
REPORT OF THE PROJECT

Scheme for Protection and Preservation of Endangered Languages
for the month of March, 2017.

LANGUAGE : Gojapuri

DISTRICT : Doda

SUBMITTED TO

**Central Institute of Indian
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1. Introduction

Doda district is among the 22 districts of Jammu and Kashmir. It is among the 3rd largest district. The district lies in the middle of the outer Himalayan ranges and the district is mostly a hilly area. District Doda is located about 175kms from Jammu and 231kms from Srinagar. The district has mountainous terrains. The general approach to the whole of the district is through road transport.

The population of Doda is approx. 409,576. Percentage of total population is 29.07%. It is the 13th largest district in the state by population.

- District Doda consists of 8 blocks: Bhagwa, Assar, Doda (ghat), Gundana, Marmat, Bhaderwah, Gandoh and Thathri.
- Tehsils: 06
- Niabats: 16
- Villages: 405
- Panchayats: 232

Bhaderwah is a Tehsil of district Doda. The district has been bestowed with the wealth of natural beauty with panoramic scenery and is extensively rich in forests. The region is surrounded by mountains from all the sides and mighty river Chenab flows through it. The entire district is hilly and mountainous with a few plains.

The culture inventory of the district comprises of three major ethnic groups like Pahari, Dogri, and Kashmiri. The major languages spoken are Bhaderwahi (Bhaderwahi, Bhalesvi), Kishtwari and Serazi, Khashali, Gojri and Punjabi. Besides these regional languages spoken in different areas there are also some other specific languages which are spoken in some remote pockets of the district like Khash, Gojapuri, Hassadi, Meashabi, Paddri.



Fig1. Aerial View of Doda

1.1. Location

The village Khalu is situated 40km away from the main city of Doda. Geo-coordinates of Khalu village is 33 degrees 2'47''N degrees 40'39E. The village is panorama of charming scenes of nature that brings a divine touch into human mind. Khalu village lies in Tehsil Badarwah. Another newly created Tehsil known as Bala is about 12 Kms away from Khalu village. There is one block and six wards in village Khalu. Sarpanch is the head of the village namely Ghulam Mustuffa Sheikh who is 80 years old. In the village Khalu there is a small area known as Baraila which is identified as the native place of Gojapuri language. Gojapuri is also spoken in nearby villages as Manva, Sinatra, Dige, Sinai, Chatra, Dorova.



Fig 2. Aerial View of Khalu Village

There is no health centre in the village, people have to visit Manva village for medical aid. The village has no school, children aspiring for education have to move around 4km from the village. The village consists of around 300-400 houses. It has been estimated that around 2500-3000 Gojapuri speakers live in the village. The houses in the village under questionnaire not located in close vicinity to one another while as

the houses are built at distant apart. It has been observed that each house has a lot of space around it. The village is on the hilly area surrounded by mountains.



Fig 3. Aerial View of Baralia Village

1.2. Climate

The climatic condition varies from Doda to Khalu village. In Khalu, forests influences winds, rainfall and temperature usually remains little cold. The moisture laden winds cause rainfall in the forests on the hills making the temperature to fall in summer. Thus the climate of Khalu is comparatively mild than that of the Doda. The rainfall also varies as the altitude rises.



Fig 4. Climatic Condition

The climate in the Khalu has its own peculiarities. Winter mostly remains cold, which lasts from November to March. During these months strong winds bring snow and rain. Spring begins after March as this part of the climate is marked by heavy rain fall which causes landslides. Landslides cause plenty of discomfort to the villagers. The entire village is surrounded with mountains and dense forests.

1.3. Oral History

The Gojapuri people trace their origin with pre partition Punjab. According to the understanding of the elderly generation of the Gojapuri people, the land was quite affordable to purchase as compared to Punjab or other adjacent villages. Thus the people with limited financial resources can own the rich estate of land against quite meager price. This had been one of the reasons for their migration from Punjab to Khalu village. The availability of land has helped to explore new meadows and pastures for sustenance of life, cattle and trade.

1.4. Culture Traits

The village is inhabited by two major religious groups – Hindus and Muslims. Brahmans constitute the upper caste in the social ladder of Hindu community and are mostly engaged with religious duties. Meyai and Bhagat are two other commonly known castes among Hindus. Gujar, Sheikh and Bhat are common surnames to identify the Muslim community. Early age marriage is prevalent among both the communities (i.e. Hindus and Muslim). The average marriage age for a girl is 14-15 years while as boys should not cross 17-18 years of age to marry.

1.5. People

Villagers are least exposed to the external world. They are not so aware of modern technology and have least access to it or cyber world. They live in contained social conditions and have hand to mouth living. The people seem to be satisfied and happy in spite of the fact they hardly manage the basic necessities of life. The social cohesion is so strong that one feels that the whole community is like a single family. They share each other's problems and pleasures. Men folk shoulder the responsibility to earn bread and butter for the family while as women folk are engaged to manage domestic affairs. The society at large is characterized as patriarchal. The people are very simple in thought and behavior and are quite hospitable for strangers. Women are very shy as well as conservative.



Fig 5. People of the Community

1.6. Physical Features

The people of Khalu have a comparatively darker complexion and they also differ in their style of living, dress patterns, and other facial features. The community has a tribal way of dressing style for both men and women. Men adore turbans on their heads in Mughal style along with long and loose *kurtas* or shirts with *salwar*. To dress with vest-coat, known as ‘basket’ by the community, long *kurta* is part of the dress among men and most of them have long beard. The use of *chaddar* or long shawl is also part of the dress among men as it protects them from cold. Women wear loose *kurta* (shirt) having collars and cuffs along with *salwar*. Women also wrap a *chaddar* around their heads. Women are also found of jewelry like necklace, nose rings and ear rings. However the use of golden ornaments is just a dream for these women.



Fig 6. Man and Woman in Traditional Dress

1.7. Houses

The houses are known as *dhoke/kotha* and are made of mud, stones, wood, and straw. The roof is thatched and is also made of mud. The houses are not very well built. These houses are rectangular or square in shape. There is no fencing surrounding the *dhoke or kotha*. Each house is at a distant apart from each other. The houses of the

community are built with material obtained from the forest and local resources. There are also some pucca houses in Khalu village.



Fig 7. Structure of House

1.8. Food and Drinks

The people of Gojapuri community live in the secluded conditions. Due to changing agricultural system in the cropping pattern, food habits for many of the communities undergone some changes and it is noticed in the Gojapuri community too. Food is one of the basic necessities for the survival of human beings. The diet and dietary regimes of the people are formed with respect to a lot of factors including age, income, socio-cultural, climatic conditions, growing availability of new food items in their areas and the local area nearby market, and exposure determined cultural change.

Gojapuri community consumes both vegetarian and non-vegetarian food. Having non-vegetarian food is a delight for them but they cannot afford it every day. The people cook their food on the traditional *chulha* which is a fire place made up of clay and small grass twigs in which firewood is burned and food is cooked. The food items mostly consumed by them are rice, maize, pulses, leafy vegetables, milk and milk products, tea, kehwa. During winters there is a scarcity of vegetables etc. and also it is difficult for them to go to the market. Due to heavy snowfall roads are blocked. So the vegetables are dried in summers and are then used at length during winters.



Fig 8. Chulha

Mostly they depend on milk products as their staple food. But cereals, wheat and maize comprise the part of the regular food for the people. The people are habitual of both vegetarians and non-vegetarians recipe. The favorite dishes of the people are *maki ki roti/sarson ka sag*.



Fig 9. maki ki roti sarson ka sag

Usually the elder female (mother or any elderly women) serves the food to the family. This is considered as a mark of respect for her. Men are served first. Women do not eat in front of men. Especially the daughter- in- law does not eat in front of her father-in-law or elder brother-in-law).

Dishes are scrubbed, cleaned and displayed in neat rows along one side of the kitchen. Steel or aluminum utensils are used. Food is cooked in utensils known as */mandzo la/*



Fig 10. māndzola

In the morning after nimaz people of Gojapuri community drink kehwa. After that they have their Breakfast i.e. known as /tʃa pilij/. They drink tea which they call as nāmkin tʃa i.e. salted tea with p^bolka māki ki roti (bread made up of maize flour prepared at home), puroda. Men go to work after breakfast.



Fig 11. nāmkin tʃa

This is followed by lunch at 1 o'clock. Lunch is known as *dupar ki roti*. They prefer to have rice (*tʃavəl*) or *maki ki roti* along with vegetables, cereals. The working men come to their home to have their lunch if they working in the vicinity.



Fig 12. kehwa

After lunch they again have salt tea /namkin tʃa/ at about 4 o'clock known as *tʃar badzə ki cha* some people like to have roti along with or some people like to have only tea.

The dinner is taken after the evening prayer at about 8 o'clock. This is known as *rat ka khana*. They prefer to have rice or roti in their dinner with vegetables or cereals. The spices that are added to the food items are *dənija*, *zira*, *lasan*, *həldi*, *mirtʃ*.



Fig 13. roti

On special occasions like marriages or any other ceremony non-vegetarian food is cooked. The person who cooks the food is known as *lakdi*. These *lakdi* are usually males. The meal is composed of puri, rice, meat (*kima*, *gofā*, *kābab*) chicken, kheer, two three varieties of dal, vegetables like potatoes, peas, are served to the guests. Dal, rice, roti is cooked by the community when there is death of any person in the community. Meat or chicken is not cooked at least for ten days. Healthy food is given to the pregnant ladies like milk, cashew nut, ghee, tʃʰovarə, butter.

Consuming wild edibles is part of the food habits of Gojapuri people. *tʃora* is a wild herb which is used as a spice and is added to the food. Leaves of *məthi* are also added in some food items. A specific herb is found in the forest of Gojapuri community known as *hardul*. A special drink *sarbat* is made from the flower of this *hərdul*. It plays a major role in meeting the nutritional requirement and is also beneficial for stomach. Wild food plants play a very important role in the livelihoods of rural communities. They do not eat any such thing which is prohibited by their religion.

1.9. Dress and Ornaments

Gojapuris, due to different climatic conditions, and their nomadic pattern of life, have adjusted themselves to all different conditions of weather, while keeping their cultural heritage intact. Despite having taken an Islamic faith as their way of life, their dress, kinship pattern, marriage and customs are quite distinct and unique from their counterparts throughout the State. In actuality, different factors have given rise to different patterns of dress in this community. These factors of primary importance include sex, age, education, occupation/profession, economic position, social status/stratification, weather conditions and migration and the consequent exposure. A particular dress pattern reflects the particular cultural traits of a society. Their jewelry and fashion also doesn't seem to be influenced by the wave of globalization; and among the wave of industrialization, urbanization and the disturbance in the State, they have maintained their own culture and indigenous fashion. Their women generally wear silver ornaments like *džomka*, *kəngan*, *sirie* (necklace), *loŋ*, *tšalla*, *pajal*, but among some people the gold jewelry is considered as the status symbol. Shalwar Kameez is a typical dress for men with a classic turban, and women wear Shalwar Kameez, shawl, scarf and a typical headgear.

Most Gojapuri men can be identified by their remarkable long beard and a characteristically distinct Pagheri (headgear). Men mostly wear Pathani suit called Shalwar Kameez (Khan Dress) in summers as represented in the photograph below:

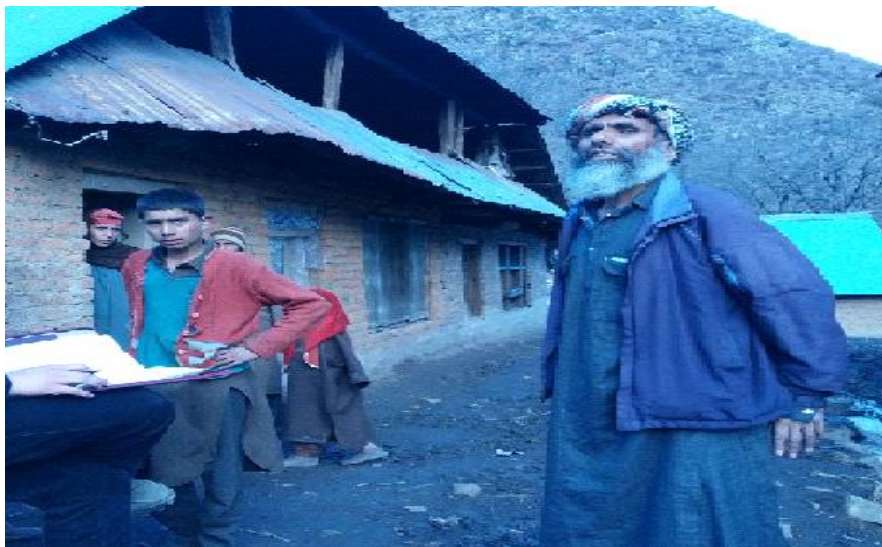


Fig 14. Traditional Shalwar-Kameez, Headgear and a Jacket.

Gojapuri men wear a traditional headgear known as pəg^hri or a cap; pəg^hri is usually worn by elder men while as younger men prefer wearing a cap. The men also wear a jacket known as Vasket (a kind of a waist coat) and turban (pəg^hri) is usually made from headscarf. However, typical pəg^hri (previously known as ‘Safa’) has been replaced by a headscarf pəg^hri due to urbanization. Men also wear a tight fitting trouser (sətən) and a loose fit shirt (kəmiz), vasket over their shirt in hot to moderate weather, əngo and a distinct pəg^hri.

In winters, when the weather gets cold, men also wear a coat, put up woolen sweaters and a shawl known a tjadri and a turban also known as lunge to keep themselves warm. Previously these people did not have proper shoes to wear; they wore ‘parəl’ instead, which was typically made of wood like modern day slippers.

p^həran – loosely fit woolen garment overalls is not uncommon among Gojapuris. Men wear p^həran in winter which is a typical Kashmiri winter dress worn to keep kəngri (fire pot) inside to keep warm in bitter cold. A Gojapuri boy wearing a p^həran is shown in the picture below



Fig 15. Young Men wearing Pheran



Fig 16. Man wearing a Traditional Chadri, Kameez Shalwar and Lungi

The women of Gojapuri community wear the Kashmir dress which is similar with the dresses of women who live in the Turkish villages. The Gujjar women are dressed in loose sleeved tunics (a full skirt) but they also like loose sleeves with baggy Shalwars. Gojapuri women wear long gown called *dzubo*, *tforidar fəlvar*, *fol*, *dzotti*, and *dzora*. The Shalwar worn by both men and women is known as *sotʰən* and *kəviz* as *peherni* or *korti*. They also wear a thick veil over their face, which is long till their shoulders. The embroidered cap worn by women is aptly called *lət/ka*. The hair of the Gujjar woman is knotted with more than one pleat or braid, which they like to hang on the front side.



Fig 17. Woman wearing a pʰəran, fol and lət/ka.

The *p^haran* worn by the women are traditionally characterized by their broad sleeves and reach up to the knees. Elaborate *zari* embroideries or floral patterns around the neck and the pockets are a prominent feature of a young women's *p^haran*. Embroidery is convenient as it does not require one to carry heavy looms and raw material for the endeavor. A woman may spend weeks intricately embroidering a cap for herself or a loved one. These caps are now more commonly worn only by the older women as the younger generation tends to think of them as old-fashioned. The women mostly use cheap wool for embroidery, though at times they may buy special threads to embroider a cap. *p^haran* of young girls are also embroidered around neck and around pockets and borders. Gojapuri girls also wear a typical scarf which is triangular in shape and tied in front on the neck. The scarf for girl child is usually embroidered around borders with *zari* threads or silver or gold colored laces. The dress described above is shown worn by a Gojapuri girl in the photograph below.



Fig 18. Girl wearing an embroidered p^haran and colored scarf.



Fig 19. Girl Wearing Printed Dress

Girls, who are unmarried, wear the skullcaps which are decorated by embroidery made from golden thread and ornament it by using trinkets, pendants and amulets. They traditionally do not let girls who are unmarried to wear red. The dresses and the skull caps worn by women have been exaggerated by Indian Cinema whereas the fact is that the caps and dresses of Gojapuri women are modestly decorated by coins, chains and amulets of cheap metals. Also due to an increased sedentarisation of Gojapuris, use of these ornamented caps has decreased enormously. The girls are now using regular scarves, dupattas and sarees as are used by their neighboring communities.



Fig 20. Girl wearing Shalwar-Kameez and Dupatta



Fig 21. Traditional Footwear made of Jute Rope.



Fig 22. Man and Woman in their Traditional Dress

Gojapuri women make an extensive use of accessories like bangles, anklets and earrings. Women beautify themselves with different jewelry at different occasions and are therefore known for this art. Women are passionate about jewelry as it represents a symbol of being feminine and even social status. Jewelry has always made women feel beautiful and confident. The importance of jewelry has always subsided in its ability to add to a woman's natural beauty. Therefore a woman is inseparable from jewelry and wearing expensive jewelry marks social prestige. Among the Gojapuris, both men and women are fond of jewelry. Silver jewelry is most popular among Gojapuri women. They also wear heavy and decorated bejeweled chains, bracelets and neckpieces. These women wear silver ornaments like Jumka, Kangan, Hasieri (necklace), Long, Chhalla, Payal, nose-pin. Nose-pins come in different sizes which denote whether a woman is single or married. The smallest nose-pin known as a *nail* is worn by girls; a slightly bigger nose-pin or *teera* is worn by older girls while married wear large and intricate nose-pin made of gold called *long*. The need to be able to discern married women from an unmarried one, though widespread, perhaps acquires added significance during encounter with strangers and thus the continued demarcation of nose-pins. These ornaments are of typical type, which are distinct from the ornaments of the other tribes residing in the same belt. Men only wear silver or steel rings because according to Islam men are not allowed to wear gold.



Fig 23. Women wearing Traditional Ornaments



Fig 24. Gojapuri Woman wearing Traditional Silver Jewellery.



Fig 25. Bride and Bridegroom



The Gojapuri women also wear a necklace of one-rupee silver coins, tied to a chord by the hooks, which is also popular in the community. Sometimes, a solid silver nam, with geometrical designs on it is also tied to the coin necklace. For the wrists,

Gojapuri women wear kangan a type of round silver, besides they also wear glass bangles. For the fingers silver or metal rings are used.

Among the Gojapuris, both men and women are fond of jewelry. Women beautify themselves with different jewelry at different occasions and are therefore known for this art and without which they are incomplete. Some of the traditional ornaments are given in the picture below:



2. Language

The community has Urdu and Kashmiri as lingua-franca for communication with the people other than their own village. The languages like Punjabi, Bhadarwahi, Dogri or Hindi also form the linguistic repertoire of the community. The community has its own native language known as Gojapuri which is grouped among endangered languages. Gojapuri is a variety of Indo-Aryan family spoken by the community as their first language. Gojapuri has a limited functional domain in the community with the result the language is leading to extinct. The younger generations are moving out of the village for education or job and feel no relevance to retain their native language. The social outlook of younger generation is in the changing process while interacting with urban people. This trend in social change has due implications over linguistic change. It can be predicted that Gojapuri may not survive for a long in these social conditions.

2.1. Language Use

The patterns of language use give an overall idea about the status of the language and choice in different domains of the behavior and the situation of communication where a particular language dominates the other. The present situation of the Gojapuri language is that it is currently and commonly used only in Khalu village and by a limited number of speakers.

2.1.1. Gojapuri Language Use in the Community

Bilingualism in the local community is a fundamental factor in understanding language shift and decline, since the community provides a context for language choice. The vitality of a language as a natural medium of communication depends on its use in multiplicity of domains while its transmission to a new generation of native speakers relies on its use in the family. It is seen that use of Gojapuri (mother tongue) exceeds other languages used in the community. It's frequently used in specific situations, with specific people and in specific moments of their social and family life.

As can be seen in table 1 below, the first category of domains include both formal and informal interaction. Formal interaction refers to language use with doctors,

stranger, teachers etc. while informal interaction refers to all those domains in which the use of language is not influenced by one-sided or power relationships.

Table 1: Gojapuri language use with specific categories of people in the community

1. What language do you speak at school?

	Mother Tongue	Dominant Language	Other Language
a. With the teacher in the classroom?	.....	Urdu	.....
b. With the teacher outside the classroom?	Gojapuri	Urdu	.....
c. With friends in the classroom?	.....	Urdu	.....
d. With friends outside the classroom?	Gojapuri	Urdu	.....

The medium of instruction in the schools is Urdu. The language used at the school is Urdu both with the teachers and with other classmates. Gojapuri is rarely spoken with teachers and friends who are not native speaker of this language.

2. What language do you speak at a market?

	Mother Tongue	Dominant Language	Other Language
a. With the merchant of the same Tribe/community?	Gojapuri	Urdu	.....
b. With the merchant of the other Tribe/community?	.....	Urdu	.....
c. With an acquaintance?	Gojapuri	Urdu	.....

In the market Gojapuri is dominant language. The use of Urdu occurs with the speakers outside community.

3. What language do you speak at a place of worship?

	Mother Tongue	Dominant Language	Other Language
a. Praying to gods?	Gojapuri	Urdu	.....
b. Reciting or performing rituals?	.....	.....	Arabic
c. Singing religious songs?	Gojapuri	Urdu	.....
d. When get possessed?	Gojapuri	.....	.....
e. Talking with other worshippers?	Gojapuri	Urdu	.....
f. For religious discussions at the place of worship?	Gojapuri	Urdu	.....

