

A Sociopragmatic Analysis of Address Terms in Iraqw

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Abstract. This study investigated address terms used in Iraqw speech community. It dealt with four major categories of address terms frequently employed to address people within the community, their social usage and the role of age, sex, status and family relationship in the choice of address terms. Data were collected through observations and interviews. The results revealed that, address terms depicted the social relationship that exists between the speaker and addressee. In this case, there are address terms used to show relations among family members, relatives, non-family members, and strangers. The choice of address terms was governed by social variables. Among other variables: age, sex, status, and family relationship between the addresser and addressee play a significant role to determine the choice of address terms in Iraqw community. Failure to consider those variables in the context of conversation among Iraqw people do not only risk interpersonal relationship among the interlocutors but also result into communication breakdown. It is recommended that Iraqw speakers should consider the social variables that govern the conversation between the speaker and addressee for effective and fruitful social interactions.

Keywords: Address Terms, Kinship, Social Variables, Interlocutors, Iraqw

Languages: Iraqw

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1.0 Introduction

Iraqw language is spoken in Northern part of Tanzania (Mous, Qorro, and Kießling 2002). It is mainly used in Manyara region specifically in Mbulu district which is also realized as home of Iraqw people with 219,262 native speakers, Babati district with 124,799 native speakers and Hanang district which comprises of 86,401 native speakers. The language is also spoken in some areas of Arusha region like Karatu district with 135,531 Iraqw native speakers (LOT, 2009). Iraqw language is associated with Cushitic group of languages which originated from Afro-Asiatic group of languages (Mous, Qorro, and Kießling 2002). The Cushitic group of languages is categorized as lowland and highland Eastern Cushitic languages, Central, Northern and Southern Cushitic branch (Greenberg, 1963). Cushitic languages are mainly spoken in Horn of Africa (Tosco, 2000a). Iraqw language is associated with Southern Cushitic branch which consist of Gorowa, Iraqw, Alagwa, Burunge, Kw'adza, Dahalo, and Aasax (Mous, 1993).

The purpose of this study is to investigate address terms in Iraqw as one of the Southern Cushitic languages. Address terms are among the linguistics resources used by people in a daily conversation to address one another (Lii-Shih, 1988; Aliakbari, 2008). They are used to attract addressee's attention and establish a relationship among the communicators. In this case, they are considered significant for effective and fruitful social interaction since one can also use them to show deference to other people (Yang, 2010). The appropriate use of address terms helps to reduce misunderstanding among the interlocutors, for instance, when your sister is a judge in a court of law then addressing her by her name only in such a context can be considered rude or disrespect but when having a dinner calling her by either her first or full name without title is accepted in some cultures (Dickey, 2002).

Although, studies on address terms have been conducted in other languages but the use of address terms are culture specific. The way address terms are used in one community is different from another. Ramadhani and Wahyuni (2018) stated that different languages will have different cultures. This implies that the way Iraqw people use address terms differ from other cultures since address terms are culture bound. Mashiri (1999) conducted a

study on address terms among the Shona and observes that address terms play a vital role as a channel of communicating groups' expectations and values, individual emotions, beliefs and hopes. On the other hand, Salifu (2010) observes that address terms in Dagbanli are divided into: kinship terms, titles, and names. He maintains that address terms serve as a way of communicating individual's power, attitude, solidarity, and values.

In Iraqw speech community, people use different address terms not only to attract listeners attention but also to maintain harmonious relationship between the speaker and listener. The most commonly used address terms in Iraqw community include: kinship terms, personal names both traditional and religious names, titles, and personal pronouns. The choice of these address terms is based on Salihi's (2014) categorization of address terms. Her classification consists of personal names, personal pronouns, titles, descriptive phrases, endearment terms, kinship terms, multiple names, zero terms, adoptive and semantic extension. Thus, only four forms were utilized in the present study.

Susanto (2014:141) conducted a study on address terms among Javanese people and found that the use of address terms was governed by the relationship between the speaker and listener, social status, age, sex, profession, marital status, and politeness. In Iraqw speech community, the use of address terms is determined by social variables. Among other variables age, sex, status, and family relations play a significant role to determine the choice of address terms used to refer to individuals in the community.

