



Qualifier – Qualific and relationship as the binding particles of Sentence: A case study to Odia Noun-Qualifiers

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Abstract: Expanding the contemporary grammar tradition a number of research has been done by Dummett M. (1973), J.L. Shaw (2010), Bhattacharya, S. (1990), Kalyanamalini Sahoo (1998), S. Mohanty & et.el (2002), S. Janardan & et.el (2018) in modern time to find out the relationship of binding nature of language and its related pairs. And most of the modern criticism is only superficially trying to cater the Subject predicate relationship in terms of structuralism theory or by case relational principles. And in this way the modern grammarians are not able to distinguish the Nouns vs. Qualificand and also the term qualifiers vs. adjective/adverbs/similar nature phrases or expressions in in language. And looking to this though the Sanskrit has a long tradition of this analysis and merging together the Grammar with logic, philosophy and mathematics. But nowhere, the language developed after the Sanskrit like Hindi or Odia are discussed their language grammar so deeply or in merge unlike Sanskrit. Therefore, here the paper is trying to analyze the Qualifier-Qualificand relationship in Odia language going beyond the relationship of NP Phrase or VP Phrase or adjective phrase. And sustain the discussion; here we consider gain Navyanyaya principles of argument to cater and determine that only the Qualifier and Qualificand relationship is the semantic determiner of a sentence not NP Phrase or VP phrase.

Key-words: Odia Language, Qualificand, Qualifier, Noun, Adjective, Verb, Mimansa, Navyanyaya

I. INTRODUCTION:

Although it is controversial to determine the theoretical definition of a sentence, almost all scholars consider the sentence to be an integral unit of the language. In Sanskrit, Grammarian Patanjali has also taken the phrase "Karaka, Abaya (indeclinable), adjective, adverb and the combined use of verbs" or "the use of infinitive verbs" or "sometimes the only adjective without verbs" as the Sentence of language. Mimansaka, and Nayayika considers the combination of phrases as sentences. But Acharya Bishwanath has treated phrases having ākāṅkṣā (aspirations), yōgyatā (qualifications) and (āsatti) aspirations are the sentences. Dividing Sentences into phrases is a figurative process for understanding the meaning of sentences. However it is also true that the existence of a position in a sentence cannot be denied. Even if there is no special meaning of the phrases in the sentence, it helps to explain the meaning and the phrase itself becomes secondary when the meaning is understood. Therefore, it is not possible to accept the existence of a sentence without the concept of phrase, and the essence of the composition of this phrase is the adjective-noun relationship between the words. Since Qualificand has no existence without the presence of qualifier, in fact 'qualifier' plays a key role in composing meaningful words or sentences.

II. DEFINITION AND FORM OF QUALIFIER:

Single word or phrase is called an adjective, which refers to aspects such as the quality, condition, number, etc. In other words, we refer to qualifier that expresses the adjectives in other words. Qualifiers in Sanskrit grammar are placed in the three categories of Subantas (Name, Upasarga and Nipatas) with 'Names' and 'surnames' under 'name'. Hence the qualifier is also one of the 'nouns'.

If a single grammatical unit of these words or phrases qualifies a particular Noun, it is called a "Noun-Qualifier" or "Nominal qualifier" and here the Nominal phrase converted to Qualificand. Therefore, we cannot call all nominal phrases in sentence as "Qualificand." Only in the presence of meaningful qualifier-phrase, the noun changes to the Qualificand. For example, in Odia, the sentence is 'Birāri mācha khā'uchi. (The cat is eating fish)'. In this sentence, the word "cat" is a Noun phrase, but it is not a Qualificand, because it is not qualified by a Qualifier. Again in sentence, "kāli birāri mācha khā'uchi. (Black cat is eating fish.)", the word "birāri (cat)" is a Qualificand, because it is qualified by the qualifier "kali (black)" and has been changed from a noun to a Qualificand.

Correspondingly, of the qualifier qualifies the pronouns are said, 'Pronouns-Qualifier or Pronominal Adjective and if qualifies the verb, then it is treated as Verbal-Qualifier. Here we may say verbal qualifiers are may not be exactly 'Adverb' sometime an adverb may qualify a whole sentence or phrase. However, as many grammarians are treating other qualifiers except Adverb, such as Nominal-qualifier, Pronominal-

qualifiers are often confused with the word "adjective", which often misleads the reader. Even if a single qualifier in a sentence may also qualify other qualifiers, such as adjective-qualifier. Therefore, the definition of Qualifier is broad. It can be extended from a single word to a sentence or a sub-sentence, and it really reflects the quality, condition, number, quantity, or specificity of the Nominal phrase or any other phrase of the sentence or phrase that treated as Qualificand. Qualifiers are therefore a complementary term. Qualifiers are related to adjectives, nouns, and verbs, and expand the meaning of the related words, making them a Qualificand in a sentence. In this context, we can very briefly say that the phrase that qualifies is 'Qualificand' and the phrase that qualifies the Qualificand is 'qualifier'. For example, 'muñ ēbē yā'uchi. (I'm leaving now.)'

