

## Chapter VI Sentence Types

### Introduction

This chapter discusses about the sentence types specifically the declarative, imperative and interrogative sentence constructions in central Ifugao language variety. Declarative construction would be discussed first, followed by declarative construction, verbal and verb less sentences, followed by the discussion of imperative sentences the typical, then non-immediate imperatives and. lastly, interrogative constructions.

### Declarative

Declarative sentences in central Ifugao language variety are simply sentences that are stating a fact or describing a thing. There are two types of declarative sentences in the language as most of languages do: the regular declarative constructions and the verbless constructions. The previous chapter focused on declarative constructions but for comparison an example will be given here. After that, I will be discuss the second type which is the verbless construction.

### Verbal clauses

Verbal clauses encodes actions, and also state of condition. There are three arguments that could be present in a transitive declarative clause and these could be an A argument, an O argument, and E argument. In Intransitive declarative clause only have the S argument is required but other non-required arguments may optionally be present. Compare (6.1) and (6.2).

(6.1) ***mun'ukuk nan unah***  
[mun- ?ukuk]V [nan ?unah]S  
INT.IMPF cough TRM.DEF.SG child  
'The child coughed'

(6.2) ***binalnuna nan diŋdiŋ***  
[<in>balnu]V [=na]A [nan diŋdiŋ]O

TR.AG.PER.hit 2SG TRM.DEF.SGS wall

### **Verbless:**

Central Ifugao language variety, like many languages, also has declarative verbless constructions. These constructions encode relation of identity, equation, naming, quantification, benefaction, possession, attribution, and counting. The components of basic verbless clause construction in the language are a verbless clause subject (VCS) and a verbless clause complement (VCC). Verbless clauses state relation between the verbless clause subject and verbless clause complement. These relations are determined by the nature of the VCC of the clause. There are at least 10 relations identified in the language.

### **6.1 Identity**

When the verbless clause complement (VCC) is an unmarked noun phrase (NP) that determines a generic class, the clause expresses an identity relation between the verbless clause subject (VCS) and the verbless clause complement (VCC). The VCS is always specific. When a personal pronoun is phonologically free, the VCC occurs before the VCS as in (6.3) wherein there is a specifier and where the 2SG is the possessor. In (6.4), 2SG is also the possessor.

**(6.3) *hi aman Jose nan mituluh***

[hi ama =na Jose]VCS [nan mituluh]VCC

TRM. father 2SG.POS PN.jose TRM.SG teacher

'The father of Jose is the teacher.'

**(6.4) *hi ibbana nan mangipangpangulun da'yuh***

[hi ?ibba =na]VCS [nan manjipanjanulu ?i da?yuh]VCC

TRM.sibling 2SG.POS TRM. leader LK 2PL

'His/her sibling will be your leader.'

## 6.2 Equative verbless construction

The VCC in an equative clause is also specific. It asserts that the VCS is the same as the VCC. Unlike identity verbless construction, the verbless compliment clause VCC comes first before the subject or topic VCS as shown in (6.5).

(6.5) *on man makihhabahhabal nan a'ammod'uh*  
[?on man makihhabahhabal]VCC [nan CV-'ammod ='u]VCS  
PART.only PART co-farmer TRM.SG PLZ parent 1SG.POS  
'My parents are mere farmers.'

## 6.3 Naming

The naming relations in the language is determined by the used of the word *ɲadan* 'name' or *nunɲadan* 'named' followed by a genitive dependent and an NP headed by a proper name PN as in (6) and (7).

(6.6) *ballituk di ɲadanah*  
[ballituk] VCS [di ɲadan =na]VCC  
PN. PN.ballituk LK name 2SG.POS  
'Ballituk is his name.'

(6.7) *hinonɲa han nunɲadan hi balinon*  
[hinonɲal]v [=na]A [han [nunɲadan]VCS [hi balinon]VCC]O  
PERF.AG.hit 2SG TRM named LK PN.balinon  
'He hit (someone) named Balinon.'

## 6.4 Quantification in non-numeric terms

When the VCC is a non-numerical quantifier, the VCC states the quantity of the VCS in generic terms as in (8) and (9).