Age difference is considered important when addressing one another among Iraqw speakers. The age differences is reflected in many situations like during conversation. The younger people have to initiate conversation by addressing the older people in any interaction. In other cases, when there are serious matters in the community that need to be resolved, the older people seat themselves to discuss and resolve the issue. In this case, the older members in the community seem to be more respected than the younger ones as a part of Iraqw culture.

Sex is the second social variable that govern the use of address terms among Iraqw speakers. culturally, men are given more privileges than

women. This is depicted in the ownership of the major means of production. Most major means of production are owned by men than women. This naturally offers social power to men and places women in a weaker position in the society. In this case, women depend on their husbands economically, even in other occasions, the decision concerning family matters are made by the husbands. In most occasion women are the ones to address men with respect than the men address women.

Family relationship is the third social variable that influence the choice of address terms among Iraqw speakers. This relationship is either in terms of biological or non-biological relations among the relatives. Therefore, there are terms employed to address relatives based on their relationship in Iraqw speech community. This kind of relationship governs the choice of terms used to address relatives.

Status is the fourth social variable that determine the use of titles in Iraqw speech community. Status as defines by Salifu (2010) means position often reflected in the use of titles given to people within or from outside the community. The use of titles differentiates people in terms of prestige and privileges available to them. People with professional, political, economic and administrative positions naturally acquires high status than ordinary citizens. In Iraqw speech community three types of titles are available as depicted in section four. People with titles are more respected than normal people and therefore terms used to address them varies from the one used to refer to the normal people.

Failure to consider the social variables like age, sex, status, and family relationship in the context of conversation among Iraqw people do not only risk interpersonal relationship among the interlocutors but also result into communication breakdown. Moreover, one can even be considered disrespectfully, rude, and impolite. Therefore, the younger people in the community have to observe the social orders that govern the use of address terms and choose the appropriate terms based on one's age, sex, status, and family relationship for a successful communication.

Brown and Levinson (1987) considered address terms as among the linguistics devices through which the relationship between the speaker and the listener can be monitored. With appropriate use of the address terms,

speakers are considered to classify themselves as a part of a particular community since address terms reflect communicators culture. On the other hand, inappropriate use of the address terms do not only affect the relationship between the addresser and addressee but also results to miscommunication.

Based on their usage, address terms were found to carry two kinds of meaning, that is; lexical and social meaning (Al-Qudah, 2017). Concerning lexical meaning, Braun (1988) asserts that when the phrases or words are used as address terms, it is because they carry lexical meaning which qualifies them as the addresses in some social contexts and as certain forms of addresses. On the other hand, addresses obtain social meaning based on their social contexts of usage. When a word is used as an address term its meaning may differs in terms of lexical and social usage; however, social meaning is a part of lexical usage but, it is not always necessary to be equated with the word's lexical meaning (Braun, 1988).

Address terms in some other cultures were observed to have changed their meaning over different historical periods, for example, Keshavarz (2001) investigated address forms in contemporary Iranian Persian from three historical periods and observes changes in meaning of address terms from power to solidarity. Based on these changes in meaning of address terms over different historical period, it is not so significant to analyze address terms in different languages based on lexica usage only. Based on this argument, the present study addressed the following research questions: (i) What are the social usages of address terms employed in Iraqw speech community? (ii) What is the role of age, sex, status, and family relationship in the choice of address terms?

2.0 Previous Studies

Afful (2006) explored non-kinship terms in Akan community and found three types of non-kinship expressions: catch phrases, personal names, and attention gatters. The result also revealed that those non-kinship terms are employed to preserve interlocutors' face and maintain politeness among them. The choice of the identified non-kinship terms was determined by

socio-linguistics factors such as location, communication purpose, and participants status among others.

Akindele (2008) investigated address terms usage in Sesotho and observed that Basotho people employ different kinds of address terms. The most commonly employed address forms include: title plus last name, title only, tecknonym, and title plus first name. The findings further depict that address terms such as nicknames and first names are rarely employed. Finally, the result shows that the choice of the identified address forms was governed by social factors: These factors are: age, sex, status, and location.

