CHAPTER-I

GUJJARS AND THEIR ETHNIC PROFILE
1.0. Introduction

This chapter aims to study the Gujjars and their ethnic profile. It studies their origin, and various theories associated with it. It also aims to study their status and demographic profile in the state of Jammu and Kashmir. It studies their life style including occupation, religion, dress pattern, food habits and physical appearance etc. This chapter further studies their linguistic profile.

1.1. History

India includes a very large number of tribes which are inherent part of our national life. These tribes have a rich cultural heritage. The tribal settled down in India in pre-historic times, inhabiting mostly in the sparsely populated parts of hills and forests of sub-Himalayan and North-Eastern regions, in the mountain belt of Central India between Narmada and Godavari rivers and in the Southern parts of the Western Ghats extending from Wynad to Kanyakumari. The term tribe refers to a cultural and historical concept. It is used in terms of folk urban continuum along which different groups are classified, given a certain order of material culture and stage of technological growth and classified as tribes (Khatana, 1999). Moreover, a tribe can be characterized as a kinship group that constitutes a society and its members from tribe consider each other to be connected by the ties of family relationship. The tribes in India form an important part of the total population. It represents an element in Indian society which is integrated with the culture mosaic of our civilization. It constitutes about 8 percent of the total population in India.

Gujjar – one of the rustic agricultural ethnic groups in the Himalayas, spread across the lands of subcontinent particularly India Pakistan and eastern Afghanistan
are considered as one of the important historical tribes of the region due to their rich cultural and ethnic traits.

For decades the northern princely states of India have been ruled by the Gujjars. And the imprints of their era is such, that even years later, they cherish their legacy in the form of their own old identity.

Originally, the word ‘Gujjar’ is derived from the Sanskrit word ‘Gurjar’ with two roots: “Gur & jar” (Sanskrit dictionary Shakabada p.1181) while the former denotes ‘enemy’ and the latter means ‘destroyer’, hence the loose phrase describes them as ‘destroyer of the enemy’ and the word Gurjars depicts: “the qualities of a warrior community.”

The profession of the tribe has also given them their identity in way that in Sanskrit parlance cow is written as gau, and sheep in traditional Hindi language is gadar. Therefore, according to Sociologist G.S.Ghurye, The name Gujjar is derived from their ‘principle’ profession ‘cattle-breeding’ followed by them.

1.1.1. Theories about Gujjar Origin

1. V. A Smith’s view

The historian, V. A. Smith (1924) in his book, The Early History of India that the origin of the Gujjars to 465 AD, when the White Huns had arrived to India as nomadic hordes. In his work he noted, that the Gujjars were early immigrants to the Indian-subcontinent, and had possibly ‘allied in blood’ to the Huns, which were divided into two major groups – White Huns and the Red Huns. He also explains: “The White Huns went down into the Oxus valley while attacking the Kishan Kingdom of Kabul and subsequently pouring into India.”
Though there is a mention of a Gujjar Kingdom in Rajasthan with Bhilmal as the capital, but the first reference to a separate Gujjar Kingdom goes back to fifth century. In the book ‘Geography of Jammu And Kashmir State’, A.N. Raina (2002) has revealed that before the arrival of Gujjars in the Sub-continent, “they (Gujjars) were the inhabitants of Georgia (Gurjia), a territory situated between the Black Sea and the Caspian Sea, in the Soviet Union.” “It was after their migration from that area through Central Asia, Iraq, Iran and Afghanistan while crossing the Khyber Pass - they reached the Indian subcontinent, from where they made a southward march through Baluchistan and reached Indian Gujarat.”

Thus the name ‘Gujarat’ finds its origin from the Prakrit Gujjar Ratta or Gujjar Rashtra, which is the land of Gujjars – actually a tribe that entered India - with the Huns, in ancient time and wandering through Punjab and Rajasthan, later on settled in Western India.

But in fifth and sixth century, in Gujarat, they were plagued by a series of serious droughts which made them move out of the plains. After their migration they entered the green pastures of the Shivaliks, and later on-landed in the Himalayas.

