the following idiomatic structure occurs:

\[
\text{mUsukoV} \quad \text{v} \quad \{(\text{N}[\text{Ag}]) \quad (\text{N}[\text{acc.}])\}
\]

+human +human
- concrete + acc.
< mouth >

However, for a non-idiomatic construction consider the following example:

Te. noru mUsukuni nixra pokapowe notloki xomalu powAyi
‘If one don’t sleep with their mouths shut, mosquitoes may enter’
Te. cAlAmaMxi nixralo noru mUsukuni padukuMtAru
‘Many people sleep with their mouths shut’

\[
\text{mUsukoV} \quad \text{v} \quad \{(\text{N}[\text{Ag}]) \quad (\text{N}[\text{Th}])\}
\]

+ human + concrete
+ animate <mouth>

27. **rojulu xaggarapadu**: Hi. ‘xina pUre honA’

l.m: ‘Nearing of days’
i.m: ‘To be near to the completion of one’s life-span’

The structure for this is as follows:

\[
\{(\text{N}[\text{Ag}]) \quad + \quad [(\text{N} + \text{V}) = \text{V}]\} = \text{V}
\]
Consider the following examples:

Te. vAdi cAvuki rojulu xaggara paddAyi
‘He is near the completion of his life-span’

Te. rojulu xaggara padesariki vAdiki xigulu pattukuMxi
‘As he is near to the completion of his life-span, he started worrying a lot’

Te. vAdi pariswiWi cUswe vAdiki rojulu xaggara paddattugA anipiMciMxi
‘After seeing his situation, one can say that he is near to the completion of his life-span’

Here, the verb ‘xaggarapadu’ when occurs in corresponding with an agent noun that is in a dative form of [+human] with a case marker ‘ki’, then the following structure occurs in the idiomatic sense:

\[
\text{xaggarapadu \{ (N[dat.]) \} (N[Th])}\]

However, for a non-idiomatic construction consider the following example:

Te. parIkRaki rojulu xaggara paddAyi
‘The days are nearing for the exams’

Te. koVwwa saMvawsarAniki rojulu xaggara paddAyani uwsAhaMgA vuMxi
‘It is very exciting as the days are nearing for the advent of new year’

In contrast, the agent verb here is [+concrete] that is in the dative form to be a non-idiomatic sense as following:
The structure for this is as follows:

\[
{(\text{N[Ag]}) + [(N + V) = V]} = V
\]

Consider the following examples:

Te. vAdu maMci peru saMpAxiMci peVxxamaniRi ayyAdu
‘He acquired a good name and became a gentleman’
Te. sawpravarwana valla vAdu peVxxamaniRi ayyAdu
‘He became a gentleman due to his good behavior’

In this context, the verb ‘avvu’ when occurs in correspondence with a theme noun of [+gentleman], then the following idiomatic structure occurs:

\[
\text{avvu} \ v \ {(\text{N[Ag]}) \ (\text{N[Th]})}
\]

However, for a non-idiomatic construction consider the following example:
Te. A pill peVxxamaniRi ayyiMxi
‘She came of age’

Te. panneMdelYlake Ame peVxxamaniRi ayyiMxi
‘She came of age by just twelve years’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{avvu} \rightarrow \text{v} \rightarrow \{[\text{N}_{\text{Ag}}) \rightarrow \text{N}_{\text{Th}}]\} \\
\rightarrow \text{+human} \rightarrow \text{+artif.} \\
\rightarrow <\text{age}> \\
\]

29. **maMcaM eVkku**: Hi. ‘cArapAI pakadanA’

l.m: ‘To mount on a bed’
i.m: ‘To become bed-ridden’

The structure for this is as follows:

\[
\{[\text{N}_{\text{Ag}}) \rightarrow \text{+human} \rightarrow \text{maMcaM} \rightarrow \text{+Vkk}\} \\
\rightarrow [\text{N} + \text{V}] = \text{V} \\
\rightarrow \text{N}_{\text{Th}} \\
\]

Consider the following example:

Te. vAdu jabbuwo maMcaM eVkkAdu
‘He became bed-ridden due to illness’

In this context, the verb ‘eVkku’ when occurs in correspondence with an agent noun of [+human] and a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
eVkk\rightarrow \text{v} \rightarrow \{[\text{N}_{\text{Ag}}) \rightarrow \text{N}_{\text{Th}}]\} \\
\rightarrow \text{+human} \rightarrow \text{-concrete} \\
\]
However, for a non-idiomatic construction consider the following examples:

Te. AdavAlYlaMxarU kaburlu ceVppukuMtu maMcaM eVkki kUrcunnaru
‘The ladies mounted on the bed while chatting’
Te. pilli maMcaM eVkki kUrcuMxi
‘The cat mounted on the bed’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[ eVkku \} v \{(N[Ag]) \quad (N[Th]) \}\]
\[ +human \quad +concrete \]
\[ +animate \quad <\text{bed}> \]

30. maMcaM pattu: Hi. ‘cArapAI para padanA’

l.m: ‘To hold a bed’
i.m: ‘To become bed-ridden’

The structure for this is as follows:

\[ \{(N[Ag]) \quad + \quad [(N + V) = V]\} = V \]
\[ +human \quad maMcaM + pattu \]

Consider the following example:

Te. xIrGarogaMwo vAdu maMcaM pattAdu
‘He became bed-ridden due to chronic illness’
Te. pariSrama naRtAlavalla maMcaM pattiMxi
‘The enterprise got bed-ridden due to losses’

In this context, the argument verb ‘pattu’ when occurs in combination with a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
pattu \rightarrow v \{(N[Ag]) (N[Th])\} \\
+human \quad -\text{concrete} \\
+\text{concrete} \quad <\text{bed-ridden}> \\
\]

However, for a non-idiomatic construction consider the following example:

Te. iMtlo addaMgAunna maMcAnni patti vA\text{Y}lu bayata pe\text{V}tAru
‘They held the bed that became an obstruction in the house and put it out’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
pattu \rightarrow v \{(N[Ag]) (N[Th])\} \\
+human \quad +\text{concrete} \\
\quad <\text{bed}> \\
\]

31. **uppu winu**: Hi. ‘namaka KAnA’

l.m: ‘To eat salt’
i.m: ‘To be indebted (to someone)’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V \\
+human \quad \text{uppu} \quad + \text{winu} \\
\]
Consider the following examples:

Te. vAdu yejamAni yoVkka uppu winnAdu
‘He showed his indebtedness towards his master’
Te. manamu awani uppu winnaMxuku awaniki hAni ceyakUdaxu
‘We should not harm him for being indebted to him’
Te. kukka uppu winna visvASaM cUpuwuMxi
‘The dog shows its indebtedness’

In this context, the argument verb ‘winu’ when occurs in combination with a theme noun of [–concrete], then the following structure occurs in idiomatic sense:

\[
\text{winu}\ v \{(N[Ag]) (N[Th])\}
\]
+human -concrete
+animate <salt>

However, for a non-idiomatic construction consider the following examples:

Te. pillavAdu cakkara anukuni eVxurugA vunna uppu winnAdu
‘The child ate salt believing it to be sugar’
Te. vAdu vaMtakAlalo eVkkvuva uppu wiMtAdu
‘He eats food with a lot of salt’
Te. eVkkvuva uppu winuta ArogyAniki maMcixi kAxu
‘To eat a lot of salt is not good for health’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{winu}\ v \{(N[Ag]) (N[Th])\}
\]
+human +concrete
32. **mukku mUsukoVnu**: Hi. ‘hAWa para hAWa Xare bETe rahanA’

l.m: ‘To close the nose’
i.m: ‘To sit like an idler’

The structure for this is as follows:

\[
\{(N[Ag]) \ + \ [(N + V) = V]} = V
\]

\[+\text{human} \quad \text{mukku} + \text{mUsukoV}\]

Consider the following example:

Te. vAdu iMti viSayAlu pattanattu mukku mUsukoVni kUrcunnAdu
‘He sat like an idler without considering the situations of his house’

In this context, the verb ‘mUsukoVnu’ when occurs in correspondence with an agent noun of [+human] and a theme noun of [–concrete], then the following idiomatic structure occurs:

\[
mUsukoVnu \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]

\[+\text{human} \quad -\text{concrete}\]

However, for a non-idiomatic construction consider the following examples:

Te. vAdu ceVdda vAsana BariMcaleka wana mukkuni mUsukunnAdu
‘Unable to bear the foul smell he closed his nose’

Te. GAtu vAsana eVkkuvagA uMdataMwo aMxarU wama mukkuni mUsukunnAru
‘As the pungent smell was heavy, everyone closed my noses’
In contrast, for the sentence to be a non-idiomatic, the verb ‘mUsukoV’ occurs in correspondence with its theme noun that is in its accusative form, following structure is considered:

\[
mUsukoVnu \in \{(N[Ag]) \ (N[acc.])\}
\]

+human +human
+concrete +acc.
<nose>
<<ni>>

33. **ceVvulu mUsukoVnu**: Hi. ‘kAna baMxa kara lenA’

1.m: ‘To close one’s ears’

i.m: ‘To turn a deaf ear’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]

+human ceVvulu + mUsukoV

Consider the following example:

Te. iMti viSayAlu vinipiMucokuMdA vAdu ceVvulu mUsukuni kUrcunnAdu
‘He turned a deaf ear towards the situations of his house’

Here, the verb ‘mUsukoVnu’ when occurs in correspondence with an agent noun of [+human] and a theme noun of [–concrete], then the following idiomatic structure occurs:

\[
mUsukoVnu \in \{(N[Ag]) \ (N[Th])\}
\]
However, for a non-idiomatic construction consider the following example:

Te. SabxAlu BariMcaleka Ame wana ceVvulani mUsukuMxi
‘Unable to hear the sounds she closed her ears’
Te. Ame mAtlAdiwe cAlu aMxarU wama ceVvulani mUsukuMtAru
‘Everybody closes their ears once she starts talking’

In contrast, for the sentence to be a non-idiomatic, the verb ‘mUsukoV’ occurs in correspondence with its theme noun that is in its accusative form, following structure is considered:

\[
\text{mUsukoVnu} \rightarrow \text{v} \rightarrow \{\text{(N[Ag])} \quad \text{(N[acc.])}\}
\]
\[
+\text{human} \quad +\text{human}
\]
\[
+\text{concrete}
\]
\[
+\text{acc.}
\]
\[
<\text{ears}>
\]
\[
<<\text{ni}>>
\]

