

A STUDY OF TELUGU IDIOMS AND THEIR HINDI EQUIVALENTS AS A COMPONENT OF TRANSLATOR'S TOOL

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by

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Certificate

Dated:

This is to certify that I, **Kalyani P.** have carried out the research embodied in the present thesis entitled, ‘**A STUDY OF TELUGU IDIOMS AND THEIR HINDI EQUIVALENTS: AS A COMPONENT OF TRANSLATOR’S TOOL**’, for the full period prescribed under Ph.D. ordinances of the University.

I declare to the best of my knowledge that no part of this thesis was earlier submitted for the award of any degree, to any other institution or university.

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Telugu wx-notation Transliteration of Indian scripts into Roman

Vowels:

అ	ఆ	ఇ	ఈ	ఉ	ఊ	ఋ	ౠ	ఎ	ఏ	ఐ	ఒ	ఓ	ఔ	ఁ	ం	ః
a	A	i	I	u	U	q	Q	eV	e	E	oV	o	O	z	M	H
a	ā	i	ī	u	ū	r	ṛ	e	ē	ai	o	ō	au	ṁ	ṁ	ḥ

Consonants:

క	ఖ	గ	ఘ	జ
k	K	g	G	f
చ	ఛ	జ్	ఝ	జ్ఞ
c	C	j	J	F
ట	ఠ	డ	ఢ	ణ
t	T	d	D	N
త్	థ	ద్	ధ	న్
వ	W	x	X	n
వ్	ఫ్	బ్	భ్	మ్
p	P	b	B	m
య్	ర	ల్	ల్	ళ
y	r	rY	l	lY
శ్	ష	స్	హ్	
S	R	s	h	

How to key in syllable sequences:

క	కా	కి	కీ	కు	కూ	కె	కే	కై	కొ	కో	కౌ	కఁ	కం	కః
ka	kA	ki	kl	ku	kU	keV	ke	kE	koV	ko	kO	kaz	kaM	kaH

Keying Word initial vowels require that they are typed with a preceding a (అ).

అ	ఆ	ఇ	ఈ	ఉ	ఊ	ఎ	ఏ	ఐ	ఒ	ఓ	ఔ	అం	అః
a	aA	ai	al	au	aU	aeV	ae	aE	aoV	ao	aO	aM	aH

Keying of Consonant clusters require the typing of link key "_" between the consonants:

ex. అమ్మ అంత స్త్రీ క్షా
am_ma aMwa s_w_rl k_R_vA

భ్రాతృ రౌరవ కత్తె కర్మ భర్త
B_rAwa rOrava kaw_weV kar_waq Bar_wa

Devanagari wx-notation Transliteration of Indian scripts into Roman

Vowels:

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऐ	ए	ऐ	ओ	औ	औ	ँ	ं	ः
a	A	i	I	u	U	q	Q	eV	e	E	oV	o	O	z	M	H
a	ā	i	ī	u	ū	ṛ	ṝ	e	ē	ai	o	ō	au	m̐	m̐	ḥ

Consonants:

क	ख	ग	घ	ङ
k	K	g	G	f
च	छ	ज	झ	ञ
c	C	j	J	F
ट	ठ	ड	ढ	ण
t	T	d	D	N
त	थ	द	ध	न
w	W	x	X	n
प	फ	ब	भ	म
p	P	b	B	m
य	र	ल	ळ	व
y	r	l	ḷ	v
श	ष	स	ह	
S	R	s	h	

How to key in syllable sequences:

क का कि की कु कू के के के को को कौ के कं कः
ka kA ki kI ku kU keV ke kE koV ko kO kaz kaM kaH

Keying Word initial vowels require that they are typed
with a preceding a [अ].

अ	आ	इ	ई	उ	ऊ	ऐ	ए	ऐ	ओ	औ	औ	अं	अः
a	aA	ai	ai	au	aU	aeV	ae	aE	aoV	ao	aO	aM	aH

Keying of Consonant clusters require the typing of
link key "_" between the consonants:

ex. अम्म अंत स्त्री क्ष्वा
am_ma aMwa s_w_rI k_R_vA

भ्रात रौरव कत्ते कर्तृ भर्त
B_rAwa rOrava kaw_weV kar_wq Bar_wa

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Abbreviations

A	Adjective
acc.	Accusative
Ag.	Agent
artif.	Artifact
conc.	Concrete
dat.	Dative
eg.	Example
gen.	Genitive
Hi.	Hindi
hum.	Human
I.M./i.m.	Idiomatic meaning
inst.	Instrumental
L.M./l.m.	Lexical meaning
loc.	Locative
N	Noun
Pl.	Plural
Te.	Telugu
Th	Theme
V	Verb
< >	Notating nouns
<< >>	Case markers enclosed
{([])}	Argument feature structure
@	Idiomatic sentence

Chapter 1

INTRODUCTION

CONTENTS:

1.1. STATEMENT OF THE PROBLEM

1.2. IDIOMS IN LANGUAGE

1.3. THE INDIAN GRAMMARIANS

1.4. DEFINING IDIOMS

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1.1. STATEMENT OF THE PROBLEM

The purpose of this study is two-fold: to develop a tool as an aid for a translator to come up with an appropriate equivalent idioms while translating between Telugu and Hindi. In order to carry out this task one must come up with certain criteria in identifying idioms for the purpose of transfer. It is essential for such a task to study idioms, their defining characteristics, i.e., the identifying criteria to enable a translator albeit a computer program to identify or distinguish an idiom from those which are not in a given text and translate them appropriately. It requires to improve our knowledge of idioms and discriminate between the literal and idiomatic contexts.

1.2. IDIOMS IN LANGUAGE

Idioms are extremely important but the most ubiquitous, and less understood categories of language. However, they are not a vestige of the language that one can choose to avoid altogether. They form an essential part of the general vocabulary of a particular language. A description of how the vocabulary of a language is growing and changing will help to place idioms in a proper perspective. But the problem arises with both an effect and a cause of disagreement over the exact definition of 'idiom' and its interpretation. The vast majority of idiomatologists, after more or less reflection, settle for a definition along the lines of 'a complex expression/ phrase whose meaning is not a compositional function of/ not made up of the meanings of its parts' (Cruse 1986): the precision of the wording varies. So too, enormously, does the interpretation.

It seemed more valuable therefore, to work out, thoroughly, a definition of an idiom, its identification, then study its properties, its nature and classification. There are several limitations in this work: the foremost problem is with the distinguishing idioms from compounds, proverbs, collocations and metaphors. Though these language structures have distinguishing terminology, they are not distinguished pragmatically. The second problem we faced is with the collection of idioms from the extensively available data.

The study of idioms in the context of computational application rather itself is a restricted and contrived study.

1.3. THE INDIAN GRAMMARIANS

Previous work on idioms has been sporadic, uneven, and often less than well known. The problem is as old as linguistics itself. The principle of compositionality of meaning that is, central to any consideration of idiom, was debated for some 1300 years by those highly perceptive and methodical precursors of modern linguistics, the Sanskrit grammarians. The Padavadins or Bhatta-school of the later *Mimamsa*

...regarded padas (inflected words) as the significant parts of a sentence and interpreted the sense of a sentence as the composite or united meaning of the padas that go to constitute it (Chakravarti 1933: 12)

They were routed, however, by the **vakyavadins** (vakya = the sentence) of the prabhakara-school. Bhartrhari, expounding this position, argued that just as letters cannot be divided into smaller parts, so words are not divisible into letters nor sentences into words. Words may be analyzed into stem and formative, and sentences into separate words, according to the principle of apoddhara (disintegration); but this device although useful is unreal. A clear line is drawn

...between the sentence and its so-called constituents (padas) or, in other words, between what is real and what is unreal...the sense conveyed by a sentence is also indivisible. Just as a word (sabdasphota) or a sentence does not really consist of any parts, so the meaning denoted by it does not admit of any division... Indivisibility is thus a peculiar characteristic that equally applies to both the

sentence and its meaning. (Chakravarti 1933: 110-1; see further Brough 1972)

A specific example of this, involves the status of verbal prefixes. Upasargas ('prepositions') were generally agreed to be indicative (dyotaka) rather than denotative (vacaka), that is, they serve to specialize the more general meanings of verbs and nouns. Panini (5th century BC) recognized them as independently significant (Panini 1.4.93). His view was elaborated by others who claimed that they have particular meanings, and that their main function is to specialize the meanings of the nouns and verbs to which they are attached.

Patanjali (2nd Century BC), however, asserted that verbal roots carry a range of meanings in themselves and that prepositions have no particular meaning to contribute. Bhartrhari (8th Century AD) defended the Paninian position; but eventually Panyaraja resolved the debate by concluding that

...in cases of verbs joined with prepositions the meaning is derived usually from a harmonious combination of 'dhatu' [verb stem] and 'upasarga' and not from any one of them severally. (Chakravarti 1933:171; see further pp. 167-77).

Compound nominals were also carefully classified, distinguished from juxtaposed separate words, and departures from strict compositionality discussed (Chakravarti 1933:411-2 and 443ff). Thus, although there is nothing in the surviving corpus of the Indian grammarians' work that corresponds precisely to a discussion of idiom, the crucial problem of compositionality is fully and carefully debated, and many valuable observations are made.

1.4. DEFINING IDIOMS

The miscellaneity of previous work on idioms is inevitable. The wild diversity is an effect and a cause of disagreement over the exact definition of 'idiom' and its interpretation.

Idioms are defined in various ways in the literature. Idioms are variously called word-combinations (Zgusta 1971), fixed expressions (Alexander 1987) and phrasal lexemes (Pawley 1985; Lipka 1990). It is loosely defined as a group of words whose meaning cannot be predicted from the meanings of the constituent words, for example: *it is raining cats and dogs*.

The basic working unit in Lexical Semantics is a lexical item. This has a form and a meaning. Generally speaking, lexical items are simply words, but there are interesting exceptions. Normally, the meaning of a grammatically complex expression is built up, in conformity with the principle of compositionality, by combining the meaning of its parts. However, there are some complex expressions that do not behave in this way (Cruse 1986).

The accurate meaning of an idiom is determined by the usual way of determining the meaning of any idiom in any language, that is, *by recognizing that there is a conflict between the literal meaning of the individual parts of the lexical unit and the way that that unit has apparently been used by an author or a speaker*.

Logan Pearsall Smith (1925) defines idioms as:

The idiosyncrasies of our language, and, above all, those phrases which are verbal anomalies, which transgress, that is to say, either the laws of grammar or the laws of logic'. Thus, allowing that compound words can be idioms. The high incidence of oddity in the use of prepositions is noted;

grammatically distinguished from semantic anomaly; but ... hundreds of English 'idioms', all phrasal and most figurative, classified according to their original semantic field.

Hockett (1958) is the first of the modern western grammarians to give serious consideration to the definition of idiom and its consequences. His discussion is worth quoting at length:

"Let us momentarily use the term "Y" for any grammatical form the meaning of which is not deducible from its constituent of a larger Y, is an idiom. A vast number of composite forms in any language are idioms. If we are to be consistent in our use of the definition, we are forced also to grant every morpheme idiomatic status, save when it is occurring as a constituent of a larger idiom, since a morpheme has no structure from which its meaning could be deduced...

...The advantage of this feature of our definition, and of the inclusion of morphemes as idioms when they are not parts of larger idioms, is that we can now assert that any utterance consists wholly of an integral part of idioms. Any composite form which is not itself idiomatic consists of smaller forms".

Idioms will thus range from morphemes to proverbs or even poems, taking in pronouns, proper names, figures of speech, and private family languages. A dictionary should, ideally, contain only and all the idioms of a language, although this is not possible in practice. Idiom formation is a constant process.

Idiomaticity is taken to be completely pervasive of language: generative grammarians of all sorts thought of idioms as a listable set of aberrations, but more recent work such as that of Bolinger (1975), and Mitchell (1971) has swung back to seeing idiomaticity (or something like it) as common throughout. Hockett deliberately and carefully admits morphemes to idiom status.

The standard non-compositionality definition is that, ‘the essential feature of an idiom is that its full meaning... is not a compositional function of the meanings of the idiom’s elementary grammatical parts’ (Katz and Postal 1963).

Wood (1969) studied some of the problems raised by the meaning and form of idioms and idiom-like expressions and came out with **conclusions on idioms** as:

- (1) True idioms are wholly non-compositional, or opaque, in meaning.
- (2) Ambiguity is a common but not a necessary feature of idiomaticity.
- (3) Forms with a unique constituent need not be idioms, but those containing a cranberry-form are.
- (4) True idioms can be opaque in structure.
- (5) True idioms are wholly non-productive in form.
- (6) Single compound words can be idioms.

On the basis of these conclusions, Wood (1969) proposes the following definition:

An idiom is a complex expression that is wholly non-compositional in meaning and wholly non-productive in form.

1.5. IDENTIFYING IDIOMS

A traditional definition of idiom is an expression whose meaning cannot be inferred from the meaning of its parts. Although at the first sight, straightforward, there is a curious

element of circularity in this definition. The definition, therefore, must be understood as stating that an idiom is an expression whose meaning cannot be accounted for as a compositional function of the meanings its parts have when they are not parts of idioms. The circularity is now plain: to apply the definition, idiomatic and non-idiomatic expressions must be distinguishable. Fortunately, it is possible to define an idiom precisely and non-circularly using the notion of a semantic constituent. Two things are required of an idiom: first, that it be lexically complex – i.e., **it should consist of more than one lexical constituent, second, that it should be a single minimal semantic constituent.**

Consider, for example: ‘This will cook Arthur’s goose’. The test of recurrent semantic contrast reveals that this, ‘will’ and ‘Arthur’ are regular semantic constituents; the rest, however, i.e., ‘cook someone’s goose’, constitutes a minimal semantic constituent, which as a whole contrasts recurrently with, say, help or destroy. ‘to cook someone’s goose’ is therefore an idiom.

As a contrast to the above, we shall regard as non-idiomatic (or semantically transparent) any expression that is divisible into semantic constituents, even if one or more of these should turn out on further analysis to be idioms. Most idioms are homophonous with grammatically well-formed transparent expressions. A few are not in this sense well formed, although some grammatical structure is normally discernible. Such cases, as ‘by and large’ and ‘far and away’, are often called asyntactic idioms.

Haas (1985) while defining an idiom briefly characterizes it as *a lexical complex that is semantically simple*. For Matthews (1972), the expressions that are *syntactically complex*, but *semantically simple*, are called idioms. Similarly, the expressions that are *semantically peculiar* are usually described as idioms (Cruse 1986).

Thus, Trask (1993) defines an idiom as an expression consisting of one or more words whose meaning cannot simply be predicted from the meanings of its constituent parts. For semantic reasons, an idiom requires its own lexical entry in the lexicon....

In fact, idioms add spice and bring evocative and exciting flavor in a language. Idioms have very specific applications that are not obvious from simply knowing the individual words (Applebee, Jane and Rush, Anton 1996). Certain consequences follow naturally from the fact that the apparent constituents of idioms do not have independent meanings (Cruse 1986). Consider some examples of idioms:

Te. kadupu maMta

Hi. I.M: IrRyA: ‘jealousy’

Hi. L.M: peta_meM jalana: ‘burning sensation in the stomach’

Here, the semantic sense of “kadupu maMta” would be “peta_meM jalana”. However, idiomatically, the expression represents ‘jealousy’. Such expressions are found commonly in languages wherein their usage changes according to the contexts in which they are used.

Apart from these, other such expressions are:

Te.	<i>Lexical sense in Hindi</i>	<i>Idiomatic sense in Hindi</i>
gAlilo xIpaM	havA_meM xiyA	saMxigXa sWiwi
nawwa nadaka	SaMbUka_kA calanA	bahuwa Xire calanA
mulYla bAta	kAztoM_se BarA raswA	KawaranAka sWiwi
cApakiMxa nIru	catAyI_ke nIce pAnI	aprawyASiwa bAWa

Generally, all idioms are composed of elementary lexical units. It is interesting that although idioms consist of more than one word, they display to some extent the sort of internal cohesion that we expect of single words. For instance, they typically resist interruption and re-ordering of parts. Some of the restrictions of syntactic potential of idioms is clearly semantically motivated. For instance, the reason that ‘to pull someone’s left leg’ and ‘to kick the large bucket’ have no normal idiomatic interpretation as that

‘leg’ and ‘bucket’ carry no meaning in the idiom, so there is nothing for ‘left’ and ‘large’ to carry out their normal modifying functions (Cruse 1986).

The same is true of re-ordering. Many grammatical processes involving re-ordering of constituents are ruled out for semantic reasons, particularly those whose semantic function is to highlight a specific semantic constituent: thus, ‘‘What John pulled was’ his sister’s leg’ has no idiomatic reading, whereas, ‘What John did was pull his sister’s leg’, which leaves the idiom physically intact. In ‘Its my/John’s goose that was cooked, not yours’, and ‘Its my/Arthur’s leg he’s pulling, not yours’, both of which have a normal idiomatic interpretation, do not constitute evidence of semantic life in the elements of the idioms. What is being topicalized in these sentences is ‘John’, ‘Arthur’, etc., which are semantic constituents, and not part of the idioms; the possessive affix (which is part of the idiom) simply has to accompany the noun to which it is attached. ‘My’ and ‘your’ in these sentences must be analyzed as ‘I’/‘you’ + ‘possessive’: only the possessive forms part of the idiom (Cruse 1986). But semantically innocuous re-orderings are also to some extent resisted:

A: John has a bee in his bonnet about it.

B: ? John has a bee about it in his bonnet.

At the same time, idioms show their status as phrases in various ways, too. For example, if an idiom is inflected, the inflectional affixes are carried by the grammatically appropriate elements within the idiom, whether or not they are semantic constituents; that is to say, the elements of an idiom retain at least some of their grammatical identity:

A: John has bees in his bonnet about many things.

B: * John has bee-in-his bonnets about many things.

Likewise, in certain regular grammatical re-formations the parts of an idiom may behave as they would in a transparent expression: thus, we have a ‘leg-pull’, formed on the same

pattern as ‘hand-shake’. For these reasons, it is observed that **it would not be appropriate to assimilate idioms to the category of words.**

Apart from this, words alone can function as anchors to clitics, and constituents of idioms are often seen to take clitics. This indicates that idioms are like phrases in their structure but semantically like words. The following table indicates the study of various linguistic structures in the context of their meaning, constituency, the changes they undergo when their meanings and constituents corresponding to each other, and their output in the canonical shape. The following table allows us to substantially distinguish various language structures basing on their meaning and constituency.

	Meaning (M)	Constituency(C)	M-C Correspondence (Compositionality)	Canonical Shape
Phrase	+	+	+	+
Word	+	-	-	-
Collocation	+	+	+	-
Idiom	+	+	-	-
Compounds	+	+	-	+

Table 1.1: Linguistic structures and their M-C Correspondence

An individual uses a phrase that generally includes words referring to everyday concrete objects, figuratively in a particular situation. His interlocutor, then the local speech community, and finally the body of native-speakers accept the metaphorical use into their own speech for its aptness, felicity, picturesqueness or even plain illogic. In fact, Smith (1925) considers irrelevance, illogical and absurdity to be important factors in the genesis

of many idioms. Where there is metaphorical use of the kind, the phrase in question may undergo the well-known processes of semantic extension, specialization, etc. that operate in any shifts of meaning. The resulting phrase may become an idiom, with no obvious link with its literal predecessor (which of course in most cases still exists independently). At any particular moment, therefore, synchronically there are (i) literal phrases, (ii) metaphors that are clearly connected with the literal, (iii) other more opaque but possibly interpretable phrases, and (iv) opaque idioms.

