Chapter V

THE AGED AMONG THE KINSMEN AND CASTE PEOPLE

The entire village settlement is nucleated into different colonies and lanes known as galli in Marathi and Urdu Languages and Oni in Kannada language. There are totally Seventeen gallis classified on basis of occupation practiced by the people of the galli and on basis of castes and sub castes. Each colony or galli is based on cluster of houses of their own kin, kith and caste people. Each cluster of houses are again divided on basis of gotra or bedagu when in it recognizes a clan organization. Members (people) of the same Bedagu or Gotra are usually descendants of same ancestors especially brothers and sisters. Only the aged people have knowledge and interest in telling about clan and lineage. The young people those who go to school do not know their ancestors beyond their grand father’s name. They do not think of it even don’t like to discuss beyond these lines. Bedagu is an exogamous group in each Bedagu take as clan, there are lineages Vamsha as sub divisions of Bedagu. The clan members who live in different villages like Golihalli, Hindalgi, Kakkeri, Goshanatti meet occasionally during ceremonies, such as birth, death, marriage and festivals of clan god. This is Maximum among the members of the lineage and members of a caste residing in one place most of the residential localities are named after the residential localities are named after the clan, caste occupation or place of importance which resides there are dominant.

The bazaar galli is also known as patti oni by Kannada language speaking people. As weekly fair takes place once in a week on Saturday it is named as bazaar galli in Marathi and patti oni in kannada. The word patti also means a market. But the market extends beyond this colony to Balagar Street and Christian
street. The Christian street is named by Christian people after the caste the Christian as the Christian people speak in Konkani they call it as galli and also because of influence of nearby Gao people. We also find a church in Christian galli where people go for prayers on every Sunday in the morning. Javali galli are the people who have come from Shigihalli and settled there 20 to 25 years back. Since these habited first and majority of them are brothers they named it after their surname Javali as Javali galli. Balgar galli is named after an occupation known as balagar is derived from two kannada terms bali and gara where in bali means bangle and gara means a man keeping bangle for selling. The word balagar is derived from two kannada words bali and gara where in bali means bangle and gara means a man keeping bangles for selling. Hence, the etymological meaning of balagar means a bangle seller since the community under study is a patrilineal society it is namef as balagar where in it can also be balagarthi in case of woman selling bangles. Both male and female sell bangles but the colony is named as balagar because of patrilinity. In this street also lives Maratha caste and Jain caste people the Jain caste people are known for the profession of selling bangles. Chalvadi Galli constituted by Chalavadi and the word Chalavadi is used by other caste people to represent lower caste people. But the chalavadi galli residents identify themselves as Madar caste people, a named of lower caste, there are totally five Madar caste families, in the lane. There is one family belonging to Lamani caste in the same line both the caste falls under lower castes in Hindu tradition and come under scheduled caste as indicated by Government of India. Tashawali galli is again named after the profession of dancers and singers or musician at the ceremony of marriage in urdu. Since they practice tasa-music they are named as tasawali galli. Masjid galli, as the name indicated a galli where in we find Masjid. Masjid is a place of praying for god by Muslims. People from different village come and pray for god addressed as “Allah” Dafedar galli is named after the surname Dafedar. At this galli lives the Dafedar clan group. Puruvantar oni is composed by two lanes where in at both the lanes lives Lingayat
caste people. As the Gugala was kept here it is known as Puruvatnar Galli. Hondada oni, the word Honda means a large pit dug for the purpose of storing water to be used to wash buffaloes cattle and to used water for cultivating land. Since, Kuruba caste people live at the border of this Honda it is known as Hondada galli. Kamathi galli is named after the kannada word kamathi which means an agricultural land. The word kamathi was pronounced as kamathi by Marathi speaking people and was finally addressed as Kamathi Galli. Yankani an aged adds, as the kamatagi master (teacher) lived here this colony is named after his surname. All the people is this in lane practice agriculture and all belong to Maratha caste. Katakar Galli is named after the surname katakar who once lived at this galli. Katakar surname belonged to Maratha caste people. Birji Galli is named after the surname Birijannavar as birjinnavar lived in this lane. This galli is exclusively habitated by Maratha and Lingayat caste people. Ganager galli, people have immigrated from the village Halasi and so were also surname das Halasi but this galli is not called as Halasi Galli because they also had a sub caste community all habitants of the galli as ganager caste, which comes under Lingayat caste. Since the people practice the oil making occupation they are named as ganager. The word Ghana means a place or a workshop where oil is prepared. So the