

# **A Descriptive Grammar of Koch**

A Thesis Submitted to the University of Hyderabad in Partial Fulfilment of the  
Requirements for the Award of the Degree of

**Doctor of Philosophy**

In

**Language Endangerment Studies**

by

**Rahamat Shaikh**

under the supervision of

**Prof. Panchanan Mohanty**



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Some data of the thesis have been published and presented in the following journals and conferences:

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## List of Abbreviations

|       |               |
|-------|---------------|
| 1     | first person  |
| 2     | second person |
| 3     | third person  |
| ABL   | ablative      |
| ADJ   | adjective     |
| ADV   | adverb        |
| AGR   | agreement     |
| ASS   | associative   |
| ART   | article       |
| AUX   | auxiliary     |
| CAUS  | causative     |
| COP   | copula        |
| CONJ  | conjunction   |
| COND  | condition     |
| DAT   | dative        |
| DECL  | declarative   |
| DEM   | demonstrative |
| DISTR | distributive  |

|      |              |
|------|--------------|
| ERG  | ergative     |
| EMP  | emphatic     |
| FUT  | future       |
| GEN  | genitive     |
| HAB  | habitual     |
| INCL | inclusive    |
| IMP  | imperative   |
| INF  | infinitive   |
| INST | instrumental |
| IPFV | imperfective |
| LOC  | locative     |
| MOD  | modal        |
| NEG  | Negative     |
| N.H  | Non-human    |
| NOM  | Nominative   |
| NPST | Non-past     |
| NUM  | Number       |
| PTCP | Participle   |
| PST  | Past         |

|       |                        |
|-------|------------------------|
| PL    | Plural                 |
| POSS  | Possessive             |
| PRS   | Present                |
| PFV   | Perfective             |
| Q.ADJ | Quantitative Adjective |
| Q     | Question mark          |
| QUOT  | Quotative              |
| REL   | Relative               |
| REFL  | Reflexive              |
| RECP  | Reciprocal             |
| REQ   | Request                |
| SB    | Somebody               |
| SG    | Singular               |
| VN    | Verbal Noun            |

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# **CHAPTER-I**

## **Introduction**

### **1. General overview**

The present work is a descriptive grammar of Koch language which is classified as an endangered language by UNESCO (ISO 639-3). Koch belongs to the Tibeto-Burman language family and is also spoken by the Koch people in the northern part of West Bengal. Koch is an indigenous community of northern West Bengal and is a minor community that resides in Alipurduar, Jalpaiguri, Dinajpur, Darjeeling district's plain areas and the Cooch Behar. Other than West Bengal, Koch speakers also reside in Dhubri, Kokrajhar, Bongaigaon, Goalpara, Kamrup, Sonitpur and Darrang districts of Assam; and West Garo-Hills district of Meghalaya. They are also scattered in small numbers, almost in all the other Assam districts and six other North-Eastern Indian states.

There are several opinions regarding the dialects of the Koch language. In accordance with Dattamajumdar (2020:55), there are six dialects available in the Koch. To substantiate this claim, Dattamajumdar (2020:55) depended on Kondakov's (2013:24) work which is a linguistic field-based study on the dialect chain observed from Koch-Rabha in the north to Tintekiya Koch in the south.

Thakuria (2004:1) concurred with Grierson (1903) that these dialects are part of Assam's Bodo sub-group, which is part of the Tibeto-Burman language family. These varieties are on the verge of death as many of the tribes and sub-tribes of these dialectal varieties have majorly adopted Assamese as their mother tongue and do not communicate in any of their dialectal varieties. The

Rabhas are one of such tribes who are divided into different clans or branches. These branches of the Rabhas are Pati, Rangdani, Maitori, Totla, Kocha, Dahuri and Shonga etc.

Saha (2015) discussed that the Indo-Mongoloid tribes of North-Eastern India are living in the several part of India like West Bengal Assam, Arunachal Pradesh, Meghalaya, Mizoram, Manipur, Nagaland and Tripura. He said that they have been mixed with Austric, Dravidian and Aryan people. Thus, many racial, cultural and linguistic elements have been intermingled.

The Rabha tribe of North-Eastern India is part of the Kiratas' Bodo group (Indo-Mongoloid). They are a little known tribe but very interesting in many ways. During the rule of Kamta, Cooch Behar conquered almost all the North-Eastern parts of India towards the end of 16<sup>th</sup> Century. They placed in every part of their newly conquered areas a group of Koch (Rabha) people for defense and to rule the area. But after the death of the great Koch empires the Koch Kingdom was broken into pieces except Cooch behar, Jalpaiguri, Goalpara, Rangpur and Garo hills. Other areas were conquered by the local leaders. The Koch settlers did not come back to their homeland; thus, a small number of Koch people are still living in many areas of the North-Eastern India.

Besides them, it is said that there are Koch people in Bangladesh, East Bihar, Nepal and Bhutan. Moreover, they are living in West Dinajpur district of West Bengal and East Dinajpur of Bangladesh. They are called the 'Koch' in some places and 'Rabha' in other places. The word 'Koch' originated from the word 'Kocha' (Saha, 2015:21). The Kocha is the old and traditional name of this tribe. But at present they are generally known as the Rabha.

In the census reports and government records of Assam, West Bengal and Meghalaya, the Koches have been classed as 'Schedule Caste' but the Rabhas as 'Schedule Tribe'. So the Koches of the lower Assam and adjacent Cooch Behar and Jalpaiguri districts of West Bengal are changing

their title into the 'Rabha' from the 'Koch' to get maximum benefit from the government and some sort of problem was created between the Koches and Rabhas regarding their surname.

Saha (2015) discussed another problem between the Koches and the Rabhas of the Parbatjhora area of the Dhubri district of Assam. They called themselves the 'Koch-Rabha', and other people of the adjacent areas were also following them. He observed that most of them use the Rabha and a few of the Koch as their surname.

Saha (2015) has attempted to learn more about the clan organization of the Rabhas. Originally the Rabha society is based on non-division of classes but with a number of a clan because they believe that they get body, mind and talent respectively from those of their mother's. Apart from this, sexual relation is also strictly prohibited among the same clan. He explained that they completely ignored their father's clan in the earlier period of their social history, even India's soil. There was a social bar to marry a paternal cousin-sister or brother. However, at present, they do not prefer to select any bride or groom from their father's clan. He found that almost 302 clans into different clan organizations of the Rabha. Other than this, he also talked about their material and socio-cultural life of the Rabha.

The thesis examines various linguistic characteristics of the Koch language as experienced by Koch speakers in West Bengal. We have presented our observations based on the data collected from the speakers primarily belonging to the regions of Alipurduar, Jalpaiguri and Cooch Behar districts.

This chapter explores the social organization of the Koch tribe and provides a detailed analysis of almost all the aspects required to understand this tribal community holistically.

### **1.1. Number of Speakers**

According to the 2011 Census of India report, the Koch community has a total population of 36434 speakers.

### **1.2. Geographical location**

The Koches live in Alipurduar, Jalpaiguri, Cooch Behar, North Dinajpur and Darjeeling districts of West Bengal; Dhubri, Kokrajhar, Bongaigaon, Goalpara, Kamrup, Sonitpur and Darrang districts of Assam, and West Garo-Hills district of Meghalaya. They are also found in tiny quantities in practically all of Assam's other districts, as well as six other North-Eastern Indian states.

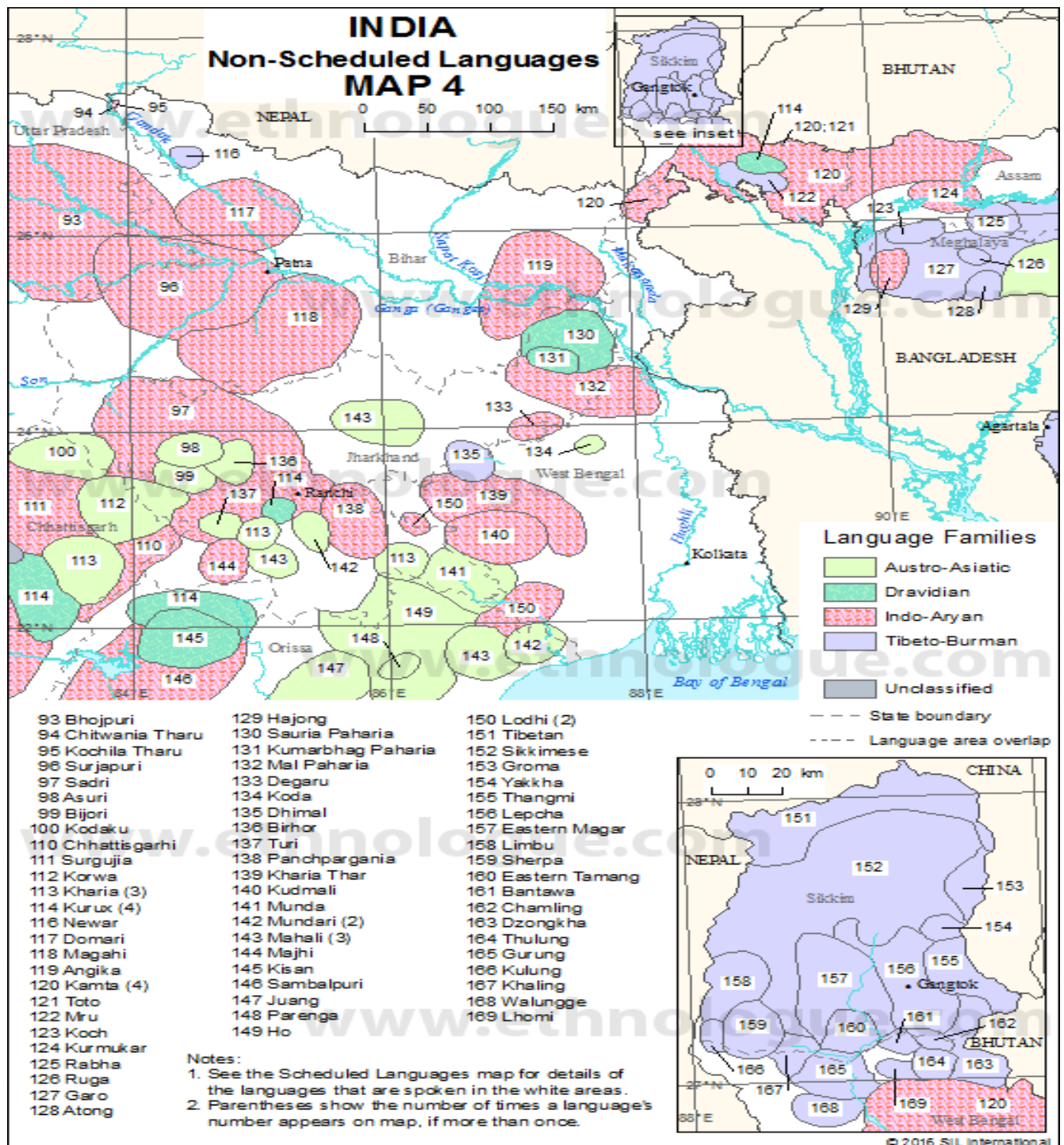


Figure:1. India non-schedule language map (taken from maps.google.com)

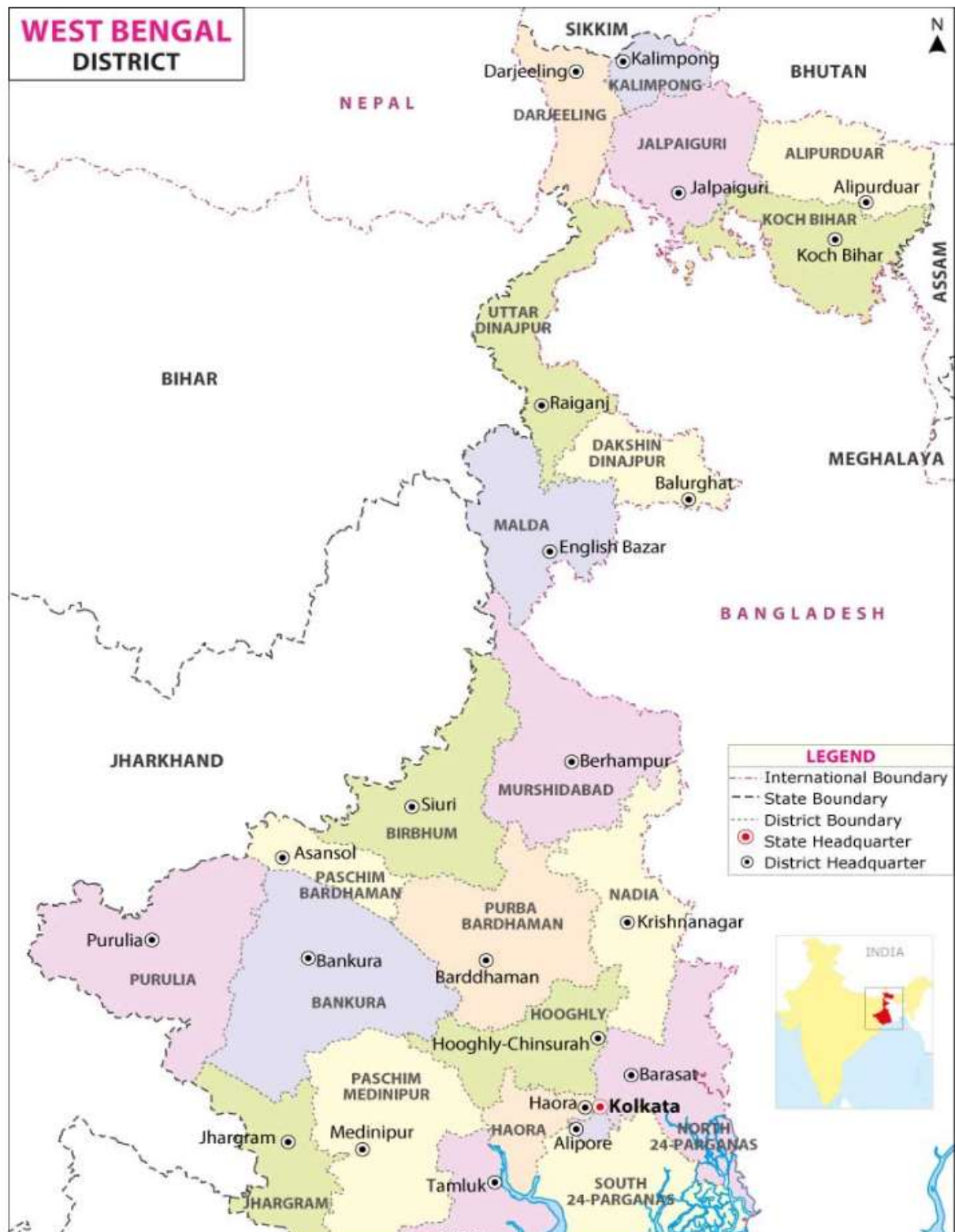


Figure: 2. District wise of West Bengal map (taken from maps.google.com)

### 1.3. The Koch language

Language is an important aspect of human life because it serves as a major tool for representing concepts that are conceived and visualized based on observation of external reality, for maintaining and establishing social identity and solidarity, and for the effective and efficient expression and communication of feelings, emotions, and ideas in everyday life as well as in specialized domains where creativity is involved in the language.

As quoted in Saha (2015:129), “according to the scholars like Grierson G.A., Dr. Suniti Kumar Chatterjee and N.N. Acharya, - the original homeland of the Mongoloid tribes was in Southern Siberia. But their Sino-Tibetan speeches were formed in the Southwest of their homeland in prehistoric times'. He states (2015:129), “the area of characterization for the primitive Sino-Tibetan speech appears to have been North- Western China between the headwaters of the Huang-Ho and the Yang-tze-Kiang rivers”.

The Koches and Rabhas once used to think about themselves as a break away from the Bodo cluster on accounts of the geographical division caused by the turbulent river. The Rabhas are living in the east and the Koches on the western side of the river. When the communication system improved at the beginning of the second half of the twentieth century, the Koches and the Rabhas were introduced to each other. They came to know that they were the same tribe in almost every respect. They belong to the same group; they opted for the change of their title without hesitation.

The aforementioned works have built a foundation for the scholars to work on this less explored Tibeto-Burman language by focusing on different areas. The present work draws inputs from these works and attempts to explore the Koch language by gathering more information regarding the different aspects of this Tibeto-Burman language. This thesis investigates the phonological, morphological, syntax and ethnographical aspects of the Koch language.

#### **1.4. The language functions**

The status and function of a language vary from one society to the next, according to ethnolinguistic research. Language serves to represent and classify a community's ethos, beliefs, values, perceptions, and conceptions in order to maintain socio-cultural life, as well as to attain and propagate language across generations through rituals and other social practices.

The categorizing of external reality is thought to be one of the important purposes of language. Different communities' languages differ significantly in this sense because each community or linguistic group perceives, conceptualizes, categorizes, and expresses reality differently. Hjelmslev (1961) claims that language works as a grid, causing people to split and categorize the meaning in various ways.

#### **1.5. Ethno-lexicon**

Ramesh (1997:39), contains distinctive lexical elements that represent and expose the speech community's exterior and internal reality. Ethno-linguists, particularly folk taxonomists, have conducted several studies on the lexicon of various languages to determine how different languages reflect arbitrary and alternate ways of classifying words representing certain delimited semantic domains such as colour terms, kinship terms, and diseases, among others, influenced by the linguistic relativity theory. Folk taxonomy investigations also highlight the community's conceptual grid and the parameters used to cross-classify the lexical elements in a language.

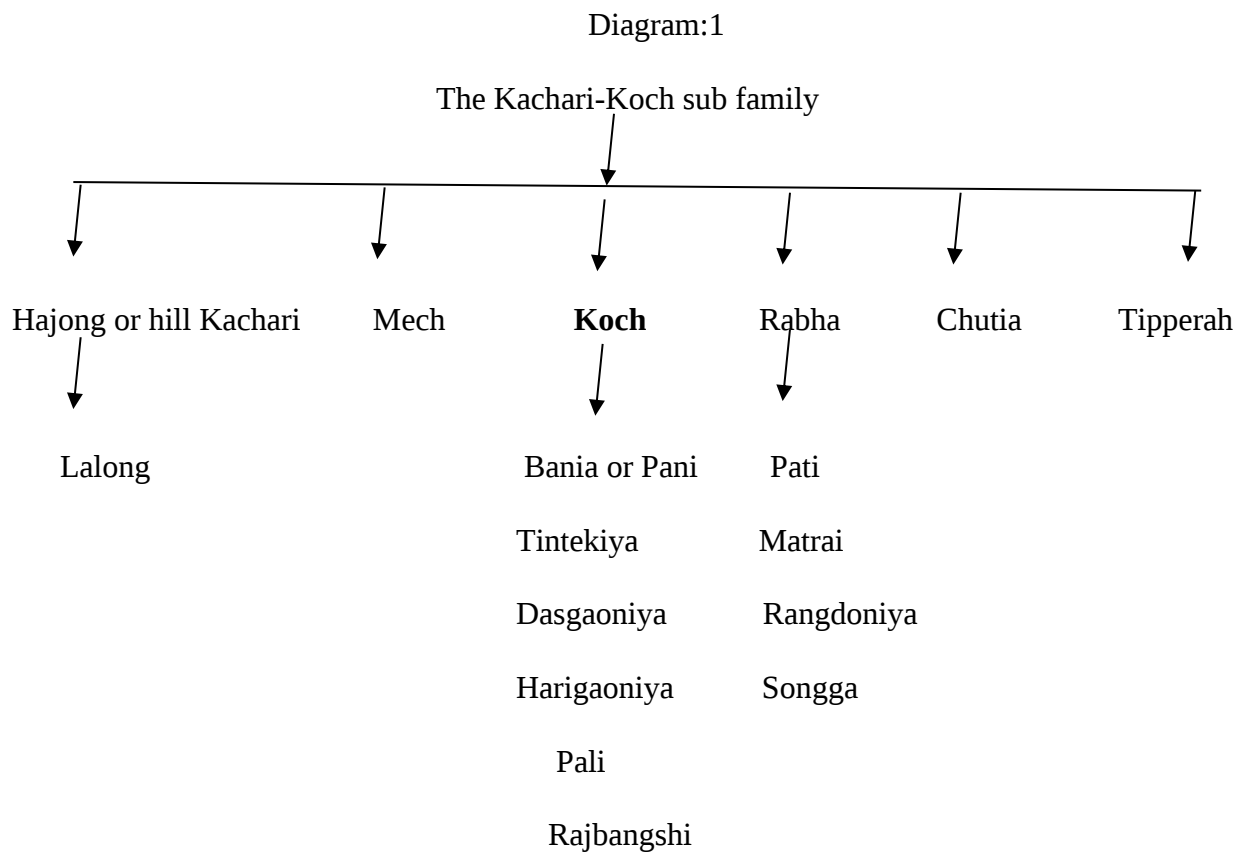
#### **1.6. The sub-group of Koch**

Koch is included in Grierson's (1903:95) '*Linguistic Survey of India*', which is the first attempt to classify Tibeto–Burman languages. There are several ethnicities as to the origin of this line of Kings. Grierson (1903:95) also states, according to Mr. Gait, it is most probable that it has descended from a Mech ancestor by two Koch mothers. According to Grierson (1903:95), there is

little doubt that the original Koches were the same as the Bodo, Mech all connoting the same tribe, or, at most, different sets of the same tribe. This is well shown by the Koch King's traditional origin from a Mech father and Koch mothers.

According to Hodgson (1880), he gave a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar, he adds that it is a wholly corrupt form of that language. In fact, the term 'Koch' is widely used to refer to a hinduised Bodo who has converted to Hinduism and abandoned his traditional Bodo language in favour of Bengali or Assamese. (Grierson, 1903:95).

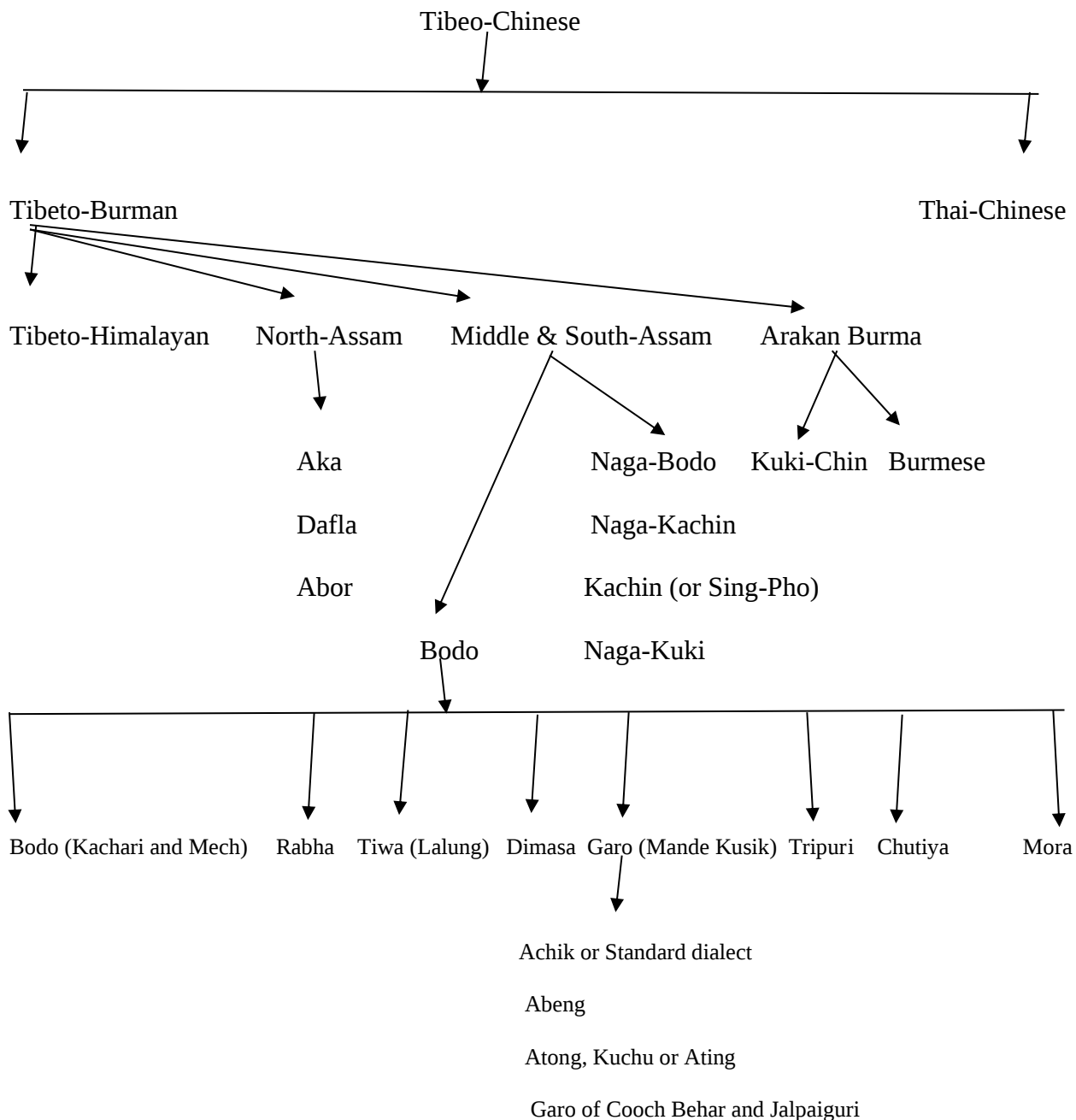
Damant (1880:252, cited by Dattamajumdar, (2020:55-56) classifies the Bodo languages as the 'Kachari-Koch subfamily.' Koch is one of the group's languages, with a variety of speaking styles. The classification is shown in the diagram below.



## Hajong

Grierson (1903, cited by Dattamajumdar 2020:56) Koch is considered under the Garo sub-group in the name of ‘Koch dialects’ along with Achik, Abeng, Atong, etc. The language is classified as a language of the Bodo group. The classification is presented below.

Diagram:2



### **1.7. A brief history of the Koch tribe**

Saha (2015:189) has explained that the true history of North-Eastern India was unknown until the Ahom invasion on India's soil. Before this, nothing definite is known, except some scattered facts from ancient coins and inscriptions, and the records of the Greek and Chinese travelers may be considered worthy documents. However, the history of several thousand years mentioned in the *Vedas*, *Upanisads*, *Mahabharata*, *Ramayana*, *Tantras* and *Puranas*, which is not always beyond doubt, is fragmentary. The Sino-Tibetan speaking mongoloids were confined only to a part of India, i.e., Northern and North-Eastern tracts corresponding to Nepal and sub-Himalayan areas, North-Bihar, North-Bengal, East-Bengal, as well as Assam and its adjacent six states of North-Eastern India'.

They came to India not earlier than 1500 B.C. Saha (2015:190) also remarks that the early mongoloid people entered probably through Assam, and their advent in the east might have been as old as that of the Aryans in the west.

The Koches created a glorious history in the 16th Century A.D. by conquering the vast area of North-Eastern India. They were also ruling many areas in the capacity of Chieftains, Zamindars or Kings of the tribal groups after they had entered in North-Eastern India.

### **1.8. Material life of Koches**

Saha (2015:90) in his work has indicated that the Koches have shown a shift from matriarchal to patriarchal society under the influence of their neighboring Hindu families. Earlier, around seventy or eighty years ago, mothers were considered as the head of the family and also owned all the rights for property which included land, buildings, farms, cattle, etc. Around these

times traditions of a predominant matriarchal society were much prevalent. Traditions like sending the sons to their mother-in-law's house to stay and accepting the daughter's husband as their son in the house were an accepted norm.

In earlier times agriculture was the only source of the livelihood of Koches. Adoption of alternate resources is prevalent these days. The younger generation aspires to be educated and their hands in some low-grade jobs. Few people have shown interest in trade and business while a few young Koches are joining the army and police forces.

### **1.9. Agriculture and Horticulture**

The Koch society has been self-reliant since the early times. There is an indication of settling Koches down to the plains and adopting agriculture and husbandry. In the course of their settlement, they started to produce various kinds of crops for their food and cotton for their clothes. They primarily earned their livelihood by jhum cultivation.

They grew a variety of seasonal veggies as well. Various gourds, pumpkins, cucumbers, ladies' fingers, and other summer crops were grown. Cabbage, cauliflower, radishes, potatoes, tomatoes, brinjals, onions, garlic, and green vegetables were among the winter crops. Chilies, ginger, turmeric, tobacco, jute, banana, betel nut, bamboo, and other plants were also grown by some individuals.

#### **The major agricultural product of the Koch community of North Bengal**

| <b>Koch word</b> | <b>Gloss</b> |
|------------------|--------------|
| may              | 'rice'       |
| na               | 'fish'       |
| kantha           | 'potato'     |
| jamakra          | 'maize'      |

|         |                 |
|---------|-----------------|
| karčak  | ‘beans’         |
| giganto | ‘pumpkin’       |
| turia   | ‘ladies finger’ |
| ba      | ‘bamboo’        |

### 1.10. Weaving

Weaving seems to be an integral part of the Koch womenfolk, and all women knew the art of weaving. Society made it a mandatory art to be learnt by the females. This weaving included patterns and colours and most of the families weave their garments. For marriage, a bride was chosen only if she was an expert in weaving. A proverb from the Koch society defines the importance of weaving:

“tañi rami kap-ča (build weaving do not know)

build weaving know-NEG.

biyou sayi nap-ča (marriage do do not want)”

Marriage do want-NEG.

(This means: ‘The girl who does not know weaving will never be chosen for wedding (as a bride’)

Family looms were one of the essential items in Koch's life. The importance of this can be understood that every family dedicated a room for the loom. Even sometimes the loom was kept outside the room of the woman who was supposed to work on this on a day-to-day basis. The Koch women weave their beautiful 'kambang' (cover of upper body) and 'fun' (cover of the lower body).

### 1.11. čəkot (Rice-beer)

The womenfolk are hard-working, but the menfolk are lazy and they often indulge in drinking 'cəkot' (rice-beer). The Koches use 'cəkot' while worshipping their gods and goddesses and

animistic evil spirits. It is also used in all of their social functions right from their birth to death. They also consume rice lavishly after the harvest and entertain their near and dear ones with rice-beer during the reception.



**Figure:3. Rice-beer brewing: (This picture is taken from sankoch.com.)**

## **1.12. Hunting**

They were very fond of hunting wild animals. The Koch society was democratic in the true sense because the meat gathered out of hunting was distributed in equal share to every house in the village.

After India's independence, the refugees from Bangladesh took shelter in North Bengal and lower Assam; they settled around the outskirts of small forests. Moreover, as per the rules of the government regarding the conservation of forest and protection of wildlife, hunting was banned. Even collecting firewood for the cooking purpose was restricted.

### 1.13. Fishing

The Koch girls and women are very much interested in fishing. Generally, the Koches select the highland where there are rivers or lakes near that place. For them, fishing is not only for gathering food but also great entertainment. Most of the village girls and women come out in a group to catch fish amidst songs, dances, performances, and engage themselves in making questions and answers.



**Figure: 4.** (This picture is taken from [sankoch.com](http://sankoch.com).)

### 1.14. Economy and village life

A community's or society's economic existence is critical to its entire growth. If the economy is strong, the community has the potential to grow. Any community with a weak economy will struggle to make significant progress in life. Since most of the Koch people live in the interior forests of West Bengal, they are leading their economic life by depending upon the forest products like collecting fruits, fire wood and some medicinal plants. According to the

community, they call themselves ‘Pani Koch’. Pani means ‘crossing the river’ and Koch means ‘adim (aboriginal)’. Apart from collecting forest products, some of the Koch people are also practicing agriculture. Those who are practicing agriculture settle in plain areas along with the mainstream people and become strong economically. But the present field work is evident that the Koch people who are plains are economically strong compared to the Koch people who settled in plains along with the mainstream people. However, when we compare Koch people with other mainstream people in the area, Koch are economically poorer.

### **1.15. Livestock**

Animal husbandry is another linked economic activity of the Kochs, in addition to agriculture. Domestic animals such as cows (muusu), pigs (bak), goats (purun), and birds such as pigeons, chickens, and ducks (hangchi/khoida) are reared by both wealthy and middle-class families. The bulls (halua muusu) are raised for agricultural purposes rather than for commercial interests. Previously, the animals were also used to make sacrifices to deities.

### **1.16. Occupation**

Generally, the agriculture is the most primary source of their livelihood. As a result, the local economy is reliant on paddy production. They have been farming paddy varieties such as Asu, Phorma, Bilsa, and Sali since the beginning, as well as jute, mustard, legumes, sugarcane, and vegetables such as potato, cabbage, chilly (winter vegetable), brinjal, and radish, depending on the season. Men and women are equal participants in their agricultural endeavors. Fishing, cattle, sericulture, and bamboo and cane goods production are some of their side jobs.

Domestic animals include goats, cattle, pigs, cows, and dogs, among others. Many Koches have been forced to work in occupations other than agriculture due to economic hardship.

Another factor driving many Kochs to leave their homes is the modern age, as well as their school and college education. The educated classes dislike returning to the village for farming. They would rather work than plough. Well-qualified individuals can find work in both government and commercial organizations. Some have gone on to work as school teachers in their communities. Others make a living as truck drivers, military and police officers, and so on.

### **1.17. Food habit**

The Koches eat their meals twice a day. Koch's basic diet is rice, and they have a natural affinity for dried and powdered fish, pig, and rice-beer, which they cook on special occasions. Vegetables and pulses, among other things, play a vital role in the diet. While eating and drinking are essential aspects of their social and religious lives, traditional likes and dislikes have tended to fade as a result of economic pressures brought on by a variety of circumstances. Due to stringent implementation of the exercise regulation, rice-beer consumption is steadily declining, which is a positive indicator for society's socio-economic development. Some traditional food items are given below:

| <b>Local food name in Koch</b> | <b>Food prepared</b>                                      |
|--------------------------------|-----------------------------------------------------------|
| p <sup>h</sup> akay            | Dry rice with bamboo shoots is a type of food.            |
| jaokay                         | Fried food prepared with the mastered oil                 |
| p <sup>h</sup> okok            | The food prepared with a bamboo shoot using edible leaves |
| bikai                          | This type of food is baked with the help of banana leaf   |
| čokot                          | Rice-beer                                                 |
| bamčikali                      | The curry prepared out of powdered rice                   |

### 1.18. House

The Koches build their houses with bamboo and straw-type grasses. In earlier times, they built large houses with some rooms, but at present, the size of the houses has become smaller. The roofing of a few houses is constructed with corrugated tins and they use one part of the veranda as a kitchen.



**Figure: 5.** (This picture is taken during my fieldwork)

### **1.19. Cattle-rearing**

Cowsheds are found in every Koch house. They generally domesticate pigs, cows, goats, sheep, hens, cocks and pigeons, etc. so that they can sell them to purchase food, medicine whenever they encounter hard times. In case of illness, they take the help of the healer who is called Huji in their language. The priests and foretellers generally advise them to offer animals except the cow, which is a taboo to most of them because they have been regarded as Hindus since the *Mahabharata's* age. However, they worship the animistic evil spirits along with the Hindu Gods and Goddesses.

### **1.20. Festivals**

The Koch community celebrates many festivals and most of these festivals are associated with farming and cultivation. In earlier times Khokchi festival was the most notable event among the Koches. Baikho is Koches' most important event, which takes place during the harvest season. The Baikho festival is associated with agriculture and agricultural activities. This festival is collectively performed once a year. The villagers happily participate in this rite to worship the Baikho for the villagers' welfare and cultivation.

Another Koch festival is 'Langa,' which is likewise associated with agriculture. 'Langa' is a local deity who is only honored once a year, in the months of March and April. Koch Khaiti is celebrated in this village in April and May. The people meet at the priest's residence a day before the event to make rice beer. On the celebration day, all of the villager's bathe first thing in the morning. The women of this community bake a variety of cakes, and the entire village gathers at the priest's house for 'prasad' (rice and cake).

## 1.21. Marriage

The Koch society sanctions three types of marriage, namely by purchase, by gift and by service. But at present the system of marriage by purchase has been totally stopped. The current practice of marriage is through negotiation and in a few cases by service in the house of a girl or by gift and by mutual understanding. Few of these rules are as follows:

- (i) No marriage can take place between the same clan (Gotra).
- ii) A younger brother can marry his elder brother's widow, and a husband can marry his wife's younger sister.
- (iii) Cross-cousin marriage is permitted, but only between maternal uncle's daughter and one's maternal uncle's son.

The actual wedding takes place on an auspicious day determined by the village priest's decision or the Bengali calendar's mandate. There are numerous phases to conquer in order to accomplish the Koch's traditional marriage system, and once the rites are completed, all of the guests are delighted in a large feast.



**Figure:6. The ritual of Marriage. (Collected during my fieldwork from one of my informants.)**

## **1.22. Divorce**

A system of divorce called ‘Panchira’ does exist in the Koch society, in which the wife and husband may call off their marriage by tearing a betel leaf. However, divorces are rare in this society.

## **1.23. Birth**

In this community, there is a tradition of cutting the umbilical cord with a bamboo strip after the birth of the child. Post this activity the placenta is buried in the courtyard. The new born baby’s mother is given light food after childbirth and the room is kept warm. The child is bathed with lukewarm water and mustard oil is used as an essential activity for messaging the child. A ritual named tonsure is performed on the 7th day of the child's birth, it is this time the umbilical

cord of the newborn dries up. Few taboos such as not taking the child outside the house, not bathing in cold water etc. are strictly practiced. The priest of the community sprinkles water in the house and the guests are fed with food and local rice beer (čokot).

The ritual of the name-giving ceremony takes place a month after the birth of the child where the whole village is invited to take part in this celebration.

## **1.24. Death**

They believe that the death of the human body is an unavoidable occurrence. They cremate the dead body with firewood. Only a child below eight years old is buried. They carry swords and shields like the warrior in the funeral procession. Before the start of the procession, they drink rice-beer and celebrate with songs and dances.

## **1.25. Funeral Ceremony**

The objective and the means of the funeral ceremony are identical in all the Koch community sections. It takes place from the day following death to thirty days. The whole family observes the funeral ceremony until it is over. They drink the rice-beer (čokot) during the funeral ceremony. This is the main part of the ceremony. The males and females take part in the dance in separate groups.

This testifies to the fact that they believe in both the existence of a realm beyond death and the possibility of rebirth. The ceremonies of pregnancy, birth, first feeding of rice are almost the same as the adjacent Hindus. However, the name-giving ceremony is different here.



**Figure:7. The death ceremony of worshipping ritual. (This picture is taken during my fieldwork)**

### **1.26. Dress and Ornaments**

Traditional clothing and jewellery are important aspects of material culture. Koch women use a wooden loom to weave their garments. They enjoy weaving and are skilled in the technique of weaving. As a result, their outfits are really stylish. Male dresses, on the other hand, are plainer. It is sometimes designed with multicoloured stripes. The traditional male attire is called 'pazal,' and it has a long and broad waist that extends down to the knee. A turban is worn on the head, and a little cloth is tied around the waist by the male members. They use a distinct thread for them, which they refer to as 'senka nen' in their language. Furthermore, both men and women wear a large and long cloth. The names of dress and ornament are as following:

| Name of the Dress and Ornaments | Gloss |
|---------------------------------|-------|
|---------------------------------|-------|

|           |                                        |
|-----------|----------------------------------------|
| səkəgo    | ‘clothes’                              |
| ruphaŋ    | ‘skirt’                                |
| kambuŋ    | ‘scarf’                                |
| pajal     | ‘long and broad waist cloth for men’   |
| kapoŋ     | ‘turban for men’                       |
| kodabaŋ   | ‘cloth weared round the head by women’ |
| bučil     | ‘shirt’                                |
| penčuluŋ  | ‘pant’                                 |
| nambri    | ‘ear ornament’                         |
| haŋča     | ‘necklace’                             |
| nukum     | ‘nose ornament’                        |
| rubakmala | ‘chain used the waist by women folk’   |



**Figure: 8. Traditional Koch Dress. (This picture is taken during my field work)**

## 1.27. Religious beliefs

Generally, they worship their animistic gods, goddesses and evil-spirits. They worship the Rishibay (supreme God), Runtuk, Grimbuda, Kancha-khaity, Daldandbai, Dingaa-kater, Khokchi, Chaku-chipi, Khetar-Dinga etc. and the Aryan Gods like Kali, Shiva, Hari-Thakur, Lakshmi, Saraswati, etc.

In all their worship, the Koches offer rice–beer (čokot) and fruits; they sacrifice pigs, fowls, and pigeons to satisfy the Gods, Goddesses, and evil spirits and rid themselves from illness, poverty and other plights. For worship, they call the priest (Saranga) from their clan. However, in a few areas, they help the Hindu Brahmin perform the rites and worship rituals.



**Figure: 9. Worshiping ritual. (This picture is taken from sankoch.com)**

### **1.28. The village administration**

The elders of the Koch community share the responsibility for the upliftment of the community and help in running the village. Among the Koch, a society or 'samaj' is the ancient village council. The head of the community is chosen from the elders of the village. The village head not only resolves the political affairs, but also takes care of the social, religious, and other matters of interest for the village. The village head plays an integral part in all the social activities and none of the rituals are performed without his presence. Apart from the village headman, the village priest is held in great respect and is seen as an important local authority with a say in administrative concerns. The village headman receives aid from other respected elders in the village in order to run the operations of the village efficiently. They share the responsibility to look after the community and assist in defining and maintaining the rules and regulations for the villagers. In recent times the Koch community has also formed an organization for women which is 'Mahila Samiti'.

### **1.29. Musical instruments**

They make their musical instruments with bamboo, wood and leather. They use leather in their Kham (drum). Other noteworthy instruments are- Kara or Karanal (a unique flute of six feet long), Baidog or Badungduppa (a small kettle drum), Tentak or Temeka (cymbals) and Bangshri or Bashi (flute or pipe) etc.



**Figure: 10 Traditional Musical Instruments. (This picture is taken from sankoch.com.)**

### **1.30. Songs and dances**

They are a pleasure-loving tribe. The songs and dances are the most important elements of their animistic worship; marriage, funeral ceremonies and performances with songs and dances are part and parcel of Koch society's social function. Generally, all sections of the Koches have been very much interested in music, songs and dances since ancient times.

Many folk-poets and singers from all sections of the Koch tribe can compose the song, set it into music, and sing him or herself. They are very much interested in songs and dances. Their melodious songs' echoes may be heard from the river banks, forests, and the river and pond during fishing. The mind of the Koch girls sings and dance in joy during harvest: which they regard as the beginning of the new year-

“b̥ocor pidan sakp<sup>h</sup>uiyajou

suŋ doban puijau

nai laga laga nan

basun din sakp<sup>h</sup>uijou”

“The happy new year is coming  
Our minds also are flying,  
Let us go and be say  
We are having joyous day”

(Translated by Hrisikesh Koch, Alipurduar)

They have traditional songs which represent their cultural activities. Such as-

- (a) Songs associated with festivals and public ceremonies,
- (b) Songs of religious and ritualistic association,
- (c) Songs connected with rites of passage,
- (d) Songs of love and yearning,
- (e) Work songs,
- (f) Songs associated with merriment,
- (g) Songs associated with children
  - (i) Lullabies and nursery rhymes
  - (ii) Children game's songs

No doubt most of the Koch girls and boys are illiterate but their songs are full of profound thought and imagination. They describe their social customs and affairs, laws and beliefs through the songs and dances. In ancient times they used to entertain the people gathered in any social or ritual functions with their odd dresses, songs and dances.

### **1.31. Physical features**

It has already been stated that the Koches are basically of mongoloid origin, and as such all the physical features of the mongoloid can be traced among them. They possess brown or light-brown skin colour. They have soft and straight hair with a coarse texture. They are average in

height and have a medium body build. Their eyes are black or dark brown. They also show scanty beard and mustache and scanty growth of body hair, oblique eye slits, Mongolian eye-folds, separate eyebrows, broad and round face, etc.



**Figure: 11. Koch people. (This picture is taken during my fieldwork).**

### **1.32. Folk culture of Koch**

Folk culture is a natural phenomenon, and its immense resources have long been the pride of civilization and the nation. A shared cultural heritage is inherited by the western half of Assam, a considerable section of North Bengal, some areas of Meghalaya, Tripura, and Bangladesh. It is the culture of Koch's indigenous ethnic group, glorified by the elevated history of Koch Kingdom and in various geographical contexts; it is generally known as Koch culture, Goalparia culture, and Vaoaiya culture, among others. Bena and Dotor's music bring people from all across the country together, sometimes regardless of religion.