The conclusion to be arrived at from the discussion above is that a pure idiom must have constituent elements from which the overall meaning of the whole is not deducible. Such a viewpoint not only raises the issue of the connection between idiom and metaphors but also a number of others (Fernando and Flavell 1981)¹.

Healey working within a tagmemic model, takes up the identification of idioms as a major concern and formulates three operational tests whereby idioms may be identified:

(1) The substitution or replacement-test whereby any morpheme replaceable by another is identified as a non-idiom. In ‘long live the King/the Queen/President Johnson’, ‘long live’ is an idiom which like ‘have cold feet’ cannot be lexically altered and retains its idiomaticity. The various tagmemic or functional slots in an idiom do not take slot-filler variables, whereas for instance the non-idiomatic slot following ‘live’ does.

(2) Once all non-idiomatic parts, if any, have been shorn off, a suspected idiom can be further subjected to a predictability test. “Darte” (the game) which qualifies as a possible idiom because it has a non-literal meaning emerging in contrast with the bimorphemic ‘dart + s (plural), turns out to belong to a lexical set consisting of ‘bowls’, ‘quoits’, ‘noughts and crosses’, ‘snakes and

ladders', 'billiards', 'dominoes', etc. and consequently has the predictability of a member of a rule-governed set of forms.

(3) A third test of idiomaticity is to expose an expression that has been tested by means of (1) and (2) to as many transformational changes as its internal structure will permit. Since Healey believes, like Uriel Weinreich (1969) and Bruce Fraser (1970), that transformational constraints are an indication of idiomaticity, transformational deficiency in an expression which has passed tests (1) and (2), or seems doubtful by such criteria, is confirmation of that expression being idiomatic. Such transformational deficiencies reflect lot of idiomaticity rather than loss of grammaticality. Transformational constraints operating on idioms reflect, thus, a semantic rather than a syntactic phenomenon (Healey 1968).

Though Healey identifies idioms on essentially semantic grounds, he is quite right in pointing out that '...each idiom has a definite form, consisting of an integral number of morphemes and tagmemes' (Healey 1968).

Makkai (1972: 58) argues that it is not only more economical but also more insightful from the point of view of identifying idioms "to use the term *idiom* only for units realized by at least two morphemes". The potential ambiguity of idioms, their 'disinformational potential', arises from this distribution.

The four **criteria** advanced by Makkai (1972) for identifying idioms are:

- (1) The presence of at least two free morphemes in a given expression,
- (2) The ability of these morphemes to function with different meanings in more than one environment,
- (3) The potential ambiguity of all idioms in decoding arise from the possibility of literal interpretation, besides the idiomatic sense,

- (4) The semantic irregularity of idioms arise from the fact that an idiom has a meaning that cannot be deduced from its component parts.

In other words, Idiom is a morpho-syntactic phenomenon, for it is at this level of the language that the key property of idiom, the asymmetry between semantics and syntax manifests itself most unequivocally. A stretch longer than the sentence may be rendered idioms by its non-literalness, but such mini-discourses do not become idioms but remain nonce-items bound to one specific situational context. Those items that eventually gain idiom status are generally short, easily memorable items like compounds, phrases and syntactically simple sentences such as 'the coast is clear', 'a stitch in time saves nine', 'a rolling stone gathers no more', etc. The general tendency is towards deletion and hence reduction. 'To draw a red herring across the trail', is usually shortened to 'red herring', 'a bird in the hand is worth two in a bush' to 'a bird in the hand', 'a rolling stone gathers no more' to 'X is a rolling stone', etc. The principle of least effort is in operation all the time (Fernando and Flavell 1981).

The operational tests most frequently used for establishing the boundaries of idiom are those of removing or replacing the morphemes one by one in the suspected idiom (Healey 1968). The replacement or substitution test is generally more effective in the establishment of idiom boundaries since the possibility of substitution either converts an idiom into a non-idiom ('pay through the nose -> pay heavily') or indicates the presence of some non-idiomatic variable: 'X gave Y a kick in the pants', 'X paid through the nose for Z', 'X is a male chauvinist pig', etc. Any attempt to replace any other morpheme in, for instance, 'X paid through the nose for Z' (* paid down the nose', '* paid through the eyes', etc.) results in loss of idiomaticity. Hence the minimum form of the idiom is 'pay through the nose' (Fernando and Flavell 1981).

In another instance, Healey (1968) agree that only forms which are completely non-productive, i.e., unique, should be called idioms.

1.6. PROPERTIES OF IDIOMS

As the process of ‘idiomaticization’ lies in diachronic evolution, idiomaticity cannot be adequately explained by generative rules. Neither a given sense nor a given syntactic structure by itself constitutes an idiom. Rather it is the regular association of one with the other that is the source of idiomaticity. Such an association is the product of contextual extension in the everyday situations of communicative use over a period of time. The majority of idioms, as agreed by idiomatologists (Smith 1925; Hockett 1958; Healey 1968; Makkai 1972), exhibit certain discernible stages in their development (Fernando and Flavell 1981).

Perhaps idiomaticity is too complex and pervasive to be captured within the narrow confines of a single definition. The central problem one comes up against in attempting to define idiom is identifying the property (or properties) that will adequately capture all the idioms in a language while excluding all the non-idioms. Makkai argues that it is more economical “to use the term ‘idiom’ only for units **realized by at least two (free) morphemes**” (Makkai 1972). We have, accordingly, two conflicting criteria, a conflict that is reflected in the variety of morphological forms that have been identified as idioms: bound forms, single free forms, compounds, phrases and sentences. As far as the typology of idiom go, such forms range from proverbs and metaphors to a variety of set phrases including rhetorical questions and social formulae.

However, the five **properties of idiom** that are most regularly invoked have been formulated by Fernando and Flavell (1981) as follows:

- (1) the meaning of an idiom is not the result of the compositional function of its constituents;
- (2) an idiom is a unit that either has a homonymous literal counterpart or at least individual constituents that are literal, though the expression as a whole would not be interpreted literally;
- (3) idioms are transformationally deficient in one way or another;

- (4) idioms constitute set expressions in a given language;
- (5) idioms are institutionalized;
- (6) they are not productive.

Of the six properties listed, the fact that an idiom is an object of non-literal function has the highest common denominator of idiomaticity. Though the structural composition of an idiom is regarded as useful in determining the upper and lower limits of idiomaticity, other properties have been chosen in attempting to formulate a definition of idiom. In trying to separate the more idiomatic from the less idiomatic and from the non-idiomatic, those properties that establish the semantic unity of idioms are more important than those that establish points of grammatical contrast (e.g. transformational constraints). Such properties are of three sorts: semantic, syntactic and sociolinguistic (Fernando and Flavell 1981).

1.7. NATURE OF IDIOMS

The design features of Human Languages allow extreme flexibility in actual use, hence, language should not always be taken at face value. In fact, the phenomenon of using words and sentences in roundabout ways is extremely common. In addition to irony and downright lies, metaphors, idioms and proverbs are ways of saying things more or less indirectly. Usually, idioms cover slangs, proverbs, certain metaphors and similes (Applebee and Rush 1996). Apart from these some compounds also confuse by being similar to idioms.

Thus, idiomaticity is best defined by multiple criteria, each criterion representing a single property. If idiomaticity is so defined, certain types of idiom will be seen to possess more distinguishing properties than others. There exist, in other words, varying degrees of idiomaticity correlating with different types or categories of idiom. The adoption of multiple criteria would enable the investigator to filter out the non-idiomatic while retaining all those forms that show one or more of the properties of idiom. Hockett (1958), uses a single criterion for defining and identifying idioms: that the meaning of an

idiom is not the compositional function of its constituent parts. Makkai uses five: (1) morphological composition, (2) the susceptibility of an idiom to literal interpretation, (3) ambiguity, (4) semantic unpredictability, and (5) institutionalization. The result of using multiple criteria is that Makkai's definition of idiom is more explicit and his identification of what forms are idioms are more selective than Hockett's.

The point that emerges from this section is that idiomaticity is too all-pervasive to be correlated with a specific form of morpho-syntactic structure or the presence or absence of syntactic constraints such as given transformations.

As Randolph Quirk (1960) states: 'The problem of idiomaticity is rather that most phenomena in language respond very well to treatment by the procedures that have evolved for handling 'syntax' on the one hand and 'lexicon' on the other'. Thus, idiomaticity is the outcome of the intersection of the phenomena of the form, the sense and the situational context. After examining several issues, the most satisfying and sensitive criterion to establish idiomaticity is undoubtedly the semantic one. Hence, there can be little doubt of the primacy of semantic criterion in establishing the idiomaticity of any expression (cf. Fernando and Flavell 1981).

An idiom has a literal homonymous counterpart that complements the fact that its syntax is non-correlative, i.e. a pure idiom constitutes a 'double exposure'. The most important feature of idioms is that they are expressions that are ambiguous and therefore potentially misleading (Makkai 1972).

The specific term used by Makkai is 'disinform'. Makkai contrasts the **disinformation potential** of idioms arising from the possibility of "logical yet semantically erroneous decoding" with the 'misinformation' which occurs as a result of "accidentally homophonous forms" having "equally meaningful decodings" in similar environments, for example 'she bears children' signifying both 'carries' and 'gives birth to'.

Certain set expressions manifest what may be termed 'a double exposure' (Henry G.

Widdowson, personal communication), i.e. they manifest a non-literal and a literal meaning. Non-literal idiomatic meaning generally arises as a result of a figurative extension. Yet the original situation, which is the source of the extension, is often unperceived by the average speaker.

In a typical idiom such as, ‘blow one’s own trumpet’, or ‘be in a hot spot’, the idiomatic and literal meanings are capable of appearing simultaneously as a ‘double exposure’, a kind of pun, in one of the same context. Since pure idioms have literal counterparts, they show no special peculiarities of encoding in themselves. In other words, they are non-anomalous in terms of selectional and strict sub-categorical restrictions. To put it differently, the patterns of collocation and colligation such idioms manifest in their composition is normal and predictable. Being more covert, a pure idiom could also be more deceptive. Since the essence of idiomaticity is an asymmetry between syntax and meaning, the presence of a homonymous literal counterpart complements such asymmetry both structurally and contextually.

An idiom is a syntactic unit that manifests lexical integrity. Makkai (1972) identifies this property of an idiom as that of encoding. Pure idioms are simultaneously idioms of both encoding and decoding.

1.7.1. THE TRANSFORMATIONAL BEHAVIOR OF IDIOMS

Idioms can be modified by items not part of the idiom and sometimes even the order of the idiom reversed in order to achieve surprising and unusual effects. In such instances an element of the idiom may be changed, without its original import being changed at the same time, by **substitution**, **inversion**, or **deletion**.

Some deletion is possible in certain English idioms, but there are also large numbers, particularly those comprising verbs with either preposition or particle, where no deletion is possible: ‘see through someone’, ‘bring the house down’, ‘turn on’, ‘put up’, ‘step up’, etc. The presence of prepositions and particles is one of the salient criteria used by Cowie

and Mackin (1975) in identifying verbal idioms for inclusion in the 'Oxford Dictionary of Current Idiomatic Usage'. The possibility of deletion in idioms is largely a matter of use and would vary widely from language to language.

Idioms composed of adjective + noun do not allow otherwise the characteristic predicative usages, nominalizations, the formation of comparatives or superlatives, or modification, whereas this would be possible in a literal use, as Weinreich (1969) has demonstrated in 'a hot sun', 'a hot dog'; 'the sun is hot', '*the dog is hot'; 'the heat of the sun', '*the heat of the dog', etc. Similarly, idioms including a verb in their make-up usually do not allow many transformations that are open to their literal counterparts.

Fraser's (1970), hierarchy that looks at the transformational possibilities of idiom ranges from L0 (completely frozen) through L1 (adjunction), L2 (insertion), L3 (permutation), L4 (extraction), L5 (reconstitution) to L6 (unrestricted). Such a hierarchy is useful for classifying idioms from the point of syntacticity, but it would have greater value for idiomaticity per se if it were possible to establish a syntax-semantics correlation as a complementary basis for the hierarchy. In other words, the application of the transformation is linked to the achievement of a specific stylistic flexibility in idiom syntax than the formulations of the constraints on idiom manipulation.

The peculiarities of encoding in hyperbole and metaphor could result in certain textual incongruities. These could be semantic, as in 'wage indexation is a dead duck' (-Concrete, +Concrete) or collocational as in the co-occurrence of 'storm/tea cup' and 'born with/silver spoon'. Such semantic and collocational clashes occur within hyperbole and metaphor but they do not occur in what are called 'pure idioms' such as 'smell a rat', 'pull up one's socks', 'scratch somebody's back', etc.

An idiom is an institutionalized expression, i.e., 'it is approved by the usage of the language' (OED). Unless an idiom has currency among the members of a specific speech community or a sub-group of such a community for a reasonable period of time it cannot be regarded as institutionalized. By the institutionalization of idiom, we mean the regular

association in a speech community of a given signification with a given syntactic unit (a compound, a phrase or a sentence), such that the resulting expression is interpreted non-literally. In other words, part of the phenomenon of idiomaticity is the institutionalization of an asymmetry between sense and syntax in the case of compound, phrasal and sentential idioms.

1.7.2. SCALES OF IDIOMATICITY OR IDIOMATIC CLINE

Idioms are at the top of the scale. Hyperbole comes first with pure idioms in the second position. Approximately the middle of the scale is a mixture of metaphor ('dead duck', 'white lies'), simile ('as different as chalk from cheese'), pure idioms or idioms of decoding ('twist somebody's arm', 'in the dark'), and idioms of encoding ('off his hands'). The scale tapers off with items such as 'thank goodness' and 'sharing drinks' that verge on the literal and therefore are of marginal idiomatic status.

A different scale based on the structural properties of idioms rather than on pragmatic factors such as situational impossibility or absurdity may be considered. It is realized that the possibility of literal interpretation arising from an idiom having a homonymous counterpart is a factor dependent on the language-user's knowledge of the world. Literal or non-literal interpretation is a matter not only of the internal structure and correlation of the syntactic units (words, phrases and sentences) constituting the text of discourse, but also one of situational context. The possibility of literal or non-literal interpretation is a matter of beliefs and mental perceptions of the reader/hearer even more than of language structure and therefore variable, but such variables are an in-built factor in language use and interpretation. Fernando and Flavell (1981) proposed a ranking of idioms based on structural properties rather than on judgments such as 'absurd' but even the judgment 'more idiomatic' based on an item's possessing properties such as non-correlative syntax complement by homonymy must be seen in terms of a variable defining context. To use the terminology of the philosophy of language, idiomaticity involves us in the synthetic rather than in the analytic use of the language.

The scale of idiomaticity based on the structural properties of idiom is significantly different from that based on pragmatic considerations in one major respect: it gives priority to two-faced constructs, the two faces being the literal and the non-literal idioms over those with only one-face, either non-literal or literal. The scale ranges from constructs that have both literal and non-literal faces through those that are only non-literal to those which while showing a peculiarity of encoding are literal. Even this peculiarity of encoding is only semi-institutionalized, as in the case of predictable collocations. The items at the bottom of the scale are only marginally idiomatic. This second scale of idiomaticity also shows clearly that idiomaticity in a language is very much a matter of overlapping categories and intermediate zones.

In short, the following **characteristic features of idioms** are considered:

1. The meaning of an idiom is metaphorical rather than literal.
2. It is not a result of the componential function of the parts.
3. The grammatical form of an idiom is often invariable and fixed.
4. The process of substitution is not allowed.
5. The passive constructions cannot be formed.
6. Idioms vary a great deal on how metaphorical and invariable they are.

In other words, idiomaticity (the quality of being idiomatic) is a matter of degree or scale.

1.7.3. CRITERIA FOR IDENTIFICATION OF IDIOMS

Makkai argues that it is not only more economical but also more insightful from the point of view of identifying idioms “to use the term idiom only for units realized by at least two morphemes” (Makkai 1972). Apart from this he also proposed five criteria:

1. The presence of at least two free morphemes in a given expression. As in the example of: ‘*to hold one’s tongue*’

2. The ability of these morphemes to function with different meanings in more than one environment.

Example:

- i. *'I held my tongue'*
- ii. *'We held our tongues'*
- iii. *'You held your tongue'*
- iv. *'She held her tongue'*
- v. *'He held his tongue'*
- vi. *'Hold your tongue'*, etc.

3. The potential ambiguity of all idioms of decoding arising from the possibility of literal interpretation.

Example:

- i. *'To hold one's tongue'* (literal interpretation of holding probably one's tongue with the help of fingers, teeth etc.).
- ii. *'To restrain oneself from talking'* (the semantic interpretation).

4. The semantic unpredictability of idioms arising from the fact that an idiom has a meaning that cannot be deduced from its component parts.

Example:

- i. *'To have other fish to fry'* (to have something to do that is more important or profitable)
but * *'have other salmon to fry'* or *'the other fish is to be fried'*

5. Institutionalization. As the term suggests, it is the method in which the idiom is identified and freed from its conflict between the literal meaning of the individual parts of the lexical unit and its semantic constituents.

In order to deduce a distinct definition for idioms, in this study, I have tried to pick up some such units that look like idioms and yet have a definite distinction as follows:

1.7.4. TYPES OF IDIOMS

The distinction between 'lexical idioms' and 'phrasal idioms' pervades all too often in the form of exclusive concentration on 'phrase idioms' (notably verb + object groups) and the exclusion or neglect of 'lexical idioms' (i.e. compound words, and noun + adjective, verb + particle and similar clusters).

Lexical idioms are listed as units in the lexicon. For phrase idioms, however, considerations of simplicity in syntactic and phonological description suggest that 'at least the members of the class of idioms whose occurrences also have compositional meanings must receive the ordinary syntactic structure assigned to occurrences of the stretches with compositional meanings' (Katz and Postal 1963).

Although not units in the syntactic lexicon, phrase idioms do have this status in the semantic dictionary. Indeed they make up a separate list, and are interpreted somewhat differently from 'lexical items'. It is suggested that syntactically deviant phrase idioms may be handled in the same way as semi-sentences (Wood 1986).

1.7.5. DISTINCTION BETWEEN COMPOUNDS AND IDIOMS

The prototypical compound is a word made up of at least two bases which can occur elsewhere as independent words, for instance, the compound 'greenhouse' contains the bases 'green' and 'house' that can occur as words in their own right (e.g. in the noun phrase, 'the green house', i.e., the house that is green). On the other hand, idioms are seen to form the end-point of a historical process by which word-combinations first establish themselves through constant re-use, then undergo figurative extension and finally petrify (Cowie, et al. 1983: xii).

Distinction between compounds and idioms:

	Compounds		Idioms
1.	They have a constituency at the word-level.	1.	They have a syntactic constituency.
2.	It is a word that consists of more than one lexical item, and which often triggers a sense other than the mere combination of its lexical units, for example: 'candlelight'.	2.	It is a unitary item, at least from the semantic point of view.
3.	Among compounds can be found nouns, adjectives, verbs, adverbs, ad-positions, etc. for instance, 'red-brown' (adjective) and 'air-condition' (verb), and, very occasionally, among adverbs for instance, 'everywhere'.	3.	An idiom is a characteristic sequence of words that is particular and peculiar in nature and is often unique to that language.
4.	They are non-unique instances.	4.	They are unique instances.
5.	Compounds are comparatively productive.	5.	Idioms are completely un-productive.
6.	Compounds are rule based.	6.	Idioms are not derived by rule.

