

## HUMAN BEHAVIOR AND LANGUAGE: A STUDY OF MODES OF ADDRESS AMONG GUJJARS

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### Abstract:

The paper aims to study the communication pattern among the Gujjars of Jammu and Kashmir. It studies all the prevalent modes of address and reference terms among Gujjars of Fakir Gujri, an area on the outskirts of Srinagar. Fakir Gujri rests in the lap of Mahadev hillock and their colony is spread over 50-60 sq Kms. The paper examines the relationship between the use of names and other words in address and in reference: how speakers differ from each other. The study is based on observation and interviews, attempts to study different forms of address.

**Key Words:** Gujjars, Address, Language, Culture & Society

### Introduction:

Setting up social relationship between people may be the initial step to each informative occasion. To do as such, individuals might pick distinctive methods to open, encourage, keep up, or close discussions. One vital issue in concentrating on correspondence is to figure out how people figure out how to open discussions or how individuals might address each other in a given language.

Forms of address have their roots in socio-cultural context of a society. Oyetade (1995) defines address terms as words or expressions used in interactive, dyadic and face-to-face situations to designate the person being talked to. Leech (1999) considers that terms of address are an important formulaic verbal behavior well recognized in the sociolinguistic literature as they signal transactional, interpersonal and deictic ramifications in human relationships. To Afful (2006) "terms of address constitute an important part of verbal behavior through which the behavior, norms and practices of a society can be identified". Other scholars also consider the study of address terms a fruitful field for sociolinguistics due to the fact that it shows how interpersonal relationships can be socially and strategically constructed (Fitch 1991, Morford 1997).

Address terms in different speech communities are worth study. They are likely to be different because different languages have different linguistic resources to express what is culturally permissible and meaningful. Moreover, speakers use address terms to negotiate or transform a cultural system (Fitch 1991, Morford 1997) and issues such as sexuality, age, ethnicity and religion can also be inferred and realized from address terms (Afful 2006).

### Modes of Address in Gojri:

Methods of address in "Gojri" are corresponded with the societal position and entomb individual connections between the addressee and the addresser. Modes of address comprise of distinctive sorts of interjections, first names, sir names, little first names, kinship terms, proficient terms, second person pronoun. The modes of address utilized are both honorific and non honorific also societal position is for the most part dictated by financial, instructive and proficient components. The groups are separated into distinctive expert gatherings: agriculturalist, casual labours, and blacksmiths and herdsman. Modes of address are associated with the social structure of individuals who interface. The inter-relationships, familial or kinship relations and contemplations of societal position are considered.

### Types of Modes of Address:

#### Interjection of Address:

Comparing to the English Interjection "Hey" and so forth distinctive sorts of contributions are utilized as a part of "Gojri" to draw in consideration they can be comprehensively grouped into two sorts: non-honorific (intimate) and honorific (polite).

#### Non- Honorific (Intimate):

Gojri Non-Honorific (Intimate Forms)	English Meaning
[ore] (masculine), [ori] (feminine)	Hey
[ore gal suŋ]	(Hey! listen to me)
[ori gædri ijā a]	(Hey girl! come here)

Table 1: Interjections of address for non-honorific forms

There is no plural for these two 'Gojri' interjections and if they have to address more than one person, then they use [ore] [ori] with the plural form of noun.

Gojri Non-Honorific/Intimate Forms	English Meaning
[ori gædrjō] [o gædrjō]	Hey girls
[ore gædrō] [o gædrō]	Hey boys

Table 1.1: Interjections of address for non-honorific forms

#### Honorific (Polite):

The honorific or affable types of additions of location are utilized as a part of formal relationship and for demonstrating appreciation for the addressee. The Gojri speakers use 'dži' or 'dži tu' in order to give respect. For example, while answering something formally or agreeing to something, they use 'dži'. This interjection may optionally be followed by the first name, last name or professional titles of the addressee. e.g Master ji, didi ji, Irshad ji etc. However, the use of honorific or polite forms for addressing is very less among Gujjars. They are mostly used with inter-community people who do not belong to their tribe.

They preferably use non-honorific (intimate) forms of address while communicating at intra community level. This shows the level of intimacy among the Gujjars. They treat the members of their community as their family. This can be explained

by the set up of the community, the people of the community live close to each other with no boundary demarcations or walls around the houses. Also, the neighbour (male) is referred to as *lala/kaka* by a Gujjar child. This shows the feeling of oneness among the Gujjars.

The usage of modes of address amongst friends varies according to age, sex and context. Normally intimate friends (of either sex) address each other with non-honorific (intimate) terms of address; Friends normally use intimate forms of address. But on certain formal occasions in the presence of others they may use polite forms with strangers and superiors.

<b>Gojri Pronominal Interjections</b>	<b>English Meaning</b>
[hu]	I
[mero]	me
[mer]	Mine
[həm]	We
[mahro]	Us
[maharo]	Our
[tero]	You
[tero] [t <sup>h</sup> aro]	Your
[təm] [tu]	You
[vo]	He
[usko]	Him
[usko]	His
[sara lok]	They
[ūgo]	Them
[ūga]	Their
[va]	She
[kedo]	Who
[kuj]	Some
[kit <sup>h</sup> o]	Where
[p <sup>h</sup> er]	Then

Table 1.2: Terminology for modes of address

#### **Conclusion:**

The paper studied the forms of address among Gujjars. As forms of address have their roots in socio cultural context of the society. The analysis of the communicative patterns of Gujjars reveal their acceptable behaviour, social positions, close connections and prestige factors associated. The study of various dyadic relations showed their inter-personal connections and usage of honorific and non-honorific interjections. It was seen that Gujjars preferably use non-honorific (intimate) forms within their community, and with outsiders and some renowned people like doctors, teachers, masters, etc they make use of polite forms. Usually youngsters greet their elders first and it was also seen that sex variable did not appear to account for who greeted first. However the female participants had some restrictions for non-verbal gestures while greeting the males.

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