In this sentence, as the term "ēbē(now)" is qualifying the verb "yā'uchi (going)", so as per the qualifier definition, the "ēbē (now)" is the qualifier and even the term "yā'uchi (going)" as verb here to be treated as 'Qualificand'.

Therefore, as the qualifier terms relate with 'Nominal phrases, pronominal phrases and Verb phrases' expand the related phrases 'semantics' are treated as 'Qualificand phrase'.

Therefore the western modern linguist treated 'biśēṣaṇa' as 'Qualifier' and 'biśēṣya' as 'Qualificand'. By this way, if one phrase or sub-sentence complements the linguistic qualities of another sentence or sub-sentence, one will have qualifier of others as per the qualifier-Qualificand justice.

In addition, sometimes, by taking on the role of the qualifier in a sentence, the whole 'predicate' qualifies the "Subject" phrase of the sentence. In the sentence, the whole predicative phrase is treated as "Predicative Qualifier or Predicative adjective". For example, "pīlāṭi bud'dhimān. (The child is intelligent.)". In the sentence, the term, 'bud'dhimān' is used after the subject phrase of Odia sentence and dropping the copulative verb 'ate (is) stands at the place of 'predicate' of sentence and qualifies the whole subject phrase 'pīlāṭi (the child)'. Therefore, the term 'bud'dhimān' is a qualifier and named as 'predicative-qualifier.'

From the above discussion it is clear that not only the nouns are Qualificand in the sentence, but also the whole Subject phrase in some places can be treated as Qualificand and the predicative phrase can be called its qualifier of the complementary phrase. In this regard, the writers of 'Sarbasara Byakarana' divide the Qualifier in his book into two main parts, such as 'nāma biśēṣaṇa (Nominal Qualifier)' and 'bhāba biśēṣaṇa (Pragmatic qualifier)'. Again to 'Pragmatic qualifiers' are divided into four categories, such as: (a) Adjective qualifier, (b) indeclinable qualifier, (c) verb qualifier, and (d) Sentence qualifiers. Therefore the existence of Qualificand cannot be felt without qualifiers in sentences; similarly, in the absence of Qualificand, the qualifiers cannot express their existence in sentences. To understand this in more detail, we will now discuss the logical relationship of Qualificand-qualifiers below.

III. THE ROLE OF QUALIFIERS IN DETERMINING QUALIFICAND:

Nyaya, Vaisheshika, Navyanyaya and so on of our Eastern grammar and logic have often discussed the relationship between Qualificand and qualifiers. However, it is not possible to discuss it in detail looking the length of the discussion at present. Nonetheless, its discussion seems to be more appropriate in this regard. Orientalist philosophers have mainly focused on the "Particulariser" characteristics of Qualificand and the "Qualificata" characteristics of Qualifier, and determine the relationship between Qualifier and Qualificand in a sentence or phrase. In this case, the properties of action, class properties, whole, potency, similarity, and absentness have been helpful in explaining this "Qualificand and qualifier" relationship. Therefore, the qualifier and Qualificand in this order are also designed to be "part-whole" relationship abidingness in nature. That is, all the properties of a qualifier are already in the Qualificand, but in some places the qualifiers express it. Notice the following sentence.

'Kṛṣṇa nandaṅkara putra. (Krishna is the son of Nanda.)'

- In this sentence 'Krishna' has a 'son-hood' with Nanda.
- That is, 'Nanda' has a 'fatherly' relationship with 'Krishna'.
- So here the word 'Krushna' has lost its 'Krushna-hood' and carried the 'son-hood'.
- Similarly, the word 'Nanda' here loses its 'Nanda-hood' and carries the 'fatherhood'.

- And the "determiner-determining" sense within this "fatherhood-son-hood" determines the relationship of Qualifier-Qualificand between Nanda and Krishna.

Therefore in the sentence, 'Kṛṣṇa Nandaṅkara putra', the semantic relationship of the term 'Kṛṣṇa' and 'Nanda' will not be available in the sentence, 'Nanda Kṛṣṇaṅkara putra'; and the relationship of Qualifier and Qualificand may be recognized from below diagram.

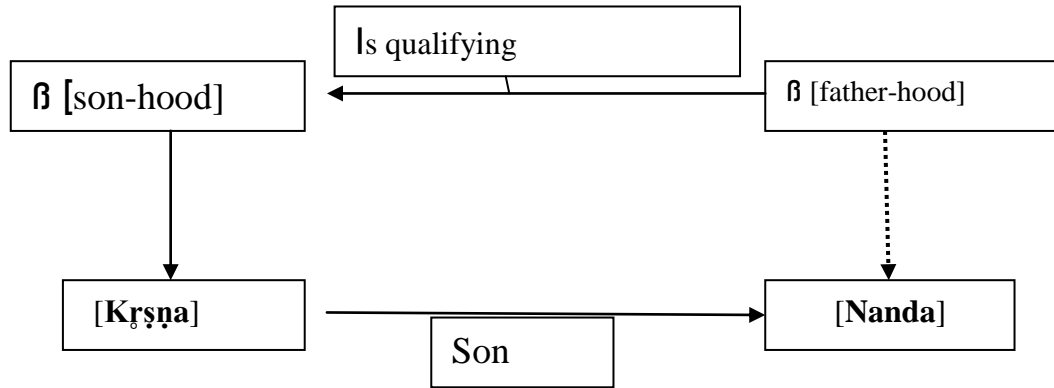


Fig. No.1. Here the Qualificand is 'Kṛṣṇa' which is bearing the qualificata "β (son-hood)" that is being qualified by the 'β (fatherhood)' of Nanda.