While moving in and towards the Indian subcontinent, the Gujjars went on giving names to their settlements before migration, for example, Gujar (Central Asia), Juzrs (Gurjara), Gujrabad, Gujru, Gujristan, Gujrabas, Gujdar-Kotta, Gujar-Garh, Gujar Khan, Gujran wala in Iran, Afghanistan, Turkmenia, Pakistan and India.

2. Cunningham’s view

Cunningham¹, places them among the Indo-Scythain tribes, the Kushan and the Yuchi, who over ran North Western India in the first century AD.

¹ http://www.peoplegroupsindia.com/profiles/gujjar/
3. Javaid Rahi’s View

According to Tribal Research and Cultural Foundation, the word ‘Gujjar’ has a Central Asian Turkic origin. The study conducted under the supervision of the Dr. Javaid Rahi (2009) claims, “In BC era, the ethnic group –Gujjar-has remained one of the most vibrant identities of Central Asia.

However, the actual origin of the Gurjars is yet to be ascertained and is much contested. There are many Gurjars who claim descent from Suryavanshi Kshatriyas (Sun Dynasty) and connect themselves with the Hindu deity Rama.

Religiously, the Gurjars were sun-worshippers. They were devoted to the Sun-god (God Surya). Even the copper plate they used beared an emblem of the sun which depicts the symbol.

4. Hindu Manuscript View

Another perspective about the history of Gujjars and Hindu manuscripts reveals that Gujjars were one of the communities who were devotees of Lord Krishna and adopted his life style. This perspective was revealed by Dr. V. R. Raghavan in his book Conflict in Jammu and Kashmir: Impact on Polity, Society and Economy (2012).

5. Chowdhary Fayez Ahmed’s View

According to one more theory, Chowdhary Fayez Ahmed in 'Marat Gujjran Tareekh' “When Gujjars ruled India their armies used to fight with Gurz, that is, Gada (weapon of Lord Hanuman), which was their symbol - that later on become Gurzar - and then, changed into Gurjar or Gujjar. It was amid this context Gujjar tribe has originated.” (cf. Dr. V. R. Raghavan, 2012).
6. **Bhandarkar’s View**

Besides Chowdhary, similar remarks have been made on origin of Gujjars, for instance, D.R. Bhandarkar (1875-1950) stated Gurjars came into India with the Hunas, and their name ‘Gujar’ was Sanskritized to ‘Gurjara’. He further explains, several places in Central Asia, are named after the Gujjars such as ‘Gurjistan’, and henceforth the reminiscence of Gujjar migration is preserved in these names.

7. **Ibbeston’s View**

The ethnologist Ibbeston (1916) composes that a Gujjar kingdom existed in Rajasthan, Punjab, Haryana, Jammu and Kashmir, Gujarat and Western Uttar Pradesh around 5AD up to the 8th - 9th centuries. However the Kingdom broke down with the Muslim intrusion from 11th century onwards and numerous Gujjars were changed over to Islam, accordingly compelling others to escape to the foothills of Punjab and the slopes of Himachal, Uttar Pradesh and survive a nomadic life.

8. **Baij Nath Puri’s View**

As per Baij Nath Puri (The history of the Gurjara-Pratihāras, 1986) and other scholars, Mount Abu (Ancient Arbuda Mountain) region of present day Rajasthan has been abode of the Gurjar during Medieval Period. The association of the Gurjars with the mountain is noticed in many inscriptions and epigraphs including: Tilakamanjari of Dhanpala. These Gurjars migrated from Arbuda mountain region around six century AD, to set the principalities in Rajasthan and Gujarat.

**1.2. Gujjars in Jammu and Kashmir**

The state of Jammu and Kashmir has proud distinction of being a multi-cultural, multi-linguistic state and its wide range diversity of ethnic groups is just like a beautiful garden with a multi-hued flowers. Since the Gujjars and Bakerwals are one
of the important component of the state composite culture so not only Gujjars but entire civil society of the state must make endeavour to preserve their tradition of folk-lore, art and cultural heritage. (Sharma 2008)

The Gujjars of Jammu and Kashmir are not the same as other ethnic groups; they vary in different means such as, in their environment, traditions, customs and other customary features. In any case, it does not mean there is no interaction with other groups. They collaborate with different gatherings at a larger scale. The Gujjars who are settled in Kashmir are not originally from Kashmir. It is believed that Gujjar and Bakerwals were essentially Rajputs who have moved from Kathiawad locale of Gujarat (via Rajasthan) and Hazara area of North West Frontier Province (NWFP) to Jammu and Kashmir.