### 1.33. The clan organization

The Koch society is matriarchal. They are divided into a number of exogamous sects known as 'hasug' (baray), i.e., clans, like the brahmanical Hindu 'gotra' (clan). But their lineage follows the female line. They believe that if they marry in his or her own clan, he or she will be like a demon or wicked person (collected from informants during the fieldwork). There are many clans among the Koch society. They are:

1. kammačot 2. kamrasanji 3. kamrabha, 4. kama, 5. karay, 6. kara, 7. kartublet, 8. korat, 9. pumari, 10. puñčibuuk, 11. puñčibuuk guguuk, 12. puñčibuuk margam, 13. nokra, 14. nokra huutuŋ, 15. muji babbar, 16. muji bhog, 17. muji dong, 18. muji houdol, 19. muji kara, 20. muji karaschuk, 21. muji nokol, 22. muji sampor, 23. muji thog, 24. muji top, 25. laboŋ, 26. kara buuduul, 27. kara lepa, 28. kara mantrek, 29. kara puuluŋ, 30. kara sumburi, 31. dulaŋa, 32. duŋuŋ, 33. dobra, 34. dorpa, 35. diŋdoŋ, 36. dahari, 37. dadeŋ, 38. čodal haori, 39. čole, 40. čampor, 41. čamped, 42. čapar, 43. bandha saham, 44. bandha sag, 45. bandha nog, 46. bandha mantrek, 47. bandha kumar, 48. bandha dahay, 49. bandha čele, 50. bhandha bhog, 51. bandha banthao, 52. bandha, 53. bandha bandh, 54. bandha čag, 55. banaŋ, 56. bana, 57. banjakay, 58. nokman, 59. lokobok, 60. dorba, 61. dorpa, 62. limbuk, 63. lumbuk, 64. kantraŋ, 65. kantraŋ huudum, 66. kantraŋ nok, 67. kenčam, 68. kenčam buŋsi, 69. lemberey, 70. dolpa, 71. laŋsa, 72. dalaŋsa, 73. haginam, 74. hayp<sup>h</sup>aŋ, 75. darbot, 76. nogra, 77. taŋgoi, 78. čamped, 79. činčet, 80. pumrei, 81. uni, 82. surjinaŋ, etc.

### 1.34. Social change

As we observe them through their social-religions, social-cultural, and socio-economic perspectives, the social change occurring in the Koch society appears to be multi-dimensional. The

Koch segment of the tribe's adaption to Hindu methods of living and assimilation to its culture may represent a distinct development of social change in the recent past.

### **1.35. Indigenous knowledge of the Koch community**

The term indigenous has become highly integrated with concepts like sustainable development and folklife. Indigenous language is generally undocumented and originates from a deep-seated understanding and reflection of nature, and from the observations in the day-to-day lives of the indigenous peoples. In fact, evolution of such a form of knowledge relies on the sharing of knowledge across generations over time, across the geographical boundaries of villages and forests, and with the phenomena of discovery and rediscovery with time playing a major role. However, indigenous knowledge traits cannot be completely isolated from the known modern knowledge traits, the amalgamation with which helps formulate a new subsystem with some universal attributes under the global knowledge system.

Through the field study conducted on the people of Koch tribe, it was observed that the majority of tribals were dependent on the herbal medicines and treatments suggested by tribal healers. Furthermore, the traditional methods of treatment were more popular than modern treatment for the diseases specific to the women of the community. A few examples are presented below to illustrate this point further.

#### **Medicinal plants use by the Koch tribe of the North Bengal**

| <b>Local name</b> | <b>Parts used</b> | <b>Medicinal used</b>                    |
|-------------------|-------------------|------------------------------------------|
| salkueri          | ‘whole plant’     | It is used in fever and skin burn        |
| matikanduri       | ‘shoot’           | leaf paste is applied on wound           |
| satmul            | ‘shoots and root’ | It is useful for fever                   |
| puroisak          | ‘leaf and stem’   | leaves, stem and fruits useful in anemia |

|               |                   |                                                                                              |
|---------------|-------------------|----------------------------------------------------------------------------------------------|
| bhoot jolokia | ‘seed’            | antidote for snakes bite                                                                     |
| barun         | ‘leaf’            | It is useful for dysentery                                                                   |
| kathalu       | ‘tuber’           | It is useful for anemia                                                                      |
| katamasala    | ‘leaf’            | useful in fever and cold                                                                     |
| mosandri      | ‘leaf’            | leaf juice is use in gastroenteritis                                                         |
| madhoilata    | ‘leaf and flower’ | leaf and flowers are used in ear pain                                                        |
| kalabasoka    | ‘leaf’            | It is useful for stomach pain                                                                |
| jetuka        | ‘leaf’            | It is useful in fever, high blood pressure and effective of fungal infection of skin         |
| seoali        | ‘leaf and seed’   | It is useful for malaria                                                                     |
| ban tulosi    | ‘leaf’            | It is used for cough and fungal infection of any part of the body.                           |
| titaphool     | ‘flower’          | extract of flower useful in asthma and smallpox                                              |
| bon amloki    | ‘leaf and seed’   | It useful for stomach upset                                                                  |
| pipeli        | ‘fruit and root’  | It is useful in many stomach problems                                                        |
| biholeñi      | ‘leaf’            | Fresh leaves are used extremely used in body pain                                            |
| arjun gaas    | ‘bark’            | Decoction of barked mixed with milk and water is effective in heart problem                  |
| tupurilota    | ‘bark’            | leaves effective in diabetes                                                                 |
| postia        | ‘leaf’            | A drink prepared by mixture of the plant juice and water effective in body pain and headache |
| lajukia lota  | ‘leaf’            | leaf paste effective in fever                                                                |

### 1.36. Colour terms

In Koch language, colour means ‘gab’. There are a few common colour terms in the Koch language. There are some similar colour term are the used by the Koch community, such as- p<sup>h</sup>ugdur ‘brown’, p<sup>h</sup>ugdur ‘grey’, bantao ‘purple’ and bantao ‘violet’. There are few more examples are as following:

| Koch                 | Gloss             |
|----------------------|-------------------|
| penek                | ‘black’           |
| balan                | ‘white’           |
| pisak                | ‘red’             |
| hinjwulun            | ‘blue’            |
| p <sup>h</sup> ugdur | ‘brown’/ ‘grey’   |
| sontortui            | ‘orange’          |
| bantao               | ‘purple’/‘violet’ |
| bop <sup>h</sup> lek | ‘pink’            |

### 1.37. Koch as an endangered language

The following points justify that Koch is an endangered language of North Bengal. If we see the position of Koch in this 21<sup>st</sup> century or if we specify more in the subject just crossing 71 years of Independence.

(i) Like many other tribal people, they do not have their indigenous script and no attempt has been made to devise the orthography of this language by governmental or non-governmental.

(ii) There is no written literature; their literature remains oral till date.

(iii) Most of the younger generation of Koch people disuse lexical items related to indigenous flora-fauna including medicinal plants, festivals, games, food habits, number systems, name of the season, name of the week, craftsmanship, fishing, hunting etc.

(iv) Koch is heavily affected by West Bengal and North-East India's major languages.

### **1.38. UNESCO and Koch**

According to the UNESCO '*Atlas of the World's languages in Danger*' (2010), there are 197 endangered languages in the Indian subcontinent. Out of 196 Indian languages listed by UNESCO Koch is one of them.

### **1.39. Rationale for taking up the study**

Koch is one of the most endangered languages spoken in the state of West Bengal, India. Hence, this study will contribute to a better understanding of the language and the culture, for there is no existing substantive literature available. It is expected that the recent work will benefit the community and the linguistic researchers who may like to take up the nuances and complexities of the language for further study.

### **1.40. Research objectives**

Some of the most fundamental objectives of the study are to:

- (a) provide a comprehensive synchronic descriptive analysis of the present-day Koch by providing enormous data and examples,
- (b) provide an exhaustive description of the sound system at the phonological level: its segmental phonemes and their distribution, classification, principal allophones, syllable and tonal features,

- (c) describe the morphological structure such as inflection and compounding of morphemes,
- (d) provide a description of the phrase level syntactic structures: nominal, adjectival and sentential structure, and trace some social aspects regarding the kinship terms.

#### **1.41. Research questions**

These objectives are directly targeted at six main problematic and empirical research questions as follows:

- (a) What are the traditional beliefs in the Koch community?
- (b) What is the sound mechanism of Koch?
- (c) What is its morphological mechanism?
- (d) What is its syntactic typology?
- (e) What are its socio-linguistic aspects like kinship terms?

#### **1.42. Organization of this thesis**

The purpose of this study is to provide a descriptive analysis of Koch language. Every effort has been created to take care of the uniformity within the analysis, as no analysis will ever be completed. The thesis is presented in eight chapters. They are: - (1) Introduction, (2) Review of literature, (3) Research methodology, (4) Phonology, (5) Morphology, (6) Syntax, (7) Sociolinguistic aspects and (8) Conclusion.

**The first chapter** contains a basic introduction to the Koch language and people. Their origin and settlement are also briefly discussed.

**The second chapter** on review of literature; I have reviewed the relevant works.

**The third chapter** on methodology, I have discussed the tools used in the thesis.

**The fourth chapter** describes the phonological systems. Vowels, consonants, phonemic distribution, tones, contrast of phonemes, clusters, gemination and syllabic patterns of the language are discussed.

**The fifth chapter** on the morphological system, various morphological processes is discussed. Gender, number, case, tense and aspect are discussed. At the morphological level, the noun, pronoun, verb, adverb, adjective, word formation, numerals, clitics, mood, and reduplication are examined.

**In the sixth chapter** on syntax, the constituent structure of the sentence and the various types of sentences are analyzed.

**In the seven chapters** on sociolinguistic aspects, the various kinship terms are discussed.

**In the eight chapters** on the concluding remarks of the present analysis is discussed.

## CHAPTER-II

### Review of literature

#### 2. Introduction

We shall mainly describe the vocabulary collection, phonological, Morphological and grammatical sketches, cultural descriptions, and pedagogical materials available on the Koch people and language in thematic approach.

There are only a few works by scholars on the Koch language. Further, there is a scarcity of pertinent research which discusses both linguistic and non-linguistic aspects and sets a theoretical foundation for building and exploring the grammar of the Koch language. One of the earliest works includes a comprehensive study on the Koch language discussed in volume III of ‘Linguistic survey of India’ by Grierson (1903). Another significant work includes a sociolinguistic survey by Alexander (2011), who compiled a word list on Koch dialects of Meghalaya and Assam. A few other relevant works include a dictionary prepared by Rangag (2014) titled ‘Koch dictionary: Koch to English and Bangla’. A brief description of the Koch language was also discussed in a dissertation titled ‘A comparative study of Bodo, Garo and Rabha phonology’ by Brahma (2011).

#### 2.1. Previous study of the Koch language

Grierson (1903:95) discussed the Koch language in the “*Linguistic Survey of India*”. He discussed that the Koch language is generally spoken in Assam and the northern parts of Bengal. He observed that the Koch language was losing its originality in grammar and vocabulary because of the influence of the Assamese and Bengali language which are dominant languages of the region. Koch language is considered similar to Bodo and can be known by different names like

‘Koch’, ‘Mech’, ‘Bara’, or ‘Bodo’. In Assam, Koch lost its identity as a separate tribe and became a Hindu caste, being a combination of different tribes like, Kochari, Garo, Lalung, Mikir, etc. A similar situation is observed in Bengal. Koch became a Hinduised Bodo under the influence of Hinduism and languages such as Bodo, Assamese, and Bengali. Koch is spoken by a small group of people belonging to the Bodo tribe in Dacca, the Garo Hills, and Goalpara. Six groups of speakers have been recognised in the Garo Hills: Harigaya, Satpariya, Dasagaya or Banai, Chapra, Wanang, and Tintekiya. These six divisions were once thought to be pure Koch speakers, but due to the impact of Hinduism and the major languages of the region, they may no longer be considered so.

Grierson (1903:96) (observed by Williamson) said, his statement is that the so-called Koches speak a different dialect, but no specimens of any of these forms of speech could be found. The only other specimen of the language that is available is the vocabulary of Koch.

## **2.2. Koch survey wordlists and sociolinguistic questionnaire**

According to Kondakov (2011), the word lists and questionnaire were utilised in a sociolinguistic survey conducted in the North-East Indian states of Meghalaya and Assam in 2006-2007 to determine the Koch group's demand for language development. The word lists include the standard Garo language, the Rabha Rongdani dialect, the Koch-Rabha variety, and four major Koch dialects (Tintekiya, Wanang, Harigaya, and Margan). He prompted the 210 words he collected from speakers who grew up in the target area. Words acquired a second time from other speakers are also included in the list. He compared the word lists to see how comparable each pair of speech styles' vocabulary. He pointed out that there is no attempt to detect true cognates using a network of sound correlation. In sufficiently explicit languages, one or more of the quality 210 lexical objects were occasionally determined to be so problematic that continuous evocation was

impossible or similarity analysis became abnormal. In those rare cases, the problematic lexical items were omitted from the data list and were not counted in the lexical similarity counts. He aimed to address issues such as language and dialect usage, energy, and attitudes.

### **2.3. Koch dictionary: Koch to English and Bengali**

Rangag (2014) has prepared a bilingual dictionary on Koch to English and Bengali. In this bilingual dictionary he has collected around 3000 words in various domains and sentences on the basis of tenses.

### **2.4. A Sociolinguistic survey of Koch and Gangai**

Gautam and Thakur (2014) look at the introductory chapter, which gives a comprehensive overview of the language as well as the study's objective and goals.

The Koch and Gangai mother tongue speakers' mother tongue competency and bi/multilingualism were explored in the second chapter. The Koch and Gangai speech communities are both made up of native speakers of their mother tongues. Similarly, all Koch and Gangai respondents speak their native language, while the majority are bilingual in Nepali, Hindi, and Rajbangshi. In school, colleges, towns, and cities, the majority of Koch and Gangai children studied Nepali. He noted that, with the exception of a few elderly female speakers, there are no monolinguals among the Koch and Gangai groups.

They discussed domains of language use in the third chapter. Koch and Gangai speakers utilize their native tongue in a variety of activities, including counting, singing, laughing, bargaining, purchasing, marketing, storytelling, conversing, debate, praying, quarrelling, abusing, telling stories to children, singing at home, family gatherings, and village meetings. He noticed

that the majority of Koch and Gangai respondents use their mother tongue with their grandparents, parents, spouses, and children when discussing educational, family, and social concerns. He found that the mother tongue had a dominance in social rites and rituals. He found that the mother tongue had a dominance in social rites and rituals. Documents created for official purposes and documents that must be documented in community offices are primarily written in Nepali because it is the country's official language.

They looked at vitality, transmission, and transmission in the fourth chapter. The Koch and Gangai languages are both alive and thriving because the vast majority of their children speak their mother tongue: most parents in their community speak their mother tongue to their children, and the vast majority of young people speak their mother tongue as it should be spoken. Inter-marriage is uncommon in Koch and Gangai speaking tribes, he noted, because the majority of respondents said inter-marriage is not practised in Koch and Gangai communities. He discovered that those who said inter-marriage is common had common marital links with Nepali, Rajbangshi, and Gangai linguistic groups. The majority of the text is written in Nepali.

In the fifthth chapter, they looked at how Koch and Gangai speakers felt about their languages. Koch and Gangai speakers have a positive attitude about their own languages. Speakers of Koch and Gangai do not feel prestigious or humiliated when speaking their mother tongue in the presence of speakers of the dominant languages. He discovered that some of the respondents felt prestigious and humiliated when they utilised their mother tongue in front of a speaker of the dominant language, such as Nepali. He noticed that the majority of Koch and Gangai speakers picked their mother tongue as the primary language of instruction for their children, with only a small percentage selecting Nepali or English. Only a few speakers believe that the language they speak differs significantly from that of their grandparents, and that the differences are due to

variances in word pronunciation, vocabulary, sentence structure, admixture of other languages, and speaking style. The majority of respondents are offended when they hear young people in their local community using languages other than their own mother tongues.

In the sixth chapter, they asserted that having their own mother tongue, songs and music, being an ancient language, having their own culture and customs, folk songs and literature in their language, and so on made Koch and Gangai speakers happy or proud of their language and culture. They have suggestions for enhancing their language, such as writing a grammar, dictionary, and text books, hiring mother tongue instructors, and building mother tongue-oriented elementary schools. Its native tongue should be used as an official language in local offices, and their language, culture, and religion should be protected and encouraged. Local newspapers should also cover the language.

Among the most important dreams they wish to see fulfilled as soon as possible are the use of their mother tongue as a medium of instruction in primary level education, the preservation of their language and culture, and the development of primary level textbooks. They are making preparations for these crucial dreams. They stated that both the community and the government should be involved in realizing these dreams, and that these dreams should be fulfilled promptly.

They discovered in the seven chapters that Koch speaks in two survey points that are mutually understandable, and Gangai speaks in two survey points that are mutually understandable. The percentage of lexical similarity in the sites studied ranged from 63 to 86 percent. Kathari's speech variation is more phonetically than lexically related to other varieties. The Koch language has no dialectal variations. In the Gangai language, we find that there are primarily two dialects.

## **2.5. A comparative study of Bodo, Garo and Rabha phonology**

The goal of Brahma's (2011) research is to find the phonological systems of the three languages and compare and contrast them in terms of phonology.

He looked at the Bodo, Garo, and Rabha, their identities, origins, territories, culture, and language, as well as their literary standing, in the first chapter. They are part of the Bodo subsection (Grierson, 1903:1) of the Bodo-Naga (Benedict, 1972:1) group of the Tibetan-Burmese language family. Robert Shafer, on the other hand, classifies Bodo languages as branches of the Barish part of the Sino-Tibetan language family's Baric division (1955:3).

According to him, the Brahmaputra River runs through Assam, Nagaland, Arunachal Pradesh, Meghalaya, West Bengal, Nepal, Bhutan, and Bangladesh. The majority of Bodo speakers dwell in the districts of Kokrajhar, Bongaigaon, Baksa, Chirrang, Darrang, Udalguri, Kamrup, and Goalpara in Assam, with a few others in Lakhimpur, Golaghat, Nagaon, Tezpur, Karbi-Anglong, and North Cachar Hills. Garo speakers are mostly found in Meghalaya's Garo hills, although they can also be found in Assam's Goalpara, Kamrup, Darrang, Dimapur, and Kohima, as well as Nagaland's North East. Rabha speakers can be found in Assam, Meghalaya, West Bengal, Nepal, and Bangladesh.

Bodo, Garo and Rabha have a long cultural history. They typically live in a village and coexist amicably. They have their own system of customary laws for peacefully administering the settlement. The Bodo and Rabha have a largely patriarchal social structure, with the father serving as the family's only protector. Their outfits are one-of-a-kind and colourful, with a variety of designs and attractiveness.

He discussed a few works on these languages in the second chapter. The Bodo research study began with “Sydney Endle's Outline's grammar of Kachari (Bara) language” (1984). Despite the fact that this book is intended to be about Bodo's grammar, he talks about nouns, pronouns, adjectives, and verbs. He explored the same grammatical elements in *The Kacharis* (1911), despite the fact that this book is not intended to be a grammar. He did not, however, explore phonology in either of the works.

In the third chapter, he sought to determine the phonemes of Bodo e.g. / i, a, e, o, u, and w/ are the six vowel phonemes that can appear in all three positions in a word. There are twenty consonantal phonemes in Bodo, but none of them can be found in all three words. The phonemes are /ph, b, th, d, kh, s, g, z, n, r, l, w, y/. Consonant sequence germination and non-germination are discussed. Gemination consonant sequences include stop, fricative, nasal, and liquid consonant sequences. The two non-gemination consonant sequences are stop+stop, stop+fricative, stop+nasal, nasal+ fricative, and nasal liquid.

Bodo has three tonal systems, according to him: high tone, low tone, and level tone. He talked about syllabification. Open syllables and closed syllables are the two types of syllables. An open syllable finishes with an exceeding vowel, whereas a closed syllable concludes with an excess consonant. Monosyllabic, disyllabic, trisyllabic, tetra-syllabic, penta syllabic, and hecta syllabic words can be found in the language.

He established the phonemes of Garo in the fourth chapter. Except for /u /, the vowel phonemes /i, e, a, o, u, Only the medial location of the vowel phoneme / is possible. In Garo, there are just four diphthongs. These are the letters /ai, ao, oi, ui/, which can appear in any place in a word. The glottal stop (/ʔ /) is one of seventeen consonantal phonemes that cannot appear in all

the positions. The phonemes are /p, b, t, d, k, g, s, z, h, m, n, ŋ, r, l, w/ where /d, g, h, č, j/ cannot occur in final position, /ʔ/ occurs only in medial position and /ŋ/ occurs only in medial and final positions of a word. Consonant clusters are found only in initial and medial positions. Consonant sequences are also available which occur only in medial position and discussed in a similar way as done in case of Bodo.

The first members of the initial consonant cluster are /p, b, t, d, k, g, s, m/, and the second member is usually /r/; /n/ also produces clusters with the first component /k, g, s/, and /l, k, t, p/ can also be a second member when /s/ is the first member. When the first members of a medial cluster are /p, b, t, d, k, g, s, j, m/, /l/ is the second member, /n/ is the second member when the first members are /k, g, s/, and /k, t, p/ is the second member when /s/ is the first member. Only the medial location has a consonant sequence. The consonant sequence is treated in the same way as gemination and non-gemination are handled. Stop, nasal, and liquid are gemination consonant sequences. Stop + stop, stop + fricative, stop + affricate, stop + nasal, nasal + stop, nasal + fricative, nasal + affricate, nasal + nasal, liquid + stop, liquid + fricative, liquid + affricate, liquid + nasal are the two non-gemination consonant sequences. Stop + stop + liquid, stop + fricative + stop, stop + fricative + liquid, stop + affricate + liquid, fricative + stop + liquid, nasal + stop + stop, nasal + stop + liquid, nasal + affricate + liquid, nasal + stop + affricate, liquid + stop + stop, liquid + stop + fricative, liquid + stop + affricate, liquid + stop + affricate, liquid + stop + affricate, liquid + stop

He established the phonemes of Rabha in the fifth chapter. There are six vowel phonemes /i, e, a, o, u, uu/ which can occur in all the three positions of a word i.e. initial, medial and final. Seven diphthongs are also available /ai, ao, eo, iu, oi, ui, uui, uu/ where /ai, ao, oi/ can occur in all the three positions of a word. /eu/ can occur in medial position only and /eo, ui/ occur in medial and final position and /uui/ occurs only in initial and medial position. The consonantal phonemes

are twenty in Rabha which cannot occur in all the three positions of a word. The phonemes are /p, ph, b, t, th, d, k, kh, g, s, z, h, m, n, r, l, w, y/, where /ph, th, d, kh, g, z/ cannot occur in final position and /w, y/ can only occur in the medial and final positions of a word. Rabha, like Bodo and Garo, does not have a consonant cluster in the final position, but it may be seen in the first and second. The first member of the consonant cluster in case of beginning position is /p, ph, b, t, th, d, k, kh, g, s, z, m/, and the second member is /r/. In both initial and medial clusters, /t, th/ can be the second member with the first member /s/. In medial position, /r, l/ can be the second member with the first member /p, ph, b, t, th, d, k, kh, g, s, z, č/. /p/ and /n/ sometimes can be second member with the first member /s, k/ respectively. Consonant sequence is also found in medial position only. The consonant sequence is discussed as Geminata and non-geminata. Geminata consonant sequences are stop, nasal and liquid. The two non-geminata consonant sequences are stop + stop, stop + fricative, stop + affricate, stop + nasal, fricative + stop, nasal + stop, nasal + fricative, nasal + affricate, nasal + liquid, liquid + stop, liquid + fricative, liquid + affricate, liquid + nasal. In three non-geminata consonant sequence, the third member is mostly trill or lateral. Only in a few words, stop can be the third member and nasals are generally the first member but, in some words, stops also occur as a first member, the second member is stop. But in a few words, either fricative or affricate also occur a second member. Like Bodo language, Rabha also has three tones (1) High tone (2) Low tone and (3) level tone.

Rabha contains monosyllabic, disyllabic, trisyllabic, tetrasyllabic, pentasyllabic, and hexasyllabic words. “The syllabic patterns are: V, VV, CV, CVV, CCV, CCVV, VC, CVC, CCVC are the monosyllabic patterns”.

## **2.6. The Rabha Language: A Descriptive Analysis**

Thakuria (2004) has mentioned the linguistic analysis of Rabha language. The thesis provides a deep analysis associated with its linguistic, cultural and non-secular background. The Rabha is taken into account united with the vital plain's tribes of Assam. They belong to the Mongoloid cluster of individuals, however lingually they make up the Tibeto-Burman language cluster of languages of the Sino-Tibetan family of language. Grierson has placed them within the Bodo sub-group of Assam branch of the Tibeto-Burman cluster.

In the first chapter, he discusses the origin of the Rabha community. The first home of the speakers of these speeches was in Western China about the rivers Yang-tse-Kian and thus the Hwang-ho. They migrated to the province, living principally within the river depression. when getting into the province, they were divided into 2 teams. One proceeded towards Garo Hills on the southern bank of the river and therefore the different cluster proceeded towards the plain space of the northern bank of river. Rabha doesn't have its own script and then the Assamese script has been adopted to put in writing this language. Most of the Rabhas are people of Goalpara district of the province. Some Rabha individuals are bilingual in nature as a result of their recognition of Rabha still as Assamese. However, the individuals of recent generations are starting to forget the language and begin adopting Assamese. compared between the census of 1971 and 2001 the information shows that the Rabha speakers are decreasing day by day. This chapter additionally provides in-depth information concerning their living accommodations and bread and butter pattern, marriage, faith and rituals, truthful and festivals, people song and dance. This study is especially supported for field work, whereas necessary facilitation has been taken from some reference books, journals, articles etc. For the theme knowledge has been collected from library

supply and field investigation. For assembling knowledge, he visited some designated rough areas in remote and interior places with the informants of various age-groups.

In the second chapter, he mentioned the phonological system of Rabha language. There are thirty phonemes within the Rabha language, that show each vowel and consonant. Out of thirty phones eight are unit vowels phoneme these are units /i/, /e/ or /w/, /a/, /u/, /o/, /e/. There is no distinction of length and nasalization of the Rabha language. However, the ‘external juncture’ within the Rabha language changes the meaning and distinction of the Rabha. This manner within the phone of the Rabha language tone, stress and external juncture have a vital role. That’s why the phone in Rabha is smaller in range as in other Tibeto-Burman language languages. Out of eight vowels six are units are called principal vowels and a pair of units called secondary vowels. Vowel phonemes are an unit on the market altogether positions, i.e., initially, medially and at last. Each vowel phone has contrastive performance. There are some diphthongs within the Rabha language. In articulation they seem as vowels involved and people vowels occurring at the same time are units thought of as diphthongs. They even have some triphthongs however they're not thought of as correct triphthongs. They will be known as 3 vowels’ clusters.

There are twenty-two consonant phonemes in Rabha language. In Rabha language consonants have contrastive uses. Such consonants occur in initial, medial and final positions. In Rabha language consonant clusters are used often. Consonants are conjuncts in all the positions. It is observed that the prefixes and suffixes are added to retain the monosyllabic quality of the words.

In the third chapter, he discussed the morphological system of Rabha language. This language illustrates numbers, singular and plural numbers. There are gender markers in Rabha, such as, masculine, feminine and neuter. Moreover, this language shows seven case-endings for

seven different cases namely nominative, ablative, genitive, locative, accusative, instrumental and dative, three persons—first, second and third. The pronoun in the Rabha language is of five different types. These are personal, demonstrative, indefinite, relative and interrogative pronouns. Adjectives are of three types in the Rabha language these are adjectives of quality, adjectives of pronominal and adjective of numeral. In Rabha language verbs are divided into four classes, these are the connective verb, conjunct verb, verb of complete prediction and verb of incomplete prediction. Adverbs in the Rabha language as in other languages are also sub-divided into five classes; these are adverbs of time, place, manner, numeral and quantity. There are three kinds of affixes in Rabha like Assamese language; these are primary affix, secondary affix and inflective.

In the fourth chapter, he discussed the vocabulary system of Rabha language. The original sources of the Rabha vocabulary are of two types: Basic Words and Loan Words. Basic words are of original Tibeto-Burman origin and Loan words are mainly incorporated into the Rabha language through the Assamese language.

In the fifth chapter, he discussed the sentence pattern of Rabha language. In this language sentences are divided into eight different types; these are assertive sentence, negative sentence, interrogative sentence, imperative sentence, optative sentence, exclamatory sentence, doubtful sentence and indicating sentence. There are three types of tenses in it, viz. present, past, and future. All these tenses are further divided into four types, the same as English. All these tenses are indicated by different suffixes added to the verb root. Some tense suffixes are used in all persons, but there is no separate tense marker in different persons.

## 2.7. Rabha dialects: A linguistic study

According to Koch (2014), the Rabhas are an Indo-Mongoloid ethnic group who live largely in the lower Assam regions of Bodoland Territorial Council (BTC) and Rabha Hasong Autonomous Council (RAC: 10 March, 1995). They can also be found in Assam, Meghalaya, North Bengal, Bangladesh, and Nepal in diverse locations. The Rabhas have certain traditional clan-based divides. Rongdania, Pati, Maitori, Dhubri, Baitlia, and Shonga, according to friend Pereira.

The Rabhas common name and nomenclature are a blend of facts and mythology that are still used within the tribe today. The tribe was known as 'Raba' (Rabha) over time since the principal deity 'Risi' guided them down from 'Rangkrang' ('heaven,' meaning 'Tibet'). The second version claims that their kin, the Garos, gave them the name 'Rabha,' and that the Rabhas refer to the Garos as 'mustangs.' Today's 'Rabha' is a recent addition to the traditional 'Raba' or 'Raba-ha,' which is still widely used by monolingual speakers in the area.

It is the first thorough research of its kind: Rabha dialects are reasonably comprehensible to one another, and as a result, the speech community works together to preserve their speeches. As a result, it adds only a sliver to our understanding of Tibeto-Burman language and linguistics in general, and affective fusion among dialect-speaking people in particular.

The goal of this research is to imagine the Rabhas' dialects through the lens of dialectology. This work reveals the process of acculturation and dispersion at the language levels of their culture, with examples drawn from each linguistic variant. Fieldwork was conducted in three dialect-speaking locations, including the foothills of Meghalaya's East Garo hills, i.e. In lower Assam,

there are two districts: Goalpara and Kokrajhar. According to theoretical knowledge, these linguistic elements have been collected with the utmost empirical upkeep.

There is a wide range of possibilities for expanding the detailed research of Rabha and its linguistic variations, both from a sociolinguistic and technical standpoint. The two dialects, Rongdani and Maitory, have been meticulously noted to be in a 'unstable bilingual situation,' with their younger generations quickly shifting their 'code-switching' to Assamese patois. In Assam's Brahmaputra valley, such sides are particularly intriguing from a sociolinguistic standpoint.

He claims that, with the exception of Koch, “the rest of the two dialect speaking communities, the Rongdani and Maitory speech communities, are in a 'unstable' bi-lingual position, switching easily to Assamese, and that this factor reminds us of Gait and Grierson's claim that the Rabha language was in fact dying. The instant cognates of Rabha are Bodo, Garo, and Tiwa. Besides, there are great similarities and inherited relatedness among the Rabha and Lepcha. Limbu, and Dzongkha languages”.

It's fascinating to learn that Rabha is a tone language with two degrees of high and low, which it keeps throughout dialectal variants. Furthermore, Rabha, which is typically found in Koch variants, has the fricative labio-dental feature /f/, whereas Rongdani and Maitory do not; yet, these varieties retain the plosive bi-labial feature /ph/. The majority of Sino-Tibetan languages, including Bodo (Boro-Kochari), Garo, and Tiwa, lack this rare fricative labio-dental trait. Another feature of Rabha is the palatal /c/ phoneme, which is absent from Bodo (Boro- Kochari).

## 2.8. Ethno-Linguistic Vitality of Koch Language

Dattamajumdar looked into the linguistic connection and status of the Koch language (2020). Koch is a Meghalayan and Assamese language spoken mostly in the states of Meghalaya and Assam. Koch belongs to the 'Kachari-Koch subfamily' of the Bodo language family.

The planning and policy of Koch language were extensively examined in this paper. There are four degrees of language development, according to Kloss (1966-67). Policy, codification, elaboration, and execution are the four steps. The study attempted to demonstrate the status of Koch language based on this notion. In the Indian context, policy means that communities, religion, and linguistics have all been given constitutional protection. The Koch community is constitutionally protected because it is considered a minority. However, the question remains whether they truly have minority status or whether it is purely symbolic in the constitution. The phenomenon of norm codification refers to when an agency makes a decision about the linguistic variety. To write the language, Koch has acquired Assamese or Bengali script. It also includes a small grammatical outline as well as a dictionary. Different types of literature generated in the language are referred to as elaboration of function. Koch language is lacking at this level, and educated and sophisticated literature has yet to be formed. The use of language in the social realm is referred to as implementation. In its spoken form, this language is used in religious rites, although no written resources are known for religious practices. Koch has no place in the government-run school system's curriculum. There are no newspapers, magazines, or bulletins available in this language.

This study attempted to assess Koch's sociolinguistic condition in light of nine UNESCO-proposed variables (2002-03). The total number of speakers, intergenerational language

transmission, community attitudes toward their language, shifts in domain of language use, governmental and institutional language attitudes and policies, type and quality of documentation, response to new domains and media, availability of language education and literacy materials, and the proportion of speakers in the total population are all factors to consider. In all of the cases, the residents of the region were found to have a limited command of the Koch language. As a result, the Koch language is classified as an endangered language.

Koch people, according to her observations, are largely located in Meghalaya's Garo Hills and parts of Assam. In the northern portions of Bengal, the Koches were unable to maintain their own linguistic identity, and the interaction of the Koch dialect with the Indo-Aryan language family resulted in the formation of the 'Rajbangsi' language. A sense of inequity with the rest of the region's population led to a sociolinguistic crisis for the Koch group over time. It is also considered that a lack of assistance and encouragement from government authorities has made maintaining the Koch language a monumental undertaking.

This study tried to discuss the socio-linguistics, ethnic and linguistic vitality of Koch language. It is envisaged that Koch's study of ethno-linguistic vitality would have a favourable impact on the government's language policy formulation.

The chapter gives a detailed idea regarding the work done related to the research area. The chapter also mentions the work done related to the topic and explains how research is different from the work conducted in the field.

## **CHAPTER- III**

### **Methodology**

#### **3. Introduction**

The methodology is the obligatory part of the research work. Every researcher should follow it in his or her research work. As we know, research is a systematic attempt to gain new knowledge through the application of scientific procedure, so the researcher should follow scientific and logical procedures to solve the problems. While solving a particular problem, the researcher should follow various steps and plans like identifying the problem, defining the terms, reviewing related literature, etc. The methodology is also one important step to be followed by the researcher in the research work. In the methodology part, various points like research design, data gathering tools, data collection, analysis and interpretation of the data, inferences and generalization etc., are to be clarified to assist in further study.

To arrive at the phonological, morphological and syntactic description, a study would require methods that involve fieldwork and evaluation of primary and secondary sources through phonemic and phonetic transcription. The data source will be the contemporary forms of usage of the language as reflected in the formal-informal speeches. Data will mainly be collected and cross checked as much as possible from informants utilizing the field methodology such as questionnaires, interviews, translation, examples and illustrations, and observations (Abbi 2001:2).

This chapter discusses the research methodology and general approach to grammar writing, as well as the different theoretical aspects and practical workflows involved in the collection and

management of grammar-based data. So, the following headings are going to be clarified in the present chapter.

### 3.1. Research Design

### 3.2. Area of the Study

### 3.3. Tools for the Study

### 3.4. Data collection Procedure

### 3.5. Data Processing and Analyzing Plan

## **3.1. Research Design**

In the particular study, the descriptive method was followed to collect the data and analyze it, i.e. on the topic “A Descriptive Grammar of Koch”. The field method was used to collect information from the respondent and analyze it accordingly. The sample selection and tools were also prepared for relevant data collection.

## **3.2. Area of the Study**

The area selected for the particular study is at Alipurduar, Jalpaiguri, Cooch Behar and Darjeeling districts of West Bengal. The brief description of the selected area for the study is stated below.

### **3.2.1. Selection of Blocks and Villages**

For the data collection the following six blocks were selected. The villages from where the data were collected are-

**(a) Kumargram Block**

The Kumargram block consists of many villages where Koches have been living for a long period of time. Namely- Purbashalbari, Lephraguri, Shibbari, Marakhata, Kankata, Ghoramara, Hemaguri and Barobisha.

**(b) Kalchini Block**

There are many Koches villages in Kalchini blocks, namely- Raja bhat khaoya, Panbari, Panijhora, North Mendabari, South Mendabari and Dhosal.

**(c) Khuklung Block**

There are few villages in Khuklung block where Koches have been living for a long period of time. Namely- Melaboan basati, Mangalkata, Khayerbari and Deogram.

**(d) Chilpata Block**

There are few villages in Chilpata block where Koches have been living for a long period of time. Namely-Andu banabasati, Bania Basati, Shalkumar Basti, Kalapani and Shilbarihat.

**(e) Kamakhyaguri Parokata Block**

Kamakhyaguri Parokata Block consists of many villages where Koches live for a long period of time. Namely-Chikliguri, North Kamakhyaguri, South Kamakhyaguri, North Parokata and South Parokata.

**(f) Tufanganj Block**

There are many villages in Tufanganj Block where Koches live for a long period of time. Namely-Bochamari, Talliguri and Rasikbill Banabasti.



Figure: 1 I took it from maps.google.com

## Alipurduar Tehsil Map



Figure:2. I took it from maps.google.com

### 3.3. Tools for the Study

The data that has been collected and used for the study was both primary and secondary type. For the primary data collection, the problem checklist and questionnaire cum interview technique were developed as the tools for collecting data. For the secondary data, I have used some books and magazines. Following tools are given below;

### 3.3.1. Corpus

The following methods were used to acquire data: 1) data from individual recording systems; 2) elicitation data; 3) lexical data; 4) SPPEL questionnaires, narrative, interviews, translation, examples and illustrations, observations, and so forth.

### 3.3.2. Sub-corpus of data type

**Table: Sub-corpora of data type**

| Sub-corpus                   | Content                                                                      |
|------------------------------|------------------------------------------------------------------------------|
| Text/ Recording session data | Audio/ Video recordings (images) along with their transcription, translation |
| Elicitation data             | Elicitation based on syntactical, phonological                               |
| Lexical database             | Database including all morphemes occurring in recordings                     |
| Written text data            | The cultural heritage of Rabhas                                              |

### 3.4. Data collection Procedure

Data collection was carried out over a total period of 24 months in four phases: first phase: July- September 2016, second phase: March- April 2017, third phase: November-December 2017 and fourth phases: March- April 2018.

Specifically, the first phase mostly consisted of word elicitation aimed at Koch simple sentences with recording. The second phase consisted of the questionnaire taken from Language Documentation Handbook (Rao, 2016) designed by Central Institute of Indian Languages for ‘Scheme for Protection and Preservation of Endangered Languages’. In the third phase, some additional phonological data were collected and recorded interviews, narrations of local stories,

folk stories, and cultural heritage. In the fourth phase, I have collected around one thousand sentences and several words to allow for the morphological and syntactic analyses.

### 3.4.1. The selection of informants

I have chosen some informants who are well-known for different words and terminology of Koch. Not only this, they know Bengali and some of them know Hindi also. The selection of informants for intensive study was made on the following basis. The names of the informants are given below:

| Name          | Gender | Occupation | Age -16 to 30 yrs |
|---------------|--------|------------|-------------------|
| Jhumpa Koch   | Female | student    | 18                |
| Radhika Koch  | Female | house wife | 21                |
| Tumpa Koch    | Female | house wife | 23                |
| Hrikesh Koch  | Male   | student    | 21                |
| Ranodhir Koch | Male   | teacher    | 28                |
| Tapan Koch    | Male   | labour     | 29                |

| Name         | Gender | Occupation | Age-31 to 45 yrs |
|--------------|--------|------------|------------------|
| Rani Koch    | Female | house wife | 35               |
| Alpana Koch  | Female | house wife | 42               |
| Kamol Koch   | Male   | police     | 41               |
| Abhiram Koch | Male   | farmer     | 44               |

| Name          | Gender | Occupation | Age-46 to 60 yrs |
|---------------|--------|------------|------------------|
| Bipasa Koch   | Female | house wife | 48               |
| Purnima Koch  | Female | housewife  | 51               |
| Jenny Koch    | Female | house wife | 55               |
| Pramila Koch  | Female | housewife  | 59               |
| Rajendra Koch | Male   | farmer     | 49               |
| Naren Koch    | Male   | farmer     | 54               |
| Santiram Koch | Male   | army       | 57               |
| Badol Koch    | Male   | teacher    | 59               |

| Name         | Gender | Occupation | Age-61 to 75 yrs |
|--------------|--------|------------|------------------|
| Merry Koch   | Female | house wife | 63               |
| Dipa Koch    | Female | house wife | 67               |
| Mikha Koch   | Female | house wife | 71               |
| Nripen Koch  | Male   | farmer     | 63               |
| Daichad Koch | Male   | Engineer   | 67               |
| Susil Koch   | Male   | farmer     | 73               |

| Name          | Gender | Occupation | Age-76 yrs above |
|---------------|--------|------------|------------------|
| Basona Koch   | Female | house wife | 77               |
| Golapi Koch   | Female | house wife | 79               |
| Dipankar Koch | Male   | farmer     | 78               |

|               |      |        |    |
|---------------|------|--------|----|
| Binapani Koch | Male | farmer | 81 |
|---------------|------|--------|----|

### **3.5. Data processing and analyzing plan**

After the collection of the data the next step is processing and analyzing the data so that implication can be made.

### **3.6. Transcription**

I have transcribed the data with the help of IPA. Tones are transcribed using the traditional symbols for high tone (/) and low tone (\).

The present work provides structural description of the Koch language spoken in parts of North Bengal, West Bengal in the light of the descriptive framework.

## CHAPTER –IV

### The Phonological System

#### 4. An overview

This chapter deals with Koch segmental phonology, including vowel and consonant phonemes, consonant clusters, phonological processes, and syllable structures. Koch has 32 (thirty-two) phonemes altogether. These phonemes can be subdivided into segmental and suprasegmental. The number of segmental phonemes is 32 (thirty-two), out of which 17 (seventeen) are consonants, and 13 (thirteen, seven monophthongs and six diphthongs) are vowels. The suprasegmental are two in number i.e., 2 (two) tones.

#### 4.1. Vowels

The Tibeto-Burman vowel system is made up of five phonemes /i, e, a, o, u/ (Benedict, 1972). But Koch has seven distinctive vowel phonemes. The front vowels / i / and / e /, /a / is a central vowel and / u, u, o, ɔ / are back vowels. Koch's vowel phonemes are listed below;

**Koch vowel chart**

|           | Front | Central | Back      |         |
|-----------|-------|---------|-----------|---------|
|           |       |         | Unrounded | Rounded |
| Close     | i     |         | u         | u       |
| Close-mid | e     |         |           | o       |
| Open-mid  |       |         |           | ɔ       |
| open      |       | a       |           |         |

**Figure 3.2: Monophthongs of Koch**

## Articulatory Description

The following are the articulatory description of Koch vowel phonemes:

|       |                                  |
|-------|----------------------------------|
| / i / | high, front, and unrounded vowel |
| / e / | high-mid, front, unrounded vowel |
| / a / | low, central, unrounded vowel    |
| / ɔ / | low-mid, back, rounded vowel     |
| / o / | high-mid, back, rounded vowel    |
| / u / | high, back, rounded vowel        |
| / ʉ / | high, back, unrounded vowel      |

## 4.2. Distribution of vowels

We'll look at some of the vowel phonemes given in the table and how they might appear in words in the initial, medial, and final places.

### / i / in the initial position

| Koch     | Gloss       |
|----------|-------------|
| / ibay / | ‘here’      |
| / itiya/ | ‘this side’ |
| /igna/   | ‘like that’ |
| ilegun   | ‘just’      |

### / i / in the medial position

| Koch                    | Gloss   |
|-------------------------|---------|
| / pidan /               | ‘new’   |
| / k <sup>h</sup> irča / | ‘brave’ |

|          |         |
|----------|---------|
| / pir /  | ‘above’ |
| / mičik/ | ‘wife’  |

**/ i / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| / mui /     | ‘curry’      |
| / dani /    | ‘spread’     |
| / hemi /    | ‘cry’        |
| / hasani /  | ‘care’       |
| / busuni /  | ‘end’        |
| / tani /    | ‘keep’       |
| / kani /    | ‘wear’       |

It can be found in the first, middle, and last places.