Table 1.2. Distinction between compounds and idioms

The meaning of a compound is generally not a mere sum of the meanings of its parts as 'candlelight' illustrates: 'candlelight' does mean 'candle + light', but something like 'light' from a 'candle' (Asher 1994). Thus, the literal meaning of only one or of neither element plays a part, are known as idiomatic compounds.

Consider some examples of such idiomatic compounds:

Te.

grAmasiMhaM (grAmaM + siMhaM) 'village + lion'

kanuvippu (kannu + vippu) 'eye + open'

Akupacca (Aku + pacca) 'leaf + green'

pasupupacca (pasupu + pacca) 'turmeric + green'

Hi.

kuwwA 'dog'

paraxA PASa 'unveil'

harA 'green'

pIlA 'yellow'

Thus, compounds incorporate both semantic and pragmatic elements. If a compound is a curtailed sentence or phrase, it seems legitimate to derive it from its corresponding sentence or phrase (cf. Levi 1978). If it is a word, its underlying structure is fundamentally different, in particular lacking tense and modality (cf. Bauer 1978).

Katz and Postal (1963) define idioms in terms of non-compositionality of meaning, and then recognize that to be consistent, they must let this include the composition of words from morphemes. Bolinger (1975) argues that there is no clear dividing line between compounds and idioms.

We may conclude then that the compound words can in theory be idioms with morphological consistency.

1.7.6. DISTINCTION BETWEEN PROVERBS AND IDIOMS

Idioms may be seen as ready-made bits of language, and it is not always possible to draw a line between idioms, sayings and proverbs. With respect to the longer and more complex expressions in particular, it is hard to lay down rules or principles for usage, and this is yet another area of language where things simply have to be looked up and learnt.

Sayings and proverbs are perhaps not indispensable, but may be useful, and also fun to use, and they sometimes give some interesting insight into another culture. In translating idioms and proverbs one needs to be wary of the many differences that exist between different languages and cultures. Normally, proverbs are often used among peer groups. The use of proverbs may indicate superior native proficiency in the language. Often proverbs include idiomatic expressions to add authenticity and acceptance. Proverbs unlike other linguistic units like verbs, phrases, compounds and idioms have no specific status. They have only sociological, philosophical implications rather than linguistic. Thus, idioms vary from the proverbs in the sense that idioms are used colloquially. Proverbs are at times shortened and thus become idioms but it is not possible for idioms

to lengthen and be used as proverbs. Consider some examples of proverbs and also their idiomatic derivatives:

Proverbs

niMdu kuMda woNakaxu
 porugiMti pullakUra ruci annatlu
 kAlYlakiMxa nippulu posi pEna nIlYlu callinattu
 kukka woka vaMkara
 gummadikAyala xoVMga aMte BujAlu wadumukunnattu
 koVMdanu wravvi eVlukanu pattinatlu
 aMxani xrAkRapaYlu pullana
 uppu, pulusu winna viSvAsaM

Idioms

niMdu kuMda
 porugiMti pullakUra
 kAlYlakiMxa nippulu
 kukka woka
 gummadikAyala
 xoMga
 koMdanu wravvu
 aMxani
 xrAkRapaYlu
 uppuwinu

The distinction between proverbs and idioms could be shown as follows:

	Proverbs		Idioms
1.	They are clausal.	1.	They are phrasal.
2.	They are the constituents of discourse unit.	2.	They are the constituents of syntactic units (sentence).
3.	They may change from transparent to opaque.	3.	They are always non-transparent.

Table 1.3. Distinction between proverbs and idioms

While some proverbs range from semi-opaque to opaque, as:

- i. ‘don’t count your chickens before they’re hatched’;
- ii. ‘he who pays the piper calls the tune’;
- iii. ‘he who laughs last, laughs longest’, etc.,

others are quite literal, as:

- i. 'if at first you don't succeed, try, try, try again';
- ii. 'never put off till tomorrow what may be done today';
- iii. 'practice what you preach';
- iv. 'spare the rod and spoil the child';
- v. 'who chatters to you will chatter of you';
- vi. 'children should be seen and not heard', etc.

1.7.7. DISTINCTION BETWEEN COLLOCATIONS AND IDIOMS

Collocations are collections of words that "fit together"; i.e. they are predictable patterns and phrases or sequences of words that we typically use together. They include what have traditionally been considered vocabulary items, as well as structural patterns and combinations of words that simply "go together".

By definition, collocation is 'a composite of lexical items with a specialized, but strictly unpredictable meaning'. They are of roots, not of words, which are essentially means of reference (Mitchell 1971).

On observation, collocations (such as 'ask a question', 'high winds', 'on foot') are similar to idioms in that they involve relatively fixed sequences of words, but differ in that they are not recognized culturally or stylistically as expressions in themselves. Some linguists prefer to distinguish collocations as idioms on syntactic and semantic grounds. According to Cruse (1986), Benson et al. (1986) and others, collocations are syntactic units that can be broken down intuitively into smaller recognizable and independent semantic units (ask + a question, ask + the price). Other linguists refuse to distinguish between idioms and collocations, on the grounds that they often see one form as a subordinate category of another (e.g. Moon 1992, Fernando 1996, Gross 1996). Van der Wouden (1997), for example, states: 'I will use the term collocation as the most general term to refer to all types of fixed combinations of lexical items; in this view, idioms are a special subclass of collocations, to wit, those collocations with a non-compositional, or opaque semantics.' (Van der Wouden, 1997).

Van der Wouden does point out that this entails problems. He cites the examples of commonly considered collocations such as ‘a murder of crows’ and thus idiomatic). Similarly, the formulation ‘ask for money’ is considered to be a collocation, although it is not completely compositional. The expression cannot be broken down further than: ‘ask for + money’, so that ‘for’ appears to be stuck, morpheme-like, to the verb.

The following table depicts the distinction of collocations from idioms as:

		Collocations	Idioms
1.	Pattern:	Ordered sequences.	-
2.	Structure:	No hierarchy, Flat.	Hierarchical.
3.	Markedness:	Unmarked (less structured).	Marked (more structured).
4.	Ambiguity:	Not necessarily homonymous.	Homonymous counterparts with semantic ambiguity.
5.	Style:	Neutral.	Formal.
6.	Expression:	Not necessarily idiosyncratic.	Necessarily idiosyncratic.
7.	Distribution:	Frequent	Infrequent

Table 1.4. Distinction between collocations and idioms

By seeing idioms as essentially ‘marked’ expressions and collocations as ‘unmarked’ or normal means of expressing a concept, we are trying to make a distinction that is not categorical or binary and which lends itself to the notion of a continuum. Very common collocations such as Wierzbicka’s examples of prepositional phrases (‘in April’, ‘on Thursday’, ‘at ten o’ clock’), are clearly unique formulations in that the prepositions are obligatory for each formulation, but are also unmarked, standard ways of expressing those concepts. Bound collocations are a little more unusual (‘blond hair’) and yet these represent the preferred way of saying things in general discourse. To take Moon’s (1992) examples, ‘out of the blue’, ‘to call the shots’, ‘foot the bill’: all of these of course semantically opaque, but they are also marked forms of more prosaic formulations,

namely: 'unexpected', 'to take command', 'to pay the bill'. These phrases are idioms, because they bring some rhetorical force to the basic expression (usually by the use of explicit metaphors: the first two expressions increase the intensity of the expression, while 'to foot the bill' also implies 'a reluctance to pay'). At times, it may also be the case that there are a cluster of related core statements with no really central phrase (such as 'finally', 'in summary', 'at last') which coexist with more idiomatic expressions ('at the end of the day', 'when all is said and done', 'all's well that ends well'). It is also perhaps worth noting that collocations appear to be neutral in terms of style, whereas idioms can be seen as at times inappropriate in terms of formality.

Frequently paired words or a set of words usually get together to form collocations. Superficially, idioms also appear to be frequently paired words or a phrase with a set pattern in the wording. The difference between a collocation and an idiom, however, is the meaning. Often, the meaning of a collocation can be interpreted by combining the meanings of the separate words in the phrase; the meaning of the idiom is more than (and often quite different from) the meaning of the separate words within the idiom. Unlike idioms, individual words in a collocation can contribute to the overall semantics of the compound. So idioms like "take a break", structures like "If I had the chance, I would . . . " and word combinations like "get on a bus /get in a car" are all considered collocations. Sometimes the same set of words can function as an "ordinary" phrase, an idiom, or a collocation.

Compounds include word pairs that occur consecutively in language and typically are immutable in function. Noun + noun pairs are one such example, which not only occur consecutively but also function as constituents. Cowie (1981), notes that compounds form a bridge between collocations and idioms, since, like collocations, they are quite invariable, but they are not necessarily semantically opaque. Since collocations are recursive (ibid.), collocation phrases, including more than just two words, can occur. For example, a collocation such as *by chance* in turn collocates with verbs such as *find*, *discover*, *notice* etc. Flexible word pairs include collocations between subject and verb,

or verb and object; any number of intervening words may occur between the words of the collocation.

The examples of 'to foot the bill', 'maMdi padu', we are obviously approaching another transitional area bordering on idiom. These examples are semantically transparent. These are also un-idiom like in the fact that they are fairly freely modifiable (Cruse 1986).

1.7.8. DISTINCTION BETWEEN DEAD METAPHORS AND IDIOMS

From a linguist's point of view, idioms are complex lexical items, that is, word-like entities that have some of the properties of phrases. They are more than a word but less than a sentence. Some specialists often call them "dead metaphors". A 'dead metaphor' is one in which the sense of a transferred image is not present. Example: money, so called because it was first minted at the temple of Juno Moneta. (Shipley 1970).

An "idiom", on the other hand, is simply a construction that one cannot analyze by taking it apart. Like 'get rid of', for instance, or 'lots of', or 'right off the bat', or 'take off' (in either the sense of 'an airplane' or 'a striptease'), or thousands of other familiar phrases in English that don't come apart into easily digestible pieces. These are chunks of the language that come pre-assembled, with their own meanings and grammar, and they're learned as such by native speakers. Many of them are metaphors, but not all. Some of them are slang, but most aren't. A "metaphor" is a species of meaning that is extraordinarily common in language, and is neither idiomatic nor slang, for the most part. A metaphor treats some aspect of meaning as if it were something else. When one says, 'I spent an hour on this', you're using the 'Time is money' metaphor theme, since 'spend' refers to money and you're using it for time. When you say 'Stock prices went down today', you're using the 'Less is down' metaphor theme, since prices are expressed in abstract numbers, while 'up/down' refers to gravitational effects on physical objects. Slang is full of metaphor, and so even the ordinary language has considerable amount of metaphor. Often, Metaphor is a common basis for idioms, but not all idioms come from

it, and most metaphoric usage are usually interpreted by native speakers as being ordinary, non-idiomatic prose.

While idioms and dead metaphors must be distinguished, it should also be recognized that they have certain characteristics in common. It is probable that the majority of idioms began their lives as metaphors; and synchronically, transitional cases, which are idioms for some and metaphors for others, are not uncommon (Long and Summers, 1979). Dead metaphors have in common with idioms that their constituent elements do not, in the straightforward sense, yield recurrent semantic contrast: consider for instance, the contrast “amAvAsya/pUrnima” in “amAvAsya caMxrudu”. They are not therefore, semantically transparent.

1.8. OBSERVATIONS

A literal rendering of an idiom is very rarely capable of serving as an approximate translation. It is most likely to be either non-interpretable or quite unrelated in meaning to the original expression. Even apparently simple translation equivalents of idioms are treacherously deceptive. Consider the Telugu idioms: “masipUsi mAredukAya ceyu” and “kAlu kAlina pilli”. A translation of the first is ‘to swindle’ and the second is equivalent ‘to roam in discomfort and aimlessly’. But neither of these when translated literally give the slightest clue to the idiomatic meaning of the original Telugu expression.

These difficulties experienced with apparently simple lexemes are all the more troublesome with regard to idioms. An idiom may be translated into the target language by means of the following with increasing order of preference and acceptance:

1. a paraphrase;
2. an idiom of similar meaning but dissimilar structure and/or lexical constituents;
3. an idiom of similar structure and/or lexical constituents but dissimilar sense;

4. a match structure, lexical constituents and meaning.

It is by no means uncommon for an idiom in one language to be at least roughly equivalent to a lexically unrelated idiom in another language.

Example:

Te.	Hi.
nippu peVttu	Aga lagAnA ‘to set fire’
kadupubbu	peTa PulanA ‘to swell (stomach)’
wala wirugu	sira cakarAnA ‘to swirl (head)’
goVMwu koyu	galA kAtanA ‘to cut (neck)’

In the above examples, the idioms mentioned in Telugu when translated into Hindi produce idioms that require no separate entry in the lexicon. Whether lexically unrelated idioms can ever be considered exact translation equivalents, however, is debatable. Literal translation fares rather better with dead metaphors; the results are usually a little bit odd, but are nonetheless interpretable in the manner of live metaphors, such as:

Te.	Hi.
gAnugeVxxu	kolhU_kA bEla ‘donkey’
patta pagalu	xina xahAde ‘broad day-light’
matti suxxa	gobara ganeSa ‘stupid’
rAwi guMdeV	pawWara_kA kalejA ‘cold hearted’
SilAkRaraM	pawWara_kI lakIra ‘golden rules’

Interestingly, a high proportion of dead metaphors have similar (although not often identical) dead metaphor equivalents. These close equivalents among dead metaphors can present the translator with a dilemma (one or many!). If the translation is word-for-word, the achievement has greater fidelity in one respect but to the detriment of fidelity in another respect, wherein, the source language idiom is a live metaphor and the target

language idiom is not; if, however, a greater value on the latter type of fidelity is put, then a sacrifice of the former is a must.

Not surprisingly, dead metaphors as a rule present fewer problems to foreign learners of a language than idioms do. Their interpretability, however, must not be exaggerated; their meanings are not necessarily wholly predictable on first acquaintance. Indeed, some can only be appreciated as metaphors with hindsight, as it were. It is only when the figurative meaning is pointed out that the path from the literal to metaphorical meaning becomes traceable.

Similarly, since compounds, proverbs, and collocations are often language-specific and cannot be translated compositionally in most cases, researchers have expressed interest in statistical methods that can be used to extract bilingual pairs of each one of these for parallel and non-parallel corpora. Note that one cannot assume that a concept expressed by way of a collocation in one language will use a collocation in another language.

How one translates an idiom into another language depends on the idiom stock in the receptor-language. The rhetorical effect of a given idiom in the source language as opposed to the receptor-language and the text that is being translated are crucial in rendering idioms appropriately. On the whole the rhetorical effect of semantic idioms has a better chance of being retained in a translation than that of structural idioms. Translation is an exacting art. Idiom more than any other feature of language demands that the translator be not only accurate but highly sensitive to the rhetorical nuances of the language.

What is most noteworthy in the brief contrastive survey of idiom is that languages drawn from different language families, while showing dissimilarities, also show many similarities. The similarities are reflected in structural processes, in common idiom types (homonymous idioms, metaphor, hyperbole, set phrases, etc) and in parallel cognate idioms, while the dissimilarities show up in different rhetorical functions and different connotations being attached to given lexemes and their referents. All in all, it seems that

the similarities are more striking than the differences. Equally striking is the fact that the idiomatic use of language is such a widespread phenomenon. Languages which are only idiomatic inter-lingually (i.e., by virtue of having a distinctive structural cut in contrast with other languages are rare. Thus, idiom is a near-universal of language.

1.9. METHODOLOGY

The intention of the work presented here is to set the foundation for a further intensive study in identifying an idiom, to enlist the defining criteria of idioms and distinguish them from the other language forms such as compounds, proverbs, collocations and metaphors. We would focus idioms in the context of larger than the sentence in order to prove their idiomaticity and try to distinguish them from the other language structures viz. compounds, proverbs, collocations and dead-metaphors in particular to be used in the machine translation system as a component of translator's tool.

For this, we begin to compare the views presented by some prominent Indian grammarians then analytically discuss some of the important definitions of the late 20th century linguists. For the identification of idioms, we have sieved and compiled the various criteria that would become the basis for further work.

We needed to consider both western and Indian authors definitions regarding idioms and their observations in identifying the idioms. It was necessary to know the nature of idioms, their features, their classification.

We also have sought for the sources of idioms, their features, and the classification of Telugu idioms (Vijayalakshmi, 1998).

This is followed by a collection of data of idioms from various Telugu-Hindi and Telugu-English dictionaries. For this purpose we took the help of Telugu-Hindi anusaaraka Machine Translation Dictionary developed at CALTS, University of Hyderabad (cf. Uma Maheshwara Rao, 1999), Vemuri Radhakrishnamurthi's Telugu-Hindi Dictionary (2002),

Telugu Academy's Telugu-Hindi Dictionary (2004) and Gwynn's Telugu-English Dictionary (Gwynn, 1991).

The collection of data was extensive but we selected only those idioms that are ambiguous and which posed problems while translating them. The study was dealt from various angles viz. morphological, syntactic, semantic angles and also on the level of their frequency. They are again studied on the pattern of transfer that posed problems in getting the exact meaning transferred from the source language, in this study Telugu to the target language, Hindi. From this wide source of data, I have manually selected around 190 idioms that form part of my third chapter 'Appendix'.

As part of my fourth chapter, the idioms listed in the data were subjected to critical scrutiny to identify the issues in identifying or recognizing idioms and their idiosyncratic sense when they are ambiguous. Out of this data, I selected approximately 85 idioms for analyzing their idiomaticity in terms of their semantic features such as + / -human, + / -animate, + / -concrete, + / -abstract, etc. Again, these idioms are studied using a sentence as context by observing the strings of words that occur either as prefixing or suffixing the idiomatic verb. Here, each idiomatic verb is checked for its intransitive nature and then each idiomatic verb is studied against its agent [Ag], the subject and theme [Th], the object for the basic information. After an extensive study, I came with the classification of idioms that in turn helped in categorizing them under different headings.

As a final step in identifying a given sequence of words as an idiom, we looked for the need of information, i.e., a context larger than the sentence that I took up in my fourth chapter. This required me to study a Telugu corpus² containing 3 million word strings. From this corpus we extracted word strings in the form of 'n-grams', which are then segregated as bi-grams, tri-grams, tetra-grams. We extracted 2.26 million word strings of 'bi-grams', 2.17 million word strings of 'tri-grams' and 1.8 million word strings of 'tetra-grams'. These provided me to identify the minimum probability of length for an idiom to occur in a sentence.

CHAPTER 2

THE NATURE AND CLASSIFICATION OF IDIOMS

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2.3. CONCLUSION

2.1. INTRODUCTION

This chapter deals with the further exploration of idioms, their nature and classifications. This chapter is in continuation of the earlier chapter in order to study the idioms in a broad spectrum. It is an effort to understand its characteristics, identify a particular idiom and to come up with a definition.

Generally idioms are often mistaken with many other language usages such as proverbs, collocations, etc.