When Gojapuri people happen to meet in the community Mosque during prayer time, communication occurs in their mother tongue - Gojapuri.

4. What language do you speak at community meetings?

	Mother Tongue	Dominant Language	Other Language
	Gojapuri	Urdu	.....

The use of language in these gatherings depends upon the people attending the meeting.

5. What language do you speak to a stranger?

	Mother Tongue	Dominant Language	Other Language

	Urdu
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The language used when communicating with the strangers is the dominant language i.e. Urdu.

6. What language do you speak to the doctor?

	Mother Tongue	Dominant Language	Other Language
	Gojapuri	Urdu	.....

The doctor usually speaks in Urdu with his patients and people usually express their problems in Gojapuri and sometimes Urdu as well, while the response from the doctor is usually in Urdu.

2.1.2. Language use in Neighborhood

There are only two linguistic groups living in the vicinity of Khalu village, one is Gojapuri speaking linguistic group and the other is Badarwahi speaking linguistic group. Within the broad framework of settlements based on language and religion, people belonging to same caste, religion and place of origin tend to cluster together. The language used with neighbors from outside the community i.e. Badarwahi speaking people is Urdu. With immediate neighbors' i.e. within the community the language used is Gojapuri and sometimes Urdu.

2.1.3. Language used at Place of Work

In Gojapuri community most of the members are illiterate. Majority of the male members of the community do farming. The present study shows dominant language at work place is Urdu. There are instances where code-switching and code-mixing of Gojapuri with Urdu also take place.

2.1.4. Gojapuri Language use in the Family

This sub-set includes: the grandparents, parents, siblings, spouse, children, and ancestors. As far as the use of Gojapuri at home is concerned, the members of a family use it with full fervor as it forms the part of their Identity. Moreover, it is also

possible to measure intergenerational transmission of Gojapuri and to analyze whether this transmission has been successful and to what extent parents are prepared to bring up their children through Gojapuri. It is very much dismaying to see that the use of Gojapuri among children is low in percentage, which is a strong indicator that Gojapuri language has not been successfully transmitting to the next generation and is breathing in its last moments.

Table 2: Gojapuri language use with specific categories of the family

1. What languages do you speak at home?

	Mother Tongue	Dominant language	Other Language
a. With parents?	Gojapuri	Urdu	.....
b. With grandparents?	Gojapuri	.....	.....
c. With spouse?	Gojapuri	.....	.....
d. With children?	Gojapuri	Urdu	.....
e. With grand children?	Gojapuri	Urdu	.....
f. With siblings?	Gojapuri	Urdu	.....
g. With ancestors who have passed away?	Gojapuri	.....	.....

2.1.5. Exposure to Media

Most of the people listen to the radio programs in Urdu language as there are no programs available in Gojapuri language.

2.1.6. Language Use in Reading and Writing

Gojapuri speaking people are illiterate. The younger generation can read and write in Urdu and English because in schools these subjects are taught.

2.1.7. Conclusions

From the above findings, it can be assumed that the use of Gojapuri in different domains shows the tendency of decline and is not successfully passing from old generation to new generation. Therefore the language may lose its existence in coming up time, which is a threat for its extinction.

2.2. Language Identity

Language is the main instrument of one's identity. No community can develop its identity without language, be it social, cultural, religious, national etc. Gojapuri, an Indo-Aryan language is spoken by some 400 people in Baraila which is small area of village Khalu district Doda in J&K State of India. These Gojapuri speakers highly respect their mother tongue and freely use this language in their day to day affairs and with pride and honor. The parents pass on their ancestral treasure to their offspring- but the problem is that the language has no written literature and has not been documented till now. In fact, the language is transmitted orally and can't be learned formally, still children use this language with pride in their day to day activities and feel free and expressive in their mother tongue; and use it within their family domain, friends whether it be in locality or within schools. They consider it their unique identity and want to preserve their priceless treasure of ancestors but feel helpless. Though in schools the medium of instruction is Urdu and English, still students feel their mother tongue the best way of expressing themselves. They show a great interest in Urdu and English which they believe provides the hope of great educational career and good job opportunities. Students code- mix from Urdu and English and seem to be enthusiastic towards English and Urdu but feel difficulty to gain proficiency over

English, though they can read and write in English and Urdu but feel helpless in speaking English.

This language is the identity of the Gojapuri speakers and we observe that the old and the young generation have different opinions about the use and necessity of this language in their society. It has been observed that only Gojapuri people speak different language comparatively. The language which they use in their daily life is called as Gojapuri which they use in their homes and with other members of their community. Regarding their language and their identity, when we interacted with elderly people they believed that this language is their inheritance which has to be carried on by every new-born child. This language distinguishes them from others and is the language of their home. Apart from their indigenous language, a Gojapuri speaker also seems to be proficient in other languages and is typically multilingual. Normally, they were observed to be proficient in Urdu & Badarwahi. This multilingual nature can probably be attributed to their nomadic lifestyle in the past or probably the need to communicate with the surrounding population has created this multilingualism.

The children too like elders have good control over other languages like Urdu, Badarwahi. Similarly, having no written record of their mother tongue -they are not able to read and write in Gojapuri and can only speak it. Since, the language is only spoken within this community, so it has no other dialects. Within the community they freely use their mother tongue whether it is in market while purchasing, in friend circle while discussing daily matters, in homes with their family members but outside the community they use Urdu.

Women too use mother tongue with kith and kin. Though they too have proficiency over other languages but they prefer and love to speak in their mother tongue. Almost all of them being illiterate cannot read and write. They too like men use their mother tongue in market, social gatherings, festivals, marriage ceremonies etc. Mothers strictly use their mother tongue with their wards though they sometimes code-mix from other languages. They narrate stories to their children in Gojapuri and even they have a rich repertoire of folklore which has been transmitted to them from their

ancestors and their ancestors from their ancestors and so on which finally leads to the origins of Gojapuri. During marriage ceremonies or other rituals women sing folklore in their native language and this tradition has been there for ages but would not last for longer as Gojapuri is at the verge of its extinction with only few speakers left. It is quite disappointing that nothing has been done so far in preserving this dying language.

Though the elders of the community seem to be a bit concerned about their mother tongue and grieve over not having any written literature of their mother tongue which needs to be documented so that it may pass on to generations ahead.

Since the community has no such type of educational standard so they cannot work out their problem of preserving this language in written form. But there has not been a flash of concern shown by Government too in this matter because of which the language surely is going to extinct within few years.

The other languages they know are:

Gojapuri, Urdu, English, Badarwahi.

Language

Language Name	L	S	R	W
Gojapuri	Yes	Yes	no	No
Urdu	Yes	Yes	yes	Yes
English	No	No	yes	Yes
Badarwahi	Yes	Yes	no	No

INDEX

L – Learning

S – Speak

R- Read

W- Write

2.3. Language Attitude

According to Crystal, language attitudes can be defined as the feelings people have about their own language or the languages of others. These attitudes may be positive or negative. Some of the studies conducted have discovered that social factors influence a person's attitudes toward a language, rather than any specific properties about a language or variety. Others have shown more specifically that even the perception of negative or positive attitudes toward a language by parents can affect the attitudes children have toward that language. The language attitude of the speakers of Gojapuri has been observed in the present field work to find out attitude of Gojapuri community towards its native language (Gojapuri) vis-à-vis other languages spoken in the community. The result of language attitude analysis demonstrates that the majority of Gojapuri people interviewed have positive attitudes towards their language.

The table1 shows the distribution of males and females by age. There are a much higher proportion of female participants than male participants. Sixty-seven per cent (67%) of the respondents are female, while only thirty-three per cent (33%) are male.

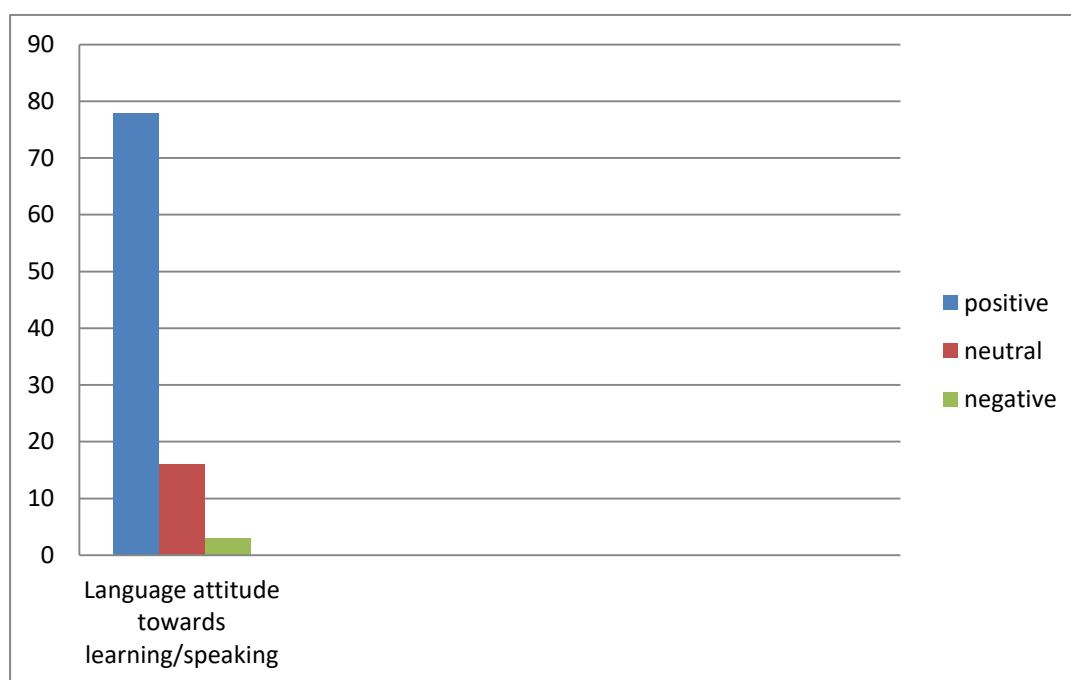
Table 1

Age	18-25	26-35	36-45	46-55	Total
Male	2	1	3	2	8
Female	3	6	9	6	24
Totak	7	7	12	6	32

Language Attitude of Gojapuri Speakers towards Learning/Speaking

Majority of the speakers think that mother tongue learning/speaking is the easiest thing for anyone. Children pick up words what they listen from their parents, family members or in the environment they live and are likely to learn/speak it naturally.

Thus, according to majority of the speakers of the Gojapuri language, the people have positive attitude towards learning or speaking their mother tongue. Approximately 70% of the total subjects think that it is necessary for a Gojapuri speaker to be able to speak Gojapuri. Children feel ease and are comfortable while learning or speaking their mother tongue. Although there is neither written script nor any book, magazine or newspaper in their language, but still people strives to preserve their mother tongue orally.



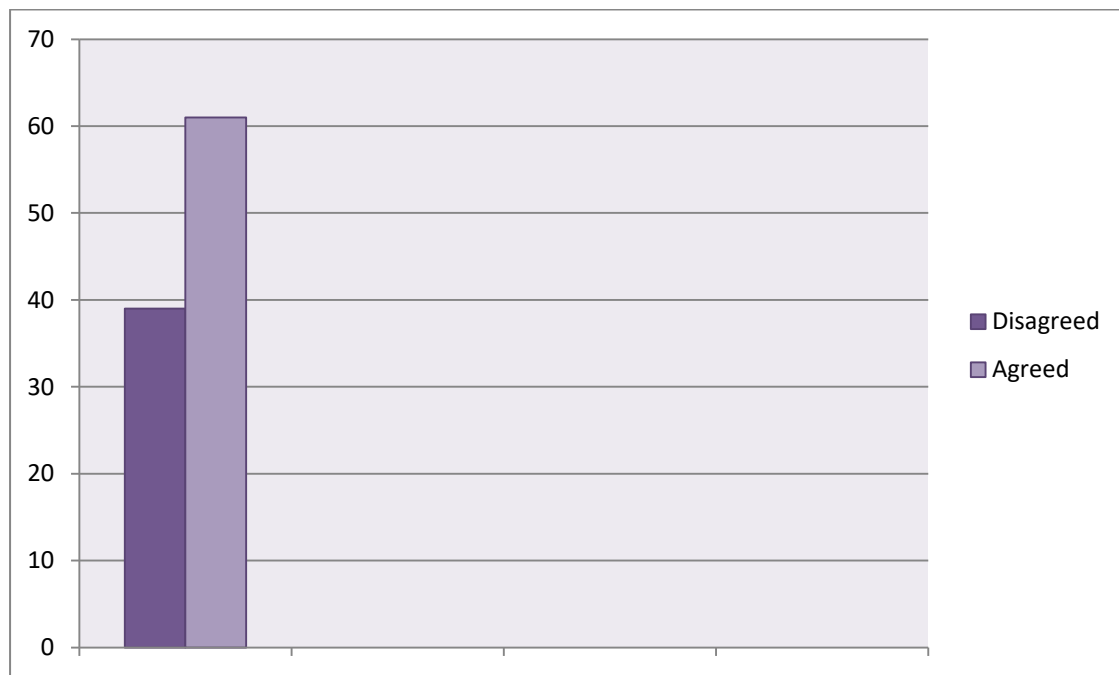
2.3.1. Language Attitude towards Expressing Thoughts in Gojapuri

According to Gojapuri speakers, mother tongue is the best tool for expressing thoughts, feelings, expressions and other ideas. Mother tongue has cultural associations, beliefs and other related things which can't be best expressed by using any other language. People are acquainted with Badarwahi and Urdu but they prefer to express their thoughts in their native language. However People who have language contact with other neighboring languages sometimes lack the words to express their thoughts in Gojapuri and thus choose words from other languages. It is said that those people who migrated to other places, their children have problems for expressing thoughts in their mother tongue as they lack cultural specific terms. They feel

comfortable and effective to express their thoughts in their mother tongue rather than in any other language.

2.3.2. Language Attitude towards Mixing Other Language Words To Gojapuri

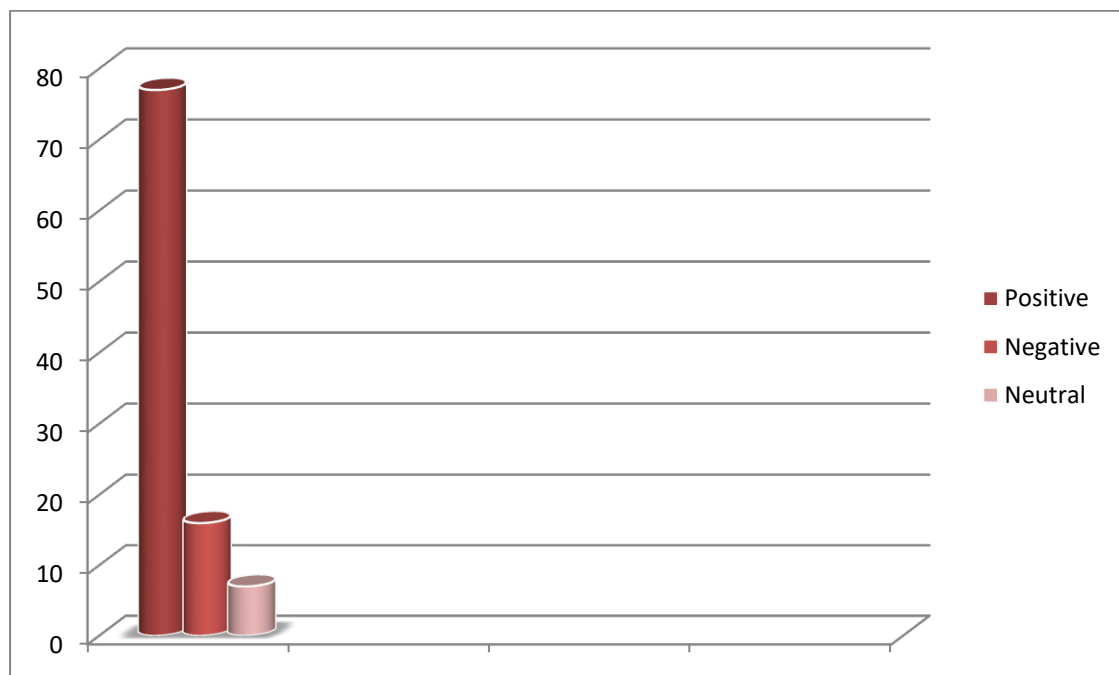
Gojapuri speakers usually mix words from all neighboring languages, especially the language which is associated with power and prestige. They also use sentences and terms from languages used in media and terms created by technology. It is generally felt by investigators that at conscious level the people have very conservative attitude towards their mother tongue but at unconscious level they mix words quite frequently. They accept code mixing but the speakers of the Gojapuri language think that it doesn't have any negative effect in their own language. According to the subjects the code mixing or borrowing gives the language a new charm and makes it much more effective. The speakers of this language feel easy and comfortable while communicating with other language.



Approximately 60% of the subjects agree that code mixing should take place while below as 40% of the subjects believe that code mixing needs to be restricted.

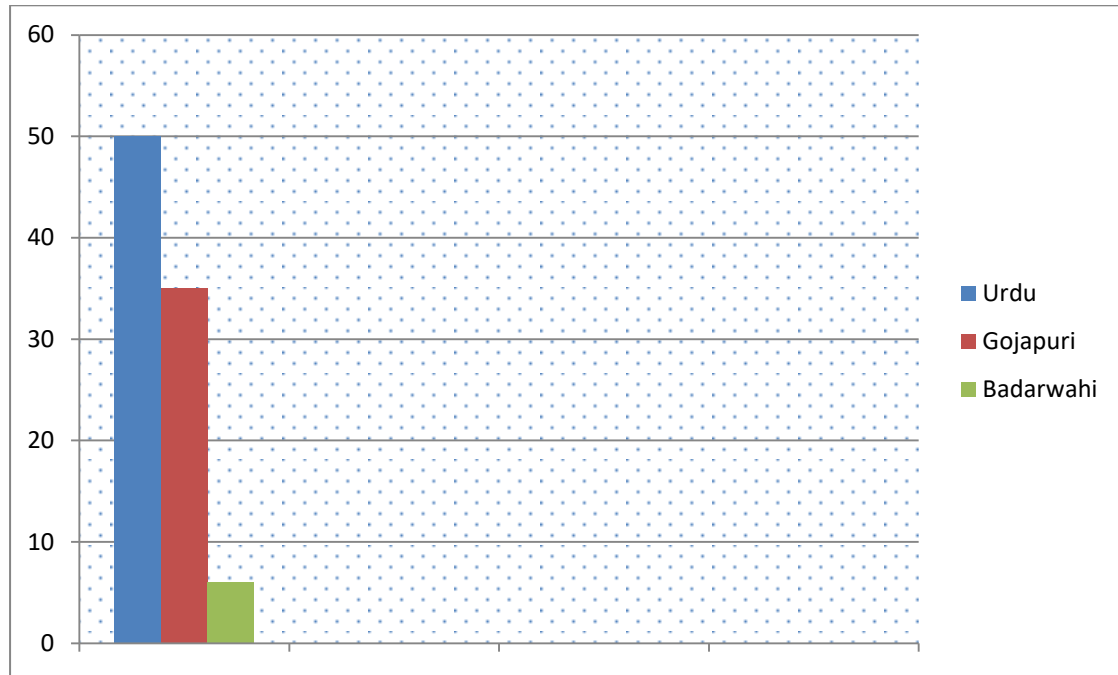
2.3.3. Language Attitude towards Writing In Gojapuri

It is seen that people show positive attitude towards developing writing system in Gojapuri. There are various minority languages which are orally spoken. This Gojapuri language is one of them and has been given little attention till now, as such languages are at the point of extinction or it can be said they are endangered. Every community of the world wishes to have written script of their own language. According to some of the informants, if opportunity will be given, they will definitely make best use of it. According to the informants, this language needs a written script so that they can have an identity of its own. Everyone answers in positive when asked; when you are given opportunities will you use it to learn to write in your mother tongue. Both male and female showed positive response for their mother tongue learning and writing. It is said much of the beliefs are associated with mother tongue and it is fully loaded with traditional items as well for performing various day today activities. The trade, business, schooling, religious ceremonies are best suited by using mother tongue expressions in locality. But at other markets or work place they, use other languages for their writing purpose because they have no writing system of their own language.



2.3.4. Language Attitude of Gojapuri Speakers towards Medium of Instruction

It has been observed that elderly females and males members of the community consider Gojapuri as the best option in terms of medium of instruction. When we move from the older generation to the younger, the view that Gojapuri should be medium of instruction decreases while the chance of Urdu increases.



Thus, it was seen that Gojapuri speakers (especially youth and 50% percentage of middle aged males and females) are being influenced by Urdu. Urdu is acquired from outside the home domain that is mainly from school, Gojapuri as the mother tongue is acquired inside the home domain and Baderwahi being the neighboring language has some influence on the mother tongue.

2.3.5. Language Attitude of Gojapuri Speakers in School and Community Environment

School and community environment plays an important role in any language learning/speaking. If education is imparted in mother tongue, children build vocabulary and learn/speak mother tongue easily. It is said that if children in school and community environment have some other language speakers and if education is imparted in some other languages, then mother tongue learning/speaking is delayed to some extent.