**(6.8) *dokolda nadan imbabalen Maria***

[dakol =da] VCC [nadan ?imbabale =na maria]VCS

many 3PL TRM.PL child 2SG.POS PN.maria

'They, the children of Maria, are many.'

Lit. 'They are many, the children of Maria.'

**(6.9) *kittakittay di boklaondah dih***

[CVCCV- kittay] VCC [di bokla?on =da hidih]VCS

PLZ.small TRM wage 3PL ADV.there

'Their wages there are very small.'

## 6.5 Benefaction

Benefactive in central Ifugao makes use of the borrowed Ilocano preposition word *para* (*pala* in Ifugao) 'for' to encode benefactive relation as (6.10). It identifies the VCC as the beneficiary of the VCS. See example (6.10) below. The word *para* 'for' is borrowed from the language Ilocano and Tagalog who also borrowed from Spanish.

**(6.10) *Pala ?i da'yu datuwen kanta***

[pala ?i da?yu]VCC [datuwe -?an kanta]VCS

for PREP.to 3PL DEM.PL.these LK song

'These songs are for you(PL).'

## 6.6 Possession

Possession in central Ifugao makes use of the *bagin* 'owned by' phrase. When the VCC is a nominal that encodes a possessor, the clause expresses a possessive relation. The VCC identifies the possessor of the VCS as in (12).

**(6.11) *Bagin Joseh tuwen hibluh***

[bagi =na jose] VCC [=hituwe -?an hibluh]VCS

possession 2SG.POS PN.jose DEM.SG.this LK book

'This book is Jose's.'

Lit. 'Possession of Jose, this book.'

## 6.7 Attributive

In attributive clauses VCC describes the VCS as having the characteristic of the VCC as in (6.12). There are also cases where the VCS can be an oblique noun phrase in which case the clause describes an attribute of a location as shown in (6.13).

**(6.12) *Natayag hi Balinon***

[natayag]VCC [hi balinon]VCS

Tall ABS.DEF PN.balinon

'Balinon is tall.'

**(6.13) *Munhihillong hi dolah***

[munhihillong]VCC [hi dolah]VCS

dark ABS.DEF outside

'It is dark outside.'

## 6.8 Existence and non-existence

Existential relation are marked by the existential word *wada* 'there is' and non-existential is marked *ma''id* 'there is not'. There are two types of existential clause where in the first types in the language. One type encodes plain existence or non-existence of an entity as illustrated examples (6.14) and (6.15), or encodes possessing something (6.16). The second type of existential relation is one that encode location of an entity. The default syntactic construction is to put the VCC and VCS close together and put the

location as an extended argument, as in example (6.17). But when the location is in focused, the adverbial location is placed after the VCC and become part of it, see example (6.18). The VCS is dropped (or made implicit) when the statement is a response to a question asking location (where?), as in (6.19).

**(6.14) Waday mamangilin dimmatong**

[wada]VCC [di CV.marjili [ʔan d<imm>aton]CC ]VCS

exist ABS.DEF PLZ.visitor REL PERF.arrive

‘There are visitors (who arrived).’

**(6.15) Ma’id ha taguh tun baleh**

[maʔʔid]VCC [ha tagu -hitun baleh]VCS

exist ABS.NEU person PM.this house

‘There is no one in this house.’

Lit. ‘There is no human in this house.’

**(6.16) Waday opat an liblu’**

[wada]VCC [di ʔopat ʔan liblu =ʔu ]VCS

exist ABS.DEF four LK book 1SG.POS

‘I have four books.’

Lit. ‘There are four books I owned.’

**(6.17) Wada nan libluh baleh**

[wada]VCC [nan liblu]VCS ([hi baleh]RC)

exist TRM.DEF book REL house

‘The book is in the house.’

Lit. ‘There is the book (in the house book).’

**(6.18) Wadah bale nan libluh**

[wada hi bale ]VCC [nan libluh]VCS

exist TRM.IND house TRM.DEF.SG book

'The book is in the house.'

Lit. 'There is in the house the book.'

