

## **Kinship Terms of the Mukkuva Dialect**

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### **Abstract**

Kinship plays an important role in all human societies, both in the regulation of behavior between persons and in the formation of social, political and territorial groups. The aim of the present study deals with the classification and analysis of kinship terms used by Mukkuvas. The dialect area selected for this study is Puthukurichy in the coastal area of Trivandrum district which belongs to Chirayinkil Taluk. The place is about thirty kilometers away from Trivandrum city.

**Keywords:** Mukkuva, elementary terms, derivative terms, denotative terms, classificatory terms.

### **Introduction**

Kinship is one of the universals in human society. The system depends on the social recognition and cultural implementation of relationships derived from descent and marriage. The domestic family survives as basic social unit. Two persons are considered kin to each other when they are linked by socially recognized bonds descent or marriage whether real or functional. The young child may grow up in the care and protection of physical parents or, in some societies may be reared by people who are not its physical parents and it may take its place in society as the child of others.

All societies distinguish various categories of relationship by descent or consanguinity. Most societies distinguish relationships by marriage or affinity. The system of kinship and marriage plays cohesion and solidarity. Kinship systems are found to vary in different societies with respect to a number of characteristics. They are:

1. The extent to which genealogical and affinal relationships are recognized for social purpose.
2. The ways in which relative so recognized are classified or grouped in social categories.
3. The particular customs by which the behavior of these relatives is regulated in daily life.
4. The linguistic forms which are used to denote the various categories of kin.

### **Collection of data**

The data for this study have been collected directly from the informants by visiting their residential area. Informants from the Mukkuva community belongs to Christianity were selected and the data elicited on the basis of a questionnaire.

### Occupation

The main occupation of the people of the place is fishing. This work is done merely by men. Women are usually go for coir making. Another occupation is netting which is done by both men and women. Now people go to work as labourers.

### Food

Their main food is rice, tapioca and fish. As their main occupation is fishing, fish is the main item in all occasion. They are usually non vegetarians. Early morning they used to drink a cup of coffee or tea goes for work. They have no special breakfast.

### Dress

The young women wear sari and also churidhar. Old woman wear muntu and kuppayam. Kuppayam is a full sleeve blouse. During prayer time they cover their head with a scarf. The brides wear silk saris during their marriage. Young men use pants and shirts others wear shirt or baniyan and muntu. The bride groom wears dhoti and shirt.

### Education

The children will be sent to school at the age of five. But they show little interest in study. Most of them are poor. Usually girls will stop their study at the age of thirteen or fourteen. Boys may continue their study. It depends on their financial status. Many of them will stop their study and will go for them parental occupation for fishing.

### Culture

Mukkuvas belongs to the Latin Catholic community which is a subset of Christian community. They worship Mary, Ouseph and Christ. They go to the church on every Sunday. The church is situated near to the informant's residence. They also go to the church to attend the 'Kumbasaram' a religious sacrament of Bible. On the eighth day after the Christmas they used to celebrate the 'tirukkayam totunna tirunal'. There will be a special mass on that day.

### Family life

The senior most male member is the head of the family. Women members from part of the family up on their marriage. The daughter does not inherit a share of father's property. Share in the family is limited to son only. Evening prayer is done daily using a chain with fifty three beads called 'Konta' which should be followed by the reading of Bible.

## KINSHIP TERMS OF MUKKUVAS

	TERM OF ADDRESS	TERM OF REFERENCE
Father	appan	
Father's father	appappan	
Father's mother	ammaamma	ammacci
Fa.El.Br	valiyappan	
Fa. Y.Br	koccappan	koccupappa
Fa.El.Sis	appacci	
Fa. Y.Sis	appacci	
Fa.El.Br.Wi	valiyammacci	
Fa. Y.Br.Wi	koccamma	kunnamma
Fa.El.Sis.Hus	appacciappan	
Fa. Y.Sis.Hus	koccappan	
Fa.El.Br.Son	accayan	
Fa.El.Br.Dau	ceecci	
Fa. Y.Br. Son	name	
Fa. Y.Br.Dau	name	
Fa.El.Sis.son	ceettan	
Fa.El.Sis.Dau	ceecci	
Fa. Y.Sis.Son	name	
Fa. Y.Sis.Dau	name	
Mother	ammacci	
Mo.Mo	peRRamma	ammaamma

Mo.Fa	appaappan	
Mo.El.Br	anki	maaman
Mo.Y.Br	maaman	
Mo.El.Sis	muuttammacci	
Mo.Y.Sis	kunnamma	
Mo.El.Br.Wi	maami	
Fa.Y.Br.Wi	maami	
Mo.El.Sis.Hus	valiyappan	
Mo.Y.Sis.Hus	koccappan	
Mo.El.Br.Son	ceettan	
Mo.El.Br.Dau	ceecci	
Mo.Y.Br.Son	ceettan	
Mo.Y.Br.Dau	ceecci	
Mo.Y.Sis.Son	name	
Mo.Y.Sis.Dau	name	
El.Br	accaayan	
Y.Br	name	
El.Br.Wi	naattuun	
Y.Br.Wi	name	
Hus	kettiyoan	
Hus.Fa	appaccan	ammaiyappan
Hus.Mo	ammacci	ammaayi
Wi	name	kettiyol
Wi.Fa	pappa	

Wi.Mo	ammacci
Wi.El.Br.	aliyan
Wi.Y.Br.	aliyan

These are the kinship terms used by the Mukkuvas of Puthukurichy. Kinship terms are classified according to their mode of use, range of application and linguistic structure.