oil making people were named as Ghangera. Kumbar galli is a galli where people are found making potter. More than half of the people are found making ovens, pots, tiles. Savant galli is constituted by Narvekar Maratha people, they are known by their surnames Savant and so is named as Savant galli Nayanagar is derived from two words naya means new in the language urdu and nagar means as an area, which means a new area. Nayanagar is composed by different caste, sex and religious people. All have a come life style that is poverty. Nayanagar is known as prem nagar by young people, the aged call it Gavatan, which means ‘Gava’ ‘Thana’ that is an area from where the village entrance or boundary starts or ends. The educated people call it as Janatha plot, where Janatha in hindi kannada & Marathi means people and plot means an area. Hence an area meant for people.
Ancestral worship one of the main and important function of the family. All families in Hindu religion perform ritual of worshiping their ancestors known Hiriyara Habba but not among Muslims, Christians and Jains. Ancestral worship is performed by the descendant groups in the name of their fathers and great grandfathers (dead soul). Ancestral worship is celebrated on the occasion of Mahanavami and Deepavali. The land owners and other agriculturists celebrate it on the occasion of the Mahanavami. Merchants celebrate it on the occasion of Deepavali because of Laxmi-pooja is also performed where in symbols of ancestors are kept by the side of the laxmi and worshipped. The ancestors it is to be remembered need not be considered as only those people who died in their old age; they include all the dead ancestors, the men and the women. However, all the ancestors, irrespective of them age merge into two figures, one male and the other female according to their sex. The male figure is called Grand father ‘Ajja’ and the female figure Grand mother, ‘Ajji’ and the common name for both is Hiriyaru elders. The worship of family gods and ancestors occupies an important place in marriage celebrations. Soon after marriage the bride and bride groom touch the feet of aged as a token of respect and take blessings to move ahead in the marital life. After the death of an aged the family members prepare a linga made of silver or Kanchu which is kept beside God or goddess in God’s room after three day of death. They perform this ritual every year. On this day a copper pot and brass vessel called charge are cleaned, filled with fresh water and placed on a pedestal on which a new cloth is spread. The pot is kept on the right side of the brass vessel. Each of the vessels has on it a coconut, its husk removed. The pot is covered with a new dhoti and an apron called selle, while the small vessel is clad with a new saree and peace of cloth used for the choli. The Ajji, in addition, is decorated with gold ornaments, she is always the Muttaide, the married women. It is in no family found that the ancestor is worshipped either as unmarried or widowed. The vessels are worshipped and a sweet dish is offered. The relatives gathered their share of the grand parents food. Those oldsters who live alone are
invited to share in the function. The ancestors are not only honored in this way but they are also remembered through the widely current system of giving their children the names of their grand parents or near relatives of the past. One finds that there are individual names in study area, named after the death of the grand parent which will be named after the diseased. The sex has no consideration. If the name of the diseased is Basamma, the grandson will be named as Basappa, the suffixes indicate the sex of the person. The naming of children after the dead is one of the way by which the past is linked with the present and solidarity of Kin preserved. Of course, people name their offspring after the gods and goddesses as well, but in many cases these names of gods and goddesses are also those of ancestors. However, unless we know after whom ones name is named it becomes rather difficult for us to say definitely whether one is named after the ancestor or the God. In the village ancestor's names are preferred to the rest. The succession and inheritance of property has been found in each families of all caste and religion. Generally property is succeeded and inheritated by male in the family. In most cases it is from father to the son. Hindu succession act, an inheritance of property are very important key to know succession and inheritance of property. It is believed observed and practiced that ancestral property must reach the descendants. A man has no right to the sell the immovable property like land and house because it is not his self-earned property but ancestral property. The ancestral property is locally called pitrarjitasti, which means patrilineal property. Self-earned property may be disposed of in any way he likes and he can sell or gift it to his daughter or some institutions like school or college. According to the Hindu succession Act 1956 the property is equally divisible among sons and daughters. Since, the daughters also have equal share in their ancestors or fathers property. Natalin Antoni basta Mandas is aged 7 years and has lost her husband one year back, she is left behind 3 acres of land by her husband. She is blessed to four sons and four daughters. The sons have planned to get divided the property
including house and land but the daughters have appealed not to divide the property until the aged mother is alive.