**/ e / in the initial position**

| <b>Koch</b> | <b>Gloss</b>    |
|-------------|-----------------|
| / egan /    | ‘like this’     |
| / epanaŋ /  | ‘this way’      |
| / epaŋ /    | ‘so much’       |
| / eganan /  | ‘without cause’ |

**/ e / in the medial position**

| <b>Koch</b>           | <b>Gloss</b>      |
|-----------------------|-------------------|
| / p <sup>h</sup> eg / | ‘bow’             |
| / p <sup>h</sup> en / | ‘breathing’       |
| / kek /               | ‘cut into pieces’ |

**/ e / in the final position**

| <b>Koch</b>          | <b>Gloss</b>  |
|----------------------|---------------|
| / p <sup>h</sup> e / | ‘to castrate’ |
| / ehe /              | ‘ah’!         |
| / nɔtne /            | ‘but’         |

It occurs in all the positions.

**/a / in the initial position**

| <b>Koch</b> | <b>Gloss</b>                    |
|-------------|---------------------------------|
| ada         | ‘elder brother’                 |
| aɣɔŋ pumur  | ‘younger brother’               |
| aya gɔda    | ‘elder sister’                  |
| akay        | ‘father’s elder brother’s wife’ |

**/ a / in the medial position**

| <b>Koch</b>       | <b>Gloss</b> |
|-------------------|--------------|
| ganap             | ‘tomorrow’   |
| p <sup>h</sup> ar | ‘night’      |
| rasan             | ‘sun’        |

|       |         |
|-------|---------|
| naret | ‘month’ |
| piraŋ | ‘up’    |

**/ a / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| nòksa       | ‘building’   |
| guuda       | ‘courtyard’  |
| nuugousa    | ‘hut’        |
| ba          | ‘bamboo’     |
| na          | ‘fish’       |
| sa          | ‘child’      |
| čika        | ‘water’      |

It occurs in initial, medial and final positions.

**/ o / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| omo haptai  | ‘next week’  |
| obuni nɔgou | ‘bathroom’   |

**/ o / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| sɔgoksa     | ‘century’    |
| hɔrkon      | ‘bolt’       |
| pʰɔŋkor     | ‘oven’       |

|        |          |
|--------|----------|
| jampoi | ‘kennel’ |
|--------|----------|

### **/ o / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| sado        | ‘children’   |
| bantao      | ‘brinjal’    |
| bimo        | ‘which’      |

It happens in all positions.

### **/ɔ / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| tɔlay       | ‘drop’       |
| dɔndor      | ‘den’        |
| čɔŋ         | ‘worm’       |
| tɔkom       | ‘garland’    |
| sɔn         | ‘heaven’     |
| sɔkok       | ‘cloth’      |
| lɔhoŋ       | ‘stone’      |

It does not occur in initial and final positions.

### **/ u / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
|-------------|--------------|

|       |           |
|-------|-----------|
| umra  | ‘he/she’  |
| uni   | ‘his/her’ |
| unoŋi | ‘their’   |
| unok  | ‘they’    |

**/ u / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| tukur       | ‘neck’       |
| hučij       | ‘lip’        |
| nukuŋ       | ‘nose’       |
| muktuŋ      | ‘forehead’   |
| pukčuŋ      | ‘bladder’    |
| guti        | ‘chess’      |

**/ u / in the final position**

| <b>Koch</b> | <b>Gloss</b>                  |
|-------------|-------------------------------|
| rumbu       | ‘cloudy’                      |
| munu        | ‘morning’                     |
| auču        | ‘grandfather (father’s side)’ |
| huru        | ‘hair’                        |
| tupu        | ‘island’                      |

It occurs in initial, medial and final positions.

**/ u / in the medial position**

| <b>Koch</b>         | <b>Gloss</b> |
|---------------------|--------------|
| buusni              | ‘dance’      |
| paoturukoyi         | ‘drama’      |
| guɽuɽmini           | ‘festival’   |
| luɽ <sup>h</sup> un | ‘saree’      |
| buusi               | ‘axe’        |
| puɽsiŋ              | ‘broom’      |
| juuk                | ‘wife’       |

**/ u / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| puɽgu       | ‘turban’     |
| auɽgu       | ‘before’     |
| juɽgu       | ‘area’       |

It occurs in medial and final positions.

**Distribution chart of Vowels**

| <b>Phonemes</b> | <b>Initial</b> | <b>Medial</b> | <b>Final</b> |
|-----------------|----------------|---------------|--------------|
| i               | ✓              | ✓             | ✓            |
| a               | ✓              | ✓             | ✓            |
| e               | X              | ✓             | ✓            |

|   |   |   |   |
|---|---|---|---|
| ɔ | X | ✓ | X |
| o | ✓ | ✓ | ✓ |
| u | ✓ | ✓ | ✓ |
| ʊ | X | ✓ | ✓ |

### 4.3. Diphthongs

According to Crystal (2008:146), 'A word used in the phonetic classification of vowel sounds based on their method of articulation is vowel' sound. It's a vowel with only one noticeable quality shift throughout a linguistic unit. Diphthongs, often known as "gliding vowels," are divided into phonetic variations based on which portion is emphasized: "falling" diphthongs have the primary component stressed, while "rising" diphthongs have the second part stressed. Diphthongal variants are classified according to the extent of their movement (e.g., 'narrow' or 'wide') and the direction of movement (e.g., 'centering, fronting, or retreating'). Koch has a total of six diphthongs. The diphthongs only / ao / can occur in all positions and / au / occurs in the initial position. The rest of the sounds like / ai / eo /, / ou / and / ui / occur in the medial and the final position. Following diphthongs are given below;

#### / ai / in the medial position

| Koch                 | Gloss      |
|----------------------|------------|
| p <sup>h</sup> aitog | ‘cheeks’   |
| p <sup>h</sup> aitab | ‘jaw’      |
| jaituntobol          | ‘hip’      |
| poraitani            | ‘literate’ |

|           |           |
|-----------|-----------|
| pəraitoyi | ‘student’ |
|-----------|-----------|

**/ ai / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| rəŋgai      | ‘prostitute’ |
| mimai       | ‘yesterday’  |
| bʊsʊrai     | ‘year’       |
| lai         | ‘banana’     |
| olai        | ‘pine’       |

It does not occur initially.

**/ ao / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| aoya        | ‘father’     |
| aodal       | ‘behind’     |
| aoray       | ‘memorize’   |

**/ ao / in the medial position**

| <b>Koch</b> | <b>Gloss</b>           |
|-------------|------------------------|
| maoyaičini  | ‘day before yesterday’ |
| paoturukoyi | ‘drama’                |

**/ ao / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| anao        | ‘sister’     |
| bantao      | ‘purple’     |

It occurs in initial, medial and final positions.

**/ eo / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| neolay      | ‘mongoose’   |
| gõndeoni    | ‘drainage’   |
| seolayi     | ‘prayer’     |

**/ eo / in the final position**

| <b>Koch</b>       | <b>Gloss</b>        |
|-------------------|---------------------|
| p <sup>h</sup> eo | ‘roar of crocodile’ |
| seo               | ‘bow’               |
| meo               | cat’s bark          |

It occurs in medial and final positions.

**/ ou / in the medial position**

| <b>Koch</b>  | <b>Gloss</b> |
|--------------|--------------|
| kroubrantui  | ‘to tell’    |
| kroubraktoyi | ‘to talk’    |

|            |           |
|------------|-----------|
| kroulaoyai | ‘to warn’ |
| čuitouča   | ‘ugly’    |
| nuugousa   | ‘hut’     |

**/ ou / in the final position**

| <b>Koch</b>  | <b>Gloss</b> |
|--------------|--------------|
| čikrou       | ‘cold’       |
| pilou        | ‘long’       |
| tou          | ‘hen’        |
| mailumnuugou | ‘kitchen’    |
| nuugou       | ‘house’      |

It occurs in medial and final positions.

**/ auu / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| audumlam    | ‘footpath’   |
| auuu        | ‘before’     |
| auuuntui    | ‘to walk’    |
| aučusa      | ‘grand-son’  |

It occurs only in the initial position.

**/ ui / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| gwulwugir   | ‘player’     |

|                           |             |
|---------------------------|-------------|
|                           |             |
| čuitubusun                | ‘beautiful’ |
| raŋp <sup>h</sup> uičidin | ‘summer’    |
| puumčikuruwudin           | ‘autumn’    |
| tuimuči                   | ‘juice’     |

### / ui / in the final position

| Koch     | Gloss       |
|----------|-------------|
| bunɽtui  | ‘young’     |
| tuɽtui   | ‘many’      |
| puɽtui   | ‘berry’     |
| luɽtui   | ‘banana’    |
| pučuntui | ‘jackfruit’ |
| hantui   | ‘potato’    |

It occurs in medial and final positions.

### Distribution chart of diphthongs

| Phoneme | Initial | Medial | Final |
|---------|---------|--------|-------|
| / ai /  | X       | ✓      | ✓     |
| / ao /  | ✓       | ✓      | ✓     |
| / eo /  | X       | ✓      | ✓     |
| / ou /  | X       | ✓      | ✓     |
| / au /  | ✓       | X      | X     |

|        |   |   |   |
|--------|---|---|---|
| / ʋi / | X | ✓ | ✓ |
|--------|---|---|---|

#### 4.4. Consonant Phonemes

Crystal (2008:103) states that the “consonants can be defined in terms of both PHONETICS and PHONOLOGY. Phonetically, they are sounds made by a CLOSURE or narrowing in the VOCAL TRACT so that the airflow is either completely blocked, or so restricted that audible FRICTION is produced”. There are eighteen consonantal phonemes in Koch / p, b, p<sup>h</sup>, k, g, m, n, ŋ, r, s, č, ʝ, h, l, and y /. Out of these consonant phonemes / p, b, t, d, k and g / are voiceless unaspirated plosives and / p<sup>h</sup> / is a voiceless aspirated plosive. Koch has three nasal sounds / m, n, ŋ /. Other consonant sounds which include fricative / s and h /, affricate / č / and / ʝ / lateral / l /, trill / r / and finally Koch has an approximant sound / y /. The consonant phonemes of Koch are illustrated in the following table.

|           | Bilabial                         | Alveolar       | Post<br>alveolar | Palatal        | Velar          | Glottal |
|-----------|----------------------------------|----------------|------------------|----------------|----------------|---------|
| Plosive   | p            b<br>p <sup>h</sup> | t            d |                  |                | k            g |         |
| Nasal     | m                                | n              |                  |                | ŋ              |         |
| Trill     |                                  | r              |                  |                |                |         |
| Fricative |                                  | s              |                  |                |                | h       |
| Affricate |                                  |                |                  | č            ʝ |                |         |

|             |  |   |  |   |  |  |
|-------------|--|---|--|---|--|--|
| Lateral     |  | l |  |   |  |  |
| Approximant |  |   |  | y |  |  |

**Figure: 3 Koch consonant charts**

### **Articulatory description of consonant phonemes**

The articulatory descriptions of these 18 consonant phonemes are given below.

p- Voiceless unaspirated bilabial stop

p<sup>h</sup>- Voiceless aspirated bilabial stop

b- Voiced unaspirated bilabial stop

t- Voiceless aspirated alveolar stop

d- Voiced unaspirated alveolar stop

k- Voiceless unaspirated velar stop

g- Voiced unaspirated velar stop

č - Voiceless palatal affricate

ǰ- Voiced palatal affricate

h- Voiceless glottal fricative

m- Voiced bilabial nasal

n- Voiced alveolar nasal

ŋ- Voiced velar nasal

r- Voiced alveolar trill

s- Voiceless alveolar fricative

l- Voiced alveolar lateral

y- Voiced palatal approximant

#### **4.5. Distribution of consonant phonemes**

##### **/ p / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| paŋ         | ‘stay’       |
| pərai       | ‘to read’    |
| paŋčak      | ‘vegetable’  |
| peŋ         | ‘interrupt’  |
| pək         | ‘talkative’  |
| pəŋ         | ‘pretend’    |
| penek       | ‘black’      |

##### **/ p / in the medial position**

| <b>Koch</b> | <b>Gloss</b>  |
|-------------|---------------|
| kapča       | ‘do not know’ |
| taprak      | ‘half’        |

|        |           |
|--------|-----------|
| lapsa  | ‘onetime’ |
| kaprak | ‘whole’   |

**/ p / in the final position**

| <b>Koch</b> | <b>Gloss</b>  |
|-------------|---------------|
| čarap       | ‘letter’      |
| dakap       | ‘adhesive’    |
| mučip       | ‘close’       |
| lekentop    | ‘mathematics’ |
| top         | ‘bladder’     |
| tup         | ‘through’     |
| nakap       | ‘door’        |

It occurs in initial, medial and final positions.

**/ b / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| bučil       | ‘shirt’      |
| bečet       | ‘promise’    |
| busun       | ‘end’        |
| bek         | ‘all’        |
| bui         | ‘canal’      |
| bet         | ‘boil’       |

**/ b / in the medial position**

| <b>Koch</b> | <b>Gloss</b>     |
|-------------|------------------|
| ibay        | ‘here’           |
| gabəŋ       | ‘cover up’       |
| ublou       | ‘till that time’ |
| tobuk       | ‘owl’            |

**/ b / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| trab        | ‘page’       |
| marab       | ‘man’        |
| sakrob      | ‘red’        |

It occurs in initial, medial and final positions.

**/ k / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| kaora       | ‘crow’       |
| kalay       | ‘napkin’     |
| kar         | ‘seed’       |

**/ k / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| juku        | ‘guest’      |

|                      |              |
|----------------------|--------------|
| p <sup>h</sup> ukdur | ‘ash colour’ |
| duukum               | ‘head’       |

**/ k / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| judak       | ‘river’      |
| huubuk      | ‘mouthful’   |
| harčak      | ‘grass’      |
| hatrak      | ‘to built’   |

It occurs in initial, medial and final positions.

**/ g / in the word of initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| gajar       | ‘earn’       |
| gatrak      | ‘tear’       |
| gab         | ‘colour’     |
| gasa        | ‘feed’       |

**/ g / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| luugu       | ‘friend’     |
| laget       | ‘up to’      |

|        |         |
|--------|---------|
| nuigou | ‘house’ |
|--------|---------|

**/ g / in the final position**

| Koch | Gloss           |
|------|-----------------|
| čeg  | ‘net’           |
| čuug | ‘to catch cold’ |
| čag  | ‘register’      |

It occurs in initial, medial and final positions.

**/ č / in the initial position**

| Koch      | Gloss    |
|-----------|----------|
| / četa /  | ‘double’ |
| / čeg /   | ‘net’    |
| / čokot / | ‘liquor’ |
| / časam / | ‘kick’   |

**/ č / in the medial position**

| Koch      | Gloss   |
|-----------|---------|
| / hačeŋ / | ‘sand’  |
| / načeŋ / | ‘prawn’ |
| /pačak /  | ‘wide’  |

**/ p<sup>h</sup> / in the initial position**

| <b>Koch</b>          | <b>Gloss</b> |
|----------------------|--------------|
| p <sup>h</sup> aŋ    | ‘tree’       |
| p <sup>h</sup> ukdur | ‘grey’       |
| p <sup>h</sup> eg    | ‘bow’        |
| p <sup>h</sup> ag    | ‘pillar’     |
| p <sup>h</sup> un    | ‘cotton’     |
| p <sup>h</sup> unji  | ‘ashes’      |
| p <sup>h</sup> akam  | ‘gum’        |

**/ p<sup>h</sup> / in the medial position**

| <b>Koch</b>          | <b>Gloss</b>    |
|----------------------|-----------------|
| tap <sup>h</sup> wui | ‘do not come’   |
| dep <sup>h</sup> lak | ‘to open’       |
| dep <sup>h</sup> lek | ‘cause to open’ |
| ɔp <sup>h</sup> lak  | ‘bad character’ |

**/ t / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| tui         | ‘fruit’      |
| tiluŋi      | ‘quarrel’    |
| talap       | ‘step’       |
| tak         | ‘make’       |
| tani        | ‘keep’       |
| tuului      | ‘tongue’     |

|       |         |
|-------|---------|
|       |         |
| tiben | ‘still’ |
| tiŋi  | ‘today’ |

**/ t / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| kɔtoray     | ‘room’       |
| kantalaŋ    | ‘empty’      |
| muntani     | ‘ripe’       |
| muktuŋ      | ‘good luck’  |
| jituŋ       | ‘bum’        |

**/ t / in the final position**

| <b>Koch</b> | <b>Gloss</b>     |
|-------------|------------------|
| čokot       | ‘liquor’         |
| rɔt         | ‘boil’           |
| runčut      | ‘flattered rice’ |
| bečet       | ‘promise’        |

**/ d / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| dak         | ‘pluck’      |
| damar       | ‘calf’       |
| daŋ         | ‘to enter’   |

|                     |           |
|---------------------|-----------|
|                     |           |
| dakan               | ‘border’  |
| dukum               | ‘head’    |
| dep <sup>h</sup> et | ‘solve’   |
| daosar              | ‘display’ |

**/ d / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| gɔdrɔŋ      | ‘loud’       |
| pidan       | ‘recent’     |
| sudak       | ‘snap’       |
| baidam      | ‘temple’     |
| mudei       | ‘purpose’    |

**/ m / in the initial position**

| <b>Koch</b> | <b>Gloss</b>        |
|-------------|---------------------|
| makap       | ‘Looking beautiful’ |
| may         | ‘rice’              |
| musu        | ‘cow’               |
| manča       | ‘cannot do’         |
| mana        | ‘can’               |
| marab       | ‘man’               |
| mičik       | ‘woman’             |

**/ m / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| amay        | ‘mother’     |
| čimployi    | ‘to blister’ |
| kampor      | ‘itch’       |
| guumun      | ‘for/ cause’ |

**/ m / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| sum         | ‘salt’       |
| suundum     | ‘bed’        |
| lam         | ‘way’        |
| tam         | ‘sound’      |
| talam       | ‘step’       |

**/ n / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| na          | ‘fish’       |
| nakčeŋ      | ‘prawn’      |
| načor       | ‘ear’        |
| nukuŋ       | ‘nose’       |
| nokten      | ‘wall’       |
| ničuŋ       | ‘bee’        |

|  |  |
|--|--|
|  |  |
|--|--|

**/ n / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| huunsir     | ‘earth warm’ |
| hinjirni    | ‘rumbling’   |
| tonok       | ‘see’        |
| penem       | ‘good’       |
| rantep      | ‘dry’        |

**/ n / in the final position**

| <b>Koch</b>         | <b>Gloss</b> |
|---------------------|--------------|
| kan                 | ‘meat’       |
| lup <sup>h</sup> un | ‘saree’      |
| guukuun             | ‘actually’   |
| purun               | ‘goat’       |
| guusan              | ‘winter’     |

**/ ŋ / in the medial position**

| <b>Koch</b> | <b>Gloss</b>        |
|-------------|---------------------|
| peŋtam      | ‘opposite’          |
| puŋkreŋ     | ‘dense’             |
| peŋreŋča    | ‘cannot understand’ |
| raŋkar      | ‘rain-drop’         |

|         |            |
|---------|------------|
| sunjrun | ‘exercise’ |
| sunset  | ‘think’    |
| čonkuk  | ‘insect’   |

**/ ŋ / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| hasonj      | ‘country’    |
| čiskreŋ     | ‘finger’     |
| lamniŋ      | ‘two time’   |
| luŋ         | ‘arum’       |
| mahaŋ       | ‘face’       |
| hoŋ         | ‘mouth’      |
| muksiŋ      | ‘leech’      |

It occurs in medial and final positions.

**/ r / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| rumbuk      | ‘cloud’      |
| ruŋdi       | ‘widow’      |
| ruŋgum      | ‘artist’     |
| raŋču       | ‘culture’    |
| rakček      | ‘miserly’    |

**/ r / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| pirai       | ‘above’      |
| tuuruŋi     | ‘to learn’   |
| pereŋi      | ‘understand’ |
| huraŋ       | ‘sound’      |
| buurču      | ‘smoke’      |
| kereŋ       | ‘bone’       |

**/ r / in the final position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| buur        | ‘get down’   |
| bar         | ‘fire’       |
| majar       | ‘middle’     |
| čutuur      | ‘root’       |
| jar         | ‘right’      |
| hučur       | ‘mountain’   |

**/ l / in the initial position**

| <b>Koch</b> | <b>Gloss</b>  |
|-------------|---------------|
| lam         | ‘investigate’ |
| lumi        | ‘cook’        |
| luitani     | ‘previous’    |

|        |         |
|--------|---------|
|        |         |
| louyak | ‘frog’  |
| luka   | ‘tall’  |
| laget  | ‘up to’ |

**/ l / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| kuulumu     | ‘fever’      |
| gɔslayi     | ‘to cheat’   |
| juublup     | ‘overflow’   |
| jilou       | ‘chili’      |
| gilbuk      | ‘goiter’     |
| dapalak     | ‘wide’       |

**/ l / in the final position**

| <b>Koch</b> | <b>Gloss</b>     |
|-------------|------------------|
| kantel      | ‘the porcupine’  |
| kɔral       | ‘date’           |
| nousil      | ‘sister-in-law’  |
| bugil       | ‘crane’          |
| gɔntal      | ‘slightly muddy’ |
| hadel       | ‘fence’          |

**/ s / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| sam         | ‘wait’       |
| sajondo     | ‘children’   |
| san         | ‘day’        |
| sanlwi      | ‘afternoon’  |
| sarča       | ‘bad’        |
| siluŋ       | ‘cockroach’  |
| sindenji    | ‘pinch’      |
| sipi        | ‘pocket’     |

**/ s / in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| rasan       | ‘sun’        |
| musuk       | ‘sprout’     |
| pisak       | ‘red colour’ |
| hasa        | ‘love’       |
| hasam       | ‘beach’      |

**/ ʃ / in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| ja          | ‘shadow’     |
| jaša        | ‘criticize’  |
| jao         | ‘figure’     |

|       |                 |
|-------|-----------------|
|       |                 |
| jamba | ‘very stupid’   |
| jalam | ‘screen’        |
| jurei | ‘fall in drops’ |
| jur   | ‘evil spirit’   |
| jep   | ‘hand fan’      |
| jetni | ‘to evacuate’   |

**/j/ in the medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| huji        | ‘worshiper’  |
| hujum       | ‘ground’     |
| ruji        | ‘society’    |
| pajaŋkaoya  | ‘countless’  |
| hajado      | ‘things’     |

**/h/ in the initial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| huči        | ‘spit’       |
| huŋi        | ‘swim’       |
| hutum       | ‘kiss’       |
| hučiŋ       | ‘lip’        |
| hep         | ‘weep’       |
| huusi       | ‘hang up’    |

|       |           |
|-------|-----------|
|       |           |
| heča  | ‘neglect’ |
| helon | ‘crab’    |

**/ h / in medial position**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| pahao       | ‘smell’      |
| guhwi       | ‘leader’     |
| ruhwi       | ‘cane’       |
| ohon        | ‘pride’      |
| peheŋ       | ‘alive’      |

**/ y / in the medial position**

| <b>Koch</b> | <b>Gloss</b>   |
|-------------|----------------|
| aya         | ‘elder sister’ |
| laya        | ‘easy’         |
| aysani      | ‘request’      |
| lapsiyun    | ‘thoroughly’   |
| buyi        | ‘break’        |
| saiyi       | ‘become’       |
| tuya        | ‘depth’        |

**/ y / in the final position**

| <b>Koch</b> | <b>Gloss</b>     |
|-------------|------------------|
| jamajay     | ‘here and there’ |
| jasay       | ‘at all events’  |
| kay         | ‘to show’        |
| lay         | ‘habit’          |

### Distribution of consonant phonemes

| <b>Phoneme</b> | <b>Initial</b> | <b>Medial</b> | <b>Final</b> |
|----------------|----------------|---------------|--------------|
| / p /          | ✓              | ✓             | ✓            |
| / b /          | ✓              | ✓             | ✓            |
| / d /          | ✓              | ✓             | ✓            |
| / k /          | ✓              | ✓             | ✓            |
| / g /          | ✓              | ✓             | ✓            |
| / ʃ /          | ✓              | ✓             | X            |
| / m /          | ✓              | ✓             | ✓            |
| / n /          | ✓              | ✓             | ✓            |
| / ŋ /          | X              | ✓             | ✓            |
| / r /          | ✓              | ✓             | ✓            |
| / s /          | ✓              | ✓             | ✓            |
| / l /          | ✓              | ✓             | ✓            |
| / č /          | ✓              | ✓             | X            |

|                    |   |   |   |
|--------------------|---|---|---|
| / p <sup>h</sup> / | ✓ | ✓ | X |
| / t /              | ✓ | ✓ | ✓ |
| / h /              | ✓ | ✓ | X |
| / y /              | X | ✓ | ✓ |

#### 4.6. Contrasting pairs of vowels

The vowel sounds are determined by the minimal pairings listed below. The following are some examples:

/ i / : / e /

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / ti /      | ‘now’        | / te /      | ‘suffix’     |
| / sik /     | ‘rod’        | / sek /     | ‘snatch’     |

It occurs in the medial and final positions.

/ i / : / u /

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / ibay /    | ‘here’       | / ubay /    | ‘there’      |
| / isan /    | ‘this much’  | / usan /    | ‘that much’  |
| / imarab /  | ‘this man’   | / umarab /  | ‘that man’   |
| / ilegun /  | ‘now also’   | / ulegun /  | ‘then also’  |

|           |             |           |                |
|-----------|-------------|-----------|----------------|
| / igana / | ‘now also’  | / ugana / | ‘that kind of’ |
| / iči /   | ‘this side’ | / uči /   | ‘that side’    |

It occurs in the initial position.

**/i / :/ u /**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / čika /    | ‘water’      | / čuka /    | ‘cold’       |

It occurs in the medial position.

**/e / :/ a/**

| <b>Koch</b>           | <b>Gloss</b> | <b>Koch</b>           | <b>Gloss</b> |
|-----------------------|--------------|-----------------------|--------------|
| / seka /              | ‘snatch’     | / saka /              | ‘fit’        |
| / teka /              | ‘to fry’     | / taka /              | ‘do’         |
| / čeg /               | ‘net’        | / čag /               | ‘leaf’       |
| / p <sup>h</sup> eg / | ‘bow’        | / p <sup>h</sup> ag / | ‘pillar’     |

It occurs in the medial position.

**/e/ :/ o/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / čeŋa /    | ‘light’      | / čoŋa /    | ‘begin’      |
| / čelai /   | ‘deep blue’  | / čolai /   | ‘compromise’ |

|          |             |          |                |
|----------|-------------|----------|----------------|
| / peŋ /  | ‘obstruct’  | / poŋ /  | ‘talkative’    |
| / tepa / | ‘fish trap’ | / topa / | ‘small basket’ |

It occurs in the medial position.

/e /: /u/

| <b>Koch</b> | <b>Gloss</b>      | <b>Koch</b> | <b>Gloss</b>  |
|-------------|-------------------|-------------|---------------|
| / leka /    | ‘book’            | / luka /    | ‘long’        |
| / kek /     | ‘cut into pieces’ | / kuk /     | ‘grasshopper’ |
| / nateŋ /   | ‘bird’s crest’    | / natuŋ /   | ‘doubt’       |
| / teŋi /    | ‘fry’             | / tuŋi /    | ‘hot’         |

It occurs in the medial position.

/a /: /o/

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b>     |
|-------------|--------------|-------------|------------------|
| / čaŋ /     | ‘who’        | / čoŋ /     | ‘commencement’   |
| / sa /      | ‘one’        | / so /      | ‘weight’         |
| / hag /     | ‘word’       | / hog /     | ‘kind of basket’ |

It occurs in the medial position.

/a /: /ɔ/

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / kan /     | ‘meet’       | / kɔn /     | ‘stick’      |

|         |           |         |             |
|---------|-----------|---------|-------------|
| / kai / | ‘to show’ | / kɔi / | ‘friend’    |
| / lai / | ‘habit’   | / loi / | ‘carefully’ |

It occurs in the medial position.

/ a /:/ u/

| Koch     | Gloss     | Koch     | Gloss             |
|----------|-----------|----------|-------------------|
| / kai /  | ‘to show’ | / kwi /  | ‘dog’             |
| / kan /  | ‘meet’    | / kun /  | ‘angle’           |
| / kar /  | ‘seed’    | / kur /  | ‘hide’            |
| / mani / | ‘sharp’   | / muni / | ‘father’s sister’ |
| / sam /  | ‘grass’   | / sum /  | ‘collect’         |

It occurs in the medial position.

/a/ : /u/

| Koch     | Gloss                | Kch      | Gloss             |
|----------|----------------------|----------|-------------------|
| / sa /   | ‘to eat up’          | / su /   | ‘thorn’           |
| / saŋ /  | ‘eat (continuously)’ | / suŋ /  | ‘whim’            |
| / sani / | ‘painful’            | / suni / | ‘killed by knife’ |

It occurs in the medial and final positions.

## 4.7. Contrasting pair of diphthongs

Minimal pairs serve as the foundation for diphthongs. The following are some examples:

/ai/ : /ao/

| Koch    | Gloss  | Koch    | Gloss  |
|---------|--------|---------|--------|
| / lai / | ‘hold’ | / lao / | ‘gift’ |
| / sai / | ‘be’   | / sao / | ‘ate’  |

It occurs in the final position.

**/ao /:/ eo/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / sao /     | ‘ate’        | / seo /     | ‘bow’        |
| / mao /     | ‘infant’     | / meo /     | ‘cat’s bark’ |

It occurs in the final position.

#### **4.8. Contrasting pairs of consonants**

These consonantal sounds are established on the basis of minimal pairs. Minimal pairs of consonants are presented in the following list:

**/p /:/ b/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b>        |
|-------------|--------------|-------------|---------------------|
| / pak /     | ‘intertwine’ | / bak /     | ‘pig’               |
| / par /     | ‘flower’     | / bar /     | ‘fire’              |
| / pat /     | ‘cross’      | / bat /     | ‘wash’              |
| / pan /     | ‘wood’       | / ban /     | ‘winnowing platter’ |
| / pam /     | ‘clan’       | / bam /     | ‘to bow down’       |

It occurs in initial position.

**/t /:/ d/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / tap /     | ‘fast’       | / dap /     | ‘bunch’      |

|         |                           |         |              |
|---------|---------------------------|---------|--------------|
| /tuma/  | ‘bearable’                | /duma/  | ‘to sprout’  |
| /takan/ | ‘not wearing’             | /dakan/ | ‘border’     |
| /takap/ | ‘better not to know much’ | /dakap/ | ‘coagulated’ |
| /tao/   | ‘yet’                     | /dao/   | ‘open’       |

It occurs in the initial position.

/k/ : /g/

| Koch    | Gloss    | Koch    | Gloss          |
|---------|----------|---------|----------------|
| /kwtui/ | ‘near’   | /gwtui/ | ‘to hand over’ |
| /kɔy/   | ‘friend’ | /gɔy/   | ‘betel-nut’    |
| /kwi/   | ‘dog’    | /gui/   | ‘cow’ (female) |

It occurs in the initial position.

/č/ : /s/

| Koch  | Gloss           | Koch  | Gloss       |
|-------|-----------------|-------|-------------|
| /čɔŋ/ | ‘insect’        | /sɔŋ/ | ‘village’   |
| /čam/ | ‘decay’         | /sam/ | ‘grass’     |
| /čai/ | ‘song’          | /sai/ | ‘be’ (verb) |
| /čag/ | ‘to catch cold’ | /sag/ | ‘brave’     |
| /čeg/ | ‘net’           | /seg/ | ‘snatch’    |

It occurs in the initial position.

/s/ : /ʃ/

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b>     |
|-------------|--------------|-------------|------------------|
| / sukimun / | ‘written’    | / jukimun / | ‘weighted’       |
| / su /      | ‘thorn’      | / ju /      | ‘elder’          |
| / sao /     | ‘eat’        | / jao /     | ‘shape’          |
| / sar /     | ‘fertilizer’ | / jar /     | ‘the right side’ |
| / sudak /   | ‘to trample’ | / judak /   | ‘river’          |

It occurs in the initial position.

**/m/ : /n/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b>   |
|-------------|--------------|-------------|----------------|
| / mao /     | ‘infant’     | / nao /     | ‘listen?’      |
| / maram /   | ‘rust’       | / naram /   | ‘drunker’      |
| / mani /    | ‘missing’    | / nani /    | ‘listen’       |
| / mor /     | ‘peacock’    | / nor /     | ‘nest of cock’ |

It occurs in the initial position.

**/m/ : /ŋ/**

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / bama /    | ‘bow down’   | / baŋa /    | ‘will tell’  |
| / mɔnomi /  | ‘smell’      | / mɔnoŋi /  | ‘build’      |

|         |           |         |           |
|---------|-----------|---------|-----------|
| / num / | ‘to cook’ | / nuŋ / | ‘you’     |
| / tam / | ‘sound’   | / taŋ / | ‘worship’ |

It occurs in medial and final positions.

/n/ : /ŋ/

| Koch                  | Gloss               | Koch                  | Gloss    |
|-----------------------|---------------------|-----------------------|----------|
| / tani /              | ‘put’               | / tanji /             | ‘build’  |
| / tuni /              | ‘caused to be deep’ | / tunji /             | ‘hot’    |
| / p <sup>h</sup> un / | ‘cotton’            | / p <sup>h</sup> uŋ / | ‘to sew’ |

It occurs in medial and final positions.

/r/ : /l/

| Koch                  | Gloss    | Koch                  | Gloss        |
|-----------------------|----------|-----------------------|--------------|
| / par /               | ‘flower’ | / pal /               | ‘group’      |
| / kar /               | ‘seed’   | / kal /               | ‘instrument’ |
| / p <sup>h</sup> ar / | ‘night’  | / p <sup>h</sup> al / | ‘sell’       |

It occurs in the final position.

/p/ : /p<sup>h</sup>/

| Koch     | Gloss    | Koch                   | Gloss           |
|----------|----------|------------------------|-----------------|
| / par /  | ‘flower’ | / p <sup>h</sup> ar /  | ‘night’         |
| / paka / | ‘ripen’  | / p <sup>h</sup> aka / | ‘kind of taste’ |

It occurs in the initial position.

/ s / : / h /

| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|-------------|--------------|
| / saka /    | ‘fit’        | / haka /    | ‘bitterness’ |
| / sa /      | ‘eat’        | / ha /      | ‘earth’      |
| / san /     | ‘wait’       | / han /     | ‘potato’     |
| / suk /     | ‘dress’      | / huk /     | ‘to collect’ |

It occurs in the initial position.

#### **4.9. Consonant cluster**

According to Jones (1976), it is described as a group or sequence of consonants that appear together in a syllable without a vowel between them and can be expressed using graphemes, phones, and phonemes. For example, /sp/ and /ts/ in the English word 'spots' or /spr/ in the English word 'spring' and these consonant clusters can be stated in terms of word-initial and final clusters; hence / sp/ and /spr/ are found in word-initial position whereas /ts/ is found in word-final position. Kurylowicz (1948) mentions that the beginning of the word is the beginning of the syllable and the end of the word at the same time, the end of the syllable, so the word as mentioned above initial clusters/sp/ and /spr/ are the syllable initial(onset) clusters and /ts/ is syllable-final (coda) cluster. He also states that the initial and final clusters are tautosyllabic, meaning they occur in the same syllable, but the word medial cluster is not like this type of cluster cannot occur in the same syllable. For example, /skr/ in the English word /diskrɪpʃən/ 'description' or /vm/ in the English word /mu:vmənt/ 'movement'.

##### **Word initial cluster**

The cluster of consonants in the word initial position is called word initial consonant cluster. Examples are given below:

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
|-------------|--------------|

|                         |                  |
|-------------------------|------------------|
| braka                   | ‘tell’           |
| brisi                   | ‘forty’          |
| braŋtui                 | ‘to say’         |
| krukča                  | ‘lunatic’        |
| krupkon                 | ‘hexagonal’      |
| kraŋ                    | ‘feather’        |
| kraŋp <sup>h</sup> ajak | ‘wing’           |
| gruub                   | ‘meeting’        |
| sruŋ                    | ‘clean’          |
| priŋ                    | ‘from’           |
| preŋi                   | ‘to understand’  |
| blumi                   | ‘hot’            |
| plokta                  | ‘kind of insect’ |
| glon̩ta                 | ‘lie down’       |
| glu̩ita                 | ‘playing’        |
| mluna                   | ‘slip’           |

### **Word medial cluster**

The word medial cluster refers to a group of consonants in the middle position.

**For example,**

#### **Koch**

čiskreŋsa

#### **Gloss**

‘little finger’

|                      |           |
|----------------------|-----------|
| sipreŋ               | ‘girdle’  |
| dep <sup>h</sup> lak | ‘to open’ |
| sumbreŋ              | ‘salty’   |
| čiskreŋ              | ‘finger’  |
| čiskreŋ amay         | ‘thumb’   |

#### 4.10. Gemination

In phonological treatments, it has been suggested that "morpheme internal geminates and which geminates arise via assimilation are true geminates, and that true geminates contrast with non-geminate consonants in all languages with an underlying consonantal length contrast." (McCarthy, 1986:207).

Geminates in Koch seem to be quite productive. Following is the example are more frequent in the data and -dd-, -ll-, -pp-, -nn-, -kk-, - tt- and - čč- are very frequent. However, in the data collected from the North Bengal like Jalpaiguri, Cooch Behar, Darjeeling and North Dinaj pur did not identify any geminates like pp, bb, gg and nn. If we explore more into other areas there is a possibility of getting more geminates in the language.

**For example,**

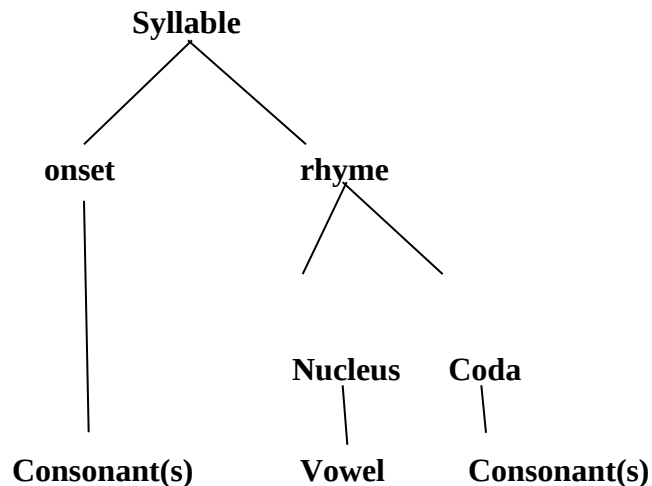
| Geminate | Koch   | Gloss       |
|----------|--------|-------------|
| / dd /   | lidduk | ‘near’      |
| / dd /   | gɔddel | ‘fat’       |
| / ll /   | pellem | ‘very good’ |
| / ll /   | dollək | ‘crowd’     |

|        |              |                     |
|--------|--------------|---------------------|
|        |              |                     |
| / ll / | tulluk       | ‘deep’              |
| / ll / | mullam       | ‘untruth’           |
| / nn / | pannačor     | ‘mushrooms’         |
| / nn / | pennek       | ‘dark’              |
| / nn / | kanni        | ‘wear’              |
| / nn / | lekenni      | ‘counting’          |
| / nn / | kroutanġinni | ‘cross examination’ |
| / nn / | krousurġinni | ‘interrogation’     |
| / nn / | minni        | ‘laugh’             |
| / kk / | okkablaj     | ‘fasting’           |
| / kk / | bokka        | ‘healthy’           |
| / pp / | beppaj       | ‘how much’          |
| / pp / | čippok       | ‘tasteless’         |
| / tt / | duttur       | ‘to sprinkle’       |
| / čč / | pečček       | ‘wet’               |

#### 4.11. Syllable

“A UNIT of pronunciation typically larger than a single sound and smaller than a WORD. A word may be pronounced ‘syllable at a time’, as in ne-ver-the-less, and a good dictionary will indicate where these syllabic divisions occur in writing, thus providing information about how a word may be hyphenated” (Crystal ,2008:467). Halle (1982), monosyllabic languages are those in which words are categorized according to their syntactic purpose rather than the affixes that can or must occur.

The syllable consists of an optional onset, followed by an obligatory rhyme. The rhyme is divided into the nucleus and the coda. The onset is defined as any consonant(s) preceding the nucleus, which is the structural place filled by the syllable's vowel. The coda is made up of any consonants following the nuclear vowel (Laver, 1994: 517).



#### 4.11.1. Types of Syllables

Syllable weight encompasses two kinds of syllables. Laver (1994:517) states, “a light syllable is one whose rhyme is made up of a nucleus consisting of a short vowel, followed by a maximum of one short consonant”. A heavy syllable is described as “a one having a branching rime, as distinct from a light syllable not having branching rime” (Lacy, 2007:177). Gussenhoven and Jacobs (1998: 222) explain the mora as a syllable weight unit: a light syllable has one and a heavy syllable two moras.

### 4.11.2. Syllable types in Koch

From the view point of syllable structure, it can be stated that Koch has both open and closed syllables.

### 3.10.3. Syllabic structure of Koch language

| Onset | Nucleus | Coda | Example                    | Syllable structure |
|-------|---------|------|----------------------------|--------------------|
| C     | V       | —    | na (fish)<br>ba (bamboo)   | Open syllable      |
| C     | V       | V    | sao (curse)<br>mui (curry) | Open syllable      |
| —     | V       | C    | aŋ (I)                     | Closed syllable    |
| C     | V       | C    | gap (colour)<br>kur (rope) | Closed syllable    |

### 4.11.4. Monosyllabic structure

“A term used in phonetics and phonology to refer to a unit, typically a word, consisting of one syllable” (Crystal, 2008:374). Monosyllabic words in Koch having different types of syllable structures are listed below;

CV Structure (open syllable)

**Koch**

**Gloss**

na

‘fish’

či

‘blood’

ba

‘bamboo’

|    |          |
|----|----------|
| sa | ‘infant’ |
|----|----------|

|    |        |
|----|--------|
| ha | ‘clay’ |
|----|--------|

|    |       |
|----|-------|
| ti | ‘now’ |
|----|-------|

CVC Structure (closed syllable)

**Koch**

**Gloss**

|     |          |
|-----|----------|
| gap | ‘colour’ |
|-----|----------|

|     |          |
|-----|----------|
| son | ‘heaven’ |
|-----|----------|

|     |        |
|-----|--------|
| kur | ‘rope’ |
|-----|--------|

|     |        |
|-----|--------|
| nem | ‘rule’ |
|-----|--------|

|     |        |
|-----|--------|
| čag | ‘book’ |
|-----|--------|

|     |        |
|-----|--------|
| kar | ‘coin’ |
|-----|--------|

|     |        |
|-----|--------|
| čun | ‘lime’ |
|-----|--------|

|     |       |
|-----|-------|
| nij | ‘two’ |
|-----|-------|

CCVC Structure (closed syllable)

**Koch**

**Gloss**

|      |       |
|------|-------|
| krop | ‘six’ |
|------|-------|

|      |         |
|------|---------|
| traŋ | ‘tight’ |
|------|---------|

braŋ

‘tell’

kroŋ

‘horn’

#### 4.11.5. Disyllabic structure

“A term used in the phonetics and phonology to refer to a unit, typically a word, consisting of two syllables” (Crystal, 2008:154). Disyllabic words in Koch having different types of syllabic structures are listed below;

CV – CV Structure (open syllable)

##### **Koch**

##### **Gloss**

ka-ka

‘itch’

no-no

‘breast’

ma-ma

‘mother’s elder brother’

p<sup>h</sup>a-ni

‘vomit’

ma-sa

‘ get’

ha-sa

‘ fond’

ka-ni

‘ wear’

či-ni

‘ whose’

#### 4.11.6. Trisyllabic

“A term used in phonetics and phonology to refer to a unit typically a word consisting of three syllables. It contrasts with monosyllabic and disyllabic” (Crystal, 2008:497). Some of the trisyllabic words are formed through the process of compounding which seem to be compound words. A list of Koch tri-syllabic words with varied syllabic structures is shown below.