Esmail (2011) investigated address terms usage among Iranian spouses. His study intended to explore the effects of social context on the use of address terms. Therefore, spouses had to select address terms that they use to refer to either a husband or a wife when they are alone, in the presence of their children and in the presence of their parents. The findings show that both women and men use pet names when they are alone and employ respect name in the presence of their parents.

Salihu (2014) conducted sociolinguistics study of gender address forms in Hausa language and found that the Hausa people employ various address forms such as personal names, personal pronouns, titles, descriptive phrases, endearment terms, kinship terms, multiple names, zero terms, adoptive, and semantic extension. Moreover, she also observes that the use of address terms in Hausa was determined by communicators' age, personality, gender, religion, family relationship, and social power.

Rifai and Praseningrum (2016) explored address terms employed in Tangled movie manuscript. The findings revealed five categories of address terms. These categories include: the use of personal names (full name, first name and surname), addressing using familiarity or closeness, kinship terms, addressing by using respect and mockery. The choice of these address terms was governed by six variables. These variables are: showing intimacy, showing mockery, solidarity, power, anger and respect.

Al-Qudah (2017) examined address terms in Jordanian context. His study revealed that Jordanian people use different address terms: kinship terms, tecknonyms, personal names, titles, religious terms, and zero terms. It was observed that the social usage of each address term was context-

dependent which reflect the complexity of social relationship among the communicators in Jordanian community. Moreover, the study portrays that the use of address terms in Jordanian community was governed by interlocutors age, status, social hierarchy, and social distance.

Ramadhani and Wahyuni (2018) investigated types and functions of address terms employed by IPMK-SB Kampar students studying in Padang. Their study revealed four types of address terms which are: kinship terms, special nicknames, and pet names. The major functions of address terms observed were: to attract peoples' attention, depict politeness, to show intimacy, and power differential.

Alenizi (2019) explored the norms of address forms in Saudi speech community and found that, the Saudi speakers use nine categories of address terms to refer to one another. These categories are: first names, titles, endearment terms, occupation, common names, kin terms with first name, kin terms only, teknonyms, and a boy/girl. The use of these address terms was determined by the social factors like sex, age, occupation, status, intimacy as well as degree of formality.

In Tanzanian context, Lusekelo (2021) investigated linguistic aspects of the terms of address in Nyakyusa and found that, in Nyakyusa, there are terms used specifically to address people holding administrative, local and political positions in formal gatherings like in village and family meetings. The use of the identified forms of address show power relation between the speaker and hearer. The findings further revealed that, kinship terms are employed in family setting with less polite interpretation.

Awoonor-Aziaku (2021) conducted a study on address terms in classroom context between lectures and students at the University of Cape Coast in Ghana and observed that in addressing lectures, students employed honorifics terms, title plus last name, and avoidance strategies in some context. Lecturers were found to utilize first names more frequently, avoidance strategies, and nicknames when referring to their students. The choice of these terms of address was guided power differential between the lectures and students.

The literature reviewed shows that, among the studies conducted on address terms in Tanzanian context is the one done by Lusekelo (2021). This implies that little is known about address terms in Iraqw speech

community. Therefore, this study addressed the social usage of address terms in Iraqw speech community and investigated the role of age, sex, status, and family relationship as among the major social variables that govern the use of address terms among Iraqw speakers.

2.1 Theoretical Framework

This study was guided by politeness theory developed by Brown and Levinson (1987) to describe the use of address terms in Iraqw speech community. Politeness is a sociocultural phenomenon denoting respect or deference among the communicators in a social interaction (House, 1998). Politeness theory is formed with three basic notions: face, face-threatening acts and politeness strategies. Face is considered as a person's self-image that s/he wants to maintain in interaction with others (Brown and Levinson 1987). It is considered to be either positive or negative. Positive face is regarded as person's desire that his/her self-image be supported, desired and appreciated by the other members of the community. On the other hand, negative face is considered as an individual's desire to be free from other members' imposition and obliteration (Brown and Levinson 1978). In this context, face was used to realize how speakers choose appropriate address terms to maintain their own self-image and other's face in interactional context.

On the other hand, face-threatening acts are defined as communicative behaviors that affects one's anticipations (Yule, 1995). Afful (2008) emphasized that every communicative act including address terms is naturally face-threatening to either addressee or a speaker therefore politeness strategies are required to mitigate the potential threat.

