CONCLUSION
The present research made an inclusive attempt to study the Gujjar community of Fakir Gujri, from an Ethnolinguistic perspective. The study is an attempt to reflect the culture of Gujjars and their perception about the world by studying their language Gojri. Also how their culture is embedded in their language and the way it is used to express culture. It is the description of material and non-material aspects of their culture. It studied the traditions, customs, rituals, kinship patterns, life style and day to day activities and communication patterns of people in different contexts with respect to their language.

The present study investigated various features related to the Gujjars. Though Gujjars have been in minority in Jammu and Kashmir but they have been successful in maintaining and retaining their identity. Their typical lifestyle like dress pattern, living pattern, physical appearance and language makes them ethnically different from the main stream society of Kashmiri speaking people.

Present study investigated many features linked with the Kashmiri Gujjars It was seen that the entire Gujjar community in Kashmir follows Islam and 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. Gujjar’s trace their lineage patrilineally i.e. the leader of the Gujjar family is father who is a definitive power, and the part of choice making lies around him.

The principle crops grown by the Gujjars include rice, wheat, maize and gram. They also grow fruits and vegetable like apples, cherries, pears, queens’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). Gujjars live in Kothas, and are mainly pastoralists and semi skilled labourers. At the social level the Gujjar of Jammu and Kashmir have divided themselves into three principal kinship groups: household, lineage and clan.

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 [tfaddar] (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. 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 [lətʃka]. The Gujjar women mostly wear dark clothes mostly 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 [dʒutis] or shoes. Men and Women both are fond of jewellery. They mostly wear jeweler made of silver or steel. Women like necklace [meli], chains, bangles [baj], 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. Gujjar women can be differentiated by their traditional hair style. They tie their hair in numerous thin french pleats $[tʃoʈi]$. 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.

Gujjar men do not have much source of recreation. Their typical time-pass is talking at their suitable ambiance in the group where they examine about legislative issues, employments, cattles 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 tattling. They also engage themselves in making various decorative items and embroidery. Gujjar 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.

Gujjar children are involved in recreational activities mostly games. 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. They play games like: $[səntoli]$, $[səza]$, $[kəbədi]$, $[ʃɔpə tʊʁa]$, $[zɪɾ]$, $[ɡiʈi kʰeɾa]$, $[təli marə]$.

Faqir Gujri village is administrated by Sarpanch (Head of Village) who is elected representative of village. They are chosen on the basis of their stature in the community, sense of the fair play and oratory skills. Sardars are the only recognized administrative heads in the Gujjar community and even today, they resolve nearly all
disputes among their clan members. Law is governed by the moral and ethical norms of the community, and solutions are sort mainly in compliance with the implicit laws kept in place by the elders from one generation to the next. Panchayat plays an important role in the Gujjar system of law. It is consulted for settling various familial disputes like divorce, elopement, mutual disputes regarding land and property etc. It also works for the welfare and betterment of the community like development of the community.

Gujjars have a conventional belief system, they believe in myths, supernatural elements, magical powers, superstitions, sufī saints and shrines. They have a deep religious nature and celebrate all the festivals and memorials enthusiastically. The beliefs and attitudes of Gujjars 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).

Gujjars being religiously oriented celebrate all the religious festivals with great zeal. On the arrival of Eid (Muslim celebration), the entire family especially children wear new garments which are specially designed for Eid. Exceptional non-vegetarian dishes are prepared on this event. 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. Gujjars also celebrate the night festivals of Shab-i-Qadr and Shabi-Barat. On both these nights, prayers are offered for the whole night.

Gujjars are conservatives in their beliefs. They consider the practices such as The Holy Quran, The Shrines and Mosques, The book of Hadith¹, Marriage (Nikkah),

¹ Hadith is a book of records of the words and deeds of the Prophet Muhammad (PBUH), his family and his companions.
The Priest (peer), Regards for Parents and a Person’s beard as sacred. While as, the items such as: Prostitution, Consumption of alcohol, Adultery, Eating Pork or Non Zabeeha meat, Dishonesty, Policies such as Riba (Interest), Praying behind women, lying, etc. are considered as profane. The belief in local peers (priest) and the centrality of the Sufi Shrines (Dargahs) to the Gujjars is of prime importance. Gujjars are deeply influenced by the Sufi saints and hence their belief in Peers runs deep.

Gujjar people are strongly superstitions. Nearly all the persons hold seriously irrational beliefs concerning methods of warding off ill or bringing good, foretelling the future, and healing and preventing sickness and accidents.

The Gujjars are knowledgeable about a wide variety of uses of different plants. They use plants chiefly for medicinal purposes, both for humans and animals, as well as to supplement their diet.