2.1.1. SOURCES OF IDIOMS

Investigations into the origin of idioms have thrown light not only on their etymology but on their structural status. The sources of their origin indicate their deeper association with the domain of usage. This is exactly parallel to the special vocabulary characteristic of a specific domain. It is well known that only a small percentage of words from the vocabulary of the specialized domain make into general language, among idioms too only a small set of them spread to the general language from their domain of origin. In this process so called idiomatic constructs lose their literal sense and acquire idiosyncratic sense and become opaque. This observation supports that idioms are semantically word like units but structurally syntactic units.

There are many different sources of idioms. The most important thing about idioms is their meaning. This is why a native speaker does not notice that an idiom is incorrect grammatically. If the source of an idiom is known, it is sometimes easier to imagine its meaning. Many idiomatic phrases come from home-life, e.g., *to be born with a silver spoon in one's mouth*, *to make a clean sweep of something*, *to hit the nail on the head*. There are many which have to do with food and cooking, e.g., *to eat humble pie*, *out of the frying-pan into the fire*, *to be in the soup*. Agrarian society has given rise to *go to seed*, *to put one's hand to the plough*, *to lead someone up the garden path*. Nautical life and military life are the source of *when one's ship comes home*, *to be in the same boat as*

someone, to be in deep waters, to sail under false colors, to cross swords with someone, to fight a pitched battle, to fight a losing/winning battle.

2.1.2. CATEGORIZING IDIOMS

- ❖ Idioms take many different forms or structures. They can be very short or rather long. A large number of idioms consist of some combination of noun and adjective, e.g., *cold war, a dark horse, French leave, forty winks, a snake in the grass*. Some idioms are much longer: *to fish in troubled waters, to take the bull by the horns, to cut one's coat according to one's cloth*.
- ❖ An idiom can have a regular structure, an irregular or even a grammatically incorrect structure. The idiom *I am good friends with him* is irregular or illogical in its grammatical structure. *I* is singular; why then is the correct form in this case not *I am a good friend with him*? This form is impossible although it is more logical; one would have to say: *I am a good friend of his*. This is, therefore, an example of the kind of idiom where the form is irregular but the meaning clear.
- ❖ A second kind has a regular form but a meaning that is not transparent. *To have a bee in one's bonnet* has a regular form, but its meaning is not obvious. It means, in fact, that one is obsessed by an idea.
- ❖ There is a third group, in which both form and meaning are irregular. *To be at large*: the form Verb + Preposition + Adjective without noun is strange. If we talk about a prisoner who is (still) at large, it means that he is still free. Here are similar examples: *to go through thick and thin, to be at daggers drawn, to be in the swim*.

Most idioms belong to the second group, where the form is regular, but the meaning is idiosyncratic. However, even in this group, some idioms are less opaque than others, that is, some are easier to guess than others. Take the example, *to give someone the green*

light. We can guess the meaning even though we may never have heard it before. If we associate ‘the green light’ with traffic lights where green means ‘Go!’, we can imagine that the idiom means ‘to give someone permission to start something’. This could be an instance of an idiom inside an idiom. Therefore, knowledge of a common idiom makes the complex idiom less opaque.

Other idioms can be guessed if we hear them in context, that is, when we know how they are used in a particular situation. For example, let us take the idiom *to be at the top of the tree*. If we hear the sentence ‘John is at the top of the tree now’, we are not sure what this is saying about John. Perhaps it means that he is in a higher position or that he is hiding. But if we hear the phrase in context, the meaning becomes clear to us. The idiom means ‘to be at the top of one’s profession, to be successful’.

However, some idioms are too difficult to guess correctly because they have no association with the original meaning of the individual words. Here are some examples: *to tell someone where to get off*, *to bring the house down*, *to take it out on someone*. The learner will have great difficulty here unless he has heard the idioms before. Even when they are used in context, it is not easy to detect the meaning exactly. *To get off* usually appears together with *bus or bicycle*.

It was said earlier that we have to learn an idiom as a whole because we often cannot change any part of it. The idioms that cannot be changed at all are called *fixed idioms*. Some idioms are fixed in some of their parts but not in others. Some idioms allow only limited changes in the parts that are not fixed. Take the idiom *to give someone the cold shoulder*. The idiom means ‘to treat someone in a cold or unfriendly way’. If we say *to give someone the ‘cool’ or ‘warm’ shoulder* or *to give someone ‘a’ cold shoulder* or *to give a cold shoulder ‘to’ someone*, then none of these are possibly idioms. Therefore, *To give someone the cold shoulder* is a fixed idiom. Here are some more: *to make a clean breast of it*, which means ‘to tell the truth about something’. We can only change the tense of the verb. The idiom *to take/ have/enjoy forty winks* allows a limited choice of verbs but the pair *forty winks* is fixed. We cannot say ‘*fifty winks*’. One cannot explain

why this is wrong. We must accept the idiomatic peculiarities of the language and learn to handle them. Here are some more 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*.

2.1.3. SOME ASPECTS OF AN IDIOM

- ❑ Another important characteristic of idiom is their use that is absolutely optional paralleling derivational vocabulary. One can choose either to use or to omit them. Since the use of idioms is not obligatory and their structure is complex, they tend to remain special objects in the language.
- ❑ An idiom is a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone. The way in which the words are put together is often odd, illogical or even grammatically incorrect.
- ❑ Other idioms are completely regular and logical in their grammar and vocabulary. Because of the special features of some idioms, we have to learn the idiom as a whole and we often cannot change any part of it (except perhaps, only the tense of the verb).
- ❑ The idiom has been fixed by long usage – as is sometimes seen from the vocabulary.

For Example:

The idiom *to buy a pig in a poke* means ‘to buy something which one has not inspected previously and which is worth less than one paid for it’. *Poke* in the sense of ‘to look at carefully’ (besides other senses) only appears in present-day English with this meaning in this idiom. Therefore, it is clear that the idiom has continued to be used long after the loss of such sense.

2.1.5. ON THE DEFINITION OF IDIOMS

According to Wood, every language has certain phrases or constructions which, if taken literally, would be meaningless, or which by the normal rules of grammar or syntax are quite inexplicable. No native has the least difficulty in understanding them and they are so much a part of his daily speech that in all probability he has never noticed that there is anything irregular or peculiar about them. Such phrases are called Idioms. (Wood 1969).

Idioms are described variously as in the following:

- “An idiom is a combination of two or more words which function as a unit of meaning.... Idiomatic expressions are units of meaning, non-idiomatic expressions, conversely, are made up of distinct meaningful parts”. (Oxford Dictionary of Current Idiomatic English Vol.-I P. VIII - IX , 1984)
- “...groups of words with set meanings that can not be calculated by adding up the separate meanings of the parts” –(Bolinger 1975).
- “Idiom can be defined as a number of words which when taken together, have different meaning from the individual meaning of each word” (Seidi and Mc Mordie 1978).
- Idioms are forms of expression peculiar to a language. Idiomatic expressions conform to no Laws or principles, each Idiomatic expression is a law unto itself. It may violate grammar or logic or both and still be acceptable”. (Mc Graw Hill – Handbook of English, 2004).

In short, idiom is an expression whose meaning cannot be worked out from the meanings of its constituent words. For example, in ‘*buy a pig in a poke*’, “commit oneself to an irrevocable course of action without knowing the relevant facts”, ‘*the tip of the iceberg*’

“the small visible part of a large problem”, ‘*three sheets of the mind*’, “drunk” and ‘*to stick to one’s guns*’, “refuse to change one’s mind or give up”, the meanings of all these idioms are unpredictable and must be learnt separately. Many such idioms are so familiar that native speakers hardly realize they are using an idiom at all. Exposure to a foreign language quickly reveals the true position.

A linguistically fascinating fact about idioms is that some of them (though not all of them) can undergo the ordinary syntactic processes of the language. For example, ‘*to let the cat out of the bag*’ can appear in sentences like ‘the *cat* has been well and truly let *out of the bag*’, in which the idiom has been broken up and its parts scattered about the sentence, and yet the idiomatic sense is still present.

Consider some Telugu idioms and their Hindi equivalents:

Te.	Hi.
veleVwwi cUpu	uMgaI uTAnA ‘To pin-point’
pacca jeMdA cUpu	harI JaMde xiKAnA ‘To give green signal’
mosali kannIYlu kArcu	magar macca_ke AmsU ‘Crocodile tears’
buraxa callu	kIcada uCAlanA ‘To throw mud’
agnilo AjyaM poyu	jalawe Aga_meM GI dAlanA ‘To add fuel to fire’
kaMtlo xummukoVttu	AZKoM_meM Xula JokaNA ‘Throw dust into ones eyes’
dappu koVttu	DiMDorA pItanA ‘Blow one’s own trumpet’

2.2. CLASSIFICATION BASED ON THE NATURE OF IDOMS

The word Idiom is of Greek derivation and means ‘standing apart on its own’. It is, then, a construction which stands apart from the rest of the language on account of this irregularity and examination would show that they are almost all of a popular rather than a literary character, belonging to the spoken rather than the written language (Wood, 1986).

2.2.1. CLASSIFICATION OF IDIOMS IN LITERATURE

In the literature, idioms can be divided into two main types, as follows:

I. Those which involve a breach of logic: These constitute the larger and more numerous class, and the illogicality may arise in several ways. There is, for instance, that type, which with unlicensed sequences consists of an adjective, followed by a preposition apparently chosen quite arbitrarily, since it seems to have no logical connection with the word to which it is attached. Yet usage dictates that we should use this particular preposition and no other, even though that other should seem to us the more obvious and natural one. A little thought will show us why we must say ‘different from’ and not ‘different to’. The conception of difference implies a kind of mental or intellectual separation of things that differ (i.e. they are taken ‘from’ each other) just as the conception of similarity implies an intellectual ‘bringing together’. So we say ‘different from’ and ‘similar to’.

Then there are also certain stock phrases (often cast in the form of similes) where all logic seems to be absent. We describe a person as being ‘as fit as a fiddle’ or ‘as bold as brass’. Quite clearly in instances like these the guiding principle has been alliteration; whether the comparison is an apt one or not, or, indeed, whether there is really much point in it at all, does not matter.

II. Those in which a breach of grammar or syntax is involved: Grammar and usage do not always agree. According to all grammatical rules, it is true, a subject complement is in the nominative case, so that we should say, ‘It is I’, ‘It was he’, etc.; but in this particular too strict adherence to the dictates of grammar, especially in conversational or spoken English, is apt to savour of pedantry. The idiomatic ‘It is me’ has by this time become firmly established. Perhaps it is felt that ‘I’ is too weak and insignificant a word to end a sentence, and even more so to stand alone. Thus in answer to the question ‘Who is there?’ we should never think of replying ‘I’; invariably the answer would be *me*,

though on grammatical grounds the former alone can be justified, since the reply is short for 'I am'.

Again, usage and idiom do not always agree with grammar. Consider for example the grammatical (or rather ungrammatical) idiom where we take the case of singular collective nouns with plural verbs. Should one say, 'The committee is...' or 'The committee are...'? Grammar says the former; usage has made the latter equally acceptable. It may, of course, be replied that which form we use depends upon the way in which we regard the committee.

A case of the same kind, but where rigid adherence to grammatical rules is even more patently impossible, is to be found in the construction of the type: 'A number of people were killed'. Again, it is good idiomatic English; but it is not grammatical. Since the real subject of the sentence is a *number* (singular) the auxiliary verb should be *was*. But such precision would be both offensive to our sense of euphony and contrary to the meaning of the sentence, which is certainly plural and not singular.

A point of particular interest, where idiomatic practice effects a subtle but important distinction in meaning, centres on the use or non-use of the definite article in certain constructions involving the verb 'to go'. We go to church (no definite article) but to *the* cathedral; to college (no definite article) but to *the* University. In all the cases cited, there is also a corresponding form *with* the definite article; but the omission or inclusion of this article makes a difference to the meaning of the phrase in question. When then, do we omit it and when do we include it? The answer to this is we omit the article when we are thinking primarily not of the object or the thing named, but of some activity or function normally connected with it, so that the phrase carries a certain verbal sense. If the article is inserted, on the other hand, there is no such transference of meaning. When we say we are going to church or to chapel we mean that we are going to take part in the worship. But to go to *the* church is merely to go to the building.

2.2.2. CLASSIFICATION OF IDIOMS UNDER VARIOUS DOMAINS

An another instance to cite, Vijayalakshmi (1998) made an attempt to classify idioms, based on their source or domain of use as in the following:

- i. ***Social relations***: Those which are experienced by a man in relation with his family, relations, experiences, feelings, etc. illAli poru, kadupu wIpi, xawwapuwra SokaM, xaSamagrahaM.
- ii. ***Geographical***: Those, which are related with nature. EVMdamAvi, AmuxaM ceVttu, medipaMdu, kAkigola, mannuwinna pAmu.
- iii. ***Literature***: Those that are based on the epics, literary texts, historical characters and events, culture etc. This again can be classified under various headings as in the following:
 - a. Based on Ramayana: udawA Bakwi, kuMBakarNa nixra, rAma rAjyaM, vAnara sEnyaM.
 - b. Based on Bharatam: agjAwavAsaM, aBimanyudu, wriSaMku svargaM, Sakuni.
 - c. Based on Bhagavatam: krishnaleelalu, vAmanudu.
 - d. Based on Poetry: nigamaSarma, varUXini.
 - e. Based on Modern Literature: ARAdaBUwi, ruxrAkRa pilli.
 - f. Based on Folk Literature: isuka wakkedi-peda wakkedi, komati sAkRaM, xoMxU xoMxe, kIlubomma, gaMgireVxxu.

- iv. **Cultural:** The idioms that are based on the customs, traditions, and beliefs, of Telugu speaking people. aMxeVvesina ceVyyi, grahacAraM, piluvani peraMtaM, maMgalYlaM pAdu, etc.
- v. **Proverbial:** Some widely used proverbs are cut-short and only a portion of it is used as idioms. These are generally called as Proverbial Idioms. From the proverb “A stich in time saves time”, ‘A stich in time’ and from “The early bird catches the worm”, the idiom ‘An early bird’ are derived. Similarly, in Telugu, some proverbial idioms that are derived are:

<i>Proverbial idioms</i>		<i>Proverbs</i>
Amuxapu ceVttu	-	ceVttuleni cota Amuxapu ceVtte mahAvqkRaM
aMxani xrAkRa	-	aMxani xrAkRa pullana
gummadikAyala xoMga		
BujAlu wadumukoVnu	-	GummadikAyala xoMga aMte BujAlu wadumukunnattlu
guruviMxagiMja	-	guruvinx a giMja wana nalupu eVrugaxata
laMka mewa	-	laMka mewaku eti Iwaku saripoyiMxata

Such idioms would retain the sense of the parent proverb.

- vi. **Borrowed Idioms:** various languages have constantly inspired Telugu literature at different times. Sanskrit inspired Telugu in its old literary period; in the middle period, Persian-Arabic and in the Modern period, English has been the source of inspiration. With them, many of their idioms crept into Telugu. Some were adopted and yet others were translated.

Sanskrit: gaNAnAMwvA, xaSamagrahaM, ‘son-in-law’.

Hindustani: AyArAM gayArAM, nAmke vAswe, ‘name-sake’.

English: Eren leg, gud bE, rabbar stamp, ‘inauspicious’, ‘leave forever’, ‘exact duplication’.

Translated English Idioms: **Kick the bucket** – ‘baket wannu’; **Born with silver spoon in the mouth** – ‘veMdi ceMcA notlo pettukoni puttu’; **Bed of Roses** – ‘rojAla pAnpu’; **Black Market** – ‘nalla bjAru’; **Cold War** – ‘SIwala yuxXaM’.

Telugu Idioms adopted from other languages: grIn signal iccu, tUb lEt velugu, gorl kattu, bAja vAyIMcu.

- vii. **Analogical Creations:** Some idioms are created analogically on the lines of the prevalent ones. Consider some examples:

<i>Original</i>	<i>Analogical</i>
kAkamma kaWalu	cilakamma kaWalu
cApakiMxaku nIlYlu	kurcI kiMxaku nIlYlu

- viii. **Parody Idioms:** Such idioms are found mainly in the field of journalism. These idioms are inspired from the original idioms, which are then modified according to the context. This is done to capture the attention of the readers and thereby convey the messages effectively. Consider some examples:

Original	Modified
<i>mUdu pUvulu Aru kAyalu</i>	<i>mUdu xammulu Aru peggulu</i>
<i>ciliki ciliki gAlivAna</i>	<i>ciliki ciliki rAjakIyaM</i>
<i>niwya kalyANaM –pacca</i>	
<i>woranaM</i>	<i>niwya kalyANaM-notla woranaM</i>

2.2.3. OTHER CLASSIFICATIONS

Like English proverbs, English idiomatic phrases are concerned mainly with ordinary life, not with abstract thought or with things intellectual. They say what they have to say in concrete imagery, and they reflect a mentality, which sets great store by worldly success and worldly wisdom; few of them have any relation to things moral or spiritual. Most are of great antiquity and enshrine not only words, which have now become obsolete, but also an attitude of life and conduct that is pre-eminently a practical one, born of the common folk.

Logan Pearsall Smith (1925) classifies them under six heads, as follows:

- i. *Those which depend upon a conjunction of similar ideas*, e.g. fear and trembling, beck and call, hammer and tongs, dust and ashes, meat and drink, might and main, etc.
- ii. *Those which depend upon opposed ideas, often presented as alternatives*, e.g. more or less, hit or miss, sooner or later, great and small, high and low, far and near, up hill and down dale, head or tails, willy-nilly, first and last, the long and the short.
- iii. *Those which depend upon alliteration*, Kith and kin, rack and ruin, chop and change, rhyme and reason, dilly-dally, shilly-shally, few and far, might and main, neck or nothing.
- iv. *Those which constitute a comparison based on alliteration*, Fit as a fiddle, bold as brass, dead as a doornail, as large as life, flat as a flounder, as green as grass, as red as a rose, as cold as charity.
- v. *Those, which depend on, rhyme*, Fair and square, high and dry, wear and tear, by hook or by crook.

vi. *Those, which are examples of repetition*, By and by, more and more, through and through.

To these may be added the following:

- a. *Those, which are comparisons showing popular beliefs or prejudices*. As rich as a Jew, as poor as a church mouse, to swear like a trooper, to drink like a fish, as drunk as a lord, as ugly as a witch.
- b. *Those, which reflect common experiences or observations, or arise from daily life and occupations*. As fat as a pig, as thin as a rake (or a rail), as hungry as a hunter, as merry as a lark.

2.3. CONCLUSION

This is a summary of the existing literature on the nature and classification of some idioms. In order to understand the complexity in the structure and organization of idioms it would not be sufficient to propose certain criteria and categorize them. We need a much more deeper understanding of their sub-categorizational properties, argument structure, ordering constraints of constituents and predictability of idiomatic sense in the larger structure. A perfect transfer of idioms, in other words, an acceptable translation of idioms is possible when an analysis involving some or most of these are achieved particularly with reference to the source language idioms and thereby providing translational equivalents in the target language. In the following chapters a similar attempt is made towards that target.

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 verbs³ 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:

I. [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

winu} { (N[Ag])	(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.

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

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

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

2. **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:

Te. kaburlu cebuwunna Baryaku Barwa akRiMwalu vesAdu.

‘Husband chided his wife who was gossiping’

Te. paniceyanaMxuku amma nAku akRiMwalu vesiMxi.

‘Mother chided me for not working’

Te. puswakaM ciMcinaMxuku rAmuki vAlYla nAnna cewa akRiMwalu veyabaddAyi.