34. gAliki wirugu:

Hi.

l.m: ‘havA meM PiranA’: ‘To spin in the air’
i.m: ‘Gumakkada bananA’: ‘To become a rover’

The structure for this is as follows:

\[
\{\text{N[Ag]} \quad + \quad [(\text{N + V}) = \text{V}]\} = \text{V}
\]
\[
+\text{human} \quad \text{gAliki + wirugu}
\]
Consider the following example:

Te. vAdu panileka gAliki wiragasAgAdu
‘He became a rover having no work to do’
Te. eVxige pillalani gAliki wiragakuMdA cUdAli
‘Check the growing children from becoming rovers’

Here, the verb ‘wirugu’ when occurs in correspondence with an agent noun of [+human] and a theme noun of [–concrete] that is in dative form, then the following idiomatic structure occurs:

\[
\text{wirugu} \rightarrow v \rightarrow \{ (N[Ag]) \rightarrow (N[dat.]) \rightarrow \}
\]

+human \hspace{2cm} -concrete
+dat.
<air>
<<ki>>

However, for a non-idiomatic construction consider the following example:

Te. sudigAli vaccinappudu anni vaswuvulu gAlilo wiruguwAyi
‘During Torpedos everything spins in the air’
Te. nela mIxa padina Akulu gAliki wiriguwAyi
‘The leaves that fall on the ground spins in the air’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{wirugu} \rightarrow v \rightarrow \{ (N[Ag]) \rightarrow (N[dat.]) \rightarrow \}
\]

+concrete \hspace{2cm} +concrete
35. **goVdugu pattu**: Hi. ‘CawarI lagAnA’

l.m: ‘To hold an umbrella’

i.m: ‘To act according to the circumstance’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V

+human goVdugu + pattu

Consider the following example:

Te. vAdu e eVMdaku A goVdugu padawAdu

‘He acts according to the circumstances’

In this context, the verb ‘pattu’ when occurs in correspondence with an object noun of [–concrete] in its dative form and a theme noun of [–concrete], then the following structure occurs in the idiomatic sense:

\{pattu\} \ v \ {(N[Ag]) \ (N[dat.]) \ (N[Th])}\n
+human -concrete -concrete

<umbrella>

However, for a non-idiomatic construction consider the following example:

Te. vAnAkAlaMlo janaM goVdugu pattukuni wiruguwAru

‘The people roam during rainy season holding their umbrellas’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:
pattu} v \{(N[Ag]) \quad (N[Th])\}  \\
+human \quad +concrete  \\
<umbrella>

36. **topI veVyyi:** Hi. ‘cUnA lagAnA’

l.m: ‘To place the cap’

i.m: ‘To play a successful trick’

The structure for this is as follows:

\{(N[Ag]) \quad + \quad [(N + V) = V}\} = V  \\
+human \quad \text{topI} \quad +veVyyi

Consider the following examples:

Te. vAdu iwarulaki sulaBaMgA topI veyagaladu
‘He can easily play successful tricks on others’

Te. vyApAraMlo vAdu aMxarikI topI veswAdu
‘He plays successful trick’

Te. vAdu wana nAnnaki topI vesi badiki baxulu sinemAki velYIAdu
‘He played a successful trick on his father and went to a film instead of school’

In this context, the verb ‘veyu’ when occurs in correspondence with an object noun of [+human] and a theme noun of [+concrete], then the following structure occurs in the idiomatic sense:

veVyyi} v \{(N[Ag]) \quad (N[dat.]) \quad (N[Th])\}  \\
+human \quad +human \quad +concrete
However, for a non-idiomatic construction consider the following example:

Te. nuvvu I topIni eVMdalo veyi
‘You put this cap in the sun’
Te. pAwa topllani mIru buttalo veyyaMdi
‘You put the old caps in the basket’

In contrast, for the sentence to be non-idiomatic, the verb ‘veyu’ occurs with its corresponding object noun in the accusative form and a theme noun in its locative form as observed in the following:

veVyyi} v {(N[Ag]) (N[acc.]) (N[loc.])}
  +human +concrete +concrete
   <cap> +loc.

37. topI peVttu: Hi. ‘cUnA lagA’

l.m: ‘To wear a cap’
i.m: ‘To play a successful trick’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
+human topI + peVttu

Consider the following examples:
Te. vAdu eVppudU iwarulaki topI peVtteMxuku cUswU vuMtAdu
‘He is always on a look-out to play successful tricks on others’

Te. vAdu nAku topI peVtti nakalI sarukulanu iCcAdu
‘He played a successful trick on me by handing me the duplicate items’

In this context, the verb ‘peVttu’ when occurs with its corresponding object noun of [+human] in its dative form and a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
\text{peVttu} \quad \text{v} \quad \{(N[Ag]) \quad (N[dat.]) \quad (N[Th])\}
\]

\[
\text{+human} \quad \text{+human} \quad \text{-concrete}
\]

\[
\text{+dat.} \quad \langle \text{cap} \rangle
\]

\[
\langle\langle \text{ki} \rangle\rangle
\]

However, for a non-idiomatic construction consider the following examples:

Te. eMdA, vAna nuMci kApAdukovatAniki manamu mana neVwwina topI peVttukuMtAmu
‘We wear a cap to protect ourselves from sun and rain’

Te. eVMdAkAlaMlo aMxarU neVwwina topI peVttukuni bayataki velYlAli
‘In summer while going out, every one should wear a cap’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{peVttu} \quad \text{v} \quad \{(N[Ag]) \quad (N[loc.]) \quad (N[Th])\}
\]

\[
\text{+human} \quad \text{+human} \quad \text{+concrete}
\]

\[
\text{+loc.} \quad \langle \text{cap} \rangle
\]

\[
\langle\langle \text{na} \rangle\rangle
\]

38. kalYlu mUsukupoVnu: Hi. ‘akla kA azXA honA’
l.m: ‘Eyes to get closed’
i.m: ‘To act in devoid of commonsense’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V

+human kalYlu + mUsukupoV

Consider the following examples:

Te. poVgaru valla vAdiki kalYlu mUsukupoyAyi
‘He is acting in devoid of commonsense because of conceit’
Te. eVkkuva saMpAdiMcesariki vAdiki kalYlu mUsukupoyAyi
‘He is acting in devoid of commonsense as he earned more’

In this context, the verb ‘mUsukupovu’ when occurs with its corresponding agent noun of [+human] that is in a dative form and a theme noun of [–concrete], then the following idiomatic structure occurs:

mUsukupoVnu} v \{(N[dat.]) (N[Th])\}

+human -concrete
+dat. <<ki>>

However, for a non-idiomatic construction consider the following examples:

Te. xummu reginappudu eVvarikEnA kalYlu mUsukupovataM sahajaM
‘Usually eyes gets closed when dust rises’

Te. nixravacci nA kalYlu mUsukupoyAyi
‘My eyes got closed when I felt sleepy’
In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
mUsukup\nu_v \{(N[Ag]) \quad (N[Th])\} \\
+\text{human} \quad +\text{concrete} \\
+\text{animate} \quad <\text{eyes}> \\
\]

39. **kAlu jAru**: Hi. ‘pAzva PisalanA’

l.m: ‘To slip’

i.m: ‘To lose virginity’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V] = V \\
+\text{human} \quad kAlu + jAru \\
\]

Consider the following examples:

Te. Adapilla kAlu jAriMxi

‘The girl lost her virginity’

Te. kAlu jArina Adapillalanu peVIYli cesukovatAniki eVvvarU muMxuku rAru

‘No one comes forward to marry a girl who has lost her virginity’

In this context, the verb 'jAru' when occurs with its corresponding agent noun of [+human], then the following structure occurs in the idiomatic sense:

\[
jAru\} \quad v \quad \{(N[Ag]) \quad (N[Th])\} \\
+\text{human} \quad -\text{concrete} \\
<\text{leg}> \\
\]
However, for a non-idiomatic construction consider the following examples:

Te. vAdu kAlu jAri kiMxa paddAdu
'He slipped and fell down'
Te. vAdu kAlu jAri kiMxa padiwe nadumu viruguwuMxi
'He broke his backbone, as he slipped and fell down'
Te. parigeduwunna kukka kAlu jAri kiMxa padiMxi
‘The running dog slipped and fell down’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
jAru \{ (N[Ag]) (N[Th]) \}
\]

\[
\begin{align*}
&+\text{human} \\
&+\text{concrete} \\
&+\text{animate} <\text{leg}> \\
\end{align*}
\]

40. bUju pattu: Hi. ‘saDa jAnA’

l.m: ‘To become mouldy’
i.m: ‘To go into disuse’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V] = V\}
\]

\[
\begin{align*}
&+\text{human} \\
&bUju + pattu \\
\end{align*}
\]

Consider the following example:

Te. vAdi burraki I maXya bUju pattinattu vuMxi
‘It seems as though his mind has gone into disuse’
Here, the verb ‘pattu’ combines with two nouns that is ‘vAdi + burraki’ into one single noun in the dative case wherein the noun ‘burraki’ should be [+human]. The other noun is ‘bUju’. Hence, the following structure is explained as:

\[
pattu} \ v \ {(N[dat.]) \ (N[Th])} \\
\quad +human \quad -concrete \\
\quad -concrete \\
\quad +dat. \\
\quad <<ki>>
\]

However, for a non-idiomatic construction consider the following examples:

Te. iMtiki bUju pattiMxi
‘The house became mouldy’
Te. nilavunna breVdduki bUju pattiMxi
‘The stale bread became mouldy’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
pattu} \ v \ {(N[dat.]) (N[Th])} \\
\quad +concrete +concrete \\
\quad -human <mould>
\]

41. **wuppu pattu**: Hi. ‘jaMga laganA’

l.m: ‘To rust’
i.m: ‘To go into disuse’
The structure for this is as follows:

\[(N[Ag]) + [(N + V) = V\}] = V

+human wuppu pattu

Consider the following examples:

Te. vAdi mexaduki wuppu pattimxi
‘His brain has gone into disuse’

Te. vAdiki panileka wuppu pattipoyAdu
‘He has gone into disuse as he has no work’