Therefore, "Nanda" carries the characteristics of 'Pitruṭva (patriarchy)', and it qualifies the word Krishna's "Putravṭa (son-hood)" characteristics. That is, these "Qualifier and Qualificand" are interrelated and inseparable.

IV. TYPES OF ODIA QUALIFIER:

Given the nature and practicality of the qualifiers can be categorized in terms of (a) its relation to other parts of speech, (b) changes in the related qualifiers, adjectives, numbers, etc. of the qualifiers and (c) morphological form related to it.

4.1 Types of qualifiers according to relationship with terms:

It can be divided as follows in terms of the practical relationship of qualifiers with other phrases or terms in the sentence; Such as: (a) Nominal qualifiers, (b) Pronominal-qualifiers, (c) Qualifiers qualifier, (d) Verbal-Qualifier/Adverb, (e) Predicative-Qualifiers, etc. This can be discussed in more detail below.

(a) Nominal Qualifier: If in a sentence or phrase, two nouns (except Nominal Nouns) are adjacent to each other, and the first noun qualifies its next noun phrase, then in that case, we call the first noun as "Noun-Qualifier" or "adjective" and the second Noun as "Qualificand". Such as - pitaḷa ḍhāḷa (brass pot), tambā pātra (copper vessels), luhā chaḍa (iron rods), mācha tarakāri (fish vegetables), ḍāka ghara (post offices). In all these phrases, pitaḷa, tambā, luhā, mācha, ḍāka etc are Nouns and are qualifying the terms 'ḍhāḷa, pātra, chaḍa, tarakāri and ghara'. So these are 'Qualifier'.

In addition, as a unique in many Nouns in Odia, if a sixth case markers is attached to noun and qualifies that noun phrase, we can call that case marker attached term as "Noun-Qualifier". As the example, the following sentences are.

- duḥkhara sāthi hiṁ prakṛta bandhu. (A true friend is the companion of sorrow.)
- kṛṣṇa rādhāṅku puṣpara māḷā pindhā'idēlē. (Krishna dressed Radha in a wreath.)
- manara maṇiṣa hiṁ antarduḥkhaku hālukā karipārē. (Only the human mind can alleviate grief.)

In the above sentences, 'duḥkha', 'puṣpa', 'mana' etc. are taking Odia sixth case marker 'ra' and are qualifying the terms 'sāthi', 'māḷā', 'maṇiṣa'.

(b) Sārbanāmika biśeṣaṇa (Pronominal Qualifier): When the pronouns, except the personal pronouns (muñ, tumē, sē, etc) and the self oriented pronouns 'swāyam (self)', are used in a sentence and qualifies the other phrases or terms, they are called Pronoun-qualifiers. That is, the above pronouns play the role of pronouns when they are replaced by a Noun phrase in the sentence, but they are considered qualifier or pronoun-adjective when they come up with a Noun phrase and qualify the same. Such as in the phrases

'ēhi, sēhi, yē'uṃ, ēpari' are Pronominal-qualifiers of 'ēhi byakti', 'sēhi ghara', 'yē'uṃ kathā' and 'ēpari ācaraṇa'.

Also note the following sentence.

- 'sē mōra manara bhābaku bujhipārichi. (She understands my feelings.)'

In this sentence, as the pronoun "mōra(my)" is qualifying the Qualificand 'manara bhāba' and the 'mana' noun phrase is qualifying the Qualificand 'bhāba', so the term 'mōra' will be the pronominal-qualifier and the term "manara" will be the 'Noun Qualifier'.

(c) Biśeṣaṇara biśeṣaṇa (Adjective Qualifier/Qualifier's Qualifier):

When a qualifier in a sentence expresses the importance or plurality of another adjective, it is called a 'Qualifier's Qualifier'. In this context, Pandit Gopinath Nanda Sharma in his book 'Odia Bhasatva (Odia Philology)' said that, 'yē'uṃ yē'uṃ biśeṣaṇamānē biśeṣaṇaku guṇādi byābarttarē biśeṣa karanti, sēguṛika biśeṣaṇīya biśeṣaṇa. (Qualifiers that specialize or qualifies the other qualifiers in terms of quality and other characteristics, are the 'Qualifier's-Qualifier'.) Take, for example, the following sentence.

- Khub sāna pilāṭi hō'ibi dēśapā' iṃ bājirā' utara abadāna bahuta. (Being a very young child, Bajirao has a lot to contribute to the country.)