‘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:

wavvu} v {	(N[Ag])	(N[Th])	(N[dat.])
	+human	-concrete	+human
		+artif.	
		<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:

wavvu} v {	(N[Ag])	(N[Th])	<(N[purp.])>	<(N[loc.])>
	+human	+concrete	+animate	+concrete
		+obj.		+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’:

1.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:

padu} v {(N[Ag])	(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.])}
	+animate	+concrete
	-human	+loc.
		<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. **kannIlYlu 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
+human		kannIlYlu + wuduvu

Consider the following example:

Te. vyApaMraMlo naRtapoyina alludiki dabbu sahAyaM cesi reVddigAru A iMti
kannIlYlu 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:

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

Otherwise, the sequence of a non-idiom can be rendered if the word 'tears' is modified by genitive noun that is [+human]. Consider the following example:

Te. amma pillavAdi kannIYlu 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])	(N[gen.])	(N[Th])}
+human	+human	+concrete
	+gen.	<tears>

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])	+	[(N + V) = V]} = V
+human		cevi + koVruku

Consider the following example:

Te. vAIYlu A pani guriMci oVkari cevi marokaru koVrukunnAru

‘Secretly, they initiated about the work’

Te. rahasyaM ceVppetappudu cevulu koVrukkuMtAru

‘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])}
+human	-concrete
	<ear>

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

Te. pillalu Atallo oVkari cevini maroVkaru koVrukunnAru

‘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])}
+human	+concrete
+animate	<ear>
	<<ni>>

7. **baruvu xiMcu koVnu:** Hi. ‘BAra uwAranA’

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 peVIYli cesi baruvu xiMcukoVnnAdu
 ‘He married off his daughter and thus fulfilled his responsibility’

Te. xAni peVIYli ceswe kAnI nA baruvu xiMcukolenu
 ‘I cannot fulfil my responsibility unless I marry her off’

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

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

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

Te. Ame neVwwi mIxi moswunna mUtanu pakkaku peVtti baruvuni xiMcukuMxi
 ‘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:

xiMcu} v {(N[Ag])	(N[Th])}
-------------------	----------

+human	+concrete
	<baruvu>
	<<ni>>

8. **woka muduvu**: Hi. ‘xuma xabAkara BAganA’

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 potIki 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:

muduvu} v {	(N[Ag])	(N[Th])}
	+animate	+concrete
	-human	<tail>

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

l.m: ‘chipping out the color’

i.m: ‘To be exposed’

The structure for this is as follows:

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

Consider the following example:

Te. innAIYlaki 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 genitive form, then the following idiomatic sense structure occurs in:

bayatapadu} v {(N[gen.])	(N[Th])}
+human	+ concrete
+gen.	<color>

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

Te. ilYlu 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 padasAgiMxi

‘As the car became old, its earlier color got exposed’

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

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

-human <palm leaves>

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:

padu} v {(N[loc.]) (N[Th])}

-concrete	+concrete
+loc.	<stigma>
<<pE>>	
<<mIxa>>	

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

Te. paMdla pE maccalu padataM sahajaM

‘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:

padu} v {(N[loc.])	(N[Th])}
+concrete	+concrete
-animate	<spot>
+loc.	

12. **coVMga kArcu:** Hi. ‘muzha se lAra tapakanA’

l.m: ‘to salivate’

i.m: ‘temptation running rampant’

The structure for this is as follows:

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

kArcu} v {	(N[dat.])	(N[Th])}
	+human	+concrete
	+dat.	<saliva>
	<<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:

kArcu} v {	(N[Ag])	(N[Th])}
	+human	+concrete
		<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:

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

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

Te. ArbEta kUrcuni pillalu saraxAgA cukkalani leVkkapeVtta sAgAru

‘Sitting outside the veranda, children started counting the stars for fun’

Te. muggu kosaM vesina cukkalani leVkkapeVttiMxi

‘She counted the dots for diagram’

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

leVkkapeVttu}	v	{(N[Ag])	(N[Th])}
		+human	+concrete
			+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])	+	[(N + V) = V]} = V
+human		wala + wirugu

Consider the following examples:

Te. vAdu ceVppina samAXAnamu vini nA wala wirigiMxi

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

Te. niku wala wiruguwoMxA, samAXAnamu eMxuku ivvavu?

‘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:

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

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

Te. eMdalo eVkkuva sepu nilabadiwe nAku wala wiriginattu vuMtuMxi

‘If one stands in the Sun for a long time, he/she may feel giddy’

Te. eVkkuva 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:

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

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:

{(N[Ag])	+	[(N + V) = V]= V
+human		dappu + 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 genitive 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

<drum>

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 musalivAdikicci peVIYli 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 genitive 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:

pattu} v {(N[Ag])	(N[gen.])}
+human	+concrete
	+gen.
	<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:

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

18. **viRaM kakku:** Hi. ‘jahara ugalanA’

l.m: ‘To spit venom’

i.m: ‘To speak in venomous language’

The structure for this is as follows:

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

+human viRaM + kakku

Consider the following examples:

Te. vAdu mAtlAdiwe cAlu viRaMni kakkinattu 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:

kakku} v {(N[Ag])	(N[acc.]}
+human	-concrete
	+acc.
	<<ni>>
	<poison>

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:

kakku} v {(N[Ag])	(N[Th])}
-------------------	----------

+animate +concrete
 <poison>

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:

muyyi} v {(N[Ag]) (N[Th]) (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’

Te. kaMti jabbu valla kannu mUsuku poyiMxi

‘Due to an eye infection, the eye got closed’

Te. nI kudi kannu mUsuko

‘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:

muyyi} v {(N[Ag])	(N[Th])}
+human	+concrete
+animate	<eye>

20. **xeVbba winu:** Hi. ‘Cota KAnA’

l.m: ‘To sustain damage’

i.m: ‘To suffer a loss’

The structure for this is as follows:

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

Consider the following examples:

Te. vAdu jIviwaMlo peVxxa xeVbba winnAdu

‘He suffered huge loss in his life’

Te. vAdu jIviwaMlo cAlA xeVbbalu winnAdu

‘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:

winu} v {(N[Ag])	(N[loc.]	(N{Th})}
+human	-concrete	+concrete
	+loc.	+artif.
	<<lo>>	

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

Te. ceVttunuMci 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:

winu} v {(N[Ag])	(N{Th})}
+human	+concrete
+concrete	
+animate	

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

+animate <color>
+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:

pagalagoVttu } v { (N[Ag]) (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:

aMxu }	v	{(N[Ag])	(N[dat.])}
		+human	-concrete
			+dat.
			<hands>

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:

aMxu }	v	{(N[Ag])	(N[Th])	(N[dat.])}
		+human	+human	+concrete
		+concrete	+animate	+dat.
				<hands>

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

+human seVlava + iccu

Consider the following examples:

Te. rAjaIyanAyakulu aMxariki uxyogAlu iswArani seVlava iccAru

‘The politicians spoke out that they will give jobs to everybody’

Te. maMwri aMxariki iYlu 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 }	v	{(N[Ag])	(N[Th])}
		+human	-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 }	v	{(N[Ag])	(N[dat.])	(N[Th])}
		+human	+concrete	+leave
			+dat.	

<<ki>>

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])	(N[Th])}
+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. grahaNaM pattinappudu garBiNI swrIlU 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} v { (N[Ag])	(N[Th])}
+sun	+concrete
+moon	+eclipse
-human	

26. **noru mUsukoVnu:** Hi. ‘muzha baMxa karanA’

l.m: ‘To shut the mouth’

i.m: ‘To keep quiet’

The structure for this is as follows:

{ (N[Ag])	+	[(N + V) = V]} = V
+human		noru + mUsukoV

Consider the following examples:

Te. nenu eVxuru samAXAnamu ceVppesariki vAdu wana noru mUsukunnAdu

‘When I gave a retorting reply he kept quiet’

Te. nuvvu nI noru mUsuko eVkkuva mAtlAdaku

‘You keep quiet, don’t talk much’

Te. nAku eVxuru ceVppaleka vAdu wana noru mUsukunnAdu

‘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:

mUsukoV} v {(N[Ag])	(N[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’

mUsukoV} v {(N[Ag])	(N[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:

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

+human rojulu + xaggarapadu

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:

xaggarapadu }	v	{(N[dat.])	(N[Th])}
		+human	+concrete
		+dat.	<days>
		<<ki>>	

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:

xaggarapadu }	v	{(N[dat.]	(N[Th])}
		+concrete	+concrete
		+dat.	<days>
		<<ki>>	

28. **peVxxamaniRi avvu:** Hi. ‘sayAnA bananA’

l.m: ‘To come of age’

i.m: ‘To become a gentleman’

The structure for this is as follows:

{(N[Ag])	+	[(N + V) = V]} = V
+human		peVxxamaniRi + avvu

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:

avvu }	v	{(N[Ag])	(N[Th])}
		+human	<gentleman>

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

Te. A pilla 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:

avvu }	v	{(N[Ag])	(N[Th])}
		+human	+artif.
			<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:

{(N[Ag])	+	[(N + V) = V]} = V
+human		maMcaM + eVkku

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:

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

<bed-ridden>

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

Te. AdavAIYlaMxaru 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:

eVkkku} v {(N[Ag])	(N[Th])}
+human	+concrete
+animate	<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])	+	[(N + V) = V]} = V
+human		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} v {	(N[Ag])	(N[Th])}
	+human	-concrete
	+concrete	<bed-ridden>

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

Te. iMtlo addaMgAunna maMcAnni patti vAlYlu bayata peVttAru

‘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} v {	(N[Ag])	(N[Th])}
	+human	+concrete
		<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])	+	[(N + V) = V]} = V
+human		uppu + 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:

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 eVkkuva uppu wiMtAdu

‘He eats food with a lot of salt’

Te. eVkkuva 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:

winu} v { (N[Ag])	(N[Th])}
+human	+concrete

<salt>

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
+human		mukku + 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} v {(N[Ag])	(N[Th])}
+human	-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} v {(N[Ag]) (N[acc.])}
 +human +human
 +concrete
 +acc.
 <nose>
 <<ni>>

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

l.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 vinipiMcukokuMdA 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} v {(N[Ag]) (N[Th])}

+human -concrete

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:

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

34. **gAlik**i 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:

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

wirugu}	v	{(N[Ag])	(N[dat.])}
		+human	-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:

wirugu}	v	{(N[Ag])	(N[dat.])}
		+concrete	+concrete

<air>

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])}
+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])	(N[Th])}
+human	+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])	+	[(N + V) = V]} = V
+human		topI + 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 succesful trick’

Te. vAdu wana nAnnaki topI vesi badiki baxulu sinemAki velYlAdu

‘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])	(N[dat.])	(N[Th])}
+human	+human	+concrete

+dat. <trick>
 <<ki>>

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 topIlani 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.
		<<lo>>

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 nakall 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:

peVttu} v {(N[Ag])	(N[dat.])	(N[Th])}
+human	+human	-concrete
	+dat.	<cap>
	<<ki>>	

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:

peVttu} v {(N[Ag])	(N[loc.])	(N[Th])}
+human	+human	+concrete
	+loc.	<cap>
	<<na>>	

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. eVvkuva 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.	<eyes>
		<<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:

mUsukupovnu}	v	{(N[Ag])	(N[Th])}
		+human	+concrete
		+animate	<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])	+	[(N + V) = V]} = V
+human		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}	v	{(N[Ag])	(N[Th])}
		+human	-concrete
			<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} v {	(N[Ag])	(N[Th])}
	+human	+concrete
	+animate	<leg>

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
+human		bUju + pattu

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])}
	+human	-concrete
	-concrete	
	+dat.	
	<<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])}
	+concrete	+concrete
	-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:

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

42. **nIIYlu 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
+human		nIIYlu + vaxulu

Consider the following examples:

Te. awani kUwuru eVvariwono lecipoyyinaMxuku Ame peruna nIIYlu vaxilesAru
 'He offered libation of water to his daughter considering her to be dead who eloped with someone'

Te. canipoyina vAIYla peruna nIIYlu 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:

vaxulu} v {(N[Ag])	(N[acc.])	(N[Th])}
+human	+human	-concrete
	+acc.	<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:

vaxulu} v {(N[dat.])	(N[Th])}
+concrete	+concrete
+dat.	<water>
<<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])	+	[(N + V) = V]} = V
+human		ceVyyi + wirugu

Consider the following examples:

Te. vAdu vaMtalo ceVyyi wiriginavAdu

‘He is adept at cooking’

Te. vAdu boVmmalu wayArIlo 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:

wirugu} v {(N[Ag])	(N[acc.])	(N[Th])}
+human	+concrete	-concrete
	+acc.	<hand>
	<<lo>>	

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:

wirugu} v {(N[Ag])	(N[Th])}
+human	+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. ‘kinAre laganA’

l.m: ‘To reach the shore’

i.m: ‘To reach the destination’

The structure for this is as follows:

$$\begin{array}{ccc} \{(N[Ag]) & + & [(N + V) = V]\} = V \\ +human & & oVdduna + padu \end{array}$$

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:

$$\begin{array}{ccc} padu\} & v & \{(N[Ag]) & & (N[Th])\} \\ & & +human & & -concrete \end{array}$$

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:

padu} v {(N[Ag])	(N[Th])}
+human	+concrete
+animate	<river-bank>

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])	+	[(N + V) = V]} = V
+human		gAlaM + veVyyi

Consider the following examples:

Te. Ame waMdri maMci peVIYli 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:

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

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:

veVyyi} v {	(N[Ag])	(N[acc.])	(N[Th])}
	+human	+animate	+concrete
		-human	<hook>
		+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])	+	[(N + V) = V]} = V
+human		gUdu + kattukoV

Consider the following examples:

Te. Ame wiyyati 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:

kattukoVnu} v {(N[loc.)	(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:

kattukoVnu} v {(N[Ag])	(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])	+	[(N + V) = V]}= V
+human		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} v {(N[Ag])	(N[Th])}
+human	-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} v {(N[Ag])	(N[acc.])	(N[Th])}
+human	+human	+concrete

<hands>

49. **ceVmatalu pattu:** Hi. ‘pasInA CUtanA’

l.m: ‘To perspire’

i.m: ‘To be scared’

The structure for this is as follows:

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

Consider the following examples:

Te. parIkRala mAta vinagAne vAdiki ceVmatalu pattAyi

‘He was scared when he heard the word, examination’

Te. koVwwa vAlYlawo 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:

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

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

Te. jvaraM waggagAne vAdiki eVkkuva ceVmatalu pattAyi

‘After the fever receded he perspired a lot’

Te. metlu eVkketappadiki nAku ceVmatalu pattAyi

‘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:

pattu} v {	(N[dat.])	(N[Th])}
	+human	+concrete
	+dat.	<sweat>
	<<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:

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

Consider the following examples:

Te. vAdu ixaru snehiwula maXYa nippu peVttAdu

‘He started a fight between two friends’

Te. Ame koduku, kodali maXYa nippu peVttiMxi

‘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:

peVttu} v {(N[Ag])	(N[loc.])	(N[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:

peVttu} v {(N[Ag])	(N[acc.])	(N[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:

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

+human oVIYlu + maMduta

Consider the following examples:

Te. vAdini cUswe nAku oVIYlu maMduwuMxi

‘When I see him I get enraged’

Te. Ame aMte vAdiki oVIYlu maMdipowoMxi

‘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 vaMtimIxa padiwe eVvvarikEnA oVIYlu maMpowoMxi

‘Anyone will have a burning sensation when the chilli powder is sprinkled on them’

Te. oVIYlu kAliwe 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 genitive form and a theme noun of [–concrete], then the following idiomatic structure occurs:

guccukoV} v {(N[gen.]	(N[Th])}
+human	-concrete
+gen.	+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 guccukutunnatugA 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:

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

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

l.m.: 'To kill'

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

The structure for this is as follows:

{(N[Ag])	+	[(N + V) = V]} = V
+human		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 'wIyu' when occurs with an agent noun of [+human] and a theme noun of [-concrete], then the following idiomatic structure occurs:

wiyyi} v {(N[Ag])	(N[Th])}
+human	-concrete
	+artif.

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:

wiyyi} v {(N[Ag])	(N[Th])}
+human	+concrete
	+artif
	<life>

54. **koVMgu cAdu**: 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
+human		koVMgu + cAdu

Consider the following examples:

Te. Ame nannu koVMgu cAci adigiMxi

‘She supplicated a favor from me’

Te. biddaku prANaM poyamani vAdu vEXyudini koVMgu cAci adigAdu

‘He supplicated the doctor for his baby’s life’

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

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

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

Te. Ame vEyyAraMgA 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:

cAci} v {	(N[Ag])	(N[Th])}
	+human	+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 AdiMciMxi

‘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

+concrete <play>
+artif.

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:

woVdukkoVnu} v {(N[Ag]) (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:

woVdukkoVnu} v {(N[Ag])	(N[dat.])	(N[Th])}
+human	+human	+concrete
	+dat.	+artif.
	<<ki>>	<bangles>

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:

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

$$\begin{array}{lcl} \{(N[Ag]) & + & [(N + V) = V]\} = V \\ +human & & veVlugu + veVlugu \end{array}$$

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. ‘uzgaII 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:

$$\begin{array}{lcl} \{(N[Ag + V]) = V\} & + & V = V \\ velu + eVwwu & & cU piMcu \end{array}$$

Te. vAdu nenu cesina wappuni veleVwwi cUpiMcAdu
'He pointed a censoring finger at my mistake'

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

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

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

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:

po} v { (N[Ag])	(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:

po} v {(N[Ag]) (N[Gen.] (N[dat.]})
 +human +human +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.

i.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 genitive 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 kannIYlu, 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. **gAdixacAkiri ceVyyi**: Hi. ‘kolhU kA bEla’: ‘to drudge’

In this case, the following examples are considered:

Te. ikkada Ame manawo gAdixa cAkiri ceyiswuMxi

‘Here she makes us drudge’

Te. nuvvu cese gAdixa cAkiri eVkkadEnA ceyaccu

‘The drudgery you do can be done anywhere’

Te. A eVxxuwo gAdixa cAkiri 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 + gAdixacAkiri ceVyyi
+human

+animate

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’

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 veVyyi**: 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 peVIYli cesi vAdi mukkuki wAdu vesAru’

‘He was married and brought under control’

In usual practice, the sequence ‘mukkuki wAdu veVyyi’ is rendered idiomatic probably universally. However, a literal sense may be forced in case of object of ‘veVyyi’ 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:

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

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

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 vAlYlanu 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:

peVttukoVnu } v {(N[Ag])	(N[Th])	(N[loc.])}
+human	+human	+concrete
	+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 uzgaII 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'

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 veYlawo 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. peYIEEna 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 explicitness for [-concrete], then the following structure occurs in idiomatic sense:

posukoVnu} v {(N[Ag])	(N[Th])}
-----------------------	----------

+human

-concrete

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

Te. vAdu vedi nIlylu posukunnAdu

‘He bathed with hot water’

Te. nuvvu A ceMbuloni nIlylu posuko

‘You take bath with that water from the mug’

Te. nIlylu posukunnAvA?

‘Did you bathe?’