Usually the property is not divided when father is alive. Today the young sons do not like to live with parents after marriage. After the marriage they like to have their share and live separately without any botheration of their parents. Bharmana Omana Mangumala a Maratha of Katakari galli has no male issue and has a daughter who is given by marriage. To fulfill his need for need of male issue he adopted his brother's son. Since 4 years the adopted boy along with his parents settled in Bharmana's house and both parties entered an agreement that all the land of aged man will be looked by the boy and the boy's parents. This aged says I have a land in which I can get forty Quintals of paddy. Now all together had entered in an agreement that all land of aged will be looked by adopted boy and his parents and 10 quintals of rice will be kept for aged. Along with rupees 100 as medical charge for each month. But then six months back he has left the house and gone along with his parents to nayanagar and has settled their along with his wife who was newly marriage in nayanagar. Now this aged had requested the adopted boy and his parents several time to come back in response to this his parents came and visited but not the boy. So to settle this aged Man and his wife called 'Daivva' panchayat. Listening to all these affairs the aged women fell sick, and he says I have spent 500 rupees as medical senses to bring her in original stage. The 'Daivva' took decision that if the boy balu do not give you any shave than we shall take action on him, for one has to wait for the paddy cutting work and harvesting.

The daughters-in-law have no patience with their parents-in-law then she wants to have independent life with her husband this has been observed as the tendency of modern generation. Parasaram Kallappa Palagar opines about daughter-in-law, saying don't talk about daughter-in-law of today they are under
their own thought, they say what about this old man he does not work and what about him to speak, who ever it may be, sir be it aged or young if one earns its good. We do nothing today. When and what should I work when I can't work at all. What I say to my son and daughter-in-law is if you feel burden of me you live the house and go away. I have my wealth; I will make use of it and eat. My youngest son said that I will go to 'Kasu' earn. I told him to go to Khanapur and get a stamp paper I will write and give that in my father's wealth I don't have any share in property the same thing to the elder son also. I have also said to daughter-in-law you have not brought any thing from your father if you feel to stay with us, you stay with us, otherwise go away. In such cases, the parents mostly prefer to stay with the youngest son, because usually the youngest son has no knowledge to maintain his family or he may be unmarried at the time of property distribution. An unfaithful disrespected wife has no right for the share, in her husband's property otherwise some portion given for her livelihood by her husband although women, have no right for the share, their interest is considered at the time of partition of property a childless widow is usually given her husband's share after his death that property, reverts to her husband's brothers. Her personal property i.e. the property given by her parents in the form of the gifts etc. remains untouched and nobody can claim it. She has the right over it to give to any of her son or daughters according to her own decision. Ningavva Aier caste 60 years aged women, who has never gone to school is married to Appayya but has not booned to get children. So she went for her elder sister and got one of the three sons of her house without adopting the child. Ningavva's husband reared and cared him very well and arranged for sons marriage and also gave him a place to construct house. In the meantime the elder sister's husband expired and land was distributed among those sons. The adopted son got for his share one acre of land and the aged women Ningavva too gave one acre of land to him and the total land for adopted son was 2 acres. Now the adopted son is blessed to 3 sons and a daughter the daughter is given by marriage and the three sons does the 'goundi hora' i.e.,
House constructing work. One of the three son of adopted son is married to a girl who comes from the *kalaballi* which means from the Kin relatives. This girl is addressed by aged women as *Valaginake* which means daughter-in-law from within kin.