According to Brown and Levinson (1987), the choice of appropriate linguistics politeness (including correct address terms to refer to another) is determined by five sociolinguistics variables: age, gender, rank, power and social distance. It has been observed that in a situation where a speaker has higher status with power is expected to be addressed with deferential terms (Afful, 2006). The author further describes that in a communalistic society like Ghana where interlocutors are familiar of the influence of age in the choice of address terms then the younger ones will prefer the acceptable

address forms to avoid misunderstanding. In Tanzanian context, Lusekelo (2021) asserts that the concept of face and politeness in communication among Nyakyusa people is determined by social variables such as power, sex, and social status, among others. The present study supports Brown and Levinson theory of politeness. In Iraqw speech community, face and politeness between the addresser and addressee is mediated through social factors (age, sex, status, and family relationship) that determined the choice of proper and acceptable address terms. Therefore, the use of appropriate and acceptable address terms is considered as a polite way of referring to others in a social interaction.

3.0 Research Methodology

This research adopted the qualitative research approach to explore and understand Iraqw peoples' experience, opinions, behavior, perspective and perceptions on the social usage of address terms and the role of social variables that determine the choice of address terms among Iraqw speakers.

3.1 Area and Population of the Study

This study was conducted in Getaghul village in Manyara, Tanzania. This village was purposely selected among other villages based on two major reasons. Firstly, the village is located in at least a remote area compared to other villages of Measkron ward. As a remote area, it helped the researcher to obtain the native speakers of Iraqw language as a sample that participated in the study. This is because most interaction in remote areas involve people of the same language than in small centers, towns and urbans. Secondly, the village was selected because, it is found along the main road from Arusha to Singida. It is only five Kilometers from the main road; therefore, it was easy for the researcher to access the research site.

3.2 Sampling Technique and Sample Size

This study employed purposive sampling technique. In Purposive sampling, the sample is selected based on certain specific criteria that is considered unique and significant to a study. The selected sample is regarded as the most representative of the general target population (Levy and Lemeshow,

1999). In the same vein, Walliman (2006: 79) further insisted that in purposive sampling, the researcher chooses the participants that are real sample based on specific selection criteria or knowledge. In this study, the sample was selected based on age, that is, the elderly people were selected as a sample. Using purposive sampling, 20 elderly people (10 male and 10 female). This elderly people were selected for interviews because they were considered to have the required data compared to youths who were affected by the influence of other languages like Kiswahili. The elderly group was considered to have more and deeper knowledge on their native language specifically on the meaning and uses of Iraqw address terms.

3.3 Data Collection Instruments

Data were collected through observations and interviews. Observation was utilized to obtain data on address terms used by Iraqw people. This method was used because it enables the researcher to collect the natural data without the researcher's influence. Through observations, data were collected from different social contexts where participants interact themselves and use address terms to refer to one another. Before the data collection, permission was sought from the relevant government authority to access the research location. After the permission was granted, the researcher first visited the research site to familiarize himself with the research context. To obtain the data, the researcher re-visited the research location and recorded data from different social contexts in Iraqw speech community. The social contexts in which data were collected include: family, religious institutions, schools, hospitals and ritual places. To get the social usage of address terms, the recorded data were reviewed and noted down. Then face to face interviews were conducted with Iraqw native speakers to determine their social usage.

3.4 Data Analysis

To conduct an analysis, the researcher transcribed the data from Iraqw to English before transcription he reviews the audio-recorded data to have deeper understanding of the collected data. Thereafter, data were analyzed based on thematic analysis technique as a flexible method that allows the

researcher to focus on the uses/meaning of each address term employed by Iraqw native speakers. Data were then classified based on the frequently occurring themes which involve grouping the address terms based on particular categories and criteria. Gay and Airasian (2008:219) emphasized that the unit of analyzing qualitative information is to explore the relationship and categories that inform the respondents perception of the topic and the world in general. In this study, specific focus was paid on the meaning and uses of the address terms in Iraqw speech community. Finally, the transcribed data were then interpreted and described.

