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:nunka
ennanka
katakkarre:
ayya:

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

The address term katakka:rrre: 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.

eːmpaː + name is used to address the old age group agricultural labourers.

saːr and professional terms like vaːttiyaːːrː, etc. are used to address the job holders such as teacher, police and bank staff.

Pseudo kinship terms such as tampi, ennappaː 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 (puːjaːri) by various terms such as

by name
puːsaːri 'priest' (local deity)
ennappaː/eːmpaː 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: ińka va: 'hello, come here'
ennappa: pu:se pani: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'

Most of the men informants are addressed as sa:mi except one Gurrukkal who is called as sa:stirikal.

All of the informants receive -ńka 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

eːmpaː/enna + name

pantaːram

puːsaːri

The term pantaːram is a caste name used to address the priest of local deities. The attention caller ennaː or eːmpaː is also used to address him. Professional address term puːsaːri is also used to address him.

The service caste people address the priest of a local deity as saːmi '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,
eːnunka
eːnunka appan/amma:
esamaːn
The term e:nunka is used to most of the middle and old age informants. e:nunka 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:nunka
- panta: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:nunka 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
7.13.2 Backward and Scheduled Communities

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

sa:mi

e:nunaka

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 addressee. 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 addressee 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.