**(6.19) *Wadah bale***

[wada hi bale]VCC

exist TRM.IND house

'There is in the house.'

## 6.9 Counting

When the VCC is numeral, the clause encodes a counting relation wherein the VCC states the exact number of the VCS. Their syntactic arrangement is interchangeable; The default is VCC – VCS as in (6.20), but when the quantity is in focus the VCS come first as in (6.21).

**(6.20) *Onom ya ammuna di imbabalemih***

[?onom ya ?ammuna]VCC [di ?imbabale =mi]VCS

six LK ADV.only TRM.DEF.SG child 1PL.EXC

'We only have six children.'

**(6.21) *Liman manok ya ammuna han wahtuh***

[lima -?an manok ya ?ammuna]VCS [han wada -hitu]VCC

six LK chicken LK ADV.only TRM.IND.SG exist here

'There are only chicken here.'

## 6.10 Temporal

In a temporal relation, the VCS is placed at the time frame encoded by the VCC. The time marker (TMM) *hi* is used to introduce VCC. When it refers to a time in the past, the particles *di ?an (din)* and *?ad* are added after the time marker *hi*. Thus, for past time *hi ?ad* or *hi din*, and for non-past time *hi* is used to mark temporal VCC. Compare (6.22) and (6.23).

**(6.22) Athidih      din      nadneh**  
 [?athidi]VCC [-hi di      [-?an      nadneh]CC ]VCS  
 It.was.like.that TMM.PAST REL long,ago  
 ‘It was like that long ago.’

**(6.23) atdahdih      ad      kugaban**  
 [?at<da>hidi]VCC [-hi ?ad      kugaban ]VCS  
 It.was.like.that 3PL TMM.PAST yesterday  
 ‘They were like that yesterday.’

**(6.24) hi bigat      di      ka?amungan ta’uh**  
 [hi bigat]VCS [ di      ka?amuŋan ta?uh]VCC  
 TMM.tomorrow TRM gathering 3PL.INC  
 ‘Our meeting will be tmorrow.’

## 6.11 Imperatives

Imperatives are statements that encode commands. The subject or Agent of the verbs is usually limited to second person singular (2SG) and plural (2PL), and also first person plural inclusive (1PL.Inc) and first person plural, dual (1PL.Dual). There are two types of imperative that will be discussed here; the immediate and non-immediate imperatives.

### 6.11.1 Immediate imperative



Immediate imperatives are command that encodes immediate respond and the immediacy is marked by the particle [=ʔot] that is attached to the addressee as shown in (6.25) through (6.28). Reduplication and faster cadence of an imperative also encode an immediate response as in (6.29).

**(6.25) ekayuwot**

ʔe =kayu -ʔot  
 Go 3PL PART.immediately  
 'Go at once.'

*Kayu* (3PL) may come from *daʔyu* that has undergone morphological changes. It is surprising though that it only occur in this verb 'go' when used alone. When it is combined with other verbs same pronoun reverts to its normal form =*yu* , as in (6.26) below.

**(6.26) eyuwot                      alan    nan                      pageh**

ʔe =yu -ʔot                      ʔalan    nan                      page  
 Go 3PL PART.immediately get TRM.DEF.SG. palay  
 'Go now and get the palay.'

**(6.27) etaun                      diyot**

ʔe =tau    ʔan di                      -ʔot  
 Go 1PL.INC LK PART.instead PART.immediately  
 'Let us instead go now.'

**(6.28) etaun                      diyot**

ʔe =tau    ʔan di                      -ʔot  
 Go 1PL.INC LK PART.instead PART.immediately  
 'Let us instead go now.'

**(6.29) etau            etauh**

?e =tau    ?e =tau

Go 1PL.INC go 1PL.INC

'Let's go, let's go.'

**6.11.2 Non-immediate imperative**

Non-immediate imperative encodes command that doesn't require an immediate respond from the addressee. Transitive verbs that are used in imperative constructions need an Agent and Patient. The primary function of the non-immediate imperative is to give an instruction that does not necessarily require an immediate response. In an intransitive verb, the addressee is the S as in (6.30) and (6.31). The first person inclusive (1PL.INC) and first person dual (1DUAL) can also be an addressee of an imperative, especially in hortatory discourse, as a way of mitigating direct imperatives and turn into an indirect imperative as in (6.32) and (6.32).