##### V-CV-CV Structure (open syllable)

| Koch    | Gloss     |
|---------|-----------|
| a-ta-na | ‘why’     |
| u-ga-na | ‘kind of’ |

##### CV-CVC-V Structure (open syllable)

| Koch     | Gloss          |
|----------|----------------|
| so-bed-a | ‘sapota’       |
| sa-beg-o | ‘the boy’      |
| ma-rab-o | ‘the man’      |
| ma-kap-a | ‘good looking’ |

##### CV-CV-CV Structure (open syllable)

| Koch     | Gloss           |
|----------|-----------------|
| ti-mi-na | ‘to make laugh’ |

|          |  |           |
|----------|--|-----------|
| be-se-ta |  | ‘to send’ |
| re-be-ka |  | ‘tired’   |

#### 4.11.7. Quadrisyllabic structure

Quadrisyllabic words in Koch having different types of syllable structure are listed below;

|               |                            |               |
|---------------|----------------------------|---------------|
| CV-CVC-CV-CV  | ke-reŋ-mu-či               | ‘bone marrow’ |
| CV-CVC-CV-CVC | ra-san-ma-haŋ              | ‘sunflower’   |
| CV-CVC-CV-CV  | p <sup>h</sup> a-toŋ-sa-ni | ‘toothache’   |
| CV-CV-CVC-CVC | no-no-pou-dar              | ‘milk powder’ |

#### 4.11.8. Pentasyllabic structure

Pentasyllabic words in Koch having different types of syllable structure are listed below;

|                  |                  |               |
|------------------|------------------|---------------|
| CV-CV-CVC-CV-CVC | no-no-gan-ma-rab | ‘milkman’     |
| CVC-CV-CV-CV-CV  | may-mui-či-se-mi | ‘to cause to’ |

### 4.12. Tones in Koch

On Tibeto-Burman tone, Zograph (1982:188) observes, “the most noteworthy phonological feature of the Tibeto-Burman languages in general is their use of tones to convey phonemic distinction. These tones are not observed with equal rigor in all the member languages; in many of the Himalayan languages they are in fact hardly noticeable, while so little is known

about the phonetic properties of many other Tibeto-Burman languages that it is difficult to come to any hard and fast conclusions”.

The tone is a suprasegmental feature. It is native to the Tibeto Burman family of languages. Tone occurs in the Koch language. That is why they are called the tonal language. Two tones are available in the language, viz. high tone and low tone.

“When a syllable is associated with a particular pitch level such as high, mid and low etc. and the pitch distinguishes the meanings of words, then the pitch is called tone and the language which has tone is a tone language. Tone is a feature of the lexicon being described in terms of prescribed pitches of syllables or sequences of pitches for morphemes or words (Clark and Yallop, 1990:399)”.

Koch is a tone language; therefore, each syllable is phonologically defined, and there are only two phonological systems in Koch: high tone (/) and low tone (/). The following is a list of tones:

| <b>High Level</b> | <b>Gloss</b> | <b>Low Level</b> | <b>Gloss</b>     |
|-------------------|--------------|------------------|------------------|
| túlei             | ‘jungle’     | twùlei           | ‘this year’      |
| dápaŋ             | ‘protect’    | dàpaŋ            | ‘increase’       |
| súm               | ‘beg’        | Sùm              | ‘salt’           |
| páŋi              | ‘stay’       | pàŋi             | ‘burning’        |
| čí                | ‘die’        | čì               | ‘blood’          |
| hén               | ‘itching’    | hèn              | ‘kind of insect’ |
| kán               | ‘wearing’    | kàn              | ‘meat’           |
| čóŋ               | ‘bush’       | čòŋ              | ‘insect’         |
| bútei             | ‘uncle’      | bùtei            | ‘pull’           |
| púrei             | ‘buy’        | pùrei            | ‘end’            |

|       |                       |       |           |
|-------|-----------------------|-------|-----------|
| lám   | ‘road’                | Lám   | ‘search’  |
| gúlei | ‘immature’            | gùlei | ‘to play’ |
| dákam | ‘wearing by somebody’ | dàkam | ‘corn’    |
| núŋ   | ‘drink’               | nùŋ   | ‘you’     |
| máni  | ‘able to do’          | màni  | ‘lost’    |
| tónet | ‘blow off’            | tònet | ‘fold’    |
| núyi  | ‘drink’               | nùyi  | ‘see’     |
| kálaŋ | ‘jump’                | kàlaŋ | ‘call’    |

### 4.13. Summary

This chapter aims to give as descriptive as possible account for the phonemic, syllabic and tonal inventories found in Koch. We described the inventory of phonemes in Koch by looking at their distribution (i.e., word-initial, medial and final), classification (place and manner of articulation, voicing, aspiration) and minimal pair test (based on contrastive meaning). We discussed its phonotactics revealing consonant clusters in all the three positions in respective sounds. We also discussed syllabic structure and tone.

## Chapter-V

### The Morphological system

#### 5. An overview

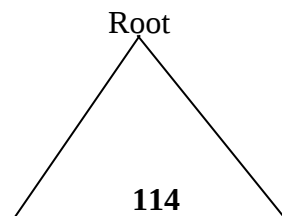
The term ‘morphology’ is generally used to refer to the study of the internal structure of words. Derivational and inflectional morphology are two types of morphology that can be studied in terms of the internal structure of words. ‘Morphology is the study of words’ grammatical structure’ (Matthews, 2007:252) and “it - studies the internal structure of words and the relationships among words” (Akmajian et al: 1995:12). Thus, it includes “the stock of segmental morphemes, and the ways in which words are built out of them” (Hocket, 1958:177).

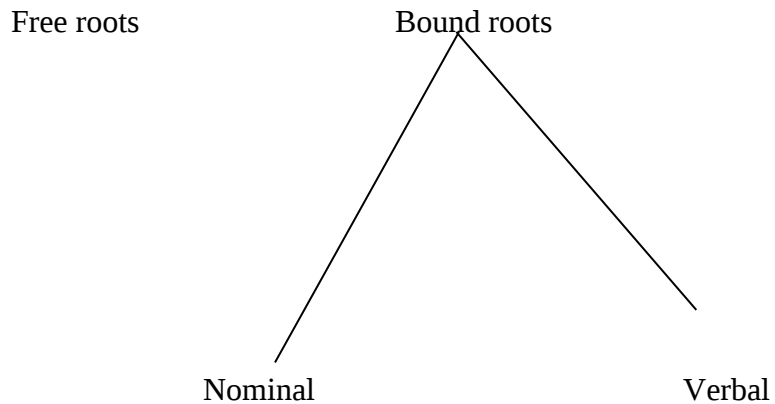
This chapter investigates the morphological aspect of the Koch language and primarily focuses on verbal morphology. In this chapter, we have tried to understand the nominal and particles in Koch language. Morphological analysis is carried out to understand various aspects like reduplication and compounding in Koch. We have referred to other similar T-B Koch languages as per their available grammatical descriptions. As discussed by Zograph (1982:188), Tibeto-Burman languages are typologically agglutinative.

#### 5.1. Root

Roots are the free and bound morphemes that carry a word's fundamental or basic concept, idea, or meaning. A root is a morphological form that cannot be further analyzed in terms of derivation or inflectional morphology. Roots are the foundations of all speech (Nida, 1946:82).

Free roots and bound roots are the two types of roots.





**Diagram: 4.1. classifications of roots**

### 5.1.1. Free roots

A free root is the minimal grammatical unit that can be used as a word without morphological modifications. Free roots in Koch are given below-

**For example,**

#### 5.1.1.1. Monosyllabic root

Monosyllabic words are more frequent in this language. Mostly it occurs in consonant vowel consonant (CVC) and consonant and vowel (CV). Examples are given below:

| Koch              | Gloss    |
|-------------------|----------|
| p <sup>h</sup> ab | ‘cake’   |
| dul               | ‘dust’   |
| čeg               | ‘net’    |
| ba                | ‘bamboo’ |
| na                | ‘fish’   |
| p <sup>h</sup> ag | ‘pillar’ |

|      |         |
|------|---------|
| ha   | ‘soil’  |
| suŋ  | ‘rib’   |
| tuun | ‘liver’ |

### 5.1.1.2. Disyllabic root

Disyllabic words are also more frequent in the language. Most of the words are either consonant ending or vowel ending. Examples are given below:

| <b>Koch</b>          | <b>Gloss</b> |
|----------------------|--------------|
| p <sup>h</sup> adek  | ‘divide’     |
| p <sup>h</sup> agjak | ‘shoulder’   |
| p <sup>h</sup> akam  | ‘jaw’        |
| čusi                 | ‘hand’       |
| hotoŋ                | ‘mouth’      |
| čika                 | ‘water’      |
| hasog                | ‘lung’       |

## 5.2. Bound root

A bound root, unlike a free root, requires extra change before it may be used as a separate word. Koch's bound roots can be split into two categories.

I. Nominal bound root

II. Verbal bound root

### 5.2.1. The nominal bound root

Most of the nominal bound roots in Koch are inalienable in nature. They are mostly seen in the domain of kinship relations. Since they never occur independently, they tend to have a prefix attached to the k

inship terms which belongs to the blood relations who are intimate and close. The following are a few of the examples encountered in Koch data.

#### **Koch**

#### **Gloss**

uni-aoya

‘his father’

auŋni -muuni

‘my father’s younger sister’

uni -sabutuui

‘his son’

uni -samičig

‘his daughter’

uni -aučusa

‘his grandson’

nuŋni -mičig

‘your wife’

aoya -doŋka

‘step- father’

amay-doŋka

‘step-mother’

auŋni -auču

‘my grand father’ (father’s side)

auŋni -auoi

‘my grand mother’ (father’s side)

#### 5.2.1.1. Pronominal Prefix

There are six pronominal prefixes found to be used in this language. In Koch, the pronominal prefix is attached with the noun.

| Person          | Singular | Gloss | Plural      | Gloss |
|-----------------|----------|-------|-------------|-------|
| 1 <sup>st</sup> | auŋni    | ‘my’  | niŋni/ nini | ‘our’ |

|                 |              |           |                |         |
|-----------------|--------------|-----------|----------------|---------|
|                 |              |           |                |         |
| 2 <sup>nd</sup> | nuŋni/ nuuni | ‘your’    | niniyuu/nonoŋi | ‘your’  |
| 3 <sup>rd</sup> | uni/ una     | ‘his/her’ | unoŋiyuu/unoŋi | ‘their’ |

### First person singular prefix, - auŋni

The kinship term cannot stand alone in Koch and takes the first person singular prefix **auŋni** - ‘my’. It (**auŋni**) shows intimate or personal belongingness and are immutable.

For example,

#### Koch

#### Gloss

auŋni - aoya

‘my father’

auŋni - muuni

‘my father’s younger sister’

auŋni - sabuutui

‘my son’

auŋi - juug

‘my husband’

auŋni- huuu

‘my father-in-law’

### First person plural prefix -niŋni

The kinship term cannot stand alone in Koch and takes the first person plural prefix **niŋni** - ‘our’. It (**niŋni**) shows intimate or personal belongingness and are immutable.

For example,

#### Koch

#### Gloss

|             |                   |
|-------------|-------------------|
| niŋni-aoya  | ‘our father’      |
| niŋni- amay | ‘our mother’      |
| niŋni- aučũ | ‘our grandfather’ |
| niŋni- auoi | ‘our grandmother’ |

### **Second person singular prefix- nuŋni**

The kinship term cannot stand alone in Koch and takes the second person singular prefix **nuŋni** - ‘your’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>  | <b>Gloss</b>       |
|--------------|--------------------|
| nuŋni – aoya | ‘your father’      |
| nuŋni – amay | ‘your mother’      |
| nuŋni -aučũ  | ‘your grandfather’ |
| nuŋni - auoi | ‘your grandmother’ |

### **Second person plural prefix - niniyũn**

The kinship term cannot stand alone in Koch and takes the second person plural prefix **niniyũn** -‘your’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>   | <b>Gloss</b>  |
|---------------|---------------|
| niniyũn –aoya | ‘your father’ |

|                    |                 |
|--------------------|-----------------|
| niniyuun – amay    | ‘your mother’   |
| niniyuun - samičig | ‘your daughter’ |
| niniyuun -sabuutui | ‘your son’      |

### **Third person singular prefix - uni**

The kinship term cannot stand alone in Koch and takes the third person singular prefix **uni-** ‘his’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>   | <b>Gloss</b>      |
|---------------|-------------------|
| uni-aoya      | ‘his father’      |
| uni- amay     | ‘his mother’      |
| uni-mičik     | ‘his wife’        |
| uni- juug     | ‘his husband’     |
| uni-aoyadoŋka | ‘his step father’ |

### **Third person plural prefix- unoŋiywn**

The kinship term cannot stand alone in Koch and takes the third person plural prefix **unoŋiywn** - ‘your’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>   | <b>Gloss</b>   |
|---------------|----------------|
| unoŋiywn-aoya | ‘their father’ |

|                      |                     |
|----------------------|---------------------|
| unoŋniyuun- amay     | ‘their mother’      |
| unoŋniyuun- aučũ     | ‘their grandfather’ |
| unoŋniyuun-auoi      | ‘their grandmother’ |
| unoŋniyuun-amaydonka | ‘their stepmother’  |

### 5.5.1.2. Body parts nouns

Languages always have some rigid systems in them. For example, numerals, kinship terms, pronouns and body parts and some celestial bodies are more resistant to change than other vocabulary items. When one wants to know the origin of a language and reconstruct it, one must consider the body parts as these form the basic vocabulary.

#### First person singular prefix, - auŋni

The body part words cannot occur independently without the prefix, i.e., the first person singular prefix **auŋni-** ‘my’. It (**auŋni**) shows intimate or personal belongingness and are immutable.

#### For example,

| Koch         | Gloss     |
|--------------|-----------|
| auŋni-dukũm  | ‘my head’ |
| auŋni-mũkuur | ‘my eye’  |
| auŋni-načor  | ‘my ear’  |
| auŋni-nukuŋ  | ‘my nose’ |

### First person plural prefix -niɲni

The body part words cannot occur independently without the prefix, i.e., the first person plural prefix **niɲni** - ‘our’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>                 | <b>Gloss</b> |
|-----------------------------|--------------|
| niɲni-tuɭtɯi                | ‘our tongue’ |
| niɲni-tukur                 | ‘our neck’   |
| niɲni-hapak                 | ‘our chest’  |
| niɲni - čap <sup>h</sup> ag | ‘our thigh’  |
| niɲni-čakam                 | ‘our leg’    |

### Second person singular prefix- nuɲni

The body part words cannot occur independently without the prefix, i.e., the second person singular prefix **nuɲni**- ‘your’. It shows intimate or personal belongingness and are immutable.

**For example,**

| <b>Koch</b>                | <b>Gloss</b>    |
|----------------------------|-----------------|
| nuɲni-čiskereɲ             | ‘your finger’   |
| nuɲni-čiskər               | ‘your nail’     |
| nuɲni-p <sup>h</sup> agroɲ | ‘your shoulder’ |
| nuɲni-kereɲ                | ‘your bone’     |

## Second person plural prefix - **niniyũn**

The body part words cannot occur independently without the prefix, i.e., the second person plural prefix **niniyũn**- ‘your’. It shows intimate or personal belongingness and are immutable.

**For example,**

| <b>Koch</b>                  | <b>Gloss</b>  |
|------------------------------|---------------|
| niniyũn-dukũm                | ‘your head’   |
| niniyũn-hučĩŋ                | ‘your lip’    |
| niniyũn-p <sup>h</sup> atoŋ  | ‘your tooth’  |
| niniyũn-p <sup>h</sup> aitog | ‘your cheeks’ |

## Third person singular prefix - **uni**

The body part words cannot occur independently without the prefix, i.e., the second person singular prefix **uni** - ‘his’. It shows intimate or personal belongingness and is immutable.

**For example,**

| <b>Koch</b>  | <b>Gloss</b> |
|--------------|--------------|
| uni-nɔno     | ‘his breast’ |
| uni-guŋtui   | ‘his wrist’  |
| uni-čũgu     | ‘his knee’   |
| uni-čakamtal | ‘his foot’   |
| uni-swũŋ     | ‘his waist’  |

### **Third person plural prefix- unoŋiyuun**

The body part words cannot occur independently without the prefix, i.e., the second person plural prefix **unoŋiyuun** - ‘their’. It shows intimate or personal belongingness and is immutable.

**For example,**

#### **Koch**

#### **Gloss**

unoŋiyuun-tuun

‘their liver’

unoŋiyuun-čakamtui

‘their heel’

unoŋiyuun-čakam

‘their ankle’

unoŋiyuun-hotoŋ

‘their mouth’

unoŋiyuun-čekemčuŋgu

‘their elbow’

### **Inanimate nouns**

#### **First person singular prefix, - auŋni**

The inanimate nouns cannot occur independently in the Koch which is attached with the first person singular prefix **auŋni**- ‘my’.

**For example,**

#### **Koch**

#### **Gloss**

auŋni-nuŋgou

‘my house’

auŋni-nakapsa

‘my window’

auŋni-p<sup>h</sup>əŋkor

‘my oven’

auŋni-golonɖubun

‘my bedroom’

### **First person plural prefix -niŋni**

The inanimate nouns cannot occur independently in the Koch which is attached with the first person plural prefix **niŋni**- ‘our’.

**For example,**

#### **Koch**

#### **Gloss**

niŋni- mailumnugou

‘our kitchen’

niŋni-nugou

‘our house’

niŋni-paja

‘our tent’

niŋni-nur

‘our roof’

### **Second person singular prefix- nuŋni**

The inanimate nouns cannot occur independently in the Koch which is attached with the second person singular prefix **nuŋni** - ‘your’.

**For example,**

#### **Koch**

#### **Gloss**

nuŋni-čiduŋ

‘your ceiling’

nuŋni-nugou

‘your house’

nuŋni-guda

‘your courtyard’

nuŋni-horkon

‘your hinge’

### **Second person plural prefix - niniyuun**

The inanimate nouns cannot occur independently in Koch which is attached with the second person plural prefix **niniyuun** - ‘your’.

**For example,**

| <b>Koch</b>          | <b>Gloss</b>        |
|----------------------|---------------------|
| niniyuun-čayar       | ‘your floor’        |
| niniyuun-muusugul    | ‘your cowshed’      |
| niniyuun-nugousa     | ‘your hut’          |
| niniyuun-baitaŋnugou | ‘your worship room’ |

### **Third person singular prefix - uni**

The inanimate nouns cannot occur independently in Koch which is attached with the third person singular prefix **uni** - ‘his’.

**For example,**

| <b>Koch</b>            | <b>Gloss</b>  |
|------------------------|---------------|
| uni-gɔlonɖubun         | ‘his bedroom’ |
| uni-jaŋkal             | ‘his ladder’  |
| uni -p <sup>h</sup> ag | ‘his pole’    |
| uni-pan                | ‘his timber’  |

### **Third person plural prefix- unoŋiyuun**

The inanimate nouns cannot occur independently in Koch which is attached with the third person plural prefix **unoŋiyuun-** ‘their’.

**For example,**

| <b>Koch</b>                  | <b>Gloss</b>      |
|------------------------------|-------------------|
| unoŋiyuun-p <sup>h</sup> uni | ‘their thatch’    |
| unoŋiyuun-ba                 | ‘their bamboo’    |
| unoŋiyuun-puunčul            | ‘their verandah’  |
| unoŋiyuun- jakal             | ‘their staircase’ |
| unoŋiyuun-hadal              | ‘their fence’     |

### **5.2.2. The verbal bound root**

The verbal root may be classified into two groups (Aimol, 2007: 59), & such as:

1. Dynamic root (all action-oriented root) and
2. Stative root

#### **5.2.2.1. Dynamic roots**

Dynamic roots are those that describe a doer's actions. It's accompanied by an agent noun that describes the action's investigation. These terms also refer to the action that will take place at the time of speaking. It expresses the sense of an action or anything that someone does semantically. These are some following examples of verbs which are frequently used in the Koch language.

**For example,**

**Koch**

**Gloss**

kuur

‘to hide’

la

‘to take’

min

‘to laugh’

lao

‘to give’

suk

‘to write’

seohep

‘to pray’

tɔlɔk

‘to run’

kouyi

‘to throw’

buut

‘to pull’

luɣuumi

‘to walk’

hemi

‘to cry’

kaksa

‘to bite’

tɔk

‘to beat’

**For example,**

1. a. umra

iskul-aŋ

lwi- ya

3SG.NOM

school-LOC

go-PRS.HAB.M/F

He/She goes to school.

|            |                   |                 |
|------------|-------------------|-----------------|
| 1. b. umra | p <sup>h</sup> aŋ | tan- ya         |
| 3SG.NOM    | tree              | cut-PRS.HAB.M/F |

He/She cuts the tree.

#### 5.2.2.2. Stative roots

Stative verbs are part of verbs. These verbs never take an inflection like- ‘ing’ which is a progressive marker. These verbs are various types viz. Sensory, feeling, emotions and thought. The following examples are illustrated the phenomenon:

| Koch     | Gloss     |
|----------|-----------|
| penemani | ‘love’    |
| heča     | ‘hate’    |
| kapa     | ‘know’    |
| mučkā    | ‘dislike’ |
| tini     | ‘want’    |
| tuŋi     | ‘taste’   |

**For example,**

|                |      |        |          |
|----------------|------|--------|----------|
| 2. a. ravan-ni | goda | muukur | to-ya    |
| ravan-POSS     | big  | eye    | be.PRS.M |

Ravan has big eyes.

2. b. sɔntoruti-o      penem  
orange-DET      good

The orange is good.

### 5.3. Nouns

A noun is a content word that can be used to describe someone, something, a quality, or an activity. In other words, a noun is a word class that can be used as a verb's subject or object, as a preposition's object, or in apposition.

‘It is historically outlined because of the ‘name of an individual, place or thing’. Nouns are objects that display a specific type of inflection (e.g., of case and number), have a specified distribution (e.g., they'll follow prepositions but not modals), and perform a specific grammar function (e.g., as subject or object of a sentence). Nouns are commonly subdivided into common proper kinds and evaluated in terms of gender, variation, and case. (Crystal, 2008:333).

“Word compounding is a process of making up wholly of smaller words which differ from phrases of phonemic modification of their components juncture stress pattern or in a combination of their features and these are themselves words or form of words” (Mathews 2007: 70).

### 5.4. Compound words

Masica (1976:141-158, cited by Hook, 1991:181) “the compound verb is one of the syntactic-semantic phenomena common to most South Asian languages regardless of their genetic affiliations”. Compounding is a word-formation process in which a stem is created from two or more roots or stems, with the resultant stem belonging to at least one of the constituent roots' classes. Compounding is one of the most productive morphological processes in Koch. The compound words are formed by combining a noun, a verb or an adjective, etc.

**For example,**

## Noun+Noun

It is a combination of two different nouns that constitutes a compound noun in Koch. Examples are given below:

| Compound word                                                      | Gloss          |
|--------------------------------------------------------------------|----------------|
| tuɭu + bar > tuɭubar<br>forest + fire                              | ‘forest fire’  |
| mu:su+ gu:ri> mu:sugu:ri<br>bullock + cart                         | ‘bullock cart’ |
| nono + >p <sup>h</sup> alni> nonop <sup>h</sup> alni<br>milk + man | ‘milkman’      |
| mu:kur+ hu:ru> mu:kurhu:ru<br>eye + brow                           | ‘eyebrow’      |
| mu:kur + halap>mu:kurhalap<br>eye + lid                            | ‘eyelid’       |
| mu:kur+ sa> mu:kursa<br>eye + ball                                 | ‘eyeball’      |
| mu:kur+ ku:mu:n> mu:kurku:mu:n<br>eye + lash                       | ‘eyelash’      |
| nukuŋ + ku:mu:n> nukuŋku:mu:n<br>nose + hair                       | ‘nose hair’    |
| kereŋ +muči > kereŋmuči<br>bone + marrow                           | ‘bone marrow’  |

|                                                                      |                |
|----------------------------------------------------------------------|----------------|
| aoya+doŋka > aoyadoŋka<br>father + step<br>amay+ doŋka > amaydoŋka   | ‘step father’  |
| amay+ doŋka > amaydoŋka<br>mother + step                             | ‘step-mother’  |
| gɔloŋ+ duɓuun > gɔloŋduɓuun<br>bed + room                            | ‘bedroom’      |
| baitaŋ + nuɓɓu > baitaŋnuɓɓu<br>worship + room                       | ‘worship room’ |
| aɗɗum+ lam > aɗɗumlam<br>foot + path                                 | ‘footpath’     |
| bet+ kɔn > betkɔn<br>cane + stick                                    | ‘cane stick’   |
| nono + pɔɗar > nonopɔɗar<br>milk + powder                            | ‘milk powder’  |
| ɗuukuɗ + sani > ɗuukuɗsani<br>head + ache                            | ‘headache’     |
| ok + sani > oksani<br>stomach + ache                                 | ‘stomachache’  |
| p <sup>h</sup> atoŋ + sani > p <sup>h</sup> atoŋsani<br>tooth + ache | ‘toothache’    |
| suur + toɓleni > suurtoɓleni<br>black + smith                        | ‘blacksmith’   |

|                                                 |                  |
|-------------------------------------------------|------------------|
| sona + tayi> sonatayi<br>gold + smith           | ‘goldsmith’      |
| tam + gir >tamgir<br>copper + smith             | ‘coppersmith’    |
| sagor + na> sagorna<br>sea + fish               | ‘sea fish’       |
| pančak+ butum > pančakbutum<br>coriander + leaf | ‘coriander leaf’ |
| rasan+ mahaŋ >rasanmahaŋ<br>sun + flower        | ‘sunflower’      |
| dup + kən>dupkən<br>incense + stick             | ‘incense stick’  |
| nukuŋ+ buuli> nukuŋbuuli<br>nose + pin          | ‘nose-pin’       |
| načor + mero> načormero<br>ear + ring           | ‘ear-ring’       |

### Noun + adjective

It is a combination of a noun-adjective, which can be considered as a noun-adjective.

Examples are given below:

| Compound word          | Gloss            |
|------------------------|------------------|
| ajoŋ+ majar> ajoŋmajar | ‘middle brother’ |

|                                                  |                                      |
|--------------------------------------------------|--------------------------------------|
| brother + middle                                 |                                      |
| ajonj + pumur > ajonjpumur<br>brother + younger  | ‘younger brother’                    |
| ajonj + putui > ajonjputui<br>brother + youngest | ‘youngest brother’                   |
| aya+ gōda > ayagōda<br>sister + elder            | ‘elder sister’                       |
| aya+ maĵar > ayamaĵar<br>sister + middle         | ‘middle sister’                      |
| auču + tapal > aučutapal<br>grandfather + great  | ‘great grand father (father’s side)’ |
| auoi+ tapal > auoitapal<br>grandmother + great   | ‘great grand mother (father’s side)’ |
| aučusa + tapal > aučusatapal<br>grandson+great   | ‘great grandson’                     |

### Adjective+Noun

It is a combination of an adjective and noun, which can be considered as a compound adjective-noun. Examples are given below:

| Compound word                            | Gloss       |
|------------------------------------------|-------------|
| jusi + čekem > jusi čekem<br>left + hand | ‘left hand’ |

|                                             |              |
|---------------------------------------------|--------------|
| jaroŋ + čekem > jaroŋ čekem<br>right + hand | ‘right hand’ |
| muk + tuŋ > muktuŋ<br>fore + head           | ‘forehead’   |
| umo + haptai > umohaptai<br>last + week     | ‘last week’  |
| umo+ narete > umonarete<br>last + month     | ‘last month’ |
| umo+ buusurai > umobuusurai<br>last + year  | ‘last year’  |
| omo+ haptai > omohaptai<br>next + week      | ‘next week’  |
| omo+ narete > omonarete<br>next + month     | ‘next month’ |
| omo+ buusur > omobusur<br>next+year         | ‘next year’  |

### Verb+Noun

The combination of verb and noun constitutes as verb-noun compound in Koch. Examples are given below:

| Compound word         | Gloss      |
|-----------------------|------------|
| čui+ marab > čuimarab | ‘watchman’ |

|                                             |             |
|---------------------------------------------|-------------|
| watch + man                                 |             |
| huusi+ nampar > huusinampar<br>whirl + pool | ‘whirlpool’ |

### Noun+Verb

The combination of noun and verb constitutes a noun-verb compound in Koch. Examples are given below:

| Compound word                                    | Gloss         |
|--------------------------------------------------|---------------|
| čika+ dōndor > čikadōndor<br>water + fall        | ‘waterfall’   |
| putul + buusuuni> putulbuusuuni<br>puppet + show | ‘puppet show’ |
| ɟasa+ni> ɟasani<br>back+bite                     | ‘backbite’    |
| naret+masani> naretmasani<br>monthly+pay         | ‘monthly pay’ |

## 5.5. Numerals

In Koch, numbers are categorized in the following way.

1. Cardinal
2. Ordinal

### 5.5.1. Cardinal numerals

Koch has preserved all of the cardinal numbers, which are grouped into two categories.

1) Basic cardinals

2) Compound cardinals

#### 5.5.1.1. Basic cardinals

The basic cardinals in Koch are monomorphemic.

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| sa          | 1            |
| niŋ         | 2            |
| tam         | 3            |
| bri         | 4            |
| buŋ         | 5            |
| krop        | 6            |
| sin         | 7            |
| gin         | 8            |
| ju          | 9            |
| si          | 10           |

### 5.5.1.2. Compound cardinal

Basic numbers are added to the higher numerals to make compound cardinals. Higher numbers are formed by adding the basic numerals from 1 to 9. In this process the suffix -si which is an associative marker is implanted between the decimal numerals and the basic numerals. The following example explains the phenomena in Koch.

| <b>Koch</b>                     | <b>Gloss</b> | <b>Koch</b>                       | <b>Gloss</b> |
|---------------------------------|--------------|-----------------------------------|--------------|
| niŋ-si-sa<br>2 x 10 (=20) + 1   | 21           | krop-si-sa<br>6 x 10 (= 60) + 1   | 61           |
| niŋ-si-niŋ<br>2 x 10 (=20) + 2  | 22           | krop-si-niŋ<br>6 x 10 (= 60) +2   | 62           |
| niŋ-si-tam<br>2 x 10 (=20) + 3  | 23           | krop-si-tam<br>6 x 10 (= 60) +3   | 63           |
| niŋ-si-bri<br>2 x 10 (= 20) +4  | 24           | krop-si-bri<br>6 x 10 (= 60) + 4  | 64           |
| niŋ-si-buŋ<br>2 x 10 (= 20) +5  | 25           | krop-si- buŋ<br>6 x 10 (= 60) +5  | 65           |
| niŋ-si-krop<br>2 x 10 (= 20) +6 | 26           | krop-si- krop<br>6 x 10 (= 60) +6 | 66           |
| niŋ-si-sin<br>2 x 10 (=20) + 7  | 27           | krop-si-sin<br>6 x 10 (= 60) + 7  | 67           |
| niŋ-si-gin<br>2 x 10 (= 20) + 8 | 28           | krop-si-gin<br>6 x 10 (= 60) +8   | 68           |

|                                  |    |                                   |    |
|----------------------------------|----|-----------------------------------|----|
| nin-si - ju<br>2 x 10 (= 20) + 9 | 29 | krop-si- ju<br>6 x 10 (= 60) +9   | 69 |
| tam-si-sa<br>3 x 10 (= 30) +1    | 31 | sin-si-sa<br>7 x 10 (= 70) + 1    | 71 |
| tam-si-nin<br>3 x 10 (= 30) + 2  | 32 | sin-si-nin<br>7 x 10 (= 70) +2    | 72 |
| tam-si-tam<br>3 x 10 (=30) +3    | 33 | sin-si-tam<br>7 x (10 = 70) + 3   | 73 |
| tam-si-bri<br>3 x 10 (= 30) +4   | 34 | sin x si+ bri<br>7 x 10 (= 70) +4 | 74 |
| tam-si-bun<br>3 x 10 (= 30) +5   | 35 | sin-si-bun<br>7 x 10 (= 70) +5    | 75 |
| tam-si-krop<br>3 x 10 (= 30) +6  | 36 | sin-si-krop<br>7 x 10 (= 70) +6   | 76 |
| tam-si-sin<br>3 x 10 (= 30) +7   | 37 | sin-si-sin<br>7 x 10 (= 70) +7    | 77 |
| tam-si-gin<br>3 x 10 (= 30) +8   | 38 | sin-si-gin<br>7 x 10 (= 70) +8    | 78 |
| tam-si- ju<br>3 x 10 (= 30) +9   | 39 | sin-si- ju<br>7 x 10 (= 70) +9    | 79 |
| bri-si-sa<br>4 x 10 (= 40) +1    | 41 | gin-si-sa<br>8 x 10 (= 80) +1     | 81 |
| bri-si-nin<br>4 x 10 (= 40) +2   | 42 | gin-si-nin<br>8 x 10 (= 80) +2    | 82 |

|                                 |    |                                 |    |
|---------------------------------|----|---------------------------------|----|
| 4 x 10 (= 40) +2                |    | 8 x 10 (= 80) +2                |    |
| bri-si-tam<br>4 x 10 (= 40) +3  | 43 | gin-si-tam<br>8 x 10 (= 80) +3  | 83 |
| bri-si-bri<br>4 x 10 (= 40) +4  | 44 | gin-si-bri<br>8 x 10 (= 80) +4  | 84 |
| bri-si-buŋ<br>4 x 10 (= 40) +5  | 45 | gin-si-buŋ<br>8 x 10 (= 80) +5  | 85 |
| bri-si-krop<br>4 x 10 (= 40) +6 | 46 | gin-si-krop<br>8 x 10 (= 80) +6 | 86 |
| bri-si-sin<br>4 x 10 (= 40) +7  | 47 | gin-si-sin<br>8 x 10 (= 80) +7  | 87 |
| bri-si-gin<br>4 x 10 (= 40) +8  | 48 | gin-si-gin<br>8 x 10 (= 80) +8  | 88 |
| bri-si-ju<br>4 x 10 (= 40) +9   | 49 | gin-si-ju<br>8 x 10 (= 80) +9   | 89 |
| buŋ-si-sa<br>5 x 10 (= 50) +1   | 51 | ju-si-sa<br>9 x 10 (=90) +1     | 91 |
| buŋ-si-niŋ<br>5 x 10 (= 50) +2  | 52 | ju-si-niŋ<br>9 x 10 (=90) +2    | 92 |
| buŋ-si-tam<br>5 x 10 (= 50) +3  | 53 | ju-si-tam<br>9 x 10 (=90) +3    | 93 |
| buŋ-si-bri<br>5 x 10 (= 50) +4  | 54 | ju-si-bri<br>9 x 10 (=90) +4    | 94 |

|                                 |    |                               |    |
|---------------------------------|----|-------------------------------|----|
| buŋ-si-buŋ<br>5 x 10 (= 50) +5  | 55 | ju-si-buŋ<br>9 x 10 (=90) +5  | 95 |
| buŋ-si-krop<br>5 x 10 (= 50) +6 | 56 | ju-si-krop<br>9 x 10 (=90) +6 | 96 |
| buŋ-si-sin<br>5 x 10 (= 50) +7  | 57 | ju-si-sin<br>9 x 10 (=90) +7  | 97 |
| buŋ-si-gin<br>5 x 10 (= 50) +8  | 58 | ju-si-gin<br>9 x 10 (=90) +8  | 98 |
| buŋ-si-ju<br>5 x 10 (= 50) +9   | 59 | ju-si-ju<br>9 x 10 (=90) +9   | 99 |

### 5.5.1.2.1. Multiplicative compounds

Compounding basic cardinals with each other produces multiplicative compounds.

| Koch             | Gloss | Koch              | Gloss |
|------------------|-------|-------------------|-------|
| niŋ-si<br>2 x 10 | 20    | krop-si<br>6 x 10 | 60    |
| tam-si<br>3 x 10 | 30    | sin-si<br>7 x 10  | 70    |
| bri-si<br>4 x 10 | 40    | ginsi<br>8 x 10   | 80    |
| buŋ-si<br>5 x 10 | 50    | ju-si<br>9 x 10   | 90    |

|  |  |  |  |
|--|--|--|--|
|  |  |  |  |
|--|--|--|--|

### 5.5.2. Ordinal numerals

All the ordinal numbers are formed by adding the suffix **-t<sup>h</sup>a** to the cardinal numbers.

| Koch                  | Gloss           | Koch                  | Gloss            |
|-----------------------|-----------------|-----------------------|------------------|
| sa -t <sup>h</sup> a  | 1 <sup>st</sup> | krop-t <sup>h</sup> a | 6 <sup>th</sup>  |
| niŋ -t <sup>h</sup> a | 2 <sup>nd</sup> | sin-t <sup>h</sup> a  | 7 <sup>th</sup>  |
| tam -t <sup>h</sup> a | 3 <sup>rd</sup> | gin-t <sup>h</sup> a  | 8 <sup>th</sup>  |
| bri-t <sup>h</sup> a  | 4 <sup>th</sup> | ju-t <sup>h</sup> a   | 9 <sup>th</sup>  |
| buŋ -t <sup>h</sup> a | 5 <sup>th</sup> | si-t <sup>h</sup> a   | 10 <sup>th</sup> |

## 5.6. Inflectional categories of the noun

Generally, gender, number and case are treated as the inflectional categories of nouns.

### 5.6.1. Gender

“Genders are classes of nouns reflected in the behavior of associated words. To qualify as a gender system, the classification must be exhaustive and must not involve extensive intersection: that is, every noun must belong to one of the classes, and very few can belong to more than one” (Hockett, 1958:231).

“The traditional names for the three *genders* found in the classical Indo-European languages— ‘masculine’, ‘feminine’ and ‘neuter’— clearly reflect the association which traditional

grammar established between sex and gender (cf. 1.2.5). But the term ‘gender’ itself derives from an extremely general word meaning ‘class’ or ‘kind’ (Latin *genus*); the three genders of Greek and Latin were the three main noun-classes recognized in the grammar. From the grammatical point of view, the nouns of Greek and Latin were classified into three genders in order to account for two distinct phenomena: (i) pronominal reference, and (ii) adjectival concord (or ‘*agreement*’). For the same reasons, the nouns of French, Italian, and Spanish are classified into two genders, and so on. the nouns of Russian and German into three genders, the nouns of Swahili into at least six genders and so on. Gender plays a relatively minor part in the grammar of English by comparison with its role in many other languages. There is no gender-concord; and the reference of the pronouns he, she and it is very largely determined by what is sometimes referred to as ‘natural’ gender— for English, this depends upon the classification of persons and objects as male, female or inanimate” (Lyons, 1968:283-84).

In Koch, gender is only a lexical feature. It serves no purpose in demonstrating the grammatical link between nouns and other categories in sentences. In other words, it has simply natural gender and no grammatical gender.

**For example,**

3. a. umra                      may              sai- tanamuun

3SG.NOM              rice              eat-PST.AGR. M/F

He/She ate rice.

3. b. unok                      may              sai- tanamuun

3PL.NOM              rice              eat-PST.AGR.M/F

They ate rice.

3. c. unok                      may      sai- tanamuun

3PL.NOM              rice      eat-PST.AGR.M/F

They ate rice.

3.d. sebek-o      p<sup>h</sup>ui- tanamuun

boy-DET      come-PST.AGR.M

The boy came.

3.e. sabek-do      p<sup>h</sup>ui- tanamuun

boy-3PL      come-PST.AGR.M

Boys came.

3.f. mičiksa-o              p<sup>h</sup>ui- tanamuun

girl-DET.NOM      come-PST.AGR.F

The girl came.

3.g. mičiksa- do              p<sup>h</sup>ui- tanamuun

girl-PL.NOM              come-PST.AGR.F

Girls came.

3.h. muusu-o      p<sup>h</sup>ui- tanamuun

cow-DET      come-PST.AGR.N.H

The cow came.

1.i. musu- do      p<sup>h</sup>ui- tanamun

cow-PL      come-PST.AGR.N.H

Cows came.

The verb ‘sai-tana’ (ate) and ‘fui-tana’ (came) in the above sentences remain the unchanged when they occur in the different opposite sexes **sabek** ‘boy’ and **mičiksa** ‘girl’. They play no part in demonstrating the grammatical relationship between the nouns in the phrases above.

### 5.6.2. Pronouns

A pronoun is a term that used as a substitute for a noun or noun phrase. They can be subjects or objects of a sentence. “A term used in the grammatical classification of WORDS, referring to the CLOSED set of ITEMS which can be used to substitute for a NOUN PHRASE (or single noun)” (Crystal, 2008:391).

| Person        | Number   | Personal pronoun |          | Possessive pronoun |         |
|---------------|----------|------------------|----------|--------------------|---------|
| First person  | Singular | aŋ               | ‘I’      | auŋni              | ‘my’    |
|               | Plural   | niŋ              | ‘we’     | niŋi               | ‘our’   |
| Second person | Singular | nuŋ              | ‘you’    | nuuni              | ‘your’  |
|               | Plural   | nonak            | ‘you’    | nonoŋi             | ‘your’  |
| Third person  | singular | umra             | ‘he/she’ | uni                | ‘his’   |
|               | plural   | unok             | ‘they’   | uni/una            | ‘her’   |
|               |          |                  |          | unoŋi              | ‘their’ |

In Koch language, pronouns may be classified into seven kinds. They are given below.

I) “Personal pronoun

II) Possessive pronoun

III) Demonstrative pronoun

IV) Interrogative pronoun

V) Indefinite pronoun

VI) Reflexive pronoun

VII) Reciprocal pronoun”

### 5.6.2.1. Personal pronoun

The personal pronouns are separated into three groups: first, second, and third. The first person refers to the speaker or speakers (**aŋ**- ‘I’, and **niŋ**- ‘we’). The second person refers to the person or persons spoken to (**nuŋ**- ‘you’ and **nonak**- ‘you’). The third person refers to the person spoken about (**umra** - ‘he/she’ **unok** -‘they’)

**For example,**

|          |            |                      |
|----------|------------|----------------------|
| 4. a. aŋ | lekačag- o | puurui-ou            |
| 1SG.NOM  | book-DET   | buy- PFV.PRS.AGR.M/F |

I have bought the book.

|           |             |           |
|-----------|-------------|-----------|
| 4. b. niŋ | lekačag - o | puurui-ou |
|-----------|-------------|-----------|

|         |          |                     |
|---------|----------|---------------------|
| 1PL.NOM | book-DET | buy-PFV.PRS.AGR.M/F |
|---------|----------|---------------------|

We have bought the book.

|            |            |           |
|------------|------------|-----------|
| 4. c. nuuŋ | lekačag- o | puurui-ou |
|------------|------------|-----------|

|          |           |                      |
|----------|-----------|----------------------|
| 2SG. NOM | book- DET | buy- PFV.PRS.AGR.M/F |
|----------|-----------|----------------------|

You have bought the book.

|             |            |           |
|-------------|------------|-----------|
| 4. d. nonak | lekačag- o | puurui-ou |
|-------------|------------|-----------|

|          |           |                      |
|----------|-----------|----------------------|
| 2PL. NOM | book- DET | buy- PFV.PRS.AGR.M/F |
|----------|-----------|----------------------|

You have bought the book.

|            |           |           |
|------------|-----------|-----------|
| 4. e. umra | lekačag o | puurui-ou |
|------------|-----------|-----------|

|         |           |                     |
|---------|-----------|---------------------|
| 3SG.NOM | book –DET | buy-PFV.PRS.AGR.M/F |
|---------|-----------|---------------------|

He/She has bought the book.

|            |            |           |
|------------|------------|-----------|
| 4. f. unok | lekačag- o | puurui-ou |
|------------|------------|-----------|

|         |           |                      |
|---------|-----------|----------------------|
| 3PL.NOM | book- DET | buy- PFV.PRS.AGR.M/F |
|---------|-----------|----------------------|

They have bought the book.

### 5.6.2.2. Possessive Pronoun

Personal pronouns or pronominal prefixes are suffixed with the genitive suffix -ni to make possessive pronouns.

**For example,**

5. a. imo            auŋ-ni            lekačag

DEM            I-POSS            book

This is my book.

5. b. imo        nuŋ-ni            p<sup>h</sup>ab

DEM    you-POSS    cake

This is your cake.

5. c. imo            niŋ-ni            treni

DEM            our-POSS            pen

This pen is ours.

### 5.6.2.3. Demonstrative Pronoun

In Koch, there are three demonstrative pronouns based on the three determiners i.e. **imo** - ‘this’, **ido-** ‘these’ and **udo** - ‘those’.

**For example,**

6. a. imo        auŋ-ni            sabek

DEM        I-POSS            boy

This is my boy.