Here, the verb ‘pattu’ combines with two nouns that is ‘vAdi mexaduki’ into one single noun in the dative case wherein the noun ‘mexaduki’ should be [+human]. The other noun is ‘wuppu’. Hence, the following structure is explained as:

pattu} v {(N[dat.]) (N[Th])}
+human -concrete
-concrete <rust>
+dat.
<<ki>>

However, for a non-idiomatic construction consider the following examples:

Te. vAdu wuppu pattina vaswulani padeswAru
‘He dumped the rusted things’

Te. wuppu pattina kawwini wIsukunirA
‘Get the knife that is rusted’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:
42. **nIlYlu vaxulu**: Hi. ‘pAnI xenA’

l.m: ‘To supply water’
i.m: ‘To offer libation of water (to the dead)’

The structure for this is as follows:

\[ \{(N[Ag]) + [(N + V) = V]\} = V \]

\[ +\text{human} \quad nIlYlu + vaxulu \]

Consider the following examples:

Te. awani kUwuru eVvariwono leciypoyyinaMxuku Ame peruna nIlYlu vaxilesAru
‘He offered libation of water to his daughter considering her to be dead who eloped with someone’

Te. canipoyina vAlYla peruna nIlYlu vaxulataM AcAraM
‘It is a custom to offer libation of water to the dead ancestors’

In this context, the verb ‘vaxulu’ when occurs in correspondence with an object noun of [+human] that is in the accusative case and a theme noun of [–concrete], then the following structure occurs in the idiomatic sense:

\[ \text{vaxulu} \} \quad v \quad \{(N[Ag]) \quad (N[\text{acc.}]) \quad (N[Th])\} \]

\[ +\text{human} \quad +\text{human} \quad -\text{concrete} \]

\[ +\text{acc.} \quad <\text{water}> \]

However, for a non-idiomatic construction consider the following examples:
Te. polAlaki nIlYlu vaxuluwAru
‘They supplied water to the crops’
Te. I roju mA petaki nIlYlu vaxilAru
‘Today they supplied water to our locality’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{vaxulu} \quad \text{v} \quad \{(N[\text{dat.}]) \quad (N[\text{Th}])\}
\]
\[
\quad +\text{concrete} \quad +\text{concrete}
\]
\[
\quad +\text{dat.} \quad <\text{water}>
\]
\[
<<\text{ki}>>
\]

43. ceVyyi wirugu: Hi. ‘sixXahaswa honA’

l.m: ‘To twist the hand’
i.m: ‘To be adept’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + [(N + V) = V]\} = V
\]
\[
+\text{human} \quad ceVyyi + wirugu
\]

Consider the following examples:

Te. vAdu vaMtalo ceVyyi wiriginavAdu
‘He is adept at cooking’
Te. vAdu boVmmalu wayArlllo ceVyyi wiriginavAdu
‘He is adept at making toys’
In this context, the verb ‘wirugu’ when occurs in combination with an object noun of [+concrete] that is in the accusative case, then the following idiomatic structure occurs:

\[
\text{wirugu} \rightarrow v \rightarrow ((N[Ag]) \rightarrow (N[acc.]) \rightarrow (N[Th]))
\]

+human \hspace{1cm} +concrete \hspace{1cm} -concrete
+acc. \hspace{1cm} <\text{hand}>

However, for a non-idiomatic construction consider the following examples:

Te. potlAtalo vAdi ceVyyi melika wirigiMxi
‘During fighting his hand got twisted’
Te. nA ceVyyi vaMkara wirigiMxi
‘My hand got twisted’

In contrast, the sentence to be non-idiomatic, the verb ‘wirugu’ occurs with two nouns that is ‘vAdu + ceVyyi’ into one single noun and a theme noun that is [+concrete], then following structure is considered:

\[
\text{wirugu} \rightarrow v \rightarrow ((N[Ag]) \rightarrow (N[Th]))
\]

+human \hspace{1cm} +concrete
<<vaMkara>>
<<melika>>

44. **nadumu bigiMcu**: Hi. ‘kamara kasanA’

l.m: ‘To bind (one’s) waist’
i.m: ‘To gird up (one’s) loins’

The structure for this is as follows:
{(N[Ag]) + [(N + V) = V]} = V
+human nadumu + bigiMcu

Consider the following examples:

Te. nenu I panikosaM nadumu bigiMcAnu
‘I gird up my loins for this work’
Te. nenu waMta ceyAlani civariki nadumu bigiMcAnu
‘At last, I gird up my loins to cook’

In this context, the argument verb ‘bigiMcu’ when occurs in correspondence with its theme noun of [–concrete], then the following idiomatic structure occurs:

bigiMcu} v {(N[Ag]) (N[Th])}
+human -concrete
<waist>

However, for a non-idiomatic construction consider the following examples:

Te. nenu nqwyaM cesetappudu nA koMguwo nadumuni bigiMcAnu
‘While I dance I tightly bind my waist with my saree border’
Te. bAliMwarAlu wama nadumuni bigiMcI kattukovAli
‘The delivered women should bind their waists’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

bigiMcu} v {(N[Ag]) (N[Th])}
+human +concrete
<waist>
45. oVdduna padu: Hi. ‘kinAree laganA’

l.m: ‘To reach the shore’
i.m: ‘To reach the destination’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V
+human oVdduna + padu

Consider the following examples:

Te. vAdu samasyalanuMci werukuni oVdduna paddAdu
‘He overcame the problems and reached his destination’

Te. Ame wana kUwuruki peVIYli cesi civaraku oVdduna padiMxi
‘She married off her daughter and reached her destination’

In this context, the verb ‘padu’ when occurs in combination with an agent noun of
+human and a theme noun of [-concrete], then the following idiomatic structure occurs:

padu} v \{(N[Ag]) (N[Th])\}
+human -concrete

However, for a non-idiomatic construction consider the following example:

Te. samuxraMlo pattina cepanu oVdduna padesAru
‘The fish that was caught in the ocean was thrown onto the shore’

Te. movnna samuxraMlo munigipoyina vyakwi I roju SavamE oVdduna padivunnAdu
‘The man who drowned in the ocean the day before yesterday was found today on the
shore as a corpse’
In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{padu} \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]

\[
\begin{align*}
+\text{human} & +\text{concrete} \\
+\text{animate} & <\text{river-bank}>
\end{align*}
\]

46. **gAlaM veVyyi**: Hi. ‘kaztiyA dAlanA’

l.m: ‘To use a fish-hook’

i.m: ‘To catch hold (of someone)’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V
\]

\[
+\text{human} \quad \text{gAlaM} \quad +\text{veVyyi}
\]

Consider the following examples:

Te. Ame waMdri maMci peVlYli koVduku kosaM vewiki gAlaM vesi pattAdu

'Her father sought and caught hold of a good bride-groom'

Te. vyApArulu nammakaswulani wama pani kosaM gAlaM vesi pattukuMtAru

'Businessmen catch hold of sincere men for their work'

In this context, the verb 'veyu' when occurs with its corresponding object noun of [+human] and a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
\text{veVyyi} \quad v \quad \{(N[Ag]) \quad (N[acc.]) \quad (N[Th])\}
\]

\[
\begin{align*}
+\text{human} & +\text{human} & -\text{concrete} \\
+\text{acc.} & & <\text{hook}>
\end{align*}
\]
However, the a non-idiomatic construction consider the following example:

Te. gAlaM vesi cepalanu pattukuMtAru
‘The fish are caught using the fish-hook’

In contrast, the verb 'veyu' when occurs with its corresponding object noun of [+animate] and a theme noun of [+concrete], for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{veVyyi} \rightarrow \{(N[Ag]) \rightarrow (N[\text{acc.}]) \rightarrow (N[\text{Th}])\}
\]

\[+\text{human} \rightarrow +\text{animate} \rightarrow +\text{concrete}\]

\[-\text{human} \rightarrow \text{<hook>}\]

\[+\text{acc.}\]

47. **gUdu kattukoVnu**: Hi. ‘GoMsalA banAnA’

l.m: ‘To build a nest’
i.m: ‘To remain forever’

The structure for this is as follows:

\\{(N[Ag]) \rightarrow +[(N + V) = V]\} = V
\[+\text{human}\]

\[gUdu + \text{kattukoV}\]

Consider the following examples:

Te. Ame wiyati gurwugA nA guMdeVllo gUdu kattukupoyiMxi
‘She remained in my heart forever as a sweet memory’

Te. rAXa maxilo kriSnuni prema gUdu kattukupoyiMxi
‘Krishna’s love remained forever in Radha’s heart’
In this context, the verb ‘kattukoVnu’ occurs in correspondence with an agent noun of [+human] in the locative case and a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
\text{kattukoVnu} \rightarrow \text{v} \rightarrow \{(\text{N[loc.]}), (\text{N[Th]})\}
\]

+human -concrete
+loc. +nest

<<lo>>
<guMde>
<maxi>
<manasu>

However, for a non-idiomatic construction consider the following example:

Te. piccukalu mA iMtlo gUdu kattukunnAyi
‘The sparrows build their nest in my house’

Te. koyilYlaku gUdu kattukovataM rAxu
‘Cockoos cannot build their own nest’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{kattukoVnu} \rightarrow \text{v} \rightarrow \{(\text{N[Ag]}), (\text{N[Th]})\}
\]

+birds +concrete

<nest>

48. **cewulu eVwwu**: Hi. ‘hAWa uTA’

l.m: ‘To raise (one’s) hands’
i.m: ‘To express helplessness’

The structure for this is as follows:
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V
+human \quad cewulu + eVwwu

Consider the following examples:

Te. sahayamu adigiwe cAlu vAdu wana cewulu eVwwesAdu
‘If someone asks him for help he will express his helplessness’
Te. nijamEna avasaramu vaccinappudu cAlAmaMxi cewulu eVwweswAru
‘When there is a real need for help many would express their helplessness’

In this context, the verb ‘eVwwu’ when occurs with its corresponding agent noun of [+human] and a theme noun of [–concrete], then the following structure occurs in the idiomatic sense:

eVwwu\} \quad v \quad \{\{(N[Ag]) \quad (N[Th])\}\}
+human \quad -concrete
<hands>

However, for a non-idiomatic construction consider the following example:

Te. cewulu pEki eVwwi niMcunna pApani amma eVwwukuni muxxADiMxi
‘The mother took the baby who stood with her raised into her arms’
Te. maMcivAlYlani manamu cewulu eVwwi namaskariMcavaccu
‘We can salute good people by raising our hands in reverence’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

eVwwu\} \quad v \quad \{\{(N[Ag]) \quad (N[acc.]) \quad (N[Th])\}\}
+human \quad +human \quad +concrete
49. **ceVmatalu pattu**: Hi. ‘pasInA CUtA’

l.m: ‘To perspire’
i.m: ‘To be scared’

The structure for this is as follows:

\[
\{(N[Ag]) \quad + \quad [(N + V) = V]\} = V \\
+\text{human} \quad \text{cematalu} + \text{pattu}
\]

Consider the following examples:

Te. parIkRala mAta vinAgAnE vAdiki ceVmatalu pattAyi
‘He was scared when he heard the word, examination’

Te. koVwwa vAIYlawo melagAli anetappadiki vAdiki ceVmatalu pattAyi

Te. metlu eVkketappadiki nAku cematalu pattAyi
‘I perspired as I climbed the steps’

In this context, the verb ‘pattu’ occurs in correspondence with its agent noun of [+human] in its dative form and a theme noun of [–concrete], then the following structure occurs in the idiomatic sense:

\[
\text{pattu}} \ \{\text{(N [dat.]} \quad (\text{N [Th]})\} \\
\quad +\text{human} \quad -\text{concrete} \\
\quad +\text{dat.} \quad <\text{sweat}> \\
\quad <<\text{ki}}>>
\]

However, for a non-idiomatic construction consider the following example:
‘After the fever receded he perspired a lot’

‘I perspired as I climbed the steps’

In contrast, for the sentence to be a non-idiomatic, the verb ‘pattu’ occurs in correspondence with its theme noun of [+concrete] as follows:

\[
\text{pattu} \quad \text{v} \quad \{(\text{N[dat.]}) \quad \text{v} \quad \text{(N[Th])}\}
\]
\[
\quad \quad \quad \quad +\text{human} \quad \quad \quad \quad +\text{concrete}
\]
\[
\quad \quad \quad \quad +\text{dat.} \quad \quad \quad \quad <\text{sweat}>\]
\[
<<\text{ki>>>}
\]

50. **nippu peVttu**: Hi. ‘Aga lagAnA’

l.m: ‘To set fire’
i.m: ‘To start a fight’

The structure for this is as follows:

\[
\{(\text{N[Ag]}) \quad + \quad [(\text{N} + \text{V}) = \text{V}]\} = \text{V}
\]
\[
+\text{human} \quad \quad \quad \quad \text{nippu} \quad + \quad \text{peVttu}
\]

Consider the following examples:

‘He started a fight between two friends’

‘She started a fight between her son and her daughter-in-law’
In this context, the verb ‘peVttu’ when occurs with its corresponding object noun of [+human] that is in its locative form and a theme noun of [–concrete], then the following idiomatic structure occurs:

\[
\text{peVttu} \rightarrow \text{v} \rightarrow \{(\text{N}[\text{Ag}]) \ (\text{N}[\text{loc.}]) \ (\text{N}[\text{Th}])\}
\]

+human +human +concrete
+loc. <fire>
<maXya>

However, for a non-idiomatic construction consider the following example:

Te. vAlYlu gaddiki nippu peVttAru
‘They set the grass on fire’
Te. Ame iMtiki nippu peVttiMxi
‘She set the house on fire’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{peVttu} \rightarrow \text{v} \rightarrow \{(\text{N}[\text{Ag}]) \ (\text{N}[\text{acc.}]) \ (\text{N}[\text{Th}])\}
\]

+human +concrete +concrete
+artif. <fire>

51. oVIYlu maMdu: Hi. ‘baxana meM Aga laganA’

l.m: ‘To have burning sensation’
i.m: ‘To get enraged’

The structure for this is as follows:

\[
\{\text{N}[\text{Ag}]) \ + \ [(\text{N} + \text{V}) = \text{V}]\} = \text{V}
\]
Consider the following examples:

Te. vAdini cUswe nAku oVIYlu maMduwuMxi
“When I see him I get enraged’

Te. Ame aMte vAdiki oVIYlu maM dipowoMxi
‘Her presence gets him enraged’

In this context, the verb ‘maMdu’ when occurs with its corresponding an agent noun of [+human] in its dative form and a theme noun of [–concrete], then the following idiomatic structure occurs:

maMdu} v {(N[dat.]) (N[acc.]) (N[Th])}
+human +human -concrete
+dat.
<<ki>>

However, for a non-idiomatic construction consider the following example:

Te. kAraM vaMt imIxa padiwe eVvarikEnA oVIYlu maMp owoMxi
‘Anyone will have a burning sensation when the chilli powder is sprinkled on them’

Te. oVIYlu kA liwe oVIYlu maMduwuMxi
‘When the skin gets burned there would be a burning sensation’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

maMdu} v {(N[Ag]) (N[Th])}
+human +concrete
+animate <flesh>
52. kalYlallo guccukoVnu: Hi. ‘AzKoM meM Katakana’

l.m: ‘To prick in the eyes’
i.m: ‘To be an eyesore’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V
+human kalYlallo + guccukoV

Consider the following examples:

Te. AmeV goVppawanaM aMxari kalYlallo guccukuMxi
‘Her grandeur became an eyesore for everyone’

Te. vAdi saMpAxana cUsi baMXuvula kalYlallo guccukuMxi
‘He became an eyesore among his relatives because of his earning’

In this context, the verb ‘guccukoVnu’ when occurs with its corresponding agent noun of [+human] in its genetive form and a theme noun of [–concrete], then the following idiomatic structure occurs:

guccukoV} v \{(N[gen.]) \quad (N[Th])\}
\quad +human \quad -concrete
\quad +gen. \quad +artif.

However, for a non-idiomatic construction consider the following example:

Te. ceVttu koVmmalu nA kalYlallo guccukunnAyi
‘The branches of the tree got pricked into my eyes’
Te. kalYla kalaka valla kalYlallo guccukuttunatuugA vuMtuMxi
‘Eyes will have a pricking sensation due to conjunctivitis’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[ \text{guccukoV} \text{ v } \{ (\text{N}[\text{Ag}]) \text{ v } (\text{N}[\text{Th}]) \} \]
\[ \text{+human } \text{ v } \text{ +concrete} \]
\[ \text{+artif.} \]
\[ <\text{eyes}> \]

53. **prANaM wiyyi**: Hi. 'sira KAnA'

i.m.: 'To kill'
i.m.: 'To tire out by prattle'

The structure for this is as follows:

\[ \{ (\text{N}[\text{Ag}]) \text{ + } [(\text{N} + \text{V}) = \text{V}] \} = \text{V} \]
\[ \text{+human } \text{ prANaM + wiyyi} \]

Consider the following examples:

Te. vAdu uxyogaM ippiMcamani nA prANaM wIsAdu
'He tired me out with his prattle to get him a job'

Te. boVmma koVni icceMwavaraku pillavAdu wana waMdri prANaM wIsAdu
'The boy tired his father with his prattle till he bought him a toy'

In this context, the verb 'wlyu' when occurs with an agent noun of [+human] and a theme noun of [-concrete], then the following idiomatic structure occurs:
However, for a non-idiomatic construction consider the following example:

Te. vAdu vuri vesi awani prANaM wIsAdu
‘He used a noose to kill him’
Te. jaMwuvula meda kosi vAti prANaM wIswAru
‘They kill the animals by slitting their throats’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

koVMgu cAcu: Hi. ‘pallA padAranA’

l.m: ‘To spread one’s sari’
i.m: ‘To supplicate for favor’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
koVMgu + cAcu
Consider the following examples:

Te. Ame nannu koVMgu cAci adigiMxi  
‘She supplicated a favor from me’

Te. biddaku prANaM poyamani vAdu vXyudini koVMgu cAci adigAdu  
‘He supplicated the doctor for his baby’s life’

In this context, the verb ‘cAcu’ when occurs with its corresponding object noun of [+human] and a theme noun of [-concrete], then the following idiomatic structure occurs:

\[
cAcu \{ (N[Ag]) \ (N[acc.]) \ (N[Th]) \} \\
+human \quad +human \quad -concrete
\]

However, for a non-idiomatic construction consider the following example:

Te. Ame vXyyAraMgA wana koMgu cAci kUrcuMxi  
‘She sat gracefully spreading her sari’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
cAcu \{ (N[Ag]) \ (N[Th]) \} \\
+human \quad +concrete \\
<saree>
\]

55. **Ata AdiMcu:** Hi. ‘nAca nacAnA’

l.m: ‘To play’

i.m: ‘To make (someone) dance to one’s tune’
The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V
+human Ata + AdiMcu

Consider the following example:

Te. vAdu kaWalu ceVppi wana woti uxyogulanu oVka Ata AdiMcAdu
‘He told stories and made his colleagues dance to his tunes’
Te. vAdini amAyakudini cesi Ame Ata AdiMca sAgiMxi
‘She made him dance to her tunes by making him innocent’

In this context, the verb ‘AdiMcu’ when occurs with its corresponding object noun of [+human] and a theme noun of [–concrete], then the following structure occurs in its idiomatic sense:

AdiMcu} v \{(N[Ag]) (N[acc.]) (N[Th])\}
+human +human -concrete
+acc.