Another perception believes after Gujjar’s adoption of the Muslim faith divided them into two professionally different sects of Gujjars and Bakerwals. They remained in oblivion till seventh century when Gujjars became high class officials in Poonch.

One out of such officials is Rahullah Khan who established Sango dynasty of Gujjars in eighteenth century. In Jammu and Kashmir, saturation of Muslim Gujjars is mostly in the districts of Poonch, Rajouri, Jammu, Kellar, Srinagar, Tangdar, Karna, Gurez, Shopian Duksum, Pahalgam and Uri.

1.2.1. Demography of Gujjar’s in Jammu and Kashmir

Statistically, the Gujjars in the state are the third largest ethnic group which is spread across the state. In Rajouri and Poonch, they are highly concentrated for the reason that these districts have more pasture lands which favors for their livestock for grazing purposes.
In Jammu region their number is more than the Kashmir due to mountainous area with many pasture lands on the Siwaliks and its Pir Panjal ranges providing viable environment for the Gujjars to settle.

Though, in lesser numbers Gujjars are also found in Ladakh’s Drass area. It was in 2001, the Gujjars were classified as Scheduled Tribes in Jammu and Kashmir. According to the Census of India of 2001 description “Gujjar is the most populous scheduled tribe in J&K, having a population of 763,806 and constitute more than 20% of the total population of the state”.

<table>
<thead>
<tr>
<th>Distribution</th>
<th>Total population</th>
<th>Gujjars (in percent)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kupwara</td>
<td>650393</td>
<td>7.6</td>
</tr>
<tr>
<td>Baramulla</td>
<td>1169780</td>
<td>4.4</td>
</tr>
<tr>
<td>Srinagar</td>
<td>1202447</td>
<td>3.2</td>
</tr>
<tr>
<td>Badgam</td>
<td>629309</td>
<td>2.24</td>
</tr>
<tr>
<td>Pulwama</td>
<td>652607</td>
<td>3.13</td>
</tr>
<tr>
<td>Anantnag</td>
<td>1172434</td>
<td>7.14</td>
</tr>
<tr>
<td>Leh</td>
<td>117232</td>
<td>0.014</td>
</tr>
<tr>
<td>Kargil</td>
<td>119307</td>
<td>0.18</td>
</tr>
<tr>
<td>Doda</td>
<td>691929</td>
<td>9.09</td>
</tr>
<tr>
<td>Udhampur</td>
<td>743509</td>
<td>11.16</td>
</tr>
<tr>
<td>Poonch</td>
<td>372613</td>
<td>39.34</td>
</tr>
<tr>
<td>Rajouri</td>
<td>483284</td>
<td>30.31</td>
</tr>
<tr>
<td>Jammu</td>
<td>1588772</td>
<td>3.81</td>
</tr>
<tr>
<td>Kathua</td>
<td>550084</td>
<td>2.75</td>
</tr>
<tr>
<td>Total</td>
<td>10143700</td>
<td>7.52</td>
</tr>
</tbody>
</table>

Source: Census of India, 2001

Table 1.1: Distribution of the Gujjar Population in Jammu & Kashmir, 2001
1.2.2. Schedule Status of Gujjars in Jammu and Kashmir

In Jammu & Kashmir, eight communities vide the Constitution (Jammu & Kashmir) Scheduled Tribes Order, 1989 and four communities, namely Gujjar, Bakarwal, Gaddi and Sippi were notified as the Scheduled Tribes vide the Constitution (Scheduled Tribes) Order (Amendment) Act, 1991. All the twelve (12) Scheduled Tribes (STs) were enumerated officially for the first time during the 2001 census recording a population of 1,105,979. The Scheduled Tribes account for 10.9 per cent of the total population of the State and 1.3 per cent of the total tribal population of the country.