2.3.6. Attitude of Gojapuri Speakers towards Their Own Language

Gojapuri people generally express positive attitudes to their own language and think that their children will continue to use Gojapuri more than any other language when they grow up, at least in their home area. All of the Gojapuri men and women interviewed also expressed interest in learning to read their language. Most of them indicated that they would buy literature, especially poetry, in Gojapuri if it was available. It is interesting, however, that generally, those interviewed think that Gojapuri would be difficult to learn to read and write, whereas they considered Urdu to be easy.

2.3.7. Attitudes of Gojapuri Speakers toward Other Languages

The Gojapuri people seem to have positive attitudes to all languages, including those of neighboring language groups. Majority of the subjects hold the view that learning other languages will obviously improve their knowledge level. The respondents believe that learning new languages opens the window to the new knowledge system. People considered Urdu to be better than their own language because it facilitates greater opportunities for creating economic resources.

2.3.8. Attitude of Gojapuri Speakers When the Speakers of Their Language Speak Other Language

Gojapuri speakers do not get annoyed when the speakers of their language speak some other language. However they prefer Gojapuri to be used for major sociolinguistic domains of the society.

2.3.9. Attitude of Gojapuri Speakers toward Language Shift or Change

Although Gojapuri is probably still spoken in much the same way as it has been for hundreds of years, and seems to have been less affected by Urdu and other neighboring languages than most other languages, some changes are occurring. More people are learning and using Urdu, and as they do so they are adopting some of the Urdu words into their Gojapuri speech. Up to now these trends have not reached major proportions. As more of the population becomes educated, however, borrowing

of Urdu words into everyday Gojapuri speech will undoubtedly accelerate. Although the Gojapuri people take pride in their language and appreciate its purity, most do not seem concerned about these changes.

2.3.10. Attitude of Gojapuri Speakers towards Media

The subjects desire for having Gojapuri programs in electronic media. The majority of the subjects are eager to have Gojapuri programmes broadcasted through Radio and telecasted through TV channels. The subjects show positive attitude towards using Gojapuri in print media as well.

It is clearly seen in the figure that about 80% of the informants demonstrated the desire to have radio programs in Gojapuri above 30% showed desire to have TV programs in Gojapuri. Regarding newspaper only below 70% of the informants showed a desire to have it.

3. Ethno Medicines

Medicinal plants have been used as medicine for the treatment for various diseases since times immemorial. The herbal plants which are used by Gojapuri community people inhabiting remote areas of Khalu village in the mountainous region for their primary healthcare.

Information on the uses of plants is passed down by the Gojapuri community people orally from generation to generation. Approximately 30% of local population of Khalu village is dependent on ethno-medicines as the dominant healthcare system for themselves and their domestic animals. This dependence on medicinal plants is commonly attributed to traditional beliefs, living in mountainous region, undulating terrains, medicine is free from side effects.

As per their mountain-loving life style, they have direct relationship with the plants and are sole custodian of this valuable but disappearing traditional knowledge which remained deep rooted and very popular among their forefathers.

They use medicinal plants for the treatment of different non-communicable diseases but also visit hospitals and small dispensaries as their alternative healthcare as and when required. No designated professional or knowledgeable hakims are found within the Gojapuri community. People practice what their parents and grandparents have passed them orally or through personal observation and self-experiences. The people of Gojapuri community are well acquainted with traditional medicines and employed local shrubs for their primary healthcare system. Unfortunately, the traditional healthcare practice among the people of community is on the verge of extinction because of

- (i) new generation is not interested to learn traditional medicines;
- (ii) inclination of younger generation towards the use of modern medicines;
- (iii) migration of younger generation; and
- (iv) Cultural changes among Gojapuri community.

The modern day healthcare in this area is not easily accessible. Therefore, the people inhabiting the area are largely dependent on the plant resources for their healthcare, food, fuel, shelter, fodder and forage and for other miscellaneous purposes. They have deep-rooted traditional knowledge of medicinal use of biomedical resources. Most of the plant species or their parts are used singly to treat a particular ailment; in some cases more than one plant are also used. Some plants are used to treat two or more diseases at a time. The plants are mostly administered in the form of decoction, latex, sauce, tea, raw fruit, infusion, massage, brush, powder, juice.

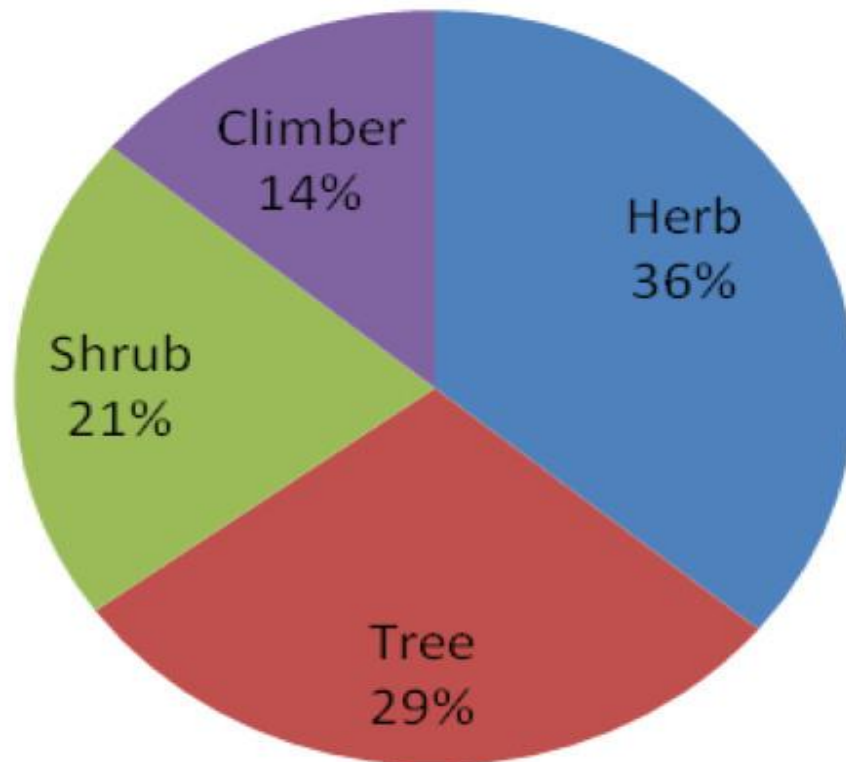
The plants having medicinal properties are woody plants made up 50% (29% trees and 21% shrubs), followed by herbs (36%) and climbers (14%). The high proportion of woody plants in our survey is likely associated to the ability of trees and shrubs to withstand long dry seasons, thus resulting in their abundance and year round availability in arid and semi-arid areas. Thus, the variation in parts of medicinal plants used may be related to differences in seasonality though also arise from differences in socio-cultural beliefs.

3.1. Mode of Preparation (Form of Use)

Concoction, filtrate (a liquid from which insoluble impurities have been removed), paste on (topical), pounded and smoke bath are common use forms or modes of preparations reported in our study, with concoction (71%) and filtrate (11%) The remedies are prepared using water (hot or warm), local drinks, ghee, boiled milk as a carrier and are taken either orally or through inhalation of the vapour after boiling (smoke bath treatment). Within the total number of climber medicinal plants (15.4%), by mixing of two plants a selected ailment can be treated.

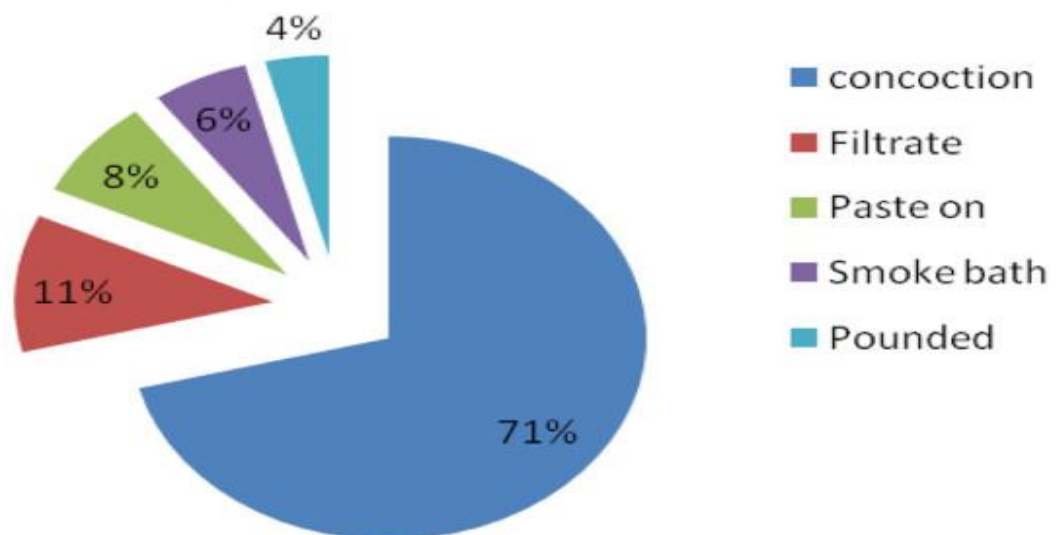
a

Growth forms



b

Mode of preparation(form of use)



3.2. The medical plants and their usage:

1. /tfukri/

Usage: Treatment for fracture

/tfukri/ is a herb which is grinded on stone i.e. /kundiqi/ and a paste is made and that paste is applied on the fracture site that is then splinted with either small wooden stick or by tree bark or cardboard. Once the split is put on the affected site, it is then covered by bandage. Bandages are changed weekly so that the ointment is reapplied to aid healing of the bone which helps in joining broken bones. The patients are recommended to take adequate rest and are also advised to avoid any sort of work that may result in some serious damage to the affected part. After the removal of bandage the fracture site is cleaned and washed with water in which salt or black pepper is added and this process of washing the fracture site is to be done for some days.



Figure 25. /kundiqi/

2. /tətiʃ/

Usage: Treatment for headache

Headaches, including migraines, are extremely common because headaches can stem from a variety of causes, some headache sufferers seek treatment on a near-daily basis. /təti:ʃ/ is a tuber shrub which is used by gojapuri community people for relieving headache, The tuber is grinded, mixed with flour and ghee or butter and a *roti*: is made from it which is given to the patient having headache.

3. /kʰəʃi goli/, /rəgət mənɖi/

Usage: Treatment for Stomach aches

Stomach and digestive ailments, nausea, are some of the most common discomforts that the human body goes through, both nausea and vomiting are very uncomfortable and very vague symptoms that can occur for many different reasons. Nausea can be caused by a stomach virus, food poisoning, motion sickness, nervousness, pain, and many other reasons. /kʰəʃi goli/ is a herb. The leaves of this plant are sour in taste. These leaves are grinded and then consumed for ailment of stomach ache. Another herb /rəgət mənɖi/ is also used for the treatment of stomach ache. /rəgət mənɖi/ is grinded and mixed with salt and water are given to the patient.



Fig 17. /kʰəʃi goli/

4. /kədʒubən/

Usage: Treatment for Asthma

/kajuba:n/ is a shrub. The leaves of the plant are boiled in water and used by asthmatic patient during asthma attack which occur when an irritant—usually a common substance like smoke, cold or dry air, pollen, mould, or dust mites meets a set of temperamental lungs they cause difficulty in breathing. Accompanying them may be coughing and tightness in the chest.

5. /pevək/

Usage: Treatment for chest pain

pevək is a herb which is effective in reducing chest pain as it helps to reduce cholesterol levels and ensure smooth blood flow toward the heart. The leaves of the plant are boiled with water and given to the patient orally. The leaves of this plant have a good amount of chlorophyll that helps soften arteries and reduce the incidence of cardiac chest pain.



Fig 28. /pevək/

6. /sap ki dʒəɾi/

Usage: Treatment for snake bite

The gojapuri community lives in area which is surrounded by the forest. Various types of deadly worms and insects are found there. Snakes are also found in the nearby areas. When a snake bites a person the leaves of /sap ki dʒəɾi/ are grinded and some water is added to it if the leaves are dry and then that paste is applied over the snake bite.

7. /koɾ/

Usage: Treatment for Fever

koɾ is a shrub. The roots of this plant have to be washed, dried, grinded and mixed with butter and consumed.

8. /kiɾa dʒəɾi/, /gandilo/

Usage: Tooth ache

/kiɾa dʒəɾi/ is a herb which is chewed when having tooth ache. Another herb i.e /gandilo/, from this /gandilo/ herb, a brush is made which is 6 or 7 inch long and is rubbed gently around the teeth and gums once in day after meal for one week this type of tooth brush is also known by the name /misvak/ in Gojapuri community.



Figure 29. /misvak/

9. /dʒavən/

Usage: Treatment for cough and cold

Cough can result from a number of factors the most common are irritants and allergens such as smoking, inhaling second smoke, air pollutants like incense, paint fumes, dust, plant, grass or tree pollens etc. /dʒavən/ is added to the milk and water and then boiled it for some time the drink made from it is known as /dudata/ is given to the person having cold or cough or fever.



Fig 30. /dʒavən/

10. /kali mirtʃ/ (black pepper), /bɔrdʒi/, /barmi/

Usage: Treatment for body ache.

The most common body aches are headaches, neck and back pain, muscle pain, joint pain. To relieve body pain the gojapuri people use /kali mirtʃ/, /bɔrdʒi/, /barmi/. /kali mirtʃ/ is grinded on stone then mixed with cold water and then applied on the body part which is aching.



Fig 31. /kali mirt/

11. **/burdzi/** the stock of the tree is peeled and from that a special tea is made from it that is given the person having body ache.

12. **/barmi/** is a tree whose stem is peeled and from that tea is made this type of tea was given when person was having more body ache.

13. /barnija/

Usage: Treatment for wound

The first thing that the person does is to clean the affected area, then an ointment of **/barnija:/** which is a shrub is applied on the wound. The roots of **/barnija:/** plant have to be washed, dried and after that it is grinded and is then applied on the wound.

14. /k^hək^hdj/

Usage: Treatment for pimple

/k^hək^hdj/ is a plant. The roots of this plant are grinded and then applied on the pimple.

15. /tʃo/

Usage: Treatment for allergies or itching

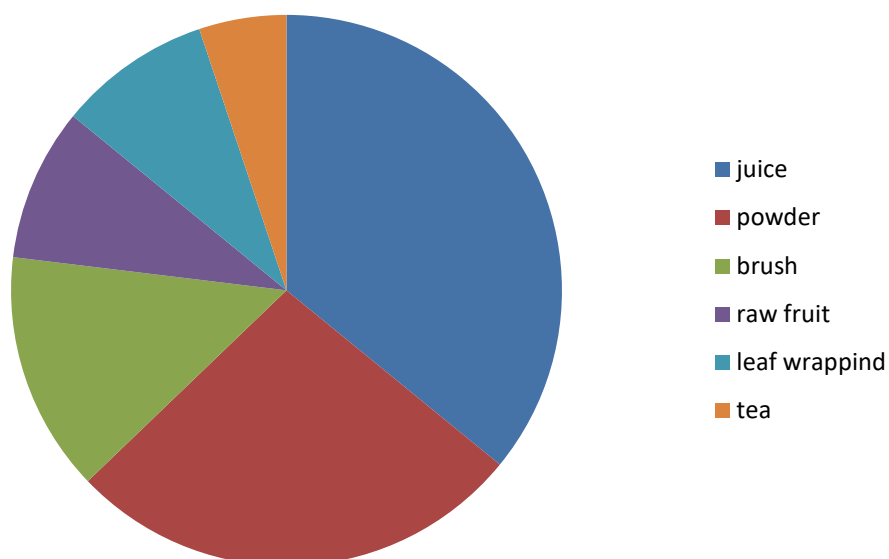
Itching can be caused by many things such as allergies, or when a person comes in contact with things that cause a reaction. For the treatment for itching the barks of the /dādər/ tree containing oil is kept in an earthen pot and placed over fire. The oil /tʃo/ gets extracted from those barks and that oil is applied on the body for curing the itching.



Fig 32. /dādər/ tree

A wide range of non-communicable ailments are treated or managed using plant based traditional medications by the Gojapuri community. Traditional recipes are advised in different forms including juice (28%), powder (21%), brush (11%), raw fruit (7%), leaf wrapping (7%), tea (4%), infusion (4%), bath (4%), decoction (2%), massage (2%) latex (2%),

Medicinal plants used in different forms



List of Ethno-Medicinal Plants

Local Name in community	Ailment treated	Part(s) used, preparation
/tʃukri/	Fracture	The leaves of the herb are grinded on stone and a paste is made and that paste is applied on the fracture site with woolen cloth over it.
/tətiʃ/	Headache	The tuber is grounded, mixed with flour and ghee or butter and a roṭi is made of it.
/kʰəʃi goli/	Stomach ache	These leaves they are grinded and then consumed.
/rəgət munɟi/	Stomach ache	The leaves are grinded and mixed with salt and water.
/kadʒuban/	Asthma	The leaves of the plant are boiled in water and used.
/pevək/	Chest pain	The leaves of plant are boiled with water.
/səp ki dʒaʃi/	Snake bite	The leaves are grinded and some water is

		added to it if the leaves are dry and then that paste is applied over the snake bite.
/koʃ/	Fever	The roots of this plant have to be washed, dried grinded and mixed with butter and consumed.
/kiʃa dʒaʃi/	Toothache	The herb is chewed when having tooth ache.
/gandilo/		A brush is made which is 6 or 7 inch long and is rubbed gently around the teeth and gums.
/dʒavən/	Cough and cold	The seeds of /dʒavən/ are added to the milk and water and is boiled for some time.
/kali mirtʃ/	Body ache	The seeds of black pepper is grinded on stone then mixed with cold water and then applied on the body part which is aching
/bördzi/	Body ache	Tea is made from the stock of tree.
/barmi/	Wound	The roots of plant have to be washed, dried and after that it is grinded.
kʰəkʰiʃi/	Pimple	The roots of this plant are grinded and then applied.
/tʃʰo/	Itching	The barks of the pine tree containing oil is kept in an earthen pot and placed over fire. The oil /tʃʰo/ gets extracted from those barks and that oil is applied.

4. ECONOMY

The people of this community are very poor and backward. The economy of the community is mainly agriculture. They depend directly upon agriculture which forms their primary source of income. People of the community are mainly engaged with farming both male and female, which provides direct employment to the people. The

main crops are pulses, corn, some vegetables and apple. Cattle breeding are also one of the sources of that support the income for the community.



Fig 33. Apple Trees



Fig 34. Vegetable Farming



Fig 35. Cattle Rearing



Fig 36. Cattle Rearing



Fig 37. Wheat Field

4.1. Occupation

Gojapuri is a semi nomadic tribal community. The people of this group are exceptionally poor. They are not indulged in any fixed occupation, nor are they into any government occupation. These people are very dedicated. They are liked as workers and semi-skilled laborers. These tribal herd animals like sheep, goats, buffalo and horses. This is considered the primary source of income for their sustenance. They are settled on the high altitudes and are very poor with negligible output. In summers, semi nomadic people are in the habit of migrating to the upper reaches of the hills to rear their cattle and back to the plains with the onset of chilly winter. Now-a-days, most of the Gojapuri are indulged in semi-skilled labour, so they send their cattle to the upper reaches along with Bakerwals. Gojapuri people are not self-sufficient in their day-to-day requirements. Very few of them are engaged in whole time business or semi-skilled jobs.



Fig 38. Cattle rearing

4.2. Division of Labour

The Gojapuri people divide work in a family primarily along the lines of sex and age. While some work is entirely assigned to males and females, different exercises might be mutually or haphazardly performed by both. Accordingly to the available resources some tasks are branded as being exclusively male or female. Domestic activities like cooking, cleaning, getting water, tending to children and washing are performed mainly by women. While as pastoral activities including various herding activities like going to the upper reaches of the hills for rearing cattle is a male task. Men also perform other chores outside the house. Women help in pastoral activities too. The chopping of firewood is mainly a male chore but may also be performed by women. Some of the Gojapuri women go to the upper reaches of the hillock to collect wild herbs which they later sell at a good price in the market.

Gojapuri women are masters in making embroidery. Each thing in their home is embroidered, demonstrating their inclination for fine art. The ideal example of this

can be seen by the delicately embroidered caps and shawls which the Gojapuri women wear. They even enjoy in making the flooring, sheets, radio cases and bags.

4.3. Agricultural Tools

Agriculture practices in Braila village have been carried out by small-scale farmers using hand and animal drawn traditional tools and implements. Traditional farm tools and implements for self-sustenance have been developed and modified through experience over generations to meet emerging socio-economic and farming challenges.

Traditional agriculture tools and implements are made up of locally available materials like wood, jute rope, willow and iron which are made at local level. These tools and implements are economical in terms of labour, money and time saving. Also they are operated easily without any special skills. Each of these tools and implements are usually used in connection with specific operation in the sequence of agriculture operation, land clearance and preparation, sowing, weeding, irrigation, harvesting, post harvesting operation and transportation.

In Braila village, traditional tools and implements used for agricultural practices by Gojapuri farmers can be identified as follows:

1. Common Name: Sickle

Local Name: /dati/

Material Used: Iron and Wood.



Fig 39. Sickle /dati/

Sickle **/dati/** is used in harvesting of the crops. The inside of the blade's curve is sharp, so that the user can either draw or swing it against the base of the crop, catching the stems in the curve and slicing them at the same time. The material to be cut may be held in a bunch in the other hand. The handle of the sickle is made of wood and working area is made of iron. Working area has 20cm length and 3cm width. The handle is of 15cm length and 5cm width.

