

A SOCIOLINGUISTIC STUDY OF THE REALIZATION OF ADDRESS FORMS IN URDU LANGUAGE

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ABSTRACT

This study aims at knowing the address forms of Urdu language in Pakistan under different settings. Additionally, this study tries to find out the gender based difference in the use of address forms of Urdu language in Pakistan. To conduct this study the researcher used different techniques to collect the data. For the collection of data the researcher analyzed the Urdu corpus moreover he conducted the interviews for collecting empirical data. In the light of the findings of the study the researcher classified the address forms of Urdu language into ten categories: Personal Pronouns, Personal Names, Endearment forms/forms of Intimacy, Kinship forms, Teknonyms, Zero forms, Religious Oriented forms, Caste Names, Professional forms, and forms of Formality. The calculations showed that there was a difference between male and female in use of address forms. There is an element of politeness and softness in use of address forms in females than males moreover they use sophisticated and ethical address forms even in informal setting whereas males do not care about their images and sometimes use abusive words as address forms especially in informal settings. This study can give motivation for future studies particularly in Pakistan and can help researcher for further research. Future studies can be conducted on different categories provided by this study.

INTRODUCTION

A crucial phenomenon that exercises its role in developing and exposing the human relationship is the way of addressing as when a speaker speaks, not only does he encode words but also exhibits many other things such as his personality, his thoughts, his ideology, his culture, his tradition, his region, his family, his status, etc. A social setup cannot fail to make its speakers know what to speak where, when and how. In a social setup an individual behaves with other members of the society according to his relationship with them for successful conversation. Every member of a society has different levels of relationship with the other members of the society. This phenomenon can be observed through the conversation of members of a society in different situation. A single person can be addressed by different address forms in different situations. Address forms are considered a key component of effective communication and a scale to judge the status of relationship of speakers. Naeni (2011) records, "Addressing term is one of the important tools of communication which is used in society." Xiaomei Yang (2010) takes address forms as a gadget, used to know about the relationship of speakers. He also considers address forms important for successful and influential communication as addressing someone is a contextualized activity as different contextual factors are involved in the choice of address forms. They are solidarity, gender, age, social status, education, profession, economical status and pragmatic factors. In a social setup, while speaking we use different forms to address different people. Even for a single person different address forms are used according to the situation. This study aims at exploring the address forms in Urdu language in relation to factors like social factors, contextual factors, and relationship between speakers, level of intimacy, level of hierarchy, ideology, religion, and sex. It will also find the difference of address forms used by the male and female in Pakistan.

LITERATURE REVIEW

Address forms are defined as the words used to start a conversation. Address form, a linguistic sign of expression, is the choice of suitable and context based word to call someone. Address terms are the linguistic signs that are used to get attention and mention other in a conversation (Keshavarz, 2001). George Yule (2006) defines in simple words that address form is word and phrase that is used for the person to whom speaker talks with. Esmae'li (2011) explains that forms of address are "words or expressions used to indicate certain relations between people or to show the difference in identity, position and social status".

Briefly, address terms are those linguistic expressions that are used by speakers to call others, to attract others, to refer others, to show his/her and his/her addressee's identity and social position. Moreover, they are the manifestation of feelings, thoughts, emotions, opinions, outlooks, reactions,

and beliefs that he has for his addressees of a speaker. In addition, they highlight the personality, disposition, nature, behavior and status of the speakers.

ADDRESS TERMS AND SOCIAL SETTING

Address forms and social setting cannot be separated as both works side by side. Address forms show the social relation of both the speaker and the addressee. A speaker uses the variety of address forms in accordance with his social environment. "When we address a person we should use suitable term depending on the appropriate situation where we are in." (Maloth, 2011)

Moghaddam *et al* (2011) express "Address terms are strongly believed to manifest interpersonal relationships, especially the extent and degrees of politeness in a society." To Akindele (2008) they are the exposure of interlocutors' social relation and distance. To him they show emotions of speakers and are used to save the faces of interlocutors.

ADDRESS TERMS: EXPRESSION OF SOCIAL CULTURE

Communication exposes the nature of the relationship of interlocutors. Addressing each other is significant as it discloses their identities, their status in the society and their image/position in the conversation.

Being contextual the use of a particular address form in a particular situation has some cultural, social, and ideological background. Address terms are socio-cultural oriented. Their roots can be seen deep in a society and a culture. Afful (2011) pens down, "that address forms constitute an important part of verbal behavior through which the behavior, norms and practices of a society can be identified."

Moghaddam and *et al* (2011) pen down as, "The use of language in interaction entails more than simply exchanging information about thoughts and factual things between one person to another; it is an important process in which the relationships among people are outlined and negotiated." Moreover he explains that "Participating in conversations, people consciously or unconsciously show their identities, their belonging to a specific culture or group and also their tendencies to become close or distant from others. A significant linguistic area in which all these functions are highlighted is "forms of address".

SOCIAL FACTORS AND CHOICE OF ADDRESS TERMS

Different factors such as social status, ideology, religion, race, sex, ethnicity, are kept in mind while addressing someone. People having same ideology, values, beliefs establish groups and use a special address term to call one another as Russian used "Comrades". This special term infuses them with strength and enthusiasm. Charles Dickens, the famous novelist also used an address term "Jacques" in his famous novel "A Tale of Two Cities" to show the unity of the rebellious people against the government.

Malhot (2011) pens down, "Terms of address are decided based on the relationship with the addressee depending on his/her age, sex, social status etc." To Manjulakshi (2004) the importance of address forms cannot be neglected as they are necessary for the identification and expression of thoughts. Moreover the choice of address forms is bound to the social rank, age and the sex of the person.