However, for a non-idiomatic construction consider the following example:

Te. vAdu woluboVmmalawo Ata AdiMcAdu
‘He made the puppets play’
Te. Ame pillalawo xAgudumUwala Ata AdiMcIxi
‘She made the children play hide and seek’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

AdiMcu} v \{(N[Ag]) (N[acc.]) (N[Th])\}
+human +human +concrete
56. **gAjulu woVdukkoVnu**: Hi. ‘cUdiyAz pahananA’

l.m: ‘To wear bangles’
i.m: ‘To show an effeminate manner’

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]

+human  gAjulu + woVdukkoV

Consider the following examples:

Te. godavalani eVxurukokuMdA vAdu iMtlo gAjulu woVdukkuni kurcunnAdu
‘Instead of facing the disputes he showed an effeminate manner and sat in the house’

Te. yuxXaM nuMci pAripoyi vAdu gAjulu woVdukkunnAdu
‘He ran away from the war and showed his effeminate manner’

In this context, the verb ‘woVdukkoVnu’ when occurs with its corresponding theme noun of [–concrete], then the following idiomatic structure occurs:

\[
\text{woVdukkoVnu} \quad v \quad \{(N[Ag]) \quad (N[Th])\}
\]

+human  -concrete  <bangles>

However, for a non-idiomatic construction consider the following examples:

Te. Ame wana cewiki gAjulu woVdukkuMxi
‘She wore bangles’
Te. vAdu wana preyasiki gAjulu woVdigAdu
‘He made his lover wear bangles’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{woVdukkoVnu} \quad \text{v} \quad \{(\text{N}[\text{Ag}]) \quad \text{(N}[\text{dat.}] \quad \text{(N}[\text{Th}]\}
\]
\[
\begin{align*}
+&\text{human} \quad +&\text{human} \quad +\text{concrete} \\
+&\text{dat.} \quad +&\text{artif.} \\
<<&\text{ki}>> \quad <&\text{bangles}> \\
\end{align*}
\]

57. **Upu Upu**: Hi. ‘kolAhala macAnA’:

l.m: ‘to swing a swing’

i.m: ‘to create an uproar’

Consider the following idiomatic example:

Te. vAdu rAjakIya paraMgA oVa Upu UpAdu
‘He created an uproar in the political circle’

The structure for this is as follows:

\[
\{(\text{N}[\text{Ag}]) + [(\text{N} + \text{V}) = \text{V}] = \text{V} \\
+\text{human} \quad \text{Upu + Upu} \\
\]

58. **veVlugu veVlugu**: Hi. ‘loka prasixXa honA’:

l.m: ‘to flash a light’

i.m: ‘to come into limelight’
Consider the following idiomatic example:

Te. pUrva kAlaMlo siMXU nAgarikawa oVka veVlugu veVligiMxi
‘In the olden days the Sindhu civilization came into limelight’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V
+human veVlugu + veVlugu

II. [V + V] = V

In this case, the VP combines with the verb and forms a verb in the head position as follows:

1. veleVwwi cUpiMcu: Hi. ‘uzgall uTaNa’:

l.m: ‘To raise a finger and show (something)’
i.m: 'To point a censuring finger’

Usually, this is unambiguous. However, when ‘veleVwwi’ is replaced by ‘velu peVtti’, the sequence becomes literal. Since ‘veleVwwi’ is always an idiom, we do not require an argument structure invocation. Probably, an abstract noun as an object of ‘cUpu/cUpiMcu’ might render it as an idiom; for example, the use of objects such as ‘wappu’, ‘pani’, ‘viRayaM’, etc.

The structure for this is as follows:

\{(N[Ag + V]) = V\} + V = V
velu + eVwwu cU piMcu
Consider the following example:

Te. vAdu nenu cesina wappuni veleVwwi cUpiMcAdu
‘He pointed a censuring finger at my mistake’

In this case, the verb ‘cUpiMcu’ occurs with its argument (theme) noun, i.e. [-concrete]. Here, the NP combines with the adjective ‘eVwwu’. Consider the following idiomatic structure:

veleVwwicUpiMcu} v {(N[Ag]) (N[Th])}
+human -concrete
  <wappu>
  <<ni>>

However, for an idiomatic construction consider the following example:

Te. AkAsaMlo eguruwunna vimAnAnni pillavAdu wana ammaku veleVwwi cUpiMcAdu
‘The child showed with his raised finger the Plane that was flying in the air’

In order to understand this structure further, the following argument structure could be obtained:

veleVwwicUpiMcu} v {(N[Ag]) (N[Th])}
+human +concrete
  <vimAnaM>
  <celestial objects>

2. eVwwukuni po: Hi. ‘uTA le jAnA’:

l.m: ‘To carry’
i.m: ‘To carry away’

The structure for this is as follows:

\{(N[Ag + V]) = V\} + V = V

vAdu + eVwwukuni povu

Consider the following examples:

Te. xoMgalu nagalu, dabbuni eVwwukuni poyAru
‘The thieves carried away the jewels and money’

Te. eVvaro mA kukka pillani eVwwukuni poyAru
‘Someone carried away my puppy’

Te. A kowi koVbbarikAyani eVwwukuni poyiMxi
‘That monkey carried away the coconut’

In this context, the verb ‘povu’ when occurs with an agent noun of [+human], then the following idiomatic sense occurs:

\{pov\} v \{(N[Ag]) \quad (N[Th])\}

+human +concrete
+animate <<ni>>

However, for a non-idiomatic construction consider the following examples:

Te. nAnI ni vAlYla akka sinemAki eVwwukuni poyiMxi
‘Nani’s sister carried him to the cinema’

Te. jabbu cesina vAdini vAdi baMXuvulu Asupawriki eVwwukuni poyAru
‘The relatives carried the sick man to the hospital’
In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{po} \mid v \{ (N[Ag]) \ (N[Gen.]) \ (N[dat.]) \} + \text{human} + \text{human} + \text{concrete}
\]

3. **cAva bAxu**: Hi. ‘KaLa uXedanA’: i.m: ‘to fray’

Consider the following idiomatic example:

Te. vAdu nannu cAva bAxAdu
‘He flayed me’

The structure for this is as follows:

\[
\{ (N[Ag + V]) = V \} \ + \ V \ = \ V
\]

vAdu + cAva bAxu

4. **notlo velu peVdiwe korakalekapovu**: ‘muzha meM xAzwa na honA’

Hi.

l.m: ‘To be incapable of biting a finger’
i.m: ‘To be incapable of hurting’

Consider the following examples:

Te. vAdu eMwa amAyakudu aMte, vAdi notlo velu peVdiwe kUdA korakaledu
‘He is such an innocent guy that he is incapable of hurting someone’
The structure for this is as follows:

\{(N[Ag + V]) = V\} + V = V

notlo + velupeVdiwe korakalekapovu

III. \([A + V] = V\)

We do not require usage of argument structure for the identification of idiomatic sense since these are not ambiguous as the words involved in the sequence are mandatory as in the following examples:

1. **kukkacAvu caccu**: Hi. ‘kuwwe kI mOwa maranA’; ‘to have a miserable death’

   Consider the following example:

   Te. vAdu bassukiMxa padi kukkacAvu caccAdu
   ‘He died a miserable death by coming under a bus’
   Te. A kukka kukka cAvu cacciMxi
   ‘That dog died a miserable death’

   However, in this context, to obtain an idiomatic sense, the verb ‘caccu’ when occurs with an genetive noun of [+human], then the following idiomatic sense occurs:

   \{(N[Ag + A]) = A\} + V = V

   vAdu + kukkacAvu caccu
   +human
   +animate

2. **mosalikannIru kArcu**: Hi. ‘magaramacCa ke AzsU’: ‘Crocodile tears’

   Consider the following examples:
Te. vAdu mosali kannIru kArcAdu
‘He shed crocodile tears’
Te. vAdu kArciMxi mosali kannIlYlu, vAdini nammakaMdi!
‘The tears he shed were crocodile tears, don’t believe him!’
Te. wodelu mosali kannIru kArci mekanu nammiMciMxi
‘The wolf shed crocodile tears and made the goat believe in him’

The structure for this is as follows:

\{(N[Ag + A]) =A\} + V = V
vAdu + mosalikannIru kArcu
+human
+animate

3. gAdixacAkirl ceVyyi: Hi. ‘kolhU kA bEla’: ‘to drudge’

In this case, the following examples are considered:

Te. ikkada Ame manawo gAdixa cAkirl ceyiswuMxi’
‘Here she makes us drudge’
Te. nuvvu cese gAdixa cAkirl eVkkadEnA ceyaccu
‘The drudgery you do can be done anywhere’
Te. A eVxxuwo gAdixa cAkirl ceyiswAru
‘They make this ox work like a drudge’

The structure for this can be seen as follows:

\{(N[Ag + A]) =A\} + V = V
vAdu + gAdixacAkirl ceVyyi
+human
Sub-categories:

The verbal idioms are again sub-divided into two categories:

i) **Unambiguous**: The idioms whose word sequence is mandatory. Hence do not require special effort in the identification and transfer of idiomatic sense into the target language. Consider some examples:

1. **neVwwina pAlu poVyyi**: Hi. ‘BalA karanA’
2. **neVwwimIxa pAlu poVyyi**: Hi. ‘xUXa uMdelanA’

l.m: ‘to pour milk on (someone)’
i.m: ‘to help (someone)’

This could be best understood by the following examples:

Te. avasarAniki dabbu sahAyaM cesi vAdu nA neVwwina pAlu posinavAdEnAdu
‘At the time of need by giving me money, he helped me and became a samaritan’

Here, the verb ‘poyu’ occurs in combination with the agent noun that is [+human], wherein the noun would be ‘neVwwina’. However, the literal sense i.e., non-idiomatic sense is possible if the case marker is changed to ‘-mIxa’. The structure is explained as follows:

```
poVyyi} v {(N[Ag]) (N[Th])}
+human +concrete
+animate <milk>
```
2. **mukkuki wAdu veVyi:** Hi. ‘kAbU meM lAnA’

l.m: ‘To tie a rope to an animal’s nose’
i.m: ‘To control’

Consider the following example:

Te. ‘vAdiki peVlYli cesi vAdi mukkuki wAdu vesAru’
‘He was married and brought under control’

In usual practice, the sequence ‘mukkuki wAdu veVyi’ is rendered idiomatic probably universally. However, a literal sense may be forced in case of object of ‘veVyi’ i.e. ‘mukku’ as body part of an animal. Therefore, to identify the sequence unambiguously it is necessary to look for the presence of the object whether [+human] or [-human]. Presence of [+human] or pronoun of the object guarantees idiomatic sense. Consider the following structure:

\[
\text{veVyi} \quad \text{v} \quad \{(\text{N}[\text{Ag}]) \quad (\text{N}[\text{gen.}]) \quad (\text{N}[\text{dat.}]) \quad (\text{N}[\text{Th}])\}
\]

\[
\quad \text{+human} \quad \text{+human} \quad \text{+concrete} \quad \text{+concrete}
\quad \text{+gen.} \quad <\text{mukku}> \quad <\text{rope}>
\]

However, in the case of this phrase to be a non-idiom, the dative noun is [+animate] or [-human] and when it occurs with the theme noun of [+concrete], the sentence would be a non-idiom as observed in the following example:

Te. vAlYlu paSuvula mukkuki wAdu veswAru
‘They tied a rope for curbing the cattle’

This could be best explained by the following structure:
3. **neVwwina peVttukoVnu**: Hi. ‘sira AzKoM para bETAnA’

l.m: ‘to place something on one’s head’
i.m: ‘to offer a place of honor’

Consider the following examples:

Te. vAdu peVxxa vAIYlanu neVwwina peVttukuni cUsukuMtAdu
‘He offers a place of honor towards elders’

Te. vAdu wana BAryanu neVwwina peVttukuni cUsukuMtAdu
‘He offers a place of honor for his wife’

Te. wama BAryanu neVwwina peVttukune Barwalu eMwa maMxi vuMtAru?
‘How many husbands would offer a place of honor for his wife?’