2. Common Name: Two headed hoe

Local Name: /tʃoʃi bəŋgadi/

Material Used: Iron and Wood



Fig 40. Two Headed Hoe /tʃoʃi bəŋgadi//tʃoʃi bəŋgadi/

It is a small two headed Hoe with a small iron rectangular blade on one side and large rectangular iron blade on other side and a short wooden handle. It is used for pilling soil around the base of plants, creating narrow furrows and shallow trenches for sowing seeds and planting bulbs, to chopweeds, roots and crop residues and even to dig or move soil, such as when harvesting root crops.

3. **Common Name:** Hoe

Local Name: /bədi bəngadi/

Material Used: Iron and wood



Fig 41. Hoe /bədi bəngadi/

Hoe /bədi bəngadi/ is used to cut weeds or weed roots, to burry organic matter(chipped weeds, manure etc.) and open the soil up for easy water penetration. The handle is of 65cm length made of wood and working area has length of 22cm breath of 18cm made of iron.

4. **Common Name:** Plough

Local Name: /həl/

Material Used: Wood and Iron



Fig 42. Plough /həl/

Plough /həl/ is used in farming to loosen or turn the soil, to preparing the soil for sowing seed or planting. The handle is 0.6 to 1 m long, 5 to 7.5 cm thick and 7.5 to 12.5 cm wide and is fitted to the body of the plough. The shoe, used in the plough, can be of different shapes and sizes. Ploughs used in dry lands have shoes which are generally of a triangular section while in wet land cultivation the shoes are more of a flat section. The share is prepared from a mild iron bar, 0.6 to 7.5 m in length and 1.5 to 2.5 cm in width. The share is fixed to the shoe or body by means of a U-clamp or ring shaped clamp. The share point projects beyond the shoe by 5 to 7.5 cm. Beams

generally vary in length from 2.4 to 3m. It needs some skill in driving bullocks hence operated only by skilled men.

5. **Common Name:** Conical basket

Local Name: /tʃəŋgali/

Material Used: Willow



Fig 43. Conical Basket /tʃəŋgali/

Conical basket /tʃəŋgali/ is made up of willow and is used for collection of plant products, broadcasting of seeds, to carry cow dung and store fodder. It has a depth of 12cm and a diameter of 25cm.

6. **Common Name:** Basket

Local Name: /tʃəŋgali/

Material Used: Willow and Jute rope



Fig 44. Basket /tʃəŋgali/

Basket /tʃəŋgali/ is used by people mainly to carry food items, wood, twigs and other things.

Common Name: Broom

Local Name: /bari/

Material Used: Branches, bushes and twigs



Fig 45. Broom /bari/

Broom /**bari**/ is used to separate clod from the grains, sweep up the mass of leaves, ashes and dirt are also moved around and out of the house using broom.

To make a broom, native branches are dried, bundled and tied tightly together with a yarn or fabric.

7. **Common Name:** Neck Yoke.

Local Name: /dʒo:t/

Material Used: Wood and Jute Rope.

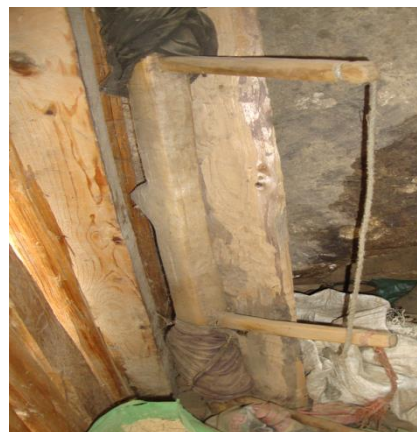


Fig 46. Neck Yoke /dʒo:t/

A Neck yoke /**dʒo:t**/ is a shaped wooden crosspiece used to bind the necks of a pair of oxen. To reach the optimum depth and width of the cut when ploughing, high draft power is required, therefore, the animals are yoked close together. The neck yoke consists of yoke shaft, clamps and strings.

8. **The Yoke Shaft:** The yoke shaft should be strong but not too heavy or too rough.

Freshly cut trees are left to dry in the shade before constructing the yoke, otherwise the pole will crack and bend. A smooth finish is desirable to protect the skin of the animal. The diameter of the yoke shaft on average is 8–10 cm.

9. **Clamps:** U-shaped clamps at the centre of the yoke are hitched through a boom. The clamps are made of jute ropes; these are strong and durable and also flexible. It is possible to compensate for animals of different strengths when fixing clamps on the yoke shaft: the stronger animal should be closer to the clamps than the weaker one.

10. **Strings:** Strings (strops) go under the neck of animal. These should be of adequate length, smooth and soft to avoid hurting the animal.

On a ploughing yoke the animals are placed 90 cm apart (Centre–Centre) on the yoke shaft. The traction rope should be at least 2.9 m long. When the yoke is too long (animals >90cm apart) a strip of unploughed land will be left at the Centre during ploughing, and when the yoke is too short (animals<90cm apart) the share cuts a narrow slice of unploughed land. This means that it will take more time to plough a given area of land.

5. Spending the Leisure Time

It was observed that unlike other urbanized communities, who have different recreational sources like going out on holidays, picnics, watching movies and so forth, Gojapuri people do not have any such habits for entertainment. It may be due to their lesser economic status and availability of time. They spend most of their time in their fields, pastures etc., earning for their livelihood.

As Gojapuri people live in the outskirts of the city they have lesser contact with other people. They live in serene environment in the lap of nature. They do not have much exposure to the urbanized life style. Their life style is much simpler than urban people. They are usually occupied with their work in the community like rearing cattle, cultivating land etc.

Gojapuri men do not have much source of recreation. Their typical time-pass is talking at their suitable ambiance in a group where they examine about legislative issues, employments, cattle and so on. Young men might likewise incline toward listening to music such as Gojri, Pahari folk songs and Hindi Bollywood music while

ladies for the most part invest their energy by going to one another and gossiping. They also engage themselves in making various decorative items and embroidery. Gojapuri ladies have great weaving skills. They intricately invest weeks in embroidering caps for themselves and for their friends and family. They are likewise great at making floor coverings, sheets, sacks, radio-cases and so forth.

Recreation for young men and young ladies of a Gojapuri group is up to play together. Adolescence girls more often stay at home and enjoy house hold exercises like cleaning and improving the house. They are likewise inclined to music, they want to listen to the Gojri folk music and other programs broadcasted on radio. They now and again pay visit to their female companions in neighborhood.

Only a few families have television at their homes as a source of entertainment. People also spend time with their families where more youthful eras are told about their, ancestors, events and episodes of past stories and so on. Usually parents, grandparents narrate stories to their stupendous kids. Narrating is the most loved leisure interest of youngsters and their storytellers. Gojapuri youngsters are attracted by the stories spun around yarns of imagination, far beyond the boundaries of what is real and imaginary. Gujjar fables has unlimited adventures of stories about jinns, fairies, warriors, kings, rulers, pastoralists and so forth. The most fascinating thing about narrating is the enthusiastic voice of the storyteller which draws lures the listeners.

5.1. Games

Traditional games and sports constitute an important aspect of the socio-cultural side of traditional Gojapuri life. The Gojapuri sports denote their bravery and love for nature. Almost all the games are played outdoors and require a good muscle power and struggle. Many of their sports have links with annual tribal folk festivals, marriages or certain occasions. They have numerous games which they play with enthusiasm and have great cultural values. They do not have video games, play stations and other recreational sources. These traditional games would keep children busy and attached to each other and these would provide pleasure to the kids, and also, these games, teach one to deal things with righteousness and to live with each other in harmony.

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1. [**bəɖgər**] (**Stone/weight lifting**): It is a show of physical might in young men. Many Gojapuri youth do this type of traditional stone and weight lifting as a hobby. The process is prepared in a cubic or semi cubic shape with a handle carved from within the stone. The mighty youngmen lift the bugder direct up to their shoulders and then try to hold it above their head on their arms. This sport is especially held during marriage or child birth ceremony. When marriage party reaches the house they are stopped at a little distance from the house of bride where a stone is kept from lifting.
 2. [**bazu tʃɔɾana**] (**Arm holding**) :This is a very common pastime among Gojapuri people. Two young men complete this game. In this game, one strongly holds the wrist of the other while the latter tries to set his arm free. This game is mostly performed during marriage and festivals.
 3. [**tʃɪtʃo**] (**Hopscotch**) : This is mainly a girl's game. It is played by making a rectangle comprising of six small rectangles. The players have to occupy each of the small rectangles by drifting an earthen disc with only foot on the ground. The disc must not stop on the line nor should the other foot touch the ground unless allowed by rules. The game requires much patience and physical fitness.
 4. [**pəɖzʰgit**]: This is an indoor game compassing of five marbles stones. One marble is picked just at the same time another among them is thrown up and returned down. It needs quick mind and game skill. The girls mainly play the game as it can be played at home.
 5. [**səntoli**] (**Seven stones**): This game is played between two groups. Seven stones are stacked up as tower and one group needs to break the tower and remake it before getting hit by the rival group.
 6. [**tʃəpa tūɾa**] (**Hide and seek**): The players hide themselves in the environment. The seeker shave to find the hidiers. The player found last is the winner.
 7. [**taɪ mara**] (**clapping**): It is a game in which generally two players are clapping with each other accompanied to a song, rhyme or nursery rhyme.

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8. Besides these traditional games, Gojapuri children also play cricket [bət k^hɛɾɑ], football [k^hɛɾɑ] etc.

6. Beliefs and Superstitions

Since the commencement of Man on this earth, he has been searching for the answer to the great mystery of life, 'reason for being on this earth'. This question-the purpose of life, has haunted the earliest civilization to such an extent that to escape this horror they devised a way out - belief of a Creator which lead to the belief of devil, angels, heaven, hell, reward, punishment and so on. These civilizations came to know that these set of beliefs played a great role in maintaining peace within the society. Now that they had devised the belief of God, it was their utmost priority to please God and for that they devised a new set of actions, few daily ones and yearly ones etc, and named it as worship-a belief that by performing certain actions they could please God. This belief of God became so popular that each community began to frame its belief of God different from the other, which gave rise to different religions. So, each community devised its religion according to itsbelief system. These beliefs transmitted from one generation to another got amended but humans never let go this system as it provides a goal to the human civilization.

Like all other communities of the world, Gojapuri community too has its set of beliefs. They too like other communities believe in God, devil, heaven, hell, angels, ghosts, punishment, reward, salvation etc. Worship God and perform different rituals. Major part of their belief system is based on the teachings of their holy scripture, yet there are beliefs which have been transmitted from ancestors; of which only few retain originality, other being modified with the changing perspectives of the communities.

6.1. Worship and Rituals

The community believes that worship and rituals are the tools of eternal tranquility and peace; a way of asking God's aid and seeking His refuge from the Evil. They

believe that worship is a path which connects a human being to his God; it is ladder to God, purification of the soul.

Being a Muslim community, they too like other Muslims pray five times a day. They believe that prayer is the utmost obligation that has to be performed on time by every individual; it is the best way of pleasing God and asking His bounties. They say a true Muslim never skips his prayers, and it is a grave sin for which one should repent and ask for forgiveness of God. They believe that prayer is the light which guides them all the way to their Lord; it enlightens them and because of it, God's mercies keep showering all the time. Not only men, but also women and children too worship five times a day; men worship in mosques (masjid) while as women and children in their homes. On Fridays, the day they consider auspicious, they put on fine clothes and move to mosques of the town for the Friday congregational prayer.





Fig 47. External Structure of the Mosque



Fig 48. Internal view of the Mosque

Apart from the prayers the community like other Muslims fast during the month of Ramadan. They believe that by fasting they are able to control the desires of the self; it teaches them patience; love and care for the poor.

The community offers a sacrifice on the day of Id-ul-Azha; the only sacrifice they offer in memory of prophet Ibrahim who got ready to offer the sacrifice of his own son, Ismaeel; being pleased with him, God sent down a lamb from the heavens and ordered Ibrahim to slaughter the lamb instead of Ismaeel; since then the slaughtering of a lamb has been act of worship which is still going on. The community believes that helping the needy and the poor is also an act of worship.

Whenever there is a scarcity or the abundance of rain, the community slaughters a bull, cooks it and distributes it among the community members. On this day the whole community gathers at the backyard of the mosque; bull is slaughtered and cooked for several hours along with rice. The day is merriment for the children, who from the early morning play in the backyard of the mosque and wait for the food. The elderly assemble in the mosque for the supplication, which is mostly said in their native tongue and Arabic-the language of their scripture; after hours of supplication, the dish is distributed among the community members.

The people of the Gojapuri community at the time of the bride's entrance in groom's house, slaughter a lamb or a hen which is distributed among the poor members of the community; they believe that by doing so the poor people taking alms of the slaughtered lamb or hens pray for the happiness of the newly married.

At the time of the birth they, like the other Muslims whisper words of the 'call to prayer' into the baby's right ear and feed him something sweet; if the baby is a boy he is circumcised; the head of the baby is shaved and some sort of charity is given against the weight of the hair; one lamb for a baby girl and two for the baby boy are slaughtered, which is called Aqeeqah; the meat is distributed among the community members. A black thread and an iron bangle is secured on the wrist of the baby because they believe it to be shield against the evil eye and the jinns; they believe that jinns are scared of the iron.

Whenever there is a death of any individual in the community, the whole community gathers in the yard of the deceased; console the family members and do all the obligations of the funeral; big earthen pot with water and few berry leaves are put on the fire for boiling. If the deceased happens to be female then she is bathed by women of the community and if he is a male then he is bathed by the male members of the community. Just before the burial, funeral prayer (namaz jinazah) is offered for the deceased and supplications for his safe journey are said in congregation. The community members visit the deceased's house for condolence for the three consecutive days and console the family members; they consider this, as an act of worship, a responsibility of a human being, for which he is accountable before God if forsaken.

The people of the community have full faith on their saints and respect their immortality. They believe that saints and great souls do not die but enjoy the eternity with their Lord. The community believes that these saints even after their death act as the messengers for the fulfillment of their adjurations (mannats). Sāi: lakhdata: a saint, a wonderworker who according the community had travelled from Punjab, was a man with great powers; a man who could cure the afflicted. The community with great zeal and enthusiasm perform various rituals associated with this saint.



Fig 49. Shrine of Sāi Lakhdatta

6.2. Belief regarding God

The community believes in oneness of God. They believe God (Allah) is the only Creator, of everything that exists; deserves to be worshipped alone; nothing is required to prove the existence of God, the whole universe itself bears the witness of his presence; He is the supreme power, the highest authority. One cannot see Him but He sees everything, knower of everything; sustainer and nourisher of all that exist in and outside the universe. He is the One who sends down water from the sky and with it he brings forth vegetation of all kinds, and out of it He brings forth green stalks, from which He brings thick clustered grain. He is the originator of the heavens and the earth; has no children and wife; trustee, disposer of affairs. To believe in oneness of God is the basic pillar of their religion; God is the king of the heavens and the earth; of visible and the invisible. He did not create the humans and jinns purposeless

but for His worship and obedience. He does not sleep nor is tired, never yawns or feels drowsy; neither does he require food nor clothing like we humans or any other creature in this universe requires, He is above these things and above everything; He is eternal and will never die; has millions of angels at His command, they are always ready to serve Him; out of these angels, the four angels are mightiest- Jibraeel, appointed as the messenger of revelations on prophets and for the punishments of jinns and humans; Izraeel, angel of death, the one appointed for the task of enslaving souls; Mikaeel, angel of rain and vegetation; Israfeel, the angel who will blow the horn of resurrection on the day of judgment. They believe that God is the most merciful and is never unjust, loves His creation more than all the mothers do. They believe to achieve God's grace should be the only purpose of one's life.

6.3. Belief regarding Devil

Devil (Iblees/Shaitaan), once the leader of seventy thousand angels, in Gojapuri community represents evil, the first to commit the sin, created from fire; is one the jinns but had worshipped God to such an extent that his status was regarded as that of angels; but he disobeyed God's command to prostrate before Adam and was cursed; being arrogant and disobedient he was cursed and sent down from the heavens. On being cursed he asked for the honorarium of his worship, God being merciful provided him all that he asked and there he pledged that he would lead the whole humanity to disobedience of God; being given great powers by God he can peep into the thoughts of the human beings. He is the one who tempted Adam and Eve to eat the fruit of the forbidden tree because of which they were expelled from the heaven. The community believes that Devil is the grave enemy of the humans who is determined to mislead them; he has an army of his own, of which many are from jinns and humans; he has appointed them at different tasks. The community believes that Devil has a great knowledge of human beings; knows their weakness and knows all the ways of falsehood. He is cunning and liar who makes the wrong path look sweet and the immorality beautiful; he is present in the heart of every human being and tempts them till death to blasphemy. They believe that till the day of judgment he will keep trying to lead astray the human civilization. But it is certain that he along with his followers whether they be from humans or jinns are going to taste all the tortures,

sufferings of the hell fire from which they will never be set free nor will be the punishments lightened. The community believes that he is the one responsible for all the wrong that is going on in the world; he makes a brother an enemy of his own brother; he is the one who tempted Kabeel (Cain) to murder his own brother Habeel (Abel). The community believes that no human being or jinn has the power to defeat devil and to keep oneself away from the traps of Devil, one must seek refuge in God because He is the only One who can save from his traps and evil.

6.4. Belief regarding Jinn/Genie

The community believes that Jinn is one of the specie living on the earth, possess great power and is invisible; created long before humans from the smokeless fire; the first dwellers of the earth but being mischievous waged wars on each other and shed a lot of blood on the earth which created a havoc; God then ordered iblees (Devil) not cursed then, to take care of the jinns; he, on His command made the jinns flee to forests and jungles, and since then they reside in forests and jungles, though there are many of them living in cities and towns. The community believes that jinns too have the families like humans, they too marry, beget and are begotten, eat and drink etc. The community members say that many of their people had an encounter with the jinns. One of the informants told that once his uncle had gone to market and got late, the night fell on his way back to home and he was alone, while he was walking he met an old man with long white beard, when he asked the old man the reason for his being out at that hour of night, he didn't get any reply; he asked him twice and then thrice a bit aloud. The old man then replied in a strange tone that he lived there, pointing towards a tree; uncle could not get it, he asked him one more time, then he heard something, he looked into the direction, it was nothing but a snake crawling into its hole, when uncle looked back at the old man, a cold breeze moved inside his body from head to toe - there was no one, it horrified him, he managed somehow but all the way to home he was sweating; he did not sleep that night.

As the community is surrounded by high mountains, in the woods, they fear jinns to such an extent that they do not come out from their houses during nights because they

believe that it means to risk one's life. They say that sometimes they hear strange voices and cries during nights.

Gojapuri people believe that there are different types of jinns which they name as; dei, ban-perli, ban-perla, vusaan, bree, dev etc.

Ban-perla: They are mischievous, burn the houses, grains, woods etc.

Ban-perli: A female jinn who abducts human males.

Vusaan: These jinns reside beneath the tree trunks and are ugliest, they frighten the children and possess them and do not leave the body till ransomed in the form of some meat.

Dei: A female jinn, the most horrifying one, a cannibal who walks naked.

Dev: The mightiest jinns, are as big as trees. They are fighters and shed a lot of blood on petty reasons.

Bree: A jinn who turns into a treasure if caught. The community believes that Bree is just like a cat but much bigger in size; if it is caught and placed under a basket with some weight on it, the next morning it turns into a gold; but till now no one has done it or heard of someone doing it.

6.5. Belief regarding Heaven and Hell

The community believes that Heaven (jannat) is a place of no restriction, a reward for the righteous where there are rivers of water incorruptible, rivers of milk of which the taste every time changes; rivers of wine, a joy to those who drink; rivers of honey pure and clear. In it are all kinds of fruits and the grace from Lord for the righteous. In it are the lofty mansions, delicious food, drinks and every kind of fruit in pairs; a place where there shall be no fatigue nor shall be its dwellers be expelled from it, a place of eternal joy where there will be no hatred, no pain, no grief, no poverty and no starvation. They believe that there are levels of the heavens for the righteous according to deeds. It contains what no eye has ever seen and no ear has ever heard and no human heart has ever perceived. They believe and it is written in their holy

scripture that for jinns there is different heaven and for the humans there is a different heaven.

Hell (jahanum) is not a mere concept for the community but they believe in its existence. They believe it is the dwelling place of the sinners, a fathomless well of blazing fire, a painful place, a place of suffering, tortures, destitute etc. like heaven, hell too has different levels like Zamhareer, Hawiya, Jahanum, Vaail etc. The community believes that every human being and every jinn has to pass over the bridge of hell and the sinners would find it too narrow that they would slip down into it but for the righteous it will be widened. They believe that both the soul and body of the sinner will have to suffer the torments of the hell. The community believes that no human other than their prophet has seen the hell. They believe that hell is guarded by the angel-Maalik, who has number of angels working at his supervision.

6.6. Belief regarding punishment for the sins and reward for the virtues

The community believes that for every sin one has to taste the torture of the hell fire and for every virtue a reward in the heavens. The community believes that the sinner is not only punished in the worldly life but a severe punishment is awaiting him in the afterlife. They believe that the sinners will be thrown into the hell wherefrom they will never be set free. There are major sins like adultery, murder, disobeying ones parents, drinking, associating partners with God etc, for which one has to taste the severe punishments; for the sinners is a fierce hot wind, boiling water and a shadow of black smoke, the shadow neither cool nor pleasant; they will be given thorns to eat and boiling water to drink and because of hunger and thirst they will eat and drink in plenty; this meal will cut up their bowels. These sinners will be seized by their forelocks and feet; they will be cursed and thrown into blazing hell fire to dwell therein forever; they will find no protector, nor helper; their faces will be turned upside down in the fire; they will be casted into the fire; as often as their skins will be roasted through, it will be changed for a fresh skin so that they may taste the penalty; they will punished in the hell and never will be the punishment lightened for them. The state of the sinners will be like darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness.