Afful (2007) illuminates "Address forms are conditioned by context of situation and socio-cultural indices such as solidarity, gender, age as well as pragmatic factors." Addressing people appropriately requires different factors such as "the social status or rank of the other, sex, age, family relationship, occupational hierarchy, transactional status, race or degree of intimacy." (Xiaomei Yang, 2010).

Hajia (2011) mentions in this regard in this way, "Employment of a proper address term is affected by factors as age, gender, personality, social status, religious orientation, and family relationship, degree of respect, familiarity, formality, and intimacy between the interlocutors."

Wardhaugh (2006) highlights the following factors that affect the linguistic behavior of people: race, ethnicity, gender, religion, occupation, physical location, social class, kinship, leisure activities, etc. According to Hao and *et al* (2011, 2010) the factors that influence the way of speaking are: Social class, Social context, Geographical Origins, Ethnicity, Nationality, Gender and Age.

ADDRESS FORMS WITH REFERENCE OF GENDER

Along with physical and psychological differences there exists social differences between masculine and feminine. According to the "difference theory" besides living in the same environment they (male and female) create different relationship with society and this difference is mirrored from the language of the both genders. Salami (2004) mentions that "Sex differences can be reflected in the way (s) language is used to speak about men and women." Cinardo (2011) also mentions in this regard as "The roles which males and females enact in their lives are reflected in the ways they carry themselves, including their method of interaction." According to Salami (2004) the underlying assumptions about male and female can be mirrored in their linguistic practices.

"There is certainly plenty of evidence of the differences between women and men in the area of language" (Meng, Li & Wang, 2007). According to Meng, Li & Wang (2007) "Women tend to be more verbally polite than men." The dichotomy between the speeches of both the sexes can be viewed by the choice in language forms and topics of conversation (Subon, 2011).

Salami (2004) mentions about address forms in accordance with gender difference in his study in Yoruba community where women are not expected to address their husbands by first name but by some other address terms like endearment terms or pet name like "'eleyingoolu' (gold-toothed) or teknonym terms like 'Baba Tomi'(Tomi's father).

TYOLOGIES OF ADDRESS TERMS

Different researchers classified address terms. In Hindi Mehrotra(1981) classified address terms, Parkinson (1985) in Egyptian Arabic, Fitch (1998) in Columbia, Manjulakshi (2004) in Kannada, Afful (2006a) in Ghana and Aliakbari (2008) in Persian.

According to Afful (2007) university students in Ghana address one another by using "Personal Names", "Descriptive Phrases", and "Titles". He furthermore divides Personal Names into two: Primary Names and Secondary Names. Aliakbari (2008) classifies address forms as: Personal names, General titles, Occupation titles, Kinship related forms, Religious oriented expressions, Honorifics, forms of intimacy, Personal pronouns, Descriptive phrases and Zero-address forms.

There are nine types of address forms used by the people spoken Kannada language in the District of Mysore in India (Manjulakshi, 2004). The types of address forms are: Caste Name, Names which are used to show the high status of people, Personal name, Kinship forms, Professional forms, Professional-Names for applause, Personal name-kinship forms, Personal name-professional forms, and Non-respectable term. Hajia (2011) in her paper classified Hausa address patterns under nine categories: personal names, titles, pronouns, descriptive phrases, endearment names, multiple names, kinship forms, adoptives, zero forms, and semantic extensions.

According to Abuamsha (2010) the classification of address forms in Palestinian Arabic is: personal pronouns, verb forms of address, names and nicknames, appellatives and forms of intimacy, teknonyms, kinship/family terms, occupation-related forms, forms of formality and general forms of respect, age-related forms, religion-related terms, neutral address forms, other forms of address and zero address forms.

METHODOLOGY

The researcher will follow the classification of address forms given by Manjulakshi (2004) and Aliakbari (2008) due to the similarity of nature of the present study and the studies conducted by the formers.

POPULATION AND SAMPLING

The population for this study is the people who are Urdu speakers. Convenience sampling method is used to collect the data for this study. Different methods and techniques have been used to collect the data.

- I. Observing Urdu Corpus
- II. Questionnaire

OBSERVING URDU CORPUS

The written corpus of Urdu literature has been consulted for the collection of the data. Researchers like (Nanbakhsh, 2001, Moghaddam and et al, 2011) have used this technique. Their studies have the

same nature as the present study has. Gárdosi and *et al* (2011) have used written corpus (novels) to get the data for their study. The research of this study consulted the novels and dramas written in Urdu language for the collection of data.

QUESTIONNAIRE

This type of method is used to collect data from different people in form of questions. Afzali (2001), Keshavarz (2001), Berger and *et al* (2001) and Aghagolzadeh and Asadpour (2010), Nanbakhsh (2011) and Sommer and Lupapula (2011) have used this research method for the collection of data.

PHASES OF DATA COLLECTION

The data for the present study was collected in two phases.

In first phase the data was collected from the Urdu literature. The researcher studied eight novels and five dramas of Urdu literature to collect the data for his study.

In second phase the data was collected from the respondents. A questionnaire sheet was prepared by the researcher for the purpose of collecting data. The researcher visited different sites for taking response of the respondents.

FINDINGS AND DISCUSSION

RESULTS AND DISCUSSION

This research finds that the range of address forms used in Urdu language in Pakistan is highly contextual bound. Pakistani speakers face different social contextualized situations during their daily routine life and they choose appropriate address forms according to the need of the setting.