The STs are predominantly rural as 95.3 per cent of them reside in villages. Among the districts, Kargil (88.3 per cent) has the highest proportion of Scheduled tribes followed by Leh (Ladakh) (82 per cent), Punch (40 per cent) and Rajauri (33.1 per cent). Population - Size & Distribution

Out of twelve (12) Scheduled Tribes, Gujjar is the most populous tribe having a population of 763,806, thus forming 69.1 percent of the total ST population. Bot is the second major tribe having a population of 96,698, followed by Bakarwal (60,724) and Brokpa (51,957). Gujjar along with the three tribes constitute 88 per cent of the total tribal population whereas Balti, Purigpa and Gaddi having population ranging from 38,188 down to 35,765 from 10.2 per cent of the total ST population. Remaining five (5) tribes, Sippi, Changpa, Mon, Garra and Beda along with generic tribes constitute the residual proportion (1.9 per cent). Among all the tribes, Beda is the smallest group with a population of 128. 4. At the district level, Gujjar have the highest concentration in Punch and Rajauri districts, followed by Anantnag, Udhampur and Doda districts. Bot, Bakarwal and Brokpa tribes have the highest
concentration in Leh, Anantnag and Baramula districts respectively. Balti and Purigpa are mainly concentrated in Kargil district, Gaddi are in Kathua district.

1.3. Gujjars of Fakir Gujri

Fakir Gujri-- an area on the outskirts of Srinagar, inhabited by Gujjars whose ancestors had migrated from Rajasthan, Gujarat, Muzafarabad region of Pakistan. Pastoralists by profession, these Gujjars were lead by Fakir Khan who has migrated to Poonch and then Anantnag. From there on he shifted to the upper reaches of Harwan area which was later named after him. The place is about 16.7 Kms away from Srinagar City, Fakir Gujri rests in the lap of Mahadev hillock and their colony is spread over 50-60 sq Kms. The latitude 34.1920988 and longitude 74.9223386 are the geo-coordinate of the Faqir Gujri. The surrounding nearby villages and its distance from Faqir Gujri are Dara (1.5 km), Khimber (5.7 km), Soitang 16.6 (km), Srinagar (16.7 km), Panginara - B (16.7 km), Lasjan B (17.3 km), Lasjan - A (17.3 km), Nowgam - A (20.5 km), Panzinara B (21.6 km).

The place has been divided further into eight sub divisions known as Panchwards on the basis of Panchayti elections, as:

(1) Kreva mohalla
(2) Mokdam mohalla
(3) Bradinaar
(4) Naginar
(5) Brand kaen
(6) Astan marg
(7) Shali Khod
(8) Chakh/ Tanchi mohalla
(9) Dardi Khovur
(10) Bajran Mohalla
1.3.1. Demographic Profile

Fakir Gujri has a total population of 1900 individuals—990 males and 910 females, according to the Census of 2011. Also, the population of children with age 0-6 years is 350 which make up 18.42 per cent of total population of Fakir Gujri. The total number of household is 309.

Average Sex ratio of the region is 919, which is higher than Jammu and Kashmir’s average ratio of 889. Though, the Child Sex Ration for the Fakir Gujri as per census is 923 that is higher than the average of Jammu and Kashmir which is 862.

As compared to the rest of the state, Fakir Gujri has the lowest literacy rate. In 2011, the literacy rate of the region was 46.26% compared to 67.16% of Jammu and Kashmir. The literacy rate of males in 2011 was 56.31% while as literacy rate of females is 35.31%. The village has maximum population of Schedule Tribe (ST) which constitutes 96.68% of total population of Fakir Gujri.