The righteous will be rewarded with thrones woven with gold and precious stones, reclining thereon, face to face; immortal boys will go around them serving them with cups and jugs and a glass of flowing wine wherefrom they will get neither any aching of head nor any intoxication. The community believes that those who do good deeds will be in gardens of delight and will enjoy that which their God has bestowed on them; they will marry Hurs (fair females of heaven) with wide lovely eyes; they will pass from hand to hand a wine cup, free from dirt, false, evil, vain talk between them and free from sin. The righteous will be rewarded according to their deeds and God will add even more for them out of His grace; they will be amidst shades and springs and would eat and drink comfortably. The virtuous will be rewarded the place of security among gardens and springs, dressed in fine silk and in thick silk, facing each other; they will never taste the death therein and will be saved from the torments of blazing fire; for them will be the gardens with spreading branches; in these gardens will be springs flowing, they will be reclining upon couches lined with silk brocade and the fruits will be near at hand; they will have chaste females retraining their glances, desiring none except them. The community believes that for the recompenses of the virtuous will be the paradise, silk garments, they will be given to drink wine mixed with ginger; they will be amidst the gardens and fountains of clear flowing water and the lurking of the injury will be removed from their hearts; they will be in shade exalted; and there will have fruit in plenty whose supply will be never cut off nor will they be out of reach; they will be on thrones raised high and for them are the maidens, loving and of equal age. They believe that the righteous will be rewarded with all that they desire and all that the eyes could delight.

6.7. Belief regarding Salvation

The community believes that salvation is possible only by worshipping God alone without associating partners with Him and following His commandments. They believe that prophetic way is the only way to salvation, by following teachings of their holy scripture and the sunnah of prophet they will be delivered from the torments of this worldly life and the life after. They believe that God did not let the humans in darkness but bestowed them with the light of the religion and the ability to distinguish between right and wrong. They believe that to err is human but one should repent and

ask for the forgiveness. They believe that one should always help the needy, obey his parents, love all the creatures, clothing the naked, forgiving others, be kind with women and children, be gentle with poor and servants, purify ones intentions for the sake of God, be concerned about others, to make it easy to rectify a fault, respond to mistreatments with kindness, admit ones faults, be content with what God has given, not to curse his brother for his ill habits, manners etc, be honest and brave , control temptations, being generous, restraining oneself from harming others, control ones tongue and actions etc, because these are ways to salvation. The community believes that salvation is attainable by living a pious and religious life.

7. Kinship and Kinship Terminology

We the human beings have been living together in families, groups, tribes, societies and as nations since time immortal. We are always in a process of forming relations with the people around us, and most of the time we enjoy the company of friends, relatives, neighbors and sometimes, even the company of strangers. Of all these relations i.e. the relations or connections by blood, marriage and adoption constitute Kinship. Kinship is the relationship among the people sharing same genealogical origin whether biological or cultural. It is one of the important principles for integrating individuals into social groups, categories and genealogy. It is a universal, found in all the societies of the world.

Linguists and Anthropologists have been studying kinship terminology for more than a century. Linguists have analyzed this terminology in terms of how it relates to the rest of language while as Anthropologists regard it as an important part of society and analyze it for its cultural components. Linguists view it as one part of the language while as Anthropologists consider it a cultural constructs that relates people in unique ways. Both Linguists as well as Anthropologists recognize that kinship terminology exists in all the languages and that all the societies have approximately the same meaning for ‘relative’. That is the domain of kinship is precisely marked off by the idea of ‘relative’. Universally people have terms of address for some relatives that differ from terms of reference; they use a term like ‘mom’ when speaking to her but a term like ‘mother’ when speaking about her. People have modeled their relations on

biological connections and their terminology shows they make distinctions between relatives of descent and relatives of marriage. Descent ties produce relatives known as ‘consanguine’; relatives through marriage are ‘affine’.

7.1. Kinship Analysis

Like all other communities Gojapuri speaking community too has its set of kinship terms and the relations which are formed either by blood or marriage and these relations are highly respected and revered.

In Gojapuri community kinship is considered as a natural process which is bound with some laws and rules. Like other communities Gojapuri community has its own set of kinship terms to denote different relationships related by blood and marriage. Gojapuri language has a descriptive system of kinship. Under descriptive system one term refers to only one relation.

The relationships set by blood and marriage in Gojapuri community can be modelled as:

1) Kinship Related by Blood

a) Own Generation

The own generation of an individual comprises of brothers, sisters and cousins etc. In Gojapuri community the own generation relations have separate terms for each relationship. They have separate terms for elder brother/sister and younger brother/sister. They have also separate terms for cousins both from father’s side and mother’s side. In order to make new behavioral adjustments easily handled Gojapuri people are allowed to marry their cross cousin like mother’s sister’s daughter and father’s sister’s daughter. The relationships included in own generation and their similar terms in Gojapuri language are as under:

Gojapuri

Gloss

/bəɖo paji/ /nikko paji/

Brother (elder/ younger)

/bəɖi ben/ /nɪkki ben/	Sister (elder/ younger)
/pəter pəji/	Father's Brother's Son
/pəter ben/	Father's Brother's Daughter
/pʊp ^h er pəji/	Father's Sister's Son
/pʊp ^h er ben/	Father's Sister's Daughter
/məler pəji/	Mother's Brother's Son
/məler ben/	Mother's Brother's Daughter
/mosero pəji/	Mother's Sister's Son
/moser ben/	Mother's Sister's Daughter

b) First Ascending Generation

It is the relation which is one generation above in hierarchy to the individual. It comprises of father, mother, uncles and aunts. An individual is obliged to give respect to the people included in first ascending generation. In Gojapuri community each relationship in first ascending generation has separate terms. There are separate terms for father, mother and uncles whether it is a Father's Brother or mother's brother. There are also separate terms for the Aunts both from father's side and mother's side.

Gojapuri	Gloss
/bapu/	Father
/tʃatʃu/	Father's Brother
/tʃatʃi/	Father's Brother's Wife
/pʊp ^h i/	Father's Sister
/pʊp ^h o/	Father's Sister's Husband
/əmma/	Mother

/mamu/	Mother's Brother
/mami/	Mother's Brother's Wife
/mosi/	Mother's Sister
/moso/	Mother's Sister's Husband

c) Second Ascending Generation

The generation comprises of grandparents of the individual is second ascending generation. It is two generations above in hierarchy to the individual. It consists of father's father, father's mother, mother's father, mother's mother. In Gojapuri community separate terms are used for each relationship included in second ascending generation as given below:

Gojapuri	Gloss
/dado/	Father's father
/dadi/	Father's mother
/nano/	Mother's father
/nani/	Mother's mother

d) First Descending Generation

It is the relation which is one generation below in the hierarchy to the individual is first descending generation. It comprises of son, daughter, brother's son, brother's daughter, sister's son and sister's daughter. In Gojapuri community, each relationship included in first descending generation is represented by separate terms.

Gojapuri	Gloss
/dzagət/	Son
/beʃi/	Daughter
/pətɪdʒo/	Brother's Son
/pətɪdʒi/	Brother's Daughter

/bandzo/	Sister's Son
/bandzi/	Sister's Daughter

e) Second Descending Generation

The relation which is two generations below in hierarchy to the individual is the second descending generation. It comprises of grandsons and granddaughters. Each relation is represented by a unique term in Gojapuri community. Following terms are used to denote the terms included in second descending generation in Gojapuri community.

Gojapuri	Gloss
/potro/	Son's son
/potri/	Son's daughter
/dotro/	Daughter's son
/dotri/	Daughter's daughter

7.2. Types of Kinship

- a) Affinal Kinship
- b) Consanguineal Kinship

(a) Affinal Kinship

It is the relation which is formed by marriage. All the relatives of the bride and bridegroom form a new list of relations for both. All the relatives of the bride, who were strangers to the bridegroom and his family before the marriage, become their close relatives. The father of the bride becomes father-in-law of the bridegroom; mother of the bride becomes his mother-in-law, her sister becomes his sister-in-law and so on; similarly he becomes son-in-law, brother-in-law. Same thing goes with the bride and her family; she too becomes daughter-in-law, sister-in-law and the relatives of the bridegroom like his father becomes her father-in-law, his mother becomes her mother-in-law and so on. So, after marriage a number of new relations are formed

between the families and these relations which are formed by marriage are termed as Affinal.

(b) Consanguineal Kinship

It is the relation which is formed by blood. The relationships in this type of kinship are related through blood and moves to next generations and so on. In simple words the relation between the parents and their children and the siblings, i.e. father, mother, son, sister, brother, nephew, uncle, cousin etc. is called consanguineal kinship.

1) Kinship By Marriage

The relation which is set by marriage can be classified as kinship by marriage. These relations are also called affinal kinship. These types are relations are pro-creational in nature. When a person marries a girl, it not only establishes the relation with the girl but also with the people who are related to the girl. Likewise a girl on marriage becomes not only a wife but also becomes aunt, daughter-in-law, sister-in-law etc. in Gojapuri community, the relations formed by marriage are represented by separate terms. Kinships set by marriage in Gojapuri community are classified as

Gojapuri	Gloss
/k ^h əsam/	Husband
/soro/	Husband's Father
/səsu/	Husband's Mother
/devər/	Husband's Brother
/drani/	Husband's Brother's Wife
/nand/	Husband's Sister
/nəndojə/	Husband's Sister's Husband
/dʒənani/	Wife
/soro/	Wife's Father

/sasʉ/	Wife's Mother
/saʎa/	Wife's Brother
/ben/	Wife's Brother's wife
/saʎi/	Wife's Sister
/sãɖu/	Wife's Sister's Husband
/bou/	Daughter-in-law
/dzəmai/	Son-in-law
/soro/	Father-in-law

2) Kinship By Adoption/Affiliation

It is the type of relation which is formed neither by marriage nor by blood. It is the kinship which is procreated by adopting the child to fulfill the desire of having a kid. In Gojapuri community mostly the childless people adopt the child and it is conventional that the adopted child should belong to their own community.

Gojapuri	Gloss
mɔtvanna	Adopted son
mɔtvanni	Adopted daughter

3) Kinship By Gender

The term 'gender' closely parallels to 'sex', a term which is biological in sense, however gender finds its usage in social context. Gender incorporates a wide range of attributes pertaining to and is used as differentiating term between masculine and feminine. Kinship by gender is basically a system of identifying and relating to

relatives either by decent or by marriage. In Gojapuri language, kinship by gender can be classified as:

Gojapuri	Gloss
/dʒagət/	Boy
/kɔɽi/	Girl (unmarried)
/gedro/	Man
/biaji høvi kuɽi/	Married Woman
/bia huva/	Married man

4) Compound Kinship Terms

The kinship terms having the compound structure of two or more terms which include great-great grandfathers and great-great grandmothers and some cousins. The terms are formed by combining two or more terms. In Gojapuri language these terms are frequently used while talking about kinship terminology of the community. The Gojapuri community has separate terms for each relationship. Some of the compound kinship terms which are found in Gojapuri community are as under:

Gojapuri	Gloss
/ləkɑɽ dɑdɑ/	Great-Great Grand father
/pəɽ dɑdɔ/	Great Grand Father
/ləkɑɽ dɑdi/	Great-Great Grand Mother
/pəɽ dɑdi/	Great Grand Mother
/pəter pɑji/	Father's Brother's son
/pater ben/	Father's Brother's daughter
/məler pɑji/	Mother's Brother's Son

/møler ben/	Mother's Brother's Daughter
/pɔp ^h er paji/	Father's Sister's Son
/pɔp ^h er ben/	Father's Sister's Daughter
/moser paji/	Mother's Sister's Son
/moser ben/	Mother's Sister's Daughter

5) Relationships within the Family

All the possible number of relations living under the same roof, sharing a single kitchen i.e. both Affinal and Consanguineal relations can be described in this kinship domain. These relations are very close, near and direct to each other. These kinship terms in Gojapuri language can be classified as:

Gojapuri	Gloss
/paji - ben/	sister-brother
/paji – paji/	brother-brother
/ma - pot/	mother-son
/ma - tĩ/	mother-daughter
/bap- pot/	father-son
/bap- tĩ/	father-daughter
/k ^h əsam- dzənani/	husband-wife

8. Modes of Address and Greeting

Gojapuri language has a rich system of address terms which includes first names, diminutive first names, and terms related to profession and religious terms and interjections, etc. The modes of address used are both honorific and non-honorific as well social status is generally determined by economic, educational and professional factors. Modes of address are correlated with the social structure of people who interact. A large number of modes of address are based on the kinship terms. In Gojapuri community the modes of address related to kinsmen and others to indicate their importance in understanding the social structure of the people and it is briefly mentioned below.

8.1. First Names and Unconscious Motives

Unconscious motives are by far the most frequent. When people are asked why they chose this name for their children, they usually give answers like, we just liked it, or it suited him/her very well and are not able to explain their choice further. In such cases it is what Ivan Lutterer (The Realization of Address Terms in Modern Persian in Iran) calls “social taste factors” (1967), a term which stresses the fact that the name of a person is a product of his or her social environment, family, religion, friends, school and colleagues, etc. The first names are given by adding /dʒi/ /sahab/ as a suffix. The examples of first names with both the suffixes are as follows.

/irshad dʒi/

/səlam sahab/

/nəzir sahab/

/javed sahab /

/nəsimə dʒi/

/fəhmɪd^ha dʒi/

It is supposed to be disrespectful and impolite to address a person with his first name, however the use of first name may be found in cases where there is a status difference.

Similarly intimate people and teenagers mutually use first names to address each other
For example,

/səkɪb/

/nəsɪm/

/pərvɪn/ etc

8.2. Use of Surnames/Caste Names

The surnames used in Gojapuri are mainly the caste names. The personal names of these people consist of three parts as First names, Middle names and Last names. It is considered disrespectful to address elders by their first names however people of same age can address each other with first names only. Middle name is sometimes combined with first name in case of elders ./sahab / /dʒi/ is used as an honorific suffix with the last name or caste name and it is considered polite to address by using these terms. For example

Surname/Caste Name	Honorific Suffix	Address Term
/ɪrʃhɑdʰ	/dʒi/	/ɪrʃhɑdʰ dʒi/
/sələm/	/sahab/	/sələm sahab/
/nazɪr/	/sahab/	/nazɪr sahab/
/fəhmɪdʰɑ/	/dʒi/	/fəhmɪdʰɑ dʒi/

8.3. Addressing religious person

Modes of address depend upon the religious knowledge of the addressee. Therefore a person having good religious knowledge is termed as /mɒlvi saħəb, /mʊpʰti saħəb/ /imam saħa:b/etc, even though there are special courses meant for these title names. The Gojapuri community uses the following forms to address when a Muslim has visited Holy places of Mecca and Medina for Hajj he will be addressed as ‘hadʒi saħəb. Since the term Hajj itself is considered as honorific and is also added to the first names of the person having performed Hajj e.g /gul hadʒi/, /həsən hadʒi/ etc.

8.4. Interjection of address

Corresponding to the English Interjection “Hey”, etc different types of interjections are used in ‘Gojapuri’ to attract attention. They can be broadly classified into two types: non-honorific and honorific or polite.

a. Non- honorific:

In English	In Gojapuri
Hey	ore (masculine), ori (feminine)
(Hey listen to me)	ore gal sund
(Hey girl comes here)	ori gədri ija a

There is no plural for these two ‘Gojapuri’ interjections and if they have to address more than one person, then they use ore/ori/o with the plural form of noun.

In English	In Gojapuri
Hey girls	<i>ori/ o gədrijo</i>
Hey boys	<i>ore/ o gədro</i>

Due to modernization and the dominant influence of English over other languages, the community has also adopted interjections as hi, hello, bye, etc. but they have some additional exclamatory expressions as follows

Interjections	Usage
/o ma /	(The expression is used when a person gets electric shock/ Exclamation of fear)
/hã dʒi/	(realization or acceptance)
/ãĩ/	(exclamation of fear/showing dismay)
/iʃ/	(if a dog bites someone/showing fear)
/tis/	(used on fleeing a cat)

Second Person Pronouns of Address

There are two main types of second person pronouns of address, singular and plural.

	Singular	Plural
(Case)	non honorific	honorific
Nominative	/tu/	/tʊs/

The other pronouns used by the Gojapuri speakers are as

I	/mɛ/
My	/mero/
We	/həm/
You	/tʊm/
He	/vo ɑdmi/
She	/je gɑdri/
It	/je/
This	/je/
That	/vo/
These	/je sɑrɑ/
Those	/vo sɑb/
All	/sɑrɑ/

8.5. Kinship Terms (Of Address)

Gojapuri language has a rich system of kinship terms and there is almost a separate basic address term for every kin in Gojapuri. Following are some of the basic address terms in Gojapuri language.

Kinship term	Address term
brother(elder, younger)	/bəɖo b ^h ai/ /tʃ ^h oɽa b ^h ai/
brother's wife	/b ^h abi/
brother's daughter	/bətɪdʒi/
brother's son	/bətɪdʒo/
elder/younger sister's husband	/dʒɪdʒa/
father-in-law	/soro/
father's brother (elder, younger)	/tʃatʃo/
father's brother's daughter	/pater bən/
father's brother's son	/patar b ^h ai/
father's brother's wife	/tʃatʃi/
father's father	/dada/
father's mother	/dadi/
father's sister (elder, younger)	/pəp ^h i/
father's sister's daughter	/pəp ^h er bən/
father's sister's son	/pəp ^h er b ^h ai/
mother- in- law	/sa/
mother's brother	/məmo/
mother's brother's daughter	/məler bən/
mother's brother's son	/məler b ^h ai/
mother's sister's daughter	/mose:r bən/
mother's sister's son	/muser b ^h ai/
sister (elder, younger)	/bəɖi bən/ /tʃ ^h oɽi bən/
sister, elder	/bəɖi bən/
Father	/baɸ/

The usage of the basic address terms given in the above table shows the relationship between the interlocutors. The kinship terms are however not always used in their basic form. For example, the basic address term for father is /bap/. In addition to the basic address term there are many other ways of addressing father e,g /bap/,/papa/,/əba/ and /dada/ as well.

In addition to the basic address term /əmma/ many other terms such as /məmi/,/ma/ are used to address mothers .

8.6. Kinship Terms For Non- Kins

The kinship terms of address are not only meant to be used to address the kins but they are also used with non- kins as well. The kinship terms of address to be used for non-kins depends upon the age of the addresser and the addressee. Thus a person of one's father's age can be addressed by the combination of the first name and the basic address term of address related to uncle. Examples include /ashraf tʃatʃa/ etc Similarly a person of one's mother's brother's age can be addressed by combining the first name and the basic address term for maternal uncle as /naseem mama/ ,/bilal mama/ etc. These terms of address are used to show respect and intimacy for the addressee and are supposed to be polite and respectful.

1. Occupation Related Terms:

There are different occupations in the Gojapuri community and the number of terms is probably the same as many as the number of occupations themselves. The table below lists some of the main terms of address related to occupation/profession.

English	Gojapuri
Doctor	/daktər/
Engineer	/indʒinər/
Lawyer	/vəkil/
Teacher	/mastər/,
Carpenter	/torkan/

Potter	/kɔmar/
Blacksmith	/lohɑr/
Barber	/nɑji/

The use of the occupation related terms can be found in the following combinations.

2. Job Titles and Honorific Suffixes :

The above professionals are addressed by their job title and the honorific suffixes. It is considered impolite and disrespectful if they are addressed without the honorific suffix. For example, a doctor is addressed as /daktər sahəb/, /indzɪnər sahəb/. This honorific suffix is sometimes used with surnames also to address elders as /bat^h sahəb/, /dɑr sahəb/, etc

3. General Address Term /ɔstɑd/

In addition to the above job titles, the general term used for addressing people with a particular skill is /ɔstɑd/ and this is polite way of addressing a skillful artist for example a carpenter, a cobbler and a blacksmith is addressed as /ɔstɑd/.

4. General Term ɔstɑd and Honorific Suffix

This general term is also combined with the honorific suffix /dʒi/ to address the skillful artists which is the most polite way of addressing them. For example, /mɪstəri dʒi/, /nɑji dʒi/. However, the honorific suffix /sahəb/ is rarely used with the skill based occupations.

The use of professional address terms is used by both the males and females of the community there is no marked difference between the usage of these terms by the males and females of the community with no further changes due to modernization.

8.7. Greeting Expressions

Modes of greeting have an important place in the study of language. In a greeting situation, two people come in contact in a particular ethnic situation, which is characterized by means of some paralinguistic features like gestures accompanied

with certain statements. Modes of greeting form an important part of speech acts in the day to day communication. There are two types of greetings in ‘Gojapuri’ verbal and non-verbal. Most of the time greeting is incomplete without some kind of non-verbal behavior, implicit or explicit, with the use of verbal mode of greeting.

Greetings are not merely symbols of adherence to certain norms and rules laid down by rules of etiquettes. They are more than this. They are type of social rituals in which we generally say what the other person expects you to say.