Here, the verb ‘peVttukoVnu’ occurs with the agent noun that is [+human], wherein the noun is ‘neVwwi’. This idiom involves a sequence of words where the mandatory noun ‘neVwwina’ ends in a locative marker that readily identifies the sequence as an idiom.

The structure is explained as follows:

\[\text{peVttukoVnu} \rightarrow \{([Ag]) \quad ([Th]) \quad ([loc.])\} \quad +\text{human} \quad +\text{human} \quad +\text{concrete} \quad +\text{loc.}\]

4. **pappulu udakavu**: Hi. ‘xAla na galanA’

l.m: ‘To boil the pulses’
i.m: ‘To fair ill’

Consider the following examples:

Te. nI pappulu nA xaggera udakavu
‘You will fair ill (before me)’
Te. vAdi vaxxa nA pappu udakavu
‘I fair ill before him’

Here, the sequence is usually rendered idiomatic. However, a literal sense is obtained only if the object of ‘udakavu’ i.e. ‘pappulu’ is [+concrete]. Therefore, to identify the sequence unambiguously, it is necessary to look for the possessor of the object whether it is [+concrete] or [-concrete]. Presence of the object guarantees idiomatic sense.

udakavu} v {(N[Ag]) (N[loc.]) (N{Th})}
+human +human +concrete
+animate +loc. <pulses>
<<xaggera>>
<<vaxxa>>

5. mukku mIxa velu vesukoVnu:

mukkuna velu vesukoVnu: Hi. ‘xAzwoM wale uzgall xabAnA’

l.m: ‘To put a finger on the nose’
i.m: ‘To be wonder-struck’

Consider the following examples:

Te. wAja mahalu kattadAnni cUsi janaM mukku mIxa/na velu vesukuMtAru
‘People are wonder-struck at the structure of Taj Mahal’
‘Observing the intelligence of the child, the family members became wonder-struck’

The idiomatic sense is possible if the case marker is ‘-mIxa’ or ‘-na’.

\[
\text{vesukoVnu} \rightarrow \{\text{N\{Ag\}} \quad \{\text{N\{Th\}}\}
\]
\[+\text{human} \quad +\text{concrete}
\]
\[<\text{finger}>\]

ii) **Ambiguous:** The word sequence has more than one idiosyncratic sense. These are again studied under various categories as:

iia) Idioms that are ambiguous but whose mandatory arguments belong to different ontological categories as in the following examples:

1. **velYla mIxa AdiMceu:** Hi. ‘uzgliyoM para nacA’:

l.m: ‘to play (something) on the fingers’
i.m: ‘to make (someone) dance to one’s tune’

The example for this is:

Te. vAdu nannu wana velYla mIxa AdiMcasAgAdu
‘He made me dance to his tunes’
Te. koVMxaru rAjulani vAlYla maMwrulu wama velYla mIxa AdiMcevAruta!
‘Some kings were made to dance on the tunes of their ministers’

In this case, the agent noun of [+human] when occurs in combination with the case marker ‘-mIxa’, then the following structure occurs:
AdiMcu} v {\(N[Ag]\)} \(N[Th])\}
  +human   +artif.
  +concrete

However, if the case marker is either ‘-pE’, ‘-wo’, etc., then a non-idiom occurs as in the following example:

Te. vAdu nANAnni wana velYlawo wippuwU AdiMcAdu
‘He tripped the coin by playing it with his fingers’

Hence, the structure for the non-idiom is as follows

AdiMcu} v {\(N[Ag]\)} \(N[Th])\}
  -animate   +artif.
  +concrete

2. nIIYlu posukoVnu: Hi. ‘pAzva BArI honA’

l.m: ‘To pour water/bathe’
i.m: ‘To be on the family way’

Consider the following example:

Te. pelYIEna mUdu nelalake Ame nIIYlu posukuMxi!
‘She is on the family way just three months after her marriage’

Here, the argument verb ‘posukoVnu’ when occurs with an agent noun of [+human] and its corresponding theme noun is found to mark explicitly for [-concrete], then the following structure occurs in idiomatic sense:

posukoVnu} v {\(N[Ag]\)} \(N[Th])\}
However, for a non-idiomatic construction consider the following example:

Te. vAdu vedi nIIYlu posukunnAdu
‘He bathed with hot water’
Te. nuvvu A ceMbuloni nIIYlu posuko
‘You take bath with that water from the mug’
Te. nIIYlu posukunnAvA?
‘Did you bathe?’
Te. woMdaMwo enugu wana vaMtipE nIIYlu posukuMxi
‘The elephant poured water on its body with its trunk’

Here, for the sentence to be a non-idiomatic, the following structure is considered:

```
posukoVnu}  v  {(N[Ag])  (N[Th])}
     +human  +concrete
     +animate  <water>
```

3. raMgulu mAru: Hi. ‘raMga baxalanA’

l.m: ‘To turn colors’
i.m: ‘To turn pale’

Consider the following examples:

Te. xoMgawanaM pattubataMwo vAdi mohaMlo raMgulu mArAyi
‘He turned pale when he was caught for stealing’
Te. wappucesi pattupadagAne vAdi mohaMlo raMgulu mArAyi
‘He turned pale just after being caught for committing a mistake’

Here, the verb ‘mAru’ when occurs in correspondence with its an agent noun of [+human] and a locative noun of [+concrete], then the following idiomatic structure occurs:

\[
\text{mAru } \{v \{ (N[Ag]) \ (N[Th]) \ (N[loc.]) \} \}
\]
\[
\text{+human} \quad \text{-concrete} \quad \text{+concrete}
\]
\[
\text{<color>} \quad \text{+loc.}
\]
\[
\text{<<lo>>}
\]

However, for a non-idiomatic construction consider the following examples:

Te. vajrAlapE eMda padinappudu raMгуU mArwU kanipiswAyI
‘When the sun rays fall on diamonds they turn to different colors’

Te. kAmerlu vaccinappudu vAdi kalYla raMгу paccagA mArIMxi
‘When he got jaundice, the color of his eyes turned yellow

Te. A cIra nIlYalo wadavagAne raMгу mArIMxi
‘As the sari got drenched, it turned into a different color’

In contrast, for the sentence to be a non-idiomatic, the following structure is considered:

\[
\text{mAru } \{v \{ (N[Ag]) \ (N[Th]) \} \}
\]
\[
\text{+concrete} \quad \text{+concrete}
\]
\[
\text{+animate} \quad \text{<color>}
\]
\[
\text{+human}
\]

iib) Idioms that are ambiguous between lexical and idiomatic sense but their idiomatic sense is discernible in case they take into consideration an additional or non-mandatory or optional argument marked for instrumental or postposition. The optional arguments
that are marked for ‘with’, ‘for’, etc. may be helpful in the identification. Consider the following examples:

1. **mulagaceVttu eVkkiMcu**:

   Hi.

   l.m: ‘AsamAna para caDaNa’: ‘to extol to the skies’
   i.m: ‘sahajana ke peda para caDaNa’: ‘to make (someone) climb a drum-stick tree’

   This is best understood by considering the following example:

   Te. vAdu nAku kaWalu ceVppi mulaga ceVttu eVkkiMcasAgAdu
   ‘He extolled me with his stories’

   Te. vAdu nannu mulaga ceVttu eVkkiMcAdu
   ‘He extolled me to the skies’

   Here, the agent verb ‘vAdu’ a [+human] when occurs with the theme noun ‘mulaga ceVttu’, where, the ‘mulaga’ is an optional argument that helps in the identification and marker for an idiom. Consider the following argument structure:

   eVkkiMcu} v {(N[Ag]) (N[Th])}
   +human +concrete
   <mulagaceVttu>
   <drumstick tree>

   However, consider the examples for non-idiomatic structure:

   Te. vAdu nannu ceVtteVkkiMcAdu
   ‘He made me climb the tree’

   Te. mA enugu wana woMdaM sahAyaMwo nannu ceVtteVkkiMcMciMxi
‘My elephant helped me climb the tree with the help of its trunk’
Te. vAdu nannu ciMwa ceVttu eVkkiMcAdu
‘He made me climb the tamarind tree’

Here, the theme noun ‘ceVttu’ without the optional information ‘mulaga’ renders a non-idiom.

2. svargAniki nicceVna veVyyi: Hi. ‘AkASa/AsamAna ke wAre wodanA’

l.m: ‘To put ladder to the heaven’
i.m: ‘To attempt the impossible’

Consider the following example:

Te. vAdu svargAniki/AkAsAniki nicceVna vesAdu
‘He put ladder for the heaven’

In this case, the verb ‘veVyyi’ is seen as either a projector of its corresponding noun (dative) i.e. ‘svargAniki’, an optional information necessary for the interpretation of an idiom.
Consider the following structure:

veVyyi} v {(N[Ag]) (N[dat.]) (N[Th])}
+human +concrete +concrete
<svargaM> <ladder>
<<ki>>

In contrast, consider the following examples of non-idioms:

Te. vAdu godaki nicceVna vesAdu
‘He put a ladder to the wall’
Te. vAdu ceVttuki nicceVna vesAdu
‘He put a ladder to the tree
Te. vAdu enuguki nicceVna vesAdu
‘He put a ladder to an elephant’

In this case, the dative marker is anything other than ‘svargAniki’ to explain the possibility of a non-idiom, as in the following:

veVyyi} v {(N[Ag]) (N[dat.]) (N[Th])}
+human +concrete +concrete
<ladder>

3. peVxxa noru uMdu: Hi. ‘jabAna laMbI honA’

l.m: ‘to have a big mouth’
i.m: ‘to talk with authority’

Consider the following examples:

Te. paximaMxilo vAdixe peVxxa norugA uMxi
‘Among his people only he seems to talks with authority’
Te. nIxe peVxxa noru kaxA ani virra vlgiwe eVvvarU lakRa ceVyyaru
‘If you go rampant that only you can talk with authority, then no one will care for you’

In this context, the verb ‘vuMdu’ when occurs with the agent noun that is [+human] in the accusative case, then the structure triggers an idiomatic sentence which is best understood in the following structure:
However, for a non-idiomatic construction consider the following example:

Te. koVnni jAuwulalo peVxxa noru uMduta aMxaMgA BaviswAru
‘In some communities, having a big mouth is considered to be beautiful’
Te. Ame noru peVxxaxigA uMtuMxi
‘Her mouth seems to be very big’

In order to understand this further, the following argumentative structure could be ascertained:

uMdu} v {(N[gen.]) (N[Th])}
   +human    +concrete
   +animate
   +gen.