<table>
<thead>
<tr>
<th>PARTICULARS</th>
<th>TOTAL</th>
<th>MALE</th>
<th>FEMALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total no. of Houses</td>
<td>309</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Population</td>
<td>1,900</td>
<td>990</td>
<td>910</td>
</tr>
<tr>
<td>Child (0-6)</td>
<td>350</td>
<td>182</td>
<td>168</td>
</tr>
<tr>
<td>Schedule Caste</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Schedule Tribe</td>
<td>1837</td>
<td>960</td>
<td>877</td>
</tr>
<tr>
<td>Literacy</td>
<td>46.26%</td>
<td>56.31%</td>
<td>35.31%</td>
</tr>
<tr>
<td>Total Workers</td>
<td>409</td>
<td>379</td>
<td>30</td>
</tr>
<tr>
<td>Main Workers</td>
<td>145</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Marginal Workers</td>
<td>264</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

(Census 2011)

Table 1.2: Demographic Profile of Gujjars
1.4. Life Style

1.4.1. Occupation

Traditionally the Gujjars were pastoralists, yet now the vast majority of them practice settled farming and animal husbandry, rearing dairy animals, sheep and goat. In general, the Gujjars are poor and considered as backward. They are not involved in any fixed occupational activity; except for a few educated men who work in Government sectors. Living among the Kashmiri and Pahari speakers, Gujjars have maintained their identity as far as their language, traditions, ceremonies, dress, and sustenance are concerned.

1.4.2. Religious Overview

Islam inherently has a great influence in all spheres of their life. They are strict Muslims with a deeply religious nature. Alcohol, drugs and a luxurious life style and clothing, among other excesses are highly discouraged under the indigenous Gujjars code of Islam of puritanical order.

1.4.3. Family and Marriage

The practice of endogamy (marrying within their own family, clan, class, caste and community) is common among Gujjars. They also marry among Bakarwals (who belong to the same ethnic stock) and Pahari. The feature of patri-locality characterizes Gujjar marriages. They usually prefer to live jointly. The leader of the Gujjar family is father who is a definitive power, and the part of choice making lies around him.

1.4.4. Vegetation and Food

The principle crops grown by the Gujjars include rice, wheat, maize and gram. They also grow fruits and vegetable like apples, cherries, pears, queen’s apple, tomatoes, lettuce, gourd etc.
Majority of the Gujjars in Fakir Gujri are non-vegetarians. Rice is the traditional staple diet of Gujjars. They also relish beans, lettuce, potatoes, turnip, cauliflower and assortment of local greens like [nənar], [vopal hakʰ], [vosti hakʰ], [handʰ] etc. However the main specialty of the cuisine is non-vegetarian food (mutton, chicken, and beef). They mostly cook mutton along with vegetables like lettuce-mutton, turnip-mutton, potato-mutton etc. They also relish Wazwan² at various occasions and festivals.

During winters it becomes difficult for Gujjars to go to the market, as due to heavy snowfall roads are blocked. So in order to overcome the scarcity of food, the vegetables are dried in summers and are used throughout winters. These dried vegetables are called as [sokosag].

Gujjars are very fond of tea which may be either sweet [lupon tfaʰ], salt tea [lun ali tfaʰ], or [kʰhva]. The relish these beverages either along with a homemade bread [kori roti] or other types of breads purchased from markets [tʃotʃvor, girdi, ləvas, koltʃi]. However they may also take biscuits and cakes with [kʰhva] and sweet tea.

Most of the people cook their food on the traditional [tfʊlha] known as [ləkði bada]. This [ləkði bada] is a chimney made up of earth and little grass twigs in which kindling is blazed and sustenance is cooked.

The Gujjar females themselves go to the forest for collecting the fire wood. They go in groups to the forest and collect the firewood for cooking. This is known as [ləkði ləjan tfale]. This firewood is spared for winters also as they cannot go to the forest in winters due to heavy snowfall. The traditional [tfʊlha] is to some amplify

²Wazwan is a multi-course meal in Kashmiri cuisine in which all the dishes are meat-based using lamb and chicken.
supplanted by electric heaters and stoves.