Every culture has its own formalized greeting expressions or nonverbal gestures like kissing, embracing, bowing, saluting with hand, handshake, folding hands, and prostration. From the point of view of predictability greetings in Gojapuri fall within two broad categories: closed and open. The closed greetings are those which have only fixed response, where the predictability is cent percent

Greeting Expression	Alternative Response
<i>-asalam alaikum</i>	<i>-vallaikum Salam</i>
(Peace be with you)	(And unto you be peace)
<i>Təm bale /təm tʰik hai bala</i>	
(How are you?)	(Fine)
<i>tʰara bətʃifa bale</i>	a bale
(How are your children?)	(They are fine)
<i>tʰari sheət tʰik he</i>	<i>fukur kʰuda ka thik</i>
(How is your health?)	(Thanks to almighty, it is good)
<i>tʰara mal tʰik he</i>	<i>fukur kʰuda ka səb tʰik</i>
(What about your livestock?)	(All is well by the grace of God.)

And if somebody is not well or some mishap has happened the response would be:

“me thoꝛo bimar hogio t^ha/dva k^han ləgo. tu pata b^har nei ajo”

I was not feeling well, was on medication and you did not come to see me.

The greetings which are usually used in the beginning /*asalam-alaikum*/.The same greetings are used when two elderly people meet each other. People of same age also use same greetings.

The non-verbal modes of greeting are also sometimes used to complete the conversations .The gestures or non- verbal greetings used by the gojapuri community are as follows

Shaking hands	/hat ^h milana/
Hug	/gəle milna/
Waving of hands	/hat ^h hilana/

8.8. Dyadic Relations

Dyadic relations are created between any smallest possible social groups. The individuals in a dyadic group can be linked via family relation, social relation, romantic interest and professional relations as well. The relationships may be based on equality but many a times it is asymmetrical or hierarchal in nature e.g. (master-servant). The strength of their relationship is evaluated on the basis of time the individuals have spent with each other and the emotional intensity of the relationship. Both the members in a dyadic relationship should cooperate with each other to work it out otherwise the relationship may fall apart.

There are three main types of dyadic relations social, professional and familial dyadic relationship. All these three types of relationship determine the modes of address to be used by the addressers to address their dyadic partners.

Social Dyadic Relations

The relationships formed as a result of meeting between two strangers or friends as individuals in a society have different roles to play when they come in contact with each other. The sociocultural, economic and the religious patterns of society bring individuals close to each other. The contacts result in free interaction and the development of interpersonal relations between individuals which determines the modes of address between the individuals. For example the interpersonal relationship between teacher and student determines the usage of modes of address between them. An example of a dialogue between teacher and student of the gojapuri community using address showing honorific and non-honorific terms of address is as follows.

Teacher - student

Teacher	Student
/ɑpno kəm kər/ You do this work.	/hũ jo kəm kərũgo/ I will do this work.

Student – Teacher

Student	Teacher
/məstər dʒi mɪnu e səval kəran di ni ati/ /mɪna pʰɪr dəs/ Sir, I cannot solve this question. Please help.me.	/a ɪrʃad hũ dəsũ/ Come Irshad let me explain.

Master servant

Master	Servant
/o ɪrʃad dukan vəru dod te roʃi le a/ Hey Irshad! Bring some milk and bread from the market.	/dʒi sahəb hũ le ao go/ Ok Sir, please give me the money.

Servant-Master

Servant	Master
[dʒi mɪna e pɛsa zərurət e] [mɪna de] Sir, please give me the money. I am in need.	[tʰik e hũ de tʃʰu dũgo] Ok, I will give it to you

The teacher and also the master while in indignation might utilize the same honorific forms of addressing for tending to a student or servant respectively. The usage of such forms is usually sarcastic and may also reflect anger of the addresser. For example

Teacher: /merbani kər ke apñe kam kər/ /mɪna na sɪkʰa/

Please, you do your own work. Do not teach me.

Master: /mɪna na sɪkʰa/

Please, you do not teach me.

Shopkeeper-customer

Customer	Shopkeeper
[mɪna e saman ija de] Hey! Give me this grocery.	[ek mɪnət hũ dɪjũ] Wait a minute. Let me give you.
[mɪna dəs kɪtne ropəja deŋa e] Tell me how much I have to pay?	[tu mɪna tre so ropəja de] Give me three hundred rupees.

Patient-Doctor

Patient	Doctor
[dʌktər sab meratɪt ma dərd hɛ] [mɪna dəva de] Doctor I have a stomach ache. Please prescribe some medicine.	[mɛ ne je dəvaji lɪkʰ di hɛ] I have prescribed this medicine.

[mɪna je dəva kɪtni pʰor khani hɛ] How many times do I have to take this?	[dɪn mɛ do bari] Twice a day.
[dʌkʔər sahəb pʰɪr kəd aŋo e] Doctor, when should I come next?	[ek hɛfte bad ana] Come after a week.

A Gojapuri patient while addressing the doctor (who is non-native) switches to honorific form of interjections like ‘Doctor Sahib’, ‘Ji’ etc. The Doctor in return replies with a non-honorific forms.

Client-Lawyer

Client	Lawyer
[vəkil sab, mero je zəmin go məslo hɛ] [jo mɪna puro kərde] Sir, I have an issue regarding my land, please solve it.	[bolo kja bat hɛ] What is the matter?
[meri zəmin kʰəs lej hɛ] Sir, my land has been captured.	[apni zamin ke kaɡəz dɪkʰa] Show me your papers.
[dʒi tu mɪna dəs ho ke kəru] Please tell me what I should do.	[tʰɪk hɛ, mɛ dekʰ ta hu] Ok, let me see

Father-Son

Normally, the father addresses his son by the first name or first plus middle name, or by diminutive first name or nick-name (known as family pet name as well). The father uses the intimate pronominal form to address him, for example

Father	Son
[o ɪʃad ɪja a] Hey Irshad! come here.	[dʒi ajo] Yes, I am coming.
[hã ɪjo so rupəjo dukan uɾo kətʃ tʃiz le a] Take these hundred rupees and get some grocery from the market.	[dʒi le ao go] Ok, I will get it.
[ke sun ɪjo] Did you listen!	[hã sun ɪjo] Yes! I did.

In these examples, the father may use *Irshad* that is the first name or [*tu*] 'the intimate form while addressing his son. It has been seen that Gojapuri people use non-honorific (intimate) address terms while communicating. Except for a few situations like sarcasm, anger honorific or polite forms may be used.

However, a son usually addresses his father by a particular mode of address like [*baba*], [*aba*] etc. He may also make use of polite (honorific) interjections like [*dʒi*].

Father-Daughter

Father	Daughter
[o ri bətʃʃi, gəl sun] Hey girls! Listen.	[dʒi abba ke ke] Yes father
[bətʃʃ minu paɳi ko gilas ek de] Give me a glass of water.	[dʒi abba le aji] Let me get it.
[haan bətʃʃi jo gilas vapəs le dʒa] Take this glass.	[ite təri gilas hu ap le dʒao o] Keep it there, I will take it.

Daughter-Father.

Daughter	Father
[abba minu tɾe so rupijo de, dukan vər]	[bətʃʃi mere kol tɾe so ni] [a do so le]

tʃəli] Father! Give me rupees three hundred, I have to go to market.	I don't have three hundred. Take two hundred.
[abba tu mere nal tʃəl] Father! Please come with me.	[tʰik hɛ] [ek bədʒe tʃəlāga] Ok! We will go after noon.

A father usually addresses her daughter by her first name, [*ori gadri*] (hey girl) or [*ori*]+ first diminutive name. Eg.[*ori Khalida*]. Gojapuri people do not use any honorific suffixes like [*dʒi*]etc with their daughter's first name.

Mother -son

Mother	Son
[o ɪʃəd gəl sun] Hey Irshad! Listen	[dʒi amma ke kɛ] Yes Mother, what is the matter?
[əgar tu buŋaɟijo mere dʒi bi bənən le aje] If you go to the market, get me a sweeter.	[tʰik hɛ amma hũ le aogo] Ok Mother, I will get it.

Mother- Daughter

Mother	Daughter
[o kəlsum dʒəldi dʒəldi bat rɪdʒ ləkɪ lane dʒaŋo e] Hey Kulsum, cook the food quickly and come along with me to collect wood.	[tʰik ɛ] [hũ bat rɪdʒ ge aogi] Ok, will come after cooking the food.

Brother-brother/sister

Elder Brother	Brother
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[ɪrʃad mere nal dʒaŋal mɛ tʃəl] Irshad come with me to the hills.	[dʒi lala arijo tʃəlā] Ok Brother! I will come.
[adʒ həm dʰok ma mal le tʃəlāga] Today we will take the cattle there.	[tʰik e] Ok.

Brother-sister

Brother	Sister
[o beŋ mezmana na tʃa de] Sister, serve tea to the guests.	[dʒi lala][beŋ ləvi] Yes brother, will get it.

Father-in law – son-in law

Father-in Law	Son-in Law
[kər mo kʰer he] All well at your place?	[kər mɛ tʰik i] Yes, all well
[kitmo ajo] Where were you?	[boŋi gijo ita dokaŋ vər] I had gone to market.

Father- in law – daughter-in law

Father-in Law	Daughter-in Law
[o bətʃʃi tʃa le a] Hey girls! Get me tea.	[dʒi abba le aji] Yes father! Getting it
Mother-in Law	Daughter-in Law
[o bətʃʃi baʃi pʰer] Hey girl! Plough the field.	[dʒi ammo pʰeru o] Ok mother, I will.

Husband- Father

Husband	Wife
[o k ^h alɪda gəl suŋ] Hey Khalida! Listen	[hã ke kɛ] Yes, Tell me.
[mɪnu k ^h aŋa de] Give me food.	[hũ laji] Will get it.

Wife-Husband

Wife	Husband
[o ɪrʃad dʒe tu dɔkan gɪjo mere dʒi bi ʃal le ajo] Hey Irshad! Get me a shawl from the market.	[t ^h ɪk hɛ] Ok.

9.Colour and Colour Terminology

Like kinship, colour too is universal and forms an important part of one's culture. Its continuous gradation in nature is represented in language by a series of distinct categories. Although there is no natural division of the colour spectrum, still there are colour terms in every language by which its speakers categorize and structure this continuum; the manner and the various colour terms by which people classify this continuum differs in every language. The question of how many colours there are and how names are related to the colour experience has puzzled many scholars. Colour terms do not simply denote a uniform range of colours, but instead some colours are members of the colour category corresponding to the colour term to a greater extent than other colours. For each colour term, there is usually a single colour which speakers of the language consider to be the best example of that colour term. Colours have got different psychological aspects with which we understand what these colours

represent and what message they convey. Colour has its own set of terms which convey specific meaning and which may not always coincide with common usage of a term. Colours have been a part of many societies for centuries and there are both the positive and the negative implications of using particular colours when marketing to these societies. When colour terminology in different cultures is compared, certain patterns are observed consistently. All languages have designations for black and white. If a third hue is distinguished, it is red; next comes yellow or green, and then both yellow and green. Blue is the sixth colour named and brown is the seventh. Many languages use names of colours to express moods and feelings. In all languages there are numerous expressions in which colour plays an important role. It is important to remember that religion is an important part of culture, and that in every religion colours have their associations. An inappropriate use of colour can be perceived as offensive. Much research has been done on the question of discrepancy between colour perception and colour identification. Woodworth, Berlin and Kay are the notable researchers who have come up with different views regarding colour and its terminology used in different languages.

9.1. Basic Colour Terms: Brent Berlin and Paul Kay (1969)

In general human beings have the biological apparatus to see and discriminate between different colours, and we are then able to categorize the colours we identify verbally.

Berlin and Kay (1969) listed a number of criteria that they used to distinguish basic colour terms from other words used to denote colour. They considered colour terms to be basic only if they were known by all speakers of the language, they were highly salient psychologically, they did not just name a subset of the colours denoted by another colour word, and their meanings were not predictable from the meanings of their component parts. Application of these criteria seems to distinguish clearly between basic and non-basic colour terms in most of the languages. Different languages appear to classify colour differently, for example, in English, Berlin and Kay state that there are eleven primary colours, but in the Philippine language of Hannunoo there are only four. The research suggests that there is a fixed order of


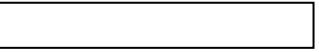






evolutionary stages that all languages must go through in order for the basic colour vocabulary to increase:





1. All languages have words for black and white.
2. If a language contains 3 colour terms one of them will be for red.
3. If a language contains 4 colour terms, there will be a term for green or yellow but never both
4. If a language has 5 colour terms there will be words for both green and yellow.
5. If a language has 6 colour terms, it will contain a word for blue.
6. If a language has 7 colour terms, it will contain a word for brown.
7. If a language has 8 or more colour terms it will contain words for pink, purple, orange or grey. At least one or more of these colours will be present.

Berlin and Kay suggest there are "exactly eleven basic colour categories from which the eleven or fewer basic colour terms of any given language are always drawn. The Eleven Basic Colour categories: white, black, red, green, yellow, blue, brown, purple, pink, orange and grey.

9.2. Basic Colour Terms

Following are the basic colours considered by Gojapuri speaking community in Gojapuri.

/ka|o/	Black	
/tʃʰɪtʰo/	White	
/lal/	Red	
/pi|o/	Yellow	
/nilo/	Blue	
/pi|o/	Orange	
/nilo/	Green	
/sɪjɑjɪ/	Violet	

/ka|o|/tʃuha rãŋ/	Brown	
/gɔlabi/	Pink	
/tʃuha rãŋ/	Grey	
/toso/	Purple	

There are different shades and degrees of colouring in the community. Almost all the colours have different shades based on their hue, saturation and brightness. Describing colours using hue, saturation and brightness (also at times referred to as hue, saturation and lightness, or **HSL**) is a convenient way to organize differences in colours as perceived by humans.

Hue is the traditional colour “name”, such as red, which represents a specific wavelength of visible light. In most instances colour and hue are used interchangeably even though they do not exactly mean the same thing or refer to the same phenomenon.

Saturation is the highest intensity or purity of a hue as it appears in the spectrum or on the colour wheel. A hue reduced in intensity is called a Tone. **Brightness** is the relative lightness or darkness of a particular colour, from black to white.

The below table shows different shades of colours:

Shades of Colours with different Colour Terms

Colour	Shades	Description
White	/tʃʰɪ|o/	White
	/tʃəmkiŋ tʃʰɪ|o/	Shining white
Black	/ka|o/	Black
	/tʃəmkin ka|o/	Shining black
	/kaɿ ka|o/	Dark black
	/tuvã rãŋ/	Smoky black

	/ka[o/	Coal like black
Red	/la/	Red
	/la/	Rose like red /pink
	/rato/	Blood like red
		Maroon
		Vermilion
Green	/nilo/	Green
	/sərb nilo/	Dark green
	/nilo/	Grape like green
	/tota rãŋ/	Parrot green
		Moong (dal) green
yellow	/pi[o/	Yellow
	/zərd pi[o/	Lemon green
	/pi[o/	Light shining yellow
	/pi[o/	Orange
		Withered yellow
Blue	/nilo/	General blue
	/asmani rãŋ/	Sky blue
		Withered blue
		Persian Blue
Brown	/ka[o/,/tʃuha rãŋ/	Brown

9.3. Original and Extended Meanings of Colour Terms

For each colour term, three types of meanings are identified: original meaning, extended meaning, and abstract meaning. Original meaning refers to the etymological meaning of the colour term; extended meaning refers to the meaning extended from the original meaning through metaphor, metonymy, or other cognitive means; abstract meaning refers to the meaning that has been further abstracted from the extended meaning.

Colour Terms with Original and Extended Meanings

S.No	Colour	Original Meaning	Extended Meaning	English Translation	Abstract Meaning
1	/tʃiʈo/	White Colour	/soŋo tʃiʈo/	White day	Pure, Clean
				(White Coward)	Weak
			/tʃiʈo gedro/	Not involved in adultery	Morally pure and clean
			/tʃiʈi daʈi/	White beard	Aged person
				Adulterer (male/female)	Impure, Unclear
			/kaʈo beman/	Dark by inside	keenness, Illegal
			/əndero rat/	Dark night	Dangerous, Ambiguous
				Black like coal	Ugly
2	/kaʈo/	Black colour	/kaʈoa sãp/	Black Snake	Poisonous, Dangerous
3	/lal/	Red Colour	/rato/	Red in Colour	Fair in Colour, Beautiful
			/rat/	Red Blood	
				Red Berry	Healthy
				Red Snake	Peaceful, Harmless
			/larato/	Red eyed Person	Brave man
4	/nilo/	Green	/nilo p ^h asil/	Greenery	Prosperity
				Green (Male/Female)	Dark Skinned, Attractive

9.4. Myths Related To Different Colours

Colour meanings, symbolically and emotionally, can vary widely from culture to culture and person to person. Colour is related to every society and has been the part and parcel of its culture. The pleasant and unpleasant reaction of a society towards different colours paves a way towards preference of certain colours over the others. There is great diversity in the use of colours and their associations between cultures and even within the same culture in different time periods.

Gojapuri community uses colours on dresses signifying their qualities. Proper use of colours creates an environment, which should keep a person cheerful. Some of the main colours used in religious ceremonies are green, black and white, etc. Various colours have traditional symbolic meaning attached to them; making use of these colours is restricted or necessary for certain occasions.

White: (tjifo)

White is a mixture of seven different colours hence it symbolizes a little bit of the quality of each. It represents purity, cleanliness, peace and knowledge. White has religious importance in Gojapuri community. It is a symbol of happiness. They, mostly men, prefer white colour dresses on special occasions and festivals like on Eid, marriage etc. Men prefer to wear white clothes on Fridays and even most of them wear white coloured turbans.

Red: (lal)

In Gojapuri community, red has not such a great importance in Gojapuri community as they believe that this colour attracts the ghosts. They prohibit their children from wearing red colour garments. In other words red is this way or that way avoided in Gojapuri community as they believe it attracts the evil.

Green: (nilo)

Like white, Green colour too has its religious importance in Gojapuri community. It is a colour of festive and special occasions. Green is preferred by the female folk of the community and even the bride has to wear green colour dress. It symbolizes prosperity, happiness and peace. It stabilizes the mind and represents the nature.

Yellow: (pijo)

In Gojapuri community, yellow is the colour of knowledge and learning. It symbolizes happiness, peace, competence and mental development. Unmarried girls mostly wear yellow clothes.

Black: (ka|o)

Black in Gojapuri has a connotation of repelling evil and danger. Both men and women prefer black in order to repel the evil even a black knot is tied to the new born baby or a black dot is marked on the face of the baby in order to keep him away from the evil eye and ghosts.

The extended and abstract meaning of Gojapuri colour terms can be categorized into two types- Positive and Negative, based on the different connotations attached to them. It is human nature to relate a linguistic symbol to something in the physical world, which in turn leads to the expression of opinion about the described object in the world.

9.5. Sentence Frame

/meri koʈʰi kaʃi hɛ/

1SG.GEN house black is

My house is black.

/meri koʈʰi tʃiʃi hɛ/

1SG.GEN house white is

My house is white.

/meri koʈʰi laʃi hɛ/

1SG.GEN house red is

My house is red.

/meri koʈʰi piʃi hɛ/

1SG.GEN house yellow is

My house is yellow.

/meri koʃi nili hε/

1SG.GEN house blue is

My house is blue.

/meri koʃi piʃi hε/

1SG.GEN house orange is

My house is orange.

/meri koʃi nili hε/

1SG.GEN house green is

My house is green.

/meri koʃi tosi hε/

1SG.GEN house brown is

My house is brown.

/meri koʃi gulabi hε /

1SG.GEN house pink is

My house is pink.

/meri koʃi tʃuha rāŋ hε/

1SG.GEN house grey colour is

My house is grey.

/meri koʃi tosi hε/

1SG.GEN house purple is

My house is purple.

/mε kaʃi koʃija adʒ tʃiʃo rāŋ kijo/

1SG black house-GEN today white colour do-Pst

I painted my black house white.

/mɛ tʃiʃi koʃʰija lal rãŋ kijo/

1SG white house-GEN red colour do-Pst

I painted my white house red.

/mɛ lal koʃʰija piʃo rãŋ kijo/

1SG red house-GEN yellow colour do-Pst

I painted my red house yellow.

/mɛ piʃi koʃʰija nilo rãŋ kijo/

1SG yellow house-GEN blue colour do-Pst

I painted my yellow house blue.

/mɛ nili koʃʰija piʃo rãŋ kijo/

1SG blue house-GEN orange colour do-Pst

I painted my blue house orange.

/mɛ piʃi koʃʰija nilo rãŋ kijo/

1SG orange house-GEN green colour do-Pst

I painted my orange house green.

/mɛ nili koʃʰija sijaji rãŋ kijo/

1SG green house-GEN violet colour do-Pst

I painted my green house violet.

/mɛ sijaji rãŋ koʃʰija tʃuha rãŋ kijo/

1SG violet colour house-GEN brown colour do-Pst

I painted my violet house brown.

/mɛ tʃuha rãŋ koʃʰija gulabi rãŋ kijo/

1SG brown colour house-GEN pink colour do-Pst

I painted my brown house pink.

/mɛ gulabi koʈʰija tʃuha rãŋ kijo/
1SG pink house-GEN grey colour do-Pst
I painted my pink house grey.

/mɛ tʃuha rãŋ koʈʰija toso rãŋ kijo/
1SG grey colour house-GEN purple colour do-Pst
I painted my grey house purple.