In this sentence, as the 'khub' qualifier is qualifying the qualifier 'sāna', is the 'Qualifier's qualifier'.

Except these, 'khub sundara (kathā)', 'baṛa kōmaḷa (bāṇī)', 'kēḍē hālukā (bastu)' ādi padarē "khub, baṛa, kēḍē" are some other examples from Odia language.

(d) Bidhēya biśeṣaṇa (Predicative Qualifier):

In Sanskrit, the definition of Subject phrase (Purpose) is explained as, 'sid'dhibatnirddēśwatwaṃ uddēśyatwaṃ'. That is the "purpose" of a sentence is to say that it is already true or definite. In same, the 'goal' or Predicative phrase is explained in Sanskrit as, 'anuṣṭhēyatwēna nirddēśyatwaṃ bidhēyatwaṃ', means that is happening now or to be happened in future as through the purpose is 'goal or the predicative phrase'. For example: 'bharata rājā hēbē. (Bharat will be king.)'. In this sentence, 'Bharata' is 'uddēśya or purpose' and 'rājā hēbē' is 'bidhēya' or goal. And here, as the goal or the predicative phrase 'rājā hēbē', is expanding the importance or characteristics of uddēśya or subject phrase, 'Bharata', so is the 'bidhēya biśeṣaṇa'.

Some other examples in this category are as follows:

- Pilāṭi bud'dhimān. (The child is intelligent.)
- 'Naṇanda hiṃ di 'ara bhā'uja kaḷira mūḷa. (Sister-in-law (Nananda) is the root of quarrel between brother-in-law and sister-in-law (Bhauja) quarrel.)'

To make this clearer, some of our grammarians say that the qualifiers used after the Qualificand in the predicative part of the sentence are the "predicative qualifiers"; i.e.-

- Lōkaṭi nirjjana rāstārē yā'uchi. (The man is walking on a deserted road.)
- Lōkaṭi yā'uthibā rāstāṭi nirjjana. (The road the person is on is deserted.)

In first sentence the term 'nirjjana' as the qualifier has taken the place before Qualificand 'rāstā' and qualifies the Qualificand.

However, in second sentence the term 'nirjjana' is qualifying the same Qualificand term 'rāstā' and used as predicative.

(e) Kriyā-biśeṣaṇa (Verbal Qualifier or Adverb):

The phrase in a sentence that is qualifies the verb and extend or narrow down the specifics of the verbs by expressing stage, quality etc are 'verb-qualifiers' of the sentence. Take, for example, the following sentences.

- Pabana dhīrēdhīrē bahuchi. (The wind is blowing slowly.)
- Samastē sukhārē ruhantu. (May everyone be happy.)
- Cōraṭi ḍariḍari kahilā. (The thief said in fear)

In the above sentences, the words 'dhīrēdhīrē', 'sukharē', 'ḍariḍari', etc. are the verbs of the sentence, and as the terms, 'bahuchi', 'ruhantu', 'kahilā' are describing the verbs, so treated as the 'verb qualifiers'.

However, we will discuss about the verb-qualifiers in detail at the later part of this chapter.

4.2 Classification of Qualifiers in terms of changes in the quality, condition, number, etc. of the related phrases:

4.2.1 Qualitative Qualifier: Any qualifier in a sentence if qualify the quality, such as character or nature of a related Qualificand, that is to be treated as Qualitative qualifier. As an instance, note the following sentences.

- Mēdhābī chātrachātrī hiṃ parīkṣārē kṛtakāryya hu'anti. (Only gifted students pass the exam.)
- Saraḷa lōkaku sāhāyā kara. (Help the simple people.)

In these two sentences, "mēdhābī(meritorious)" and "saraḷa(simple)" are qualifying the "dharma (features)" and "swābhāba (nature)" of Noun phrases "chātrachātrī (students)" and "lōka (people)" in the general sense. Therefore the term, "chātrachātrī" and "lōka" are qualificands.

In addition, the qualitative qualifier also qualifies the different aspects of Qualificand, such as time, place, size and color, etc. Such as prācīna (samāya), puruṇā (kathā), gabhīra (samudra), sthānīya (lōka), subarṇṇa (kaṅkaṇa), dhalā (kāgaja).

4.2.2 Abasthābācaka biśēṣaṇa (Qualifier of state):

If any qualifier in a sentence qualifies the Qualificand that refers to or adheres to a particular state of a Noun is classified as 'abasthābācaka biśēṣaṇa (Qualifier of state)'. Notice to the following illustrations.

- Tatalā pānirē ghara pōrēni. (The house not burns with hot water.)
- Madhyābitta lōkaṅka sansārārē abhāba lāgīrahithā'ē. (There is a shortage of middle-class people in the world.)

In these two sentences, 'tatalā' and 'madhyābitta' are denoting the state of 'pāni' and 'lōka'. Therefore these two are 'abasthābācaka biśēṣaṇa (Qualifier of state)'. However, some grammarians also consider this 'abasthābācaka biśēṣaṇa (Qualifier of state)' as the Qualitative Qualifier.