4.0 Results and Discussion

This study investigated address terms used by Iraqw native speakers and the role of age, sex, status and family relationship in the choice of address terms. The analysis has depicted the following address kinship terms, titles, and personal pronouns.

4.1 Kinship Terms

In Iraqw speech community, there are kinship terms that are specifically used to address the senior members who are older than the speaker and kinship terms that are used to refer to the junior members who are younger than the speaker. Moreover, there are other kinship terms that are generally used to refer to both the older and younger people regardless of their age. Kinship terms used to refer to biological parents and grandparents include: *baaba* (father), *aayi* (mother) *aako* (grandfather) and *aama* (grandmother). The term *baaba* and *aayi* are used by the children to refer to their father and mother while the term *aako* and *aama* are used by the grandchildren to address their grandfather and grandmother in the community. These addresses are not only used to address biological parents and grandparents but, are also extended to non-biological parents and grandparents in Iraqw community. They are used to show respect to biological parents, grandparents and other people who are in the same age group with biological parents and grandparents within the community.

Culturally, it is prohibited for a young speaker to address biological and non-biological parents by their names. Also, the younger speakers especially biological children are not allowed to address their parents by nicknames except in some social contexts like during jokes where

grandchildren can address their grandparents by their names including nicknames. In case, a child addresses his or her biological parents by their first, middle or surnames such a child is considered rude to his or her parents, and therefore, a child can even be punished for being impolite to the parents.

Among Iraqw people there are also kinship terms used to address biological children in the community regardless of their age. These kinship terms are not limited to biological children but they are also used to address non-biological children. Most of the kinship terms used by the parents and other older people to address their children in the community are gender based while others do not indicate gender and can be expressed in singular and plural form:

| | |
|----------------------------------|---------------------------------------|
| <i>garma</i> (a boy) | <i>daqaay</i> (boys) |
| <i>naay</i> (a child) | <i>naii</i> (children) |
| <i>dasi</i> (a girl) | <i>dasu</i> (girls) |
| <i>nang 'whhato</i> (grandchild) | <i>nang 'whhattuu</i> (grandchildren) |

The younger people are also addressed by their first names by the older speakers. In this case, the older people have multiple choices to address the younger ones in the community. In some other cases, the choice of one term of address over another is not only governed by age but also addressee's sex, as in the case of *garma* (a boy) and *dasi* (a girl).

The third category of kinship terms is the one used to address both the older and younger relatives in the community regardless of the speaker's or addressee's age and sex.

Table 1: Kinship Terms Used for Older and Younger Relatives

| <i>Kinship Term</i> | <i>English Translation</i> |
|---------------------|---|
| <i>aayshiga</i> | older or younger paternal aunt |
| <i>maamay</i> | older/younger maternal uncle |
| <i>naana/hhiya</i> | older/younger brother |
| <i>deena/hho'o</i> | older/younger sister |
| <i>baabu niina</i> | father's sister's older/younger son/cousin |
| <i>anyiina</i> | father's sister's older/younger daughter/cousin |
| <i>hat'ay</i> | paternal aunt's granddaughter |
| <i>hat'hato</i> | daughter's daughter |
| <i>baaba</i> | father's older/younger brother |
| <i>naanu maamay</i> | maternal uncle's older/younger son |

| | |
|-------------------|--|
| <i>hat'maamay</i> | maternal uncle's older/younger daughter |
| <i>hat'aama</i> | mother's sister's older/younger daughter |
| <i>nang'waama</i> | mother's sister's older/younger son |
| <i>aayi</i> | mother's older/younger sister |
| <i>hat'hhiya</i> | brother's daughter/ niece |
| <i>hat'nango'</i> | son's daughter |

The use of address terms in Table 01 among relatives in Iraqw community is determined by neither age nor sex of both the speaker and addressee but by the family relationship between the interlocutors. For example, in a conversation, a speaker may address either the older or younger aunt as an aunt despite their age differences. This showed that, family relationship is one among the factors that influence the choice and use of address terms among Iraqw native speakers. Iraqw is one of the languages that differentiate maternal and paternal relations between the speaker and addressee as depicted in Table 01. In this case, one is addressed based on either paternal or maternal relationship.

