

KINSHIP ANALYSIS OF GADDI: A SOCIOLINGUISTIC STUDY

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Abstract

The system which is defined by the relationships between individuals having the family ties either in terms of biological relations or culturally constructed relations is called a kinship system. The kinship systems vary in different forms of social organization and each community has its own set of the kinship terminologies. The present paper aims to present the kinship system of Gaddi Speech community settled in Bhaderwah area of District Doda of Jammu and Kashmir. To carry out the study, a fieldwork was conducted in different villages of Bhaderwah area and data was collected through questionnaire, interview and observational methods.

1. Introduction

Gaddi Speech Community

The upper belt and some neighbouring areas of the Bhaderwah tehsil of the district Doda of Jammu and Kashmir are home to the Gaddi speech community. Some of them are also settled in the Jammu region's Udhampur, Bani and Kathua areas. Originally, Gaddis belonged to the region of Chamba, but some of them migrated to the region of Bhaderwah over time. There are several reasons for their migration, but the harsh winters and the persecution of the Mughal emperors are said to be the key reasons for their migration, as stated by some of the Gaddi people. Gaddi speakers can be found in as many as ten villages in Bhaderwah. According to the 2011 census, the total population of Gaddis in Jammu Division is around 46,400 people.

The origin of Gaddis dates back to the period when the group inhabited Himachal Pradesh but some language speakers claimed to belong to the Rajputs of Rajasthan, although their assertion was not backed by any evidence. Ghadeshi is the local term for the Gaddi people, which means "people from the country of shepherds" as cattle rearing is considered as the main occupation of Gaddi people. Thus, no matter how rich or poor a person is, everyone among the Gaddi community respects this occupation.

2. Introduction to Kinship

Kinship is defined as "the system of social relationships connecting people in a culture who are or are held to be related and defining and regulating their reciprocal obligations." (Thomas Gladwin). Kinship shows relatedness between individuals or groups formulated

by blood or by the bond of marriage. It can sometimes also be formulated through the process of adaptation in which one individual is related to another neither by blood nor by marital affinity but is procreated by adapting a child. According to De Toffol, "Kinship is constructed from a set of categories, groups, relationships and behaviors based upon culturally determined beliefs and values concerning human biology and reproduction."

3. Types of Kinship

The types of kinship are classified on the basis of the kind of relationship a person is having with another. It is based on the concept of descent and/or marriage. If the relationship is based on descent, it is called consanguineal and if it is based on marriage it is called affinal kinship. Apart from these two types of kinship another type is formulated by the process of adaptation in which the relationship is neither set by blood nor by marriage.

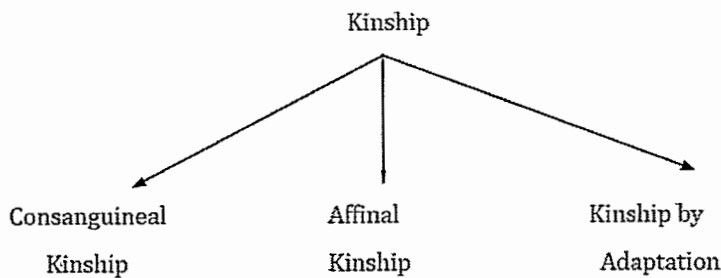


Fig. 1: Types of Kinship

4. Review of Literature

Drew F. (1875) has talked about the Gaddi community in his book *The Jamoo and Kashmir Territories: A Geographical Account*. He says, "The south-east end of Bhaderwah borders with the Chamba country, and the Gaddis living in Bhaderwah seem to have migrated at some time or other through Chamba Hills. They are Hindus and have the same subdivisions of caste as the others."

Tonkinson (1991) stated in his work that Kinship is a system of social relationships that are expressed in a biological idiom, using terms like "mother", "son," etc.

Madan & Majumdar (1990) stated that the basic functions of the family may be performed with varying degrees of effectiveness from culture to culture. The way the details of the functions are carried out can produce remarkably different individual personalities of children and adults.