6. b. i-do        auŋ-ni            treni

DEM-PL    I-POSS            pen

These are my pens.

#### 5.6.2.4. Interrogative pronoun

These pronouns are used in asking questions. Interrogative pronouns in Koch are **čaŋ-** ‘who’, **čaŋna-** ‘whom’ **bimo-** ‘which’ and **čaŋni-** ‘whose’ etc. is use in making this type of question.

**For example,**

7. a. čaŋ                      may                      sa - tanamuun

who. Q                      rice                      eat-PST.M/F

Who ate the rice?

7. b. nuuŋ                      čaŋna                      brak - tanamuun

2SG.NOM                      whom.Q                      tell – PST.M/F

Whom did you tell?

#### 5.6.2.5. Indefinite Pronoun

The morphological structure of the indefinite pronouns is given below:

8. a. čaŋban                      luii- tanamuun                      ubay

SB                      go-PST                      there.LOC

Somebody went there.

8. b. umra                      kisa                      braki-ča

3SG.NOM      something      say.PST-NEG.M/F

He/She said nothing.

8. c. sakson      luin-ča      ubay

nobody      go.PST-NEG      there.LOC

Nobody went there.

8. d. atapon      sai-tanamun      nuŋ-ni      gumun

everything      happen-PST      you-POSS      because

Everything happened because of you.

### 5.6.2.6. Relative Pronoun

**For example,**

9. a. umra      saksa      sabek      una      bebakuun      penem-mana

3SG.NOM      ART      boy      whom.REL      all      like-be

He/She is the only boy whom all like.

9. b. aŋ      gɔksa      nɔgou      nuuk- tanamun      umo      ha-mun      tak- tanamun

1SG.NOM.      ART      house      see-PST      whose.REL      soil- INS      build-PST.M/F

I saw a house which was built of soil.

### 5.6.2.7. Reflexive Pronoun

A reflexive pronoun that implies that the verb's object is co-referential with the subject; that is, the verb's subject and object are related to the same entity. The reflexive pronouns are **na-** 'self'. The formation of sentences with the reflexive pronouns is given in the following sentences.

**For example,**

10. a. aŋ-na                      kap-ya

1SG.NOM-REFL      know-PRS.AGR.M/F

I know myself.

10. b. umra                      una-na                      penem-ana

3SG.NOM              he-REFL              love- be.PRS.AGR.M/F

He/She loves himself.

### 5.6.2.8. Reciprocal

The reciprocal pronoun **-aupin apana** with 'one another / with each other' is used to make the reciprocal meaning. It shows a clear meaning of the verb form.

**For example,**

11. a. niŋ                      aupin apana                      čui

1PL.NOM              each other. RECP              see

We see each other.

|             |                   |           |
|-------------|-------------------|-----------|
| 11. b. unok | aupin apana       | hapagsaka |
| 3PL.NOM     | one another. RECP | help      |

They help one another.

### 5.7.3. Case

Case is the most important inflectional category of the nouns. “Cases are inflected forms for nouns which fit them for participation in key construction relative to verbs” (Hockett, 1958:234).

“Case is a grammatical category used in the analysis of word classes to identify the syntactic relationship between words in a sentence through such contrasts as nominative, accusative, etc.” (Crystal, 1985:66).

#### 5.7.3.1. Case marker

| SL.NO | Case         | Case marker |
|-------|--------------|-------------|
| 1     | Nominative   | ϕ           |
| 2     | Accusative   | -a, -o      |
| 3     | Genitive     | -ni         |
| 4     | Locative     | -ya         |
| 5     | Instrumental | -mun        |
| 6     | Associative  | -mun        |
| 7     | Dative       | -an, -na    |
| 8     | Ablative     | -pirin      |

### 5.7.3.2. Nominative Case

In Koch, nominative case marker is a ( $\phi$ ) null.

**For example,**

12. a. raja            rani-na            tok-ya  
         raja            rani-ACC            beat-PRS.AGR.M

Raja beats Rani.

12. b. umra                    may            sa-ya  
         3SG. NOM            rice            eat-PRS.AGR.M/F

He/She eats rice.

### 5.7.3.3. Accusative Case

Accusative case is the case of the object towards which the action of the subject is directed. Accusative case is marked by the marker **-a** and **-o** to the direct object of a sentence.

**For example,**

13. a. aŋ                            un-a            nuuk- tanamuun  
         1SG.NOM            him-ACC            see-PST.AGR.M/F

I saw him.

13. b. umra                    un-a            kalaŋ-tanamuun  
         3SG.NOM            him-ACC            call-PST.AGR.M/F

He/She called him.

|            |           |                   |
|------------|-----------|-------------------|
| 13. c. nuŋ | kɔŋ-o     | duɓwui- tanamuun  |
| 2SG.NOM    | stick-ACC | break-PST.AGR.M/F |

You broke the stick.

|            |           |                  |
|------------|-----------|------------------|
| 13. d. niŋ | dupu-o    | gatat-tanamuun   |
| 1PL.NOM    | snake-ACC | kill-PST.AGR.M/F |

We killed the snake.

#### 5.7.3.4. Genitive marker

The genitive case marker indicates possession on the possessor. The genitive marker **-ni** is used to denote possessiveness.

**For example,**

|               |         |          |
|---------------|---------|----------|
| 14. a. kuɪ-ni | juumuɪo | luka     |
| dog-GEN       | tail    | long.ADJ |

Dog's tail is long.

|                 |        |           |
|-----------------|--------|-----------|
| 14. b. botol-ni | mahaŋo | hinjuulun |
| bottle-GEN      | lid    | blue.ADJ  |

The bottle's lid is blue.

|                |       |              |
|----------------|-------|--------------|
| 14. c. rani-ni | huuru | kakraykikroy |
|----------------|-------|--------------|

rani-GEN      hair      curly.ADJ

Rani's hair is curly.

### 5.7.3.5. Locative Case

The locative case's primary role is to identify the location of an object or event. In Koch, the locative case is indicated by suffixes **-ay** and **-ya**.

**For example,**

15. a. maksa-o              nuugou-ay              p<sup>h</sup>wi- tanamuun  
          tiger-DET          house- LOC              come-PST.AGR. N.H

The tiger came into the house.

15. b. na              čika- y              paŋ-ya  
          fish          water- LOC          live-PRS.AGR.N.H

Fish live in the water.

15. c. unok              čaŋyarp<sup>h</sup>uk-ay              ambak-tanamuun  
          3PL.NOM          roof- LOC              sit-PST.AGR.M/F

They sat under the roof.

### 5.7.3.6. Instrumental Case

In Koch the instrumental case marker is denoted by **-mun**. The primary function of this marker is to denote the instrument that the subject uses while carrying out an activity.

**For example,**

16. a. ram      baydam-aŋ      auɣum- mun      lui-ya

ram    temple-LOC    foot - INST    go-PRS.AGR.M

Ram goes to the temple by foot.

16. b. umra                      kuitir - mun      bočtui      haŋ-ya

3SG.NOM      knife- INST      mango      cut-PRS.AGR.M/F

He/She cuts the mango with a knife.

16. c. unok                      kuitir - mun      bočtui      haŋ-ya

3PL.NOM      knife- INST      mango      cut-PRS.AGR.M/F

They cut the mango with a knife.

### 5.7.3.7. Associative Case

The associative case marker denotes that the action was completed with the assistance of another person. In Koch, the associative case is expressed the marker by – **mun**.

**For example,**

17. a. umra                      John-mun      gułui-ya

3SG.NOM      John-ASS      play-PRS.AGR.M/F

He/She plays with John.

17. b. unok                      uni      aoya- mun      Kolkata      lui-tanamun

3PL.NOM      his      father- ASS      Kolkata      go-PST.AGR.M/F

They went to Kolkata with his father.

### 5.7.3.8. Dative Case

When a noun or a pronoun is used as an indirect object or beneficiary to a verb, it is called dative case. In Koch, dative case is denoted by suffix **-na** and **-aŋ**.

**For example,**

18. a. aŋ                huiit-aŋ                lui- ta

1SG.NOM    market-DAT    go-IPFV.PRS.AGR.M/F

I am going to the market.

18.b. nuŋ                sku- aŋ                lui - ta                                natuŋ

2SG.                school-DAT                go- IPFV.PRS.AGR.M/F                Q

Are you going to school?

18. c. aŋ                        musu-na                sani                lao - tanamuŋ

1SG.NOM                cow-DAT                food                give-PST.AGR.M/F

I gave food to the cow.

18. d. umra                u-na                par                lao- tanamuŋ

3SG.NOM    he-DAT    flower                give-PST.AGR.M/F

He/She gave a flower.

### 5.7.3.9. Ablative Case

The ablative case marker is used to indicate the source of object or concept transfer as well as the direction of movement from one location to another. The ablative case is denoted in Koch by the marker- **priŋ**.

**For example,**

|             |         |           |         |                       |
|-------------|---------|-----------|---------|-----------------------|
| 19. a. umra | Kolkata | priŋ      | čennai  | p <sup>h</sup> ui- ya |
| 3SG.NOM     | Kolkata | from. ABL | chennai | come-PRS.AGR.M/F      |

He/She comes from Kolkata to Chennai.

|             |        |          |      |                      |
|-------------|--------|----------|------|----------------------|
| 19. b. unok | hutay  | priŋ     | na   | puurui -ou           |
| 3PL.NOM     | market | from.ABL | fish | buy –PFV.PRS.AGR.M/F |

They have bought the fish from the market.

|                |        |          |                             |
|----------------|--------|----------|-----------------------------|
| 19. c. maksa-o | tului  | priŋ     | p <sup>h</sup> ui- tanamuun |
| tiger-DET      | jungle | from.ABL | come-PST.AGR.N.H            |

The tiger came from the jungle.

### 5.8.4. Number

It is a common manifestation of the singular-plural distinction, which is based on the awareness of individuals, animals, and objects that can be counted and referred to using nouns. In

the language, there are two types of numbers: singular and plural. We can see some of the examples below.

| <b>Koch (Singular)</b> | <b>Gloss</b> | <b>Koch (Plural)</b> | <b>Gloss</b> |
|------------------------|--------------|----------------------|--------------|
| či                     | ‘egg’        | či-do                | ‘eggs’       |
| par                    | ‘flower’     | par- do              | ‘flowers’    |
| duukum                 | ‘head’       | duukum- do           | ‘heads’      |
| auyi                   | ‘cat’        | auyi- do             | ‘cats’       |
| musu                   | ‘cow’        | musu- do             | ‘cows’       |
| musudamar              | ‘ox’         | musudamar- do        | ‘oxen’       |
| purun                  | ‘goat’       | purun- do            | ‘goats’      |
| san                    | ‘day’        | san- do              | ‘days’       |
| huru                   | ‘hair’       | huru- do             | ‘hairs’      |
| toučak                 | ‘bird’       | toučak- do           | ‘birds’      |
| sabek                  | ‘boy’        | sabek- do            | ‘boys’       |
| mičig                  | ‘girl’       | mičig- do            | ‘girls’      |

**For example,**

20. a. sabek-o      penem

boy -DET    good

The boy is good.

20.b. sabek -do    penem

boy - PL good

The boys are good.

20. c. musu harčak sai- tana

cow grass eat.PST

Cow ate the grass.

20. d. musu- do harčak sai- tana

cow-PL grass eat.PST

Cows ate the grass.

If we look at the data given above, one can easily conclude that the Koch language has two numbers, i.e., singular and plural. The plurals formed out of singulars by the addition of the affix – **do** to the existing words. Only one form is encountered in the data. No other forms are available in the present data. For the human as well as non-human singular nouns are made plurals with the addition of the affix –**do**.

### 5.9.5. Adjectives

Adjectives are generally used for naming a quality and are used with the noun. The adjectival formation based on verb bases. Adjectives are a function of verbs primarily. The adjectives are regarded as a subclass of the verbal formations consisting of verbs, adverbs and adjectives. The adjectival formations are made by pre-fixation to the verb bases or by suffixation to the verb bases. There are many derivational affixes, i.e., prefixes and suffixes in respect of adjectival formations.

### 5.9.5.1. Adjective of quality

These adjectives show the quality or kind of a person or a thing.

**For example,**

21. a. auŋ-ni          bay          dukumna

1SG-GEN    friend    wise

My friend is wise.

21. b. umra          sabek          sen

3SG.NOM    boy          clever

He is a clever boy.

21. c. umra          mičiksa          nema

3SG.NOM          girl          beautiful

She is a beautiful girl.

### 5.9.5.2. Adjectives of quantity

There are some in Koch, denoting quantity e.i. **atapon** “all”/ “whole”, **apisa** “some”/ “few”/ “little”,

22. a. umra          uni          atapon          p<sup>h</sup>ɔŋkar          gajap- tanamun

3SG.NOM          her          all.Q.ADJ          money          spend-PST.AGR.M/F

He/She spent all her money.

22. b. aŋ                      apisa                      may                      sai- tanamuun

1SG.NOM                      little.Q.ADJ                      rice                      eat-PST.AGR.M/F

I ate a little rice.

In addition of quantity adjectives, following examples are given below;

| Koch (Q.ADJ.) | Gloss            |
|---------------|------------------|
| tuokrui       | ‘more/much/many’ |
| jojorai       | ‘several’        |
| bebak         | ‘every’          |
| nanakuti      | ‘various’        |

### 5.9.5.3. Adjective of numeral

It denotes two kinds of numerals. Such as-

I. Cardinal numbers and

II. Ordinal numbers

#### 5.9.5.3.1. Cardinal numbers

Cardinal numbers (**sa-** ‘one’, **bri-** ‘four’ etc.) are treated as nouns. They are used as an adjective when they occur in the post nominal position and modify nouns.

**For example,**

23.a. auŋ-ni      muŋ-niŋ      aŋoŋ      tou-ya

I-POSS      CLF- two.ADJ      brother      be.PFV-PRS.AGR.M/F

I have two brothers.

23.b. nuŋ-ni      muŋ-niŋ      aŋoŋ      tou-ya

2SG-GEN      CLF- two.ADJ      brother      be.PFV-PRS.AGR.M/F

You have two brothers.

23. c. uni      muŋ-niŋ      aŋoŋ      tou-ya

3SG-GEN      CLF- two.ADJ      brother      be.PFV-PRS.AGR.M/F

He/She has two brothers.

23. d. muusu-ni      auŋ-bri      čakam      tou-ya

cow-GEN      CLF- four.ADJ      leg      be.PFV-PRS.AGR.N.H

Cow has four legs.

### 5.9.5.3.2. Ordinal numbers

Ordinal numbers are used to modify nouns. They can occur in the pronominal and post nominal.

**For example,**

24. a. aŋ      iskul      porikkhay      saksuun      sai- tana

1STSG.NOM      school      exam      first.ADJ      get-PST.AGR.M/F

I got first rank in the school exam.

|             |     |             |           |                      |
|-------------|-----|-------------|-----------|----------------------|
| 24. b. umra | uni | nəgou-ay    | saksun    | sabwuitui- paŋ-tana  |
| 3SG.NOM     | his | family- LOC | first.ADJ | son - be-PST.AGR.M/F |

He/She was the first son of his family.

#### 5.9.5.4. Demonstrative adjective

In this language demonstrative pronouns like **imo-** ‘this’, **i-** ‘these’ and **u-** ‘those’ etc. are also used as an adjective.

**For example,**

|            |       |
|------------|-------|
| 25. a. imo | sabek |
| this.DEM   | boy   |

This child.

|           |          |
|-----------|----------|
| 25. b. i  | sabek-do |
| these.DEM | boy-PL   |

These are boys.

|           |           |
|-----------|-----------|
| 25. c. u  | sabeg- do |
| those.DEM | boy- PL   |

Those are boys.

### 5.9.5.5. Distributive adjective

In this language distributive adjective like-**atapon** is used as a distributive adjective.

**For example,**

26. a. uni                  dep<sup>h</sup>ettani                  atapon                  huran    datča  
3SG.GEN                  statement                  every. DISTR                  word    false

Every word of his statement is false.

26. b. atapon                  ambaŋɽugay                  ambak- tana  
every. DISTR                  seat                  occupy- PST

Every seat was occupied.

### 5.9.5.6. Interrogative Adjective

In Koch interrogative adjective like **-bibay**, **-bepan**, **-čini** etc. are used as an interrogative adjective.

**For example,**

27. a. nuuŋ                  bibay                  piriŋ  
2SG.NOM    where.Q                  belong to

Where do you belong to?

27. b. imo      lekačag-o      čini

DEM      book- DET    whose.Q

Whose book is this?

### 5.10.6. Adverb

Many linguists have many definitions and explanations regarding the adverb. Crystal (1985:14) states, “a term used in the grammatical classification of words and refers to a heterogeneous group of items whose most frequent function is to specify the mode of action of the verb”. Givon (2001) states that adverbs are the least universal lexical class among the four major word classes that appear most widely across languages, i.e., nouns, verbs, adjectives, and adverbs etc.

**For example,**

| <b>Koch</b>   | <b>Gloss</b> |
|---------------|--------------|
| bułnaŋ-gana   | ‘extremely’  |
| bečetni-gana  | ‘solemnly’   |
| tuturuug-gana | ‘quietly’    |

#### 5.10.6.1. Types of adverbs

In Koch the following kinds of adverbs are found. They are;

I. Adverb of temporal

II. Adverb of place

III. Adverb of manner

IV. Adverb of order

V. Adverb of affirmative and negation

VI. Adverb of frequency

### 5.10.6.2. Adverb of temporal

Temporal adverbs indicate year, date, part of the day, time duration and temporal question. Most of the temporal adverbs in Koch are found in basic form and a few adverbs are in the formation form.

Some basic adverbs are given below which indicate time and tense of a verb.

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| ti          | ‘now’        |
| mamaruun    | ‘soon’       |

Adverbs indicating year in Koch are as follows:

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
|             |              |

|            |             |
|------------|-------------|
| imo buisur | ‘this year’ |
| umo buisur | ‘last year’ |
| omo buisur | ‘next year’ |

The adverb which indicates the day in Koch:

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| tiŋi        | ‘today’      |
| mimai       | ‘yesterday’  |
| ganap       | ‘tomorrow’   |

Adverbs indicating season in Koch are as follows:

| <b>Koch</b>               | <b>Gloss</b> |
|---------------------------|--------------|
| raŋp <sup>h</sup> uičidin | ‘summer’     |
| čuuŋdin                   | ‘winter’     |
| čagsoroŋdin               | ‘spring’     |
| puumčikuruuidin           | ‘autumn’     |

Adverbs indicating weather in Koch are follows:

| Koch                   | Gloss    |
|------------------------|----------|
| raŋp <sup>h</sup> uiči | ‘rainy’  |
| rasangana              | ‘sunny’  |
| rumbu                  | ‘cloudy’ |
| bulum                  | ‘hot’    |
| bulumpok               | ‘humid’  |
| čikrou                 | ‘cold’   |

**For example,**

28.a. Kirti      tiŋi              iskul - aŋ              lui - tanamun

Kirti      today.ADV      school-LOC              go-PST.AGR.F

Kirti went to school today.

28.b. umra              mimai              p<sup>h</sup>ui - tanamun

3SG.NOM              yesterday.ADV              come-PST.AGR.M/F

He/She came yesterday.

### 5.10.6.1.3. Adverb of place

Locative adverbs in Koch are formed by adding /-ay/ morpheme to the noun or pronoun. The suffix indicates the location.

**For example,**

29. a. ibay                      p<sup>h</sup>ui  
         here.ADV              come

Come here.

29. b. mahay                      gōksa              iskul              to-ya  
         ahead.ADV              ART              school              be-PRS

There is a school ahead.

29. c. ubay                      sakson                      paŋin-ča  
         there.ADV              nobody              be.PST-NEG

Nobody was there.

### 5.10.6.1.4. Adverb of manner

Manner adverbs in Koch are normally formed by suffix / **-gana** / to the adjective base. When the suffix / **-gana** / is added to an adjective, it gives manners.

**For example,**

I run quickly.

You read carefully.

### 5.10.6.1.6. Adverb of affirmative and negative

There are some adverbs found in Koch which indicate affirmative and negative adverbs.

**For example,**

32. a. gukuunwun      umra              marabgoda

truly.ADV      3SG.NOM              great.ADJ

He/She is truly great.

32. b. esha              gamtaŋ              p<sup>h</sup>uwin-ča

esha              probably.ADV              come.FUT-NEG.F

Probably Esha will not come.

### 5.11.7. Conjunctive particles

According to Crystal (2008:101), “A term used in GRAMMATICAL categorization of WORDS to denote to an ITEM or a process whose principal function is to connect words or other CONSTRUCTIONS.” It can be categorized into two types:

I.Co-ordinating conjunctions and

II. Sub-ordinating conjunctions

. The conjunctive particles which are found in Koch are given below;

| Koch | Gloss |
|------|-------|
|      |       |

|                        |             |
|------------------------|-------------|
| ara                    | ‘and’       |
| notne                  | ‘but’       |
| augumun                | ‘so’        |
| donp <sup>h</sup> urun | ‘or’        |
| jiduban                | ‘if’        |
| tebenen                | ‘although’  |
| naten                  | ‘otherwise’ |

#### 5.11.7.1. Coordinating conjunction

Coordinating conjunction joins or coordinates two or more items such as words, clauses or sentences of equal syntactic importance. They are also known as coordinators. Koch uses four types of coordinating conjunction.

##### **Particle -ara** ‘and’

This conjunction presents a non-contrasting item or idea. It also indicates the addition of an additional point.

##### **For example,**

33. a. ibay      p<sup>h</sup>ui      ara      una-mun      lui

here      come.PRS    and. CONJ    he-INST      go.PRS

Come here and go with him.

33. b. raj      ara                  john      lui- tanamun

Raj    and. CONJ    john    go-PST.AGR.M

Raj and John went.

### **Particle -nɔtne ‘but’**

The use of **nɔtne** ‘but’ implies that the action is carried out with some exception.

#### **For example,**

34. a. Raj      penem      nɔtne      john    penem      doŋ-ča

Raj      good.ADJ    but. CONJ    John    good.ADJ    be.PRS-NEG

Raj is good but John is not good.

34. b. nakab –o    paŋ- tana      nɔtne      nuugou-ay    sakson    payin –ča

door-DET    open-PST    but. CONJ    house-LOC    one    be.PST-NEG

The door was open but there was no one in the house.

### **Particle – augumun ‘so’**

#### **For example,**

35. a. raṇkrwita                      auggumun                      aṇ                      buiraṇ                      lui-čana  
rain. IMPFV.                      CONJ                      I.NOM                      out                      go-NEG.FUT.AGR

It is raining so I will not go out.

35. b. umra      penem      ara      nōmtōm      auggumun      umra      apran naṇay penemman  
3SG.NOM      good      and. CONJ      amiable.      so.CONJ      3SG.NOM      all      by      respect

He/She is honest and amiable so he is respected by all.

**Particle- doṇčuurun**                      ‘or’, ‘else’

This particle is used to join two words or phrases and implies a choice to the hearer.

**For example,**

36. a. sa                      doṇčuurun                      gwuloṇ  
eat.IMP                      or.CONJ                      sleep.IMP

Eat or sleep.

36. b. p<sup>h</sup>ui                      doṇčuurun                      lui  
come.IMP                      else. CONJ                      go.IMP

Come else go.

**Particle – naten** ‘otherwise’

You come otherwise you will go.

Subordinating conjunctions are subordinators that link two independent clauses together.

### Particle - jiduban 'if'

**For example,**

I will go if you come.

This particle is used to join as a comparative degree in a sentence formed by **-čiba** ‘than’.

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39. a. aŋ            nini    čiba            puurunnanaŋ

1SG.NOM   you   than. CONJ   stronger

I am stronger than you.

39.b. john        raŋ-ni        čiba        luka

John        Raj-POSS    than. CONJ   taller

John is taller than Raj.

### 5.12.8. Classifiers

“Rather similar to the category of gender is the system of noun classification for the purpose of enumeration and individuation that is found in many languages of south-east Asia. In Chinese, for example, unless the noun itself denotes a unit of measurement (e.g. *nian*, ‘year’, *tian* ‘day’), it must be preceded by a ‘classifier’ when it occurs with a numeral or a demonstrative (zhe, ‘this’). Some of the classifiers are very general and may be regarded as semantically empty. Others are specific to certain classes of nouns, and they may even be used themselves elsewhere as nouns. It is as if the words *thing*, *person*, *animal*, *tree*, *fruit* etc., in English were used in this way: so that, for instance, one would say *that person policeman*, *three tree bananas* (for ‘that policeman’, ‘three banana trees’); and the difference between ‘*three bananas*’ and ‘*three banana trees*’ would be made solely in the classifier - *three fruit banana: three tree bananas*” (Lyons, 1968:288).

**For example,**

40.a. lekajuni-o

pen – CLF

the pen

### 5.12.8.1. Inanimate Numeral Classifier

According to Purkait (2018), they are the most common type of classifiers. They appear in the context of quantification and are always sound to the number or quantifier.

**For example,**

#### **Classifiers+Numeral+Noun**

41. a. auŋ-niŋ      par

CLF-two      flower

two flowers

42. b. auŋ- bri      lekačag

CLF-four      book

four books

#### **Demonstrative Pronoun+Classifier+Numeral+Noun**

43. a. imo      auŋ- niŋ      par

DEM      CLF- two      flower

these two flowers

### 5.12.8.2. Animate Numeral Classifier

#### Classifiers+Numeral+Noun

For example,

44. a. sak-sa      marab

CLF-one      man

one man

44. b. muŋ- niŋ      marab

CLF-two      man

two men

### 5.13. Verb Morphology

This section describes the verbal system and their classification in Koch the nucleus parts of speech. Traditional grammars often define ‘verb’ notionally as a ‘doing’ word. Such a notional definition has generally been considered inadequate for a number of reasons. Modern grammars prefer a more syntactical definition.

### 5.13.1. Concept of Verb

The typical propositional structure can be set-up by considering various relations that hold between verbs and the nouns. These relations can only be identified by analysis of the verb. A study of the semantic and the syntax of the verb becomes a study of language structure.

Verb morphology or conjugation is the most important factor in identifying the tense and aspect relation of a verb category. The temporal and aspectual roles of verbs are defined by the or determinatives, which are merely affixes or infixes that occur between the roots and the personal terminations in the conjugation system of Sanskrit, Greek, and other Indo-European languages (Daskhi, 1996).

“A term used in the grammatical classification of words, to refer to a class traditionally defined as ‘doing’ or ‘action’ words (a description which has been criticized in linguistics, largely on the grounds that many verbs do not ‘act’ in any obvious sense, e.g., see, be). The formal definition of a verb refers to an element which can display morphological contrasts, tense, aspect, voice, mood, person and number. Functionally, it is an element which is single or combination with other verbs (i.e., Verb Phrase), is used as the minimal predicate of a sentence, co-occurring with a subject e.g., he came. If the predicate contains other elements (e.g., object, complement, adverbial), then it is the verb more than any other is the unit which influences the choice and extent of these elements; e.g. the verb ‘put’ takes both an object and a locative adverbial, as he put the book on the table. In many grammatical theories, accordingly, the verb is considered the most important element in the sentence structure” (Crystal, 2008:510).

Verbs are also most obviously distinguished by the fact that each verb typically requires the presence in its sentence of a specified set of NP arguments syntactically each of which may be

required to appear in some particular grammatical form, e.g. particular case marking, particular pre or post position etc. additionally, Tibeto-Burman verbs in Zograph's (1982: 188-189).

In Tibeto-Burman languages, verb agreement has developed in an imbalanced manner, with some languages completely lost, and others having only a few vestiges (Hongkai, 1995:19).

### **5.13.2. Kinds of Verb**

Affixation or the addition of aspect markers yields the exact verb forms. Verbs are separated into two categories: syntactic and semantic. The syntactic class is subdivided into three classes i.e., transitive, intransitive and di-transitive verbs.

### **5.13.3. The syntactic class's verbs**

It is divided into three classes. They are-

- I. Transitive
- II. Intransitive
- III. Di-transitive

#### **5.13.3.1. Transitive verb**

The classic 'notional' understanding of transitivity states that the verb 'pass over' from the 'actor' to the 'patient' expresses the action's results. It is unnecessary to stress the inadequacy of the 'notional' meaning of transitivity in many English sentences (Lyons, 1968:350). "If a verb has a transitive verb as its head, one NP (the direct object) is required" (Hegeman, 1991:33).

List of the transitive verbs are:

| Koch    | Gloss   |
|---------|---------|
| buuduuk | ‘pluck’ |
| brak    | ‘speak’ |
| la      | ‘take’  |
| lumi    | ‘cook’  |
| lou     | ‘catch’ |
| nuuji   | ‘see’   |
| suk     | ‘write’ |
| turuuŋ  | ‘teach’ |
| dupita  | ‘fly’   |
| gatat   | ‘kill’  |

**For example,**

45. a. aŋ                      ɣɔksa                      čag                      suk- tanamun  
1SG.NOM              a.ART                      letter                      write- PST.AGR.M/F

I wrote a letter.

45. b. marab-o              maksa-na              gatata-tanamun  
man-DET              tiger-ACC              kill-PST.AGR.M

The man killed the tiger.

The above words –**suk** ‘write’ and -**gatat** ‘kill’ are transitive verbs.

### 5.13.3.2. Intransitive verb

“If a verb phrase (VP) contains an intransitive verb as its head then no noun phrase (NP) - complement is allowed” (Hegeman, 1991:33). In this case, the action stops with the verb or does not pass on to any object. Intransitive verbs do not need any object to complete sense.

List of the intransitive verbs are:

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| duubui      | ‘break’      |
| jubu        | ‘sleep’      |
| tamani      | ‘loose’      |
| luɣuumi     | ‘walk’       |
| hemi        | ‘cry’        |
| kuuruɣi     | ‘fall’       |
| tələk       | ‘run’        |
| pətək       | ‘rise’       |

**For example,**

46. a. nakapsa-o      duubui -tanamun

window-DET    break-PST.AGR.N.H

The window broke.

46. b. umra      jubut- tanamun

3SG.NOM    sleep-PST.AGR.M/F

He/She slept.

### 5.13.3.3. Di-transitive verb

“If a verb phrase (VP) has a ditransitive verb as its head, two NPs or an NP and a PP (the direct object and the indirect object) are required” (Hegeman, 1991:33).

List of the di-transitive verbs are:

| Koch     | Gloss   |
|----------|---------|
| laou     | ‘gave’  |
| nɔgouyaŋ | ‘sent’  |
| tupi     | ‘threw’ |

**For example,**

47. a. aŋ                mini-na        lekačag        la-ou

1SG.NOM   Mini-ACC   book        give-PST.AGR.M/F

I gave a book to Mini.

47. b. aŋ                Meera-na        sao        la-ou

1SG.NOM   Meera-ACC   child        give-PST.AGR.M/F

I gave the child to Meera

47.c. aŋ                john-na        Ram-ni        nɔgou        beset-ou

1SG.NOM   John-ACC   Ram-POSS   house        send-PST.AGR.M/F

I sent John to Ram's house

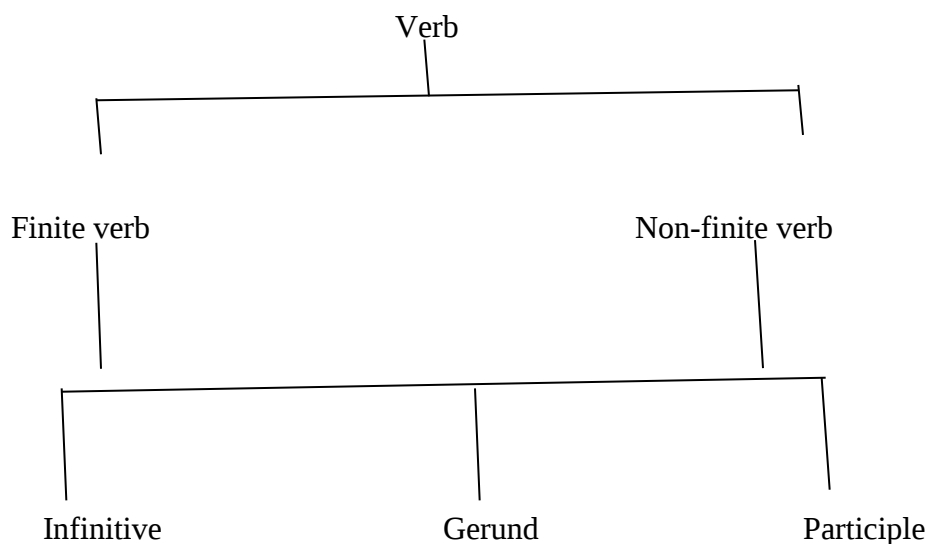
47.d. aŋ                      maksagoda-na    toukan      tupi-tana

1SG.NOM      lion-ACC          chicken      throw-PST.AGR.M/F

I threw chicken to the lion

#### 5.13.4. Finite and non-finite verbs

The finite and non-finite forms of verbs are traditionally divided into two categories. The finite forms are characterized by tense, aspect, and mood, as well as the concordia aspects of gender, number, and person from a morphological standpoint, but the non-finite forms are often not marked for these categories (Eilfort, 1986).



| Finite verb |              | Non-finite verb |              |
|-------------|--------------|-----------------|--------------|
| <b>Koch</b> | <b>Gloss</b> | <b>Koch</b>     | <b>Gloss</b> |

|       |          |             |             |
|-------|----------|-------------|-------------|
| sa    | ‘eat’    | sa-tui      | ‘to eat’    |
| gului | ‘play’   | gului- tui  | ‘to play’   |
| pun   | ‘fly’    | pun-tui     | ‘to fly’    |
| huŋ   | ‘swim’   | huŋ-tui     | ‘to swim’   |
| auɣum | ‘walk’   | auɣum-tui   | ‘to walk’   |
| sui   | ‘ask’    | sui-yi      | ‘to ask’    |
| hu    | ‘bark’   | hu-yi       | ‘to bark’   |
| hotra | ‘shout’  | hotra-yi    | ‘to shout’  |
| braŋ  | ‘answer’ | braŋjini    | ‘to answer’ |
| tiluk | ‘abuse’  | tiluk- jini | ‘to abuse’  |

#### 5.13.4.1. Finite Verbs

**For example,**

48.a. umra                      may      sa-ya

3SG.NOM              rice      eat-HAB.AGR.M/F

He/She eats rice.

48.b. unok                      may      sa-ya

3PL.NOM                      rice      eat-HAB.AGR.M/F

They eat rice.

48.c. umra                      bəl              gului-ya

3SG.NOM      football      play-HAB.AGR.M/F

He/She plays football.

48.d. unok                      bəl                      guɭui-ya

3PL.NOM              football              play-HAB.AGR.M/F

They play football.

#### **5.13.4.2. Non-finite verbs**

The embedded verbal portion of non-finite clauses in most Indian languages can have different forms depending on the intended meaning. There are three kinds of non-finite verbs given below.

##### **5.13.4.2.1. The infinitive verb**

In fact, the so-called infinitive construction can only be used when both clauses' subjects are the same and the subject of the non-finite subordinate clause is omitted. To reiterate the essential concept, infinitive structures are distinguished by the absence of finite verbs and the marked form, which establishes the number and person of the subject and verb in terms of the agreement. They are unmarked forms in this delicate language because they are expressions of non-finite verbs in which the specification of the subject-verb agreement cannot be accounted for (Meetei, 2015).

**For example,**

49. a. umra              may      sa-n              napt-ya

3SG.NOM    rice    eat-INF    want-HAB.AGR.M/F

He/She wants to eat rice.

49. b. unok                may    sa-n                napt-ya

3PL.NOM    rice    eat – INF    want-HAB.AGR.M/F

They want to eat rice.

49.c. umra                bəl                gułui- n                napt-ya

3SG.NOM    ball                play-INF                want-HAB.AGR.M/F

He/She wants to play football.

49.d. unok                bəl                gułui-n                napt-ya

3PL.NOM    ball                play-INF                want-HAB.AGR.M/F

They want to play football.

#### 5.13.4.2.2. Gerund

“A traditional term used in reference to the *-ing* form of a verb when it has a noun-like function: *They’re fond of **dancing***. In this book, the **-ing form** is a general term for words called either ‘gerund’ or ‘present participle’ in traditional approaches to grammar” (Leech, 2006:48).

**For example,**

50. a. gułuido                kamdam-gumuun    penem

play.VN      health-for      good

Playing is good for health.

50. b. čikahuyi      uni      soro

swimming.VN      3SG.GEN      habit

Swimming is his habit.

#### 5.13.4.2.3. Participle

The participle is the third non-finite verb form, which is generated by adding the suffix *-ing* to a verb in English.

**For example,**

51.a. aŋ      sabek-o-na      heptuyi      nuuku- tanamuun

1SG.NOM   boy-DET-ACC   cry.VN      see-PST.AGR.M/F

I saw a crying boy.

51.b. umra      kuwi-o-na      humi      nuuku- tanamuun

3SG.NOM   dog-CLF-ACC   bark.VN      see-PST.AGR.M/F

He/She saw a barking dog.

## 5.14. Modal auxiliary verb

| Koch         | Gloss                       |
|--------------|-----------------------------|
| mana         | ‘can/may’                   |
| manaŋ        | ‘shall/ will / could/might’ |
| nigmuun      | ‘should’                    |
| niginibisnay | ‘ought to’                  |
| niganaban    | ‘must’                      |

**For example,**

52.a. aŋ                      kum-o              turui-mana

1SG.NOM              work-DET      do-MOD

I can do the work.

52. b. aŋ                      kum-o              turui-manaŋ

1SG.NOM              work- DET      do-MOD

I shall do the work.

52. c. uni                      kum-o              turui- nigmuun

3SG.POSS      work-DET      do - MOD

He/She should do the work.

## 5.15. Tense

The tense of a verb is an inflectional sign that indicates the temporal position of an event or circumstance. It is a grammatical category that describes how the grammar indicates the time when the activity signified by the verb occurred. Tense is a linguistic category that expresses time relations through systematic syntactic contrasts.

“*Tenses typically show different locations of an event in time: I am eating lunch, I was eating lunch.* English verbs are inflected only for a two-way tense contrast, present and past; future time is expressed by other devices. This holds also in the other Germanic languages and in Slavic. A three-way contrast is common: past, present, and future” (Hockett, 1958:237). “The essential characteristic of the category of tense is that it relates the time of the action, event or state of affairs referred to in the sentence to the time of utterance (the time of utterance being ‘now’) (Lyons, 1968:305)”.

In short, “tense is a grammaticalized expression of location in time. On the one hand, this can be viewed as purely definitional. In this way, we would look at a particular form in a language, decide whether it does in fact express location in time and whether it is indeed a grammatical category, and then pronounce it to be tense or not. The definition would enable us, for instance, to say that the difference between *John sang* and *John sings* in English is one of tense, whereas that between *John sings* and *John is singing* is not, but rather of aspect” (Comrie, 1985:9). It is an empirical claim that grammatical categories, such as- English and Hindi etc.

**For example,**

- a. ram - ne      ek      bəs      čəla-ya      hai  
Ram - ERG    one    bus    drive-PFV    be+PRS+3SG  
Ram has driven a bus.

b. ram    ek    bəs    čəlata    hai  
 Ram    one    bus    drive.HAB    be+PRS+3SG

Ram drives a bus.

There are three ways that are taken into consideration in the process of defining and distinguishing tenses (Imchen, 2011:20):

- (i) Whether the deictic centre is located in the ‘absolute tenses’ or in the relative tenses’
- (ii) Whether the situation is located prior to, simultaneous with or subsequent to the deictic centre
- (iii) The location of the situation in terms of time distance with reference to the deictic centre.

### 5.15.1. The non-past tense

“As far as the present tense is concerned, in its basic meaning it invariably locates a situation at the present moment, and says nothing beyond that. In particular, it does not say that the same situation does not continue beyond the present moment, nor that it did not hold in the past” (Comrie, 1985:38).

“In many languages, the present tense is also used with habitual aspectual meaning, as in English *John goes to work at eight o’ clock* (everyday). This might seem to be a clear contradiction to our definition of the present tense, since we can use this sentence to describe John’s behaviour by uttering the sentence at midday, when it is clearly not literally true that John is going to work at the moment at which the sentence is uttered” (Comrie, 1985:39).

Koul (2008:105) opines that “the present tense represents an ongoing action, a habitual, repeated or characteristic action, or simply expresses a fact”.

The future tense relates to the location of a circumstance on the timeline after the present instant. As with the past tense, “any deduction that the situation in question does not hold at the present moment is at best an implicature, rather than part of the meaning of the future tense. Thus ‘*John will be eating his lunch when you call on him in five minutes*’ time does not exclude the possibility that he may already have started eating his lunch” (Comrie, 1985:43).

**For example,**

53. a. aŋ                      muusu-guri      buttur-ya

1SG.NOM      bull-cart      push-HAB.AGR.M/F

I push the bull-cart.

53. b. niŋ                      muusu-guri      buttur-ya

1PL.NOM      bull-cart      push-HAB.AGR.M/F

We push the bull-cart.

53. c. nuŋ                      muusu-guri      buttur-ya

2SG.NOM      bull-cart      push-HAB.AGR.M/F

You push the bull-cart.

53. d. nonak                      muusu-guri      buttur-ya

2PL.NOM      bull-cart      push-HAB.AGR.M/F

You push the bull-cart.

53. e. umra                      muusu-guri      buttur-ya

3SG.NOM      bull-cart      push-HAB.AGR.M/F

He/She pushes the bull-cart.

53. f. unok              muusu-guuri      buutuur-ya

3PL.NOM              bull-cart      push-HAB.AGR.M/F

They push the bull-cart.

53. g. an              nakap-o      dao-ya

1SG.NOM      door-DET      open-HAB.AGR.M/F

I open the door.

53. h. nin              nakap-o      dao-ya

1PL.NOM      door-DET      open-HAB.AGR.M/F

We open the door.

53. i. nuuŋ              nakap-o      dao-ya

2SG.NOM      door-DET      open-HAB.AGR.M/F

You open the door.

53.j. nonak              nakap-o      dao-ya

2PL.NOM      door-DET      open-HAB.AGR.M/F

You open the door.

53.k. umra            nakap-o            dao-ya

3SG.NOM    door-DET    open-HAB.AGR.M/F

He/She opens the door.

53.l. unok            nakap-o            dao-ya

3PL.NOM    door-DET    open-HAB.AGR.M/F

They open the door.

54.a. aŋ            ganap            musu-guri            butur-ya

1SG.NOM    tomorrow    bull-cart            push-HAB.AGR.M/F

I will push the bull-cart tomorrow.

54.b. niŋ            ganap            musu-guri            butur-ya

1PL.NOM    tomorrow    bull-cart            push-HAB.AGR

We will push the bull-cart tomorrow.

54. c. nuŋ            ganap            musu-guri            butur-ya

2SG.NOM    tomorrow    bull-cart            push-HAB.AGR

You will push the bull-cart tomorrow.

54.d. nonak            ganap            musu-guri            butur-ya

2PL.NOM    tomorrow    bull-cart            push-HAB.AGR

You will push the bull-cart tomorrow.

54.e. umra            ganap        musu-guri    buttur-ya

3SG.NOM    tomorrow    bull-cart    push-HAB.AGR.M/F

He/She will push the bull-cart tomorrow.

54.f. unok            ganap        musu-guri    buttur-ya

3PL.NOM    tomorrow    bull-cart    push-HAB.AGR

They will push the bull-cart tomorrow.

54. g. aŋ            ganap            nakap-o        dao-ya

1SG.NOM    tomorrow    door-DET    open-HAB.AGR.M/F

I will open the door tomorrow.

54.h. niŋ            ganap            nakap-o        dao-ya

1PL.NOM    tomorrow    door-DET    open-HAB.AGR.M/F

We will open the door tomorrow.

54. i. nuŋ            ganap            nakap-o        dao-ya

2SG.NOM    tomorrow    door-DET    open-HAB.AGR.M/F

You will open the door tomorrow.

54.j. nonak            ganap            nakap-o        dao-ya

2PL.NOM tomorrow door-DET open-HAB.AGR.M/F

You will open the door tomorrow.

54.k. umra ganap nakap-o dao-ya

3SG.NOM tomorrow door-DET open-HAB.AGR.M/F

He/She will open the door tomorrow.

54.l. unok ganap nakap-o dao-ya

3PL.NOM tomorrow door-DET open-HAB.AGR.M/F

They will open the door tomorrow.

The verb ending in the sentence is followed by the same marker in the above examples. The information regarding person and number in the non-past tense is contained in the morphemes following the verbs. As seen in the above examples, the suffix / -ya / is the non-past tense marker.

