A SOCIO-ANALYSIS OF PHATIC COMMUNION IN MALAYALAM COMMUNITY OF SOUTH INDIA

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Abstract: In social community, phatic communion is a vehicle for communication; also to use it we have some rules, when we have to talk in any society. This article is about phatic communion through socio-pragmatic and linguistic viewpoints of Kerala community of South-India. This study investigates the phatic utterances among social community in various situational exchanges. Phatic communion occurs both in formal or informal situation and the relationship between the participants can be intimate or distant. Phatic communion functions to establish and maintain social relationship between people in society. This article provides an emic perspective of phatic communion on the Malayalam language based on the various social communities. The methods employed in this research through recordings and textual analysis. According to the analysis, Keralites use phatic communication in five areas like introducing, dialogues, gossips, solidarity and politeness with different hearers and different situation formally and informally.
Key words: interlocutor, linguistic, malayalam society, phatic communion

Introduction: Language is a tool for social interactions in a society. Socio-pragmatics concerns "language use which derive from the social situation" (Crystal, 2006). Any conversational exchange can be said to have informational and phatic. One needs to ground the source of communication by setting up a social environment beneficial to the transfer of notion among the participators. The notion that language is not merely to assign but yields a communicative function with a clear-cut goal has led to the progress of the study of 'language in use'. The 'performative function' of language has thus taken central stage under the sociopragmatic approach. The part and parcel of the sociolinguistic reserve of any society whereby some regular phrases are used as a racket to open or direct a conversation or to establish our distance from and express our feelings towards the other. It is firstly coined by Bronislaw Malinowski, an anthropologist, from the Greek verbs phatos means spoken and communion. It is used to establish or maintain social interaction rather than to express an information or idea. "A type of speech in which ties of union are created by a mere exchange of words." (Malinowski, 1923:315). David Crystal (1992:296) states that the social functions of language are used to show rapport between people, or to establish a pleasant atmosphere. This kind of utterance is called Phatic Communion. According to Miller he says phatic communication is very useful in new environment (2008: 395) 'one should not assume that these phatic communications are 'meaningless', in fact, in many ways they are meaningful, and imply perception, acquaintance, and camaraderie in which a strong sense of community is founded'. Also the phatic communion is a survival strategy in many areas of social communication, for example people who live their lives on a shoestring the importance of phatic communication are much more vital. As mentioned above, phatic communication leaves the door ajar, not only towards further conversation and sociability, but also towards survival and coping strategies (which often build on relations of friendship). In general based on the research findings, native Keralites speakers uses phatic communion in various situations for good social rappo by using various function of phatic communication. According to the research there are five areas keralites uses phatic communion in formal (F) and informal (I) situation and they are,

Phatic communion used as to establish socialization between interlocutors to start communication: To initiate the talk is done by greeting a person by using fillers. Fillers may not have much semantic content of their own but fillers do fulfil important linguistic functions. They give you extra split second to decide what to say next, Keralites uses lot of fillers in various situations; it is an extremely useful conversational strategy since it helps you to give a sparkling touch to start a talk.
Example**: namaskaram**, chorrunddo? (F) (Hello, Had your lunch?) / **Ooi!** Nee aharam Kazicho? (I) (Hey, did you have your lunch?) **Chechi** ke sukhamanno? (F) / **sukhamalle?** (I) (How are you sis?)

Phatic elements in social discourse between interlocutors to initiate a dialogue: Phatic communion is a kind of linguistic behaviour which act the part at the beginning and endings of social discourse. Lyons (1981) defines, "This felicitous expression.. emphasizes the notion of fellowship and participation in common social rituals: hence ' communion' rather than ' communication'. Laver (1975) says phatic tokens are used to make the transition from non-interaction to interaction smooth. Effective dialogue requires friendly union between interlocutors. They often make phatic communion as a medium inorder to channelize the conversation to make sure it is open or at times to

engage the speaker's mind to a certain piece of information that is to be given.

Example: The dialogue involves slight comedy phrases involving two person one waits for the next bus and other misses the bus. (F)

A: *umm...* Thrissur lotte ulla bus poiyo? (Hmm.. Has the bus to Thrissur left?)

B: epol poiyathe ullu! (Just left!)

A: *Ho, Panni pettilo!* (Nay, my work spoiled)

B: *En***thay***?* (What happen?)

A: *Ah,* avide oru interview undde. (Hmm, I have an interview)

B: *Vishamikanda,* aduthe bus epol thanay vayraum! Thrissur le engotta?
(Don't worry, you will get next bus now! Which place in Thrissur?)

A: Chayrur! (Chayrur!)

B: *Ah!* Nyanum angoeta. Interview evideya?
(Ah! Me too. Which place is the interview?)

A: Government Engineering College! Adhyaapakan anno? (Government Engineering College! Are you a professor?)