Godelier (1998) stated that Kinship appears as a huge field of social and mental realities stretching between two poles. One is highly abstract: it concerns kinship terminologies and the marriage principles or rules that implicitly contain or that are associated with

them. The other is highly concrete: it concerns individuals and their bodies, bodies marked by the position of the individual in kinship relations.

5. Kinship Terminology of Gaddi Language

The Gaddi language has its own collection of kinship terms for both affinal and consanguineal relationships. Most relationships are denoted by distinct terms, but some relationships are denoted by a common term, as all male cousins are typically referred to by a /ba:ji/ term, and a /dadda:/ term refers to all female cousins. The relationships set by blood and marriage in Gaddi community can be modelled as:

6. Consanguineal Relationships

The relationships which are set by blood fully or partially are consanguineal relationships. These relationships are classified on a hierarchical basis from generation to generation. Consanguineal relationships comprises of:

7. Own Generation

The relationships of an individual's own generation include his or her brothers, sisters, and all first cousins. The relationships of one generation in the Gaddi group have a common term for brother and all male cousins and a common term for sister and all female cousins. Like mother's sister's daughter and father's sister's daughter, Gaddi individuals are not permitted to marry their cross cousin in any way. The relationships included in their own generation and their similar terms in Gaddi language are as under.

| Gaddi | Addresser → Addressee | Gloss | Sex | Generation |
|--------|-----------------------|-----------------------------|-----|------------|
| ba:ji: | B/Z → B(e/y) | Brother (elder/ younger) | M | G0 |
| dadda: | B/Z → Z(e/y) | Sister (elder/ younger) | F | G0 |
| ba:ji: | C(M/F) → FBS | Father's Brother's Son | M | G0 |
| dadda: | C (M/F) → FBD | Father's Brother's Daughter | F | G0 |
| ba:ji | C(M/F) → FZS | Father's Sister's Son | M | G0 |
| dadda: | C (M/F) → FZD | Father's Sister's Daughter | F | G0 |
| ba:ji: | C(M/F) → MBS | Mother's Brother's Son | M | G0 |
| dadda: | C (M/F) → MBD | Mother's Brother's Daughter | F | G0 |
| ba:ji: | C(M/F) → MZS | Mother's Sister's Son | M | G0 |
| dadda: | C (M/F) → MZD | Mother's Sister's Daughter | F | G0 |

Table:1

The kin notations used in the table are interpreted as B- brother, Z-sister, e represents the elder while as y represents the younger, C stands for the addresser when the addresser can be either male or female. The other notations are FBS-Father's Brother's Son, FBD-Father's Brother's Daughter, FZS- Father's Sister's Son, FZD- Father's Sister's Daughter, MBS- Mother's Brother's Son, MBD- Mother's Brother's Daughter, MZS-Mother's Sister's Son and MZD-Mother's Sister's Daughter. The gender of is interpreted as M-Male and F-Female. G0 stands for the own generation relationships.

In Gaddi there are only two terms for the first generation relationship. All the male cousins are called by /ba:ji/ while female cousins are called by /dadda:/

8. Partial-Blood Relationship

The relationship procreated by remarrying of either of the parents of an individual is partially related by blood to that individual. These kinds of relationships later get extended after having children from newly created couples. The terminology for these kinds of relationships in Gaddi is as follows:

| Gaddi | Addresser —→ Addressee | Gloss | Sex | Generation |
|----------------|------------------------|---------------|-----|------------|
| sotela: ba:pu: | S/D —→ XF | Step Father | M | G+1 |
| soteli amma | S/D —→ XM | Step Mother | F | G+1 |
| sotela ba:j | C —→ XB | Step Brother | M | G0 |
| soteli: dada | C —→ XZ | Step Sister | F | G0 |
| soteli koḍe: | C —→ XD | Step Daughter | F | G-1 |
| sotela: gogru: | S —→ XS | Step Son | M | G-1 |

Table:2

In the above table the kin notations are interpreted as S-Son, D-Daughter, XF-Step Father, XM-Step Mother, XB-Step Brother, XZ-Step Sister, XD-Step Daughter and XS-Step Son. While as C stands for the addresser for which the gender is not determined.