The last category is affinal kinship terms which show and describe the marital relationship between the husband and wife (Bisilki, 2017). Based on the collected data in this study, one of the respondents was asked which addresses do you use to call your husband and how your husband addresses you? She stated that, she calls her marriage partner *aakowi* (my husband) while he usually calls her *aayo* (my wife)

Those responses show that a husband is addressed by his wife as *aakowi* (my husband) in return the husband calls his wife *aayo*. These are the two common affinal kinship terms that do not only denote respect to one another among marriage partners but also portray marital relationship among Iraqw speakers. In its literal meaning, the term *aako* means grandfather but in this context, it is metaphorically used by married women to mean husband. Either the husband is older or younger than his wife is culturally addressed by his wife as *aakowi* (my husband).

On the other hand, parents from both the husband and wife's family are addressed as *baaba* (father) and *aayi* (mother). Moreover, a wife calls her husband's sister as a sister-in-law regardless of her age while she addresses her husband's brother whether older or younger as brother-in-law.

The husband follows the same system when addressing her wife's brothers and sisters.

Generally, the use of kinship terms in Iraqw speech community is governed by the social orders. Age, sex, and family relationship are among the basic factors that call for social ordering among Iraqw speakers. In any conversation, the senior kin members naturally acquire higher social status compared to the junior members. In this case, the use of kinship terms as addresses in Iraqw speech community have some categorical similarities with the usage of kinship terms in Dagomba community (Salifu, 2010). Dagomba is one of the ethnic groups located in Northern part of Ghana. In this community, Salifu (2010) observes that superior kin are addressed with higher social status by the inferior kin. By superior he means all relatives members who are older in age than the speaker.

4.2 Personal Names

Iraqw names are assigned to babies after they are born. The names are assigned not only to identify and differentiate them from other babies but also to address them in social interaction. In Iraqw speech community, one can observe two types of names that are usually assigned to new born babies; these are either traditional or religious names or both.

Traditional names are given to the babies during traditional ceremonies based on the circumstances that surround the child birth. These circumstances include: whether, time of the day, famine, complication during birth, place of birth, ceremony etc. Culturally, the traditional ceremonies for name giving are held during the evening after the sun set because, it is expected to be a time to rest for many people and therefore, the neighboring families and other invitees are available to attend the party. Babies especially the first-born babies are sometimes given traditional names of their late forefathers. They are given the names of their forefathers not only to remember them but also to show respect to their late forefathers. The babies that inherit the names of their late forefather are expected to behave like their forefathers. It is believed that these babies will have similar spirit like their forefathers.

Table 2: *Some Traditional Names in Iraqw*

| Name | Circumstance at Birth |
|------------------|--|
| <i>Gwaa'tema</i> | A child who was born during day time |
| <i>Tluwaay</i> | A child who was born during rainfall |
| <i>Lohii</i> | A child who was born on the road |
| <i>Sikukuu</i> | The one born when there was a ceremony |

Traditional names are assigned to new born babies by parents or grandparents. Alongside traditional names, religious names are sometime added to the babies. The most dominant religious names among Iraqw people are Christians. Ng'aida, (1975:22) asserts that compared to other communities in Tanzania; in Iraqw speech community, there are few numbers of Christians. This assertion by Ng'aida (1975) is contrary to the current situation, that is, from 1975 to present, the number of Christians people and names among Iraqw community has been increasing. However, paganism still exists but the number of people who are adopting Christianity and Islamic religions is also changing from low to high therefore Christians and Islamic names are also increasing due to the fact that during the adaptation, names are also changed from the pagan names to either Christian or Islamic names.

Christian and Islamic names are adopted from Kiswahili as a result of contact between Iraqw language and Kiswahili. These names are bestowed to young children at a naming occasion alongside traditional names or given to a person after being baptized. The act of baptizing a person is always associated with being given a Christian name. This is due to the belief that traditional names have been linked to our forefathers who were believed to have worshiped ancestral spirit. Therefore, being given Christian name is a way of disconnecting one's soul from such a spirit which is considered to be a destructive spirit and being changed to a new way of life as a follower of Christ.

In addressing one another in Iraqw community, first names and full names are usually preferred when referring to a younger addressee than the speaker or among people with the same age. Names, including nick names are prohibited to be used when addressing the older addressee than the speaker as a part of Iraqw taboos.