B: *Heeii,* nyan adhyaapakan agaan vayndi shramikuvane *maashay*! (Nay Sir, I am just trying to become a professor)

A: *ha.. haa.haa Anno, nalla kariyam.* (Is it? Good work)

B: *Enna sheri, daivam sahayikkaete*! (Ok, may lord help you)

A: *Na***nni** (Thank you)

B: *Thaaa!!!* Bus vannallo (hey, bus had come)

A: *Ah, ennal sheri kaanaam* (Ah, ok see you again)

Phatic communion as a component in gossips:
People in every cultural and social groups use phatic language to establish and maintain social bonds. It does not necessarily mean all culture has gossips culture. Gossip as a noun is about human subject, one does not gossip about non-human things, such as animals, events etc.., about these human subjects people gossip about a broad range of topics, all traits and behaviour of certain person can become a gossip topics. All human can be gossipees. Talking about myself, which is called self- discourse, might be very similar to gossip but gossip is restricted to talk about a third person.

Gossip is most commonly linked to bad talk but also covers innocent talk or even good talk. Though gossip we can both disgrace and appraise others, it can be true or untrue. Linguist have examined formal linguistic and discourse feature of gossip in relation to its function and in relation to feature of the social context in which it occurs such as participants, setting and topic. The people must share a close common bond before they have the right to participate in gossip, often this is established through the participants of some common group such as residents of same apartments or neighbourhood, colleagues, workmates, family members, friendship networks or special interest groups. Next about setting(place & time) gossip is intimate style and tend to occur in relatively private or intimate settings where people relaxed, such as in their homes. The same topics tend to recur over a period of time and are examined from new angles or updated in the light of new events.

For example: This is a conversation between the three women: (F&I)

A: *hi* sugamanno? Kanditte kurae dhivasam aayallo!!(Hello, how are you? Long time seeing you)

B: *ah, umm* kurache thirakkayirunnu (hmm, bit busy)

A: Ipo evideya joli? (where are you working now?)

B: textile company la (In textile shop)

A: *aaha... ha.* Idhe ente friend Sharadha.. Ente college *ah..* (ahh, This is sharadha, my college)

B: *hi***i..** (hi)

A: *hello..* naade evideya? (hello, where are you from?)

B: Palakad!!(Palakad!!!)

C: ente thrissur le *ah*!(mine, Thrissur)

B: *oops sorry*, office ne late aayi.. Pinne kanam kayto (oops sorry, I am late to office.)

A: *oh sheri.. kaanam..*(oh, ok. See you then)

C: nalla kutti.. kaanan nalla bhangiyum, adakavum undde.. pavam kutti(pretty, beautiful and homely girl..)

A: *aare avalo.. aval aare mole hmm..* rende moone paere lovers.. adhu poradhe ipo aninje nadakkunnunde...*umm..* ini aaranavo keniyil veezhuva..(she! She has two three lovers.. umm...next who is going to fall into her pit?)

C: *haaeeee*!!! (smiles)(heee!!!)

A: *ah, sherikum..* oru vattam odi poyadha cherukkante koode.. Pidichonde vannu veettukar..(Ah, true, once she eloped with a guy and parents found her and brought her back home..)

C: *aano! Ente dhaivamae..* Pakshe kandal thonnillatto..(Really! Oh my God.. but one can never find by her looks..)

A: *ah,* adhipo anganeya!! Ena parayanna enne pole nalla penkuttigale kandal ninnepole ullavarke parayan abiprayam undavillalo... *Mmm..* (hmm, its true!! You will never comment even if you see a beautiful girl like me...)

C: *heeeee....* (smiles) (heeee...)

Phatic communion and solidarity: In general, when one person speaks he or she must constantly select words: what to speak, when to speak and how the speaker wants to say with appropriate sentence, lexis or vocabulary and intonation. The linguistic choices available for an interlocutor to address another are influenced by three social variables like family, age and gender. These combine and set up a social ranking structure in respective domain between transmitter and the speaker. One should understand how we speak about something that is

known as the form of a language and the content of a language is about what one speaks about something; the fact is that form and the content cannot be separated. The family ranking system is that the older person like grandparents or husband of a family has the higher status than the younger persons followed by their wives as subordinates. These hierarchical system and the linguistic forms are expressed and followed each generation through different social community. Solidarity is a scale of perceived like-mindedness or similarity of behavioural disposition between a speaker and interlocutor deriving from the similar back groups, acquaintance or personal characteristics such as gender. These aspects of solidarity or intimacy are given linguistic expression by interlocutor consisting of a two distinct pronoun used one for formal and the other one informal in social relationships. For example keralites use careful expression i.e. the speaker to superiors or subordinates by expressing wishes, by congratulating, by appreciation, by agreeing on something, by apologizing or by thanking informal or formal situations also by expressing appropriate lexical items or vocabulary if any demise. Also in some parts of Kerala the pronoun word "You" with respect and without respect differs. You (without respect) should be used between spouses, between brothers, and sisters regardless of age, between parent and children, between close relative, between young people or between adults who have a friendship of long standing and your (with respect) should be used between strangers, between those who have no ties in any kind, and between inferior and superior. Establishing social relationship between individuals is perhaps the first step to every communicative event. One important issue in studying communication is to learn how individuals manage to open conversations or how people may address one another in a given language. Forms of address have their roots in socio-cultural context of a society. Address terms in different speech communities are worth study. They are likely to be different because different languages have different linguistic resources to express what is culturally permissible and meaningful.