Addressing anyone rests on the relationship between the interlocutors. It reveals the level of relationship; level of status: social, economic, educational, and professional. In addition it manifests the factors of power and solidarity between them. The findings of the present study highlight that in daily life we meet with people of different relations, some are talked with formal linguistic style and some are with informal. Esmae'li (2011) mentions about the use of address forms that the system of address forms is generally used to mirror the etiquettes of formal and informal manners. A speaker cannot detach himself from the surroundings (social gathering of friends, class room, and office, presence of seniors or juniors, presences of parents, presence of children, presence of spouse) that influence on the choice of address forms. Social setting and environment play vital role in the choice of address forms. The researcher found that people assert their positions and ranks via the use of language in a conversation. Moreover address forms show the feelings, thoughts, attitudes and temperaments of the speakers. Results show that the use of address forms exposes the personality and disposition of the speakers towards one another. It represents the nature and attitude of the speakers whether they are aggressive, sensitive, polite, civil, respectful, disrespectful, humble, or arrogant. Through the use of address terms a speaker can save and can damage the face of another

speaker. The judgment of the present study confirms that the system of address forms in Pakistan is socially and contextually bound.

The system of address forms used in Pakistan is an enriched system. There is a range of variety of address forms used by the people in Pakistan. The findings of the present study show that the system of kinship address terms is much enriched and no western language has such a cultural oriented system. This demonstrates the beauty and richness of Pakistani culture that is expressed through linguistic behavior of address forms. In English language, a western language, to address father of father "grandfather" is used, to address mother of father "grandmother" is used and the same address forms are used to address father of mother and mother of mother, whereas in Urdu language the address form (dada, دادا) to address father of father is used. The address form (dadi, دادی) is used to address the mother of father. The address forms (nani, نانی) and (nana, ناننا) are used to address mother of mother and father of mother respectively. Besides, these standard address terms (dada, دادا, dadi, دادی, nana, ناننا, nani, نانی) there are many other address forms that are used to address these relations. These address form are (bary abu/aba, بڑے ابو/ابا, mian g, میاں جی, barri ami/aama, باری امی/امان, bey g, بے جی). In English language the address form "uncle" is used to address the brother of father and the brother of mother whereas in Urdu language there is a variety of address forms to address and differentiate these relations as well. This range of variety shows the cultural and social identities and positions of different speakers in a conversation. The system of address forms used in Pakistan represents the ideological and linguistic background of the speakers which they demonstrate in different situations.

The findings of the present study show that besides some general address forms like (yaar, یار, or dost, دوست) that are used to address friends in general. Findings of the present study display that the usage of address forms is restrained to context and background setting as Language is a social phenomenon and it works within the criterion determined by the society. Social environment along with many other factors play decisive role in the use of appropriate address forms. One person can be addressed with different address terms in different situations. The researcher observed that in presence of a third person even the close friends don't use intimated address forms and observe formality of the situation. The observation of the present study shows that the same fact is implemented on couples. Couples don't address each other by using endearment address forms in company of other people but when they are alone they do.

CLASSIFICATION OF ADDRESS TERMS

In the light of the results of the present study the researcher finds a range of variety of address forms that are used in Urdu language to address one another in Pakistan. The results show that there are innumerable address forms with innumerable contexts. A context may have different

factors that influence the choice of an appropriate address form. These factors can be status, education, profession, religious, ethnic, economic, pragmatic, gender, level of relationship, power, solidarity, family, age, feelings, ideology, etc. The researcher finds that the involvement of these factors influence on the selection of address terms on every step during a process of conversation.

The researcher classified the system of address terms used by Urdu speakers in Pakistan into the following categories.

PERSONAL PRONOUNS

There are first, second and third persons in personal pronouns of Urdu language. There is no categorization of personal pronouns of Urdu language into masculine and feminine genders. Among the personal pronouns of Urdu language second person pronoun is used as address form.

SECOND PERSON PRONOUN

Second person pronoun "aap" (آپ) is thought an address form of respect. Second person pronoun is used in face to face conversation. There are three levels of second person pronoun in Urdu language. They are "aap" (آپ), "tum" (تم) and "tu" (تو).

"Aap" (آپ)

The use of this address form is usual and common in the conversation of Urdu speakers. The address form "aap" (آپ) is used differently. It is used to address a single person as well two and more than two persons. When "aap" (آپ) is used to address the people in a group, it gives the sense of "aap log" (آپ لوگ) "you people" and "aap sab log" (آپ سب لوگ) "all people". It address from is used to address elder and older persons as it is considered the address form of respect and honor. This form of address is also used in formal settings as well.

"Tum" (تم)

"Tum" (تم) is an informal form of address terms. There is no distinction between singular and plural number in the use of this form of address. This address form is used in group conversation, it gives the sense of "tum log" (تم لوگ) you people and "tum sab log" (تم سب لوگ) all people. Speakers who have great intimacy use this address form commonly.

"Tu" (تو)

'Tu" (تو), the address form is extremely informal. It is used for a single person therefore is singular. The use of this address form is considered impolite. Mostly it is used to express the feelings of insult and anger. This form is used commonly to address the people of lower rank. This form of address can be observed in an unfriendly setting, where there is a rift.

PERSONAL NAMES

Personal names are those names that are given to a child at his/her birth by the family. Addressing people by personal names is common in Pakistan. There are different possibilities that are exercised

in an activity of conversation regarding personal names. A person can be addressed by his first name, (ارحم) last name (لطيف) and full name (ارحم لطيف).

FIRST NAMES

It is a common observation in Pakistan that Urdu speakers address one other by first names. It is an acceptable phenomenon except some cases. For instance, younger and people of lower rank are not allowed to address elder/older and people of high status by first names as it is considered impolite and disgraceful. In the light of the findings of the present study the researcher determines the following cases in which First Names are used as address term.

Parents address children by First Names.

Elder siblings address younger siblings by First Names.

Older people address younger by First Names.

Friends address one another by First Names.