**iic**  Idioms involve sequence of words whose arguments differ in their postpositions. The idiomatic sense is rendered when the specific argument is unmarked for a given postposition or case marker as observed in the following examples:

1. **kannu eVrra/eVrupu ceVyyi** Hi. ‘AzKeM lAla-pIll karana’:

l.m: ‘eyes becoming red’
i.m: ‘to become wild with rage’

Consider the following example:

Te. vAdu kopaMwo wana kalYlu/kannu eVrupu/eVrra cesAdu
‘He became angry with rage’
In order to identify the idiomatic sense, the following argument structure is proposed.

\[
\text{ceVyyi} \rightarrow \{(\text{N}[\text{Ag}]) \quad (\text{N}[\text{acc.}]) \quad (\text{N}[\text{Th}])\}
\]
\[
\begin{array}{ccc}
\text{+human} & \text{+concrete} & \text{-concrete} \\
\text{+animate} & \text{+acc.} \\
\end{array}
\]

However, in order to understand the sequence of a non-idiomatic structure more precisely, consider the following examples:

Te. vAdu wana kalYlani nalipi eVrravi cesAdu
‘He rubbed his eyes and made them red’
Te. eMdalo wirigi vAdu wana kalYlani eVrravi cesukunnAdu
‘He reddened his eyes by venturing into the sun’

Here, for a non-idiomatic sequence, it is found that the theme is always marked explicitly for accusative as in the following:

\[
\text{ceVyyi} \rightarrow \{(\text{N}[\text{Ag}]) \quad (\text{N}[\text{acc.}]) \quad (\text{N}[\text{Ins.}])\}
\]
\[
\begin{array}{ccc}
\text{+human} & \text{+concrete} & \text{+concrete} \\
\text{+acc.} & \text{+Ins.} \\
\end{array}
\]

2. \text{velleVwwi} \text{cUpiMcu}: Hi. ‘uzgall uTAnA’:

l.m: ‘To raise a finger and show (something)’
i.m: ‘To point a censuring finger’

Usually, this is unambiguous. However, when ‘velleVwwi’ is replaced by ‘velu peVtti’, the sequence becomes literal. Since ‘velleVwwi’ is always an idiom, we do not require an argument structure invocation. Probably, an abstract noun as an object of ‘cUpu/cUpiMcu’ might render it as an idiom; for example, the use of objects such as

The structure for this is as follows:

\{(N[Ag + V]) = V\} + V = V
velu + eVwwu cU piMcu

Consider the following example:

Te. vAdu nenu cesina wappuni veleVwwi cUpiMcAdu
‘He pointed a censuring finger at my mistake’

In this case, the verb ‘cUpiMcu’ occurs with its argument (theme) noun, i.e. [+human]. Here, the NP combines with the adjective ‘eVwwuta’. Consider the following idiomatic structure:

veleVwwicUpiMcu} v {(N[Ag]) (N[Th])}
+human -concrete
<wappu>
<<ni>>

However, for an idiomatic construction consider the following example:

Te. AkAsaMlo eguruwunna vimAnAnni pillavAdu wana ammaku veleVwwi cUpiMcAdu
‘The child showed with his raised finger the Plane that was flying in the air’

In order to understand this structure further, the following argument structure could be obtained:
3. **ceyi cAcu**: Hi. ‘azcala pasArana’:

l.m: ‘To spread one’s hand’
i.m: ‘To beg’

The structure for this is as follows:

\{(N[Ag]) + [(N + V) = V]\} = V
+human ceyi + cAcu

Consider the following example:

Te. I rojuna pani kAvAlaMte iwarula xaggara/muMxu ceyi cAcadaM mAmUle
‘To get work in today’s world it is common for people to beg others’

Similarly, as in the above case, the verb ‘cAcu’ occurs in combination with its corresponding theme noun of [+human], the following idiomatic structure occurs:

cAcu\} v \{(N[Ag]) \ (N[loc.]) \ (N[Th])\}
+human +human +concrete
+loc. <hand>
+loc. <muMxu>
<xaggera>
However, for a non-idiomatic construction consider the following example:

Te. cAlA sepu rAyataM valana ceyi noVppeVkki vAdu wana ceyi cAcAdu
‘He spread his hand when it pained him on writing for a long time’

The following argument structure could be considered for the interpretation of non-idiomatic sense of the sequence.

cAcu} v {(N[Ag]) (N[Th])}
+human +concrete
<hand>

4. kadupu ubbu: Hi. ‘peTa PUlanA’:

l.m: ‘swelling of the stomach’
i.m: ‘overjoyed’

The structure for this is as follows:

{(N[Ag]) + [(N + V) = V]} = V
+human kadupu + ubbu

Consider the following examples:

Te. vAdi pogadwalaki nAku kadupu ubbipoyiMxi
‘I was overjoyed by his flattery’

The sequence is ambiguous between idiomatic and non-idiomatic senses. The idiomatic sense can be rendered if there exists a dative noun that is [+abstract]. For example, ‘mAtalaki’, ‘paniki’, ‘pogadwa(la)ki’, etc. In absence of such nouns, the sequence may be interpreted in a literal sense. Consider the structure for an idiomatic sequence:
However, for a non-idiomatic construction consider the following examples:

Te. wiMdi eVkkuvu winesariki Ame kadupu ubbinattEyyiMxi
‘As she had excessive food, her stomach swelled’
Te. kadupulo gAsu eVkkuvu ayyi vAdiki kadupu ubbinMxi
‘His stomach swelled due to excessive gas’
Te. eVppudU A Avu kadupu ubbi uMtuMxi
‘Always that cow’s stomach looks swelled’

In order to understand this structure further, the following argument structure could be obtained:

ii) Idioms whose sequence are clueless when exclusively analyzed for their idiomatic sense. They are identifiable as idioms when taken in a context i.e. by the presence of certain keywords that are extraneous to the sequence of the idioms. Consider some examples:

1. **naddi virugu**: Hi. ‘kamara tUtA’:
I.m: ‘to break (one’s) spine’
I.m: ‘to be a broken man’

Consider the following example:

Te. eVkkuva pani ceVppesariki vAdi naddi virigiMxi
‘When he was given a lot of work he became a broken man’
Te. ammAyi pelYli cesetappatiki vAdi naddi virigiMxi
‘By the time he married his daughter off, he became a broken man’

It involves only one argument that is the theme of the verb since the verb is intransitive. Consider the following structure:

```
{[virugu]} v {(N[Th])}
     +concrete
      <spine>
```

Similarly, for the phrase to be a non-idiom, the following examples are taken into consideration:

Te. nIlYla biMxe eVwwetappadiki Ame nadumu virigipoyiMxi
‘When she lifted a pot with water, she had a broken spine’
Te. vAdu koVttina xeVbbalaki nA nadumu virigipoyiMxi
‘My spine got broken due to his beatings’
Te. kukkani karralawo koVtti xAni nadumu viragagoVttAru
‘They beat the dog with sticks and broke its spine’

This structure is best understood by considering the following structure:

```
{[virugu]} v {(N[Th])}
     +concrete
```
2. **kAIYlu pattu**: Hi. ‘pAzva pakadanA’:

l.m: (i) ‘To touch one’s legs (in reverence)’
(ii) ‘To massage one’s legs’
(iii) ‘To catch one’s legs’
i.m: ‘To make humble entreaties’

In this case, the verb ‘kAIYlu pattu’ as a sequence is unambiguously idiomatic. However, in the sentences as seen above, the apparent structure will not help us in any way. Instead, extra idiomatic sequence material helps. This requires more scanning than the sequence of the idiom; sometimes necessitating the keywords away from the idiomatic sequence within that sentence or even outside that sequence.

The structure for this is as follows:

\[
\{(N[Ag]) + [(N + V) = V]\} = V
\]

+human kAIYlu + pattu

Consider the following example:

Te. vAdu eVvarieVvarivo kAIYlu pattukoVni uxyogaM saMpAxiMcAdu
'He got the job by making humble entreaties to various people'

Te. rAjakIyanAyakulu eVnnikalappudu prajala kAIYlu pattukoVni otlu weVccukuMtAru
'The politicians acquire votes during elections by making humble entreaties to people'

Consider the idiomatic structure as follows:

pattu\} v \{(N[Ag]) (N[Th])\}
However, for an idiomatic construction consider the following examples:

Te. peVxxa vAlYla kAlYlu pattukeMte wappulexu
‘To touch elder’s feet is not a sin’
Te. nA kAlYlu noVppigA unnAyi koMcaM pattu
‘My legs are aching massage them will you?’
Te. kukka nA kAlYlu pattukuni Ada sAgiMxi
‘The dog caught my legs and started playing with them’

In order to understand this structure further, the following argument structure could be ascertained:

\[\text{pattu} \ v \ \{(N[Ag]) \ (N[Th])\}\]
\[+\text{human} \quad +\text{concrete}\]
\[+\text{animate} \quad <\text{legs}>\]

In this case, the idiomatic sense is obtained only if there is an extraneous element that is not part of the idiomatic sequence, ‘naddi virugu’. The extraneous elements are semantic explications that contribute to the idiom. They occur in various morphological forms as ‘(peVIYli) cesesariki’, ‘illu kattesariki’, ‘vaMtAvArpU ayyesariki’, ‘pillalaku caxuvu ceVppesariki’ etc. It is probably necessary to list such sequences and identify the idiomatic sense.

b) Nominal: They are less frequent than the verbal idioms. These are idioms whose heads are noun and functions as argument of a verb in a sentence. Such idioms are usually not ambiguous since the words involved in the sequence are mandatory. Hence, they do not require argument structure. Consider some nominal idioms:
I. \([A + N] = N\)

1. **wegina gAlipataM**: Hi. ‘katl pawaMga’: ‘to go astray’

Consider the following examples:

Te. vAdi walliwaMdrulu canipogAne oVMtarivAdE weginagAlipataMlA wirigAdu
‘He went astray following the death of his parents and becoming alone’

Te. weginagAlipatamEna Amenu eVvvaru mAruswAru?
‘Who will change her astrayed life?’