The part taking and serving of food forms an imperative part in each society. Typically the elder female (mother or any elderly ladies) serves the sustenance to the family. This is considered as a sign of admiration for her. The food is devoured typically while sitting on the floor over [dəstar kʰən] (a fabric which is spread on the floor to have sustenance) on all events. Men are served first. Ladies do not eat infront of men. Particularly the daughter- in-law [voṭi] does not eat in-front of her dad in-law [sora] or elder brother-in-law [kaar wale ka bai]. On special events such as Eid, marriages or any other function, food is served in Trami\(^3\), where four individuals sit and devour their sustenance together on the same plate.

1.4.5. Dress and Physical Appearance

In appearance; Gujjars are strikingly tall and well-built. Both Gujjar men and women have got distinctive style of dressing. Most of the men depict muscularity and have long beards which they often dye with henna. They are fond of wearing colorful turbans along with loose [kurta] or shirts with [səlvar]. They wear vest-coat called Basket. Besides they wrap [tfadər] (shawl) around shoulders in the traditional way that saves them from cold. This exquisite dress pattern has been a style mark of this Gujjar tribal community.

The Gujjar women are no different they too are tall and strong and have elegance about them. They wear loose [kurta] (shirt) having collars and cuffs along with [səlvar]. They flaunt vest-coat over [kurta] like men. [tfaddar] around their heads is also common among these women. Some old women also wear an embroidered cap called [lətf̥ka]. The Gujjar women mostly wear dark clothes mostly

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\(^3\) Trami a large round tin covered copper plate on which the Wazwan is served. It is shared by four persons lounging around.
with large prints and are more conservative in wearing stylish clothes of lighter shades. There is an emphasis of simple dressing among Gujjar women. The elder of the family insists on austerity in clothing and make sure the norms are followed. Both genders have a traditional lineage of wearing [dzutis] or shoes.

1.4.5.1. Ornaments

Men and Women both are fond of jewellery. They mostly wear jeweler made of silver or steel. Women like necklace [meli], chains, bangles [banj], nose rings [tilo] and ear rings [dur] mainly made of silver. Nose pins come in different sizes which denote whether the girl is married or not. In some Gujjar elder women their nose is pierced from both sides.

The typical necklace among Gujjar women is made up of silver coins [sone ki tfap]. They have a fascination for the necklace with a triangle pendant, studded with a beautiful stone in the center of it. It symbolizes 'evil eye' and mainly utilized to avert bad luck.

Gujjar women can be differentiated by their traditional hair style. They tie their hair in numerous thin french pleats [tfofi].

1.4.5.2. Tattooing

Among the Gujjars tattooing is considered as one of the unique artistic creations as certain socio-cultural beliefs are attached to it. Gujjar men are mostly fond of tattooing. They engrave their names initials or sometimes the name of Allah on their arms. They even engrave the shape of a half moon and a star which is the sign of Islam. It reflects the deep religious sentiments of Gujjar men. These tattoos are usually green in colour as green is religiously determined and considered auspicious.
Compared to rest of Kashmir populace the Gujjars are easily distinguishable. They have a comparatively darker complexion and have a different style of living, dress patterns, and other facial features. In terms of peer groups, Gujjars vary from other on physiognomy, dress, language, and social relations, which is unique as compared to their counterparts in the world outside. Despite the influx of cultural change, technological application at all levels, network of mass-media and communication system, Kashmir valley’s Gujjars have resisted the change in their life style, farming and interpersonal relationships.

1.5. Gojri Language

Gujjars speak a variety of Gojri, which is an offshoot of Indo-Aryan language. The language belongs to the Rajasthani language group. The language is closest relatives of Dogri, Pahari, Punjabi, and Haryanvi. In the Jammu and Kashmir, the Gojri language is written in Perso-Arabic script due to the influence of Urdu language. While in other parts of India, Devanagri script is used. Gojri is one of the oldest languages of the South Asian Sub-Continent. Gojri is the first language of 20 million people in South Asia and nearly eight million people in India. Researchers consider Gojri as the mother of Gujarati, Urdu, Rajasthani and Haryanvi languages. The Government of Jammu and Kashmir has also included Gojri into the sixth scheduled of state’s constitution giving it recognition.