LAST NAMES

The researcher observes that the use of last name as address form is not common in Pakistan except some situations. Pakistan is an Islamic country. Being Muslims Pakistani love the name of their last prophet Hazrat Muhammad ﷺ which is the most beloved name in the world. To express their love for the last prophet Hazrat Muhammad ﷺ they give their children the name "Muhammad". Usually Muhammad is the first name for example in Muhammad Latif (محمد لطيف) Muhammad (محمد) is the first name and Latif (لطيف) is the last name. It is also possible that the middle name can be used as address term. Due to the immense love with the name Muhammad, Muslims of Pakistan do not address a person whose first name is Muhammad by his first name and use last name or middle name to address. Thus the researcher finds that the last name or the middle name is used as address form in case "Muhammad" is the first name.

FULL NAMES

It is complex to define a full formal name in Pakistani social setup. A full formal name can consist of first and last name. Sometimes different other forms are attached with first and last name. Different types of full formal name show the cultural and religious influence on the system of address forms in Pakistan. The names like Muhammad Hamdan Rajpoot (رانا محمد حمدان راجپوت) show cultural influence. Religious influence is shown via names like, Hussan-e-Mustafa shah Bukhari (حسن مصطفی (شاه بخاری). These names include religious titles besides personal names. The results of the present study show that full names with cultural and religious titles are used in social gathering to express respect, honor and nobility.

ENDEARMENT FORMS/FORMS OF INTIMACY

Along with many other factors that influence the choice of address form, the feelings of love and closeness also influence the selection of suitable address form. Feelings of love, affection, closeness, solidarity and intimacy are expressed through different types address forms, these address forms are named as Endearment address forms or forms of intimacy. The researcher finds some ways via which love and intimacy is expressed.

NICK NAMES

Modification in the first name is termed as nick name. In the light of the findings of the present study the researcher calculates that nick names are used extensively in Pakistan as endearment address forms. Parents, elder siblings modify the names of younger due to love and address them with modifying names for example:

Maroo (مارو) instead of Maryam (مریم)

Asadi (اسدی) instead of Asad (اسد)

The findings of the study show that addressing by nick names is used generally among friends. Females tend to use nick names more than males.

PET NAMES

The use of pet names as endearment address forms is very common among friends. Both the genders use pet names but male use pet names more than female. The address words like “Jani” (جانی), “Jiger” (جگر), “papu” (پپو) are termed as pet names.

GIVEN NAMES

This form (given names) of address forms gives open space to the speakers to express their feelings of love, endearment and solidarity. Speaker gives a name of his/her own will to his/her addressee. The researcher finds that expression of love and endearment by given names is exercised every member of a society apart from the restriction of age. Some examples of given names are:

Pinky (پنکی) and Guriya (گڑیا) and Muna (منا) such type of given names are used by parents and elder siblings to address children and younger siblings.

Some names are given on the names of personalities like Monaliza (مونالیزا), Momo (مومو) (a TV character), and Uncle Charlie (انکل چارلی).

Besides love and intimacy, to show derogatory and insulting passions some discourteous descriptive word/words are associated with the people and addressed them with those discourteous given names e.g.

Kalu (کالو) (the one with black skin)

Moto (موٹو) (the one who is fatty)

Chishmish (چشمش) (the one who wears spectacles)

Such types of descriptive words are mostly used to tease the addressees.

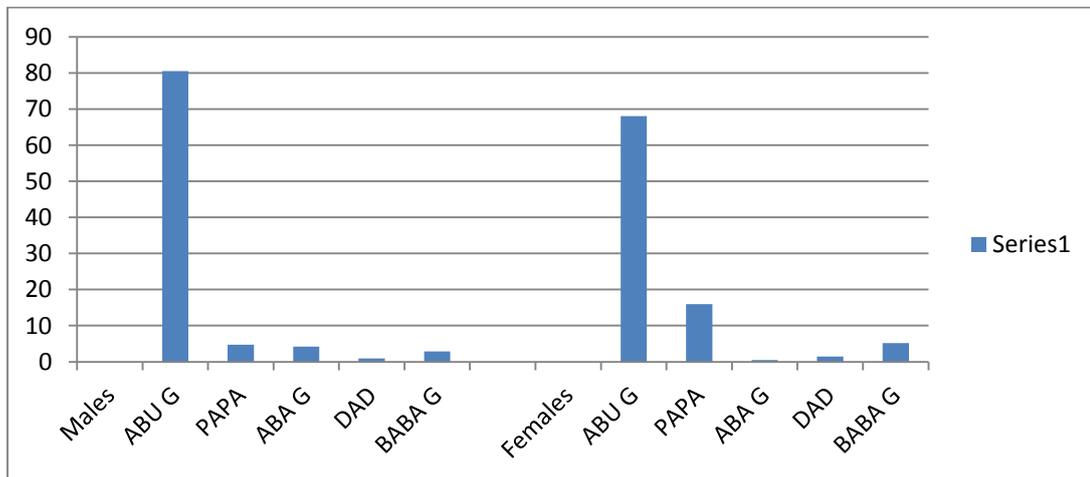
KINSHIP FORM

Pakistani kinship address forms system is highly enriched as there is a range of variety that is used to address the different family relations of different level. Kinship address forms are the beautiful expression of the domestic culture of Pakistan. The different kinship address forms used in Pakistan are discussed under.

FATHER IS ADDRESSED BY THE FOLLOWING FORMS:

Abu Jaan (ابو جان), Abu G (ابو جی), Aba Jaan (ابا جان), Aba G (ابا جی), Baba Jaan (بابا جان), Baba G (بابا جی), PaPa Jaan (پاپا جان), PaPa G (پاپا جی), Dadi Jaan (ڈیڈی جان), Dadi G (ڈیڈی جی), and Dad (ڈیڈ). The words "Jaan" (جان) and "G" (جی) are used to show love and respect. Sometimes these words are not used with general forms.