**(6.30) malok'ah**

[malok]V [=?a]S

INT.IMPF.sleep 2SG

'You sleep.'

**(6.31) alam**

**nan**

**pihhu'**

[?alan]V

[=mu]A

[nan

pihhu =?u]O

TR.AG.IMPF.get 2SG

TRM.DEF.SG money 1SG.POS

'You get my money.'

**(6.32) donglon**

**tauy**

**tugun nadan**

**a'ammud**

**tau**

[don?lo -an]V [tau ]A [di tugun hanada -?an CV- ?ammod tau]O

TR.AG.IMPERF.hear 1PL.INC TRM advice DEM.they REL PLZ. parent 1PL.INC.POSS

'Let us obey the advices of our parents.'

Lit. 'Let us hear the advices of our parents.'

**(6.33) mangantah**

**balat**

[manan]V [=ta]S ( [hi balat]O )

INT.AG.IMPF.eat 1DUAL TRM.IND.SGS banana

'Let us eat (banana).'

Lit. 'Let the two of us eat (banana).'

### 6.11.3 Prohibitive

In a prohibitive imperative construction, it tells the addressee not to do something. It makes use of the negative or negation **?adi**. Prohibitive imperative has two forms. The normal and more forceful form always attached the addressee in the equivalent personal pronoun form to the end of the negation word, thereby breaking the verb phrase into two discontinuous parts as in (6.34), even when the addressee is addressed to a person in terms of personal names and kinship terms as in (6.35). The less forceful imperative is one that softens the command by dropping the addressee in the surface structure and leaving it implied, and/or bringing back the addressee in the surface structure in the form of a polite complement clause (CC), an optional clause, as in (6.36).

**(6.34) adita**

**e lumanablalih**

[?adi ]V [=ta]S [?e <um> <an>CVC- labih]V

NEG. 1DUAL go IMPF. HAB. PLZ. night

'Let us not have the habit of staying late at night.'

Lit. 'Let us not go habitually at night.'

**(6.35) *adim*                      *kanon*                      *hina'e*                      *ulita'uh***

[?adi]V [=mu]A [kanon]V [hi na?e ?ulita'u]O

NEG. 2SG TR.AG.IMPF. eat TRM DEM.that my.uncle.

'Uncle, do not eat that one.'

**(6.36) *adi alan*                      *hina'en*                      *ibah***

[?adi alan]V [ ]A [hi na?e]O ([?an ?iba]CC)

NEG. TR.AG.IMPF.get [you] TRM.IND.SG DEM.that REL my.sibling

'Do not eat that one, uncle.'

#### 6.11.4 Mitigated Imperative

There are other strategies that encode **mitigated imperative** meanings. One is uttering peripheral statements before saying the actual command. An example of this is given (6.37). Another is the use of rhetorical question, which look like a real question in the surface structure but understood (in the deep structure) as a mitigated imperative. Example (6.38) and (6.39) illustrate this.

**(6.37) *wada ya han ibaga' ?ipabanowana' hi pihhum***

[wada ya]VCC [han ibaga=?a]VCS [?ipabanowan]V [ ]A [=?a]O [hi pihhu =mu]RL

exist PART TRM. tell 1SG cause.to.lend 1SG TRM money 2SG

'I have something to say: lend me (some) money.'

**(6.38) *da'an mo ta eka munha'ang?***

[da?ad mo ta ?e =ka munha?ang

PART.where PART.Q? CON go 2SG IMPF.cook.

'How about you go to cook?'

**(6.39) *nganun ayu adi mangan***

[ŋanu -ʔon ʔayu ʔadi maŋan

Why LK 3PL NEG eat

'Why don't you(PL) eat?'

Meaning: 'You eat.'