9. First Ascending Generation

Relationships are typically established on a hierarchical basis, with an individual having relationships with ascending generations (one or more generations above them in the hierarchy). The following words form the first ascending generation:

| Gaddi | Addresser —→ Addressee | Gloss | Sex | Generation |
|----------|------------------------|---------------------------|-----|------------|
| ba:pu: | S/D —→ F | Father | M | G+1 |
| tfa:tfa: | C —→ FB | Father's Brother | M | G+1 |
| tfa:tʃi | C —→ FBW | Father's Brother's Wife | F | G+1 |
| bubbe: | C —→ FZ | Father's Sister | F | G+1 |
| bubba: | C —→ FZH | Father's Sister's Husband | M | G+1 |
| amma: | S/D —→ M | Mother | F | G+1 |
| ma:m | C —→ MB | Mother's Brother | M | G+1 |
| ma:mi: | C —→ MBW | Mother's Brother's Wife | F | G+1 |
| ma:si: | C —→ MZ | Mother's Sister | F | G+1 |
| mosaji: | C —→ MZH | Mother's Sister's Husband | M | G+1 |

Table:3

The kin notations used in the above given table are interpreted as S-Son, D-Daughter, FB-Father's Brother, FBW-Father's Brother's Wife, FZ-Father's Sister, FZH-Father's Sister's

Husband, M-Mother, MB-Mother's Brother, MBW-Mothers Brother's Wife, MZ-Mother's Sister, and MZH-Mother's Sister's Husband. M represents the Male while F represents female. G+1 stands for the first ascending generation. C is a general notation used for the addresser where gender and number is not determined.

10. Second Ascending Generation

The generation comprising of grandparents of the individual is the second ascending generation. It is two generations above in hierarchy to the individual. Examples:

| Gaddi | Addresser → Addressee | Gloss | Sex | Generation |
|--------|-----------------------|-----------------|-----|------------|
| da:da: | C → FF | Father's father | M | G+2 |
| da:di: | C → FM | Father's mother | F | G+2 |
| da:da: | C → MF | Mother's father | M | G+2 |
| da:di: | C → MM | Mother's mother | F | G+2 |

Table:4

The interpretation of kin notations used in the above table is FF-Father's Father, FM-Father's Mother, MF-Mother's Father and MM-Mother's Mother. M represents the male while F represents the female. G+2 is used for the second ascending relationship. C is a general notation used for the addresser.

11. First Descending Generation

It is the relation which is one generation below in the hierarchy to the individual in the first descending generation. Examples are as follows:

| Gaddi | Addresser → Addressee | Gloss | Sex | Generation |
|-----------------------|-----------------------|--------------------|-----|------------|
| gagru: | F/M → S | Son | M | G-1 |
| koḍe: | F/M → D | Daughter | F | G-1 |
| b ^a a.ndʒ | C → BS | Brother's Son | M | G-1 |
| b ^a a.ndʒi | C → BD | Brother's Daughter | F | G-1 |
| b ^a a.ndʒ | C → ZS | Sister's Son | M | G-1 |
| b ^a a.ndʒi | C → ZD | Sister's Daughter | F | G-1 |

Table:5

S-Son, D-Daughter, F-Father, M-Mother, BS-Brother's son, BD-Brother's daughter, ZS-Sister's Son, ZD-Sister's daughter are the kin notations used in the above table. C is the general term used for the addresser, where the gender is determined. M-Male and F-Female are used for Male and Female and G-1 is used to represent the first descending generation.

12. Second Descending Generation

The second descending generation is the relationship that is two generations below the hierarchy with the individual. It is made up of grandchildren and great-grandchildren. The terms in the Gaddi community's second descending generation are denoted by the following terms.

| Gaddi | Addresser → Addressee | Gloss | Sex | Generation |
|--------|-----------------------|---------------------|-----|------------|
| potru: | C → SS | Son's son | M | G-2 |
| potri | C → SD | Son's daughter | F | G-2 |
| potru: | C → DS | daughter's son | M | G-2 |
| potri | C → DD | Daughter's daughter | F | G-2 |

Table:6

In the above table the kin notations used are interpreted as SS-Son's Son, SD-Son's Daughter, DS-Daughter's Son and DD-Daughter's Daughter. G-2 represents the second descending generation.