**Parent child Relationship**

The relationship between parents and children differs from one stage of life to the other. When the children are in the stage of infancy they are more attached to the mother rather than father and other relatives. During childhood the girls are attached towards father and boy are attached towards mother. In this stage parents takes more serious about the children’s education their dressing and their appearance. During the adolescence that is at the time when he comes age of marriage a son will be working close with his father, mother and continues to show affection towards his sons, as the latter grows older, he goes away from her in terms of activities and interests. As children grow up they assume the role to appreciate their sex. During that period, girls will be closed to the mother and they act according to their mother’s advice and help them in house hold affairs. Sons who are more attached to their father acquire proficiency in their traditional occupation. Children obey their parents fully in their young age. After marriage a few sons have clash with their parents due to their individualist nature. Budhivant Mirajkar has 5 daughters and two sons, and all the daughters live in their husbands house. Yallappa and Kallappa are two sons, who live separately in the same house but in different rooms, because of poverty. Yallappa lives along with his wife and four children Shilpa - P.U. College, Jayanthi - High school IX and Loksha - Kannada VII and finally Malikarjun IX. Kallappa too has four children Aruna (IV standard), Teena (I standard), and Manjunath and Shridhar goes to balawadi. The Aged parents live with the elder son Yallappa as he is not interested in living with Kallappa. The aged man looks after goats and sheeps while they are at stray and
also sits in shop for selling and repairing, shoes and chappies. He also looks after 
grand children. The aged mother looks after the house work. The total land for the 
family is four acres and is not cultivated due to lack of rain. All the buying and 
selling business of chappels and shoes are carried on by all of us. Due to quarrel 
between wives of their husband they stay into different rooms separately. 
Regarding caring aged parents both the sons including daughter-in-law and grand 
children (son's children) care sometimes and sometimes do not. The aged woman 
rinse vessels for both the daughter-in-laws when both happened to fill water from 
government tap. It is supposed and also found true after observation that aged 
people are looked only till the aged have some asset or wealth with them other 
wise they are not looked or cared well by everybody. Nobody cares aged these 
days because of the quarrel they have and failure of crops which led to mental 
tension Kashavva Channabalappa Navalgi has lost her husband fifteen years back 
living behind her self and her daughter she say's when husband as passed away 
who looks after me. One has to hear what one says I have no male child but I have 
given my daughter to Mugalihalhi with an agreement with her son-in-law as to look 
after me in the capacity of adopted Mani Alleya house keeping son as he too had 
no land and was working outside. Morabasappa Basalingappa Koppadar when 
asked. I have lost my wife twenty-five years back by her death I live with my only 
daughter in Bidi who looks after me. My son-in-law Ballappa Jakti and the name 
of my daughter is Nagamma for whom I call Nagavva. We don't have any salary, I 
don't like to get operated my eye as I have no wife who used to care me after my 
operation, I have remained herein this village since twelve years. I have son of 
your age whose name is Basalingappa and works as agriculturist. I go to my native 
place for a day or two, when, I get over there I keep on roaming my son does not 
tell time work or to go to field. I just eat and roam even at my daughter's conjugal 
house I eat and go out for roam. I do nothing here, I don’t bore anybody. I am as 
simple as I look. If I need some money around Shivaji ees one to two rupees I will 
be given by my Son-in-law he looks well after me. My Son-in-law is a agricultural
practioner and is aged 50 years and he goes to field to work. When I asked the reason for living his native place. Morabasappa raised his head to look at me, do you want to put me in trouble. I said no I just wanted to know the reason for your long stay here at daughters conjugal house. I know Sir; you did not mean that but remember all those will lead me to giddiness, I can’t tell it now it is a big story, just I will tell you I quarreled with my daughter in law, son and my wife for this reason my daughter requested me to stay with her rather then quarreling and fighting with them.