### 6.11.5 Lexical items with imperative force

The language employs specific forms to call or to shoo away particular animals. Dogs, for example, have names and they are called by their names. Dogs can also be shooed by calling their names with a loud and sharp rising intonation. Birds also can be called by imitating their sounds. Only water buffalo can be commanded to stop or go with specific words. In Table 1 is a list of some animals with their corresponding calling and shooing words or sounds.

**Table 1** Some animals calls and shoos

Animal	Call	Shoo
dog	Name (browniii, blakiii) ti:hti:hti:htiiih; tsktsktsktsk	tʃaʔ
pig	kekokekokekoooo	tsu
chicken	ku:kulku:kulku:kul	ʔuwih
birds	Sound imitation	
duck	pa:papapapaaaaah	ʔuwih
water buffalo (carabao)	ho:ho; 'stop, stop'; ma:nsuh 'go'	tsu:h

### 6.11.6 Non-command meanings of imperative

Culture and language of central Ifugao, as it is generally true to other Philippine cultures, has a way of inviting guests for meal whether that invitation is joining a

family meal or a feast or community feast. When ever an unexpected visitor shows up during meal time, it is a custom to invite them to eat. The addressee is free to accept or turndown the invitation. On the part of the one inviting, it is an act to show hospitality and courtesy, with holding invitation would imply stinginess. The language used is a non-command imperative that combined words and intonation to convey it. Example (6.40) and (6.41) invitation for a meal; (6.36) has a rising and falling intonation.

**(6.40) *umali ayu ta mangan tauh***

?umali ?ayu ta maŋan ta?u

IMPF.come 3PL CON.so.that eat 1PL.INC

'Join us eating.'

Lit. 'You come so that we can eat.'

**(6.41) *mangan ta'u:***

maŋan ta?u:

IMPF.eat 1PL.INC

'We eat'

## **6.12 Interrogatives**

There three major types of interrogatives in the language: major type is the content question interrogatives; the second type is the non-interrogatives, and the non-content question interrogatives. Each in turn will be briefly discussed below.

**6.12.1 Content questions.** Interrogative constructions are clauses that are include one of the question words or the question particles that mainly functions to introduce content questions. Asking content questions in the language starts with the question words or particle. In Table 2, is a list of question words and their glosses.

**Table 2 Content Questions Words**

Question word	Meaning	Content area
da?anah; da?ad	'where?'	location
kan?una, kan?u, hi kan?u, ?udi kan?u	'when?'	temporal/time
ɲadan, ɲan/ɲay (contracted form), ɲay ka?atna	'what?' / 'how'	things, state or manner
ɲanu (?on), kanape (ta)	'why'	reason, justifications
ka?atna, katna, ?udi katna,	'how much' / 'how many'	quantity or price

The following examples will illustrate the uses of some of these question words and their syntactic positions in the clause they occur. Example (6.42) through (6.4X) are illustrative of some of their uses.

**(6.42) da?nay paɲayam?**

da?ana di paɲayan =mu  
 where LK go 2SG  
 'Where are you going?'

**(6.43) daad di kawad'ana?**

da?ad di kawada =na  
 where LK it.exist 2SG  
 'Where is it located?'

**(6.44) kan'una di paɲayam?**

kan?ana di paɲayan =mu

when LK go 2SG  
'When are you going?'

**(6.45) udi kan?u di paṅayan?**

?udi kan?u di paṅayan =mu  
PART when LK go 2SG  
'When do you go?'

**(6.46) ngadan di ?aton =mu**

ngadan di ?aton =mu  
what LK do 2SG  
'What are going to do?'

**(6.47) ngay ka?at di nitanom?**

ngadan di ka?at di nitanom  
what/how LK condition TRM.IND plant  
'What is/are the condition of the plant/s?'  
Or 'How is the plant?'

**(6.48) nganu ?on maid hituh amayuh?**

nganu ?on maid hituh hi ?ama =yu  
why PART.Q? non-exist DEM.here TRM father 3PL.POS  
'Why is it that your father is not here?'

**(6.49) kanape ta maid hituh amayuh?**

kanape ta maid hituh hi ?ama =yu  
why PART.reason non-exist DEM.here TRM father 3PL.POS  
'Why is it that your father is not here?'



