

Ego's mother's younger/elder brother and Ego's mother's younger/elder brother's wife

The lexical variants presented in the note below are arranged according to their frequency of occurrence in the survey data—from most frequent to least frequent.

For the concept of “Ego's mother's younger/elder brother and ego's mother's younger/elder brother's wife,” the words *mama* and *mami* were reported in almost all the districts of Maharashtra. In this survey, *mama*, *mawla*, *mawlo*, *mamu*, *mamo*, *mamus*, *mamas*, *kakas*, *mamaji*, *an̄kāl*, *p̄aitiw*, *mamosa*, *p̄uwa*, *p̄upa*, *bawa*, etc. variations were observed for the relation of “ego's mother's younger/elder brother” and *mamis*, *mamisa*, *mamani*, *waḍay*, *p̄uis*, *p̄us*, *p̄oi*, *mawlaṅ*, *mawlin*, *mamiji*, *atya*, *atti*, *mumani*, *mawli*, *m̄yiti*, *attu*, *kakis*, *p̄uyya*, *p̄oči*, *mamin*, *mamiš*, *čači* (*moṭhi mami*), etc. variants were noted for “ego's mother's younger/elder brother's wife”. As noted by Dhongde (1995:76), in the earlier surveys, the words *mama* and *mami* have been recorded. According to Karve (1953:145,165), the word *mawlaṅ* is of Sanskrit origin. It traces back to the word *matulani* which is the feminine form of the Sanskrit word *matula* which is used to refer to the relation of the mother's brother (in Sanskrit). Other kinship terms indicating this relationship have reference to cross-cousin marriages, however, the term *mawlaṅ* is neutral and doesn't make a reference to cross-cousin marriage.

In this survey, *mawla* and *mawlaṅ* were reported as alternative words for this relation mainly in Latur, Solapur, and Nanded districts which are adjacent to Karnataka and Telangana state borders. *p̄oči* was observed in Khandbara village of Navapur taluka in Nandurbar district and the word *waḍay* was reported only in the tribal community of Wangani village in Thane district. The word *p̄ui* was attested in some villages of Palghar, Nashik, and Raigad districts and in some parts of Yavatmal district. Whereas *p̄uwa* and *p̄upha* elicited only in Dahiwandi village of Jalgaon district and in Shirputi village of Washim district. The words *mamaji* and *mamaji* were reported frequently in Nagpur, and Wardha districts and infrequently in Amaravati, Bhandara, and Gondia districts. *atya* (and its phonetic variants) was documented in Chandgad taluka of Kolhapur district, Chinchghar village of Raigad district, Mokhada taluka of Palghar district, and in Kurli village of Yavatmal district.

References:

1. Karve, Iravati, 1953, *Kinship Organisation in India*, Deccan College Monograph Series: 11, Pune.
2. Dhongde, Ramesh, 1995, Reprint 2013, *Maharashtracha Bhashik Naksha Purvatayari*, Mumbai Rajya Marathi Vikas Sanstha.