4.2.3 Saṅkhāyābācaka biśēṣaṇa (Numerical Qualifier): In language, there are three types of Numerical Qualifiers. Such as (a) niścita saṅkhāyābācaka biśēṣaṇa(definite numerator qualifier), (b) pūraṇābācaka (complementary numerator), (c) aniścita saṅkhāyābācaka (indefinite numerator), (d) parimāṇābācaka (quantifier).

(a) Niścita saṅkhāyābācaka biśēṣaṇa (definite numerator qualifier): A certain number of Qualificand are derived from definite numerator qualifier, such as gōṭi'ē pilā (One child), daśama śrēṇī (tenth grade), pañca indriya (five senses), pratyēka byakti (each person) etc.. Again in Odia language has five types of definite numerator qualifier, i.e. (1) gaṇanābācaka (enumerators), (2) kramabācaka (Sequencer), (3) ābṛttibācaka (recursive qualifier), (4) samudāya-bācaka (totaler), (5) pratyēka bōdhaka (distinguisher).

Again, we can see the two types of gaṇanābācaka (enumerators) in Odia, i.e. pūrṇābōdha (ēka, du'i, tini, pāñca, hajāra) and apūrṇābōdha (adhā, ca'uṭha, phālē, arhē'i, dērha). With this we also may see two types of writing pattern in pūrṇābōdha qualifier, such as: 1977 (masihā), saptama (dibasa) , 1000 bā sahaśra (byakti) etc.

In same, the recognition of some elements in order counting or sequence from the kramabācaka qualifier (Sequencer), such as-

'tini = tṛtīya'

'pañca = pañcama'

'pandara = pandaratama'

The numerical pronouns recursive or gunatmaka feeling comes out from recursive qualifier, such as du'iguṇā, cāriguṇā, daśaguṇā etc.

samudāya-bācaka bishesana is expressing the entirety sense of the Qualificand, such as 'pañcaku pañca (āṅguḷi)', dhi'iṃki dhi'ē, tinihēṃ etc.

(b) Pūraṇābācaka biśēṣaṇa: If the specificity of the Qualificand fulfilled from the definite numerical qualifier, then the qualifier is called as the "Complimentary qualifier". Such as dwtīya (putra), pañcama (dhāri), saptama (ghara) etc.

The each-ness or distinguisher sense is expressed from the Qualificand by the use of pratyēka bōdhaka qualifier (distinguisher); such as: prati (janma), niti (dina).

(c) Aniścita saṅkhāyābācaka (indefinite numerator): From aniścita saṅkhāyābācaka, no numerical definiteness sense are being derived when the qualifier qualifies the Qualificand. Such as; sabu, bahuta, adhika, kam, ādi, ityādi, amaka (lōka), samaka (kathā).

And in this state, the indefiniteness numerical meaning generally comes out in plural sense, however the sense of singular sense. Such as 'gōṭi'ē' (muṃ gōṭi'ē kathā śuṇili.).

(d) Parimāṇābācaka biśēṣaṇa: This type of qualifiers are qualifying the qualificand's size, weight, length etc of measurement units; such as pracura, bahuta, kam, swāḷpa, ḍhōkē, ṭiki'ē, sāmānya, adhūrā, yathēṣṭa, purā, āhuri etc.

When these types of qualifiers are used in sentence, the quantitative sense of Qualificand, however those qualifiers have no numerical definiteness, such as: āhuri ghi'a āṇa. In this sentence, the term 'āhuri' is determining the quantity of ' ghi'a' and this is the parimāṇabācaka biśeṣaṇa.

Except these, some parimāṇabācaka biśeṣaṇa are also used as Verbal qualifier. Such as 'rāma lakṣmaṇaṅku bahuta bujhā'ilē.' (Ram explained a lot to Lakshman.)'. However we will discuss about this in later part of this chapter.

4.3 Morphological categorization of Odia Qualifiers:

According to morphological prospective, the Odia qualifiers may be divided into broadly two parts, i.e. Non-derived qualifiers and Derived qualifiers.

4.3.1 Non-derived Odia Qualifiers: In non-derived qualifier phrase, there is no such other forms have been seen other than the original form of qualifier For example, note the following sentence.

- Sē gabhīra jaḷarē prabēśa kalē. (He entered to deep water.)
- Kañcā phaḷa apēkṣā pācilā phaḷara swāda miṭhā. (The taste of ripe fruit is sweeter than raw fruit.)
- Ōṛi'ā mana pakḥāḷa kansā ō bhajā mācharē śānti hu'ē. (Odias are become happy with Pakhal (water rice) and fried fish.)
- Dhanī lōkaṅku dūru namaskāra. (Greet the rich from a far.)

In the above example, gabhīra (jaḷa), kañcā (phaḷa), bhajā (mācha) and dhanī (lōka) are non-derived qualifiers of the bracketed Qualificand.