10. Rites and Rituals

Ritual is apparently an all-inclusive element of human social presence: pretty much as one cannot imagine a society without language or exchange, one would be just as unable to envision a society without rituals. Rituals is an inevitable segment of society, extending out from the largest scale social and political procedures to the most intrinsic assortment of ritual practices, between and within the societies, reflects the full diverse qualities of the human experience.

Ritual is an event that marks a person's transition from one status to another, including birth, coming-of-age, marriage, death as well as initiation into groups not tied to a formal stage of life such as fraternity. According to Oxford Dictionary, ritual refers to a religious or solemn ceremony consisting of a series of actions performed according to a prescribed order.

Customs and rituals are an important of tribal life. The customs and rituals influence Gojapuri life deeply. They are very adherent towards their established customs and traditions. Religion is one of the dominant factor which influences the social life of Gojapuri people profoundly. For this community the disobedience to the custom means a sin against their social faith. From birth of a child to the death ceremony, certain rituals prevail in the community which shows the religious importance. This community is Muslim by faith and one can easily see the influence of Islamic customs and rituals over their life. Some of the important Islamic rituals are those related to the child birth, circumcision of male child, wedding ceremony and funeral rites.

10.1. Birth Rituals

Every human being follows a set of customs, rituals and ceremonies to align with the society one lives in; which are necessarily formal ceremonial acts or procedures adopted or as prescribed by religion or other solemn authority which has the force of law. These rituals or ceremonies are generally associated with the passage from one stage to another stage in life like birth, initiations, marriage and death. The most conspicuous events of life across various stages in the life of a person like birth, marriage and death are associated with and elaborated by the customary rituals and ceremonies. Birth is a significant occasion for *Gojapuri* community just like any other community as an additional member in the family means an addition of helping hand and support to the family in its daily activities which are generally pastoral in nature. From the very day of marriage (*bija*), women are expected to bear children and any childless woman is looked down upon. The fertility of a woman in *Gojapuri* community adds to the composition of the status of woman. The people of this community usually love to have sons (*dʒaḡət*) rather than daughters (*beti*) as based on their migration lifestyle and pastoral nature of economy, a son is worth an economic resource and a daughter is considered as a burden on the family.

Gojapuris usually start their preparations for the child birth months in advance, since these tribes are always on the move, their future preparations regarding the child birth are specifically toned in accordance to their migration patterns. They usually begin their preparations by weaving clothes for the baby and for the mother itself. A usual custom is that a new embroidered shawl is prepared for the mother to make her feel special and also to provide a cover for the baby during suckling. They also make their traditional dresses for the women in the form of loose fitting embroidered frock or *Pheranto* protect the baby as well as the mother from harsh weather. A special cap typical of their brood, small in size, ill fit and rimless which have broad tails running down the base of their necks to their backs is also kept ready in advance. These caps are made from coarse cotton in a dark hue of black, maroon, blue or red and embroidered with bits of bright cotton yarn interspersed with deep maroon. The motif is typically radial on top, done in a variation of satin stitch with rounds of blanket stitch and herringbone with a flat vertical band forming a rim or sides in chain

stitched repetitive motif. The tail is a separate piece with geometric embroidered spaces in running stitch, rows running parallel to form patterns of their own.

They also weave caps for the baby, which are embellished with tassels, beads and pompoms on the rim, sometimes with little coins stitched in. The base cloth here is lighter in colour and all the thread is bright – pink, yellow, turquoise, emerald to name a few. These do not have the flat tail but have flaps on either side to cover the ears. The baby garments in the form of caps and sweaters are also weaved, usually of wool and textured in bright colours. In many cases, embroidered baby slings made from cotton or wool are weaved, sometimes with little coins attached to it. *Gojapuris* usually wear ornaments made of silver and other precious metals, but older women wear some coarse metal jewelry made from alloys which look like silver. They also prepare pendants for the baby, which are made from old coins and sometimes from silver, with woolen braided cords as a mark of love and sometimes as a mark of their status.

The child birth usually takes place in a very simple and traditional manner without much medical facilities. At the time of labor, mid-wife or doula/daayi is called to assist in the child birth. Doula/*daayi* in these tribes is a mid-wife or women without any medical education who specializes in child birth through folk practices. *Daayi* or the midwife provides physical assistance during child birth by massaging, etc; and also provides emotional support through prayers and other things to relieve the mother from labor pain. Some women assemble on the spot to offer any help that may be needed at the time of child birth; these women usually read verses from Quran and pray for a successful birth of the child and the relief from the labor pain. Male relatives also assemble, usually outside the house; make a little chit chat to relax the tense environment and make prayers for the baby. The delivery is usually affected on the ground, the mother is made to lie on a quilt, made to face Mecca, to ensure if she dies during the childbirth it happens in the same posture as Muslims are buried in. To prevent any mishandling during the child birth either to the baby or to the mother, sufficient means are placed near the cot of the mother as a measure of precaution like a firepot to keep her warm, water etc. Some senior member of the family, usually father in-law or the father consults the *Pir* to be present on the occasion of child birth;

the *Pir* usually recites few verses of Quran. The tense environment breaks with joy when *daayi* comes with the news of child birth. The environment is suddenly converted into men hugging each other, laughter, blessings and wishes. After the whole process of birth is completed and the child is cleaned of its placental waste, women usually sing in their traditional fashion, filled with prayers and blessings for the new born; men usually smoke hullabaloos and dance. Since the son's birth is considered of more value, Gojapuris upon learning a son's birth, numerous categories of well-wishers, family priests, menials, bards, buffoons, dancers and beggars would come to the house with their congratulations. All rich and poor celebrate this occasion accordingly to their status. Usually the birth of a girl child is considered a misfortune and a burden on the family, her birth is not celebrated happily. *Daayi* continues to provide support in the following months after child birth, and her prayers, blessings and advice regarding various issues is considered of substantial value. However, with the advancement of technology and the urbanization process, the proportion of such child birth has substantially decreased over last 10 years. The peripheral healthcare system in Jammu and Kashmir has enormously improved during the last decade providing healthcare facilities to the remote areas of the state which has motivated some of the *Gojapuris* to move away from their traditional system to modern and sophisticated methods of child birth.

After the birth, the mother is cleaned of the placental waste and her body is cleaned usually by midwife (*daayi*) and her sister-in-law. Immediately after the child is born, he is cleaned and wrapped up in a cloth that has already been woven for this special occasion. The kinswomen present at the child birth present the gifts to the family and sing songs. Immediately after this ceremony, the child is made to start suckling, the first breast feeding of the new born is assisted by the *daayi* who is believed to be instrumental in making the baby suckle. Then one of the elders says *Adhaan* (Muslim Call for Prayers) in one of his ears either loudly or silently, the selection of elder/or any other person who says *Adhaan* is crucial. Saying *Adhaan* after birth is the holy tradition of the Prophet Muhammad (May peace be upon him), and the purpose of doing so is to ensure that the first words that go into his ear after coming to this world are sacred. It is believed that most devout and pious person in the family says *Adhaan*

to the child, as it is often believed among various tribes that the child will grow in character and devotion, the same as the person who says *Adhaan* in his or her ear. The *Adhaan* is recited in the following sequence:

Table1: *Adhaan* Sequence with meaning

Allah u Akbar	God is greater
Allah u Akbar	God is greater
Allah u Akbar	God is greater
Allah u Akbar	God is greater
Ash-haduallailahailallah	I bear witness that there is no lord except God
Ash-haduallailahailallah	I bear witness that there is no lord except God
Ash-haduannaMuhammadanrasulullah	I bear witness that Muhammad is the Messenger of God
Ash-haduannaMuhammadanrasulullah	I bear witness that Muhammad is the Messenger of God
Hayya 'alas-salat	Make haste towards prayer
Hayya 'alas-salat	Make haste towards prayer
Hayya 'alal-falah	Make haste towards welfare
Hayya 'alal-falah	Make haste towards welfare
Allah u Akbar	God is greater
Allah u Akbar	God is greater
La ilahailallah	There is no lord except God

Few days after the child birth, a feast is organized for the relatives by the father of the child. Organizing a feast is one of the religious elements which is given a cultural flavor by inviting the Peer Baba (a religious figure from the area), and making joint prayers for the baby. The feast is organized in a much disciplined manner with a religious fervor, which is led by Peer Baba where the parents of the new-born ask the Peer Baba for his blessings for the child.

After child birth, a woman is considered impure and remains confined to the house for first ten days and the confinement usually stretches to forty days depending upon the post-partum recovery and the status of the family. During this period, the friends of the mother would usually come to keep her entertained and informed of the happenings in their community. During the period of confinement and recover, the mother (ma) usually does not wear new clothes, or use henna or use any other things that can be harmful for the baby and the mother. The final purification takes place usually on the fortieth day of delivery in a ceremonial fashion and the mother is asked to come along with the baby. The ceremony is attended by nearest relatives and friends where women offer money and other gifts to the child as a gift (shagun).

After a few days after the birth of the child, the naming ceremony is held. The child is usually named after the approval from Peer Baba; in some superstitious sections and the believers of astrology, the name is suggested as per the day, date and time of birth. An astrologer, after analyzing the above suggests a few names among which the family chooses one. Advice of Peer Baba is also considered in selecting the name.

Another ritual/ceremony which is held after the child birth is shaving the head for its first hair called *aqiqa*. The *aqiqa* is a Muslim rite consisting in shaving the child's head for the first time, on the seventh, fourteenth, twenty-eighth or thirty-fifth day after the birth, in which two goats or sheep are sacrificed for a boy and one for a girl. *Gojapuris* are followers of Sufi tradition of Islam and as such they are strong believers of *sufi* saints; and as such they prefer to conduct the first hair-shaving ritual at any Saint's shrine. The child is taken to a nearby shrine where his hair is shaved; usually a sweet dish or *Tehri* (A rice dish cooked with or without meat with oil or

ghee) is distributed among the people present at the shrine at that time. Usually first hair are being wrapped in a paper and stored as a beautiful memory of this ceremony.

Another ritual with regard to child birth is circumcision in case of a male child as per Muslim traditions. The male child is circumcised as per the directions of Islamic teachings; the circumcision usually takes place within the same locality usually by non-medical person usually a barber. The barber performs the circumcision in which child is given a little opium or other opiates. However, most of them now prefer to go to a professional and a medical professional to get the baby circumcised. The circumcision ceremony is usually celebrated by singing songs, preparing a feast and in presence of a Peer Baba. Relatives and friends bring gifts for the child after this ceremony; the gifts for this occasion are usually coins, garlands, cash, dresses, caps, etc.

The mother on the other hand is given proper care, with adequate rest, food, and comfort among other things. Until mother (ma) properly heals from the delivery, proper post-partum care with support and visits from *Daayi* is continued. During post-partum recovery, special foods full of nutrients are prepared for the mother to help her recover to health. During the course of recovery, the mother is made to bath with the water boiled with local medicinal herbs to expedite her recovery. After mother (ma) recovers fully, she has to resume her daily routine family chores with her baby hanging by the baby sling specially woven for the purpose; the baby sling, however, is not any special slight but a simple wide cloth tied over the neck to support baby while working.

10.2. Marriage

Marriage constitutes the most engrossing event of life. It is a ceremony in which two people are united in marriage. Marriage being an important social ceremony, it offers an occasion for feast, gathering and rejoicing.

The concept of family among Gojapuri community is similar to that of other communities. The bride and the groom live together after marriage in the grooms' house. The bride is expected to live with her in-laws but sometimes the circumstances

may not favour this setting. So families can be joint or nuclear depending upon the environment of the house. If the bride and her in-laws are able to adjust with each other then they live together. If not then the husband and wife live separately. Like other communities, joint families (comprise of father, mother, sisters, brothers, wife, and children). Nuclear families only have husband wife and children. Caste is a major consideration when it comes to marriage. Marriages usually take place between the members of the same caste; the people belonging to other castes particularly scheduled castes are not considered for marriage for other castes. It is also found that generally Gojapuri community people practice endogamy, i.e. they marry within their own family, clan, class, caste and community. They consider intra community marriages very much abusive but exceptions are there.

Marriage is usually arranged by parents and takes place at the early stage of adolescence. Love marriages are considered derogatory. Marriages between kins (cross cousin marriages) are common. Cousins are usually the first priority for marriage. There is no tradition of fixing the marriage before the birth of the child as it is in some other cultures. Elope marriages are less frequent. Though these may be accepted but they are not celebrated or taken heartily. Marriage is a very important decision and must be decided by the elders, though the consent of the Groom and the Bridegroom plays an important role. They still follow the custom of early marriages, where Bridegrooms are married at an age of 14-15 years and Grooms at 17-18 years.

10.2.1. Rites and Rituals performed in Marriages:

Among the Gojapuri community the steps for marriage are initiated from groom's side. Most commonly the matrimonial relations are processed by any close acquaintance like relative or friend. The elders of the family go to the Bridegroom's family on behalf of the groom and ask for her hand in marriage. If the Bridegroom's family consents to the union, the next stage of marriage follows after this the rituals of the marriage begin.

bāsa kārna (Fixing the marriage) The two families meet each other, talk and spent some time together. But the Groom and the Bridegroom who are going to get married

are not a part of this ceremony, only the family members meet up. In this custom the in-laws give her some amount of money or any gold item.

məgəni: On the day of *məgəni* (engagement) the guests from the groom's home come to the bride's home along with gifts and sweets. They are given a special treatment, and before their arrival, the bride is decorated by her friends and relatives to sit among the guests. There are traditional songs which are sung on this occasion by the females.

bija ki tarik (Fixing the date of marriage) For fixing the date for the main marriage ceremony, elders from the family of groom visit the house of the bride's family and both the parties decide a date of the marriage ceremony according to their convenience.

Earlier on the occasion of fixing the date a /pir/ used to have the main say, but nowadays the date is decided upon without the assistance of a holy man.

bija gənd dəidi (Invitation) After fixing of the dates for marriage ceremony and before some 10-15 days of the marriage relatives, friends, and neighbours are invited to grace the occasion. Earlier the trend of sending invitation cards was not a part of *gojapuri* culture. In those days the invitation was given by family members, relatives, neighbours and friends of the families. Even nowadays, this tradition has not completely vanished. Even these days for inviting close relatives and in some cases neighbour's personal visits are required. The cards are considered necessary for the relatives and friends but the neighbours are invited traditionally.

10.1.2. Preparation for the Main Marriage Ceremony

The preparation for the marriage ceremony includes: the long term preparation and the short term preparation. Long term preparation consists of buying jewelry and expensive clothes not only for the bride and groom but also for the kith and kin of the bride and groom.

The short term preparation begins immediately after the actual date of the marriage ceremony is fixed. In this both the families are helped by neighbours and relatives. The preparation involves the following:

- 1) **Gathering Firewood**
- 2) **Preparing the rice and spices for cooking.**

Firewood is cut and gathered from the nearby woods by the men of the community. Rice is winnowed and the spices are prepared for the feast by the women. These preparatory activities are usually accompanied by singing and music on the part of women.

1st Day Function

sir gondna: This function is organised at the bride's place and is called *sir gondna*. On this day the Bridegroom ties small plaits to her hair, which are later unbraided by all the married ladies of the family. The ladies unbraid the plaits and apply oil to the bride's hair. The function is accompanied by good amount of fun and teasing and winds up with everyone showering their choicest blessings on the bride.

2nd Day Function

mendi rat : (Mehendi) Small, unmarried Bridegrooms from the Groom's family get mehendi for the bride. The Bridegrooms apply mehendi on the bride's hands and feet. The bride is bedecked in all her bridal jewelry. A fortnight before the wedding both in the houses of the bride and the bridegroom, women gather around to sing wedding songs. Mehendi powder after mixing with water is applied on hands and hair for colour. Mendi ra:t is typically associated with henna. Customarily, both the bride and the groom use mehendi on the mendi ra:t. Henna is applied to the hands and feet of the bride, and on the little finger of the right hand of the groom. Groom's sister applies mehendi on his little finger or some apply it on both the hands of groom. Usually bride's close friend applies henna on her hands and feet. Importantly, this ceremony of application of henna has to occur in the night that is why the named as mendi

ra: On this day few girls from the bridegrooms place visit brides home with baskets of mehandi and sweets.

3rd Day Function bija (barat)

nəhana: On the actual day of marriage, bathing ceremony of the bridegroom and bride is performed on this day the bride is given a bath by her mother and aunts and then she is dressed. When the bride comes out after the bath, she offers prayers and recites the Quran then a pot filled with sugar and rice is placed in front of the bride and the relatives attending the function places some amount of money in that pot that is known as *nandari*: Then all the ladies gather around her and sing folk songs.

nikkah: The qazi or the learned mullah is called upon at the time of nikah and made to sit on a carpet spread over the ground amidst the assembly of other males. Two responsible people are chosen as witnesses (gawah) and one as agent (vakil). The qazi invokes the blessings of God and recites the kalma five times along with the sifat-i-imam, dua-i-kanoot. After defining the rules of the shariat he requests formal consent of the Groom and the Bridegroom through vakil and the gawahs. There in presence of qazi and the brides close relatives, an amount which is to be paid to the bride as security, on behalf of groom is called mahar. In earlier times mostly cattle were given in mahar but now cash is preferred over it which is deposited in bride's bank account. They believe that this money fixed for her in the bank will be useful to her in her tough times. The mutual consent of the marriage partners to marriage is the most important but the will of the parents reigns supreme in reality. The qazi makes the Bridegroom to recite the kalma and asks her whether she consents to become the wife of so and so. She replies in the affirmative */izen/* or else an affirmative reply is presumed from her silence, and then they came out and announce it and the Groom consents himself three times by saying qabul hai, and in this way the ceremony is completed.

Dress of bride and bridegroom on wedding day

On this day, the baraat comes to the bride's house. The bride is dressed in *kameez shalwaar* with embroidery which is Green or Black in colour along with the jewellery

which consists of *si:ri*, *hama:l*(necklace made up by joining the coins together),*t/fha:b*(ring),*lo:g*(nose-ring).The bridegroom is dressed in white *kameez shalwar* and the *turban* around his head he also wears ring made of silver and a watch. The dress of the bride and bridegroom is made by the local tailor in the community. It's the responsibility of mother-in-law or sister-in-law(*da:rani*) to make the arrangement the dress that the bride is going to wear on her wedding day.



Fig 50. Bride and Bridegroom

bug^hdo tfakna: On the arrival of the groom there is a ritual performed at brides house where a male member from the bride's family has to lift a stone on its shoulder and after that a male member from the bridegrooms family has to lift the same stone on its shoulder after that they can move forward inside the house of bride. When the groom arrives, coins and almonds are showered. All the relatives present at this function garland the groom. The groom is then served with special dinner along with the baraatis.



Fig 51. bug^hdo tfakna

ladki torli: On the day of wedding ceremony when the bride has to leave with the groom, before that all her relatives, neighbours and friends come to see off her. The bride is seated in the *palakh* covered with a red cloth with white trimmings placed near the front door. On her departure from her parents' house, some of the touching songs are sung by the womenfolk. Groom is mounted on a mare proceeds first and the Bridegroom is borne after him in *palakh*. When the couple reached groom's home, sisters and relatives of the Groom receive them with due honour. They sing certain songs signifying their arrival. When the bride reaches the groom's house sacrifice is being made on her arrival usually it a cock or a sheep, all other women present there keep on singing the traditional songs which are meant for that occasion.

nāndri: When the bride reaches her in-law's houses she sits with down-cast head covered with veil until her mother-in-law comes and raises her face. This is followed by the mother-in-law presenting the bride with some gift which is usually in the form of gold ornament or cash i.e *nandri*: Then all the women of the bridegroom's family kiss the bride's hand and place rupees in the form of *nandri*: in it. The bride is

accompanied by her some nears and dears, food is served to them on the marriage night and the next day the guests depart.

bād pirā: On the third day of marriage the bride and the bridegroom visit the house of the bride where special treatment is given to the bridegroom (*damaji*) there is also received some cash and presents also the bride remains for seven days in her new home after which she returns to her father's house. The bride also generally goes with him and then there is no bar to their coming or going.

10.2.3. Concept of Divorce (tālak) and Widow Remarriage

The concept and the procedure of divorce is similar to other Muslim communities. After divorce, the divorcee can marry again but if the couple again want to marry each other before that they have to perform *hālala nikah* (It is a compulsory marriage in which a woman who has been divorced three times by her husband, marries another man and then gets a divorce from him on mutual consent. After getting the divorce she can remarry her first husband). Widow re-marriage is also allowed among Gojapuri community people. Levirate (custom where by a widow is expected to marry the brother of her dead husband) and sororate (practice of a widower's marrying the sister of his deceased wife) marriages are possible. Widow Remarriage is permissible in Gojapuri community, and is in accordance with Islamic law. However, an attempt is made to retain the widow within the family by practicing levirate marriage under which a brother of the deceased can marry the widow. A widow can marry her brother-in-law, so can a widower marry his sister-in-law. There is a specific period after which a widow can remarry particularly among Muslims. This period is known as *idāh*. The widow can marry after two and a half months of her husband's death. Polygamy is totally acceptable in the community. A man can marry more than one woman.