4.3 Titles

A title is one among the forms of address used in Iraqw community. In Iraqw language, three types of titles were found from the collected data. These are: traditional titles, occupational titles, and religious titles.

4.3.1 Traditional Titles

These are titles assigned to the traditional leaders such as a chief as well as hierarchical and honorary political and administrative positions. One of the common traditional titles among Iraqw is *kahamusmo* (chief) supported by the group of elected elders and ritual experts. *Kahamusmo* as a title denote a masculine gender while *kahamusoo* is a term used to address traditional female chief which also denote feminine gender. Masculinity in the title *kahamusmo* is denoted by suffix *-mo* while a suffix *-oo* portray feminine gender in the title *kahamusoo*. The main role of the chief is to settle peace, distribute land to his people, performing ritual activities for community's protection in collaboration with ritual expert such as *qwaslare* (ritualists) and solve various problems that arises in the community in consultation with *qwaslaramo* (male ritualist) while a female ritualist is called *qwaslaritoo*.

4.3.2 Occupational Titles

Occupational titles are adopted into Iraqw from other cultures as a result of contact between Iraqw and Kiswahili. Occupational titles are the job-related titles. Many of these titles came from English and Arabic language and entered Iraqw language through Kiswahili. These are: *askaarmo* (soldier) *derefamo* (driver), *mwaalimu* (teacher) etc.

4.3.3 Religious Titles

The most common type of religious titles used among Iraqw people are Christian titles. This is because Christianity is the first foreign religion that was introduced by missionaries in Iraqw land compared to the other religions and, therefore, it becomes dominant (Ng'aida, 1975). However,

there are other churches, but the most common Christian churches among Iraqw are Lutheran and Roman Catholics. It is for this reason that the Christian titles become dominant among Iraqw people. These titles are: *patarmo* (male priest), *mchuungajamo* (a pastor), *aruusamo* (a prophet) and *mwinjilistamo* (an evangelist). The religious titles seem to end with the suffix *-mo*. The suffix *-mo* denotes the masculine gender in each of the religion title identified. This is because at earlier many of the missionaries who spread the gospel among Iraqw people were men but currently we are witnessing even women who are preaching and spreading the gospel in Iraqw and other communities.

In Iraqw speech community titles are offered to the people based on their position which reflect one's status. Therefore, person's status also determined the choice of address terms among Iraqw speakers.

4.4 Personal Pronouns

In Iraqw speech community personal pronouns are employed to address the strangers or unfamiliar people with distant relationship. The second personal pronouns in both its singular and plural form are used to begin a conversation and establish social relationship between the speaker and addressee. These pronouns are: *kuung* (you) which is in singular and denote male gender while its plural form is *kuungaa* (you). To address female, the pronoun *kiing* (you) is employed in its singular form while its plural form remained *kuungaa*. The use of these second personal pronouns in Iraqw language does not differentiate power as observed in some European languages by Brown and Gilman (1960) however, it denotes social distance between an addresser and addressee. These personal pronouns are used as vocatives, that is, they are employed to draw an addressee's attention in order to establish, develop and maintain relationship between the speaker and addressee. The use of personal pronouns as addresses is determined by the addressee's sex. It is important to understand that these personal pronouns are used among the interlocutors who are in the same age group or to a younger addressee than the speaker. In addressing strangers, address terms are not only limited to personal pronouns but also kinship terms are used based on age or addressee's sex.

5.0 Conclusion and Recommendation

This study explores different categories of address terms, their social usage in various social contexts among Iraqw speakers. The study also investigated the role of age, sex, status, and family relationship in address forms usage. In the context of this study, the results revealed that Iraqw people use four major categories of address terms. These categories are: kinship terms, personal names, titles, and personal pronouns. The use of these address terms is determined by four major social variables. These variables are: age, sex, status, and family relationship among others.

It is recommended that Iraqw speakers should consider the social variables that govern the conversations between the speaker and hearer for effective and fruitful social interaction. Failure to consider social variables such as age, sex, status, and family relationship in the context of conversation among Iraqw people do not only risk interpersonal relationship among the interlocutors but also result into communication breakdown.

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