The structure for this can be seen as follows:

\[
\{ (N[Ag]) + [A + N] \} = N
\]

+human

wegina + gAlipataM

2. **wenepUsina kawwi**: Hi. ‘mITI CurI’: ‘an enemy in disguise’

Consider the following examples:

Te. vAdi pravarwana wenepUsinakawwilA uMtuMxi
‘His behaviour is like an enemy in disguise’

Te. vAdu wenepUsinakawwivaMti vAdu
‘He is like an enemy in disguise’

The structure for this can be seen as follows:

\[
\{ (N[Ag]) + [A + N] \} = N
\]
3. **peVxxa noru**: Hi. ‘jabAna laMbl honA’: ‘to talk loud’

Consider the following idiomatic example:

Te. A grAmaMlo Amaxe peVxxa noru
‘In that village only she talks loud’

The structure for this is as follows:

\[(N[Ag]) + [A + N] = N\]

+human peVxxa + noru

II. \([N + N] = N\)

1. **pAnakaMlo pudaka**: Hi. ‘kabAba_meM haddI’: ‘a fly in the ointment’

Consider the following examples:

Te. cese prawI paniki vAdu mA maXyana pAnakaMlo pudakalA wayyAravuwAdu
‘He becomes a fly in the ointment in every work we undertake’

The structure for this can be seen as follows:

\[(N[Ag]) + [N + N] = N\]

+human pAnakaMlo + pudaka

2. **goVMweVmna korikalu**: Hi. ‘mana ke laddU KanA’: ‘as you wish so you please’
Consider the following example:

Te. nenu ika nl goVMweVmma korikalantu wIrca\'enu
‘From now on I will not be able to please you as you wish’

The structure for this can be seen as follows:

\{(N[Ag]) + [N + N]\} = N
+human goVMweVmma + koriku

3. puswakAla purugu: Hi. ‘kiwAbI kIdA’: ‘book-worm’

Consider the following idiomatic example:

Te. vAdu oVka puswakAla purugu
‘He is a book-worm’

The structure for this is as follows:

\{(N[Ag]) + [N + N]\} = N
+human puswakAla + purugu

4. mattilo mANikyaM: Hi. ‘kIcada_meM kamala/guxadI kA lAla’: ‘a gem in refuse’

Consider the following idiomatic example:

Te. vAdu mattilo mANikyaM
‘He is a gem in refuse’

The structure for this is as follows:
5. **kannu eVrra**: Hi. ‘nArAja honA’: ‘to be angry’

Consider the following example:

Te. vAdiki nenaMte kannu eVrra
‘He is always angry with me’

The structure for this is as follows:

\{(N[Ag]) + [N + N]\} = N
+human kannu + eVrra

6. **kadupu maMta**: Hi. ‘(peTa_meM) jalana’:

l.m: ‘to have burning sensation in the stomach’
i.m: ‘to be jealous’

Consider the following example:

Te. vAdiki nenaMte kadupu maMta
‘He is jealous of me’

The structure for this is as follows:

\{(N[Ag]) + [N + N]\} = N
+human kadupu + maMta
c) **Adjectival:** These are the idioms where the head is an adjective. Adjectival idioms constitute any idiomatic verb in its adjectival form as in the following examples requiring a separate study in analysis of idioms.

I. \([N + A] = A\)

1. **macca padina**

The noun-form of the idiomatic verb ‘**macca padu**’: Hi. ‘xAgA laganA’:

l.m: ‘to have spots’
i.m: ‘to be stigmatized’

Consider the following example:

Te. macca padina jIviwAnni mArcukovataM kaRtaM
‘A character that got stigmatized is not easy to rectify’

The structure for this is as follows:

\((N[Ag]) + [N + A] = A\)

-concrete macca + padina

However, for a non-idiomatic construction, consider the following example:

Te. maccalu padina cepani akvariyaM loMci wIseyi
‘Remove that spotted fish from the aquarium’
In this case, the structure we obtain is as follows:

\[(N[Ag]) + [N + A] = A\]

+concrete macca + padina

2. **gaddi winna**: ‘corrupt’

The noun-form of the verb ‘**gaddi winu**’: Hi. ‘GU\(\text{sa} \ KA\)’:

l.m: GAsa KA: ‘to eat grass’
i.m: GU\(\text{sa} \ KA\): ‘to take bribe’

Consider the following example:

Te. A gaddiwinna maniRiki nIwi guriMci mAtlAde hakku lexu
‘That corrupt man has no right to talk of morality’

The structure for this could be obtained as follows:

\[(N[Ag]) + [N + A] = A\]

+human gaddi + winna

The non-idiomatic sequence can be studied under the following example:

Te. kAgiwAlu mariyu postarlu kannA gaddi winna Avule cakkati pAlaniswAyi
‘The cows that eat grass rather than papers and posters give good milk’

The structure for this could be obtained as follows:

\[(N[Ag]) + [N + A] = A\]

+animate gaddi + winna
3. **valalo padda**: ‘enchanted’

The noun-form of ‘**valalo padu**’: Hi. ‘caMgula meM PazsanA’:

l.m: ‘jAla meM PazsanA’: ‘to get caught in a net’
i.m: ‘caMgula meM PazsanA’: ‘to fall in (someone’s) charm’

Consider some examples for the explication of the idiomatic senses:

Te. dabbu valalo padda vAdu nEwikaviluvalani maricipoye pramAxaMuMxi.
‘One who falls in the charm of money may forget his ethics’
Te. A ammAyi valalo padda vAdi jIviwaM narakamavuwuMxi
‘His life will be a hell by falling into her charms’

The structure for this is as follows:

\[
\{(N[Ag]) + [N + A]\} = A
\]

+human valalo + pdda

4. **wala vaMpu**: Hi. ‘sira JukanA’: ‘To be disgraced’

Consider the following examples:

Te. vAdi valla mAku walaMpuulu vaccayi
'We became disgraced due to him'
Te. walaMpuulu wattukovataM kaRtaM
'To face disgrace is hard'

The structure for this is as follows:
B. Categorization of Arguments:

The following is a listing of idioms that are categorized into either verbs or nouns. The majority of them are verbs. In the case of idioms whose heads are verbs it is possible to identify or distinguish their idiomatic usage from the non-idiomatic usage with the help of their argument structure.

The arguments in terms of their ontological categories or case marking discriminate between the idiomatic sense and the non-idiomatic sense at least in majority of the constructions. So, it is necessary in the lexicon to represent idiomatic constructs with their argument structure and sub-categorization. This kind of approach would enable one to identify idiomatic constructs and transfer the semantics in an appropriate way into the target language in the course of Machine Translation.

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<tr>
<td>kannIYlu wuduvu</td>
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<td></td>
<td></td>
<td>+conc.</td>
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<tr>
<td>dappu koVttu</td>
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<tr>
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\[(N[Ag]) + [N + A] = A\]
\[\text{+human wala + vaMpu}\]
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<th>Phrase</th>
<th>Expression</th>
<th>Verb Tense</th>
<th>Part of Speech</th>
<th>Type</th>
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wala vaMcu +hum.  -conc.  Tran.
wala wirugu -conc.  +hum.  Tran.
velu pattu +hum.  +hum.  Tran.
viRaM kakku +hum.  -conc.  Tran.
pappulu udakavu +hum.  +hum.  Intran.
kannu muyyi +hum.  -conc.  Tran.
xeVbba winu +hum.  -conc.  Tran.
nIIYlu posukoVnu +hum.  -conc.  Tran.
selava ivvu +hum.  +hum.  Intran.
grahaNaM pattu +conc.  Tran.
cewiki aMxu +hum.  +hum.  Intran.
raMgu mAru +hum.  +conc.  Tran.
raMgu mArcu +hum.  -conc.  Tran.
oVlYlu maMdu +hum.  +hum.  Tran.
nippu peVttu +hum.  +conc.  Intran.
xova pattu +hum.  +conc.  Tran.
kAlu jAru +hum.  +conc.  Tran.
nadumu bigiMcu +hum.  +conc.  Tran.
maMcaM pattu +hum.  +conc.  Tran.
maMcaM eVkku +hum.  +conc.  Tran.
uppu winu +hum.  +hum.  Tran.
goVdugu pattu +hum.  +conc.  Tran.
topI veVyyi +hum.  +hum.  Tran.
topI peVttu +hum.  +hum.  Tran.
xAriki weVccu +hum.  +hum.  Tran.
gAliki wirugu +hum.  -conc.  Tran.
maMta peVttu +hum.  +conc.  Tran.
3.5. CONCLUSION

Among the most common forms of figurative language, are idioms, where a speaker’s meaning cannot be derived from an analysis of the words’ typical meaning (Gibbs, 1999). Van Lancker and Kempler (1987) and Kempler et al. (1999) suggested that the non-dominant right hemisphere is important for the processing of idioms.

They do not specify, however, the kind of idioms they used. In fact, idioms do not constitute a homogeneous group: they can be opaque or transparent (depending on whether their meaning can be derived from the figuration they involve), ambiguous or non-ambiguous (whether they allow a literal interpretation).

Therefore, it can be hypothesized that different kinds of idioms follow different interpretation strategies and, consequently, have different anatomical correlates.

Hence, we need further study in the identification of idioms. This requires us to study the discourse of a given text to look for more identification features as the context of that particular sentence that either precedes or follows may provide more information that is required in the identification of that particular idiom.