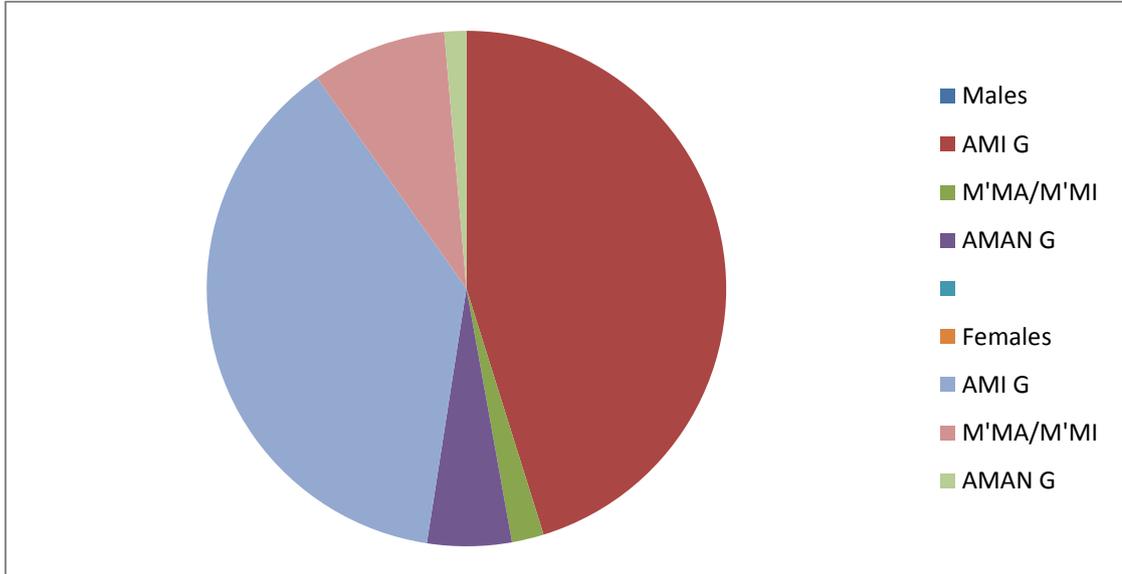
Comparison of frequency between males and females of address forms used to address father



This chart shows the comparison between the frequencies of the use of address forms used by male and female to address father. The chart shows that 80.47% males whereas 68% females used the address form (ابو جی). 4.7 % male respondents and 16% female respondents used the address form (پاپا). This shows female respondents inclination towards English language. Females try to pose themselves sophisticated by the use of English language especially in social gatherings. 4.2% male respondents and 0.5% female respondents used the form (ابا جی). 0.95% male respondents and 1.5% female respondents used the form (ڈیڈ). 2.85% male respondents and 5.2% female respondents used the form (بابا جی). The form (بابا جی) sounds soft and polite in speaking and it shows clear difference between male and female that females are polite and soft in their linguistic choices.

MOTHER IS ADDRESSED BY THE FOLLOWING FORMS

Ami Jaan (امی جان), Ami G (امی جی), Ama Jaan (اماں جان), Ama G (اماں جی), Mother (مدر), Mom (موم), Mami (ممی) The words “Jaan” (جان) and “G” (جی) are used to show love and respect. Sometimes these words are not used with general terms.

Comparison of frequency between males and females of address forms used to address mother

This chart shows the comparison between the frequencies of the use of address forms used by male and female to address mother. 86.1% male respondents whereas 72% female respondents used the form (امی جی). 3.8% male respondents and 16% female respondents used the form (مما/ممی). 10% male respondents and 2.6% female respondents used the form (اماں جی) to address mother.

BROTHER IS ADDRESSED BY THE FOLLOWING FORMS

The general address form that is used for brother is Bhai (بھائی) (brother). Besides the general address term elder brother is address by the term “Baray Bhai (بڑے بھائی) (Elder brother), “Lala” (لالہ) (Elder brother). Younger brothers are called by their names but it is not restriction they are also addressed by general term “Bhai” (بھائی). The words (بڑا) (elder) and (چھوٹا) (younger) are used with “Bhai” (بھائی) to differentiate among elder and younger brothers.

SISTER IS ADDRESSED BY THE FOLLOWING FORMS

“Behan” (بہن) and “Hamshira” (ہمشیرہ) are two forms that are used to address sisters in Urdu language. Besides these address forms elder sister is addressed by forms like “Baji” (باجی), “Aapi” (آپی) and “Aapa” (آپا). The words (بڑی) (elder) and (چھوٹی) (younger) are used with address form “Behan/Behna” (بہن، بہنا) to differentiate among elder and younger sisters.

UNCLE(S) IS ADDRESSED BY THE FOLLOWING FORMS

A prominent feature of kinship address form of Urdu language is that there are two forms for “uncle” that explain their relation to speaker’s mother or father.

Brother(s) of father is addressed by the form (چچا), (چچا جان) and (تایا), (تایا جان). (چچا) is the form used to address the younger brother of father and the form (تایا) is used to address the elder brother of father.

Brother(s) of mother is addressed by the form (ماموں), (ماموں جان). Both for the elder and younger brother of mother the address form (ماموں) is used. The distinction between elder and younger is declared by placing the words (بڑے) (elder) and (چھوٹے) (younger).