Another aged Abdul satter Guruchand Shamsher has been put into problem as has small children who he wants to get educated and make them live comfortably. He speaks I have financial problem but simultaneously he say’s I have mental peace, because of uncertain about the coming days. I do not get coolie. I want my sons to get educated, I should look after their address, and we should maintain them. What I earn for the day is not sufficient, for existing in days coming forth. I have to look after the work of the day. When such is our situation it gets too critical about medicine to get when one is sick or two construct house and all.

Husband and Wife

A man marries a girl and they by both happen to be called as husband and wife. They enter in an a ritual agreement by performance of a ceremony known as marriage. Soon after this ceremony it binds on both to respect, care, love each other to lead a happy, peaceful and prosperous life. The behavior pattern between husband and wife is affected by the type of marriage practiced. Except few young today all the aged have entered into arranged marriage. Whatever be the type of marriage there are certain rules and regulations to be followed in the family. In Patriarchal family, husband is the head of the family and gets the highest status in the family. The words of husband are final and wife is to obey husbands order. If
in a case a wife fails to obey her husband's words or if she acts according her own
there will be breakdown of family leading to quarrels in the family.

In a elementary family the relation between aged husband and wife takes
that of friends and have some what life. The aged cares the spouse that whether
she/he has drank tea, taken food, as he/she taken tablets. Is she all right and
comfortable. Parasuram is an aged and like to consult his wife Sitavva in taking
decisions about family matter. Shivalingappa Yeerappa Kollavvi is 68 years old
and due to his 'dapha' breathing problem he does no work, but his wife works as
coolie in the others field, lives buffaloe to stray in grass and looks after the aged.
All the medicines and tablets are brought by her hard earned money. In her
absence the aged’s brother’s daughters cares him. His wife supports when I asked
him about his health and well being, and took a look at who was, his wife was
busy signaling her husband’s sister to come to discuss with investigator without
letting the investigator know her act of call. I found both wife and sister to cunning
to guess about what interview was as going on, and came with a question what is
going on, what benefit is for us, when will be the benefit and Sir you going into a
detailed discussion don’t listen and live it here itself. We are put in a great trouble
make some government facilities. He is in need of mental peace and is completely
under mental impatience. To this he adds my wife is troubled much by this
situation, because of the trouble and pain she is taking I am living today and is
because of my wife. If there would have been anybody else other than my wife,
they would have left my hand long days back. I am telling all this to you Sir, I
have told none. There is another problem there is a chilly pot crusher which makes
much noise day and night, even I don’t get sleep by that, it has let me into a great
problem. If that stops I feel like I have ate the food. Please Sri, I will touch your
feet don’t tell it to anybody. I have told none in this village, you are the only
person who cares me, nobody cares me in this village. I get chilly dust and foreign
particles inhaled I get uncomfortable and the problem is that I don’t have money to
take medicine. Even I can’t work today, because of dhapa. My house is going to fall, what to do I am suffering since three years, Since then I am depending entirely on my wife; I hear the sound hitting my ears and head, I don’t get sleep. My wife clutches and rins my head when I get severe pain.