4.3.2 Derived Qualifiers: The derived qualifiers of Odia language can be divided as of three types from morphological prospective, viz. (1) Kṛdanta biśeṣaṇa bā kriyāja biśeṣaṇa (the qualifiers derived from verb root), (2) Tad'dhita biśeṣaṇa (the qualifiers derived from word roots), (3) Tuḷanātmaka biśeṣaṇa (Comparative qualifiers)

4.3.2.1 Kṛdanta biśeṣaṇa' or 'kriyāja biśeṣaṇa' (the qualifiers derived from verb root): When the 'suffix' attached to verb root and generate the word that behaves as qualifier in a sentence or phrase, is said as the 'kṛdanta biśeṣaṇa'. Here are some examples.

- Garajilā mēgha baraṣē nāhiñ. (Clouds do not rain.)
- Jaḷantā ni'āñ prati satarka ruha. (Beware of burning fires.)
- Rāma uḍantā caḍhēira para gaṇidē'ipārē. (Ram can count the number of flying birds.)

In the above sentence, 'garajilā', 'jaḷantā', 'uḷantā' are qualifying the noun terms 'mēgha' , 'ni'āñ" and 'caḥē'i'. Therefore the terms, 'garajilā' is generated from (garaj + ilā), 'jaḷantā' is generated from (jaḷ + antā) and 'uḷantā' is generated from (uḷ + antā), so these are the kṛdanta biśeṣaṇa' of Odia language. Except the above some other kṛdanta biśeṣaṇa' are

mār + aṇā = māraṇā (māraṇā gā'i)
 phuṭ + antā = phuṭantā (phuṭantā pāṇi)
 mār + aṇā = māraṇā (māraṇā gā'i)
 kah + ibā = kahibā (kahibā lōka)
 śuṇ + ā = śuṇā (śuṇā kathā)

4.3.2.2 Tad'dhita biśeṣaṇa: When a word in a sentence behave as a qualifier and is derived from a word root with attachment of suffix, is treated as tad'dhita biśeṣaṇa. If we may examine the following Odia sentences, the behavioral nature of tad'dhita biśeṣaṇa are to be well recognized.

- karōnā mahāmārī parē sarakāra lōkaṅka dainika majurī baṛhā'ichanti. (The government has increased the daily wages of the people after the Karona epidemic.)
- sē ākasmika durghaṭaṇāru barttigalē. (He survived an accident.)
- bhāratara jātiya paśu bāgha. (India's national animal tiger.)

From the above sentences, the term 'dainika', 'ākasmika' and 'jātiya' are qualifying the term 'majurī', 'durghaṭaṇā' and 'paśu'. And the said qualifiers are derived from words root 'dina', 'durghaṭaṇā', 'paśu' with attachment of suffixes, 'ika', 'ika', 'i'ya'. The other examples are as follows:

kāṭha + i'ā = kāṭhi'ā (kadaḷi)
 ka'aṁḷa + i'ā = ka'aṁḷi'ā (kharā)

gāta + u'ā = gātu'ā (mūṣā)

rasa + u'āḷa = rasu'āḷa (āmba)

ca'ita + āli = ca'itāli (pabana)

Here the Odia word root takes the Odia suffixes, 'ā, ī, i'ā, ibā, iya, ika, nī, uñī, ilā, aṅā' and derives the new words that qualifying the other Qualificand. The other examples of these categories are as follows:

pāṇi + ā = pāṇi'ā (pāṇi'ā ḍāli)

rōga + ī = rōgī (rōgī byakti)

bahaḷa + i'ā = bahaḷi'ā (bahaḷi'ā raṅga)

śuṇ + ibā = śuṇibā (śuṇibā kathā)

utkaḷa + iya = utkaḷīya (utkaḷīya jātiyatā)

dānta + urā = dānturā (dānturā muhaṅ)

4.3.3 Gender of Odia Noun-qualifiers: It is safe to say that there is no gender difference in the qualifiers of Odia language. However, in some cases the gender of Nominal Qualificand is treated as the gender of Odia Nominal Qualifiers. Therefore, we may see the morphological changing nature of some qualifiers as per the agreement. And in these cases, a qualifier having agreed to feminine gender accepts the suffixes such as 'ī, ā, batī' to its root. Such as – kēśabatī kanyā (the girl having long hair), sundarī nārī (The beautiful woman), puṣpitā latā (The vine with flower). In same, to determine the masculine gender, we may see the "bān', 'mān' suffixes with the Noun-qualifiers root; such as, 'guṇabān chātra (students of good quality), bud'dhimān byakti (intelligent people), dhanabān jamidāra (wealthy landlords)'. Irrespective of above differences, the application of the both gender form makes no sense of difference or not forced for any rigidity. Here are some examples for better explanation:

baṛa (Grandpa)	bāpā	baṛa (Grandmother)	mā'ā	In both the case of qualifier agreement, we may not see any morphological differences.
mahā rājā (Great king)	(Great)	mahā rāṇī (Great queen)	(Great)	In both the case of qualifier agreement, we may not see any morphological differences.