### 5.15.2. The past tense

“The meaning of the past tense is this location in time prior to the present moment, and any further deductions about temporal location that are made on the basis of individual sentences in the past tense are the result of factors other than simply the choice of tense” (Comrie, 1985:41).

“Note that the past tense simply locates the situation in question prior to the present moment, and says nothing about whether the past situation occupies just a single point prior to the present moment, or an extended time period prior to the present moment, or indeed the whole of time up to the present moment, as in the following examples: *at seven o'clock yesterday John*

*promised to give me ten pounds; John lived in Manchester from 1962 to 1982; up to this moment this disease was incurable” (Comrie, 1985:41).*

**For example,**

55. a. aŋ                      muusu-guuri      butuur- tana  
1SG.NOM              bull-cart              push-PST.AGR.M/F

I pushed the bull-cart.

55. b. niŋ                      muusu-guuri      butuur- tana  
1PL.NOM              bull-cart              push-PST.AGR.M/F

We pushed the bull-cart.

55. c. nuŋ                      muusu-guuri      butuur- tana  
2SG.NOM              bull-cart              push-PST.AGR.M/F

You pushed the bull-cart.

55. d. nonak                      muusu-guuri      butuur- tana  
2PL.NOM              bull-cart              push-PST.AGR.M/F

You pushed the bull-cart.

55. e. umra                      muusu-guuri      butuur- tana  
3SG.NOM              bull-cart              push-PST.AGR.M/F

He/She pushed the bull-cart.

55. f. unok                      muusu-guri      burtur- tana  
                                          3PL.NOM           bull-cart           push-PST.AGR.M/F

They pushed the bull-cart.

55. g. aŋ                      nakap-o           dao- tana  
                                          1SG.NOM           door-DET           open-PST.AGR.M/F

I opened the door.

55. h. niŋ                      nakap-o           dao- tana  
                                          1PL.NOM           door-DET           open-PST.AGR.M/F

We opened the door.

55. i. nuŋ                      nakap-o           dao- tana  
                                          2SG.NOM           door-DET           open-PST.AGR.M/F

You opened the door.

55. j. nonak                      nakap-o           dao- tana  
                                          2PL.NOM           door-DET           open-PST.AGR.M/F

You opened the door.

55. k. umra                      nakap-o           dao- tana  
                                          3SG.NOM           door-DET           open-PST.AGR.M/F

He/She opened the door.

55.l. unok            nakap-o            dao- tana

3PL.NOM    door-DET    open-PST.AGR.M/F

They opened the door.

55.m. an            may            lem- tana

1SG.NOM    rice            cook-PST.AGR.M/F

I cooked rice.

55.n. nin            may            lem- tana

1PL.NOM    rice            cook-PST.AGR.M/F

We cooked rice.

55. o. nuun            may            lem- tana

2SG.NOM    rice            cook-PST.AGR.M/F

You cooked rice.

55. p. nonak            may            lem- tana

2PL.NOM    rice            cook-PST.AGR.M/F

You cooked rice.

55. q. umra            may            lem- tana

3SG.NOM      rice              cook-PST.AGR.M/F

He/She cooked rice.

55.r. unok              may              lem- tana

3PL.NOM              rice              cook-PST.AGR.M/F

They cooked rice.

The morpheme /-**tana** / is observed in the past tense marker.

## 5.16. Aspect

Aspect is concerned with a situation's internal temporal constituent. While tense primarily relates the event to speech time or a reference point in the present, past and aspect is concerned with the event's internal character as the speaker presents it. Aspect also deals with time, just as tense does, but in different ways. According to Comrie, "aspects are different ways of viewing the internal temporal constituency of a situation" (Comrie, 1976:3).

"However, although both aspects and tenses are concerned with time, they are concerned with time in very different ways. As noted above, tense is a deictic category, i.e. locates situations in time, usually with reference to the present moment, though also with reference to other situations. Aspect is not is not concerned with relating the time of the situation to any other time-point, but rather with the internal temporal constituency of the one situation; one could state the difference as one between situation-internal time (aspect) and situation-external time (tense)" (Comrie, 1976:5).

### 5.16.1. Aspect in Koch

Aspect is one of the grammatical categories. It is found in Koch in perfective and imperfective manners. They are discussed below:

### 5.16.2. The imperfective aspect

Imperfective is characterized by its function of providing “explicit reference to the internal temporal structure of a situation, viewing a situation from within” (Comrie, 1976:24). Many languages have a single category to express imperfectiveness, some languages have several distinct categories, and there are also languages with some categories that only partially correspond to the meaning of imperfective.

The imperfective aspect imparts a sense of duration. It expresses the action is continue process. This is showed by - **ta** and - **tamuun**.

**For example,**

|           |            |                       |
|-----------|------------|-----------------------|
| 56. a. an | muusu-guri | buttur- ta            |
| 1SG.NOM   | bull-cart  | push-IPFV.PRS.AGR.M/F |

I am pushing the bull-cart.

|           |            |                       |
|-----------|------------|-----------------------|
| 56.b. niŋ | muusu-guri | buttur- ta            |
| 1PL.NOM   | bull-cart  | push-IPFV.PRS.AGR.M/F |

We are pushing the bull-cart.

|            |            |            |
|------------|------------|------------|
| 56. c. nuŋ | muusu-guri | buttur- ta |
|------------|------------|------------|

|         |           |                       |
|---------|-----------|-----------------------|
| 2SG.NOM | bull-cart | push-IPFV.PRS.AGR.M/F |
|---------|-----------|-----------------------|

You are pushing the bull-cart.

|              |            |            |
|--------------|------------|------------|
| 56. d. nonak | muusu-guri | buttur- ta |
|--------------|------------|------------|

|         |           |                       |
|---------|-----------|-----------------------|
| 2PL.NOM | bull-cart | push-IPFV.PRS.AGR.M/F |
|---------|-----------|-----------------------|

You are pushing the bull-cart.

|            |            |            |
|------------|------------|------------|
| 56.e. umra | muusu-guri | buttur- ta |
|------------|------------|------------|

|         |           |                       |
|---------|-----------|-----------------------|
| 3SG.NOM | bull-cart | push-IPFV.PRS.AGR.M/F |
|---------|-----------|-----------------------|

He/She is pushing the bull-cart.

|            |            |            |
|------------|------------|------------|
| 56.f. unok | muusu-guri | buttur- ta |
|------------|------------|------------|

|         |           |                       |
|---------|-----------|-----------------------|
| 3PL.NOM | bull-cart | push-IPFV.PRS.AGR.M/F |
|---------|-----------|-----------------------|

They are pushing the bull-cart.

|           |         |         |
|-----------|---------|---------|
| 56. g. an | nakap-o | dao- ta |
|-----------|---------|---------|

|         |          |                       |
|---------|----------|-----------------------|
| 1SG.NOM | door-DET | open-IPFV.PRS.AGR.M/F |
|---------|----------|-----------------------|

I am opening the door.

|             |         |         |
|-------------|---------|---------|
| 56. h. ninj | nakap-o | dao- ta |
|-------------|---------|---------|

|         |          |                       |
|---------|----------|-----------------------|
| 1PL.NOM | door-DET | open-IPFV.PRS.AGR.M/F |
|---------|----------|-----------------------|

We are opening the door.

56. i. nuŋ                nakap-o            dao- ta

2SG.NOM        door-DET        open-IPFV.PRS.AGR.M/F

You are opening the door.

56. j. nonak            nakap-o            dao- ta

2PL.NOM        door-DET        open-IPFV.PRS.AGR.M/F

You are opening the door.

56. k. umra            nakap-o            dao- ta

3SG.NOM        door-DET        open-IPFV.PRS.AGR.M/F

He/She is opening the door.

56.l. unok            nakap-o            dao- ta

3PL.NOM        door-DET        open-IPFV.PRS.AGR.M/F

They are opening the door.

57.a. aŋ                musu-guri            buttur- tamuun

1SG.NOM        bull-cart        push-IPFV.PST.AGR.M/F

I was pushing the bull-cart.

57.b. niŋ                musu-guri            buttur- tamuun

1PL.NOM        bull-cart        push-IPFV.PST.AGR.M/F

We were pushing the bull-cart.

|           |             |                       |
|-----------|-------------|-----------------------|
| 57.c. nuŋ | muusu-guuri | butuur- tamuun        |
| 2SG.NOM   | bull-cart   | push-IPFV.PST.AGR.M/F |

You were pushing the bull-cart.

|             |             |                       |
|-------------|-------------|-----------------------|
| 57.d. nonak | muusu-guuri | butuur- tamuun        |
| 2PL.NOM     | bull-cart   | push-IPFV.PST.AGR.M/F |

You were pushing the bull-cart.

|            |             |                       |
|------------|-------------|-----------------------|
| 57.e. umra | muusu-guuri | butuur- tamuun        |
| 3SG.NOM    | bull-cart   | push-IPFV.PST.AGR.M/F |

He/She was pushing the bull-cart.

|             |             |                       |
|-------------|-------------|-----------------------|
| 57. f. unok | muusu-guuri | butuur- tamuun        |
| 3PL.NOM     | bull-cart   | push-IPFV.PST.AGR.M/F |

They were pushing the bull-cart.

|           |          |                       |
|-----------|----------|-----------------------|
| 57. g. aŋ | nakap-o  | dao- tamuun           |
| 1SG.NOM   | door-DET | open-IPFV.PST.AGR.M/F |

I was opening the door.

|            |         |             |
|------------|---------|-------------|
| 57. h. niŋ | nakap-o | dao- tamuun |
|------------|---------|-------------|

1PL.NOM      door-DET      open-IPFV.PST.AGR.M/F

We were opening the door.

57. i. nuuŋ              nakap-o      dao- tamuun

2SG.NOM      door-DET      open-IPFV.PST.AGR.M/F

You were opening the door.

57. j. nonak              nakap-o      dao- tamuun

2PL.NOM      door-DET      open-IPFV.PST.AGR.M/F

You were opening umra

57. k. umra              nakap-o      dao- tamuun

3SG.NOM      door-DET      open-IPFV.PST.AGR.M/F

He/She was opening the door.

57. l. unok              nakap-o      dao- tamuun

3PL.NOM      door-DET      open-IPFV.PST.AGR.M/F

They were opening the door.

The suffix / **-ta** / occurs in the indefinite imperfective aspect marker and / **-tamun** / occurs in the past imperfective aspect marker.

### 5.16.3. Perfective Aspect

According to Comrie (1976:16), “perfectivity indicates the view of a situation as a single whole, without distinction of the various separate phases that make up that situation”. It does not refer explicitly to the internal temporal constituency of a situation but rather views a situation from without.

According to Comrie (1976:21), “perfectivity involves lack of explicit reference to the internal temporal constituency of a situation, rather than explicitly implying the lack of such internal temporal constituency”. Therefore, perfective forms can denote situations that last for some amount of time; constitutes of several distinct internal phases; and such other situations that are internally complex-the only prerequisite being that the situation is considered in its entirety, as a single whole.

The perfective aspect looks at a situation or an event as a whole, not at the individual phrases that make up that event.

**For example,**

|           |            |                      |
|-----------|------------|----------------------|
| 58. a. aŋ | muusu-guri | buttur-ou            |
| 1SG.NOM   | bull-cart  | push-PFV.PRS.AGR.M/F |

I have pushed the bull-cart.

|            |            |                      |
|------------|------------|----------------------|
| 58. b. niŋ | muusu-guri | buttur-ou            |
| 1PL.NOM    | bull-cart  | push-PFV.PRS.AGR.M/F |

We have pushed the bull-cart.

|            |            |                      |
|------------|------------|----------------------|
| 58. c. nuŋ | muusu-guri | buttur-ou            |
| 2SG.NOM    | bull-cart  | push-PFV.PRS.AGR.M/F |

You have pushed the bull-cart.

|              |            |                      |
|--------------|------------|----------------------|
| 58. d. nonak | muusu-guri | buttur-ou            |
| 2PL.NOM      | bull-cart  | push-PFV.PRS.AGR.M/F |

You have pushed the bull-cart.

|             |            |                      |
|-------------|------------|----------------------|
| 58. e. umra | muusu-guri | buttur-ou            |
| 3SG.NOM     | bull-cart  | push-PFV.PRS.AGR.M/F |

He/She has pushed the bull-cart.

|             |            |                      |
|-------------|------------|----------------------|
| 58. f. unok | muusu-guri | buttur-ou            |
| 3PL.NOM     | bull-cart  | push-PFV.PRS.AGR.M/F |

They have pushed the bull-cart.

|          |          |                      |
|----------|----------|----------------------|
| 58.g. aŋ | nakap-o  | dao-ou               |
| 1SG.NOM  | door-DET | open-PFV.PRS.AGR.M/F |

I have opened the door.

|            |          |                      |
|------------|----------|----------------------|
| 58. h. niŋ | nakap-o  | dao-ou               |
| 1PL.NOM    | door-DET | open-PFV.PRS.AGR.M/F |

We opened the door.

|            |          |                      |
|------------|----------|----------------------|
| 58. i. nuŋ | nakap-o  | dao-ou               |
| 2SG.NOM    | door-DET | open-PFV.PRS.AGR.M/F |

You have opened the door.

|             |          |                      |
|-------------|----------|----------------------|
| 58.j. nonak | nakap-o  | dao-ou               |
| 2PL.NOM     | door-DET | open-PFV.PRS.AGR.M/F |

You have opened the door.

|             |          |                      |
|-------------|----------|----------------------|
| 58. k. umra | nakap-o  | dao-ou               |
| 3SG.NOM     | door-DET | open-PFV.PRS.AGR.M/F |

He/She has opened the door.

|             |          |                      |
|-------------|----------|----------------------|
| 58. l. unok | nakap-o  | dao-ou               |
| 3PL.NOM     | door-DET | open-PFV.PRS.AGR.M/F |

They have opened the door.

|          |            |                      |
|----------|------------|----------------------|
| 59.a. aŋ | muusu-guri | buttur- tanamun      |
| 1SG.NOM  | bull-cart  | push-PFV.PST.AGR.M/F |

I had pushed the bull-cart.

|            |            |                 |
|------------|------------|-----------------|
| 59. b. niŋ | muusu-guri | buttur- tanamun |
|------------|------------|-----------------|

1PL.NOM      bull-cart      push-PFV.PST.AGR.M/F

We had pushed the bull-cart.

58.c. nuŋ              muusu-guri      buttur- tanamuun

2SG.NOM      bull-cart      push-PFV.PST.AGR.M/F

You had pushed the bull-cart.

59.d. nonak              muusu-guri      buttur- tanamuun

2PL.NOM      bull-cart      push-PFV.PST.AGR.M/F

You had pushed the bull-cart.

59.e. umra              muusu-guri      buttur- tanamuun

3SG.NOM      bull-cart      push-PFV.PST.AGR.M/F

He/She had pushed the bull-cart.

59.f. unok              muusu-guri      buttur- tanamuun

3PL.NOM      bull-cart      push-PFV.AGR.M/F

They had pushed the bull-cart.

59.g. aŋ              nakap-o      dao- tanamuun

1SG.NOM      door-DET      open-PFV.PST.AGR.M/F

I had opened the door.

59.h. nin                      nakap-o              dao- tanamuun

1PL.NOM              door-DET              open-PFV.PST.AGR.M/F

We had opened the door.

59. i. nuŋ                      nakap-o              dao- tanamuun

2SG.NOM              door-DET              open-PFV.PST.AGR.M/F

You had opened the door.

59. j. nonak                  nakap-o              dao- tanamuun

2PL.NOM              door-DET              open-PFV.PST.AGR.M/F

You had opened the door.

59. k. umra                  nakap-o              dao- tanamuun

3SG.NOM              door-DET              open-PFV.PST.AGR.M/F

He/She had opened the door.

59.l. unok                      nakap-o              dao- tanamuun

3PL.NOM              door-DET              open-PFV.PST.AGR.M/F

They had opened the door.

The indefinite perfect aspect marker is / -**ou** / and the past perfective aspect marker is /- **tanamuun**/.

## **5.17. Mood**

### **5.17.1. Concept of mood**

The word “mood” refers to the way something is done. It refers to the way in which an activity or a state is expressed or viewed. Although some grammarians prefer ‘mode’ to ‘mood,’ the majority favour the latter since mood connotes a certain mental state, which provides a hint to the verb's mood. However, either word can be used to describe the four or five different verb expression styles or manners (Opdyoke, 1983).

The mood is concerned with the actuality of an event. Three different parameters are used by languages which establishing modal distinctions; these are following:

- (i) A speaker’s opinion or judgment regarding the actuality of an event,
- (ii) kind of evidence that is available for the speaker for the speaker to form this judgment and
- (iii) a kind of need or requirement which forces the speaker (or someone else) to get involved in an event (or to carry out an action).

“Typically, with mood, all or most clauses are either Realis or Irrealis: the system is basically (‘prototypically’) binary. An obvious example is the contrast made in European languages between the indicative and the subjunctive, the indicative marking clauses as Realis and subjunctive marking them as Irrealis” (Palmer, 1986:4). We will consider those morphologically distinguishable moods, e.g., imperative, interrogative, optative, subjunctive, etc.

### **5.17.2. Imperative mood**

“Most languages have a specific form that can be identified as imperative. In languages such as English where the modal systems are marked by modal verbs the imperative is quite

independent of the modal systems, in English being indicated by the simple form of the verb, e.g., *come here*” (Palmer, 1986:80). It conveys the meaning of advisability and suggestive as given-

**For example,**

60. a. lekačag-o      pɔray

book-DET    read.PRS

Read the book.

60. b. nəgou      lɯi

home      go.PRS

Go home.

60. c. nuŋ- ni      lekačag    dao

you-POSS    book      open

Open your book.

60. d. nakap-o      čɔp

door-DET    close

Close the door.

### 5.17.3. Indicative mood

The indicative mood is used in declarative and interrogative sentences.

**For example,**

61. a. unok                      may                      sa- ya

3PL.NOM                      rice                      eat-PRS.AGR.M/F

They eat rice.

61. b. unok                      may                      sa- ča

3PL.NOM                      rice                      eat-NEG.PRS.AGR.M/F

They do not eat rice.

#### 5.17.4. Presumptive mood

The mood expresses presumptive action. The verb root is followed by adding – **lan** ‘must’ in the sentence.

**For example,**

62. a. umra                      may                      say - ta-lan

3SG.NOM                      rice                      eat-PST-MOD

He/She must have had food

62. b. umra                      jubut-ta-lan

3SG.NOM                      sleep-PST-MOD

He/She must have had slept

### 5.17.5. Obligative mood

The obligatory in Koch the sense of ‘have to’ and ‘should’ is formed by adding **-nija** ‘have to’ to the infinitive stem without any personal affixes.

**For example,**

63. a. aŋ                      luii-nija

1SG.NOM      go-MOD

I have to go

63. b. nuŋ                      luii-nija

2SG.NOM      go-MOD

You have to go

63. c. uni                      luii-nija

3SG.NOM      go-MOD

He has to go

### 5.17.6. Potential mood

The potential is formed by adding **–manamuun** ‘could’ and **–mana** ‘can’ to the infinitive stem to express the ability of the subject.

**For example,**

64. a. umra                      lum      manamuun

3SG.NOM    cook    can.MOD.PST

He/She could cook

64. b. kwi    tultui    manamun

dog    run    can.MOD.PST

Dog could run

64. c. umra    p<sup>h</sup>an    piray    dum    mana

3SG.NOM    tree    on    climb    can.MOD

He/She can climb on the tree.

64. d. umra    silun    mana

3SG.NOM    sing    can.MOD

He/She can sing

### 5.17.7. Probabilitive mood

The mood expresses probability of action. The verb root is followed by adding – **mana** ‘may’.

**For example,**

65. a. an    lui    mana

1SG.NOM    go    may.MOD

I may go.



|         |         |               |                  |
|---------|---------|---------------|------------------|
| nuŋi    | ‘see’   | nuŋi- tini    | ‘cause to see’   |
| suk     | ‘write’ | suk-tini      | ‘cause to write’ |
| tuuruŋ  | ‘teach’ | tuuruŋ -tini  | ‘cause to teach’ |
| bot     | ‘say’   | bot-tini      | ‘cause to say’   |
| buuduuk | ‘pluck’ | buuduuk- tini | ‘cause to pluck’ |
| brak    | ‘speak’ | brak-tini     | ‘cause to speak’ |
| gatat   | ‘kill’  | gatat-tini    | ‘cause to kill’  |
| buut    | ‘pull’  | buut- tini    | ‘cause to pull’  |
| tək     | ‘beat’  | tək -tini     | ‘cause to beat’  |
| duŋ     | ‘climb’ | duŋ -tini     | ‘cause to climb’ |
| guului  | ‘play’  | guului - tini | ‘cause to play’  |
| hep     | ‘cry’   | hep-tini      | ‘cause to cry’   |

**For example,**

66. a. umra            aŋ-na            sanduuk    guului-tin-ya

3SG.NOM            I-ACC            everyday    play-CAUS-PRS.AGR.M/F

He/She makes me play every day.

66. b. aŋ            nuuŋ-na            umo buusurai    guului-tin- tanamuun

1SG. NOM            you-ACC            last year            play-CAUS-PST.AGR.M/F

I made you play last year.

## 5.19. Relative clause

A relative clause is a type of subordinate clause in which one of the arguments has the same referent as the main clause element on which it is grammatically dependent. A relative clause usually modifies a noun or noun phrase and utilizes a grammatical device to show that one of the arguments in the relative clause has the same referent as a noun or noun phrase in the main sentence.

**For example,**

67. a. sabek-o                      kalaŋ      gilas-o      čaŋ                      dubwui-tanamun  
boy- DET                      call                      glass-DET      who. REL                      break-PST.AGR

Call the boy who broke the glass.

67. b. jibučil-o                      puurui-tana                      k<sup>h</sup>uub                      dami  
shirt-DET                      buy-PST                      very                      costly

The shirt that I bought was costly.

## 5.20. The quotative marker as a complementizer

Quotative markers are based on the verb **brak** ‘say’. It can occur in the nominalizer –**mun**. It implies that the speaker has some proof that the complement's proposition is true.

**For example,**

68. a. umra                      brak-ou-mun                      umra                      beranyipaŋ-tanamun

3SG.NOM      say-PST-QUOT      3SG.NOM      tire-PFV.PST.AGR.M/F

He/She said that he was tired.

68. b. Umesh      brak-ou-mun      umra      iskul-aŋ      luii-ya

Umesh      say-PST-QUOT      3SG.NOM      school-LOC      go-FUT.AGR.M

Umesh said that he will go to school.

## 5.21. Clitics

“A term used in GRAMMAR to refer to a FORM which resembles a WORD, but which cannot stand on its own as a normal UTTERANCE, being PHONOLOGICALLY dependent upon a neighboring word (its host) in a CONSTRUCTION. (The term ‘clitic’ comes from the Greek word for ‘leaning’.) Examples of cliticized forms are the CONTRACTED forms of be, such as *I’m* and *he’s*” (Crystal, 2008:80).

Zwicky and Pullum (1983:503) present a set of criteria for distinguishing clitics from inflectional affixes and come to the surprising conclusion that the English contracted negatron behaves more like an inflectional affix than a clitic. Selecting arbitrary gaps in the range of options and morphing phonological quirks are two of Zwicky and Pullum's most famous criteria. They are briefly summarized as follows:

The degree of selection between the clitics and the words preceding them is low; in other words, clitics can attach to words of virtually any category:

1. The person I was talking to's going to be angry with me. [Preposition]
2. The ball you hit just broke my room window. [Verb]
3. Any answer not entirely right's going to be marked as an error. [Adjective]

4. The drive home tonight's been really easy. [Adverb]

The inflectional affixes, by contrast, are quite specific in their selections of stems: the plural attaches only to noun stems, the past only to verb stems, the superlative only to adjective and adverb stems.

There are four kinds of clitics in Koch. They are-

I. Question clitic

II. Emphatic clitic

III. Inclusive clitic and

IV. Dubitive clitic

### 5.21.1. Question clitic

The question clitic occurs at the end of the sentence. The question marker is /- **natuŋ** /. Following examples are given below.

**For example,**

69. a. nuŋ                  John          natuŋ

2SG.NOM      John          Q

Are you John?

69. b. umra                  nuŋ-ni          samičig      natuŋ

3SG.NOM      you-POSS      girl          Q

Is she your daughter?

69. c. imo                nuŋ-ni            nuŋou            natuŋ

DEM                you-POSS            house            Q

Is this your house?

69. d. niŋ                lwi-ya                natuŋ

1PL.NOM            go-PRS.AGR            Q

Shall we go?

### 5.21.2. Emphatic clitic

The suffix **/-uun /** convey the sense the strengthening meaning in Koch.

**For example,**

70. a. aŋ-uun            iyo                tak-tanamun

I-EMP            this                do-PST.AGR.M/F

I (myself) did it.

70. b. mimay            nuŋ-uun            aŋ-a                brak- tanamun

yesterday            you-EMP            I-ACC                tell-PST.AGR.M/F

You (yourself) told me yesterday.

70. c. niŋ-uun            un-a                nuuk- tanamun

we-EMP            he-ACC.            see-PST.AGR.M/F

We (ourselves) saw him.

### 5.21.3. Inclusive clitic

The suffix / **-ban** / is indicated by the inclusive clitic.

**For example,**

|           |               |                  |
|-----------|---------------|------------------|
| 71. a. aŋ | una - ban     | kalaŋ- tanamuŋ   |
| 1SG.NOM   | he.ACC - INCL | call-PST.AGR.M/F |

I called him also.

|                |       |                |
|----------------|-------|----------------|
| 72. b. aŋ- ban | ubay  | lui-ya         |
| 1SG.NOM-INCL   | there | go-PRS.AGR.M/F |

I go there too.

|               |              |                      |
|---------------|--------------|----------------------|
| 72. c. nuŋ-ni | sabutuui-ban | lap <sup>h</sup> -ya |
| 2SG-POSS      | son-INCL     | bring-PRS.AGR.M/F    |

Bring your son also.

### 5.21.4. Dubitive clitic

The suffix / **-na** / is indicated by the dubitive clitic.

**For example,**

|           |         |      |                      |    |                        |
|-----------|---------|------|----------------------|----|------------------------|
| 73. a. aŋ | kapa-ča | umra | p <sup>h</sup> ui-ya | na | p <sup>h</sup> ui-čana |
|-----------|---------|------|----------------------|----|------------------------|

1SG.NOM know-NEG 3SG.NOM come-FUT Q come-NEG.FUT.AGR.M/F

I do not know whether he will come or not.

73. b. čaŋ kapa umra basay p<sup>h</sup>ui-ya na tenai p<sup>h</sup>ui-ya  
 who know.PRS 3SG.NOM bus come-FUT Q train come-  
 FUT.AGR

Who knows whether she will come by bus or train?

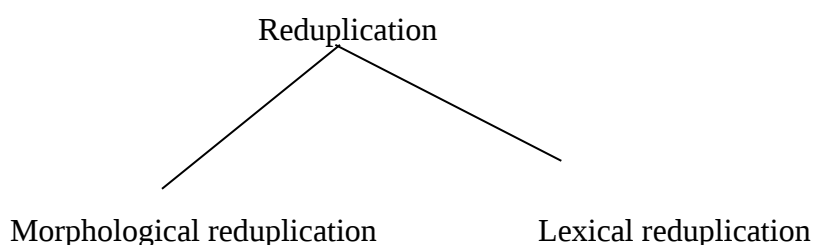
## 5.22. Reduplication

Reduplication is a pan-Indian phenomenon that is often highlighted as one of the numerous reasons that contribute to the linguistic consistency of South Asia. In India, studies on reduplication have emphasized its structural importance in relation to the linguistic area (from Emeneau 1969, the most thorough research, until Abbi 1992) or enumerated its various forms and meanings in a given language (from Emeneau 1969, the most thorough research, until Abbi 1992). Partial and total reduplication are the two types of reduplication.

Pei (1996:230) reduplication is a morphological process in which a radical element or part of it is repeated, usually at the beginning of a word but occasionally within it. Marantz (1982:437) defines reduplication as “a morphological process relating a base form of a morpheme or stem to a derived form that may be analyzed as being constructed from the base form via the affixation of phonemic material which is necessarily identical in whole or in part to the base form”. Spencer (1991:13), this entails adding material whose identity is dictated in part or entirely by the base.

### 5.22.1. Types of reduplication

Abbi (1992:14) explains that reduplication can be widely divided into two broad types, mainly lexical reduplication and morphological reduplication. Under the shadow of morphological reduplication, sound symbolism, mimic words, onomatopoeia, iconicity, imitative, and idiophones are collectively called expressive. Under the heading of lexical reduplication, echo words or echo formation, compounds and word reduplication are described below.



### 5.22.2. Morphological reduplication

Morphological reduplication is one of the two types of reduplication described by Abbi (1992:15). She defines morphological reduplication as “minimally meaningful and segmentally indivisible morphemes which are constituted of iterated syllables”. Thus, the base and the iterated part together constitute a single morpheme which is also a lexeme. Onomatopoeic, imitative, certain instances of sound symbolism and mimic words are an example of morphological reduplication. Abbi (1992) and Diffloth (1976) put all these terms under expressives.

#### 5.22.2.1. Expressive

Diffloth (1976:261) suggests that “we must be prepared to see the expressive as a whole decomposed in such a manner, to discard the conventional notions of root and morphology and to treat expressive as micro-sentences made up of distinctive features”.

Expressive is a very productive derivative process in the Munda language family and Tibeto-Burman language family. There are almost 59 ways of walking styles in the Khasi language and an equal number of walking ways in Tangkhul Naga (Abbi & Victor 1976), and all 59 manners of walking are indicated by only expressiveness. Action verbs such as ‘crying’, ‘walking’ and ‘running’ and ‘laughing’ and so on are associated with a large number of expressions.

**For example,**

#### **5.22.2.2. Sense of hearing or acoustic noise**

It indicates symbolic sounds of natural phenomena, humans, animal noise and so on.

| <b>Expressive reduplication</b> | <b>Gloss</b>                |
|---------------------------------|-----------------------------|
| drum- drum                      | ‘rain pattering’            |
| tur- tur                        | ‘thundering sounds’         |
| tur- tur                        | ‘air blowing’               |
| deŋ- deŋ                        | ‘sounds of bees flying’     |
| huɣyao- huɣyao                  | ‘child with cold and cough’ |
| sao-sao                         | ‘cooking stuff’             |

#### **5.22.2.3. Sense of touch**

It usually refers to the feeling or touch with indicating some sounds.

| <b>Expressive Reduplication</b> | <b>Gloss</b> |
|---------------------------------|--------------|
| kerao-kerao                     | ‘rough skin’ |

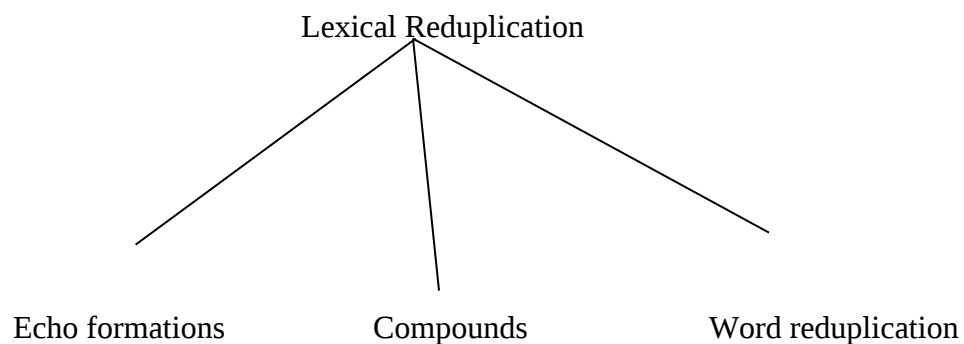
#### 5.22.2.4. Sense of taste

It denotes the taste of any edible substance.

| Expressive Reduplication | Gloss                |
|--------------------------|----------------------|
| kerem-kerem              | ‘breaking something’ |
| buurni- buurni           | ‘spicy’              |
| kurum-kurum              | ‘crunchy’            |

#### 5.22.3. Lexical Reduplication

Lexical reduplication can be defined as one lexical item or lexeme which comprises two or more segmentally identical parts or words. It is not a group of a complex form of lexical items. Lexical reduplication refers to a complete or partial repetition of a word or lexeme. Unlike morphological reduplication, Lexical reduplication is not minimally meaningful and can be further divided as they are formed of two identical words or two non-identical phonological words (Abbi, 1992:20).



##### 5.22.3.1. Echo Formation or Partial Reduplication

An Echo formation word is widely an important phenomenon in Koch and other Indian languages and South Asian languages as well. Echo formation is a process that fully refers to “the

partial repetition of phoneme or syllable of the base”. In other words, if another phoneme or syllable replaces the initial phoneme or syllable of the base, that has neither any individual occurrence nor any meaning of its own. It may be called echo-formation. In the echo formation process, the echo item or phoneme or syllable does not have its own independent or lexical meaning by itself. Nevertheless, when it is attached to any root or base word or lexical or grammatical item, it acquires meaning. The replacer sounds or sound sequences are more/less fixed or rigid. Echo-formation is distinguishable from doublets on the one hand, and duplicate word especially, partially reduplicated word on the other hand (Murthy, 1972). In echo-formation, an echo word has been defined as a partially repeated form of the base word, which means either the initial phoneme (consonant(C) or vowel (V)) or the syllable of the base is replaced by another phoneme or another syllable. The replacer (phoneme or syllable) sound sequences are more or less fixed and rigid (Abbi, 1992:23). In other words, in echo word, only the base word’s initial syllable or phoneme is replaced by echo syllable or phoneme.

**For example,**

| <b>Root</b>           | <b>Gloss</b>   | <b>Echo formation</b>                        | <b>Gloss</b>                |
|-----------------------|----------------|----------------------------------------------|-----------------------------|
| sani                  | ‘fasting’      | sani-kani                                    | ‘fasting and the like’      |
| hakar                 | ‘hole’         | hakar-dakar                                  | ‘hole and the like’         |
| raŋp <sup>h</sup> uči | ‘rainy season’ | raŋp <sup>h</sup> uči- taŋp <sup>h</sup> uči | ‘rainy season and the like’ |
| buisurpidan           | new year       | buisurpidan-tuisurpidan                      | new year and the like       |
| bay                   | ‘friend’       | bay- tay                                     | ‘friend and the like’       |
| suŋ                   | ‘mind’         | suŋ- tuŋ                                     | ‘mind and the like’         |

|         |            |                 |                         |
|---------|------------|-----------------|-------------------------|
| čika    | ‘water’    | čik- tika       | ‘water and the like’    |
| raŋ     | ‘rain’     | raŋ- taŋ        | ‘rain and the like’     |
| rasan   | ‘sunshine’ | rasan- tasan    | ‘sunshine and the like’ |
| ru mbuk | ‘cloud’    | ru mbuk-tu mbuk | ‘cloud and the like’    |
| mu su   | ‘cow’      | mu su- tu su    | ‘cow and the like’      |
| pu run  | ‘goat’     | pu run- tu run  | ‘goat and the like’     |
| bak     | ‘pig’      | bak- tak        | ‘pig and the like’      |
| ku lu ŋ | ‘future’   | ku lu ŋ-bu lu ŋ | ‘future and the like’   |
| či      | ‘blood’    | či- ti          | ‘blood and the like’    |
| ču kir  | ‘job’      | ču kir-tu kir   | ‘job and the like’      |

### 5.22.3.2. Compound Reduplication

It is a partially reduplicated compound by joining the semantically related, identical, and opposite words to convey a wide semantic meaning and completely different from the single lexical word. Abbi (1992) suggests that the compound is considered as instances of partial reduplication. The compounds refer to the paired construction in which the second word is not an exact repetition of the first but has some similarity or relationship to the first word either on the semantic or on the phonetic level.

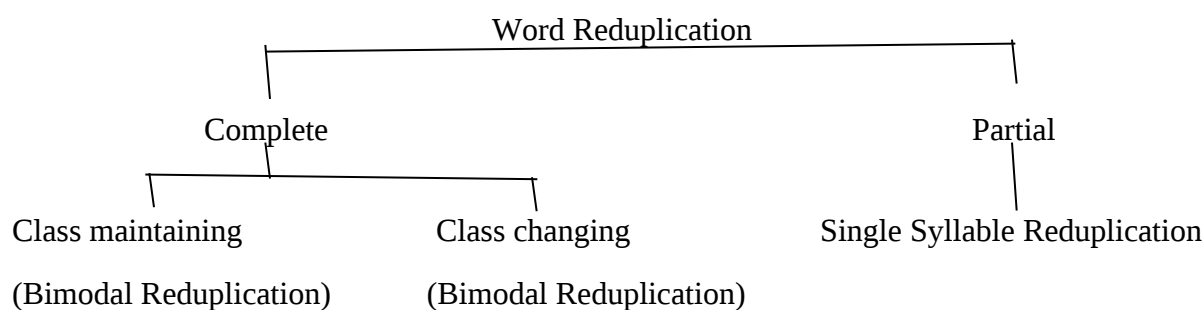
**For example,**

| Compound Reduplication  | Gloss    |
|-------------------------|----------|
| nok (money) ha (wealth) | ‘wealth’ |
| kum (work) kaŋ (work)   | ‘work’   |

|                           |        |
|---------------------------|--------|
| nɔgou (home) nakap (door) | ‘home’ |
|---------------------------|--------|

### 5.22.3.3. Word Reduplication

Abbi (1992:25) states, “word reduplication refers to the total or partial bimodal reduplication, meaning thereby repetition of the base of the word or of the stem. It can be of either a syllable or a larger constituent of a word or of the whole word. Whatever the unit of reduplication, the end result is a new word which has no parallel in its non-reduplicated counterpart. One of the most important and intriguing kinds of reduplication is word reduplication which is the prime concern of the current study”.



#### 5.22.3.3.1. Complete Reduplication

Complete reduplication can be defined as the complete or full repetition of the base word with its some wide and slight semantic modification. It is very interesting to see that it is bimodal and ionic in nature. In another word, it can be said that the entire phonological form of the base or all lexical items is reduplicated. In Koch, almost all kinds of a grammatical category can be reduplicated, namely noun, pronoun, verb, adverb, adjective and so on. Complete or full repetition of the base word is a common weapon, used to convey and show the pragmatic, syntactic and

semantic meanings and the speaker's purpose, focus, and pragmatic meanings in languages in the south Asian languages (Asad, 2015:44).

**For example,**

### **Nouns**

| <b>Complete reduplication</b>         | <b>Gloss</b>         |
|---------------------------------------|----------------------|
| tonkrek – tonkrek                     | ‘piece’              |
| muudu - muudu                         | ‘malice’             |
| p <sup>h</sup> ur - p <sup>h</sup> ur | ‘flag’               |
| sipir – sipir                         | ‘to drip’            |
| saray – saray                         | ‘in row’             |
| təl - təl                             | ‘excessively powder’ |
| huupou – huupou                       | ‘labored breathing’  |
| haoyay – haoyay                       | ‘downward length’    |
| rahao - rahao                         | ‘anger’              |
| durum – durum                         | ‘tumult’             |
| duk - duk                             | ‘palpitation’        |
| nuugou - nuugou                       | ‘in every family’    |
| teŋ - teŋ                             | ‘high-handedness’    |
| uŋ - uŋ                               | ‘humming sound’      |
| səŋ - səŋ                             | ‘door to door’       |
| pal - pal                             | ‘in flocks’          |

## Verbs

| Complete reduplication | Gloss          |
|------------------------|----------------|
| geŋ – geŋ              | ‘whining’      |
| raŋ – raŋ              | ‘at a stretch’ |
| krum – krum            | ‘crunch’       |
| kalay – kalay          | ‘over melted’  |
| suŋ – suŋ              | ‘consider’     |

## Adjectives

| Complete reduplication | Gloss                  |
|------------------------|------------------------|
| čukrum – čukrum        | ‘crisp’                |
| peket – peket          | ‘compacted’            |
| dek – dek              | ‘visual’               |
| kečem – kečem          | ‘munch’                |
| utuŋ – utuŋ            | ‘various’              |
| huubur – huubur        | ‘to gulp fast’         |
| buudei- buudei         | ‘more than sufficient’ |
| balay – balay          | ‘full loaded’          |
| karay – karay          | ‘manifest’             |
| huuluk – huuluk        | ‘unstable’             |
| rət – rət              | ‘wet’                  |
| čilou – čilou          | ‘smooth’               |

## Adverbs

| <b>Complete Reduplication</b>         | <b>Gloss</b>          |
|---------------------------------------|-----------------------|
| duur - duur                           | ‘rigidly’             |
| tiŋ – tiŋ                             | ‘tidely’              |
| tun̄ - tun̄                           | ‘very hot’            |
| tap – tap                             | ‘repeatedly’          |
| lay - lay                             | ‘easily’              |
| p <sup>h</sup> ir - p <sup>h</sup> ir | ‘gently blowing wind’ |
| buulei - buulei                       | ‘often’               |
| mulun – mulun                         | ‘slippery’            |
| joray - joray                         | ‘separately’          |
| daray - daray                         | ‘continually’         |
| garaŋ - garaŋ                         | ‘heavily’             |
| pum - pum                             | ‘secretly’            |
| debret – debret                       | ‘slowly’              |

### **Adjective + Noun**

| <b>Complete reduplication</b>             | <b>Gloss</b>          |
|-------------------------------------------|-----------------------|
| hartep - hartep                           | ‘dreamy eye’          |
| balbeŋ - balbeŋ                           | ‘continuous swimming’ |
| g <sup>h</sup> uluk - g <sup>h</sup> uluk | ‘bad smell’           |

### 5.23. Summary

This chapter mainly focused our description on three main parts: viz., nominal, verbal morphology, and particles. Nominals are those grammatical categories, which are marked for case suffixes but gender remains unmarked grammatically. Person and number need special attention to be analyzed in Tibeto-Burman Koch languages. Most of the nominals morphologically are derived, reduplicated and compounded ones.

It inflicts a person, number and TAM (Tense, Aspect and Mood). There is a high frequency of nominal and verbal compounding yielding nominals from verbs. The language both in nominal and verbal morphology investigated here is a suffixing.

## CHAPTER-VI

### Syntax

#### 6.1. Word order typology

This chapter mainly focuses on the description of the basic Koch syntax or sentence structures. Syntax in its Greek etymology means “the study of arrangements” and linguists, which means the study of arrangements in the language specified.

There are six possible word orders in human language: SOV, SVO, VSO, VOS, OVS, and OSV. Some languages, like Latin, have a relatively open word order, whilst others, like English, have a set one (Comrie 1981:81). According to Matisoff (1991:386) and Masica (1976: 27-30), this SOV word order typology is ‘undoubtedly the original Sino-Tibetan word order’. This section will look at some of the relevant word order universals proposed by Greenberg (1966) and evaluate how closely Koch follows them.

##### 6.1.1. Verb final characteristics

In declarative sentences with nominal subject and object, the subject always comes before the object in the prevailing order. Koch’s basic word order is SOV.

**For example,**

|         |       |                    |
|---------|-------|--------------------|
| 1.a. aŋ | čika  | nuŋ-ya             |
| 1GS.NOM | water | drink-DECL.AGR.M/F |

I drink water.

|           |      |                 |
|-----------|------|-----------------|
| 1.b. umra | kan  | sa-ya           |
| 3SG.NOM   | meat | eat-DECL.AGRM/F |

He/She eats meat.

### 6.1.2. Order of direct and indirect object

When both direct and indirect objects are present in a sentence, the indirect object comes first, as seen in the instances below:

2.a. Kiran      mira-na      par      lao-tanamun  
kiran      mira-ACC      flower      give-PST.AGR.M

Kiran gave a flower to Meera.

2.b. aŋ                      un-a                      biskut      lao-tanamun  
1SG.NOM              he-ACC              biscuit      give-PST.AGR.M/F

I gave him a biscuit.

### 6.1.3. Order of adverb and verb

Adverbs precedes verbs in Koch, as shown in the instances below:

3. a. umra                      debrek                      aujyum-ya  
3SG.NOM              slowly                      walk-PRS.AGR.M/F

He/She walks slowly.

3. b. aŋ                      mamay                      tolak-ya  
1SG.NOM              quickly                      run-PRS.AGR.M/F

I run quickly.

#### 6.1.4. Order of conditional and main clause

Koch agrees with Greenberg's Universal 14. Which is "in conditional statements, the conditional clause precedes the conclusion as the normal order in all languages" (Greenberg, 1966:84).