13. Affinal Relationships:

The relationships which are set by marriage are Affinal Relationships. These relationships are pro-creational in nature. In Gaddi community, the relations formed by marriage are represented by separate terms. Kinships set by marriage in Gaddi community are classified as:

| Gaddi | Addresser → Addressee | Gloss | Sex | Generation |
|---------------|-----------------------|----------------------------------|-----|------------|
| la:da: | W → H | Husband | M | G0 |
| ʃovra | W → HF | Husband's Father | M | G+1 |
| ʃafu: | W → HM | Husband's Mother | F | G+1 |
| dʒe:ɽʰ | W → HB _e | Husband's Elder Brother | M | G0 |
| de:war | W → HB _y | Husband's Younger Brother | M | G0 |
| dʒəɽʰa:n | W → HBW _e | Husband's Elder Brother's Wife | F | G0 |
| dewra:n | W → HBW _y | Husband's Younger Brother's Wife | F | G0 |
| nand | W → HZ | Husband's Sister | F | G0 |
| ba:ʒi | W → HZH | Husband's Sister's Husband | M | G0 |
| uɽi:ti, la:de | H → W | Wife | F | G0 |
| ʃovra | H → WF | Wife's Father | M | G+1 |
| ʃafu: | H → WM | Wife's Mother | F | G+1 |
| sa:la: | H → WB | Wife's Brother | M | G0 |

| | | | | | | |
|----------|---|---|-----|-------------------------|---|-----|
| dadda: | H | → | WBW | Wife's Brother's wife | F | G0 |
| sa:li: | H | → | WZ | Wife's Sister | F | G0 |
| sadiba:j | H | → | WZH | Wife's Sister's Husband | M | G0 |
| nuf | C | → | DL | Daughter-in-law | F | G-1 |
| la:da: | C | → | SL | Son-in-law | M | G-1 |

Table:7

Most of the relationships in affinal kinship are related to husband and wife so the kin notation used for the affinal relationships in the above table are interpreted as H-Husband, W-Wife, HF- Husband's Father, HM-Husband's Mother, HB-Husband's Brother, HBW-Husband's Brother's Wife, HZ-Husband's Sister, HZH-Husband's Sister's Husband, WF-Wife's Father, WM-Wife's Mother, WB-Wife's Brother, WZ-Wife's Sister, WBW-Wife's Brother's Wife, WZH-Wife's Sister's Husband, DL-Daughter-in-law and SL-Sister-in-law. The notation C refers to the addresser it can be father or mother of husband or wife. M represents male and F represents female relationships. G0 represents own generation relationships, G+1 is first ascending relationships while G-1 is first descending relationships.

14. Kinship by Adoption/Affiliation

Some relationships are neither related by blood nor related by marriage but are procreated by adopting the child. In Gaddi community mostly the childless people adopt the child and it is conventional that the adopted child should belong to their own community.

| Gaddi | Addresser | → | Addressee | Gloss | Sex | Generation |
|---|-----------|---|-----------|------------------|-----|------------|
| k ^h ok ^h aleru: gagru | C | → | AS | Adopted Son | M | G-1 |
| k ^h ok ^h aleru: koḍe: | C | → | AD | Adopted Daughter | F | G-1 |

Table:8

In the above table the kin notations are interpreted as AS-Adopted Son, AD-Adopted Daughter and C represents the addresser. M is used for male while F represents females. G-1 represents the first descending relationships.

Conclusion

The paper presents the detailed description of kinship terminology of Gaddi speech Community. Gaddi people have their own set of terms which they used to denote different relationships. The relationships are either related by blood which we call as consanguineal relationships and those created by the bond of marriage which we call affinal relationships. In Gaddi language all the male cousins are represented by a single term i.e, /baja:/ and female cousins are also called by a single name /dadda:/. There are separate terms for all first ascending relations and first descending relationships. There is also a

separate term for each affinal kinship term. Kinship by adaptation/affiliation is also discussed in the paper. The classification is done on the basis of notations assigned to each relationship and the generation patterns are also taken into consideration.

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