Natalin remembers her husband who has expired just 3 months back; she is aged Murupat hata which means three twenty and ten that is 70 years old. If I get scolded or if somebody says something back in anger after my say I do not get sleep. The Muduka Aged, is how she addresses her husband, used to smoke Chutta a leaf made tobacco-smoking roller and had Khaffa. All the daughter-in-law and sons requested him to live Chutta but he did not. One day he fell and was on ill bed for a month and died. My husband has died what should I do now. I have many problems and like to die now. Veerangouda Kanchan Gouda Patil, has got down mentally after his wife’s death. He has been departed by his wife just two months back. I could see him outside roaming on the street many if the time who is just 62 where in all aged of his age-class go to field to work. When I asked him the reason he could smile and live the place, when I crossed him for the third time he started avoiding me. I inquired about him to Basappa the lanement he told that little bit gone Mansik mental stress. To get acquaintance with him I went on with a story to him that my wife has expired and I am in need of a second wife to come down with my problems of cooking, washing clothes and all. To this feeling pity on me, said Sir you have lost at a young age, what to do its all in his (god’s) hand. Even I have lost my wife sir and I live outside for a day in a month with consultation to our Jangama Malaya Sirajapur math’s swami for Ajja has told that by observing that there will be peace in the family and good in future. I have already done for two times. I stay for 48 hours outside. I have left, my house Yesterday 6 ‘O’ clock in the morning by drinking tea and will pass my time in the village itself and more in my own street, but I have found always on the street or chatting, sitting on platform of others house he do not go to his house and lives at
night on the platform of his brother’s house he gets his dinner there itself, he
sleeps there and wakes up in the morning and have tea and breakfast. His lunch
will be provided at the platform and than finally has his dinner sleep in his
brother’s house and lives to his house early in the morning. He lives with his two
sons with whom he lives in his house.

*Chandrayva* is married to *Irappa* and her only daughter and husband have
expired after their delivery of the first child itself. After my husbands death my
brother brought me to natal family, but I frequently kept on going and coming to
conjugal family to not to lose contact. So I got the share of my husband and than I
adopted my husband’s brother’s son ‘*Parasaram*’ and *Parasaram* looks after me.
The land taken from husband’s brother is very little; I get 12 bags of paddy of my
share and all is eaten by my *Maidana* husband’s brother.

Mother’s brother’s, in many respects is parallel to the father’s sister, only
the sex difference is made generally, he is considered equivalent to father. In
absence of father, he is the only person to look after the sister’s son and sister’s
family affairs. He is expected to show affectionate interest in his nephew’s and
nieces and helps at any time when they need help.

**Father’s sister and brother’s child**

Relationship between the father’s sister and brother’s child is very
intimate. In many respects, father’s sister is like the mother’s brother except the
sex difference they have close contacts in all respects she also has role to play in
ritual matters. Among muslims father’s sister performs a ceremonial role that is
cutting the first hair like the mother’s brother’s concerning to Hindu. There is also
a tendency to give gifts to the father’s sister on all these occasions. There is also
joking relationship between them. Both father sister and brother’s child tease and
abuse each other on marriage and such other occasions. These roles are performing to continue the relationship between her natal family.

**Grand parents and Grand children's**

Grand parents are united by kinship they are separated by age and by the social differences which results from the fact that as the grand children are in process of entering into full participation in the social life of the community, the grand parents are gradually retiring from it. Important functions towards the relatives in his own and even more in his parent's generation are imposed upon an individual. In the socialization of the children the grand parents play an important role. Even though some times they punish for the wrong doing at the grand children, they are still considered by grandchildren loving and are obeyed and respected. Many of informants told me that there is friendly relation between each other; children have more respect and attaching with grand parents. The children are afraid of the parents but not of the grand parents. This shows the intense familiarity between alternate generations.

**Siblings- in- law**

The relationship between wife's brother and sister's husband is very intimate and that relationship concerned with joking and avoidance relation. The relation between husband's elder brother and brother's wife is also of close contacts and of giving respect to each other. The relationship between sisters in law is very much in restrained. The husband's elder sister is *atti ga* but she is addressed with a kin term, such as *chikkamma* to win her favor and to show respect. The husband's younger sister is always treated as the sister. Among the muslims this type of relationship is severe but there is an avoidance relationship between husband's elder brother and brother's wife but there is some sort of
joking relationship between the elder brother’s wife Bhabhi and husband’s younger brother.