AUNT(S) IS ADDRESSED BY THE FOLLOWING FORM

Different words are used to address aunts in Urdu language. These words show the relations of the addressees with speaker's father and mother. Sister(s) of father are addressed by the address form "phupho" (پھپھو) and sister(s) of mother are addressed by the form "Khala" (خالہ). Differentiation between elder and younger is cleared by words (بڑی) (elder) and (چھوٹی) (younger). Aunt(s) wife(s) of uncle(s) brother(s) of father and mother are addressed by the form (چچی) and (مامی، ممانی).

GRANDPARENTS ARE ADDRESSED BY THE FOLLOWING FORMS

The address form that is used for the father of father is "dada" (دادا) and for mother of father is "dadi" (دادی). The address form used for the father of mother is "nana" (نانا) and for mother of mother is "nani" (نانی). Besides the general address forms there are some other address forms that are used and these address forms show the richness of Urdu language. These address form are "bary abu/aba", (بڑے ابو/ابا), "mian g", (میاں جی), "baba g", (بابا جی), "barri ami/aama", (بڑی امی/امی), "bey g", (بے جی), "bebey g", (بے بے جی).

SON(S) AND DAUGHTER(S) ARE ADDRESSED BY FOLLOWING FORMS

Mostly parents addressed son(s) and daughter(s) by their first names, nick names, or given names. The kinship forms that are used to address son(s) and daughter(s) are "Beta" (بیٹا) and "Beti" (بیٹی). The results show that kinships address forms are used with the personal names of children to call them. For example:

ارحم بیٹا (Arham Son)	اکھی بیٹا (Akhi Son)
آیان بیٹا (Ayan Son)	جانی بیٹا (Jani Son)
انزلہ بیٹی (Anzala Daughter)	انجی بیٹی (Anji Daughter)

ADDRESS FORMS USED TO ADDRESS IN-LAWS

The kinship forms of Urdu language that are used to address in-laws are various. Unlike English language, Urdu language has different address forms for both the members of family of husbands and wives. Daughter-in-law is address by the form (بہو) and son-in-law is addressed by the form (داماد جی). A noticeable point that the researcher calculates is that son-in-law is always given respect by his in-laws. A son-in-law is not only addressed by the general form (داماد) but also an honorific (جی) is placed with it to address. Especially the female members of family observe it. Parents-in-law are

introduced by the forms (سسر) (father-in-law) and (ساس) (mother-in-law). Sister-in-law from husband side is addressed by the address form (نند). The wives of brothers of husbands are addressed by the forms (جیٹھانی) (wife of elder brother of husband) and (دیورانی) (the wife of younger brother of husband). The brothers-in-law from husband side are addressed by the forms (جیٹھ) (elder brother of husband) and (دیور) (younger brother of husband). Sister-in-law and brother-in-law from wife side are addressed by address forms (سالی) and (سالو) respectively. The honorific (جی) is attached with above mentioned address forms to show respect.

The findings of the study highlight that kinship forms are not only used for members of family but also for other people. It shows the friendly and loving nature of Pakistani culture. The system of address forms of Urdu language is strictly culture and social oriented. Pakistani social setup gives respect even to strangers.

TEKNONYMS

There are some address forms that show the relation of addressee with other persons like father, brother, mother, wife, and daughter. In such type of address forms an addressee is addressed by the name of his/her father, brother, son, daughter, husband, etc. Parkison (1985) defines these address terms as teknonyms.

Teknonyms are used especially in family conversation. In domestic setup of Pakistan; husbands and wives use teknonyms as address form usually. Wives address husbands by using the names of older son or daughter in case there is no son. Not only do wives address husband by teknonyms but husbands also address wives by teknonyms. For instance

Father of Arham (ارحم کے ابو)

Mother of Abiha (ابیہا کی ماں)

The present research finds that besides address forms, teknonyms are also used to introduce the people. Especially when married females are introduced they are introduced by the names of husbands or parents-in-law. For example

Wife of Nadeem (ندیم کی بیوی)

Son of Naveed (نوید کا بیٹا)

Daughter-in-law of Latif (لطیف کی بہو)

ZERO FORMS

Sometimes Urdu speakers do not feel easy addressing a person by using name due to some reasons. In such cases they try to address a person by some attention getter words. Strangers are addressed using zero forms. When speaker does not know the name of a person whom he is going to communicate, he uses attention getter words. Attention getter words may have different kinds. The common attention getter that Urdu speakers use is way of greeting. Mostly the addressee is

addressed by saying (السلام عليكم). Addressing by saying (السلام عليكم) is considered the most suitable and respectable way in Pakistan. Being Muslims Urdu speakers say prayers of peace for each other. Besides (السلام عليكم) other address forms are “hello”, “Hi”, (بات سنئے گا), (بات سنئے), (معاف کیجیے گا), (کیا نام), (بے آپ کا).

The findings of the present study also find that wives use zero forms as address terms extensively in social and domestic environment to address husbands. Wives use teknonyms and zero forms to address husbands. They use the attention getters like:

بات سنئے (please hear me) سنئے گا (please hear me)

اے جی (A.G is not any abbreviation rather it stands for “please hear me”)

سنئے ہیں کیا (Do you hear me?/Please hear me)

RELIGION ORIENTED FORMS

Pakistan is an Islamic country. The researcher finds influence of Islam on language use as well. The people who are closely related to Islamic way of life have an imminent recognition and are always addressed by keeping in mind their relation with Islam. There is a variety of religious oriented terms that are used to address the people.

The people who do recitation of the Holy Quran in a special way are known as (قاری) and they are addressed by this religion oriented form. This religious address term is used with their personal names or an honorific is attached with the religious form to address the people. For example:

قاری محمد عثمان صاحب (Mr. Qari Muhammad Usman)

قاریہ صاعقہ بتول صاحبہ (Miss. Qariya Saiqa Batool)

قاری صاحب (Mr. Qari)

قاریہ صاحبہ (Miss. Qariya)

Religious title and honorific are used with personal names in formal setting whereas in informal setting they are called by religious title and honorific.