The study also investigated and studied the Gujjar rituals associated with each phase of life i.e. from birth to death, and how these specific rites associated with the events of birth, circumcision, headshaving ceremony, engagement, bethrothal, marriage, death, funerals and mourning, etc, and gives a detailed description about them along with their cultural significance. Wedding dress should not be red in colour, it should be black. The deceased is his last funeral rides by males only. The study also analysed various culture specific traditions and customs like the tradition of going to parents’ home for the delivery of the baby is still followed rigorously by the Gujjars. After two/three hours of birth, the baby is given goat milk. This custom is considered to be auspicious as they believe that it will keep the baby healthy. The purification bath on seventh and fortieth day are taken to protect the new mother and baby from the diseases and other harms and were originally purification rights in the ancient times. The recitation of Azan is done immediately after the child birth. The

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2 Riba means increase or growth. It is unjustified increment borrowing or lending money, paid in kind or cash above the amount of loan, as a condition imposed by the lender or voluntarily by the borrower.
head shaving ceremony [zar kasən] is celebrated simply and no feast is organized. No payment of money [şədkəh] is given as most of them cannot afford it. The child is given its name after the seventh day of his or her birth.

Marriage is patrilocal with consanguine wedding sort. And love marriages are considered derogatory, the monogamous marriage represents the general pattern, while as polygamy represents the exceptional pattern of marriage. It is also found that generally Gujjars practice endogamy. Levirate and Sororate marriages are also practiced among the Gujjars. Preferential cousin marriage is practiced by the Gujjar tribe where both cross and parallel cousin marriages take place. There is a provision for divorce among the Gujjars, keeping in view the Islamic law, even though divorce or [təlak] is disapproved in their society. There is a provision for divorce among the Gujjars, keeping in view the Islamic law, even though divorce or [təlak] is disapproved in their society.

Kinship also has an impact on the scale of exchange in a marriage among the Gujjars. Kinship ties seem to affect the bride price and dowry exchange in proportion. Widow Remarriage is permissible in Gujjar society, and is in accordance with Islamic law.

Funerary customs are based on the beliefs and tradition of a culture in remembrance of the dead. The deceased is bathed with the purpose of physically cleaning the corpse. The bathing of the corpse is known as [pani tu kədjo]. The corpse [maet] is typically wrapped in a simple plain cloth [kəfan]. The Funeral Prayer is known as [dzənəz]. The Muslims of the community gather to offer their collective prayers for the forgiveness of the dead. Women do not attend funerals, and the friends and relations of the deceased walk behind the bier reciting Quranic verses ‘laillaha illalah’. The Muslim Gujjars bury the dead body in the graveyard. The deceased is
then taken for burial [defin]. The exact manner, customs and style of the grave, the burial and so forth may vary by regional custom. Women are prohibited to enter the graveyard. The loved ones and relatives observe a 4-day mourning period. Gujjars do not decorate the grave with flowers; candles etc. as they believe that only the faith and good deeds of the deceased will protect him in the grave. The clothes of the deceased are usually buried or given to the poor.

The present study also analysed the importance of language in the social life of Gujjars. The study also revealed that how the social and environmental exposure helps in learning of other languages. Gujjars of Fakir Gujri are also proficient in Kashmiri, Urdu and Pahari. Thus the Gujjar community functions mainly in three languages i.e. Gojri, Kashmiri and Urdu. The community being illiterate shows a little proficiency in English, with Gojri being the dominant language at the community level, followed by Urdu and Kashmiri outside the community level (with non natives). Gujjar men also show a little proficiency in Pahari which is learnt from the environment. It was seen that Gojri is acquired in the home domain, Urdu and Kashmiri usually from school and environment. All age groups speak Gojri followed by and Kashmiri and Urdu. Older generations use Gojri maximally. It was also noted that Gujjar females even though understand Urdu and Kashmiri, respond in Gojri only. Gojri is the language of solace and character for them. They can without much of a stretch express their contemplations, feelings, emotions and so forth in their native language. Gujjars have successfully maintained their culture and preserved their language despite of the continuous contact and interaction with other communities. They want to impart in Gojri so as to protect their language and keep up their identity. However it was observed that Gujjars show a little reluctance while
using Gojri at inter-community level in front of Kashmiri speaking. The reason for this is the dominance and prestige of Kashmiri language.

The study also examined various aspects of kinship system among the Gujjars. The study revealed the relation of language to thought through various kinship terms and also through the behaviour of people. These kinship and connection terms are utilised and comprehended as a part of a specific social setting. The study of these kinship terminologies shows prevalent kinship system of the community, along with the bond of intimacy with different kins. It also examined the segregation of kinship relations on the basis of various factors like age, gender and binding thread etc. It also examined the proper, acceptable role and relationship between different kins. The study of kinship also helped in determining the family line relationship and Gotra. This study also helps in determining the rights and obligations of the members in all the sacraments and religious practices starting from birth to death.

It also studied the relations and address patterns among Gujjars. As forms of address have their roots in socio cultural context of the society. The analysis of the communicative patterns of Gujjars reveal their acceptable behaviour, social positions, close connections and prestige factors associated. The study of various dyadic relations showed their inter-personal connections and usage of honorific and non-honorific interjections. It was seen that Gujjars preferably use non-honorific (intimate) forms within their community, and with outsiders and some renowned people like doctors, teachers, masters, etc they make use of polite forms. Usually youngsters greet their elders first and it was also seen that sex variable did not appear to account for who greeted first. However the female participants had some restrictions for non-verbal gestures while greeting the males.