**Kinship terminology**

The general term used to represent all kinship that follows between two categories kinsmen and kinswomen is addressed as 'kallu balli'. The term includes both the consanguinal (blood relatives) as well as affinal (relations by marriage) relatives. Affinal relations links a person with his or spouse lineage. Here the relationship of man to his wife’s sister or to his mother’s brother’s wife. Affivals known as samandiakar) or bigaru or pawanyaru. These three terms are exclusively referred to the affinals. There is also interkin marriage like cross-cousin and uncle-neice marriage among almost all castes among Hindu, Jains and Christian. However in structure of kinship terminology, the sex difference as well as the age difference are taken into account. Generations are distinguished by using different terms but there is no single term, which includes the members of the two generations. Generally relatives younger in age are often addressed by their names and elders in age are addressed by appropriate kinship terms. Separate set of terms is used for each of the three generations but not beyond that. In the village all castes except Muslims have same terminology, the difference we find mainly in language with reference to kinship as in case of Maratha’s who speak different languages.

The basic terminological structure for all Hindu caste of the first ascending generation that is father generation. Father is addressed as ‘Appa’ and the mother is addressed as ‘Avva’ are the siblings of the father and mother and their classificatory brother’s and sister’s of the same sex as the parents fall into the category of father and mother (i.e. Avva and Appa) on the one side and on the other side, father sister Atte and mother’s brother Sodarmama fall into another category. The siblings of the same sex as the parents are divided into elder father
Doddappa and elder mother Doddavva and younger father Kaka and younger mother Chikkavva.

The term used for father's sister and wife's mother or husband's mother and mother's brother's wife is Atte. Remaining ones such as wife's mother and husband's mother are only addressed as Atte. On the ego's first descending generation all his children and of classificatory brother's and wife sisters including the classificatory sister's children fall into the category of son's and daughter's. Son is called maga and magalu according to the sex differentiation. The father's sister's children and mother's brother's children and sister's children are called as sodar aliya and sodar sose.

In the second ascending generation the terms for grand father are Ajja are Muttya or Muduka and grand mother Ajji or Amma or Ayi or Muduki or the same whether they are male grandparents or female grandparents. In other words, paternal and maternal grand parents are considered equivalent so we find that both son's son and daughter's son are called by only one term i.e. Mommaga while the female grand children are called as mommagalu. Different terms are used to refer to brothers and sisters. The siblings are classified by their age in relation to the speaker. Elder brother is called as Anna and younger brother is called as Tamma. And elder sister is called as Akka and younger sister is called as Tangi. They are all bounded by blood relationship, they have we feeling among themselves. Marriage is prohibited within this group and any sex relations among them are considered incest.

On the other side the children of the father sister's and mother's sister (brother and their classificatory brother and sister fall into the affival group. Within their own group the children call each other brother and sister. But they are potential affivals relatives to each other's group. These groups taken separately are exogamus groups and therefore marriage between these group call another groups
children that is mother’s brother son and father sister son if he is elder as Bhava or Mava and if he is young as maidana or aliya. Mother’s brother’s daughter’s and father’s sister’s daughter. If she is elder is called Attige and if she is younger called Nadani. In kinship terminology among the muslims the relationship comes down with two different parts. One is maternal and paternal father is called Baba or Abha in most of the families. Mother is practically called as Ma or Amma. Father and mother and their brother’s sisters respectively fall into one category. Father sister phupi and mother’s brother, mamu, father’s elder brother is called Bade baba and younger chacha. Father’s elder sister is Badi phupi and younger chhoti phupi. Mother’s elder brother is called Bada mamu and young chhota mamu coming to the maternal side, mother’s elder sister is called Badi ma or Badi Amma and younger sister Khala or Nanni amma. Marriage alliance is not allowed between these two groups.

Children of these two groups address each other as Bhai or Bahan. In the second ascending generation, father’s father is called Dada and called as Dadi. Mother’s mother is called Nani mother’s father is called Nana. Thus unlike in case of other groups, among muslim the grand parents on two sides of the generation are distinguished by specific descriptive terms in the ego’s second descending generation all the children fall into the category of ego’s grand children. Son’s son and son’s Daughter are called as Navasa and Navasi respectively. And daughter’s daughter is Poti. Daughter’s son is called as Pota. Egos first descending generation fall into one category of Beta and Beti.