**(6.50) uddi      katna              tun              manokmuh?**

?uddi    ka?atna              hituwe              -?an mamuk =mu

PART.Q? how.much/many LK.DEM.this REL chicken    2SG

'How much is your chicken?'

Lit. 'How much is this, your chicken.'

Note that there were morphological deletion of phonemes and syllables in *katna* and *tun*. The shorter form of (6.50) is showed below, (6.51) and (6.52).

**(6.51) katna              tun              manokmuh?**

ka?atna              hituwe              -?an mamuk =mu

how.much/many LK.DEM.this REL chicken    2SG

'How much is your chicken?'

Lit. 'How much is this, your chicken.'

**(6.52) katna              nan              manokmuh?**

ka?atna              nan              mamuk =mu

how.much/many TRM.DEF.SG chicken    2SG

'How much is your chicken?'

Lit. 'How much, the chicken of yours?'

**Ka?atna** can be use as a question word that ask information about numerical quantity as in (6.53). Compare (6.52) and (6.53); the only difference is the addition of the clitic pronoun in the verb phrase.

**(6.53) ka?atnada              nan              manokmuh?**

ka?atna              =da    nan              mamuk =mu

how.much/many 3PL    TRM.SG    chicken    2SG

'How many are your chicken?

Lit. 'How many they, the chicken of yours.'

**6.12.2 Non-question interrogative.** There three types of non-question interrogatives; each one of them is briefly discuss in turn.

**6.12.2.1 Mitigated imperative interrogative.** As briefly discussed in section 6.11.4 above, this type uses question rather than direct imperative to invite the addressee to do something without commanding the addressee. See example (6.38) and (6.39) above.

**6.12.2.2 Reproof interrogative.** The second is one that neither ask for information nor any answer (either yes or no) but rather to convey mild reprimand or reproof. This type makes use of a combination of interrogative and imperative to convey indirect reprimand or reproof. Example (6.54) illustrate this.

**(6.54) *nganun ayu tumtummaddog, mangan tau.***

[ŋanu -?on ?ayu tumtummaddog, manan tau.

Why LK 3PL keep.on.standing, eat 1PL.INC

'Don't just stand there, let us all eat.'

Lit. 'Why are you still standing? Let us eat.'

Note that without the imperative clause, the above utterance would be understood as a content question.

**6.12.2.3 Interrogative with surprise meaning.** There are few interrogative expressions that neither ask for information nor any answer (either yes or no), nor to

convey reproof, but an expression of surprise on the part of the speaker. Example (6.55) and (6.56) illustrate this.

**(6.55) *ngan a:y***

ngan ?aay  
 what PART  
 'What!

**(6.56) *uddinona a:y***

?uddinon =na ?aay  
 how 2SG PART  
 'How is it!

**6.12.3 Yes/no interrogatives.** The language has two kind interrogatives that would seek a yes or no answer. The first type of yes/no interrogative make use the question particles like *?on* . This question particle is introduced at the beginning an otherwise imperative clause. (6.57) illustrates this. The alternative is to makes use of same imperative statement but utter it with a rising intonation toward the end of the clause. The imperative portion of Example (6.57) can be uttered with such a rising intonation to achieve a similar yes/no question.

**(6.57) *on alam tun hubluh***

?on ?alan =mu hituwe ?an hibluh  
 PART.Q? get 2SG TRM.DEM.this REL book  
 'Are you going to get this book?

The possible answer to this question are: **?o:m, ala?** 'yes, I will get'; or simple **?o:m** 'yes'; or **?adi?** 'no, I don't'; or **?adi? man** 'no, I really wouldn't' .

Note also that the interrogative part of this yes/no question is ***alam tun hubluh*** and it conveys the function of an imperative, a command; 'Get this book'. The same clause can be changed into a yes/no interrogative by merely changing the intonation.

The intonation would start from flat mid until the end of the word **tun** , or second to end, then rising intonation on the word *hubluh* as in example (6.58) below.

**(6.58) alam            tun            hubluh**

?alan =mu hituwe        ?an hibluh

get 2SG TRM.DEM.this REL book

'Are you going to get this book?