

7.11.3 Scheduled Communities

Among the scheduled communities, the grocery shop owner is addressed by various informants by any one of the below mentioned items:

e:nũka

ennũka

kaṭakkarre:

ayya:

Most of the individuals address him as e:nũka. The form ennũka is used by college educated informants of middle age group.

The address term kaṭakka:rre: is used by old age group informants and the form ayya: is used by old age middle income individuals.

The Grocery shop owner addresses others by any of the items given below :

by name

e:nta: + name

e:mpa: + name

sa:r

professional terms and
pseudo kinship terms.

e:mpa: + name is used to address the old age group
agricultural labourers.

sa:r and professional terms like va:ttiya:re:, etc. are used
to address the job holders such as teacher, police and bank staff.

Pseudo kinship terms such as tampi, ennappa: etc. are used
to address the young informants.

7.12 Temple Priest - Local Deity

7.12.1 Forward Communities

In the forward communities, the informants address the temple
priest of local deity (pu:ja:ri) by various terms such as

by name

pu:sa:ri 'priest' (local deity)

ennappa:/e:mpa:___AC + PANM 'hello'

The priest (local deity) is addressed by the name by primary
educated low income middle age group, school educated low income
group (young) and school educated low income old age group informants.

ennappa: and e:mpa: are used to address the priest (local deity) by the school educated high income group old age informants and middle income group middle age informants.

All the above mentioned groups which address the temple priest of a local deity by name and ennappa:/e:mpa: use Ø suffix in the imperative constructions which is a neutral usage.

e:mpa: iṅka va: 'hello, come here'

ennappa: pu:se paṅri:ya: 'hello, do you perform puja?'

The priest of the local deity addresses the forward community informants as

sa:mi 'lord/master'

ayyaramma: 'madam-Brahmin'

sa:stirikal 'professional name'

e:nunkamma: Att. Ca. + Hon. Suf. + madam 'hello, madam'

Most of the men informants are addressed as sa:mi except one

Gurrukkal who is called as sa:stirikal.

All of the informants receive -nka honorific suffix from the priest.

7.12.2 Backward Communities

In the backward communities, the priest of a local deity is addressed by the informants by using

name

e:mpa:/enna + name

paṅṭa:ram

pu:sa:ri

The term paṅṭa:ram is a caste name used to address the priest of local deities. The attention caller enna: or e:mpa: is also used to address him. Professional address term pu:sa:ri is also used to address him.

The service caste people address the priest of a local deity as

sa:mi 'lord'

and use honorific suffix -ṅka. He also reciprocates the -ṅka suffix to the service caste people such as barber, dhoby, etc.

The priest addresses the informants as,

e:nuṅka

e:nuṅka appan/amma:

esama:n

The term e:nun̄ka is used to most of the middle and old age informants. e:nun̄ka appan is used to unmarried young and middle age group high income Gounder informants and the word esama:n is used to the informants of high status.

7.12.3 Scheduled Communities

In the scheduled communities, the priest (local deity) is addressed as,

pu:sa:ri

e:nun̄ka

paṅṅa:ram

ayyan

e:mpa:

School educated middle income middle age group informants, college educated high income young age group informants, middle age, middle income young age group informants and middle age professionals use e:nun̄ka to address him.

The primary educated agricultural labourers of young and old age groups address him as pu:sa:ri.

7.13.2 Backward and Scheduled Communities

In the backward and scheduled communities the temple priest is addressed as

sa:mi

e:nunka

Most of the informants address him as sa:mi. sa:mi is a term used to refer to God and it is also used to address the priest, who does the puja works to the God.

7.14 Conclusion

In the above passages a description on the use of address terms by various individuals in the social and kin networks has been presented. Twelve contact situations have been identified in the social network level and in each contact situation the address term used has been identified and analysed.

The choice of an appropriate address term depends not only on the socio-economic status, literacy level, age group, etc. of the addressee but also on those of the addresser. This becomes evident in the address situation of an illiterate, low income, old

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The choice of an appropriate address term depends not only on the socio-economic status, literacy level, age group, etc. of the addressee but also on those of the addresser. This becomes evident in the address situation of an illiterate, low income, old

age scheduled community individual to a superior. While he uses the word sa:mi: 'lord' to address his superior, the same superior is addressed as sa:r 'sir' by an educated young aged middle income group backward community informant. Thus, the co-relationship between the addresser and addressee controls over the choice of an appropriate address term.

Another diagnostic parameter which conditions the choice of an address term is the economic status. The sweepers are invariably addressed using non-honorific forms only.