Gojri is the language of all the Gujjars and Bakerwals of Jammu and Kashmir state. Grierson a famous linguistic expert was of the opinion that the Gojri spoken by the Gujjars of the sub-mountain districts of Punjab and Kashmir was allied to Rajasthani. Grierson opined, “One of the two things is quiet certain. Either Gojri is for of Rajasthani and conversely, Rajasthani is form of Gojri and resemblance of Gojri to Marwari is very striking. But still closer is the resemblance of Gojri to Marwari
dialect of Rajasthani spoken in Alwar, some distance to north of Merwar and separated from that state by the territory of Jaipur”.

The community has also developed fluency in other languages such as Urdu, Pashto, Pahari languages like Kangri and Dogri. Another appreciable matter is that Gujjars and Bakerwals normally interact amongst themselves through Gojri dialect that is why Gojri language is still very vibrant.

1.5.1. Gojri Grammar

Being a South-Asian language Gojri poses the typological properties of South-Asian languages. Gojri is a verb final language which has SOV word order.

As per Sharma (2002), phonologically Gojri has close affinity to Kashmiri, Punjabi and other languages spoken in the region. Like Kashmiri, Gojri shows three way contrasts in stops than four ways contrast found in other South-Asian languages viz. Urdu, Hindi. It lacks voiced aspirated stops (see in the phonemic chart of
consonant below). Apart from it there are two prominent suprasegmental features that are nasalization and tone. All the oral vowels in this language have its nasal counterparts while there are three way contrasts in tone system. The tone reported in this language includes; high tone, mid tone and low tone. High tone and low tone are marked while mid tone is unmarked in Gojri.

The basic morphological characteristics of Gojri are not much different from other Indo-Aryan languages. Gojri like other Indo-Aryan languages has both marked and unmarked nouns. That is noun which have overt marking for number, gender and case and noun which does not have overt marking for the same. Like nouns, adjective too have the same marked and unmarked stems based on the same criterion of overt number, gender and to some extent case marking. The verb in the language that consist simple compound and complex verb is marked for tense (present, past and future) aspect (perfective, imperfective and habitual) and mood.

Some of the most prominent syntactic features found in the language are as follows;

1) SOV word order
2) Use of postpositions
3) Modifiers precede nominals.
4) IO precedes DO
5) Auxiliary verbs follows the main verb
6) Explicator follow the main verb

1.6. The Writing system

Gojri does not have its own writing system. According to Losey (2002; 4) recently people have started writing Gojri in a little modified Urdu script that is the Perso-Arabic script.
As per J.C. Sharma (1982) the inventory of segmental phonemes (vowels and consonants) of Gojri Language is given below:

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<thead>
<tr>
<th></th>
<th>Anterior</th>
<th>Central</th>
<th>Posterior</th>
</tr>
</thead>
<tbody>
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<td></td>
<td>u</td>
</tr>
<tr>
<td>Lower High</td>
<td>i</td>
<td></td>
<td>o</td>
</tr>
<tr>
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</tr>
<tr>
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<td></td>
<td>α</td>
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**Fig 1.3: Vowel Chart**

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<th>BILA BIAL</th>
<th>DENTAL</th>
<th>RETROFL EX</th>
<th>PALATAL</th>
<th>VELAR</th>
<th>UVULAR</th>
<th>GLOTTAL</th>
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<tr>
<td>Vl. Un asp</td>
<td>p</td>
<td>t</td>
<td>ʈ</td>
<td>ʈʃ</td>
<td>k</td>
<td>(q)</td>
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<tr>
<td>Vl. Asp</td>
<td>pʰ</td>
<td>tʰ</td>
<td>ʈʰ</td>
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<td>kʰ</td>
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</tr>
<tr>
<td>Vd. Unasp</td>
<td>b</td>
<td>d</td>
<td>ɖ</td>
<td>ɖʒ</td>
<td>ɡ</td>
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<td>γ</td>
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<td>n</td>
<td>ɳ</td>
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<tr>
<td>FLAP</td>
<td>r</td>
<td>ɾ</td>
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<tr>
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<td>l</td>
<td>ɭ</td>
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**Fig 1.4: Consonant Chart**