

Lambada Kinship Terms as Terms of Reference and Address: A Sociolinguistic Study

Upendar Maloth

PhD Scholar, Department of Linguistics and Contemporary English, the EFL-University, India

ABSTRACT: *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 family, the role play assigned to the various kinship terms of the gender due to the paternal family system.*

KEY WORDS: *Kinship terms, terms of Address, terms of reference, gender, power, politeness*

I. INTRODUCTION

Lambada belongs to the Indo-Aryan Language family. Lambada is a community which has spread all over India. Lambada has been influenced by Sanskrit, Hindi, Rajasthani, Marathi, Gujarati and many other languages where they settled in. Kinship is a power organizer of human interaction. We rarely find human groups are united by one bind alone. In all societies the kin cluster is a fundamental basis of social organization. The various kinship relations in Lambada are distinctly maintained and reflected through a closely bind system of terms. Lambada has very rich kinship terms as Hindi and other Indo-Aryan languages. In Lambada, some kinship terms act as term of reference rather than terms of address. There are other kinship terms or first names which would be used to address.

II. 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.”

III. 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 addressee’s 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.

IV. METHODOLOGY

The methodology used in this paper to determine the kinship terms as terms of reference and address based on gender, power and politeness. Data primarily has been collected by observing people and also on the basis of researcher’s own encounters with people in different situations. Some data has been collected through interviews with the Lambada speakers.

V. KINSHIP TERMS AS TERMS OF REFERENCE AND ADDRESS

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. ‘jeth’ is addressed by the term vadari or bapu, jetani is addressed by the term ‘bai’, ‘devar’ is addressed by the term ‘bhaya’ or ‘bapu’ or sometimes by their first names, darvani is addressed by the first name, ‘nanad’ is addressed by the term ‘bai,’ ‘nanadoi’ is addressed by the term ‘bhiya’ or first name. ‘Sasu’ (mother-in-law) is addressed by the term ‘ma’, ‘mami’ or ‘pupi (which are used for paternal and

maternal aunts) and sasro(father-in-law) is addressed by the term ‘vadari,’ mama or pupa (which are used for paternal and maternal uncles). Some more kinship terms as terms of reference and their alternative addressing terms are given below in the table 1.1

Kinship terms

Term of reference	Terms of address
Bojai (elder brother's wife)	first name
Jet (husband's elder brother)	vadari or Bapu
Devar (husband's younger brother)	Bhaya , Bapu or first name
Tandri(wife)	interjection or elder son's or daughter's name
Tander (husband)	interjection or elder son's or daughter's name
Sasu (mother-in-law)	'ma' or by the term 'pupi' or 'mami'
Jamai (son-in-law)	no term (first name by father-in-law)
Bwodi (daughter-in-law)	no term (first name)
Sali (wife's younger sister)	no term (first name)

Table-1.1

VI. GENDER, POWER AND POLITENESS

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 also show power in the paternal family. This section shows the differences between polite, impolite, gender and power in the Lambada society. If we take the sister-in-law (i.e. bojai) and brother-in-law (devar) relation as example, sister-in-law is not allowed to address brother-in-law by the term ‘devar’ and first name of the addressee whereas brother-in-law can address her by her first name. Here this phenomenon states the domination of gender and power. Asper as the ‘bojai’ (brother’s wife) and ‘nanad’ (husband’s younger sister) relationship is concerned, bojai (brother’s wife) is not permitted to use her first name or by the term ‘nanad’ instead she has to address her by the term ‘bai’ which is used for elder sister, whereas, ‘nanad’ can address her by her first name. One more general phenomenon in the Lambada kinship system is that mother-in-law cannot address son-in-law by his first name. One most common phenomenon in all Indian languages is that wife can address husband by his name, even in Lambada, wife is not allowed to address husband by his name whereas husband can address her by her name.

VII. CONCLUSION

This section concludes the paper by reassessing the main issues of that are discussed in the paper. The present study has analyzed the Lambada 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 Lambada. The use of kinship terms in order to address or refer to non-kin is a wide spread phenomenon. In Lambada, 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 Lambada does not have appropriate terms of address for some kin such as wife and husband and son-in-law. This study has investigated that Lambada 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.

REFERENCES

- [1] Brown, R., and A. Gilman. "The Pronouns of Power and Solidarity." *Sociolinguistics: The Essential Readings* (2003): 156–176.
- [2] Koul, O. N. "Modes of Address in Kashmiri." Koul and Hook (eds.) (1984): n. pag
- [3] Misra, K. S. *Terms of Address and Second Person Pronominal Usage in Hindi: A Sociolinguistic Study*. Bahri Publications (Chandigarh), 1977.
- [4] Upender, M. *Terms of Address Compared in English, Telugu and Lambada: A Sociolinguistic Study*. Unpublished M. Phil Thesis, EFLU (2012).
- [5] Wardhaugh, R. *An Introduction to Sociolinguistics*. Wiley-Blackwell, 2009.