### Mode of use

This classification is based upon whether they used in direct address or indirect reference. It can be further classified according to term of address or according to term of reference. In the case of term of address it can be used while speaking to a relative. It is a part of linguistic behavior and is characteristics of the particular interpersonal relationship. In the case of term of reference it can be used to designate a relative in speaking about him to a third person.

### Linguistic structure

According to the linguistic structure kinship terms can be classified in to two. They are

#### Elementary terms

It is the minimum rational linguistic unit and is single, unimorphic and cannot be further segmented in to lexical elements with kinship meaning.

appan(Fa)  
 apaaan(Fa.Fa)  
 appacci(Fa.El.Si Fa.Y.Sis )  
 ceecci(Fa.El.Br.Dau Fa.El.Sis.Dau, Mo.Y.Br.Da)  
 maaman (Mo.Y.Br)  
 ceettan(Fa.El.Sis.son , Mo.El.Br.Son)  
 aliyan(Wi.El.Br, Wi.Y.Br)

#### Derivative Terms

These are compounded from the elementary terms and some other lexical element which does not primarily kinship meaning.

koccappan (Fa.Y.Br, Fa.Y.Sis.Hus, Mo.Y.Sis.Hus)

accayan(Fa.El.Br.Son, El.Br)  
valiyappan (Fa.El.Br, Mo.El.Sis.Hus)

### **Range of Application**

According to the range of application kinship terms are differentiated as denotative and classificatory.

A denotative term is applied only to relative in a single category as defined by generation, sex and genealogical connections. Classificatory term is applied to persons to two or more kinship categories as defined by generations, sex and genealogical connections.

### **Denotative terms**

appan(Fa)  
ammacci(Mo)  
accaayan(Hus)  
valiyappan(Fa.El.Br, Mo.El.Sis.Hus)  
  
koccappan(Fa.Y.Br, Fa.Y.Sis.Hus, Mo.Y.Sis.Hus)

### **Classificatory Terms**

appaappan(Fa.Fa, Mo.Fa)  
  
ammaamma(Fa.Mo, Mo.Mo)  
  
aliyan(Wi.El.Br, Wi.Y.Br)

### **Sociological classification**

Sociologically kinship can be classified as affinal relatives and consanguineal relatives. In the case of husband and wife there is no biological relationship are classified as affinal relatives. Consanguineal relatives are connected by blood or common ancestry.

### **Affinal relationship**

Fa.El.Br.Wi	valiyammacci
Fa.Y.Br.Wi	koccamma
Hus	accayan

Hus.Fa	appaccan
Hus.Mo	ammacci
Wi.Fa	pappa
Wi.Mo	ammacci
Wi.El.Br.	aliyan
Wi.Y.Br.	aliyan

### **Consanguineal relations**

Fa	appan
Father's father	appappan
Father's mother	ammaamma
Fa.El.Br	valiyappan
Fa.Y.Br	koccappan
Fa.El.Sis	appacci
Fa.Y.Sis	appacci
Mother	ammacci
Mo.Mo	peRRamma
Mo.Fa	appaappan
Mo.El.Br	anki
Mo.Y.Br	maaman
Mo.El.Sis	muuttammacci
Mo.Y.Sis	kunnamma

### **Findings**

The analysis of the kinship terms of Mukkuvas shows that there words can be classified mainly two groups, namely single words and words derived by adding an affix.

The basic words are the following

appan(Fa)ammacci(Mo),maaman(Mo.Y.Br),aliyan(Wi.El.Br,Wi.Y.Br), ceecci(Fa.El.Br.Dau  
Fa.El.Sis.Dau, Mo.Y.Br.Da),ceettan(Fa.El.Sis.son , Mo.El.Br.Son).

### Prefixes

1. valiya- (big, Elder)
2. kocc-(little, younger)

The following kinship terms are formed by adding the above prefixes to the basic word.

valiya+appan-valiyappan (Fa.El.Br)

kocc+appan-koccappan (Fa.Y.Br, FaY.sis.hus)

kocc+amma-koccamma(Fa.Y.BR.Wi)

mutt+ammacci-muuttammacci(MO.El.Sis)

We can see that Mukkuvas call their cross cousins by separate term and the parallel cousins by another term. For example, ‘accaayan’ is used for male parallel cousin and ‘aliyan’ is used for cross cousin. In some cases both the terms of the relatives are used to denote a particular kin. For example appacciappan (Fa.El.Sis.Hus) . Here appacci means father’s sister and the term appan is added to denote her husband.

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