Te. woMdaMwo enugu wana vaMtipE nIlylu 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:

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

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

Te. vajrAlapE eMda padinappudu raMgulu mAruwU kanipiswAyi

‘When the sun rays fall on diamonds they turn to different colors’

Te. kAmerlu vaccinappudu vAdi kalYla raMgu paccagA mAriMxi

‘When he got jaundice, the color of his eyes turned yellow

Te. A cIra nIlYalo wadavagAne raMgu 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:

mAru }	v {	(N[Ag])	(N[Th])
		+concrete	+concrete
		+animate	<color>
		+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 ceVtteVkkiMciMxi

‘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 talk with authority’

Te. nIxe peVxxa noru kaxA ani virra vIgiwe 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:

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

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

Te. koVnni jAwulalo 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.

iiic) 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-pIII 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.

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

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:

ceVyyi} v {(N[Ag])	(N[acc.])	(N[Ins.])}
+human	+concrete	+concrete
	+acc.	+Ins.

2. **veleVwwi cUpiMcu**: Hi. ‘uzgaII 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 censoring 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:

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

+human -concrete

<wappu>

<<ni>>

However, for an idiomatic construction consider the following example:

Te. AkAsaMlo eguruwunna vimAnAnni pillavAdu wana ammakku 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:

$$\begin{aligned} \text{veleVwwicUpiMcu} \} \vee \{ & (\text{N[Ag]}) \quad (\text{N[Th]}) \} \\ & +\text{human} \quad +\text{concrete} \\ & \langle \text{vimAnaM} \rangle \\ & \langle \text{celestial objects} \rangle \end{aligned}$$

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>
	<muMxu>	
	<xaggera>	

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

Te. cAlA sepū 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.

cAdu}	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:

ubbu} v {(N[dat.])	(N[Th])}
+human	+concrete
-concrete	<stomach>
<mAta>	
<pogadwa>	
+cause	

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

Te. wiMdi eVkkuva winesariki Ame kadupu ubbinattEyyiMxi

‘As she had excessive food, her stomach swelled’

Te. kadupulo gAsu eVkkuva 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:

ubbu} v {(N[dat.])	(N[Th])}
+human	+concrete
	<stomach>

iiid) 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 tUtanA’:

l.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

<spine>

2. **kAlYlu 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 'kAlYlu 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		kAlYlu + pattu

Consider the following example:

Te. vAdu eVvarieVvarivo kAlYlu pattukoVni uxyogaM saMpAxiMcAdu

'He got the job by making humble entreaties to various people'

Te. rAjakIyanAyakulu eVnnikalappudu prajala kAlYlu 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])}

+human	-concrete
	<legs>

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:

pattu} v {(N[Ag])	(N[Th])}
+human	+concrete
+animate	<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. ‘katI pawaMga’: ‘to go astray’

Consider the following examples:

Te. vAdi walliwaMdrulu canipogAne oVMtarivAdE weginagAlipataMIA 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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [A + N]\} & = & N \\ +\text{human} & & \text{wegina} + \text{gAlipataM} & & \end{array}$$

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:

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

+human wenepUsina + kawwi

3. **peVxxa noru:** Hi. ‘jabAna laMbI 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:

$$\begin{array}{lcl} \{ (N[Ag]) & + & [A + N] \} = N \\ +human & & peVxxa + noru \end{array}$$

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 pudakaA wayyAravuwAdu
‘He becomes a fly in the ointment in every work we undertake’

The structure for this can be seen as follows:

$$\begin{array}{lcl} \{ (N[Ag]) & + & [N + N] \} = N \\ +human & & pAnakaMlo + pudaka \end{array}$$

2. **goVMweVmma korikalu:** Hi. ‘mana ke laddU KanA’: ‘as you wish so you please’

Consider the following example:

Te. nenu ika nI goVMweVmma korikalanu wIrcalenu

‘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 + korikalu

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:

{ (N[Ag])	+	[N + N]}= N
+human		mattilo + mANikyaM

5. **kannu eVrra**: Hi. ‘nArAja honA’: ‘to be angry’

Consider the following example:

Te. vAdiki nenaMte kanneVrra
‘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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [N + A]\} & = & A \\ \text{-concrete} & & \text{macca + padina} & & \end{array}$$

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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [N + A]\} & = & A \\ +\text{concrete} & & \text{macca} + \text{padina} & & \end{array}$$

2. **gaddi winna**: ‘corrupt’

The noun-form of the verb ‘**gaddi winu**’: Hi. ‘GU_{sa} KA’:

l.m: GAsa KA: ‘to eat grass’

i.m: GU_{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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [N + A]\} & = & A \\ +\text{human} & & \text{gaddi} + \text{winna} & & \end{array}$$

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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [N + A]\} & = & A \\ +\text{animate} & & \text{gaddi} + \text{winna} & & \end{array}$$

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 nEwikaviluvani 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:

$$\begin{array}{ccccc} \{(N[Ag]) & + & [N + A]\} & = & A \\ +human & & valalo + padda & & \end{array}$$

4. **wala vaMpu**: Hi. ‘sira JukanA’: ‘To be disgraced’

Consider the following examples:

Te. vAdi valla mAku walavaMpulu vaccAyi

‘We became disgraced due to him’

Te. walavaMpulani wattukovataM kaRtaM

‘To face disgrace is hard’

The structure for this is as follows:

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

+human wala + vaMpu

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.

Idioms	Nom.	Acc.	Dat.	Loc.	Instr.	Gen.	Verb
gaddi winu	+hum.						Tran.
akRiMwalu veVyyi	+hum.		+hum.				Tran.
gowulu wavvu	+hum.		+hum.				Tran.
naddi virugu	+hum.						Intran.
kannIlylu wuduvu	+hum.	+conc.					Tran.
dappu koVttu	+hum.					+hum.	Tran.
goVMwu koVyyi	+hum.	+hum.					Tran.
velu eVwwi cUpiMcu	+hum.	+hum.					Tran.
ceyi cAcu	+hum.		+conc.				Tran.
kadupu ubbu		+artif.	+hum.				Intran.
raMgu bayatapadu						+hum.	Tran.
wAtAkulu kattu	+hum.		+hum.				Tran.

macca padu		-conc.		+hum.	Tran.
kaYlu kAyalu kAyu	+hum.	+hum.			Tran.
notiki wAlYlaM veVyyi			+hum.	+hum.	Tran.
mukkuki wAdu veVyyi			+hum.	+hum.	Intran.
mulaga ceVttu eVkkiMcu		+hum.			Intra.
SvargAniki nicceVna veVyyi	+hum.		-conc.		Tran.
veYla mIxa AdiMcu	+hum.	+hum.	+conc.		Tran.
neVwwimIxa pAlu poVyyi	+hum.	+hum.	+conc.		Tran.
valalo padu	+hum.	+hum.			Tran.
peVxxa noru vuMdu	+hum.	-conc.			Intran.
kukka cAvu caccu	+hum.	-conc.			Tran.
mosali kannIru kArcu	+hum.	-conc.			Tran.
wenepUsina kawwi	+hum.	-conc.			
wegina gAlipataM	+hum.	-conc.			
velugu velugu	+hum.		-conc.		Intran.
Upu Upu	+hum.	+conc.			Intran.
eVwwukuni po	+hum.	+hum.			Tran.
masipAwralo mANikyaM	+hum.		-conc.		
puswakAla purugu	+hum.	-conc.			
cAva bAxu	+hum.	+hum.			Intran.
valalo padu	+hum.	+hum.			Tran.
kannu eVrra ceVyyi	+hum.	+conc.			Tran.
woka muduvu	+hum.	-conc.			Tran.
kaYlu pattu	+hum.	+hum.			Tran.
macca padu		-conc.		+hum.	Tran.
baruvu xiMcu	+hum.	-conc.			Tran.
cevu koruku	+hum.	+hum.			Tran.
xeVbba winu		-conc.		+hum.	Tran.
topI peVttu	+hum.	+hum.			Tran.
cukkalu leVkka peVttu	+hum.	-conc.			Intran.
coMga kArcu	+hum.	+hum.			Tran.

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.
nIlYlu 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.
oVIYlu 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 eVku	+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.

CHAPTER – 4

IDIOMS IN DISCOURSE

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4.1. INTRODUCTION

In the earlier chapters, I have observed that the Idiomatic phrases are in general **idiosyncratic**. Hence, they need the relevance of some extra information from discourse usually occurring before or after the idiomatic phrases. The information beyond the probability of an idiom in order to identify and interpret it as an idiom may be termed as discourse. Therefore, to see this we intend to study the distribution of idioms in the corpus of actual texts and see how they are usually identified as idioms and the availability of the context.

It is often noted that idiomatic multi-word expressions are lexicalized and not always have a special status. Idioms traditionally involve lexical items of fixed metaphor as in “it is raining cats and dogs”, or an unusual formation, for example, “to dress up to the nines” (to dress in one’s best clothes). These expressions contain idioms and not that the entire text is an idiom. At times, the idiom is somewhat more motivated (i.e. transparent or easily interpreted) than its foreign counterpart that appears relatively opaque and arbitrary. For example, 1. “a fat lot of good that’ll do me” (meaning ironically and informally ‘that is completely useless’) is relatively predictable. According to traditional accounts, idioms resist changes in word choice or differ in the extent to which the expression can be transformed. Thus, because one cannot say, “? I am done a fat load of good by that”, or “? a great load of good that might do me”, example, (1) can be said to be idiomatic on lexical and syntactic grounds.

Lexical and semantic properties and a sense of uniqueness are not the only defining features of these expressions. Expressions, as implied by Fillmore et al. (1988) have a life of their own in the language, and can survive even when truncated or reformulated. While the two grammatically similar expressions 2. “I have had it” and 3. “I have done it”, have the same grammatical structure; only one of these is recognized as an expression as such. 2. “I have had it” can be taken to mean, “I have had enough”, and this intention cannot be translated literally into another language with the same effect. But the example 2. is also part of a longer expression, “I have had it up to here” (again, a long sequence of closed

class items), although native speakers do not have to access the whole expression to realize its rhetorical potential. Clearly, in order to have this vocabulary (although the longer version can exist in various truncated parts: “I have had it”, “I’ve had it”, and (accompanied by an appropriate gesture), “Up to here”). But this is not the most salient feature of the idiomatic expression. The main difference between 2. and 3. is that utterance 2. has a conventional rhetorical meaning. The move from word sequence (as a sentence) to rhetorical unit (as an utterance) is a central tenet of speech act theory, and certain linguists have claimed that this property, sometimes termed idiomaticity, is more central to a concept of native-like language use than the principles of grammatical competence proposed in mainstream linguistics (proponents include Yorio (1980), Pawley and Syder (1989), Sinclair (1991), Makkai (1992)). Sinclair’s definition of idiom, for example, posits that language is in constant flux (synchronically and diachronically), in a cycle between the compositional “open choice” of single words, to the automatic and “idiomatic” use of whole expressions.

While traditional accounts of idiom concentrate on semantic opacity, others have explored the role of idioms in discourse. Makkai (1972), for example, emphasized the distinction between lexemes with predictable semantics, such as “fly of the handle” and the expressions with some rhetorical force, such as “not a mouse stirred”. The correct interpretation of either 2. or 3. above, equally depends on the extent to which they obey the general Gricean principles of conversation (cf. Grice,). As Moon (1992) points out, when utterances such as 2. or 3. **appear to contravene the principles of relevance, the reader or interlocutor is justified in searching an alternative interpretation.** This shift in emphasis has the advantage of making the concept of idiom less categorical. It means that sentence 2. is typically interpreted as “I have had enough” unless the literal sense “I have had it” may make sense in context (for example, as a response to 2a. Have you had your measles injection?). Utterance 3. I have done it, is typically interpreted as literal, if no relevant interpretation is forthcoming. The idea of authenticity and naturalness, as with “typicality” is a principle enshrined by empirical linguists such as Sinclair.

According to Moon (1992), idioms play a vital role in encoding modality not only as potential speech acts, but as alternative and marked formulations in a system of choices of expression. For example, “to walk slowly” can be encoded subjectively as “to walk at a snail’s pace”, where the use of the idiom can be interpreted as an additional subjective evaluation of the preposition. For Moon (1992), the paradigmatic choice of expression by an idiom as opposed to a more literal expression always implies some rhetorical force, and this explains the large number of idioms used as euphemisms or intensifying expressions (one thinks here of idioms for taboo subjects such as “death to shuffle off the mortal coil”, “emotional status to live it up” or “to bark up the wrong tree”). Moon (1992) and Fernando (1996) further classify idioms according to Halliday’s meta-functions expressions which convey (a) ideational information as in “down in the dumps”, (b) interpersonal or dialogic information as in “at the end of the day”. From this perspective, dictums, clichés and “turns of phrase” can be seen to be archetypal idioms.

Although both Moon (1992) and Fernando (1996) point out the rhetorical role of idioms, they nevertheless stick to the traditional criteria for inclusion into the category: syntactic and semantic uniqueness. It is equally valid to see rhetorical function and pragmatic force as determining factors in the classification of idioms, although this point can only be clarified in the light of the discussion of the related concept of collocation. For the moment, it is sufficient to point out that traditional accounts using syntactic and semantic criteria (and even not more radical accounts, such as Makkai’s) fail to include as ‘idiomatic’ such expressions as 2. “I have had it”.

4.2. MOTIVATION

Our motivation for revising the distinction between idiom and collocation lies in the recent development of corpus linguistics. By attempting to fix the applications of the terms phraseology, lexico-grammar and semantic prosody in relation to each other, we envisage a model of language in which phraseology embodies a continuum of expressions from pragmatically marked forms (idioms) to pragmatically unmarked or normal expressions (collocations). Unlike mainstream models of idiomatic expressions,

we use discourse criteria besides morpho-syntactic criteria to determine the idiomatic status of an expression.

This model presupposes that there are two forms of expression: a norm and a variant. This view of idioms and collocations had the advantage of being able to review the status of an expression (unmarked/marked) according to its context. The underlying assumptions are that a norm can be established and that the speaker has available to him or her, a variety of expressions, of which many can be identified as pragmatically marked. Any concept of core language (a concept of langue that assumes that peripheral forms are marked or special as in the term Languages for Special Purposes) appears to be incompatible with the fact that in any particular discourse, new norms are forged and become effectively the new core for that particular register or genre. We have seen that this new core can be particularly fixed and systematic, with unexpected symmetries, and this suggests that the underlying collocational patterns of a particular discourse are more prevalent and sensitive than they appear on the surface. The fact that certain discourses may be devoid of traditional idioms (as in science writing or Moon's Bank of English) also suggests that rhetorical expressions are not absent, but that the new discourse has developed its own rhetorical devices.

In fact, Sinclair predicts that the so-called open expressions are more likely to occur in running text than canonical or stereotypical idioms (such as "it's raining cats and dogs").

4.3. CORPUS ANALYSIS

In order to improve upon the identification and transfer of idioms as shown in chapter 3, we need to carry out a computational analysis of text corpora in the light of the above observations. Similar analyses have enabled linguists earlier to search very large text archives systematically. There are two assumed advantages of computer-based corpus analysis: (i) as with the astronomer, the linguist can test theoretical armchair hypotheses by examining authentic data, and (ii) the size of the database can provide insights into language that had not been previously envisaged.

In particular, corpus analysis of idioms and the transformational or semantic properties of fixed expressions, rely towards the analysis of collocations and the distribution patterns of stereotypical phrases. For example, dictionaries now rely on corpus evidence, not only for the existence of words and phrases but, their use and distribution patterns (Melchuk 1984, Sinclair 1991, Corrad and Grundy 1994).

In addition, corpus evidence on the distribution of idioms suggests that idioms are much less widespread and more variable than previously thought. Moon (1987), had found that of 2265 idioms (including a mixed category of metaphors) identified in the 323 million Word Bank of English (held at Birmingham University, England), 47% **occur less than once** per 4 million words. Of all the idioms examined, only 135 per million words occur more than twice (among these items Moon includes, “out of the blue”, “call the shots”, “foot the bill”). Moon concludes that pure idioms are somewhat marginal in nature, but are likely to be reformulated for stylistic effect (thus, “to be a penny short of a sixpence”, “to be a trunk short of a tree”). The original idiom becomes obscured, and all that is left is a framework: “to be an X short of a Y”.

4.4. METHODOLOGY

Native speakers usually have the natural ability to identify the idiomatic phrases from the regular sentences. However, to make the machine distinguish the idiomatic phrases from the regular sentences, we need to study the computational exploration of the text corpora. This study involves corpus analysis with reference to the idioms.

In this study, I would analyze each idiomatic phrase in comparison considering an additional word either preceding or following the idiom, till the sentence becomes self-explanatory that it is an idiomatic phrase.

Basing on this principle, I here examined the corpus that is available at the CALTS – Language Technology Lab, in the chapter of “Analysis of Idioms” and studied 3 million

words to propose certain rules for identifying idioms. However, the information required for identifying idioms is not always sufficient. Therefore, I take up in this chapter few idiomatic verbs for testing and evaluation on the basis of the 'Argument Structure' wherein the verb's capacity or valency of arguments (thematic roles that the nouns carry with reference to the act or activity denoted by the verb is considered in order to prove their idiomaticity.

In order to study this, I have extracted data for 'n-gram' study (specific number of sequences of strings containing an idiomatic verb) from the corpus wherein an idiom is looked up within a contextual sequence of words. Here, the 'n' of the 'n-gram' stands for the number of strings (words) that either follow or precede an idiomatic phrase. I have increased this 'n-gram' string by including more number of strings either preceding or following the idiomatic phrase starting with one single word till I get to identify the particular phrase as an idiomatic phrase.

The expansion of 'n-gram' to 'bi-gram', 'tri-gram' and 'tetra-gram' was sufficient for me to identify all the idiomatic phrases that I have collected in my data. The 'bi-grams' have two word strings including one idiomatic verb. Similarly, the 'tri-grams' have three word strings including one idiomatic verb and the 'tetra-grams' have four word strings including one idiomatic verb and so on.

My study ends with the extraction of 'tetra-grams' strings incorporating extra three words that either preceding or following the idiomatic phrase expecting the required information in the identification of an idiom. The study of 'n-grams' is needed for this study for the identification of idiomatic phrases to gather information as a fool-proof method. In this case, some idioms are identified with a single word preceding the idiomatic verb. This word is usually observed to be either a noun or an adjective.

For example:

“vAdu gaddiwinnAdu”

“xiguluwo maMcaMpattu”

“sigguwo walavaMcu”, etc.

Here, “vAdu” is a pronoun and “xiguluwo”, “sigguwo” are adverbs. The additional information of noun in the case of ‘vAdu’, a [+human], is sufficient for identifying the idiomaticity of “gaddiwinnu”. Similarly, for “maMcaMpattu”, the additional manner adverb “xiguluwo” preceding it is sufficient for identifying its idiomaticity. However, in the case of “walavaMcu”, it requires a manner adverb “sigguwo” preceding the idiomatic verb in order to identify its non-idiomaticity.

It has been observed that, there are many more such idioms that require similar and more information to identify their idiomaticity. For such cases, the study of ‘tri-grams’ is necessary for further evaluation of idioms.

For example:

“valalo padinAdani anukuMtArurA”

In this case, though the subject is [+hum], the idiom could not be identified due to the lack of the sufficient information to resolve the idiomaticity of the sentence. However, as the size of the ‘n-gram’ increases, as in the case of the ‘tetra-gram’, “mAyalAdi valalo padinAdani anukuMtArurA”, it resolves completely in identifying its idiomaticity. Here, the additional noun “mAyalAdi”, preceding the verb renders the complete idiomatic sense.