**For example,**

|          |        |         |     |                      |
|----------|--------|---------|-----|----------------------|
| 4. a. aŋ | lwi-ya | ʒiduban | nuŋ | p <sup>h</sup> wi-ya |
| 1SG.NOM  | go-FUT | if      | you | come-FUT.AGR.M/F     |

I will go if you come.

|           |        |         |      |                      |
|-----------|--------|---------|------|----------------------|
| 4. b. niŋ | lwi-ya | ʒiduban | unok | p <sup>h</sup> wi-ya |
| 1PL.NOM   | go-FUT | if      | they | come-FUT.AGR.M/F     |

We will go if they come.

#### 6.1.5. Order of numerals

Like other verb final language numerals follow the object noun in Koch as given below:

|               |       |
|---------------|-------|
| 5. a. muŋ-niŋ | marab |
|---------------|-------|

|         |     |
|---------|-----|
| CL- two | man |
|---------|-----|

Two men.

|               |       |
|---------------|-------|
| 5. b. muŋ-niŋ | mičig |
|---------------|-------|

|         |       |
|---------|-------|
| CL- two | woman |
|---------|-------|

Two women.

### 6.1.6. Postposition

Normal SOV order languages have an immensely higher than chance frequency of being postpositional. Koch is a postpositional language, meaning that the postposition follows the ruling noun.

**For example,**

|       |         |            |         |                 |
|-------|---------|------------|---------|-----------------|
| 6. a. | aŋ      | kuɬir-muun | bočtɬui | han-ya          |
|       | 1SG.NOM | knife-INST | mango   | cut.PRS.AGR.M/F |

I cut the mango with a knife.

|       |         |                   |            |                   |
|-------|---------|-------------------|------------|-------------------|
| 6. b. | umra    | p <sup>h</sup> aŋ | čɬudɬur-ay | akakipaŋ-tanamuun |
|       | 3SG.NOM | tree              | under-LOC  | sit-PST.AGR.M/F   |

He/She sat under the tree.

### 6.1.7. Genitive

“In languages with prepositions, the genitive almost always follows the governing noun, while in languages with postpositions it almost always precedes” (Greenberg, 1966:78). If a language has postpositions, Koch agrees with Greenberg's Universal 2 that the genitive comes before the ruling noun.

**For example,**

|       |           |        |                    |               |
|-------|-----------|--------|--------------------|---------------|
| 7. a. | maksa-ni  | čiskər | k <sup>h</sup> uub | mat-ya        |
|       | tiger-GEN | nail   | very               | sharp-PRS.N.H |

Tiger's nails are very sharp.

|       |           |                     |                    |              |
|-------|-----------|---------------------|--------------------|--------------|
| 7. b. | dupu-ni   | p <sup>h</sup> atoŋ | k <sup>h</sup> uub | luk-ya       |
|       | snake-GEN | teeth               | very               | long-PRS.N.H |

Snake's teeth are very long.

### 6.1.8. Determiners

Determiners precede the head noun in Koch.

**For example,**

8. a. ido            sabek

DET        boy

This boy

8. b. udo        sabek

that.DET   boy

That boy

## 6.2. Phrase and Clause

### 6.2.1. Phrase and its types

A phrase is an expression made up of one or more words that make up the grammatical structure of a sentence. In short, a phrase is a form which consists of two or more words.

“Phrase- structure grammars contain RULES (PS-rules) which are capable not only of generating STRING OF LINGUISTIC ELEMENTS, but also of providing a CONSTITUENT analysis of the strings, and hence more information than FINITE -STATE GRAMMAR (Crystal, 2008:368)”.

Four types of phrases are found in Koch. Following categorized are given below:

I) Noun phrase

II) Verb phrase

III) Adjective phrase and

IV) Adverb phrase

### 6.2.1.1. Noun phrase

A noun phrase is a phrase that serves as the subject or object of a verb, with nouns serving as the most common head word. A noun phrase is made up of the noun (or a noun substitution, such as a pronoun) and any additional words or affixes.

**For example,**

9. a. imo            sɔkɔg

DET            cloth

This cloth

9. b. umo            sabeg

DET            boy

That boy

9. c. i-do            sabeg

DET-PL        boy

These boys

### 6.2.1.2. Verb phrase

The predicate contains the verb and its complements, while the verb phrase is one of the two primary elements of a sentence. “The term verb phrase is used in two senses. Traditionally, it refers to a group of verbs which together have the same syntactic function as a single verb, e.g. is coming, may be coming, get up to. In such phrases (verbal groups, verbal cluster), one verb is the main verb (a lexical verb) and the others are subordinate to it (auxiliary verbs, catenative verbs)” (Crystal, 2008:510).

**For example,**

10. a. huran-goda      pəray

loud-ADV      read

Read loudly.

10. b. guɣu-tin      suk

correct-ADV      write

Write correctly.

10. c. puurum-naŋ      tənok

fast-ADV      run

Run fastly.

### 6.2.1.3. Adjective phrase

An adjective phrase is a phrase that known as an adjective.

**For example,**

11. a. penem      mičiksa

good.ADJ      girl

Good girl

11. b. manaynaŋ      marab

wise.ADJ      man

Wise man

11. c. jamba      marab

foolish.ADJ      man

Foolish man

#### 6.2.1.4. Adverb phrase

An adverb phrase consists of two or more words operating verbally. In an adverb phrase the head is an adverb. It may be accompanied by modifiers or quantifiers. It can modify a verb, an adjective or another adverb.

**For example,**

- |                           |           |
|---------------------------|-----------|
| 12. a. k <sup>h</sup> uub | mamar-tak |
| very.ADV                  | quick-ADV |
| Very quickly              |           |
| 12. b. k <sup>h</sup> uub | penem-sa  |
| very.ADV                  | nice-ADV  |
| Very nicely               |           |

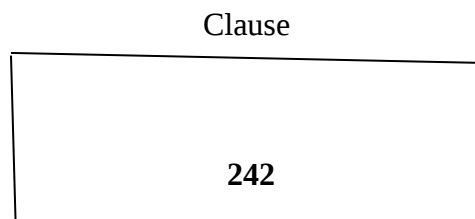
### 6.3. Clause and its types

#### 6.3.1. Clause

A clause is the natural language counterpart of the predicate calculus, i.e., it consists of a predicate and arguments. As such, a clause is the domain of a verb and nouns that are associated with it (K. Brown and J. Millar, 1999). “A clause is defined in traditional grammar as an expression which contains a subject and a predicate and which may contain other type of expression as well” (Radford, 2004:283).

##### 6.3.1.1. Types of clauses

In Koch, there are two types of clauses. They are: i) Independent and ii) Dependent clauses.



Independent clause

Dependent clause

### 6.3.1.2. Independent clause

An independent clause (or main clause) is a clause that can stand by itself. An independent clause contains a subject and a predicate as shown below.

**For example,**

13. a. aŋ                      un-a              kap-ya

1SG.NOM      he-ACC      know-PRS.AGR.M/F

I know him.

13. b. aŋ                      may              say-ou

1SG.NOM      rice              take-PFV.PRS.AGR.M/F

I have taken rice.

### 6.3.1.2. Dependent clause

A dependent clause is a complex sentence that cannot stand alone as a complete sentence but functions as a noun, adjective, or adverb inside the sentence. In a nutshell, a dependent clause is a clause that cannot be used as a sentence.

**For example,**

14. a. umra                                      say-mun              lui-ou

3SG.NOM                      eat-after                      go-PFV.PST.AGR.M/F

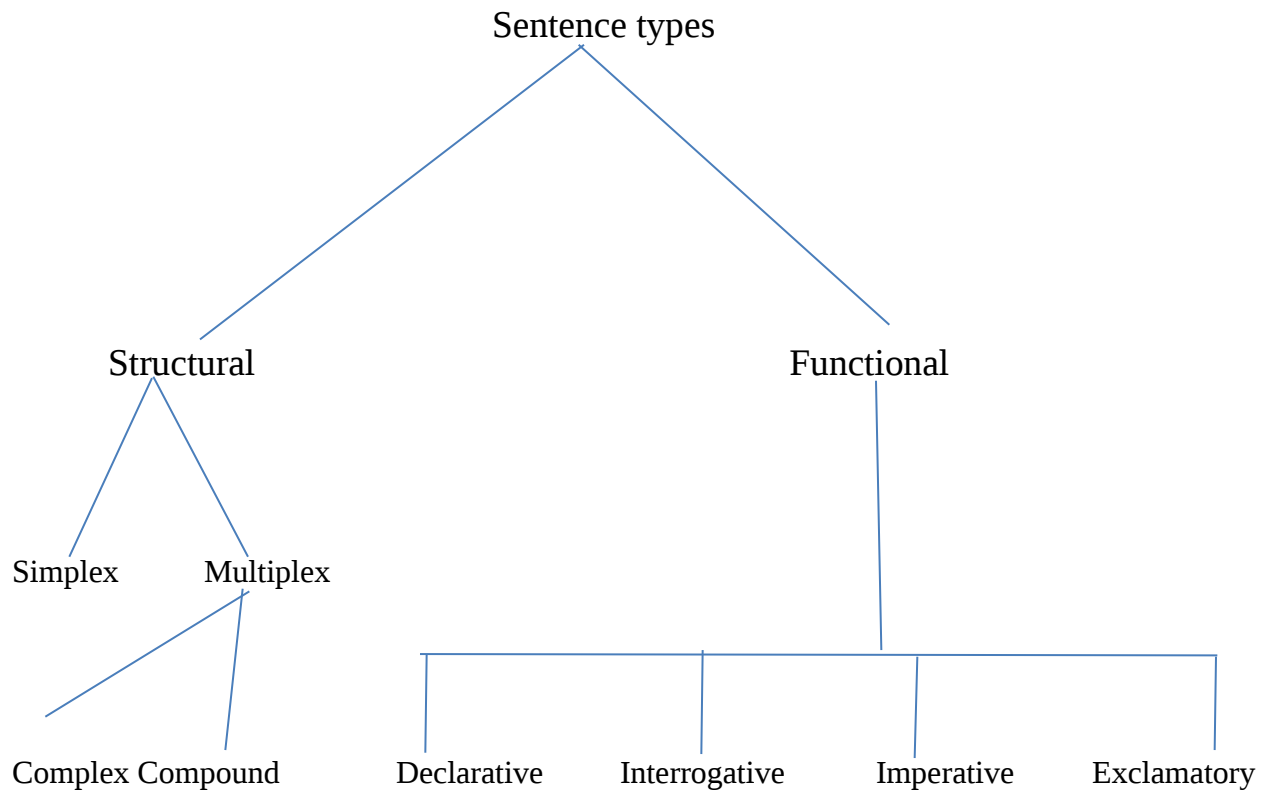
He/She has gone after eating.

14. b. imo                      kuntuuk - mun                      umra                      kap-ča

DET                      true-DEM                      3SG.NOM                      know-NEG.PRS.AGR.M/F

It is true that he/she does not know.

### 6.3.2. Clause structure



Sentences can be divided into two types. Such as-

(i) Simplex sentence

(ii) Multiplex sentence

### 6.3.2.1. Simple sentence

A simple sentence is one which has only one independently clause. In Koch, the normal order of words in a sentence is SOV (Subject, Object and Verb).

**For example,**

|           |       |                    |
|-----------|-------|--------------------|
| 15. a. aŋ | čika  | nuŋ-ya             |
| 1SG.NOM   | water | drink-HAB. AGR.M/F |

I drink water.

|             |                |
|-------------|----------------|
| 15. b. umra | lui-ya         |
| 3SG.NOM     | go-FUT.AGR.M/F |

He/She will go.

|           |       |                     |
|-----------|-------|---------------------|
| 15. c. aŋ | sumi  | say-ou              |
| 1SG.NOM   | sweet | eat-PFV.PRS.AGR.M/F |

I have eaten sweets.

### 6.3.2.2. Multiplex Sentence

A simple sentence contains one independent clause and a sentence that contains more than one clause is called a multiplex sentence or a sentence that contains more than one finite clause as opposed to a simple sentence that contains only one finite clause. Multiplex sentences are divided into two (i) complex and (ii) compound sentences.

**For example,**

15. ji    sabek-o    munip<sup>h</sup>inai p<sup>h</sup>uitana    umra auni    sabuntui ara    mičiksa-o    čuubunai

Who   boy-DET   morning   come-PST   3SG   my   son   and   girl-DET   after  
p<sup>h</sup>ui-tana   umra   auni   samičik

Come-PST   3SG   my   daughter

The boy who came in the morning is my son and the girl who came after my daughter.

### **6.3.2.2.1. Complex sentence**

“In grammar, a term which in its most general application describes a SENTENCE consisting of more than one CLAUSE. In a somewhat narrower sense, it refers to a sentence consisting of a main clause, thus contrasting with such notions as compound sentence” (Crystal, 2008:95)

**For example,**

16.a. umra                    u                    lekačag-o                    lap<sup>h</sup>-tanamun

3SG.NOM    DEM    book-DET    bring-PST.AGR.M/F

He/She brought that book.

16.b. u                    səkog-o                    penem

DEM    cloth-DET    good

That cloth is good.

|          |            |        |         |                      |
|----------|------------|--------|---------|----------------------|
| 16.c. aŋ | lui-ča-na  | jiblou | umra    | p <sup>h</sup> ui-ya |
| 1SG.NOM  | go-NEG-FUT | until  | 3SG.NOM | come-FUT.AGR.M/F     |

I will not go until he/she will come.

|                |       |       |         |                            |
|----------------|-------|-------|---------|----------------------------|
| 16. d. sɔkɔg-o | penem | biyo  | umra    | lap <sup>h</sup> -tanamuun |
| cloth-DET      | good  | which | 3SG.NOM | bring-PST                  |

The cloth which he bought is good.

### 6.3.2.2.2. Compound sentence

According to Crystal (2008:96), a compound sentence is one that consists of at least two coordinate independent clauses. A coordinating conjunction is used to connect at least two independent clauses in a compound sentence. However, in Koch, this is not an obligation for all the compound sentences connected by a connector. The compound sentences may be divided into two types – the compound sentences having a connective and the compound sentences without having a connective.

#### 6.3.2.2.2.1. Compound sentences having a connective

The connectives- **ara** ‘and’, **ugumuun** ‘therefore’ **notne** ‘but’ etc. used in this sentence type.

**For example,**

|            |       |           |         |                   |
|------------|-------|-----------|---------|-------------------|
| 17.a. umra | penem | notne     | nuuŋ    | penem-doŋ-ča      |
| 3SG.NOM    | good  | but. CONJ | 2SG.NOM | good – be-NEG.M/F |

He/She is good but you are not good.

17.b. un-a            kalaŋ            ara                    lekačag            pəray  
3SG-ACC        call            and. CONJ            book            read

Call him and read the book.

17. c. umra            nuŋ-ya            uguumuŋ            aŋ            una            penem-man-ča  
3SG.NOM        drink-HAB        therefore. CONJ        1SG.NOM        he.ACC        like-MOD-NEG

He/She drinks liquor therefore I do not like him.

#### 6.3.2.2.2. Compound sentence without connectives

In this type of sentence, no connectives are used.

**For example,**

18. a. aŋ            may            sa-ya                    nuŋ-ba                    sa  
1SG.NOM        rice            eat-FUT.AGR        2SG.NOM- CONJ        eat.PRS.AGR.M/F

I will eat rice, you also eat.

18. b. niŋ            nuŋgou            lui-ya                    nuŋ-ba                    p<sup>h</sup>ui  
1PL.NOM        house            go-FUT.AGR        2SG.NOM-CONJ        come.PRS.AGR.M/F

We will go home, you also come.

It has two independent clauses (of simple statement) of an overt coordinate construction with a juxtaposition asyndically.

18. c. p<sup>h</sup>ui          kum-o          turui

come.IMP      work-DET      do

Come, do the work.

18. d. lui          may          sa

go.IMP      rice      eat.IMP

Go, eat the rice.

There are two independent sentences of clauses (of two imperatives) of an overt coordinate construction with a juxtaposition asyndically.

#### **6.4. Functional types**

It is the study of sentence construction, in which words are grouped together to form a larger unit.

The word order in a sentence in Koch is SOV (Subject-Object-Verb). There are four sorts of sentence processes in this language. They're -

(i) Declarative sentence

(ii) Interrogative sentence

(iii) Imperative sentence and

(iv) Exclamatory sentence

### 6.4.1. Declarative sentence

“A term used in the grammatical classification of sentence types, and usually seen in contrast to imperative, interrogative, etc. It refers to verb forms or sentence/clause types typically used in the expression of statements, e.g., *the man is walking*. The term ‘indicative’ is also sometimes used in this sense” (Crystal, 2008:130). Declarative sentences or statements are the most common type of sentences found in Koch. The declarative sentence shows the word order of the language. Which is Subject – Object – Verb (SOV). In Koch, the suffixes - **tanamuun** and -**ya**, etc. are suffixed to the verbal roots to form the declarative sentence.

**For example,**

|           |            |            |                  |
|-----------|------------|------------|------------------|
| 19. a. aŋ | kən-muun   | dupu – na  | gatat - tanamuun |
| 1SG.NOM   | stick-INST | snake- CLF | kill-PST.AGR.M/F |

I killed a snake with a stick.

|            |      |                 |
|------------|------|-----------------|
| 19. b. niŋ | may  | sa-ya           |
| 1PL.NOM    | rice | eat.HAB.AGR.M/F |

We eat rice.

|             |                |
|-------------|----------------|
| 19. c. umra | lui-ya         |
| 3SG.NOM     | go-FUT.AGR.M/F |

He/She will go.

## 6.4.2. Interrogative sentence

A sentence that asks for information is called an interrogative sentence. “It refers to verb forms or sentence/ clause types typically used in the expression of questions” (Crystal, 2008:251).

In Koch, there are three categories of questions. They are as follows:

I. Yes-no questions

II. Wh-questions

III. Tag questions

### 6.4.2.1. Yes-no questions

“A term used in the grammatical subclassification of types of question to refer to a question form where a grammatical reply would have to be of the type yes or no (Crystal, 2008:527)”.

In Koch, yes-no questions are formed by adding the suffix – **mana**, **-tana** and **-ya** etc. to the nouns and verbs etc. They are discussed below:

**For example,**

|           |      |                      |
|-----------|------|----------------------|
| 20. a. aŋ | utuŋ | p <sup>h</sup> ui-ya |
| 1SG.NOM   | Q    | come-FUT.AGR.M/F     |

Shall I come?

|            |      |                |
|------------|------|----------------|
| 20. b. niŋ | utuŋ | lui-ya         |
| 1PL.NOM    | Q    | go-FUT.AGR.M/F |

Shall we go?

20. c. umra                      utuŋ                      say-ou

3SG.NOM                      Q                      eat-PFV.PRS.AGR.M/F

Has he/she eaten?

20. d. unok                      utuŋ                      lui-ou

3PL.NOM                      Q                      go-PFV.PRS.AGR.M/F

Have they gone?

20. e. aŋ                      utuŋ                      guŋlui-mana

3SG.NOM                      Q                      play-MOD

Can I play?

20. f. niŋ                      utuŋ                      guŋlui-mana

1PL.NOM                      Q                      play-MOD

Can we play?

#### **6.4.2.2. Wh-questions**

“A wh- question is a term used in the grammatical subclassification of question types to refer to a question beginning with a question word. A multiple wh-question contains more than one wh-phrase. These ‘particular’ or ‘question word’ questions are contrasted with YES-NO

QUESTIONS (Crystal 2008:520)”. The interrogative pronouns are **čaŋ** - ‘who’, **utuŋ** - ‘what’ etc.

The interrogative adverbs are **biyuŋ**- ‘where’, **ataŋ**- ‘why’ **bigana**- ‘how’ etc.

**For example,**

| SL.NO. | Koch   | Gloss   |
|--------|--------|---------|
| 1.     | čaŋ    | ‘who’   |
| 2.     | utuŋ   | ‘what’  |
| 3.     | čaŋo   | ‘whom’  |
| 4.     | bimo   | ‘which’ |
| 5.     | čini   | ‘whose’ |
| 6.     | biyuŋ  | ‘where’ |
| 7.     | ataŋ   | ‘why’   |
| 8.     | biba   | ‘when’  |
| 9.     | bigana | ‘how’   |

**1. čaŋ** ‘who’

**For example,**

21. a. čaŋ                      umra

who.Q                      3SG.NOM

Who is he/she?

21. b. čaŋ                      nuŋ-a                      kalaŋ - ou

who.Q      you-ACC      call-PFV.PRS

Who has called you?

21. c. čaŋ      kum-o      turui- ta

who.Q      work-DET      do-IPFV.PRS

Who is doing the work?

21. d. čaŋ      kum-o      turui- ya

who.Q      work-DET      do-FUT

Who will do the work?

21. e. čaŋ      ləhoŋ-o      kou- tanamun

who.Q      stone-DET      throw-PST

Who threw the stone?

## 2. utuŋ ‘what’

22. a. utuŋ      imo

what. Q      this.DET

What is this?

22. b. nuŋ      utuŋ      tak- ta

2SG.NOM      what. Q      do-IPFV.PRS

What are you doing?

22. c. nuuŋ                  utuŋ                  tak- tanamuun

2SG.NOM    what.Q                  do- PST

What have you done?

**3. čaŋo**    ‘whom’

23.a. umra                  čaŋo                  kalaŋ-ya

3SG.NOM    whom.Q                  call-PRS

Whom does he/she call?

23. b. nuuŋ                  čaŋo                  kalaŋ- tanamuun

2SG.NOM    whom.Q                  call-PST

Whom did you call?

**4. bimo**    ‘which’

24. a. nuuŋ-ni                  bimo

2SG-GEN    which.Q

Which is yours?

24. b. nuuŋ                  bimo                  las-ya

2SG.NOM    which.Q                  take-FUT

Which will you take?

24. c. umra                      bimo                      lao- ou

3SG.NOM      which.Q      give-PFV.PRS

Which has he/she given?

**5. čini**                      ‘whose’

25. a. imo                      treni-o                      čini

DEM              pen-DET      whose.Q

Whose pen is this?

25. b. imo                      haJa-o                      čini

DEM              work-DET      whose.Q

Whose thing is this?

**6. biyuŋ**                      ‘where’

26. a. nuŋ                      biyuŋ                      lui- ta

2SG.NOM      where.Q              go-IPFV.PRS

Where are you going?

26. b. unok                      biyuŋ                      lui- ya

3PL.NOM              where.Q              go-PRS

Where do they go?

**7. atan**                    ‘why’

|             |       |             |
|-------------|-------|-------------|
| 27. a. nuwŋ | ataŋ  | luwi- ta    |
| 2SG.NOM     | why.Q | go-IPFV.PRS |

## Why are you going?

|             |       |        |
|-------------|-------|--------|
| 27. b. umra | atanj | lwi-ya |
| 3SG.NOM     | why.Q | go-PRS |

Why does he/she go?

|             |       |              |
|-------------|-------|--------------|
| 27. c. umra | ataŋ  | lwi- tanamuŋ |
| 3SG.NOM     | why.Q | go-PST       |

Why did he/she go?

**8. biba**      ‘when’

|             |        |         |
|-------------|--------|---------|
| 28. a. umra | biba   | lwii-ya |
| 3SG.NOM     | when.Q | go-PRS  |

Where does he/she go?

|        |         |        |        |              |
|--------|---------|--------|--------|--------------|
| 28. b. | nunɔ    | biba   | huɐtaŋ | lui- tanamuɐ |
|        | 2SG.NOM | when.Q | market | go- PST      |

When did you go to the market?

28. c. nuuŋ              bɪba              pʰɔŋkar              lao-ya

2SG.NOM    when.Q              money              give-FUT

When will you give the money?

**9. bigana**              ‘how’

29. a. umra                      bigana              lui-ya

3SG.NOM              how.Q              go-FUT

How does he/she go?

29. b. nuuŋ                      bigana              lekačag              lao-ya

2SG.NOM              how.Q              book              give-PRS

How do you give the book?

### **6.4.3. Imperative sentence**

The verb takes the imperative affix to imply request, command, or permission in imperative sentences (Zandvoort, 1972). Jespersen, on the other hand, pointed out that the urgent always relates to the future, and often the near future.

#### **Different types of imperatives**

he many sorts of imperatives can be produced in Koch by suffixing command markers to the verbal roots or stem, viz.-

I. Command Imperatives

II. ‘Let’ Imperatives

III. Request for polite expression

IV. ‘Wish’ Imperatives

V. Permission Imperatives

VI. Conditional Imperatives

#### **6.4.3.1. Command imperatives**

**For example,**

30.a. ibay      p<sup>h</sup>ui

here      come.IMP

Come here.

30.b. ubay      lui

there      go.IMP

Go there

30.c. nakap-o      čup

door-DET      close.IMP

Close the door.

There is no inflection marker in command imperative sentences. It is recognized by the pattern of pitch. Moreover, it matters of the tonal (rising, falling) variation which changes from assertive sentence to command imperative sentence.

#### 6.4.3.2. ‘Let’ imperatives

These sentences enable the speaker to propose or argue for a course of action in which the speaker will participate. It is marked by the suffix – **lao**.

**For example,**

31.a. aŋ-na              lui-lao

1SG-ACC              go-IMP

Let me go.

31.b. niŋ-na              san-lao

1PL-ACC              eat-IMP

Let us eat.

31. c. un-ko              san-lao

3PL-ACC              eat-IMP

Let them eat.

31. d. un-a              čam-lao

3SG-ACC              stand-IMP

Let him stand.

### 6.4.3.3. Request

These kinds of sentences are necessary to construct the request or polite expression.

**For example,**

32.a. ibay      p<sup>h</sup>ui      hasaymun

here      come      REQ.IMP

Please come here.

32.b. ubay      lui      hasaymun

there      go      REQ.IMP

Please go there.

32.c. un-ko      hapagsak      hasaymun

3PL-ACC      help      REQ.IMP

Please help them.

### 6.4.3.4. ‘Wish’ imperative

In Koch ‘wish’ imperatives can be constructed through the suffixation of – **suyun** to the verb of roots or stems.

**For example,**

33.a. b<sup>h</sup>ɔgoban          nuŋ-a          kʉnčʉŋi-suyʉn

God.NOM          you-ACC          bless-IMP

May God bless you!

33.b. b<sup>h</sup>ɔgoban          un-a          kʉnčʉŋi-suyʉn

God.NOM          he-ACC          bless-IMP

May God bless him!

#### 6.4.3.5. Permission imperatives

In Koch, permission imperatives can be created through the suffixation of the marker **–ya** to verbal roots or stems.

**For example,**

34.a. nuŋ                  lap<sup>h</sup>a                  jemo                  muuk-ya

2SG.NOM          bring.IMP          whatever          like-PRS.AGR.M/F

Bring whatever you like.

34.b. nuŋ                  puurui                  jemo                  lam-ya

2SG.NOM          buy.IMP          whatever          want-PRS-AGR.M/F

Buy whatever you want.

### 6.4.3.6. Conditional imperatives

In Koch, conditional imperatives can be constructed suffixation –**ya** to verbal roots or stems.

**For example,**

35.a. lui            natne       baso       gɔjke       lui-ya

go-IMP.    otherwise   bus       NEG       go-IMP.FUT.M/F

Go, otherwise the bus will leave.

35.b. p<sup>h</sup>ui            nɔtne       aŋ            nuŋ-a       p<sup>h</sup>ɔŋkar       lao-čan-ya

come.IMP    but       1SG.NOM       2SG-ACC    money       give-NEG-FUT.AGR.M/F

Come, but I will not give you money.

### 6.4.4. Exclamatory sentence

“Traditionally, an exclamation refers to any emotional UTTERANCE, usually lacking the grammatical structure of a full sentence, and marked by strong INTONATION, e.g. Gosh! Good grief! (Crystal, 2008:177)”

**For example,**

36.a. hurre       niŋ       guɭlui-o       jiniŋ-ou

hrrah    We       match-DET.       win-PFV.PRS.AGR.M/F

Hurrah! we have won the match.

36.b. utuŋ        nema        i        bɔndor-o

how        beautiful        this        city-DET.

How beautiful this city is!

36.c. hasemuun aŋ-na        hapasak    ti

Please    1SG-ACC    help    now

Please help me now!

## 6.5. Tag questions

Tag questions have two types- reversed and constant tag questions. In the reversed tag question, the proposition and the tag part are in reverse. As far as a tag question's meaning is concerned, the most identified function is to obtain confirmation (Jespersen, 1917).

Such a tag is employed to obtain confirmation of the speaker's feeling. Here a speaker intends that the proposition is true but wants the hearer to confirm it. The reverse tag question is always formed by the question marker - **natuŋ** 'what' between the verbal root and the yes or no question marker.

### 6.5.1. Reversed tag question

The tag questions should agree with the subject and the verb should agree with the statement. Tag questions are inquiries that come directly after a statement and are used to confirm it. The verbal root tag questions are the same as that of the sentence on which the tags are formed. Crystal (2008:476) states, "in all cases, the intonation in which the tag is uttered determines its function- the contrast between 'asking' and 'telling', illustrated by English she's late, isn't she? ('I

am asking you if she is late’) v. she’s late, isn’t she! (‘I am asking you to agree with me that she is late’). Tag questions are formed with the combination of verbal roots and the question marker - **natuŋ** ‘what’. The construction of tag questions is like that of the yes-no question.

**For example,**

37. a. umra                      makapbusun                      doŋ-ča                      natuŋ

3SG. NOM      beautiful                      be-NEG                      Q

He/She is beautiful, isn’t he/she?

37. b. umra                      Kolkata                      lui- čana                      lui-ya                      natuŋ

3SG.NOM      Kolkata                      go-NEG.FUT.AGR                      go-FUT                      Q

He/She will not go to Kolkata, will he/she?

37. c. nuŋ                      raj                      doŋ-ča                      natuŋ

2SG.NOM      raj                      be. NEG                      Q

You are Raj, are you not?

## 6.5.2. Constant tag question

**For example,**

38.a. umra                      na                      sa-ya                      sa-ča                      natuŋ

3SG. NOM      fish                      eat-HAB.AGR                      eat-NEG                      Q

He/She eats fish, is he/she?

38. b. umra                      nema              doŋ-ča              natuŋ

3SG.NOM              handsome              be-NEG              Q

He/She is handsome, is he/she?

## 6.6. Summary

In this chapter, we have described the rudiments of Koch syntax. The basic word order of Tibeto-Burman languages is SOV – subject, object, verb. We illustrated NP (Noun phrase), VP (Verb phrase), ADJPH (Adjective phrase) and ADVPH (Adverb phrase) at their basic phrase structure level. At the NP (Noun phrase) level, Koch is a head-final language.

## CHAPTER-VII

### Sociolinguistic aspects

#### 7. General purpose

The study of kinship words is heavily reliant on understanding the community's social structure. Koch's treatment of kinship concepts is a fascinating topic to research. Koch is a female-dominated culture. As a result, when a woman marries a man, she relinquishes her clan (her paternal clan) and becomes a full member of her husband's clan. The length of the address changed as the number of generations increased. Moreover, kinship terms will also be presented to show the range of basic vocabulary (remain indigenous or borrowed one) as they exhibit the composition of the society and the role relationship between various interlocutors, including the terms of address and reference and verbal politeness strategies.

#### 7.1. Kinship terms

Abbi (2001: 221) stated that "...is one area, where linguists should tread with some caution, as the field of kinship belongs to anthropology. Linguists may find a society a complete mystery to them. The social organization and the people living in the society may all be new to them. One of the ways that a linguist can investigate the new society is by studying its kinship terms. Language, after all, is a window through which we can see into society". Anthropologists like Lévi-Strauss (2004:145) on the other hand, stresses on interdependence amongst both anthropologists and linguists benefiting from each other. He succinctly points out,

"The linguist provides the anthropologist with etymologies which permit him to establish between certain kinship terms relationships that were not immediately apparent. The anthropologist, on the other hand, can

bring to the attention of the linguist customs, prescriptions, and prohibitions that help him to understand the persistence of certain features of language or the instability of terms or groups of terms”.

'Kinship systems,' like 'phonemic systems,' are constructed by the mind on a subconscious level.. Although our sole purpose in this study is not to provide anthropological details of the Koch kinship terms, we will illustrate available and possible kinship terms as suggested by Abbi (2001:223-226) to rectify whether there exists the process of semantic conflation due to language contact situation in the ‘speech community’ under investigation.

### **7.1.1. Non-affinal**

The following common non-affinal kinship terms have been elicited from the respondents during the fieldwork period.

#### **A. Great grand kinship term**

| <b>Koch</b>  | <b>Gloss</b>                        |
|--------------|-------------------------------------|
| auču tapal   | ‘great grandfather (father’s side)’ |
| auoi tapal   | ‘great grandmother (father’s side)’ |
| auču tapal   | ‘great grandfather (mother’s side)’ |
| auoi tapal   | ‘great grandmother (mother’s side)’ |
| aučusa tapal | ‘great grandson’                    |
| auoisa tapal | ‘great grand-daughter’              |

#### **B. Grand kinship term**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
|-------------|--------------|

|        |                               |
|--------|-------------------------------|
| auuču  | ‘grandfather (father’s side)’ |
| auoi   | ‘grandmother (father’s side)’ |
| auču   | ‘grandfather (mother’s side)’ |
| auoi   | ‘grandmother (mother’s side)’ |
| aučusa | ‘grand-son’                   |
| auoisa | ‘grand-daughter’              |

### **C. Parents and children kinship term**

#### **Koch**

#### **Gloss**

|         |                                     |
|---------|-------------------------------------|
| aoya    | ‘father’                            |
| autui   | ‘father’s elder brother’            |
| butui   | ‘father’s younger brother’          |
| muini   | ‘father’s (elder, younger) sister’  |
| amay    | ‘mother’                            |
| mama    | ‘mother’s (elder, younger) brother’ |
| akay    | ‘mother’s elder sister’             |
| auti    | ‘mother’s younger sister’           |
| sabutui | ‘son’                               |
| samičig | ‘daughter’                          |
| juu     | ‘twins(male)’                       |
| juua    | ‘twins (female)’                    |
| namsa   | ‘son’s wife’                        |

#### **D. Siblings and cousins**

| <b>Koch</b> | <b>Gloss</b>             |
|-------------|--------------------------|
| ada         | ‘elder brother’          |
| aunung      | ‘elder brother’s wife’   |
| ada mjar    | ‘middle brother’         |
| aunungsa    | ‘younger brother wife’s’ |
| ajon pumur  | ‘younger brother’        |
| ajon putui  | ‘youngest brother’       |
| aya gɔda    | ‘elder sister’           |
| aya majar   | ‘middle sister’          |
| anao pumur  | ‘younger sister’         |
| anao putui  | ‘youngest sister’        |

#### **7.1.2. Affinal kinship terms**

The following affinal kinship terms are used in day-to-day life amongst the Koch community members:

##### **A. Own generation**

| <b>Koch</b> | <b>Gloss</b> |
|-------------|--------------|
| jug         | ‘husband’    |

b<sup>h</sup>umur

‘husband’s elder brother’

deora

‘husband’s younger brother’

aunurṣa

‘husband’s (elder, younger) sister’

mičig

‘wife’

### **First ascending generation**

#### **Koch**

#### **Gloss**

aoya

‘father’

huru

‘father-in-law’

akay

‘father’s elder brother’s wife’

duɖui

‘father’s younger brother’s wife’

mama

‘father’s sister’s husband (elder, younger)’

amay

‘mother’

nuui

‘mother-in-law’

muuni

‘mother’s brother’s wife (elder, younger)’

buɖui

‘mother’s sister’s husband’

### **B. First descending generation**

#### **Koch Gloss**

namsa ‘son’s wife’

kelan 'daughter's husband'

## 7.2. Terms of Address

When we address a person, we should use a suitable term depending on the appropriate situation where we are in. Terms of address are decided based on the relationship with the addressee depending on his/her age, sex, social status etc. According to Wardhaugh (2009:264), address terms imply that the person must consider the classification of address terms such as; addressing using name, intimate terms, addressing kinship terms, and addressing respectful terms. As Koul & Bala (1989: 9) points out "A study of terms of address in any language plays a very important role in sociolinguistic research. These are determined by certain factors, namely social structure, cultural pattern and geographical setting. The role of human beings varies in a society according to the requirements of that society...the terms of address are determined by socio-economic status, caste, age and sex. The selection of terms of address is influenced by different historical and social factors. Individual differences between speaker and speaker depend on individual personality differences".

## 7.3. Terms of Reference

Terms of reference are words that are currently used in non-address settings to convey the address relationship with the addresser. In a social setting, terms of reference allude to the third person's relationship with the addresser. The terms of reference and their alternative addressing terms in Koch are discussed below. The table below lists some more kinship terms, along with their terms of reference and alternate addressing phrases.

## 7.4. Kinship terms

| Terms of Reference | Terms of Address |
|--------------------|------------------|
|--------------------|------------------|

|                                                           |                                                      |
|-----------------------------------------------------------|------------------------------------------------------|
| kabok (elder and younger sister's husband)                | kabok, first name (use by male), awŋ (use by female) |
| buutuisa (brother's son; mother's and father's side)      | buutui, first name                                   |
| buutuisa (brother's daughter; father's and mother's side) | buutui, first name                                   |
| deora (husband's younger brother)                         | ajon, first name                                     |
| b <sup>h</sup> umur (husband's elder brother)             | ada, addressing by his son's or daughter's name      |
| nui(mother-in-law)                                        | amay                                                 |
| huu (father-in-law)                                       | bao                                                  |
| sabutui (son)                                             | dubou, first name                                    |
| samičig (daughter)                                        | mao/ first name                                      |
| namsa (son's wife)                                        | mao, first name                                      |
| aunuŋsa (wife's younger brother)                          | first name                                           |
| nousil (wife's younger sister)                            | first name                                           |
| aoya doŋka (step father)                                  | bao                                                  |
| amay doŋka (step mother)                                  | amay                                                 |
| mičig (wife)                                              | mičigbudi                                            |
| jug (husband)                                             | maraguđa                                             |
| aučusa (grand -son)                                       | first name                                           |
| auoisa (grand –daughter)                                  | first name                                           |
| jon pumur (younger brother)                               | first name                                           |
| anao pumur (younger sister)                               | first name                                           |
| aunuŋsa (“husband's elder sister”)                        | aya gōda                                             |
| aunuŋsa (“husband's younger sister”)                      | first name                                           |
| nousil (wife's younger sister)                            | first name                                           |

|                                                  |                                          |
|--------------------------------------------------|------------------------------------------|
| kelan (daughter's husband)                       | bao, first name                          |
| aunuŋ (wife's elder brother)                     | namjir                                   |
| ačusa tapal (great grandson)                     | first name                               |
| b <sup>h</sup> usiu (‘‘younger brother’s wife’’) | first name                               |
| b <sup>h</sup> usiu (‘‘elder brother’s wife’’)   | jabok, first name (male), aunam (female) |

In Koch ‘kelan’ (daughter’s husband) is addressed by the term ‘bao’, or by their ‘first name’. The term for niece and nephew from both paternal and maternal side is ‘butuisa’ (brother’s son and daughter and mother’s brother son and daughter) and has the same term of reference and is addressed either by the term ‘butui’ or by their first name. This example indicates an interesting observation, that at the level of referring there is no gender distinction as the niece/nephew from both paternal and maternal sides are addressed by the same term ‘butui’.

The term for husband’s younger brother is ‘deora’ and they are addressed by their first name while the term for husband’s elder brother is ‘b<sup>h</sup>umur’ and is addressed by the term ‘ada’. The term for mother-in-law is ‘nui’ and is addressed by the term ‘amay’. The term for father-in-law is ‘huu’ and is addressed by the term ‘bao’.

## 7.6. Gender, power, politeness and impoliteness in Koch community

Kinship terms address or refer to the kin or non-kin and generally represent the polite form. However, in few languages, kinship terms are used as a linguistic choice that demonstrates the power relationship in that community represented through the usage of impolite form. In this section, I have tried to show how the linguistic behavior in the Koch community shapes social relations interaction. The Koches do not hesitate to use ‘terms’ of impoliteness towards the paternal family while they behave politely with their maternal family. Interestingly, they also use a non-

honorific pronoun for parents. Such conduct demonstrates the interpersonal relationship of the community demonstrating a distant relationship with the maternal family and a close relationship with the paternal family. The Koch community believes to have a blood relationship with the paternal side and hence they use a more impolite form as a linguistic choice for the paternal side. The usage of inferior and superior kinship terms in this community denotes the power dynamics.

The usage of social terms of 'b<sup>h</sup>usin' (elder brother's wife) and 'deora' (husband's younger brother) can represent the domination of gender and power in this community. The elder brother's wife is allowed to be addressed by the first name for 'deora' (husband's younger brother). The husband's younger brother cannot be addressed by the first name for his 'b<sup>h</sup>usin' (elder brother's wife). There are many examples like this above the data.

## **7.7. Summary**

It's common to utilize kinship phrases to address or refer to people who aren't related to you. As a term of address and reference, kinship terms frequently replace an individual's given name. This section summarizes Koch's observations and findings regarding kinship phrases that they use to address one another. These findings provide insight on the Koch community's social relationships. The Koch community's kinship terms were explored as terms of 'reference and address in terms of sociolinguistic and socio-cultural interest in this study. In Koch, kinship terms can be employed as terms of reference as well as words of address, whereas terms of reference cannot necessarily be used as terms of address. We also noticed that Koch does not address his wife, husband, or son-in-law with the right words. According to the study the Koch kinship system is gender biased. Koch women are unable to acknowledge their paternal family using specific terminology, according to the findings of this study. Furthermore, the findings show that women in this linguistic community use more polite ways of language than men. The data also reveals an

unequal role relationship between men and women, as well as a demonstration of power disparity.

The Koch community's men have more power than the women, as seen by the use of terms of address.

## CHAPTER-VIII

### Concluding remarks

The Koch language spoken in West Bengal belongs to the Mongoloid stock and the Sino-Tibetan family of languages. The Koches are distributed in the northern part of West Bengal. Beside West Bengal, they also live in Assam, Meghalaya, Nepal and Bangladesh. They still preserve the primitive social systems.

The present work is divided into eight chapters. The first chapter provides a detailed ethnolinguistic study and an account of Koch with special reference to the people, the language, the origin, history, geographical location, and socio-economic position. The chapter also discusses social life, property rights, customs, and traditions such as birth, marriage, death, economic life and festivals etc.

The second chapter discusses the review of literature related to the work.

The third chapter is on research methodology. This chapter deals with research methods and techniques to be used in the study. Research design, area of the study, tools used for the study, the data collection procedure, data-processing and analysis plans, etc. are covered in this chapter.

The fourth chapter discusses the segmental and suprasegmental phonology of Koch. We have described the phonemes inventory in Koch by looking at their distribution (initial, medial and final), classification (place and manner of articulation, voicing and aspiration). The phonemic inventory of Koch is supported with the help of a minimal pair test. We have found 17 (seventeen) consonants and 13 (thirteen, seven monophthongs and six diphthongs) vowel phonemes, and 2 (two) tones, i.e., the rising and falling tones. The distribution is as follows: four vowel phonemes /a, o, u and i/ can occur in the positions, and the remaining three vowel phonemes /e, ɔ and u/ can occur in the medial and final positions. There are six diphthongs in Koch. Among them, only /ao/

can occur in all positions; the diphthongs /ai/, /eo/, /ou/ and /ui/ does not occur in the initial position and /au/ can occur only in the initial position. Among the nineteen consonants, eleven /p, b, t, d, k, g, m, n, r, l and s/ can occur in the initial, medial and final positions. The phonemes /p<sup>h</sup>, č, h and ɟ/ can occur in initial, medial position; the phoneme /ŋ/ can occur in the medial and final positions. Regarding the clusters, we have illustrated the phonotactics revealing consonant clusters in the initial and medial positions, and consonant permitting clusters word-initially /br, kr, gr, sr, pr, gl, ml/. Consonants permitting clusters word medially /kr, pr, p<sup>h</sup>l, mb/ and very interesting productive rules of geminates like /dd, ll, nn, kk, pp, tt, cc/. The syllabic structure of Koch consists of an obligatory nucleus, an onset and a coda. This chapter also discusses the syllable structure of Koch in terms of closed and open syllables. In addition to monosyllabic syllables, Koch words can be composed disyllabic, trisyllabic, quadrisyllabic and pentasyllabic. This chapter also discussed the tone, i.e. the falling and rising tones.