(4) Tuḷanātmaka biśeṣaṇa (Comparative Noun-qualifier):

A qualifier phrase when used in a sentence to compare between two or more nouns, and distinguishes one of the comparative noun phrases from the other by excellence or disadvantage, is treated as a 'comparative Noun-qualifier'. Notice the following sentences.

1. Mahānadī dīrgha (Mahanadi is long).
2. Brahmaputra mahānadīṭhāru dīrghatara. (Bhrmaputra is longer than Mahanadi)
3. Gaṅgā mahānadī ō brahmaputra ubhayaṅkathāru dīrghatama. (Ganga is biggest than Bhrmaputra and Mahanadi)

In first sentence, the qualifier 'dīrgha' is qualifying the Noun Qualificand, 'mahānadī'. But in second sentence, the same qualifier is used as the comparative qualifier for both the Qualificand, 'brahmaputra and mahānadī' by adding comparative qualifier Odia suffix, 'tara'. However, the same qualifier used in third sentence as the superlative qualifier and adds the suffix 'tama' to its root form. Therefore, 'dīrghatara' and 'dīrghatama' are comparative noun-qualifiers. And morphologically the comparative noun-qualifiers takes 'tara' and 'tama' suffix to its right part of the qualifier root form. However, we also see the comparative qualifiers of Odia just like the Sanskrit form by using the suffixes, "īyān' and 'iṣṭha"; Viz -

- Mātṛbhūmi swargaṭhuṅ gariyāna. (Motherland is heavenly.)
- Praphulla sār āma bidyāḷayara bariṣṭha śikṣaka. (Prafulla Sir is a senior teacher at our school.)

For better illustration, we may see the following Odia examples.

Qualifier's form	base	Comparative form of qualifier	Superlative form of qualifier
prācīna		prācīna + tara = prācīnatara	prācīna + tama = prācīnatama
bṛhat		bṛhat + tara = bṛhattara	bṛhat + tama = bṛhattama
mahat		mahat + tara = mahattara	mahat + tama = mahattama
ucca		ucca + tara = uccattara	ucca + tama = uccattama

guru	guru + iyāna = garīyāna	guru + iṣṭha = garīṣṭha
kani	kani + iyāna = kanīyāna	kani + iṣṭha = kaniṣṭha

However, except the above construction, the Odia Noun comparative qualifiers are also used another form of expression to express the semantics of comparative or superlative form; and in the form the comparative case-suffixes such as 'ṭhāru', 'ṭhuñ', 'sabuṭhāru', 'sabuṭhuñ', 'apēkṣā', 'sarbāpēkṣā' are used with Noun phrase or its right part, viz.

- Mōhana śyāmaṭhāru catura ēbam gōpāla ubhayānkaṭhāru sarbādhika catura. (Mohan is smarter than Shyam and Gopal is smartest among them.)
- Madhubābu ōriśārē sarbāpēkṣā bud'dhi'ā byākti thilē. (Madhubabu was the most intelligent man in Odisha.)

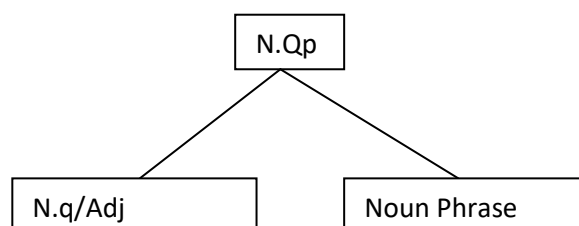
V. PLACING OF THE NOUN-QUALIFIER PHRASE:

As we have discussed before that the Qualifier phrases behaves as the compliments of a sentence. It compliments form Verb phrase to noun phrase and even the other qualifier phrase and fulfills their specification and/or quality. Here we may discuss Tree-Adjoining placing form of Odia Qualifiers.

The noun-qualifier attached with a Noun Qualificand:

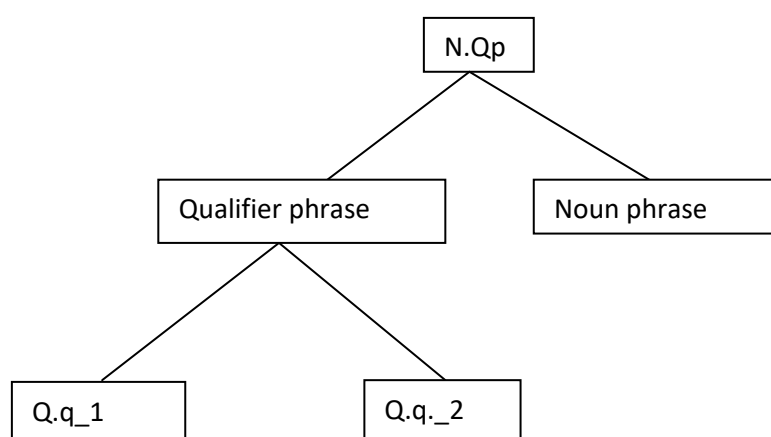
1. The place of noun-qualifier or adjective in a noun-Qualificand = {Noun-qualifier/Adj + Noun Phrase}.