For example: **Expressing wishes: (F)**
Nammude Aashamsagal! (Our regards) Ellam nallathai vayratay! (May all good happen to you) Dhaivam anugrahikatay!(lord bless you!)

Congratulations: (F)
Nannai varuga! (May you prosper!) Abhinandanangal! (Congratulations) Nallathe nayrunu! (Best of luck)

Agreeing on something: (F)
Umm, athe sheriya! (Hmm, That's true!) Anganaythanay! (As it is!)
Nee parayunathe sheriya! (What you say is true!)
Athu, nyan sammathikkam! (Yes,I agree!) Manassilaai! (Understood!)

Apologizing: (F)
Kshamikkanam(Sorry)
Maapu,enni avarthikilla(Sorry, I will not repeat it again!)
Enodde kshaymikkanay(Please forgive me!)
Anngane paranjathedhine, maape! (Forgive me for what I said.)
Excuse me. (Begging pardon)

Thanking: (F)
Nanni! (Thank you!)
Valiya upakkaram aai! (It was a great help!)
Nanni undde! valare upakaram!(Thank you so much, It was a great help!)

Compliments:
Nallathe! (Good job!)(F)
Nalla kariyam chaitherikunnu! (You did a good job!)(F)
Udhayshichathe nadathi kanichu! (You did it, what you want to!!) (I)
Ningal chaithathil valaray santhosham! (I am happy you did it!) (F)
Uddepe adipoli anallo! (Superb dress!)(I)
Nii (without respect)- **N**ee engnane irikkunnu? (How are you? - (younger person*))/ ningngal (with respect)* (elder person)
In Ernakulam: Nee with friends/equal casual. Ex: *Nee* pogununddo?
Nee is used with superiority/rude.
Ex: Nee aaraa?
Thaangal will be very sarcastic in any context.
Ningngal will be polite term in all context.
In Wayanad: Ningngal is used to scold others.
In Thamarassery: Ningngal is used to introduce a respected person's.

Phatic communion and politeness: Politeness is one of the most essential underpinning of interactional communication universally and socially used for everyday life. Linguistic politeness requires understanding how language works in variety of social contexts generally concerned with looking at politeness as the way language allows us to interact with the social world around us. Politeness is seen in terms to modify one communication as to consider one's feelings of other interlocutor; therefore the linguistic style used by the speaker will take a form than the one he would produce if he did not consider his addressee's feelings. This demand suggests that there is an compatible influence between the language used in given interaction and the social relationships between a given interaction and the social relationships between the people involved in that interaction.

For example: Between friends:
a. *Ooi, vaathil adaike Meena*! (Hey, Close the door Meena!)
b. *Onne vaathil adaikammo Meena!* (Could you close the door, Meena!)

c._Dhayavaai, onne vaathil adaikammo Meena!_ (Could you please close the door Meena!)

Between husband and wife:

a. _kuttigale konde veetil aake_**!** (Drop the kids at home!)

b. _kuttigale veetil   aakanae!_ (Please drop the kids at home!)

c. _nee thane kuttigale veetil aakanam!_ (You must drop the kids at home!)

The first example (a) _ooi, vaathil adaike Meena! and Kuttigale konde veetil aake!_   In this sentence the politeness form is very authoritative, commanding.

The second example (b) _Onne vaathil adaikammo Meena! and kuttigale veetil   aakanae!_ In this sentence the politeness form is authoritative but also requesting.

The third example (c) _Dhayavaai, onne vaathil adaikammo Meena and nee thane kuttigale veetil_ _aakanam!_ Here in both the sentence the degrees of politeness changes first sentence is making a humble request but in other sentence the husband gives command to his wife and no other compromises.

As a linguistic interaction is necessarily a social interaction, the choice is largely determined by such social factors as social distance and power. The more remote the social distance between the interlocutors the more polite the linguistic expressions tend to be.

Conclusion: In essence this paper will show that certain linguistic choices a speaker makes indicate the social relationship that the speaker perceives to exit between his or her interlocutor. In this emic research on keralites speaker is far from being perfect. The further research on phatic communion among the Kerala community teachers and students can be brought through various researches.

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