Some other religion oriented forms are as follows:

حافظ (Hafiz)

حافظہ (Hafiza)

In informal environment the people having these titles are addressed with religious forms. For male the term (حافظ صاحب) is used and for female the form (حافظہ صاحبہ) is used.

Some people are addressed by the religious form (مفتی). It is a certified title issued by the government institute.

Another religious address form is (امام مسجد). Different people address (امام مسجد) with different religious address forms. The findings of the present study show that besides the general form (امام) (استاد), (علامہ صاحب), (مفتی صاحب), (مولانا صاحب), (قاری صاحب), (حافظ صاحب) (مسجد) people use forms like

(صاحب) and (مولوی صاحب) for Imam Masjid (امام مسجد) to address. Except the honorific (صاحب), the honorific (جی) is also attached with religious title.

Religious title+honorific (صاحب)

Religious title+honorific (جی)

The people who perform the greatest religious ritual of Islam, "Hajj" (حج) are addressed by the terms (حاجی) (for male) and (حاجن) (for female). For example:

حاجی ندیم عباس (Hajji Nadeem Abbas)

حاجن رخسانہ بی بی (Hajjan Rukhsana Bibi)

In an informal setting and in general conversation the honorifics (صاحب) or (جی) is attached with (حاجی) and (حاجن).

Another religious address form is the use of titles like سید and سیدہ. These titles are used those people with their names who are the descendant of Holly Imams and whose pedigree goes back to Holly Imamas (Aliakbari, 2008). Besides the forms سید and سیدہ some other forms like (بخاری), (نقشبندی), (سیالوی), (چشتی) and (شاہ) are also used with full formal names.

سید حسن مصطفی شاہ بخاری (Syed Hussan-e-Mustafa Shah Bukhari)

سید منظور حسین چشتی (Syed Manzoor Hussain Chishti)

CASTE NAMES

In Pakistan the caste system is very strong as its roots are very deep in social and cultural history. Caste names in Pakistan are considered the sign of superiority and sublimity.

The results show that Urdu speakers love to express their superiority by using their caste names with full formal names. In addition, the people of lower caste address the people of higher caste by their caste names. Through caste names power is imposed and shown to the speakers. A speaker who addresses a person by his caste names in fact expresses the superiority and power of the addressee. Caste names can be attached at the start of the full formal name and at the end of the full formal name. For example:

رانا ارحم لطیف (Rana Arham Latif)

حمدان لطیف راجپوت (Hamdan Latif Rajpoot)

Sometime caste names are attached at both ends of the full formal names. For example:

رانا تنویر عباس راجپوت (Rana Tanveer Abbas Rajpoot)

There are people of innumerable castes in Pakistan. It is not easy to mention all caste names in a study. Anyhow the people of higher caste are address by their caste names and an honorific is attached with caste names. For example:

صغیر حسین چیمہ is addressed as چیمہ صاحب (Caste name + Honorific)

اسد محمود کھریل is addressed as کھریل صاحب (Caste name + Honorific)

ملک عاصم احمد is addressed as ملک صاحب (Caste name + Honorific)

PROFESSIONAL FORMS

The use of professional forms to address an addressee is a common practice among Urdu speakers. The professional forms are as many as the professions are. The few famous and common professional forms used by Urdu speakers are: Doctor (ڈاکٹر), Engineer (انجینیر), Teacher (استاد), Professor (پروفیسر).

The professional titles or occupational titles are used with full formal names as:

ڈاکٹر محمد آیان (Doctor Muhammad Ayan)

انجینیر ارحم لطیف (Engineer Arham Latif)

پروفیسر حمدان لطیف (Professor Hamdan Latif)

In formal setting professional titles are used with last names as:

ڈاکٹر آیان (Doctor Ayan)

پروفیسر لطیف (Professor Latif)

In general conversation only the professional titles with honorifics are used to address as:

ڈاکٹر صاحب (Mr. Doctor)

پروفیسر صاحب (Mr. Professor)

استاد جی (Teacher=Male)

استانی جی (Teacher=Female)

The calculations of the researcher bring another important point into the notice that professional titles are also considered the authority of power and superiority like caste names. The people who belong to lower professions, cobbler, driver, mechanic, electrician, and plumber, chosen by the society, are not given as much respect as is given to the people belong to higher professions like, doctor, engineer, teacher, civil service officers.

FORMS OF FORMALITY

Forms of formality are used to address people in formal settings. Mostly they are used in formal functions. Forms of formality include general titles and honorifics. This honorifics and titles include a bunch of religious, cultural, professional names. The Forms of formality can be used in different ways: before, after, with or without the name of the addressee (Aliakbari, 2008).

To express the formality while addressing a person terms like (جناب), (جنابہ), (محترم), (محترمہ), (صدر), (صدر ذی وقار), (صدر محفل), (مجلس)

جناب پروفیسر فیاض اسلم صاحب

محترم ڈاکٹر ہارون الرشید صاحب

محترمہ حافظہ صاعقہ بتول صاحبہ

صدر مجلس سیدمنظور حسین چشتی صاحب

GENDER DIFFERENCE IN USE OF ADDRESS TERMS

Male and female are different not only physically and psychologically but also linguistically. There is a noticeable difference between the linguistic behavior of males and females. The choice of words and style of speaking declare a significant linguistic difference between both the genders. It can be said that females are polite in their expression whereas male are impolite in their expression. Another important point which cannot be overlooked is that they (male and female) behave what they learn from their socialization. Females are given the sense of being weak creature in the society and they should express their being by their behaviors. The calculations of the present study expose the difference of male and female on linguistic behavior.