Again, in the case of “baruvu xiMcinatlanipiMciMxi”, a ‘bi-gram’ and “peVxxa baruvu xiMcinatlanipiMciMxi”, a ‘tri-gram’ could not give any additional information for the resolution of idiomatic sense. However, as the number of words in the string increases,

the possibility to get the additional information for the resolution of idiomatic sense is observed in the ‘tetra-gram’ as in “guMdeVllo peVxxa baruvu xiMcinatlanipiMciMxi”. Here, the extra information of “guMdeVllo”, a locative noun [-concrete], gives us the information required to resolve the idiomatic sense that was earlier lacking in the ‘tri-gram’.

Then, in the examples of “veleVwwi cUpu”, another ‘bi-gram’, and, “veleVwwi cUpataM welikakaxA”, a ‘tri-gram’, both lack sufficient information in the identification of an idiomatic phrase. However, “poVrapAtlu veleVwwi cUpataM welikakaxA”, a ‘tetra-gram’ gives us the complete information contextually due to the additional information of “poVrapAtlu”, a noun preceding the verb.

On the similar lines, “maMcaMpattu” [intr.v., “jabbuceyu”, ‘to become sick’], a ‘bi-gram’ is not sufficient in the identification of an idiomatic phrase. Then the ‘tri-grams’, “maMcaMpatti maraNAvasWalo unna” or “awanu maMcaMpatti canipowU” have insufficient information and requires the ‘tetra-grams’, “maMcaMpatti maraNAvasWalo unna waMdriki” or “vqxXudEna awanu maMcaMpatti canipowU”. In this case, as the idiomatic verb requires the words like “maraNAvasWalo”, “vqxXudEna” etc., to identify the idiomaticity. Similarly, the following are some idiomatic verbs for testing and evaluating their idiomaticity:

4.5. EVALUATION

Here we would take up the study of some of the idiomatic fragments by running them against the available text corpus to observe the number of ‘n-grams’ required to resolve their idiomaticity. In the following examples, “@” is used to symbolize the sentences that help in the identification of an idiom.

1. Identifying the verb “**bUjupattu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “pAwabadu”, to become outdated’, Hi. ‘saDa jAnA’

Consider some examples:

@AcArAlu bUjupattina sAMpraxAyAlu

@AcArAlu bUjupattina sAMpraxAyAlu vicCinna

@I kawwi bUjupattina *BavAlaki*

@aneka AcArAlu bUjupattina

anexi bUjupattina pAwa *sixXAMwaM*

@bUjupattina *sAMpraxAlu* rUpumAsi

@ bUjupattina *BavAlaki* punarjIvanam ivvatAniki

@ bUjupattina aBivqxxi niroXakamayina *sAMpraxAyAnni*

bUjupattina paxArWasevana valla xqRti

@ bUjupattina *sAMpraxAyAlu* vicCinnamayipovadaM

bUjupattina weVluguswrllu Barwalla iMtiperla

@iMglIRu *praBAvaMwo* walakAyalu bUjupattina

@ bUjupattina *BavAlaki* punarajIvanam

@*praBAvaMwo* walakAyalu bUjupattina weVluguswrIlLu

@samAjaMloni *kAlaxoRaMpattina AcArAlu* bUjupattina

sariyEna wiMdileka bUjupattina paxArWasevana

walakAyalu bUjupattina weVluguswrIlLu Barwala

wiMdileka bUjupattina paxArWasevana valla

@PaliwaMgA vAri *meVxalYlu* bUjupattipoyAyi

Identification:

- (i) In these cases, it is observed that if the subject or Agent such as “AcArAlu”, “BavAlu” etc., or the complement of adjective that represent [-animate] or [-concrete], if either precedes or follows the idiomatic verb “bUjupattu”, then its idiomaticity is identified.
- (ii) Similarly, in the example of “sAmpraxAyAlu bUjupattAyi”, which could also be read as bUjupattina sAmpraxAyAlu”, wherein the “ina” form represents the adjectival form of “bUjupattu”, also renders an idiomatic sense if the subject or agent is [-animate] or [-concrete].
- (iii) However, for identifying “bUjupattu” as a non-idiom, the subject should be locative noun of “ki” such as “puswakAlaki bUjupattiMxi” “iMtiki bUjupattiMxi”, or the adjectival forms such as “bUjupattina paxArWAlu”, etc. wherein the subject always represents [-animate] or [-abstract].
- (iv) In this case, although a ‘tri-gram’ may be sufficient to identify the idiomatic verb, a ‘tetra-gram’ always resolves the identification of the idiom.

2. Identifying the verb “**baruvxiMcu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “bAXyawanirvarwiMcu”, ‘to fulfill responsibility’, Hi. ‘boJa uwAranA’

Consider some examples:

baMdeVku baruvu xiMcinatlayi gattigA

@guMdeVllo peVxxa baruvu xiMcinatlanipiMciMxi

baruvu xiMcinatlayi gattigA nittUrpu

Identification:

- (i) From the above examples, the verb “baruvxiMcu” occurs with the locative form of “lo” as in “guMdeVllo baruvu xiMcinatlanipiMciMxi”, it would always render an idiomatic sense.
- (ii) However, if the subject or agent is [-animate] or [-abstract], as in the case of “I saMciloni baruvu xiMcu”, “nA wala pEna unna I mUta wIsi baruvu xiMcu” wherein the locative forms such as “loni”, “pEna”, occur with the complement nouns [-abstract], then these would always be in a non-idiomatic sense.
- (iii) From the above examples, only a ‘tetra-gram’ that usually resolves the idiomatic verb and helps in the identification of the idiom.

3. Identifying the verb “**ceyicAcu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “AsiMcu”, ‘to aspire’, Hi. ‘azcala pasAranA’

Consider some examples:

catukkuna ceyi cAci kAxiA

@mIru oVsaganunna rAjamakutamunaku ceyiAcuvAru

@oVsaganunna rAjamakutamunaku ceyiAcuvAru eVvarunuleru

wrosinatlu catukunna ceyi cAciMxi

Identification:

- (i) It is observed that if the subject or agent has a dative marking “ku” as part of its argument structure and that always precedes the idiomatic verb, then it would always render an idiomatic sense.
- (ii) In this case, a ‘tetra-gram’ that usually resolves the idiomatic verb and helps in the identification of the idiom.

4. Identifying the verb “gUdukattukoVnu” in an idiomatic usage.

Nature: intransitive verb

Meaning: “nilaciuMdu”, ‘to stay put’, Hi. ‘GoMsalA banAnA’

Consider some examples:

A medalo gUdu kattukoVnadAniki

@Awma keMxarakawvaM gUdu kattukoVni

gUdu kattukoVnadAniki oVka piccikEnArAxu

@gUdu kattukoVni vunna *CAMxasa*

kalipi gUdu kattukoVni vuMtAyi

@*keMxrakawvaM* gUdu kattukoVni unnaxani

oVkati kalipi gUdu kattukoVni

samuxra wIramuna gUdu kattukoVni

wIramuna gUdu kattukoVni uMdunu

Identification:

- (i) If the idiomatic verb “gUdukattukoVnu” have [+hum] or [+ani] as its subject, and occurs either preceding or following the idiomatic verb, then it will always trigger a non-idiomatic sense.
- (ii) If the subject is [-animate], then it would always be an idiomatic verb.
- (iii) If the subject is [-concrete] with the indicator of locative clause “lo” as in the case of “guMdeVllo”, etc., then it would always trigger an idiomatic sense. “guMdeVlu (pl.)” is identified as a different noun meaning ‘mind’ as against the word “guMdeV”, eg. ‘heart’.
- (iv) Here a ‘tetra-gram’, helps in the identification of the idiom.

5. Identifying the verb “**gaddiwinu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “awyAsapadu”, ‘to become greedy’, Hi. ‘Gusa KA’

Consider some examples:

@bAkAruku veVduwU *buxXi* gaddiwini

@*buxXi* gaddiwini I mate

@*buxXi* gaddiwini A lAtarI

@*buxXi* gaddiwini pekAta xaggara

@*buxXi* gaddiwinnaxi yixigo leVMpalu

@*buxXi* gaddiwini palakariMcAnani

dabbu kosaM gaddi winAlA

gaddi winAlA eMti

gaddi winadAniki sixXaMgA uMxi

gaddiwini A lAtarI tikkeVtlu

gaddiwini pekAta xaggara jeri

meka gaddi winadAniki sixXaMgA

@nA *buxXi* gaddiwini

nAnA gaddiwini wIsukoVcciveswe mIrilA wagaleswAremite

nenu nAnA gaddiwini wIsukoVcciveswe mIrilA

@peji 25 *buxXi*gaddi wini

@veVduwU *buxXi* gaddiwini pekAta

Identification:

- (i) In this case, if the subject for the verb “gaddiwinu” is either [+abstract], then it would always trigger an idiomatic verb.
- (ii) If the subject is [+animate] and [-human], such as “mekā”, “Avu”, etc., then it always is a non-idiomatic verb.
- (iii) In this case, a ‘tetra-gram’ helps the idiomatic verb in the identification of an idiom.

6. Identifying the verb “**goVMwukoyu**” in an idiomatic usage:

Nature: intransitive verb.

Meaning: “anyAyaMceyu”, ‘to do injustice’, Hi. ‘galA kAtanA’

Consider some examples:

Ame goVMwu kosi caMpeVnu

ani AmeV goVmwu kosi

anucu wanagoVmwu koyamani Barwanu

goVMwu kosukoVni nIIYIYuleni bAvilo

goVMwukosinAdu xositlo rakwamu pattinAdu

gogunArawo goVMwu kosukoVni nIIYIYuleni

karakara karawakawwiwo goVMwukosinAdu xositlo

mosagAdu ImeV goVMwu koyalexu

@o vyasanaparudikicci xInigoVMwu kosAru AvexanagA

wama goVMwu koyamani Barwanu koreVnu

xInigoVMwu kosAru AvexanagA ceVppiMxi

xuswulavAlYlYu wana goVMwu koswunnAru

Identification:

- (i) In this case, if the verb “goVMwukoyu”, in the context of a subject occurs with the instrumental “icci”, then it would always trigger an idiomatic verb.
- (ii) In this case, a ‘hexa-gram’ helps in the identification of the idiomatic usage.

7. Identifying the verb “**goVdugupattu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “maxxawu cUpu”, ‘to assist’, Hi. ‘CawarI lagAnA’

Consider some examples:

A goVdugu patta valeVnu

pillavAdiki padageVwwi goVdugu pattiMxata

dillImIxa varRaMpadakuMdA goVdugu pattukuMxannAdu

goru vaMkaku goVdugu pattexi

rAGava BowikakAyAniki goVdugu pattAli

vAdiki manaM goVdugu pattAli

vaMkaku goVdugu pattexi eVvaru

varRam vaswuMxemo goVdugu pattukeVIYIYaMdi

varRaM padakuMdA goVdugu pattukuMxannAdu

I yeVMdaku A goVdugu pattAli

Identification:

- (i) As seen above, though there are no related examples found from the corpus, it can be concluded that if the subject for the verb “goVdugupattu” is preceded by the special usage of “e eVMda”, followed with the dative preposition “ku” or “ki”, then it would always trigger an idiomatic sense.
- (ii) Here, a ‘hexa-gram’ helps in the identification of the idiomatic usage.

8. Identifying the verb “**gowuluwavvu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “Apaxalu weVccu” ‘to dig pitfalls’, Hi. ‘gadDe KoxanA’

Consider some examples:

gowulu wavve Past assisteVMtu

gowulu wavvukoVni vAtini pasuvula

@heVdmAstar kriMxa gowulu wavve

kriMxa gowulu wavve Past

lowu uMdetatlugA gowulu wavvukoVni

lowu uMdelAgA gowulu wavvukovAli

@vAru prajAsvAmyAniki gowulu wavvuwunnAru

Identification:

- (i) If the verb “kAlujAru” is suffixed by the lexical terms such as “kriMxa” or “venaka”, then it would always be an idiomatic usage.
- (ii) If the subject or agent has a dative marking “ki” as part of its argument structure and that always precedes the idiomatic verb, then it would always render an idiomatic sense.
- (iii) In this case, a ‘tetra-gram’ helps in the identification of the idiom.

9. Identifying the verb “**kAlujAru**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “sllaMpovu”, ‘to lose virginity’, Hi. ‘pAzva PisalanA’

Consider some examples:

kAlujari neVlanupadi

A prayawnaMlo aprayawnaMgA kAlujAri

RikAruki veVIYIYikAlu jAri

aMxuvalla kAlujAri caMxramma bAvilo

aprayawnaMgA kAlujAri bAvilo paddAdu

buraxalo kAlu jArinatlugA ayi

cIma kAlu jAri pAyasaMlo

kAlu jAri nItlo padi

kAlu jari nelanupadi

kAlu jAri pAyasaMlo padipoyiMxi

eVkkuwU uMdagA kAlujAri nAlugExu

kAlujAri caMxramma bAvilo padipoyiMxi

kAlujAri nAlugExu meVtlamIxa nuMdi

kAlujAri vaMweVna mIxanuMdi kAluvalo

kRaNaMlo AmeV kAlu jAriMxe

kalipina yuvakudu woVlisArigA kAlujArina

@mAnasika xOrbalyaM valla kAlujArina

meda eVkkuwU uMdagA kAlujAri

@xOrbalyaM valla kAlujArina maguva

xigucuMdagA humAyUn kAlujAripadi maraNiMceVnu

Identification:

- (i) In this case, if the verb “kAlujAru” is either preceded or followed by the locative nouns such as “nItlo”, “buraxalo” “pAyasaMlo”, etc., then it would always be a non-idiomatic usage.
- (ii) If the verb “kAlujAru” is either preceded or followed by the noun “xOrbalyaM”, then it would always be an idiomatic usage.
- (iii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

10. Identifying the verb “**kannumUyu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “canipovu”, ‘to die’, Hi. ‘xama wodanA’

Consider some examples:

APIsaru kudi kannu mUsukuni

axi guddi kannu mUsinA

ceVppinatlu kannumUyadaM atuvaMtixi kAxu

prasaviMci kannu mUsiMxi

gAMXIjI menakodali Barwa kannumUsAdu

gaddamIxa kannu mUyAlanna korkeV

guddi kannu mUsinA oVcate wericinA

@janavari 1943 na kannumUsAru

kAni anna kannu mUswe

kAni pEna ceVppinatlu kannumUyadaM

kannu mUsi eVMwakAlamEMxo

kannu mUsina xAcukoVnnavAru eVccata

kannu mUswe ika AxaraNa

kannu mUwapadina A rAwri

kannu mUya emiyU kanabadaxu

kannumUsi oVokka pAvugaMtEnA gAlexu

kannu mUsinA oVcate weVricinA oVcate

kannu mUswe cAlu A pAmu

kapila maharRi kannu mUsi

koVxxi kRaNAlu kannu mUswAdu

mI kannu mUyumu

maharRi kannu mUsi eVMwakAlamEMxo

mana jFAneMxriyamulu kannu mUyu

marunAti pagalu kannu mUwapadani

nA kumArunikivvu ani kannumUsAdu

oVkaru kannu mUsi koVMxaru

pEna ceVppinatlu kannumUyadaM atuvaMtixi

pagalu kannu mUwapadani

pori raNaraMgamuna kannu mUsiri

@punnammagAru 1920 lo kannumUsiMxi

vaccina guMdeVpotuwo kannu mUsAdu

weVlugu gaddamIxa kannu mUyAlanna

xInilo oVkaru kannu mUsi

Identification:

- (i) Here, if the verb “ kannumUyu” is preceded by the post-position “lo”, “na”, etc., that indicates [+adverb] spatial and temporal, then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

11. Identifying the verb “**maMcaMeVtku**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “jabbupadu”, ‘to become sick’, Hi. ‘cArapAI pakadanA’

Consider some examples:

appudu parIkRallo mIru maMcaMeVtki

kAIYlu kadukkuni maMcaM eVkkAdu

kadukkuni maMcaM eVkkAdu accayya

laMboxaraM maMcaM eVkkAdu kAnI

mIru maMcaMeVtki parIkRanu ceVtteVkkiswAru

maMcaM eVkkAdu kAnI gummaM

maMcaM eVka boye muMxu

maMcaM eVkke muMxugAne I

@nenu *rogaMwo* maMcaM eVkke

padukoMdi laMboxaraM maMcaM eVkkAdu

parIkRallo mIru maMcaMeVkki parIkRanu

rAjU maMcaM eVkka boye

@rogaMwo maMcaM eVkke muMxugAne

Identification:

- (i) In this case, the verb “maMcaMeVku” in the context of lexical terms such as “rogaM”, “jabbu”, “xigulu”, “beVMga”, and such similar words indicating the psycho-semantic states, when occurs with the instrumental “wo”, then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

12. Identifying the verb “**maMcaMpattu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “jabbupadu”, ‘to become sick’, Hi. ‘cArapAI para padanA’

Consider some examples:

xiguluwo maMcaM pattakaMdi

awanu maMcaMpatti canipowU naluguru

@boVggu pariSrama haTAwwugA maMcaMpattiMxi

cewwo walamIxa nulaka maMcaM pattukunnaAdu

exI yI maMcaM pattaMdi

maMcaM patti maraNAvasWalo unna waMdri

@oVkaprakka *xiguluwo* maMcaMpatti maraNAvasWalo

sEkilumIxa maMcaM pattukoVni vaccAru

vqxXudEna awanu maMcaM patti canipowU

@*xiguluwo* maMcaMpatti maraNAvasWalo unna

Identification:

- (i) In this case, if the verb “maMcaMpattu” is preceded by adjectives such as “xigulu”, “beMga”, “jabbu”, “rogaM”, and such similar words indicating the psycho-semantic states, when occurs with the instrumental “wo”, then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

13. Identifying the verb “**nadumubigiMcu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “moxalupeVttu”, ‘to begin’, Hi. ‘kamara kasanA’

Consider some examples:

@*mawaM* nadumu bigiMci raMgaMlo

nadumu bigiMci kqRi sAgiswunna

nadumu bigiMci raMgaMlo xiginaxi

nirmiMcadAniki nadumu bigiMci kqRi

paxXawulalo nirmiMcadAniki nadumu bigiMci

@vExIka mawaM nadumu bigiMci

Identification:

- (i) In this case, if the subject or Agent such as “mawaM” that represent [-animate] or [-concrete], either precedes or follows the idiomatic verb “nadumubigiMcu”, then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

14. Identifying the verb “raMgubayatapadu” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “pravarwana weliyu”, ‘to become exposed’, Hi. ‘kalayI KulanA’

Consider some examples:

@wodelu asalu raMgu bayatapadiMxi

Identification:

- (i) Here, if the verb “raMgubayatapadu”, is preceded by the noun that is [+animate] [-concrete], then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

15. Identifying the verb “**valalopadu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “maMwramugXudu avvu”, ‘to be charmed’, Hi. ‘caMgula meM PazsanA’

Consider some examples:

@eVvaro *mAyalAdi* valalo padinAdani

@*mAyalAdi* valalo padinAdani anukuMtArurA

manaM xAni valalo padipowAM

ValYIYu valalo padataM I

valalo padataM I mosware

valalo padinAdani anukuMtArurA kAbolu

wakkuva vAlYIYu valalo padataM

Identification:

- (i) If the verb “valalopadu” is preceded by the noun “mAyalAdi” that is [+human] [-concrete], then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ helps in the identification of an idiom.