10.2.4. Dowry (dadḷ)

The concept of dowry is there. Dowry is given and accepted. Expenditure on a

marriage is shared equally, even though traditionally it was the groom's family that incurred a larger share of the expenses. In most cases, both the bride price and the dowry value are negotiated carefully and have a direct bearing on their scale, which is usually coordinated with the scale of the marriage festivities and the resulting prestige derived from the display. The scale of exchange and ceremonies vary with the social rank of the families involved and the social distance between the households. In most cases, any household which aspires for propriety and prestige will demand, and expect to give, the bride price and dowry. Kinship also has an impact on the scale of exchange in a marriage among the Gojapuri community. Kinship ties seem to affect the bride price and dowry exchange in proportion. The bride price may be greatly reduced when marrying one's close kin, while the scale of exchange is greatly enhanced in marriages between unrelated or distinctly related families. Kinship would also have a similar impact on the scope and method of negotiations of exchange. Thus, it may be inferred that the scale of exchange will be proportional to the social distance between the households, and, conversely expectations and the magnitude of exchange will be least when dealing with the household of a close kin. Various things of daily use can be given to the bride as dowry for her in laws. These may include kitchenware, utensils, blankets, land, cows, goats, sheep etc. In some cases cash and gold are also given. It depends upon the economical status of the parents of the bride.

10.3. Death Rituals

Death is an inevitable reality which every living being has to face. It sees no caste, creed or color. Whosoever is born has to die. Whenever there has been a death in any community of the world, it has given birth to certain reactions, actions, gestures, pain, agony, anguish etc, and all these actions and gestures constitute the set of rituals of that community. Since ages, human beings have been performing a number of rituals regarding it. Since human beings are divided on their religion, ethnicity, color and so on, so are their rituals regarding death which are performed with an extra care. Some cremate, some throw the dead body into water, some bury it while there are other communities who throw the dead body in a valley and let the birds feed on it, and we all know that each community has reasons and beliefs for performing these rituals

which are according to their religious teachings or according to their cultural and social values.

Gojapuri community, being a Muslim community performs a number of rites and ritual during and after the death of an individual like the other Muslim communities perform them, though there are some differences.

1. At the time of death

Whenever someone in the community is close to his death, his relatives, friends, neighbors and the community members visit him and try to comfort him and his family, turn his thoughts towards Allah, and remind him of His mercy and forgiveness. When he is breathing his last, he is encouraged by them to recite the words of faith-shahada- ‘Ashhadu alla ilaha illallahu wa ashhadu anna Muhammadan abduhu wa rasuluh’ (i.e, I bear witness that there is no God but Allah and Muhammed (peace be upon him) is his servant and messenger).

When his death is confirmed, all the people present at the time recite-‘inna lillahi wa inna ilaihi rajiun (To Allah we belong and to Him we shall return). The family members or those present, close his eyes and bind his lower jaw to his head with a piece of cloth; they do so because they believe that the deceased is able to see his soul been taken by the angel of death if his eyes are wide open and that any mischievous jinn can enter his body through his mouth if left wide open. Then they hasten to prepare the body for washing, shrouding and burial.

2. Washing the dead (gusl)

As soon as the news of his death is announced all the community members gather at his house and start making all the necessary arrangements. They wait outside till the washing and shrouding is done. Some of the community members make their way to graveyard in order to dig the grave. For this the community has framed a committee which takes the control of such cases and many other. The community believes that it is the responsibility of the community members to make all the arrangements of

washing, burial etc. for the deceased. A big earthen pot with water and few berry leaves are put on the fire for boiling. The deceased is placed on a plank of wood-pakhad, the deceased is washed in the yard of the house wherein a small tent is erected so that washing is done secretly, two or three persons are involved in washing and in most cases family members perform this ceremony. The male is washed by males only and the female by females only. After placing him on the wooden plank, clothes are removed and his private part that is the part from the belly button to his knees in case of a male and same in case of a female is covered with a clean cloth. The upper body part along with head is slightly raised so that the water flows down and does not run back to body. All the attached things like watch, ear rings, nose ring, or any kind of jewelry is removed. The washer puts on a glove or winds a piece of cloth around his hands, the other person starts pouring the water over the body wherever the washer asks him to pour. A sequence is followed: first all the three persons say 'Bismillah'- (in the name of Allah). The washer starts removing impurities from his body using water, and presses his belly in order to expel all the remnants if any in it, then he removes the gloves and puts on an another pair of gloves or cloth and starts cleaning his private parts and removes the gloves once again, then the ablution of the deceased is performed like the one performed by the Muslims for the prayer, but here no water is inserted into the mouth or the nose of the deceased, but a small piece of cotton is used to clean the nose and the teeth of the deceased . After, the washer is done with the ablution, a jug (**koza**) of water is poured on the head of the deceased i.e. his hair, face and neck, it is rubbed rigorously and the same thing is done for three times, then a jug of water is poured from the upper right of the body then from the upper left of the body, after this lower right side and then the lower left side. This is done three times and each time the body is rigorously rubbed and after this some perfume is sprayed over his body. In case of a woman, her hair is let loose, washed and combed and braided in three braids which are placed behind her back. After this the body is dried with a clean towel and the cloth hiding his private part is removed and a new one put on his whole body and the body is made ready for shrouding.

3. Shrouding the dead (kafan)

Shrouding starts immediately after the washing is done. Simple white colored cloth without any stitch is used as a shroud. The shroud of a male is different from that of a female's shroud. The shroud of a male consists of three white winding sheets; an outer sheet-chaddar, large enough to conceal the body from head to toe, an inner sheet-izaar- few inches smaller than the chaddar and a third sheet-kaffni (which acts as a shirt and is double in length and half in width than the other two sheets), and four tie ropes made from the same cloth. while as the shroud of a female consists of five sheets of cloth, an outer sheet-chaddar, an inner sheet –which acts as an underwear, third sheet-izaar, fourth sheet-kaffni (shirt) and the fifth sheet head veil, besides this, four tie ropes made from the same cloth, are used. In case of shrouding a male, all the three sheets are spread on the ground, first the outer sheet-chaddar then the inner sheet-izaar and then the kaffni, the deceased is lifted and laid on his back on these sheets. First, the kaffni is rolled over the front body part, and the sheet covering his private part is removed and some scent is put on the seven parts of the body on which one rests during prostration. His hands are placed on his chest like Muslims do while praying, first the left hand is put on the chest then the right is put on the left hand. Then the inner sheet-izaar is folded first from the right side then from the left side and then the last outer sheet chaddar is folded in the same way, all these sheets are fastened with the tie ropes. The first tie rope is fastened above the head, another just below the chest, third around the belly and the fourth one under the feet. Similarly while shrouding a female all the five sheets are spread on the ground, first the outer sheet-chaddar, then the second sheet which acts as an underwear, then third shirt-izaar and then the fourth sheet-kaffni (shirt) and then at the end the head veil. The body of the deceased is lifted and laid on her back on the these sheets, first the kaffni (shirt) is rolled over the front part of the body and the sheet covering her private part is removed and some scent is put on the seven parts of the body on which one rests during prostration. Then her left hand is put on the chest and then the right hand is put on the left hand as is done by the Muslims while offering prayers, then the second sheet which acts like an underwear is bound round like an underwear, then third sheet -izaar is folded over the right side and then over the left side, then the head veil and at the end the chaddar is folded over the right side and then over the left side. All these

sheets are fastened with the tie ropes. The first tie rope is fastened above the head, another just below the chest, third around the belly and the fourth one under the feet.

4. Funeral rites (janazah)

When the shrouding is done the deceased is rushed to the graveyard for the funeral prayers and for the burial. If it is night then they wait till morning. Just after the shrouding the deceased is laid on a wooden plank –Manjhawhich has four handles at its corners. The body of the deceased is laid in such a way that his head faces the graveyard and his feet towards his home. Manjha along with the body of the deceased is lifted by the people on their shoulder, family members occupy the front part of the manjha and the others the back. While carrying the deceased all the people following the funeral procession recite –‘la ilaha ilallah’(There is no God but Allah), till they reach the place (janaaz gah) where funeral prayers are said to request the pardon for the deceased, mostly this place is close to the graveyard. Women are not allowed to follow the funeral procession, nor are they allowed to offer this prayer, so they stay back home of the deceased. After reaching the janaazgah, the manjha is grounded and put horizontal to Qiblah (the direction in which the Muslims pray) in front of the person who leads the prayer and the men following the janazah form a minimum of three rows facing the Qiblah just like they form it while praying daily prayers, but there is slight difference in this prayer, neither the call for prayer is said nor the Iqamah(the words said at the beginning of the prayers), because the call for this prayer is said at the time of the birth of the every child. There is no prostration in this type of prayer. It is said silently except the taqbeer (Allahu Akbar-Allah is Great) which are four in number in this type of prayer and tasleem (words said to end the prayer) . A minimum of three rows are formed but there can be many. The Imam (the head of the community) leads the funeral prayer (janazah), though anyone among the family members of the deceased can lead the prayer but the community believes it is the right of the Imam to lead the prayer. If the deceased happens to be a male then the Imam stands in front of the head of the deceased and if it happens to be a female then the Imam stands in front of the middle of her body.

5. Burial of the dead (dafan)

Just after the funeral prayers, arrangements for the burial of the dead are made. The community like other Muslim communities has a unique way of building the graves which are simple and economical and without any decoration. The burial is done as soon as possible but is avoided at four times- at night, at the time of sunrise, at the time of zenith of the sun and at the time of sunset.

A grave is dug deep enough at least three feet deep, it is dug parallel to the direction of Qiblah, and at the bottom a shelf (lahed) of the deceased's measurement big enough to cover the whole body is dug parallel to Qiblah. In case the deceased happens to be a male then deceased's male relatives put the his body in the grave, though the community members can also do it but in case of a female only her husband, her sons, her father, her brothers or her uncle can put her in the grave. The deceased's body is entered in the grave from the direction of his feet and while entering the body they recite the words- 'bismillahi wa ala millati rasulillah- In the name of Allah and in the faith of the messenger of Allah.' The deceased is laid in the lahed on his right side facing the Qiblah and in case of the female body she too is laid in the lahed on her right side but a bit more tilted and then the knots above the head and below the feet are untied and the lahed is covered with the raw bricks. Once it is done then the grave is filled with the mud and is made convex at the ground level, and a stone is placed on the grave for the identification. After the burial of the dead, the family members and some of the community members stay for a while and make dua (supplication) for the deceased. The community and even their religion do not allow them to decorate, whitewash or plaster the grave, after this they leave for the deceased's home.

6. Mourning (maatam) and Condolence (taziat)

Though the mourning and offering condolence starts right from the death of an individual but the period of mourning varies from one community to another. In most of the Muslim communities the mourning period lasts for three days but in Gojapuri speaking community the mourning period extends up to forty days for the family members, and in case of a widow she mourns over her husband death for four months and ten days which is called Iddah(waiting period)- she stays in her home these days

and can only leave in case of necessity; she cannot use makeup or perfume or wear bright clothes nor she can wear any kind of jewelry, neither she can remarry until this period is over. All the community members offer their condolence and mourn over the departed soul. For the first three days nothing is cooked in the house of the deceased; on the very first day food is cooked and served to the family members of the deceased and for the mourners by the committee framed by the community. On second and third day some relative of the deceased's family cooks and serves the food. On the fourth day food is cooked in the deceased's family but not by the family members, no extravagancy is shown in preparing the food, the food cooked on this day is very simple and no meat is cooked. On this day the members of the family and the relatives and the community members recite the Holy Quran in order to send the supplication for the deceased and ask forgiveness for the deceased and for the every Muslim and on this day alms are given . The women folk on this day bring fruits and many other things for the deceased's family and for his relatives. For nine days the relatives cook for the deceased's family in their house but on the tenth day the members of the family cook themselves for the guests and for themselves but even on this day the food cooked is simple and on the fifteenth day once again the same thing continues but on the twentieth day meat is also cooked and once again Quran is recited. Then on the fortieth day the same thing is repeated. For these forty days the members of the deceased family do not stay away for the night. Relatives and the community members keep visiting for forty days, offering condolence

The community believes that offering condolence to the family members and the relatives of the deceased is an obligatory act. People visit the deceased's family for forty days and share their grief and sympathize with them and try to lighten their feelings of sadness.

11. Festivals

Festivals are part and parcel to depict social norms and culture of the community. Eid is one the main festival for their society which they celebrate with great festivity and enthusiasm. Holi and Diwali are also the festivals celebrated in the community.

11.1. Religion and Festivity

Religion underlines the integrity of the family as the establishment of faith, and recognizes that the key of family integrity is keeping up conventional roles for women. Gojapuri people are Muslims who are significantly established in their religion. They emphatically trust in their religious traditions, customary move and religious rituals. This tribe has their emotions imbued with their religion. These people follow their own conventional qualities and traditions entirely till now. They follow the ritual of daily prayers (Namaz) more religiously. Men and women pray separately. Women usually offer their prayers at home. While as men visit Mosque (*Masjid*) for offering prayers collectively. Gojapuri people consider it mandatory to transfer this religious knowledge to their younger generations. Gojapuri children are sent to [*dārzgah*] for their religious upbringing.

The beliefs and attitudes of Gojapuri people revolve around the framework of religiously determined beliefs and attitudes. The basic concepts of the community people revolve round the five pillars of Islam. These are confession of Faith (Shahada), Ritual prayer (Salat), Alms Tax (Zakat), Fasting during the month of Ramadan, Pilgrimage to Mecca (Hajj). It is seen that their life revolve around the notion that all humans must think and work for the betterment of others. The entire Muslim population of the community belongs to the Sunni sector. It is seen that no Shia Muslims live in this community.

The fundamental religious routine of fasting in the midst of Ramadan [*roza*] is ordinarily trailed by dominant part of the Muslims. In this practice people keep fast from dawn to dusk. All the community members (males, females and children) fast during the month of Ramadan. They follow certain other conviction like the belief in the Almighty God, finality of the Prophet Muhammad (PBUH), praying five times a day and performing Hajj if possible.

Islam remains as the most-alluded point in the group. Along these lines all the community members practice the thoughts and standards of religion and abstain from everything which religion has restricted and considered undesirable and they need their youngsters to follow them devoutly. Gojapuri people being religiously oriented celebrate all the festivals with great enthusiasm.

On the arrival of Eid (Muslim celebration), the entire family especially children wear new clothes. Men get garments for their women and children. Exceptional non-vegetarian dishes are prepared on this eve. There is a massive get-together at the mosque on the day of Eid where Eid prayers are offered. Both Eid-ul-Adha [*kurbani eid*] and Eid-ul-Fitr [*nikki eid*] are celebrated with great zest and zeal. Eidi¹ [*eidjano*] is given to women and children on this auspicious day. Eid-ul-Adha is celebrated after two months and ten days after Eid-ul-Fitr. On this occasion animals like goat, sheep, cow and ox are sacrificed [*kurbani*].

Gojapuri people also celebrate the night festivals of Shab-i-Qadr and Shabi-Barat. On both these nights, prayers are offered for the whole night. While the former is remembered as the night in which the Holy Quran was sent by God Almighty to the Prophet Muhammad (PBUH). Arrangements are done for these auspicious nights, women clean the whole house as it is believed that there ought to be no impurity in the house during the auspicious occasions.

Gojapuri people hold certain practices very sacred and important. Through these practices, the Muslim Gojapuri people recollect their history, express conviction, and grow in devotion. In such a folk based religious environment, all preferences in thinking and behaving become clear and clearly distinguish between sacred and profane things and ideas related to that. A study in the community revealed the following items considered as 'Sacred': The Holy Quran, The Shrines and Mosques, The book of Hadith (book of records of the words and deeds of the Prophet Muhammad (PBUH), his family and his companions)

, Marriage (Nikkah), The Priest (peer), Regards for Parents and a Person's beard.

While as, the items considered as profane are: Prostitution, Consumption of alcohol, Adultery, Eating Pork or Non Zabeehameat (not slaughtered in the name of Allah), Dishonesty, Praying behind women, lying, etc.

Furthermore, the belief in local peers (priest) and the centrality of the Sufi Shrines (Dargahs) to the Gojapuri people is of prime importance. Gojapuri people are deeply influenced by the Sufi saints and hence their belief in Peers runs deep. Almost all the

Gujjar children wear Amulets [*taviz*] (a written dua which is from the holy Quran written on a piece of paper. It is usually worn around the neck or arm) blessed by a peer. They visit Peers in times of their illness and misfortunes. Gojapuri people not only seek blessings for themselves but also for their cattle. They visit Peers when their cattle are not well or suffer from some misfortunes. They prefer to consult the native healer or the peer during an illness than a doctor. Gojapuri people often visit Shrines.

Gojapuri people also celebrate his (Peer's) memorial ceremony [*urs*] in the community in the month of May. On this day Gojapuri people prepare meals and take it to the shrine. The meal consists of non-vegetarian dishes like chicken, mutton, beef and a special type of Lettuce. This Lettuce holds a significant value and is mandatory to cook as it is believed that this Sufi saint used to eat it. This meal is prepared by the women of the family. This food is then served to the priests in the shrine. On the second day of the Urs, women and children visit the shrine. There is a great zest and zeal on this day. People from different areas also pay a visit to this shrine on this day. There are numerous stalls of street food like fritters, sweets, halwa, paratha, etc. On this day people pay alms and tie knots at the Holy shrine. They believe that by doing so their wishes will come true and they will be blessed.

Being pastorals, Gojapuri people celebrate the eve of Baisakhi and other small harvest festivals at the community level like sowing and harvesting seeds for the new crops. Prayers are offered and alms are given when new seeds are planted. Sacrifices are also made. Gojapuri people prepare a special dish (yellow rice) and distribute it among the people.

11.2. Social Customs

Living in the state of Jammu and Kashmir, Gojapuri people, like Kashmiri speaking people are very social. They socialize with their acquaintances very well. Gojapuri people are simple and warm. They treat their guests with love and warmth.

They go to different social gathering such as the wedding ceremonies of their nearby ones. The custom of seeing relatives for congratulating begins with the fixing of the marriage. The acquaintances again visit on the day of collecting firewood from forest.

On the wedding day there is a tradition of giving cash to the bride/groom as a gift. A record of this money on this event is kept on a notebook to pay it back later on.

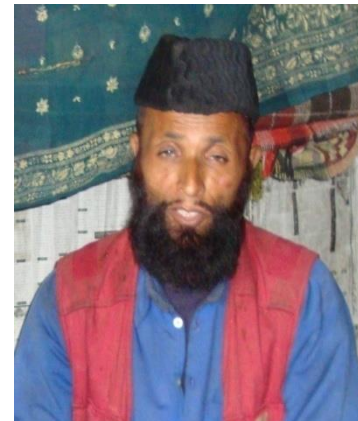
Gojapuri people additionally visit their relatives and neighbors who shift to another house to congratulate them. They prepare a basket loaded with goodies such as cakes, biscuits and some sweets known as [*məɖʒmo*].

Acquaintances are also visited at the time of child birth. When a lady gives birth to a child (specially a baby boy) she is visited by her relatives and friends to congratulate her. Gifts are given to her in cash or kind. A [*məɖʒmo*] is also prepared for this occasion.

There is also a tradition of visiting families whose children have qualified their BOARD exams. People are also visited on starting a new business, getting a job, shop etc.

People visit each other on festivals like Eid. On this day acquaintances are visited and greeted without any gifts. The host treats their guests very warmly; they are served with tea or kehwa with some goodies. Gojapuri people also invite their married daughters along with their husbands over lunch, dinner etc. on various occasions like Eid.

People are also visited the sick. But women visit only their close relatives. They might take along fruits. Gojapuri people also visit to pay condolence to the deceased acquaintances. They visit the deceased family for four days continuously. They may also pay a visit on first Monday, fortieth [*tʃalimoh*] etc. No items or goodies are taken on this occasion. People also pay a visit to their friends and relatives generally. They may take fruits or sweets along. It is not considered good to pay a visit without taking anything.



12. Personal Profile of the Informant

1. Name of the respondent : Noor mai

2. Sex : Male

3. Age : 42
4. Education : Illiterate
5. Occupation : Labour
6. Address Residence /Name
Of the Settlement : Baraila/Gojapuri
Placeofwork : Local area
7. ParentsNativeVillage : Baraila
8. ParentsFirstLanguage : Gojapuri
9. Maritalstatus : Married
10.If married,spouse'sname : Jameela

11. Whether the spouse belong to the same community or the other community: Same Community

12.Spouse'sEducation : Illiterate
13.Spouse'soccupation : House wife
14.Parents' name
Father : Barsoo
Mother : Gori

15. Parents' education :

Father : Illiterate
Mother : Illiterate

16.Parents'occupation :

Father : Labour
Mother : House wife

16. Number of brothers/sisters of the respondent: 2 brothers and 1 sister

18. What is the name of the Community/mother tongue? Gojapuri

Name given by Insiders : Gojapuri

Name given by Outsiders : Gojapuri

19. Where do the community people live?

Mention the names and number of settlement where the people live:

The community people live in Baraila, Manva, Sinatra, Dige, Sinai, Chatra, and Dorova.

20. Do the community people live in towns /cities? If yes mention the names of towns/cities :

Khalu village

21. Name the other communities who live in your settlement:

Badarwahi

22. What is the relationship with other communities?

Cordial/friendly/hostile:

Cordial

23. How many clans are present in your communities?

Name a few: No

24. What kind of marital relation that was followed in each clan?

25. Is the village the original settlement of your community? No

If No mention the original settlement: Punjab

(a) What do you call your language : Gojapuri

(b) What are the other alternate names to refer your language? No

(c) Does your language has written literature: No