The fifth chapter focuses on the description of three main morphological parts viz, nominal, verbal morphology, and particles. The key morphological processes we have observed here include reduplication and compounding. Nominals are those grammatical categories which are marked for case suffixes, but gender remains unmarked grammatically. Person and number need special attention to be analysed in Koch language. The seven types of pronouns are illustrated, a) personal pronoun, b) possessive pronoun, c) demonstrative pronoun, d) interrogative pronoun, e) indefinite pronoun, f) reflexive pronoun, and g) reciprocal pronoun. Under the personal pronouns, the secondary forms of pronominal prefixes are also illustrated. The use of pronominal prefixes is attached to kinship terms and the personal or intimate belongings, which are inalienable to the possessor. This chapter also discusses the different types of Koch verbs. Like nouns, verbs in Koch may be either monosyllabic or disyllabic. This includes verb class, tense, aspect and mood. An

intransitive verb can be further divided into the verbs of propensity, the verbs denoting physical sensation, the verbs of sense, the verbs of dimension, and the verbs of motion. On the other hand, the transitive verb may divide into verbs of effect, placement verbs, psycho verbs, and dynamic verbs. Copular verbs in Koch may be of equational or existential nature. There are many modal auxiliary verbs in Koch, which are equal to ‘copula’ or ‘be’. Such as (- mana, -manaŋ, - nigmun, - niginibisnay, - niganaban). There are six types of adverbs, viz. a) adverb of place, b) adverb of temporal, c) adverb of manner, d) adverb of order, e) adverb of affirmative and negation, and f) adverb of frequency. The adjectives in Koch language can be divided into quality, quantity, distributive, demonstrative, and interrogative. Two types of reduplications are discussed in this chapter: a) morphological reduplication and b) lexical reduplication. The particles are also discussed in this chapter, e.g. ‘ara’, ‘notne’, ‘augumun’, ‘doŋčuurun’, ‘jiduban’, ‘tebenen’, and ‘naten’.

The sixth chapter discusses the syntactic structure of the Koch language. In Koch, the usual word order in most sentences is SOV (Subject-Object-Verb). Four types of phrases are used in Koch: noun phrase, verb phrase, adjective phrase, and adverb phrase. Two types of clauses, independent and dependent clauses, are generally used in Koch language.

Sentences have been classified into three types on structural basis, viz. simple, compound, and complex. The sentences in Koch can also be classified into declarative (statement), interrogative, imperative, and negative sentences. Imperative sentences are divided into six types, viz. a) ‘command’ imperatives, b) ‘let’ imperatives, c) ‘request’ or ‘polite’ imperatives, d) ‘wish’ imperatives, e) ‘permission’ imperatives, and f) ‘condition’ imperatives. The interrogative sentences have been classified into ‘wh-question’ and ‘yes/no question’. There are many question markers in this language viz., ‘čaŋ’, ‘utuŋ’, ‘čaŋo’, ‘bimo’, ‘čini’, ‘biyuŋ’, ‘ataŋ’, ‘biba’, and

‘bigana’. Regarding the tag questions, it can be divided into two types. They are reversed tags and constant tags. Tag questions are used in different linguistic situations in this language. The various conjunctive markers or conjunctions have also been discussed.

The seventh chapter discusses the sociolinguistic aspects of the Koch community. The study of the kinship term is highly dependent on knowing the social structure of the community, and the only direct link between a language and a culture is the kinship terminology. Thus, various kinship terms of reference, naming system, and address by name, have been discussed.

Lastly, we conclude the work and present a bibliography.

This present work presents a detailed analysis of the Koch language in a scientific manner. Such a data-centric analysis on the Koch language is both unique and unprecedented. Because of a language expresses an individual's or a community's cultural identity, maintaining an endangered language also implies protecting culture. Language loss is the same as knowledge loss, and both are irreversible. As a result, a sincere effort to conserve our endangered language(s) is a fundamental responsibility, as well as a moral obligation, in order to maintain the integrity of our linguistic community.

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## **APPENDICES**

## APPENDIX-I

### Questionnaire on language use, shift, maintenance and retention or death

1. First name ...
2. Clan name ...
3. Age ...
4. Sex/Marital status: Male ☐ Married ☐ Female ☐ Married ☐ Unmarried ☐ Unmarried ☐
5. Occupation ...
5. Parent's occupation ...
6. Place of Birth: Ward ... Village... District... E-mail...
7. How long have you lived here? Tick either box.
  - ☐ 5-10
  - ☐ 11-24
  - ☐ over 25 years
  - ☐ always
8. What is your Mother Tongue? Tick either box.
  - ☐ Koch
  - ☐ Bangla
  - ☐ English
  - ☐ Other
9. What is your parents' Mother Tongue? Tick either box.
  - ☐ Koch
  - ☐ Bangla
  - ☐ English
  - ☐ Other
10. What is your grandparents' Mother Tongue? Tick either box.
  - ☐ Koch
  - ☐ Bangla
  - ☐ English
  - ☐ Other
11. How many languages do you know? Tick either box.
  - ☐ One ☐ understand ☐ speak ☐ read ☐ write
  - ☐ Two ☐ understand ☐ speak ☐ read ☐ write

☐ More than two      ☐ understand ☐ speak ☐ read ☐ write

12. How would you rate the competence in your own Mother Tongue? Tick either box.

- ☐ fluent
- ☐ okay but not fluent
- ☐ have difficulty in speaking but not understanding

13. Where did you learn the Bangla language? Please tick either box or all.

- ☐ at home
- ☐ in the school
- ☐ at the language institutions
- ☐ with friends
- ☐ in the market place
- ☐ at the play ground
- ☐ at the religious ceremonies
- ☐ in the political discussions
- ☐ at the hospital

14. What language do you use at home... [Tick either box.]  
with parents?

☐ Bangla ☐ English ☐ Koch

|                       |                                                                                                                               |
|-----------------------|-------------------------------------------------------------------------------------------------------------------------------|
| grandparents?         | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| spouse(wife-husband)? | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| elder brother?        | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| elder sister?         | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| children              | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| younger brother?      | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| younger sister?       | <input type="checkbox"/> Koch <input type="checkbox"/> English <input type="checkbox"/> Other                                 |
| servants?             | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| pets?                 | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| relatives?            | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |

15. In what language do you prefer for prayer?

|       |                                                                                                                               |
|-------|-------------------------------------------------------------------------------------------------------------------------------|
| think | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| pray  | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| curse | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| joke  | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| scold | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| sing  | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |
| count | <input type="checkbox"/> Koch <input type="checkbox"/> Bangla <input type="checkbox"/> English <input type="checkbox"/> Other |

16. What language do you use with your doctor? Please tick.

☐ Koch ☐ Bangla ☐ English ☐ Other

17. What language do you use for asking time or directions? Tick either box.

☐ Koch ☐ Bangla ☐ English ☐ Other

18. What language do you use with neighbours who are:

linguistically similar ☐ Koch ☐ Bangla ☐ English ☐ Other

linguistically dissimilar? ☐ Koch ☐ Bangla ☐ English ☐ Other

19. What language do you use

in the market place? ☐ Koch ☐ Bangla ☐ English ☐ Other

at the post office? ☐ Koch ☐ Bangla ☐ English ☐ Other

20. What is the medium of instruction of the school your children go to? Tick either box.

☐ Koch ☐ Bangla ☐ English ☐ Other

21. Given a choice, what language would you like to educate your children in?

a. ☐ Koch

Because;

☐ children can understand well

☐ linguistic identity

☐ linguistic right

☐ preservation and development

b. ☐ Bangla

Because;

☐ opportunity

☐ higher education

☐ socio-politico-economic well-being

☐ linguistic integration as chauvinism

c. ☐ English

Because;

☐ opportunity

☐ higher education

☐ science & technology

☐ international relations

d. ☐ Other

Because;

☐ opportunity

☐ higher education

☐ science & technology

☐ international relations

22. Do you encourage the younger generation to speak your native language? Tick either box.

☐ Yes      ☐ No

23. If you had a choice, what language would you choose as your Mother Tongue?

a. ☐ Koch

Because;

- ☐ children can understand well
- ☐ linguistic identity
- ☐ linguistic right
- ☐ preservation and development necessary

b. ☐ Bangla

Because;

- ☐ opportunity
- ☐ higher education
- ☐ socio-politico-economic upliftment
- ☐ linguistic integration as chauvinism

c. ☐ English

Because;

- ☐ opportunity
- ☐ higher education
- ☐ science & technology
- ☐ international relations

d. Other ☐ reason why?

- ☐ opportunity
- ☐ higher education
- ☐ science & technology
- ☐ international relations

24. Your Mother Tongue is useful/suitable for ...

25. Do you feel prestigious/embarrassed/neutral to speak in your Mother Tongue in the presence of the speakers of the dominant language? Tick either box.

p ☐ Yes ☐ No

e ☐ Yes ☐ No

n ☐ Yes ☐ No      [p=prestigious, e=embarrassed, n=neutral]

26. Have you ever had any problem because of being the native speaker of your mother tongue?

☐ Yes      ☐ No

If yes, what kind? Please tick either box or all.

- ☐ socio-politico-economic discrimination
- ☐ discrimination in education
- ☐ hostile confrontation
- ☐ socio-politico-economic pressures
- ☐ others

27. What is the language generally used in community gatherings? Tick either box.

Koch ☐ Bangla ☐ English ☐ Other ☐

28. What is the language generally used in community prayer? Tick either box.

- ☐ Koch
- ☐ Bangla
- ☐ English
- ☐ Other

29. What language do Koch children use when they play together? Tick either box.

- ☐ Koch
- ☐ Bangla
- ☐ English
- ☐ Other

30. In what language do you usually speak... [Tick either box.]  
with your village friends?

- ☐ Koch
- ☐ Bangla
- ☐ English
- ☐ Other

while discussing political matters?

- ☐ Koch
- ☐ Bangla
- ☐ English
- ☐ Other

while discussing your deepest feelings?

- ☐ Koch
- ☐ Bangla
- ☐ English
- ☐ Other

when you are angry?

- ☐ Koch
- ☐ Bangla
- ☐ English

☐ Other  
while discussing religion with friends?

☐ Koch

☐ Bangla

☐ English

☐ Other

\*\*\*\*\*

## APPENDIX-II

### Time season and weather

#### Koch

tɪɲi

mimai

maoyai čini

saniɲ jekamčini

umo haptai

umo narete

umo buusurai

buusur auunɲ ačag

ganap

čuyai čni

saniɲ ačag čini

omo haptai

omo narete

omo buusur

buusur auunɲ ačag

munu

rasan majar

rasan lwi

mwsu rajan

#### English

today

yesterday

day before yesterday

two days before yesterday

last week

last month

last year

last two years

tomorrow

day after tomorrow

two days after tomorrow

next week

next month

next year

next two year

morning

noon

afternoon

evening

|                           |              |
|---------------------------|--------------|
| p <sup>h</sup> ar         | night        |
| p <sup>h</sup> ar majar   | midnight     |
| jisiŋ bərom               | dawn         |
| rasan čwtuŋ               | sunrise      |
| rasan duni                | sunset       |
| jisiŋ                     | day          |
| hapta                     | week         |
| saniŋnuŋtʃin              | fifteen days |
| naret                     | month        |
| bwsur                     | year         |
| sogoksa                   | century      |
| raŋp <sup>h</sup> učiɰdin | summer       |
| čuŋɰdin                   | winter       |
| čag səronɰdin             | spring       |
| pum čikuruɰdin            | autumn       |
| raŋp <sup>h</sup> uči     | rainy        |
| rasan gana                | sunny        |
| rumbu                     | cloudy       |
| bulum                     | hot          |
| bulumpok                  | humid        |
| čikrou                    | cold         |
| tem                       | time         |

## Directions

### Koch

### Gloss

čudur

down

piran

up

rasan pag

east

rasandu

west

pir

north

čareg

south

pirrasanpag

north east

čareg rasan pag

south west

pir rasan du

north west

juusi patan

left side

jar patan

right side

tuturuk

deep



## Kinship terms in Koch as Reference and Address: A Sociolinguistic Study

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### ABSTRACT

Kinship relations are blood relations or those relations which are created naturally. Kinship is a method of acknowledging relations and it is a social bond initiated by blood or genetic as well as marriage. Kinship is important in all cultures and in all human interaction. Kinship is important to anthropology because anthropology is the study of human behavior and human behavior is variable. According to M. Lamp to understand fully the nature of kinship systems it is necessary to understand what kind of linguistic elements these are, and what kind of linguistic relationships. The kinship terminology of any language is a natural meeting point for the disciplines of anthropology and linguistics. According to UNESCO (ISO 639-3) is a severely endangered language India. Koch, an indigenous community of northern portion West Bengal, in the past they were the majority people of North Bengal, particularly in the districts of Alipurduar, Jalpaiguri, Rangpur, Dinajpur and the plain areas of Darjeeling district and the Cooch Behar. The present study is based on the data collected from the speakers and inhabited at Alipurduar, Jalpaiguri and Cooch Behar (district) which are one of the largest and oldest Koch villages in West Bengal. There are many villages where speak Koch language in Cooch Behar district of West Bengal. The 2011 census of India put the number of speakers at 31,119. This paper describes the kinship terms as terms of reference and address through a sociolinguistic perspective. The aim of this paper is to investigate the following concept such as the kinship terms as terms of reference and the alternative addressing terms for them, the power and politeness exercised by younger in the paternal and maternal family, the role-play assigned to the various kinship terms of the gender due to the paternal and maternal family system.

### সারাংশ

এই প্রবন্ধের আলোচ্য বিষয় সম্পর্কবাচী শব্দ। সম্পর্কবাচী শব্দের আলোচনায় বিশ্লেষণ করে দেখা হয়েছে কোচ ভাষা থেকে সংগৃহীত উপাত্তগুলিকে। উপাত্তগুলি সংগৃহীত হয়েছে আলিপুরদুয়ার, জলপাইগুড়ি, এবং কোচবিহার থেকে। সম্পর্কবাচী এই আলোচনার মূল্য বিষয় (ক) সম্বোধনে ব্যবহৃত শব্দ সমূহ, এবং, (খ) সম্বোধনে ব্যবহৃত হয় না অথচ সম্পর্কবাচী শব্দের সংকলন।

## 1. Introduction

Man is social by nature. He establishes many types of relations with a number of persons. The most important of these relationships is known as kinship and it is a method of acknowledging relationship. It is a social bond initiated by genetic or blood ties as well as marriage. Kinship ties are of fundamental importance in every society all over the world. Family is the point of departure for studying kinship. Koch language is a Sino-Tibeto- Burman language family which is spoken by the people of Koch-Kamtapuri of North Bengal in West Bengal. According to UNESCO (ISO 639-3) is a severely endangered language India. Koch, an indigenous community of northern portion West Bengal, in the past they were the majority people of North Bengal, particularly in the districts of Alipurduar, Jalpaiguri, Rangpur, Dinajpur and the plain areas of Darjeeling district and the Cooch Behar.

The present study is based on the data collected from the speakers and inhabited at Alipurduar , Jalpaiguri and Cooch Behar (district) which are one of the largest and oldest Koch villages in West Bengal. There are many villages where speak Koch language in Cooch Behar district of West Bengal. The 2011 census of India put the number of speakers at 31,119.

## 2. A brief history of Koch

Dr. Rabati Mohan Saha said, the true history of the North-Eastern India was unknown till the Ahom invasion in the soil of India. Before this nothing definite some known, except some scattered facts from ancient coins and inscriptions as well as the records of the Greek and Chinese travelers may be considered as a worthy documents. But before then, the history of several thousand years mentioned in the Vedas, Upanisads, Mahabharata, Ramayana, Tantras and Puranas, which is not always beyond doubt as well as fragmentary. The Sino-Tibetan speaking mongoloids were confirmed only to a part of India, i.e, Northern and North-Eastern tracts corresponding to the present day Nepal and sub-Himalyan areas, North-Bihar, North-Bengal, East-Bengal as well as Assam and its adjacent six states of North-Eastern India.

According to Dr. Rebati Mohan Saha (quoted.in Dr. Suniti Kumar Chatterjee), they came to India in a period not earlier than 1500 B.C. He also remarks that the early Mongoloid people entered probably through Assam, and their advent in the east might have been as old as that of the Aryans in the West.

The Koches created a glorious history in the 16th Century A.D. They have conquered the vast area of the North-Eastern India. They were also ruling many areas Chieftains, Zamindars or Kings of the tribal groups, after they had entered in the North-Eastern India.

## 3. Terms of Address

When we address a person, we should use suitable term depending on the appropriate situation where we are in. Terms of address are decided based on the relationship with the addressee depending on his/her age, sex, social status etc. According to Wardaugh (2009:264) address terms implies that the person must consider about the classification of address terms such as; addressing using name, addressing of closing relationship, intimate term, addressing of kinship term, addressing respectful term, even addressing of mockeries. As Koul (1989: 9) points out “A study of terms of address in any language plays a very important role in sociolinguistic research. These are determined by certain factors, namely social structure, cultural pattern and geographical setting. The role of human beings varies in a particular society according to the requirements of that society...the terms of address are determined by socio-economic status, caste, age and sex. The section of terms of address is influenced by different historical and social factors. Individual differences between speaker and speaker depend on individual personality differences.”

#### 4. Terms of Reference

Terms of reference are determined by the way that a word is currently used in non-address contexts. Terms of reference indicate the address relationship with the addresser. These terms or reference are used to refer to the third person's relationship with the addresser in the social context.

#### 5. Objectives

- To find out how kinship terms are used in Koch hierarchy in terms of relationships.
- Through this study, the researchers attempt to find out the linguistic terms use for to express kinship relation.
- Koch is an endangered language. Here my aim at understanding and documenting the data in order to, preserve the language for the future generations.

#### 6. Theoretical background

Koch is included in the Linguistic Survey of India by Grierson and known in the early 20th Century (1903), which represents the first attempt at classifying Tibeto –Burman languages. There are various traditions as to the origin of this line of Kings, and according to Mr. Gait, it is most probable that it has descended from a Mech ancestor, by two Koch mothers. According to Grierson (1903) there is a little doubt that the original Koches were the same as the Bodo, Mech all connoted the same tribe, or, at most, different sets of the same tribe. This is well shown by the traditional origin of the Koch Kings from a Mech father and Koch mothers.

#### 7. Methodology

Data primarily has been collected by observing people and based on researcher's own encounters with people in different situations. Data has been collected through interviews with the Koch speakers. The study has been dedicated to the relevant literature of this area which has been helped to write this paper.

- a. Method: Interviews, audio-visual recording and questionnaire
- b. Participants: About 30 informants (equal number of male and female subjects).
- c. Age: This study has been adopted Labov's (1963) age groping and the age group in the study has been divided into five. So the age groupings are
  - i. 14 to 30 yrs
  - ii. 31 to 45 yrs
  - iii. 46 to 60 yrs
  - iv. 61 to 75 yrs
  - v. 76 and above

#### 9. Analysis of Data

There are some terms which are used as only terms of reference not to address and they can be addressed by the other terms, i.e. 'kelan'(daughter's husband) is address by the term 'bao' and 'first name', 'buṭṭuṛsa'(brother's son father and mother side) is address by the terms 'buṭṭuṛ' or 'first name', 'ḍeora' (husband's younger brother) is address by the terms 'adʒoŋ' and 'first name', 'bʰwmur'

(husband's elder brother is address by the terms 'aḡa', 'nwi'(mother-in-law) is address by the terms 'amar', hwi' (father-in-law) is address by the terms 'bao', 'buṭṭuṣa'(brother's daughter) is address by the terms 'buṭṭuṣ' or 'first name'. Here interesting example is that there is no gender distinction between them ' buṭṭuṣa'(brother's son father and mother side) is address by the terms 'buṭṭuṣ' or 'first name' and 'buṭṭuṣa'(brother's daughter) is address by the terms 'buṭṭuṣ' or 'first name'. Some more kinship terms as terms of reference and their alternative addressing terms are given below in the table:

| Terms of Reference                                        | Terms of Address                                      |
|-----------------------------------------------------------|-------------------------------------------------------|
| kabok (elder and younger sister's husband)                | Kabok, first name (use by male), awnṭ (use by female) |
| buṭṭuṣa (brother's son ;mother's and father's side)       | buṭṭuṣ, first name                                    |
| buṭṭuṣa ( brother's daughter; father's and mother's side) | buṭṭuṣ, first name                                    |
| ḡeora( husband's younger brother)                         | adʒoṇ, first name                                     |
| b <sup>h</sup> wmur (husband's elder brother)             | aḡa, addressing by his son's or daughter's name       |
| nwi ( mother-in-law)                                      | amar                                                  |
| hwi ( father-in-law)                                      | bao                                                   |
| sabuṭṭuṣ (son)                                            | ḡwbou, first name                                     |
| samṭṭiḡ (daughter)                                        | mao/ first name                                       |
| namsa (son's wife)                                        | mao, first name                                       |
| aunuṣa (Wife's younger brother)                           | first name                                            |
| nouṣil (wife' younger sister)                             | first name                                            |
| aaoa ḡoṇka (step father)                                  | Bao                                                   |
| amar ḡoṇka (step mother)                                  | amar                                                  |
| miṭṭiḡ (wife)                                             | miṭṭiḡbuḡi                                            |
| dʒuḡ (husband)                                            | maragwḡa                                              |
| auṭṭuṣa (grand -son)                                      | first name                                            |
| auṭṭuṣa (grand –daughter)                                 | first name                                            |
| adʒoṇ puṃmur (younger brother)                            | first name                                            |
| anao puṃmur ( younger sister)                             | first name                                            |
| aunuṣa ( husband's elder sister)                          | aya gḡḡa                                              |
| aunuṣa (husband's younger sister)                         | first name                                            |
| nouṣil ( wife's younger sister)                           | first name                                            |
| kelaṇ ( daughter's husband)                               | bao, First name                                       |
| aunuṣ (wife's elder brother)                              | namdʒir                                               |
| auṭṭuṣa ṭapal (great grandson)                            | first name                                            |
| b <sup>h</sup> uṣin (younger brother's wife)              | first name                                            |
| b <sup>h</sup> uṣin (elder brother's wife)                | dʒabok, first name (male), awnam (female)             |

Table 1: Terms of Reference and Terms of Address in Koch

## 9. How Gender, power, impoliteness and politeness in Koch community

In many different languages, kinship terms can be used in order to address or refer to the kin or non-kin. These terms can be very polite. However, in some languages, terms can be very impolite. They show the more power in the paternal community rather than maternal community. I have tried to show the differences between polite, impolite, gender and power in the Koch or Kamtapuri society. Interestingly, they use non-honorific pronoun for parents. They do not hesitate to use impoliteness manner towards the paternal family. Because they feel, they have blood relation with them. But they behave with maternal family politely. It is all about the distance relationship. If we take the example above data 'b<sup>h</sup>usm' (elder brother's wife) and 'ḡeora' husband's younger brother) relation as example, elder brother's wife is allowed to address husband's younger brother by the term first name by the addressee. Whereas, husband's younger brother is not allowed to address elder brother's wife by the term of first name. Here this phenomenon states that domination of gender and power. There are many examples like this above the data.

## 10. Conclusion

Kinship terms generally replace an individual's given name, both as a term of address and for reference. Moreover the metaphorical usage of kinship terms to non-kin is widely observed among the Koch language.. The present study has analyzed the Koch kinship terms as terms of reference and address with sociolinguistic and socio-cultural interest. This section recapitulates the observations and findings of using kinship terms in Koch. The use of kinship terms in order to address or refer to non-kin is a wide spread phenomenon. In Koch, kinship terms can be used as both terms of reference and address, and sometimes terms of reference cannot be used as terms of address. It has been observed that Koch does not have appropriate terms of address for some kin such as wife and husband and son-in-law. This study has investigated that Koch kinship system is gender biased. According the results of the present study, women are not allowed to use certain terms to address due to paternal family system. This study also states that women are more polite than men. This study also states that men are more powerful than women in using terms of address.

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## **An Ethnolinguistic Study of Koch**

**Rahamat Shaikh, Ph.D.**

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### **Abstract**

The present paper aims at providing a preliminary description of the endangered linguistic identity of the Koch community of West Bengal through historical point of view. According to UNESCO (ISO 639-3), this is a severely endangered language in India. Koch consists of an indigenous community in the northern part of West Bengal. Historically major population of Koch community was distributed around different regions of North Bengal, particularly in the districts of Alipurduar, Jalpaiguri, Dinajpur and the plains areas of Darjeeling district and Cooch Behar. Other than North Bengal, they are now living at Dhubri, Kokrajhar, Bongaigaon, Goalpara, Kamrup, Shonitpur and Darrang districts of Assam; and West Garo-Hills district of Meghalaya and Bangladesh. They are also scattered in a small number almost in all other districts of Assam and six other states of North Eastern India. The 2011 census of India put the number of speakers at 31,119. There are many debates on the origin; ethnic identity of the Koch. Amidst all these debates, it is agreed by most of the scholars, and historians that the Koch originated from Koch, a tribal community belonging to Tibeto-Burman language family (Grierson, 1903). According to Rebati Mohan Saha, they opted for the change of their name without least hesitation in later times. After independence of India, a number of Koch people have changed their name from the Koch to the Rabha to get maximum benefit from the government. As a result of this process there are many cases of anomaly: a father with a Koch title but his son having a Rabha one. At present the Koches and the Rabhas are their sect-names with their title, such as the 'Kama', 'Hakasam', 'Bantho', 'Nogra', etc.

While we often describe the modern era - framed by the Post-Enlightenment narrative - as one marked by an unprecedented concern for identity and identification, there are many debates on the origin, ethnic identity of the Koch. Still it is agreed by most of the scholars and historians that the Koch originated from Koch-Rabha or Rabha, a tribal community who belonged to Indo-Mongoloid race.

### **Focus of This Paper**

I propose to focus on many registers of identity politics, namely, caste and ethnicity and make a case study of the Koch of North Bengal, West Bengal. Since the colonial period huge number of people of different castes, classes and religions migrated to this region, particularly in the post-colonial period huge number of people migrated from East Bengal, as a result they became dispossessed minority in North Bengal without their own land and property. Moreover, because of changing their title most of the people have faced different types of crises and problems. This paper would then examine the historical evolution of Koch identity as well as about language and in all terms of culture in their livelihood.

### Focus of the Study - Fieldwork

The study is based on an extensive **fieldwork** in some selected North Bengal districts of West Bengal. The fieldwork was conducted in three districts of North Bengal in West Bengal. They are:

1. Cooch Behar (Tufanganj and Buchamari village)
2. Alipurduar (Kamakkhyagurr, janabasati)
3. Jalpaiguri (Jaldapara and forest area)

Beside this, data primarily has been collected based on researcher's own encounters with people in different situations. Data has been collected through interviews with the Koch speakers as well as relevant literature of this area.

1. **Method:** Interviews, audio-visual recording and questionnaire
2. **Participants:** About 30 informants (equal number of male and female subjects).
3. **Age:** This study has adopted Labov's (1963) age grouping and the age group in the study has been divided into five segments:
  - 14 to 30 yrs
  - 31 to 45 yrs
  - 46 to 60 yrs
  - 61 and to above

Interaction with people included picture story test, voluntary story telling session, and the various random interviews with people. The observations were recorded by a qualitative questionnaire.

**Keywords:** linguistic identity, Koch community, endangered language, cultural history. Post-colonial

### Introduction

The present paper is given the title “**An Ethnolinguistic Study of Koch**”. Koch language belongs to Sino-Tibeto-Burman language family which is spoken by the people of Koch-community of North Bengal in West Bengal. According to UNESCO (ISO 639-3) is a severely endangered language India. Koch, an indigenous community of northern portion West Bengal, in the past they were the majority people of North Bengal, particularly in the districts of Alipurduar, Jalpaiguri, Dinajpur and the plain areas of Darjeeling district and the Cooch Behar.

The present study is based on the data collected from the speakers from Alipurduar, Jalpaiguri and Cooch Behar (district) which have the largest and oldest Koch villages in West Bengal. There are many villages where Koch language is spoken in Cooch Behar district of West Bengal.

### Vowels

A vowel is defined as a voiced sound informing which the air issues in a continuous stream through the pharynx and the mouth, there being no obstruction and no narrowing such as would cause audible friction.

The Tibeto-Burman vowel system is made up of the five phonemes / i,e,a,o, u /, (Benedict, 1972) . But Koch consists of seven distinctive vowel phonemes. They are shown in the chart below:

**Koch Vowels Chart**

|      | Front | Central | Back |
|------|-------|---------|------|
| High | i     |         | u u  |
| Mid  | e     |         | o    |
| Low  |       | a       | ɔ    |

### Consonants

Consonants can be defined in terms of both phonetics and phonology. David Crystal (1985) says that the consonants are “the sounds made by closure or narrowing in the vocal tract so that the airflow completely blocked, or so restricted that the audible friction is produced”. We have found 22 consonants in Koch language.

**Koch Consonants Chart**

|             | Bilabial | labiodental | Alveolar |  | Post alveolar | Palatal | Velar                    | Glottal |
|-------------|----------|-------------|----------|--|---------------|---------|--------------------------|---------|
| Plosive     | p<br>b   |             | t<br>d   |  |               |         | k<br>g<br>k <sup>h</sup> |         |
| Nasal       | m        |             | n        |  |               |         | ŋ                        |         |
| Fricative   |          | f           | s        |  | ʃ<br>ʒ        | tʃ      |                          | h       |
| Lateral     |          |             | l        |  |               |         |                          |         |
| Approximant | w        |             |          |  |               | j y     |                          |         |

### Colour Terms

#### Koch

penek  
balaŋ  
pɪsak  
pɪŋŋ  
hɪndʒuɪlun  
huɪɖɪ  
fugɖur

#### Gloss

black  
white  
red  
green  
blue  
yellow  
brown

səŋtɔɾtʃuɾ  
 baŋtao  
 bɔflek  
 fuɡɖur  
 baŋtao

orange  
 purple  
 pink  
 grey  
 violet

The data above shows that the term *fugdur* is used for the brown and grey colours. Another example of such use is seen in the term *baŋtao* which is used for both purple and violet colours.

### 1.1 Geographical Location

At present, they are mainly living in Alipuduar, Jalpaiguri, Cooch Behar and Darjeeling districts of West Bengal; Dhubri, Kokrajhar, Bongaigaon, Goalpara, Kamrup, Shonitpur and Darrang districts of Assam; and West Garo-Hills district of Meghalaya. They are also scattered in a small number almost in all other districts of Assam and six other states of North Eastern India.

### 1.2 A Brief History of Koch

Dr. Rabati Mohan Saha said, the true history of the North-Eastern India was unknown till the Ahom invasion in the soil of India. Before this nothing definite was known, except some scattered facts from ancient coins and inscriptions as well as the records of the Greek and Chinese travellers.

The Sino-Tibetan speaking mongoloids were confined only to a part of India, i.e., Northern and North-Eastern tracts corresponding to the present-day Nepal and sub-Himalayan areas, North-Bihar, North-Bengal, East-Bengal as well as Assam and its adjacent six states of North-Eastern India.

According to Dr. Rebati Mohan Saha (quoted in Dr. Suniti Kumar Chatterjee), they came to India in a period not earlier than 1500 B.C. He also remarks that the early Mongoloid people entered probably through Assam, and their advent in the east might have been as old as that of the Aryans in the West.

The Koches created a glorious history in the 16<sup>th</sup> Century A.D. They have conquered the vast area of the North-Eastern India. They were also ruling many areas as Chieftains, Zamindars or Kings of the tribal groups, after they had entered in the North-Eastern India.

### 1.3 Number of Speakers

The 2011 Census of India put the number of speakers at 31,119.

### 1.4 Material Life of the Koches

According to informants, information agriculture is the only means of the Koches to earn their livelihood. Nowadays, the younger generations have been enabled to get education and try to find out lower grade jobs. There are very few people who have started trade and business. A few young Koches are joining the Indian Army or police.

About seventy or eighty years ago, Mother was the head of the family and owner of all the property including land, buildings, farms, implements and cattle. As per the matriarchal system, when her son was married, he was sent to his mother-in-law's house. Similarly, after the marriage of her daughter, her son-in-law had to come and live in her house and he was treated as her son. Under the influence of their neighboring Hindu families, they have changed from matriarchy to patriarchy.

### **1.5 Agriculture**

After many years, they came down to the plains area and settled there, adopting agriculture and animal husbandry. They began to produce various kinds of crops for their food and also cotton for their clothing.

### **1.6 Chokot (Rice-beer)**

The womenfolk are hard-working, but the men folk were lazy and indulged in drinking 'Chakat' (rice-beer). The Koches use 'Chakat' in all their worship of gods and goddesses and animistic spirits. It is also used in all their social functions right from their birth to death. They also consume rice lavishly after the harvest and entertain their near and dear ones with 'Chakat' during reception.



Rice-beer brewing. I took it during my fieldwork (from sankoch.com).

### **1.7 Hunting**

The Koches were very fond of hunting wild animals. The Koch society was democratic in the true sense, because the meat gathered out of hunting was distributed in equal share to every house in the village.

After independence of India, the refugees took shelter in North Bengal and lower Assam, they settled in around the outskirts of small forests. And as per rules of the government to conserve forest and protection of wildlife, hunting was banned. Even the tribal people were restricted to collect their firewood for cooking purpose only.

### 1.8 Fishing

The Koch girls and women are very much interested in fishing. Generally, the Koches select the highland where there are rivers or lakes near that place. For them, fishing is not only for obtaining noted and favoured food, but it is also a great entertainment. Most of the girls and women of the village, come out in groups for catching fish amidst songs, dances, telling legends and making questions and answers.



**Source: I took it during the field work from informants.**

### 1.9 Economy

The Koches who are living in the reserved Forests of the Governments of West Bengal and Assam are called 'PANI KOCH' (Fani-Koch). Pan or fan means 'tree' and Pani-Koches means the Koches who live in the forest. They have been preserving their old and traditional language and culture. But they are the poorest sections among the Koches, as revealed in the fieldwork. Nevertheless, the Pati Koches of the undivided Kamrup district of Assam are more literate and their economic condition better than the Kocha.

### 1.10 Food Habit

The Koches take their meals twice in a day; rice and pulses as their main food. Occasionally they eat fish or meat. However, they do not prefer green vegetables that they can easily collect from their neighborhood or dwelling areas.

### 1.11 House

Being a poor tribe, the Koches build their houses with bamboos and straw-type grasses. In earlier times, they built large houses with some rooms, but at present, the size of the houses has become smaller. The roofing of a few houses is constructed with corrugated tins and they use one part of the Veranda as Kitchen.



**Source:** I took it during the field work.

### 1.12 Festival

Most of the Koch festivals are connected with cultivation of crops. Baikho is the greatest festival of Koches and it is concerned with cultivation. During this ceremony, the villagers take part joyfully to worship the Baikho for the welfare of villagers and their cultivation. The festival is collectively performed once in a year. Khokchi festival was once the most intently desirous and the most important event among the Koches. The Baikho festival is associated with the agriculture and agricultural activities. It takes place in the first full moon of Jyaistha, which is the time for the plantation of paddy plants.

Langa is a festival of Koches which is also concerned with agriculture. Langa is a village deity, who is also worshiped once in a year during the month of March and April. Langais worshiped with the hope for the welfare of villagers, crops and animals. Kocha Khaiti is a festival which is celebrated in the month of April and May. In this festival, all the villagers take bath early in the morning and women prepare varieties of cakes. Taking rice and cake (which they made) as a 'prasad', all villagers gather in the priest house. All the villagers prepare rice beer in the priest house one day before the festival.

### 1.13 Birth

Like in all other societies, there are three stages of human life of the Koch ( Rabha) society- Birth, marriage and death. The birth of child is the first significant stage of human life.

According to the religious belief of the Koches (Rabhas) the human soul and body came from the 'Risibay' the supreme God, through natural objects like a hill, hillock, river, bog, spring or any kind of tree or creeper. The human soul and body collect from that object and come to the earth. The soul leaves the world through which it came into the world. That is why they remember that object and the story while offering the water into the mouth of the dying person; which is called 'Chika barai'.

There are few socio-religious functions in every section of the Koches. These are 'Panchuti' Okbomimichikmanani, Naming ceremony, Annaprasan, etc.

### **1.14 Marriage**

According to informants, the Koch society sanctions three types of marriage by purchase, by gift and by service. But at present the system of marriage by purchase has been totally stopped. The current practice of marriage is through negotiation and in a few cases by service in the house of a girl or by gift and by mutual understanding, etc.



**Source: I got it during the field work from informants.**

### **1.15 Death**

The Koches believe that the death of the human body is an unavoidable occurrence. They cremate the dead body with firewood. Only a child below eight years is put into the grave. The Koch-Rabhas carry swords and shields like warriors in the funeral procession. Before the start of the procession, they drink rice-beer and make merry with songs and dances.

### **1.16 Funeral Ceremony**

The objective and the means of the funeral ceremony are identical in all the sections of the Koches. Ceremony takes place from the day following death to thirty days. The whole family observes the funeral ceremony until it is over. In funeral ceremony, the cooked foods including fish, meat and wine are offered in three parts to the 'YAMA' the regent of death, the ancestors and the dead person himself or herself.

Generally, the Huji or Deoshi offer 'Chakat' into the cooked foods. In a few areas all relatives offer water and 'Chakat' after the Huji. Then the song and dance of the family members, relatives and the invited persons will start. This is the main part of the ceremony. The males and females take part in the dance in separate groups.

This testified to the fact that the Koches believe in the existence of a world beyond death as well as in rebirth. The pregnancies, birth, first feeding of rice ceremony are almost same found among the adjacent Hindus. However, the name giving ceremony is different.



**Source: I collected it during the fieldwork.**

### **1.17 Dress**

Traditional dress and ornaments are one of the most interesting subjects of the material culture. Basically, Koch women made their clothes in their wooden loom. They are fond weaving and have a good skill in weaving art. Therefore, their dresses are full of designs. But male dresses are not having much design. Sometimes it is designed by stripe of different colour. Traditional dress of male is known as 'pazal' and worn in waist and hangs down to the knee. The males also use turban on the head and small cloth to tie round the waist. They used different thread for them; they called this thread in their language as 'Senkanen'. Besides, both male and female use a kind of big and long cloth, which is used as wrapper in winter season. It is called the 'Pachar'.



**Source: I took it during the fieldwork.**

### **1.18 Divorce**

Divorce is indeed a rare case in Koch society. There is a system of divorce named ‘PAN CHIRA’(to divide the betel-leaf by the wife and husband).

### **1.18 ReligiousBelief**

The Koches generally worship their own animistic God, Goddess and spirits. The Rishibai (supreme God), Rntuk, Grimbuda, Kancha-khaity, Daldandbai, Dingaa-kater, Khokchi, Chaku-chipi, Khetar-Dinga, etc. and the Aryan Gods and Goddesses like Kali, Shiva, Hari-Thakur, Laxmi, Saraswati, etc.

In all their worship the Koches (Rabhas) offer ‘CHOKOT’ and fruits, sacrifice pigs, fowls and pigeons to satisfy the God, Goddess and the spirits and rid themselves from illness, poverty and other plights. For the worship called Huji, Deosi or Saranga from his or her own clan act as priests. But in a few areas, they engage Hindu Brahmins to perform the rites and rituals of worship.



**Source: Got from informants (sankoch.com)**

### **1.19 Musical Instrument**

The Koches make their musical instruments with bamboo, wood and leather, they use leather in their Kham (drum) other instruments are- Kara or Karanal (a six-foot long flute), Baidog or Badungduppa, Tentak or TemekaBangshri or Bashi, etc.



**Source: I collected it during the fieldwork (sankoch.com).**

### 1.20 Koch People

The Koch alternative name is Kocho. Koch was the old and traditional name of the tribe and their subsequent name is the Rabha. The Koch section did not participate in the great Baikho festival of King Dadan. The Koches are dwelling in the lower Assam, mainly in the undivided Goalparadistrict; West Garo-Hills of Meghalaya and Alipurduar, Jalpaiguri, Cooch Behar plains area of Darjeeling of West Bengal and Rangpur district of Bangladesh.

There were two huge conventions, one held one on the 1<sup>st</sup> to 3<sup>rd</sup> January 1973 at Kazigron in the district of Dhubri and another on the 8<sup>th</sup> to 10<sup>th</sup> April 1973 at Ghaksa in the district of Kokrajhar. In these two meetings, the leaders, village headmen, educated and interested persons from both the sections, Koches and the Rabhas of Assam, Meghalaya and West Bengal participated. They discussed and came to a decision that they were the same tribe because their language, culture the Hasug or Barayie, the clan, social and religious system and beliefs, and the system of preparation of 'Chokot' or 'Choko were the same.

There was no difference between the Rabhas and Koches. Therefore, the slogan of this unity was "Kochan-Rabha, Rabha-Kocha," i.e., "The Koch is Rabha and the Rabha is Koch." For this unity, the Kocheshave to give up the glorious, old and the traditional identification. After that, the Koches were known as the Rabhas.

After changing their identity, the Koches, who were identified as the scheduled caste by the Government rule, became the scheduled tribe. That was the gain for them, but they had lost their glorious identity of the Koches, who were the rulers of lower Assam, the North East and Southern part of West Bengal.



**Source: I took it during the fieldwork.**

### 1.21 Occupation

Generally, Koches are based on agriculture. So, the village economy depends upon the production of the paddy. From the very beginning, they have been cultivating paddy like Asu, Phorma, Bilsa and Sali, etc. and in different seasons they also grow jute, mustard, pulses, sugarcane, etc. Vegetables like potato, cabbage, chilly (winter vegetable), brinjal, radish, etc., are also grown up. In their agricultural pursuits, men and women are equal partners. Fishing, livestock, sericulture of manufacturing of bamboo and cane goods are some of their subsidiary occupations.

### 1.22 Language

According to Dr. Rebati Mohan Saha (quoted in scholars like Grierson G.A., Dr. Suniti Kumar Chatterjee and N.N. Acharya), the original homeland of the mongoloid tribes was in the southern Siberia. But their Sino-Tibetan speeches were formed in the south-west of their homeland in pre-historic times.

Dr. Rebati Mohan Saha said, 'The area of characterization for the primitive Sino-Tibetan speech appears to have been North-Western China between the headwaters of the Huang-Ho and the Yang-tsze-King rivers.'

The Koches and Rabhas once used to think themselves to be separate branches of the Bodo group, on account of the geographical division caused by the turbulent Brahmaputra. The Rabhas are living in the east and the Koches in the western side of the river. But in the beginning of the second half of the twentieth century the system of communication was improved and the Koches and the Rabhas were introduced to each other. They came to know that they were the same tribes in almost every respect.

According to Dr. Rebati Mohan Saha, they belong to the same group, they opted for the change of their title without least hesitation. After independence of India, a number of Koches have changed their title from the Koch to the Rabha to get maximum benefit from the government.

As a result of this process, in many cases there is some anomaly, a father with a Koch title, his son having a Rabha one. At present the Koches and the Rabhas are their sect-names as their title, such as the 'Kama', 'Hakasam', 'Bantho', 'Nogra', etc.

### 1.22 Folk Culture of Koch

Folk culture is indigenous in nature and the vast treasures of folk culture have been the pride of civilization as well as the nation. The western part of Assam, a large part of the North Bengal, some parts of Meghalaya, Tripura and Bangladesh inherit a common cultural heritage. It is the culture of the son of the soil, the culture of indigenous ethnic group of Koch, glorified by the elevated history of Koch Kingdom and in different geographical backgrounds; it is popularly known as Koch Culture, Goalparia Culture and Vaoaiya Culture, etc. It is the tune of Bena, Dotori that unites the people across the country sometimes irrespective of their religion.

### Conclusion

Ethnolinguistics study is a wide area covering the relationship between language and culture, language and cultural mind, language and social systems, language, and communities' ethos and values. The present study is collected in a restricted domain with a purpose of showing how classificatory methodology is adopted in a culturally conscious way by the people belonging to the Koch community as a whole.

This study has certain limitations. An attempt has been made to show some aspects by way of relating language and culture and for revealing the way in which cultural consciousness is commonly revealed through language.

Overall, the present study is an attempt to relate the cultural consciousness of Koch with living reality called Koch language.

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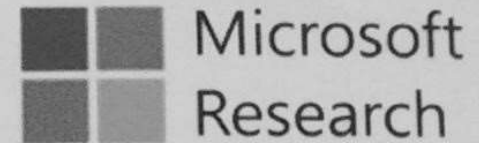
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Rahamat Shaikh, Ph.D.

An Ethnolinguistic Study of Koch



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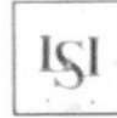
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|       |           |                     | HL-814                     |
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# A DESCRIPTIVE GRAMMAR OF KOCH

*by* Rahamat Shaikh

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