Example: Bhala pilā (Good child)



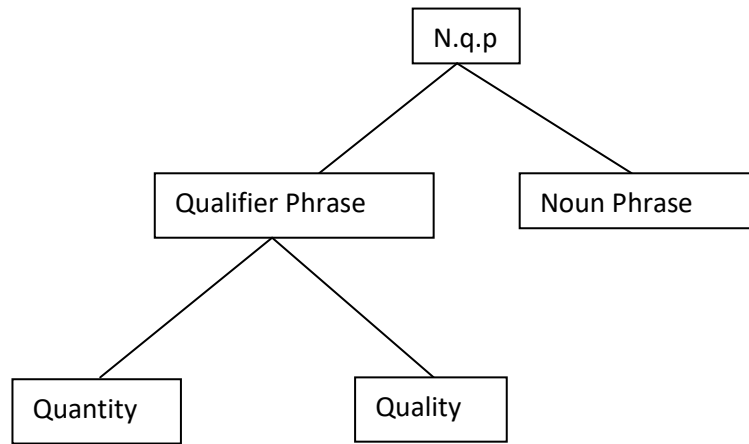
2. The place of a Qualifier's-Qualifier (Q.q) in Qualifier Phrase or Adjective Phrase = {(Q.q_1 + Q.q_2) + Noun Phrase}

Example: Bahuta bhala pilā (Very good child)

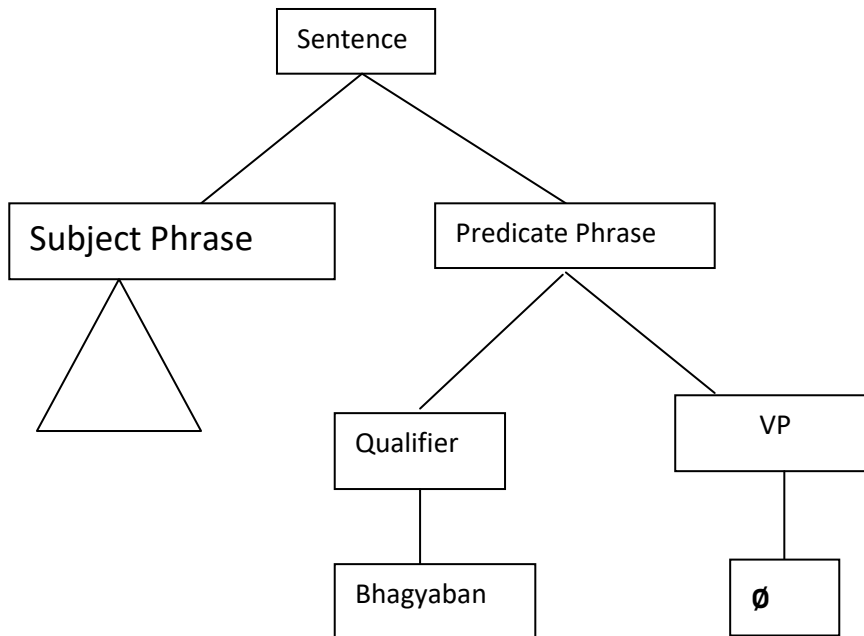


3. The place of Qualifier in Quantitative Noun Phrase = {(Quantity + Quality) + Noun Phrase}

Example: Du'iṭi kaḷā caṛhē'i (Two black birds)



4. The place of Predicative Qualifier as Qualifying a noun phrase = {Subject phrase + (Predicative Qualifier + Verb phrase (∅))}
 Example: Pilāṭi bhāgyābāna . (The child is lucky.)



Except the above Qualifier-Qualificand placing agreement relationship, the Odia eminent Scholar Pandit Gopinath Nandasharma in his book 'Odia Bhasatva' has determines the 14 places of Odia Qualifier used in Odia sentences. With this, the qualifiers of Odia are also qualifying the other phrase, clause and supplement to whole sentence.

VI. CONCLUSION:

In Odia grammar, the 'qualifier' not only qualifies the Noun phrases but also qualifies the 'other qualifier', 'Adjective', 'Verb', even if the whole sentence or clause or phrase of a sentence and behaves as a supplementary unit of semantic and pragmatic value of the sentence. Therefore, going to traditional grammar framework, we may say, the 'verb phrase' in a sentence is not so significant in comparison to a 'qualifier phrase' as the verb itself qualifies as the verb by its subject phrase. If in a sentence, verb to be treated as most significant, then we may not develop a sentence without verb phrase. Therefore, irrespective of phrase, or in a clause the primary feature of the sentence or phrase, mostly lies in its qualifiers. Again in the absence of qualifier, the Qualificand' may not be determined, so the relationship with other sentence and/or phrase may not be possible. Therefore, the qualifier character only is the

binding and internal characteristics in between words to develop the phrase and the other higher part of the sentence. Even the relation of verbs to other parts of the sentence as carries the qualificata characteristics of the 'qualifier', therefore the qualifier-Qualificand relationship is the root of the communication.

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