The findings of the present study find gender difference in use of address forms on following points. There are three levels of second person pronouns that are used as addressed terms. These levels are (آپ), (تم), and (تو). Calculations show that females use first level (آپ) which is the considered respectable more than males.

Another point that clears the difference between linguistic behaviors of males and females is that when males address a person they simply use first name or kinship form; for example when a male address his mother or father he uses simple kinship form (امی) or (ابو) but females use honorifics or endearment words with kinship forms as (امی جان), (امی جی), (ابو جان), (ابو جی). So it can be said that females use respective linguistic units in their address terms. This shows that feminism is the name of giving respect.

The difference in the use of address forms can also be seen in different settings. The findings show that in informal situations females use sophisticated address forms though the level of intimacy is higher yet they do not show rudeness. Females are very conscious about their images. They do not want to be judged as insolent so they do care in their use of language especially addressing a person. Even in the company of close friends females address one another by suitable forms. On other hand, males do not care about their images in an informal setting. Unlike females they address intimated friends by using unethical address forms. Most of the time males address close friends by abusive words. The very common abusive address form that is used by males to address intimated friends is "Kanjar" (کنجر). One important point is that sometimes females also use some forms that are rude like (کمینی) but they use it when context demands it, in a situation where there is some rift. Another observation is that the form (کمینی) is used as reference form more than address form. But there is hell of difference between (کمینی) and (کنجر). (کنجر), the form is many time harsh than the form (کمینی).

The cultural influence over the linguistic behavior is more evident in males than females. The cultural influence looks in the use of caste names. Males love to use caste names as address terms.

Contrary to males females do not use caste names to address themselves, though they are the part of same social environment.

Thus it can be said undoubtedly that females are polite in their linguistic behavior than males. Females use respectable address forms to give an image of politeness and softness. Contrary to females males do not care about their soft images and sophistication of their behaviors. They impose their social powers being masculine by using such type of address forms that particularly show manhood. The researcher observes that female students address a teacher as (سر جی) whereas male teacher address a teacher as (سر). This shows the clear difference that females are respected in their linguistic behavior more than males as females use honorifics with professional title whereas male use just titles as address forms.

CONCLUSION

In accordance with the observations of the present study, the researcher stresses on the following points:

The present study can be the first study of its nature in Pakistan. It is the pioneering effort made by the researcher on sociolinguistic aspect of Urdu language related to address forms in Pakistan. The researcher conducted his research to find out the different address forms used by Urdu speaker in daily conversation. He also calculated the gender based difference in use of address forms. In the light of the findings of the study the researcher observed a range of address forms and classified the variety of address forms under ten categories. Every category has vital importance for certain people and in certain settings.

Behavior of language towards society and social context is sensitive; this is the reason that choice of suitable address form very much depends on context along with other factors. Different factors influence the selection of address form of Urdu speakers. Age, profession, gender, social setting, religious influence, cultural influence and family background are the factors that impact on the choice of address forms of Urdu speakers. The findings highlight the influence of these factors on the use of address forms of Urdu speakers. The researcher calculates that linguistic knowledge and sensitivity towards social environment help a lot a speaker in addressing a person with an appropriate address form according to the contextual need.

The system of address forms of Urdu language is strictly cultural and social oriented. Address forms reflect the social and linguistic knowledge of interlocutors more than any other aspect of language. The system of address forms of Urdu language is complex especially the system of kinship address forms. In the category of kinship address forms every family relation has a different address form which makes it complex especially for a person who does not have the knowledge of social and

cultural background of Pakistani society and Urdu language. The complexity of kinship address forms shows in another way that strangers are also addressed by kinship forms and to surprise is that strangers are not the part of families. Kinship address forms are the expressions of love, affection and respect. Addressing a stranger by a kinship address form shows that strangers are given respect, love and affection by regarding him/her the part of family and it shows the beauty of Pakistani culture.

Another important point regarding Urdu speakers is that they use honorifics and show their courteous nature. The use of honorifics expresses their understanding for courtesy and being courteous. In formal settings the use of honorifics on the part of Urdu speakers manifests the contextual and linguistic background of the speakers. The researcher observes another striking point about Urdu language. Urdu language has a great capacity of borrowing words from other languages. Urdu speaker in a formal setting use opening words of English language like "Hello", "Hi", "Excuse me", besides the opening words of Urdu language.

The present study also explored the gender based difference in use of address terms. The calculations showed that there was a difference between male and female in use of address forms. Males do not care about their soft and polite images as they are thought the strong member of the society and they express their strength through linguistic behaviors. Contrary to males females are thought mild, polite and weak creature therefore, they express their softness and politeness through linguistic behaviors moreover politeness is always demanded from weak. Females use polite address forms and use more honorifics with other address form than males to express respect, honor, love and affection. Males use abusive words as address forms more than females; rarely females use abusive words as address forms.

The overall calculation about address forms given in this study clears that the system of address forms of Urdu language is gender sensitive, cultural, social and contextual oriented. Additionally, the present study exposes the sociolinguistic background of Pakistan via the system of address forms and tries to bring out the social linguistic aspect of Urdu language and social, cultural and linguistic background of Urdu speakers.

Finally, it is worth mentioning that due to limitations this study does not claim that it exposes the system of address forms of Urdu language in full length. There can be further categorizations of address forms but the present study can work as stimulation for future research especially in Pakistan and researcher can take help out of this study. Future studies can be conducted on different categories provided by this study. Each category can be studied separately. Each category can be studied under different factors. Moreover the studies on address forms can be shortened by reducing variables. It can move to different fields like politics, education and religion.

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