16. Identifying the verb “**veleVwwicUpu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “niMxiMcu”, ‘to blame’, Hi. ‘uzgaII uTAnA’

Consider some examples:

batti vixyArxulaku veleVwwi cUpi

@cesina *poVrapAtlu* veleVwwi cUpataM

@eVtuvEpu *wappuMte* atuvEpu veleVwwi cUpadame kavilakRyaM

@*poVrapAtlu* veleVwwi cUpataM welikakaxu

veleVwwi cUpi lABaM lexu

vixyArxulaku veleVwwi cUpi lABaM

Identification:

- (i) In this case, if the subject or Agent such as “poVrapAtu”, “wappu”, etc., that represent [-animate] or [-concrete], either precedes or follows the idiomatic verb “veleVwwicUpu”, then it would always trigger an idiom.
- (ii) In this case, a ‘tetra-gram’ is sufficient in the identification of an idiom.

17. Identifying the verb “**wAtAkulukattu**” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “amAyakudiniceyu”, ‘to befool’, Hi. ‘ullU banAnA’

Consider some examples:

@ceyiMcukuni *vArike* wAtAkulu kattattaM

muvva ani wAtAkulu kattAru

@vArike wAtAkulu kattataM

wAtAkulu kattataM oda xigAka

Identification:

- (i) If the subject occurs with the dative noun “ki” that is [+hum] [-concrete], that either precedes or follows the verb “wAtAkulukattu”, then it would always trigger an idiom.
- (ii) Here, a ‘tri-gram’ is sufficient in the identification of an idiom.

18. Identifying the verb “walavaMcu” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “loVMgu”, ‘to submit’, ‘subdued’, Hi. ‘sara JukAnA’

Consider some examples:

@rAju *vinayaMwo* walavaMci

@nAku walavaMcani vIrudu

@A sIwammakowi *vicAraMgA* walavaMcukoVni

@rAgyAXikArAnni prajalu gurwiMci xAniki walavaMcAru

@AgrahAveSAlaki kUdA oVkkoVkkappudu walavaMcAli

AmeV walavaMci gumisi wappu

AmeV vaMka cUsi wala vaMcesAdu

SqMgAramunu varNiMcetappudu AmeV walavaMci

@aMxuku *sigguwo* walavaMcukoVni veVMtane

anukUdani mAta annAnemonani wala vaMcukunnAnu

anumAnaM vacci waruvAwa walavaMci

awadu wala vaMcukuni neVmmaxigA

awani veVMbade walavaMcukoVni ceVnnudu

@buxXudEnatlu walaci *viXiki* walavaMci

@brahmanAyudu *avamAnamuce* walavaMcukoVni niluabadeVnu

naMganAcilA walavaMcukoVni golYIYugillu

emI eVragani naMganAcilA walavaMcukoVni

ippudu wala vaMcuwunnAnu annAru

@ixi mAnavawvaM *walavaMcukovAlsina* viRayam

kUdA oVkariki wala vaMcunu

kUrcuni bidiyaMgA wala vaMcukuMxi

@*kaRtanaRtAlaku* wala vaMcaka kqRi

ketAyiMcina paxavini walavaMcukuni

lajjagA wala vaMcukuMxi

leci meVllagA wala vaMcukuni

@mA vAsasWAnamu *sigguce* walavaMci

mIsAnni peVrukkuMtU awadu walavaMci

malYIYI walavaMci aparAXaM cesinavAdilAgA

@*nAku* walavaMcani vIrudu eVvvaru

nAluggaMtalaki awanu wala vaMcukoVni

nenu aMxarilAgAne walavaMcukoVni nadavAlsiMxe

@pAwarakaM *jIviwAlake* walavaMci vuMtAru

@pOrudu *cattAlaku* walavaMcuwAdu

@rAjIpadi *walavaMcuku* jIviMce sWiwini

@rAjakIya *sArvaBOmAXikAramunaku* walavaMcavaleV

sigguce walavaMci xuHKamuce kumilipoyiMxi

sigguwo walavaMcukoVni brawuku

sixXArWudu awani veVMbade walavaMcukoVni

Identification:

- (i) In this case, if the subject occurs with the dative noun “ki” that is [-human] [-concrete], that precedes the verb “walavaMcu”, then it would always trigger an idiom.
- (ii) If the verb “walavaMcu”, is either preceded or followed by the manner adverbs such as “sigguwo”, “vicAraMwo”, “vicAraMgA”, “bidiyaMwo”, “avamAnamuce”, “naMganAcilA”, “lajjawo”, and such similar words indicating the psycho-semantic states, “ce, “wo”, then they would always trigger non-idiomatic sense.
- (iii) If the verb “walavaMcu”, is preceded by nouns functioning as subjects [+abstract] such as “mAnavawaM”, “hewuvAxaM”, “palukubadi”, etc., then it would always trigger an idiom.
- (iv) Here, a ‘tri-gram’ is sufficient in the identification of an idiom.

19. Identifying the verb “walawirugu” in an idiomatic usage.

Nature: intransitive verb.

Meaning: “viciwriMgA vuMdu”, ‘to be eccentric’, ‘head reeling’, Hi. ‘hoSa udajAnA’

Consider some examples:

walanoVppi wala wirugudu uMtAyi

@walawirugudu panulu cesAvo iMtiki

@walawirugudu panulu ceswAdani anukuMtunnAdu

walawiruguta vaMti xoRamulu nivAriMca

@waneM *walawirugudu* panulu ceswAdani

Identification:

- (i) In the example of “walawirugudu panulu”, wherein the “du” form represents the nominalization of “walawirugu”, renders an idiomatic sense if the subject or agent is [-animate] or [-concrete].
- (ii) Here, a ‘tetra-gram’ helps in the identification of an idiom.

4.6. CONCLUSION

The study is restricted to only few idioms for exemplification. It is an effort to explore the possibilities of building a tool, pragmatic identification and transfer of sense in Machine Translation. In the process we have explored the conventional morpho-syntactic information for resolving the idiomatic sense from non-idiomatic sense. The current chapter explored the possibilities of priority at more reliable information for the resolution of idioms. Therefore, to lay our hands on the additional information, we have used ‘n-gram’ technique. The basic idea underlying this method is to find an answer to a question, how large a string/sequence of words should be optimum to be resolved as an idiom.

The observations from the ‘n-gram’ study of the selected idioms to resolve their idiomatic sense show that the maximum confidence to resolve a sequence as an idiomatic structure requires: (i) at least a set of four words, (ii) the idiomatic verbs are usually preceded by either nouns or adverbs as clue words, (iii) if the idiom is an adjectival form of verb, then the minimum length the sentence structure requires for identification of that particular idiomatic verb requires either one word preceding or following an idiom for that particular sentence, (iv) if the idiom is in a verbal form, then the minimum length required for that particular sentence should at least have three words preceding that particular idiomatic verb.

For optimum resolution, unlike mainstream model of idiomatic expressions, therefore, we can use discourse criteria to determine the idiomatic status of an expression though many idiomatic expressions still require further analysis and identification criteria to resolve their idiomaticity.

Chapter 5

CONCLUSION

This work is an attempt at identifying a proper definition of an idiom, its identification features, properties, types and distinguishing it from compounds, proverbs, collocations, and dead metaphors. Though the sources of idioms were wide and vague, we tried to categorize them based on their nature and then attempted to analyze them depending on their categorization.

It is observed from my study that to discriminate idioms from the non-idiomatic sense, usually we require their argument structure. However, the reason that idioms are generally ambiguous, initiated me to study the idioms in the context of discourse.

Here, my study concludes on the finding of discourse criteria as the ultimate solution in determining the idiomatic status of an expression; thus enabling a translator to get the exact equivalent in the target language.

However, my study opens a challenging scope for further analysis and identification criteria to resolve the idiomaticity. It also requires a more detailed analysis and an in-depth study to develop the criteria from where my study concludes.

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Appendix

It consists of data that is mainly extracted from the published bilingual dictionaries and private collections (cf. Adeshvara Rao). Each of the Telugu idiom is followed by its equivalent idiom in Hindi and its sense is further made understood by an English corresponding phrase.

agnilo AjyaM poyu	Aga meM GI dAla	‘to add fuel to the fire’
araNyaroxanamu	araNya roxana	‘cry in the wilderness’
aggi buggi yaguta	Aga babUIA ho	‘to be wild with rage’
aVddu pulla veyu	tAMga adA	‘to interfere/to obstruct’
aracewilo prANAlu peVttu	jAna haWeII para raKa	‘to be ready to stake one’s life’
aswra sanyAsaM ceyu	haWiyAra dAla xe	‘to surrender (arms)’
iMti xova paVttu	apanA rAswA nApa	‘to perform one’s duty’
inupa guggilYlu namulu	lohe ke cane cabA	‘to take upon a difficult task’
uppu winu	namaka KA	‘to be indebted/grateful (to someone)’
ubbi wabbibbaguta	Pula jA	‘to be elated/puffed with joy’
Udipaduta	tUta pada	‘to appear one fine day’
eMdanaka vAnanaka srama ceyu	lahU pasInA eVka kara	‘to work relentlessly’
exurIwa Ixu	ulatI gaMgA baha	‘to swim against the current’
exo kuMBakoNaM	xAla meM kAlA	‘something fishy’
oVttu peVttu koVnu	kasama KA	‘to swear’
oVddu pattiMcu	pAra laga	‘to bring ashore’
kaMdlalo xummu koVttu	AzKoM meM XUla JoMka	‘to throw dust in the eyes’
kalYlalo kAraM/xuVmmu koVttu	AzKoM meM XUla JoMka	‘to throw dust in the eyes’
kalYlalo mexaluta	AzKoM ke Age nAca	‘to be ever present in one’s memory’
kalYlu newwi keVkkku	AzKoM meM carBI CA	‘to be vainglorious/to be blinded with lust’
kalYlu eVrrajesi cUdu	AzKeM warera	‘to look sternly’
kalYlu ciMcukoVni cUdu	AzKeM Padakara xeKa	‘to stare with wide-open eyes’
kaVnnu goVttu	AzKa mAra	‘to wink’
kalYlalo guccukoVnu	AzKa meM gada	‘to gaze piercingly’
kalYlu kAYalu kAyu	AzKoM kA paWarAnA	‘having the eyes petrified’
kotalo pAgA veyu	apanA sikKA jamA	‘to have one’s own way’
kaMdлу pexxavi ceyu	AzKeM xiKA	‘to cast angry looks’
kaMdлу mUwa padu	AzKeM laga jA	‘falling asleep’
kaMdлу werupudu padu	AzKeM Kula	‘to become an eye-opener’

kadupulo eVlukalu parugeVwwu	peTa meM cUhe xOda	‘to be excessively hungry’
kanu boVmmalu mudiveyu	BOheM sikoda	‘to show displeasure/annoyance’
kaVnnIIYlu wuducu	AzsU poMCA	‘to offer consolation’
kAgiwaM nalupu ceyu	kAgaja kAlA kara	‘to write/print something’
kAtiki kAlYlu cAcu	xo xina kA mehamAna	‘short-lived/transitory’
kArAlu miriyAlu nUru	KarI KotI sunA	‘to speak out bitter truths’
kAlYlu paVttu	walave cAta	‘to indulge in abject flattery’
kAlYlu balapAlu kaVttu	Kaka Cana	‘to knock about from pillar to post’
kiMmanakuMdu	cUz waka na kara	‘not even to make the slightest protest’
kudiBujaM	xAhinA hAWa	‘right hand’
kuMda braxxalu koVttu	GadA Poda	‘to be out-spoken’
kEvasamagu	hAWa laga	‘to fall in the way’
gappAlu koVttu	gappe lagA	‘to gossip’
gAdixa cAkIrI ceyu	kolhU kA bElA	‘to drudge’
g Ajulu wodugu koVnu	cUdiyAz pahana	‘to become effeminate’
gAnugeVxxu	kolhU kA bElA	‘to drudge’
gAlimedalu kaVttu	KayAlI pulAva pakA	‘to build castles in the air’
gAli soku	havA laga	‘to be possessed by some evil spirit’
guMde pagulu	kalejA Pata	‘rending of the heart’
guddi gurrAniki palYlu womu	makKI mAra	‘to idle away time’
guddivAdiki vUwa xoruku	azXe kI lakadI	‘helpless man’s only prop’
guddivAdiki aVxxaM cUpu	azXe ko ArasI	‘wasteful effort’
goMwu koyu	galA kAta	‘to inflict heavy loss (upon)’
goMwemma korikalu	mana ke laddU KA	‘to indulge in fanciful thoughts’
goraMwalu koMdaMwalu ceyu	rAI ko pahAda banA	‘to make a mountain of a mole hill’
ceVkku cexaraka povu	tasa se masa na ho	‘not to yield even a fraction’
cevi yoVggi vinu	kAna xe	‘to lend (one’s) ears’
cevulu koruku	kAna Bara	‘to poison the ears’
ceyi ceyi kalupu	hAWa milA	‘to shake hands’
ceyi cAcu	hAWa pasAra	‘to beg’
cewilo cikkukoVnu	caMgula meM Pasa	‘to fall into (someone’s) clutches’
cewulu jodiMcu	hAWa joda	‘to fold (one’s) hands (in reverence)’
ceyiniccu	hAWa xe	‘to give a helping hand’
daVppu koVttu	daPalI bajA/DiMDorA pita	‘to beat (one’s own) drum’
wala wirugu	sira GUMA	‘to feel lost/to feel giddy’
wala woka leni mAtalu	besira pEra kI bAwe	‘to babble’
wala paMdu	bAla paka	‘graying of hair/to mature’

wala bAxu koVnu	sira pIta	‘to make frantic efforts’
wala baMcu	sira JukA	‘to bow down (in reverence)’
wala Upu	sira hiLA	‘to nod’
walalu mArcu	joda woda kara	‘to manipulate’
wama pani wAmu cUsukoVnu	apanA ullU sIXA kara	‘to mind one’s own business’
wArumAragu	kAyA palata ho	‘to metamorphose’
wAwalu jFApanAniki vaVccu	nAnI yAxa A	‘to be in a sad plight’
weVlla mohaM veyu	apanA sA muha lekara raha	‘to have one’s hopes shattered’
wene pUsina kaVwwi	mITI CurI	‘to attack in friendly disguise’
woka mudici povu	xuma xabA kara BAga	‘to be scared away’
wrAcupAmu	kAlA nAga	‘venomous villain’
xAriki weVccu	rAswe para le A	‘to get to the right track/path’
xiRti wagulu	najara laga	‘to be a prey to an evil eye’
XupaM veyu	namaka mirca lagA	‘to add fuel to fire’
nadumu virugu	kamara tUta	‘to become a broken man’
nadumu bigiMcu	kamara kasa	‘to gird up (one’s) loins’
nallapUsayagu	Ixa kA cAMxa ho	‘to be seen once in a blue moon’
nalleru pE baMdi nadaka	bAzye hAWa kA Kela	‘child’s play’
naVvvulAta ceyu	hazsI udA	‘to ridicule’
niVppulu kaVkku	aMgAre ugAla	‘to spit fire’
nIrunIragu	pAnI pAnI ho	‘to become thoroughly ashamed’
neVwwimIxa kUrcuMdu	sira para savAra ho	‘to be under the sway of the devil’
neVwwimIxa peVttukoVnu	sira AzKoM para	‘to accept (one’s) order with all the heart’
neVwwimIxa ruVxxu	sira para maDa	‘to throw blame on someone’
neVwwuruduku	Kuna Kola	‘boiling of the blood’
neVwwuru varaxalu	lahUlulAna ho	‘smeared with/bathed in blood’
nela pAlu ceyu	Kaka meM mila	‘to return to dust’
notixuduku	muzha jora	‘impudent’
norUru	muzha meM pAnI Bara	‘to be keen to possess something’
patta pagalu	xina xahAde	‘in broad day-light’
panikivaVccu	kAma A	‘to be of use’
paVppulu udakaka povu	xAla na gala	‘to fail in one’s attempt’
paxahAraNAla nijaM	solahoM Ane Tika	‘cent per cent’
paVIYlu koruku	hoMta cabA	‘to chew one’s lips as an expression of helpless disappointment’
posukolu mAtalu ceVppu	iXara uXara kI hAzka	‘to talk tall’
prANaM lecivaVccu	jAna meM jAna A	‘to get a fresh lease of life’

puswakaM purugu	kiwAba kA kIdA	‘book-worm’
puMdu mIxa kAraM caVllu	Gava para namaka Cidaka	‘to add insult to injury’
buVxxi peduwala paVttu	akala carane jA	‘to be bereft of all senses’
buxxi gaVddi winu	akala carane jAnA	‘to be bereft of all senses’
masipAwralo mANikyaM	guxadI kA lAla	‘a gem in refuse’
mulagaceVttu eVkkiMcu	AsmAna para caDA	‘to extol to the skies’
mUnnAlYla muVccata	cAra xina kI cAMxinI	‘ephemeral glamour’
moMdi ceyi cUpu	aMgUTA xiKA	‘to turn down (a request) with derision’
moxati nuMdi civara varaku	aWa se iwi waka	‘from starting till ending’
xigamriMgu	hadapa le/nigala jA	‘to swallow up (something)’
yukwi pannu	cAla cala	‘to make a move’
raMgu mArcu	raMga baxala	‘to change color’
rAtu welu	GAta GAta kA pAnI pInA	‘to lead a roaming and variegated life’
rAwi guMde	pawWara kA kalejA	‘stony heart’
reMdava kaMtivAniki weliyaka		
povu	kAnoM kAna Kabara na ho	‘surprisingly unaware (of)’
rojulu gadupu	xina kAta	‘to pass time’
rotlo wala xUrcu	oKaI meM sira xenA	‘deliberately to expose oneself to risks’
viRaMgrakku	jahara ugala	‘to speak in venomous language’
vIpu cUpiMcu	pITa xiKA	‘to flee away’
vIpu carucu	pITa ToMka	‘to pat on the back’
velu peVttu	tAMga adA	‘to interfere and obstruct’
velleVwwi cUpu	uMgaII uTA	‘to point a censuring finger’
velYla mIxa AdiMcu	uMgliyoM para nacA	‘to make one dance to one’s tune’
vuwwi ceyi cUpu	aMgUTA xiKA	‘to turn down (a request) with derision’
SalyAvaSiRtamaguta	aMjara-paMjara ho	‘loosening of the limbs/joints’
sUryunimIxa ummi veyu	AsamAna para Wuka	‘to try to humiliate the really great’
sUryuniki xiVvve cUpu	sUraja ko xiyA xiKA	‘to give light to the enlightened’

¹The question of precisely which syntactic process a particular idiom will undergo is an extremely complex one. In some respects it seems to be idiosyncratically determined, and in other respects predictable (Newmeyer 1974). As a first approximation, we may say that an idiom’s syntactic behavior is broadly determined by two factors: the syntactic structure of the literal counterpart of the idiom (if it has one), and the fact that distinguishable syntactic constituents are not semantic constituents, and therefore are not open, for instance, to adjectival and adverbial modification, nor can they be isolated for emphasis, etc.

²Originally developed by Central Institute of Indian Languages, Mysore, under the Technology of Development for Indian Languages, then Department of Electronics, Ministry of Communications and Information Technology, Government of India. The Telugu corpus was cleared and analyzed at CALTS, University of Hyderabad (cf. Uma Maheshwara Rao, 2002).

³The root forms of verbs are given in imperative form and also in the form of the lexical entry in the dictionary.